

## 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  
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 Bibliology

### P.R. - 32

Hermeneutics

Linguistics

Epistemology 9  
 Existence 20

Metaphysics -32  
 Trans. 50

Reality—Logic 32,  
 Truth 32

2/4/2014

Opening passages, John 8:32; Matt. 22:37-40; Rom. 1:18-25; Matt 26:6-16.

The single greatest issue in life is loving the Lord our God with all of our hearts, souls, minds, and might. Finding and loving God fulfills our deepest, eternal needs and brings the greatest happiness and capacity to all of life.

So what is the problem? Ignorance, sin, self. The biggest barrier to our fulfillment in God is not the problems of life and not even sin. The biggest barrier is self. There are only two kinds of people: those who know this (and so make adjustments to seek God in total truth) and those who do not know this (and make excuses as they suppress Truth about God).

### Outline of this class:

- 1) PR: Grasping ultimate reality of creation in order to honor God as God and dedicate life to Him (Rom. 12:1).
- 2) Spiritual life: the impassibility of God, the incarnation, dedication to God rather than Mammon (Matt. 6), and the 2<sup>nd</sup> person solution to anxiety (Philip 4:6).

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-20

### More on Divine Concurrence

1. A word about heresy and the need for whole truth to maintain integrity of Bible doctrine and honoring God as God.
  - The evil of heresy is that it is *faith* in ideas that run contrary to what God says.
  - Consider how easy it is to disbelieve the Word of God and not even realize it; how easy it is to believe a lie without even bothering to do the research.
  - Romans 1:20 says that limited creation displays infinite power. It takes infinite power to create ex nihilo. Much easier to heal a man or even raise a man from the dead than to create a grain of sand. Only God can create ex nihilo (CEN).
  - CEN and sustaining are the same. Just as nothing can create itself, nothing can sustain itself. Hence, a self-sustaining thing is impossible. CEN cannot be communicated to creatures. Creatures cannot be their own efficient causes to be or to continue to be.

## EPISTEMOLOGY: #9, Grasp of Existence-20

### More on Divine Concurrence

2. Review of the 6 views of the existence of the created order (*esses*).
  - a. #1, Physicalism (atheism). Consider how the percentages differ according to various disciplines of scientists.
  - b. #2, Agnosticism (atheism). What does God say in Romans 1:20?
  - c. #3, Deism (Thomas Jefferson). Why has this always been rejected in Christianity?
  - d. #4, Conservationism. Why is this not enough for Providence?
  - e. #5, Concurrence. Note the scientific and biblical explanatory power
  - f. #6, Occasionalism (Malebranche). The will of God is most supreme in this view. Why does ice freeze at 32 degrees Fahrenheit? When a weightlifter bench-presses 450 pounds, who lifts the weight?

## EPISTEMOLOGY: #9, Grasp of Existence-20

### More on Divine Concurrence

3. Consider the following passages in light of the six views of the created order (physicalism, agnosticism, deism, conservationism, concurrence, occasionalism). Which view is biblical and also comports with the findings of science? Remember, there is never any contradiction between science and the Bible.
  - ❖ Job 38-40.
  - ❖ Matt. 6.
  - ❖ Matthew 10:29 "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground with the knowledge and consent of your Father (ἀνευ τοῦ πατρὸς ὑμῶν)

## **EPISTEMOLOGY: #9, Grasp of Existence-20**

### **More on Divine Concurrence**

- ❖ Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.
- ❖ Philippians 2:13 for it is God who is at work in you, both to will and to work for His good pleasure. 14 Do all things without grumbling or disputing;
- ❖ John 5:17 But He answered them, "My Father is working until now, and I Myself am working."

- ❖ 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 (ἐσμέν)

- ❖ Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
- ❖ 1Co 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

- ❖ Daniel 4:35 "And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What hast Thou done?'"
- ❖ Proverbs 16:9 The mind of man plans his way, But the LORD directs his steps. == note how both God and creature cooperatively contribute to causality.

4. Sovereignty of God. God as the First Cause is deep within and throughout all of creation on a “natural” level. God is not First Cause in a temporal sense, but in ultimate sense of having underived, primary power that gives esse to all beings *in toto*.
  
5. Secondary causation does not make sense apart from backdrop of God’s primary causation. 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 on whiteboard, light from the moon, and this Bible on the podium.

6. Concurrentism is a middle position of the options 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 is in absolute control of all things, all of the time—from rocks to the very wind, cf. Jonah.
  - This is the only position that recognizes God’s absolute sovereign control all the while granting natures their finite effects.

## MATTHEW 6:19-34

1. Matt. 5:43-48: Discussion of the ontological difference between God the Father and the Son with respect to impassibility, affections, emotions, Job, Jesus, the incarnation, and the timelessness of God.
  - The Second Person of the Trinity, *only* because of the incarnation experienced all sinless human emotions. Only the incarnation enabled the 2<sup>nd</sup> Person of the Trinity to *feel* human emotions, Luke 7:13; Mark 1:41; Mat. 9:36; 20:34.
  - Neither the Father nor the Holy Spirit have ever entered into the fluctuations of *human* emotions. They never experienced, felt, what it was like to be forsaken or to suffer death as a human being, which is the separation of the body and soul. However, this does not mean that the Father and the Spirit do not have affections. They just cannot empathize. They do not know *what it feels like* to be afraid or have emotions move them or to be tempted as a human being.

## MATTHEW 6:19-34

- However, God the Son is able to empathize with human ignorance, fear, pain, and suffering.
- Furthermore, since God the Son is timeless, then God the Son could empathize with human passions and sufferings in the Old Testament.
- Therefore, if it is God the Father is speaking to Job, then it is accurate to say that the Father could not fully empathize with Job's fear, pain, and suffering. Neither the Father nor the Holy Spirit know what it is like to experience ignorance or pain or fear or death.
- However, if the member of the Godhead speaking to Job is the Second Person of the Trinity, then He does feel Job's pain, fear, and suffering.

## MATTHEW 6:19-34

2. Matthew 6:19-21: Consider what our Lord is saying here in the light of dedication to God in Romans 12:1. As far as money, 1 Timothy 6:6-19 and Hebrews 13:5-6 provide additional doctrine.
- A few words about our ultimate needs and how they are only fulfilled in God. What all men ultimately long for is only found in God.
  - Apart from God, life is but a frantic search for happiness.
  - The problem, again, is with us. We choose our treasures and poisons.
  - The nature of heavenly rewards all have to do with privileges with Jesus Christ and the blessing of being told by Him “well done, good, and faithful servant” with what I have given you.
  - All of our lives are orchestrated according to the characters we choose.

4. Matthew 6:22-24. Note how quickly distractions can ruin the spiritual life by darkening one's view of God and the things of God. All it takes is a small distraction to *blind* your spiritual vision.

2 Corinthians 5:9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.

Ephesians 5:10 trying to learn what is pleasing to the Lord.

Ephesians 6:6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

4. Matt. 6:25-31. The problem of anxiety and priorities.

- Anxiety and how understanding divine loving concurrence aids in the ability to trust God so the believer does not fall into the category of “little faith/trust” (ὀλιγόπιστοι), 6:30.
- The pagan/unsaved focus, 6:32.
- The proper spiritual focus of the believer, 6:33-34. Compare this with Romans 12:1.

5. More on the problems and solutions to anxiety, Philip 4:4-13.
- Like with Jesus in the Lord's Model Prayer, Paul emphasizes the importance of 2<sup>nd</sup> person relationship with God in prayer.
  - Discussion of the development of friendship with the Lord through 2<sup>nd</sup> person habitual fellowship and prayer

1 Thess. 5:17, "*pray without ceasing.*"

Jude 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the [power of] Holy Spirit;

- 4:6, “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, i.e. become a worrier in character.

- 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.

- 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 result 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. “in Christ Jesus.” This goes far beyond the concurrence in natural revelation of Job or Matthew 6.

- Vs. 8. The need for philosophical realism in these areas in order to understand natural virtues.
- Vs. 8. “Excellence” (ἀρετή) is a pagan term and refers to excellence of being a human being. There is to be cultivation of being human, in addition to the supernatural dynamics of the spiritual life. The spiritual life completes human nature.

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

- Psalm 23. Note God's loving concurrence in all of David's life. Note the hope it brings in the valley of the shadow of death.
- Psalm 32. God's loving concurrence in divine discipline.
- Psalm 51. God's loving concurrence in divine discipline.
- Psalm 139. God's intimate loving 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.

- 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,

# Supernatural virtues

MIND



WILL

## Romans 12: Spiritual Virtues

**VIRTUE** Intellective love  
Sense love

1. Verses 1-2: Supernatural dedication to God.
2. Verses 3-8: Supernatural humility.
3. Verses 9-21: Supernatural love.



Mental states,  
Affections  
&  
Passions

“Emotions” is a  
Cartesian and  
Darwinian  
concept.

## Romans 12:1-2

### ➤ Virtues 1-4: The Supernatural Virtues associated with dedication to God.

- 1) **Present** (παραστήσαι) your bodies to God.
- 2) **Stop being conformed** (μὴ συσχηματίζεσθε) to this age.
- 3) **Be transformed** (μεταμορφοῦσθε) by the renewing of the mind.
- 4) **Discern** (δοκιμάζειν) the good, enjoyable, and perfect will of God.

## Romans 12

➤ **Virtues 5-7: Supernatural virtue of humility. This follows dedication to God.**

**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 love (follow humility)

8) Supernatural love: Romans 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

- 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

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

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

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- 19) **Contributing** to the needs of the saints
  - 20) **Practicing** hospitality
  - 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.

## 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.