

## Bible Doctrines (The True-Good-Beautiful)

### T/G/B

Eschatology  
 Thanatology  
 Ecclesiology  
 Israelology  
 Dispensationalism  
 Doxology  
 Hodology  
 Soteriology  
 Hamartiology  
 Natural Law  
 Anthropology  
 Angelology  
 Pneumatology  
 Christology  
 Paterology  
 Trinitarianism  
 Cosmology  
 Theology Proper  
 Bibliology

P.R. - 32

Hermeneutics

Linguistics

Epistemology 9

Existence 18

Metaphysics -32

Trans. 50

Reality –Logic 32,

Truth 32

1/29/2014

Opening passages, John 8:32; Matt. 22:37-40; Hab. 3:17-18; John 14:23-24; 1 Cor 13:1-7, 13; John 13:34-35.

Regardless of our present circumstances, the single greatest issue in our lives is loving the Lord our God with all of our hearts, souls, minds, and might. This is impossible apart from continual growth in Truth, whole truth—the total truth regarding the nature of God, reality, creation, the Word of God, Bible doctrine, man, and the spiritual life. To see God and honor God as God requires understanding truth as true, good, and beautiful.

We are currently bringing together our philosophical studies regarding creation (concurrentism) with our study of the virtues of faith, hope, and love in Romans 12 and the command for complete dedication to God, which is followed by various virtues.

As far as the spiritual life, it is crucial to keep advancing walking with, before, and after God to avoid the great evil of living in the absence of God.

Stage 3

### Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

### Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

### Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

## EPISTEMOLOGY: #9, Grasp of Existence-18

1. To grasp existence as such is to remove the unbiblical and untenable physicalistic way of viewing reality, both the realities in the Word of God as well as the realities all around us. As we have seen, existence as such is not contained in any concept.
  
2. Biblical look at creation in light of existence:
  - Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

## EPISTEMOLOGY: #9, Grasp of Existence-18

- Colossians 1:17 And He is before all things, and in Him all things continue in being.
- Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power
- Acts 17:28 for in Him we live and move and exist (ἔσμεν)
- Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

### 3. The 6 philosophical options regarding the existence of created things.

#1—Physicalism/scientism. Totally implausible.

#2—Agnosticism. This intellectual pathology is similar the clinical pathology of agnosia. A word about classical logic ( $A$  is not  $\neg A$ ,  $A$  or  $\neg A$ ,  $A$ ), which is rooted in being. Logic should never be *grounded* in propositions (e.g., symbolic logic or modern induction).

#3—Deism. This has never been a viable option in Christianity.

#4—Conservationism. God is involved in sustaining being but not involved in actions. Implausible, if God really is in control, sovereign.

#5—Concurrentism. Both God and creation work together for one effect.

#6—Occasionalism. The will of God is viewed as so supreme as to render the created realm unable to do anything. This is more tenable than deism.

## EPISTEMOLOGY: #9, Grasp of Existence-18

4. The sovereignty of God extends to all substances and events that those substances participate in. God is sovereign in that His creative/sustaining activity is limited by nothing and extends over everything, including both the range of all substances and of all events which those substances participate in. This has always been a non-negotiable tenet of Christianity.
  - Given this strong, biblical view of the sovereignty of God, how can a case be made for God intimate involvement with nature that does not compromise the established observations of science?

5. As the universal cause, God is the First Cause of all things. However, this is not first in a temporal sense, and not “first” in the sense of the cause that happens to come before the 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, etc.
6. God is the First Cause in the sense of having absolutely *primal* and *underived* causal power. He is Esse, Pure Act, Existence. All other beings have esse derived by God along with their potentials, which are given actuality by God’s power and presence. God gives esse to all creation in *toto* according to their natures.
7. The second causes in creation are not temporally second. They are second in that their powers are derivative. They are a result of a cooperation of the power of God and created things. God and creation combine in one power. God is the universal First Cause and beings are the second causes. Illustrations of concurrent activity with chalk and the moon.

## 8. The occasionalist attributes all causality to God and His Will.

- The idea is that God cannot give independent attributes and power to finite things. He does it all. In other words, things do not have power in themselves to do anything, let alone universal power throughout the universe. If they could have independent, they would have god-like powers.
- This view tends to collapse into pantheism. Atheistic forms of occasionalism include Humean and quantum rejection of causation.
- If occasionalism is true, there is no true science and everything would be a miracle. Physics, chemistry, biology would just be branches of theology as divine action than properties of magnetism, electricity, etc.
- Occasionalism was never accepted by mainline Christianity. However, it was dominant in Islam due to a perceived need to show the omnipotence of God. It is more biblical than deism.

9. Conservationism goes to the other extreme of holding that although God maintains things, these beings bring about the effects all by themselves.
  - Conservationism tends to collapse into deism, where the world could continue apart from God.

10. Concurrentism is a middle position which teaches that while secondary beings really have genuine causal power in producing their effects (contra occasionalism), they can *only* ever act together with God as a “concurring” cause (contra conservationism).
- This is the only position that accounts for the natural world’s existence, reality, and utter dependence on God.
  - This is the only position that comports with many passages that teach that God’s is in absolute control of all things, all of the time—from rocks to the very wind, cf. Jonah.

## **MATTHEW 6:19-34 – Our Lord on concurrence and faith/hope/love**

- Matt. 6:19-20: Discussion of the evil of living primarily for the treasures of earth. Recall what we noted in 1 Tim. 6:6-19. See Heb. 13:5-6. This passages is not against saving and making provisions for the future. Furthermore, it is not against wealth, only wealth as the primary motive of life. Consider that wealthy Abraham was also a friend of God and so was Joseph of Arimathea. Note the need for supernatural faith, hope, and love before this can be a reality.
- Matt. 6:21. Whatever person's ultimate aim is in life—e.g., money, fame, prestige, power, or God—his heart, the very center of his life will be completely absorbed in. All other activities will become subordinate to your 2<sup>nd</sup> order will.

➤ Matt. 6:22-24.

- Just as a person has a natural eye to illumine his physical existence and to bring him into contract with the natural world, so he has a spiritual eye to brighten his inner life, to guide him in spiritual virtue and to keep him focused on God and the things of God.
- When the believer darkens his spiritual life by the idolatry of mammonism, he damages his spiritual perception of God and the things of God. Such a darkness prevents the believer from loving God.
- The misplaced heart always leads to a misplaced will, cf. love, devotion, and service. The person who lives for kosmos diabolicus will eventually end up hating God, BD, and the things of God. He will increasingly be precluded from growing in perception of the true, good, and beautiful. Consider the perversion of modernity, which calls good evil and evil good.

- Matt. 6:25-31. The problem of worry and how understanding God's loving concurrence helps one trust God in all things.
  
- Philip. 4:4-9. The solution to the problem of worry through the dynamics of 2<sup>nd</sup> person relationship with God, and the development of natural virtue, and the spiritual life.
  - ✓ Vs. 4. Rejoice in the Lord always (Χαίρετε ἐν κυρίῳ πάντοτε). Consider Paul's circumstances. This is a command, a duty! Note where this joy is found. What joy does Jesus bring? Obviously, this is supernatural joy. Always? Consider necessary conditions of faith, hope, and love to have this joy in the Lord.

➤ Philip. 4:4-9.

✓ Vs. 6. Again, recall Paul's situation. He is prisoner in a Roman prison; and when Rome fixed its claws, it did not usually let go without drawing blood. He was expecting his trial and likely execution. All is dark and uncertain, i.e. in human viewpoint. This is the same language of Christ in Matthew 6 concerning the problem of worry.

➤ "But" introduces the solution to worry. Note that the solution is found in 2<sup>nd</sup> person relationship with God. This is the only correct way of viewing prayer. If a man does not pray about everything, he will be worried about most things. If he prays about everything, he will not live a life of anxiety. Our minds and hearts are never empty. They will be filled with something: God or the world with attendant thanksgiving or worry, joy or grouching.

➤ It is in 2<sup>nd</sup> personal relationship with God that we develop our friendship with God and intimacy. This is all part of fellowshiping with God.

- Philip. 4:4-9.
  - Vs. 6. “In everything,” means just that. We should not be silent about anything in our lives. There needs to be a real openness of speech with respect to God, both in regard to struggles as well as desires. This is what praying without ceasing looks like, cf., 1 Thess. 5:17.
  - Vs. 6. “Prayer and supplication.” Supplication refers to the actual petition. Have you actually asked God for the things that most concern you? Many have not because they ask not (James 4:2-3). If you are silent with God, what does that say about your fellowship with Him? As you are forced to actually put into words your concerns, you will find that the list is generally not nearly as long you imagine.

- Philip. 4:4-9.
  - Vs. 6. “With thanksgiving.” This attitude is always appropriate. Consider what we have from God, from His love and grace. See Acts 16:25.
  - Vs. 7. Supernatural “peace of God which surpasses understanding.” This is the results of the previous verses on 2<sup>nd</sup> personal relationship with God, also see 1 Pet. 5:7 for more mechanics. “Of God” = He is the supernatural Source; this is not psychological peace from various human techniques.
  - Vs. 7. “will guard/garrison your hearts and minds.”
  - Vs. 7. “in Christ Jesus.” This goes far beyond the concurrence in natural revelation of Job or Matthew 6.

- Philip. 4:4-9.
  - Vs. 8. The need for philosophical realism in these areas in order to rid ourselves of dualistic, Platonic concepts of man.
  - Vs. 8. “Excellence” (ἀρετή) is a pagan term and refers to excellence of being a human being. This should not be limited to simply the spiritual life. There is to be cultivation of being human, which the spiritual life brings supernatural dynamics. The spiritual life completes human nature, it is not an alter ego.

## **David's faith/hope/love in God's loving concurrence.**

- Psalm 23. God's concurrence in all of David's life and the Hope it brings in the valley of the shadow of death.
- Psalm 32. God's concurrence in divine discipline.
- Psalm 51. God's concurrence in divine discipline.
- Psalm 139. God's concurrence with David from the moment of conception.

## **Habakkuk's faith/hope/love in God's loving concurrence, Habakkuk 1:2-6; 12-13; 2:1-3; 3:16-19.**

- ✓ Note the change of attitude on the part of Habakkuk once He understood the concurrence of God.
- ✓ It was trust in the providence/concurrence of God that caused him to rejoice, even in the face of personal “tragedy.”

## The Apostle Paul's faith/hope/love in God's loving concurrence.

- Romans 8:28 And we know that God causes all things to work together (πάντα συνεργεῖ ) for good to those who love God, to those who are called according to His purpose.
  - ✓ Irresistible logic, teaches that nothing ultimately bad can happen to you, if you love God.
  - ✓ In fact everything that happens to you is for good, if you love God.
  - ✓ God is the primary cause of everything that happens and has the power in His providence to make every single thing that happens to us for our good.
  - ✓ Do you believe this? Do you believe the Bible?
  - ✓ Concurrence really is the antidote to all fear.
  - ✓ Chance really is incompatible with the nature of God.
  - ✓ We believe our own belief in the God of the Bible and Jesus Christ when we believe that anything can happen by chance.
  - ✓ Characteristics of love who truly love God in contrast to the mass of carnal Christians with their cycles of carnality and reversionism.

## **The Apostle Paul's faith/hope/love in God's loving concurrence.**

- Colossians 1:17 And He is before all things, and in Him all things continue in being.
- Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

- 2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,
- Philippians 1:21 For to me, to live is Christ, and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the flesh is more necessary for your sake. 25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

- 1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.
- Titus 2:11-3:8

## Summary of theological superhuman love

- ❖ Discussion of theological love (Matt. 22:37-39; 1 Cor. 13:1-13; Eph. 3:16-19; 1 Thess. 3:12; 1 John 3:16-18).

## Romans 12

### ➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

**Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.**

## ➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –  
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE  
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

**THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!**

## Spiritual virtue: supernatural love illustrated

### Moral love

**#9: hating evil (moral love)** (Ἀποστουγῶντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

## Love for true good

**#10: clinging to the good [goodness of love]** (κολλώμενοι τῷ ἀγαθῷ), 9.  
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

## Special love for the royal family of God

**#11: devotion to fellow believers in brotherly love [special love]**  
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

## Preferential love and honor for fellow believers

**#12: in honor preferring fellow believers** (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

## Faithfulness of love

**#13: not indolent, not lagging behind in diligence** (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

## Earnestness of love

**#14: being fervent in spirit** (τῷ πνεύματι **ζέοντες**), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

## Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
  - Don't drift, Heb. 2:1-4
  - Don't wander, Heb. 3:12-13
  - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
  - Don't shrink back, Heb. 10:26-31.
  - Listen! 12:25-29.

## **Principles on spiritual indolence/sloth**

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

## Genuineness of love illustrated in Romans 12

**#15: serving the Lord** (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

## The joy of love

**#16: rejoicing in hope** (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

## The endurance of love

**#17: persevering in tribulation** (τῇ θλίψει ὑπομένοντες), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

## The devotion of love

**#18: devoted to prayer** (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

## The unselfishness of love

**#19: contributing to the needs of the saints** (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

## The large-heartedness of love

**#20: practicing hospitality** (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

## **Virtue: Love that blesses persecutors.**

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

## **Virtue: love that empathizes**

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

## **Spiritual Virtue: a love that seeks common ground**

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

## **Spiritual virtue: spurning pride and arrogance.**

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

## **Spiritual virtue: love that avoids conceit**

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

## **Spiritual virtue: love that refuses to take revenge**

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

## **Spiritual virtue: love that respects the true, good, and beautiful**

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

## Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.