

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
- Natural Theology

- 5: Hermeneutics
- 4: Linguistics
- 3: Epistemology 32
 - Existence 50
 - History 45
- 2: Metaphysics 32
 - Trans. 50
- 1: Reality
 - Logic 32,
 - Truth 32

P.R. - 32

Opening: The greatest issue in life is relationship with God that is characterized by a mind that knows God and a will that loves God (Matt 22:37-39; 2 Cor 5:9; Hos 4:6; 1 Cor 8:1-3; Rom. 10:1-4).

2 Parts to Bible class: 20 min on spiritual and philosophical foundations and 1 hour on love. It is important to make distinctions between what reason/logic/truth says about God and human nature and faith/truth regarding God and human nature.

Spiritual foundations: As we move out of the conduit model to the concurrent model, we need to understand important consequences.

1. Biblical faith is a supernatural act that goes beyond the ability of "flesh and blood," 1 John 4:19; 5:8; Matt. 8:10; Heb. 11 (cf., Rahab).
2. Moreover, the supernatural activity in faith does not take place in the popular conduit model. God's granting of conviction and wisdom has more to do with our general attitude than a fellowship state, Mat. 11:25; 16:13-17.
3. However, this does not mitigate the need for 1 John 1:9 and John 15 for the problem of fragmentation of our wills and our relationship with the Lord.

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God.
- Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

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.

Stage 1

Philosophical Foundations for a Realist Christian Worldview (Epistemology: History-45--overview)



1. Realist epistemology: 1st principles of being and laws of thought.

Spiritual intellect
abstracts the
immaterial form.



1. Only the Realist starts with and is grounded in the external world. The Realist is a meat and potatoes kind of philosopher.
2. The Realist proceeds from external reality to the first principles of being and laws of thought. Every system has a starting point, for the Realist it is in beings of the world.
3. He understands that neither his intellect nor senses know anything. Rather, he knows and understands by means of the intellect and senses.
4. He understands how his senses pick up the particulars and his intellect understands the universals, e.g., this apple to apple.
5. The Realist is not plagued with all of the other problems that is latent in all other systems: nihilism, doubt, skepticism, and weird views of the body-mind connection, human nature, the soul, the sin nature, love, the good, and language, and forms/natures.
6. Realism is the only system that is compatible with Christianity.
7. Realism is the only system that can provide objective interpretation of sacred Scripture and its metaphysical truths, e.g., "thou shalt not murder."

2. Who made it easier for Christians to ground reality in the mind rather than extra-mental reality?
3. Who made it easier for Christians to inductively divide up their bibles?
4. Who made it easier for Christians to orient to sensations?
5. Who made it easier for Christians to separate cause and effect?
6. Who made it easier for Christians to base truth on intuition?
7. Who made it easier for Christians to believe that existence of God cannot be proven? He made “religion” a subjective, private affair.
8. Who made it easier for Christians to be materialistic (positivism)?
9. Who made it easier for Christians to believe in random progress?
10. What movement is a modern version of Paley’s Divine Watchmaker argument?

Love 22

1 Cor. 13:1-13.

1. Note the undeniable foundation of the reality of the basic meaning of love that is gained by Realism in contrast to word study approaches and the various constructs based on minds, which do not begin with the first principles of being and laws of thought. 30 years of studying Greek and Hebrew did not give me the metaphysical understanding of love I gained in one week in the metaphysics of Realism. Interesting?
2. Verses 1-3. Given God's marvelous grace gifts and provisions that enable believers to love the Lord and man in the exercise of the grace gifts, what is it in man that prefers to use grace gifts in arrogant and loveless ways?

3. Verses 4-7. In light of God's patience and grace, why does man prefer impatience to patience, unkindness to kindness, jealousy to lack of jealousy, arrogance to humility, seeking his own rather than the good of others, to take into an account suffered rather than forgive, to rejoice in unrighteousness rather than righteousness, to rejoice in falsity rather than truth, to disbelieve God rather than to believe God, to be miserable and complain rather than bearing all things and enduring all things before the Lord?

4. There are at least two fundamental problems that are the source of all sin and evil: false view of the good + pride.
 - a. False view of good: the reason man gets involved in all of the loveless activity described above, is because he sees evil and sin as good rather than God and the plan of God as Good.
 - b. Pride: pride, no matter the form, rejects truth and reality *qua* reality. Moreover it refuses to submit to truth no matter the evidence. We can see this in reversionists, Satan, and in certain people in our government.

5. The double nature of love in 1 Cor. 13. Love for God always overflows to others. The source of loveless attitude on the part of the Corinthians was loveless attitude toward the Lord, which then destroyed any virtue they may have possessed. Believers who do not love God do not enjoy love for the people of God.
- 1 John 2:9 The one who says he is in the light and yet hates his brother is in the darkness until now.
 - 1Jo 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.
 - 1Jo 4:7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.
 - 1 John 4:20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

6. Loveless attitude toward God is described as spiritual adultery.
 - a. In the analogy, the believer is a bride to God who commits spiritual adultery by having love affairs with other “spouses” such as the world (James 4:4), money (Luke 16:14; Matt. 6:19-24; 1 Tim. 6:7-10), the praise of man (Matt. 6:5; contra Gal. 1:10; Philip. 3:7), and self (Luke 18:9).
 - b. In spiritual adultery, the believer gives his heart to the kosmos, money, man, and self. He no longer lives to please the Lord or cares much what the Lord thinks about his life. This, of course, does not preclude Him for using the Lord in a manner analogous to an unloving husband or wife might use a spouse.
 - c. The conduit model (stay in fellowship, learn more doctrine, and apply doctrine to the problems of life) does not resolve this problem. God cannot and will not make a believer love Him through via some power model. The biblical way is concurrent spirituality—the both/and model, cf. Matt. 7:7-12; 2 Tim. 2:7; Prov. 2:1-6. Moreover, nothing less than a 2nd person relationship will God will resolve problems with fragmentation.

7. The fundamental issue in loving God is seeing Him as our Supreme Good, Psa. 16:2-3, 5-6, 8-9, 11. This is what it means to love God. Note how the dynamics of David's spiritual life are found in the New Testament.
 - a. The way we glorify God is by knowing Him, loving Him, treasuring Him above all things, and by living in a way that shows He is our supreme treasure. We do not glorify Him just because we appreciate His benefits.
 - b. When the believer truly loves God, all other "goods" pale in comparison, Psa. 16:2. When God becomes the only true good, all things from God are only good in respect to their relationship with God. Hence, "I have no good besides/over you (טוֹבֹתַי בְּלִ-עֲלֶיךָ)."
 - c. What we think about "continually" is often a reflection of what we truly treasure, Psa. 16:8.

8. Overview of the goods that man seeks for happiness: **from the stupidest to the wisest**. A few words about a Realist doctrinal believer vs. all other doctrinal believers. A few words about the nature of fragmentation and spiritual adultery. Which goods are compatible with evil, bring only partial satisfaction, can have harmful results, and are external?

WISE

#7—God – Consider how human nature is fulfilled in God.

#6—Wisdom/Virtue – Consider the why.

#5—Pleasure – Consider how this is but a consequence of happiness.

#4—Health - Consider the point of health

#3—Power - Consider the point of power.

#2 – Fame - Consider the nature of fame.

#1 - Wealth – Consider what money cannot buy.

FOOLISH

9. The Realist doctrinal believer understands *on a natural level* that we are not here for ourselves, but for the glory of God, and precisely because this is the end set for us by our nature, it is in God alone that we can find our true happiness. Moreover, for the Realist, as with the existence of God, he takes it to be a matter, not of faith, but of *reason itself*. Therein lies the sting of the Realist challenge to modernity. Moreover, he understands his need for God's grace.

10. The problem of arrogance as it is related to knowing and loving God and others, 1 Cor. 8:1-6. Knowledge without love leads to arrogance. True knowledge leads to loving God and others. All other knowledge is not true knowledge.

Psalm 19:7-14.

1. Note David's orientation to the revelation of God in creation, 1-4. The revelation is metaphysical not in terms of natural science. David understood Esse and divine concurrence.
2. Note David's love for the Word of God, 7-11.
3. Note how the Word of God motivates David to reflect on his unknown sins, 12.
4. Note how the Word of God motivates David uses his second order volition for God's help on his first order, 13.
5. Note how comprehensive nature David's attitude is regarding his life with God, 19:14. He is asking for God's help to be pleasing to God in all things. This most definitely is the concurrent model rather than the conduit model.

Survey of the characteristics of David's love/desire for God: Psalm 23; 25:4, 15; 27:4, 8-9; 31:7, 19; 34:1-10; 36:7-9; 42:1-2; Psalm 51.

Survey of second person dyadic and triadic love relationship with God in the New Testament: Matt 5:43-48; 2 Cor. 5:9; 12:7-10; Eph. 5:1-11; 6:5-6; Col. 3:22-4:4; 1 Tim. 2:1-4; James 1:5.