

**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 21
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

2/12/2014

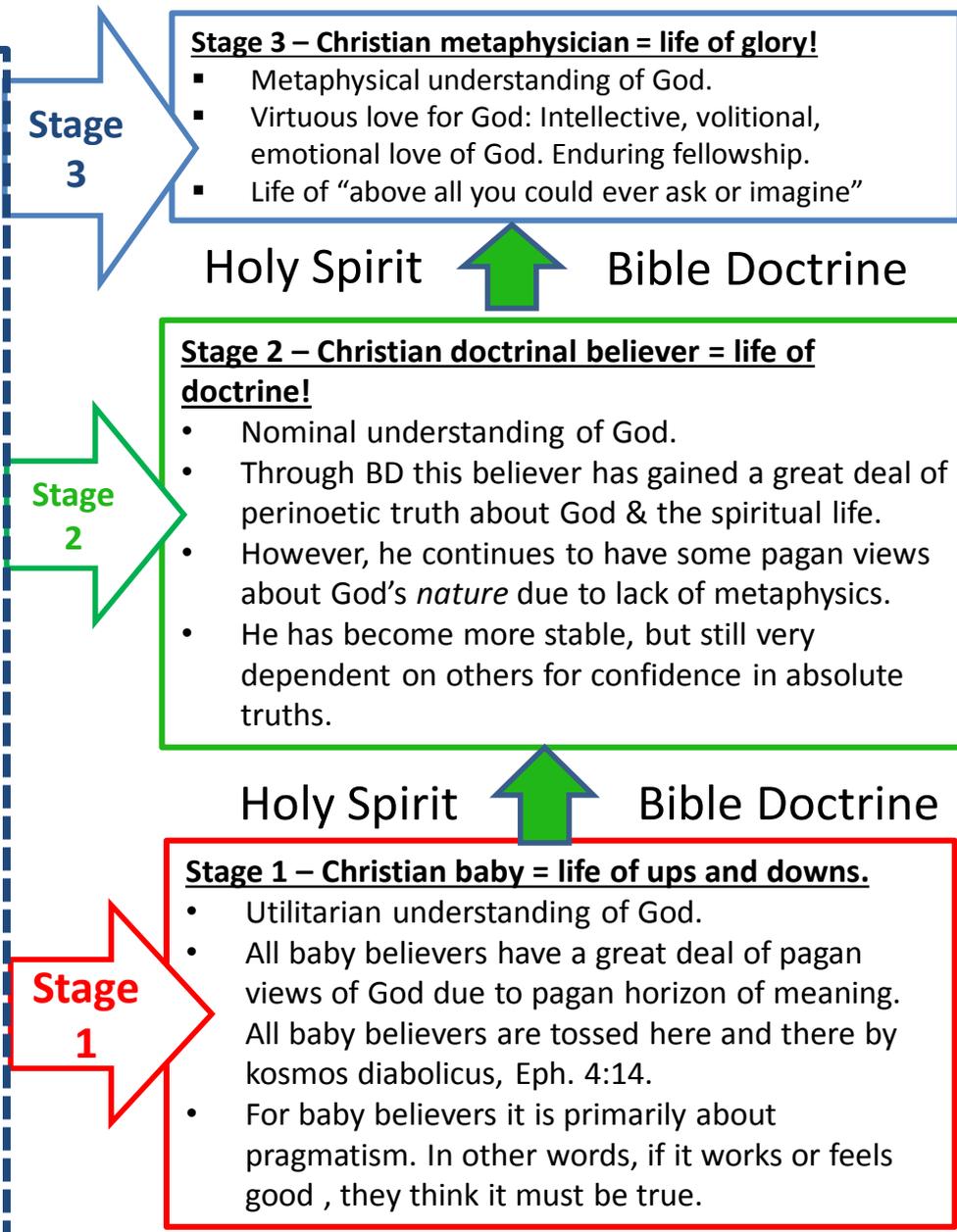
Opening passages, John 8:32; Matt. 22:37-40; 1 Thess. 3:12-13; Micah 6:8; Hab. 3:17-18; Rom. 1:18-21; Rom. 8:28; Matt. 6:33.

The infinite desires of our hearts, souls, and minds are only fulfilled in God. The happiness we desire can never be fulfilled in the finite. This becomes more apparent the happier one is. It is the unhappy who are victimized by the superstition of “if only, I had this I would be happy.” Billions have tried this, but it has not worked, not even once. Only PLG brings fulfillment and transforms the way we look at all of reality (TT).

The problem really is not in the finite DOL; it is us. There are 2 kinds of people: those who know this and adjust and those who do not know this & continue suppressing TT on their FSH in the finite DOL.

Outline of Bible class:

- PR: Existence/esses: concurrentism.
- Bible (Matt. 6; Philip. 4): Trinity, impassibility of God, the need and nature of virtue in light of God.



## **EPISTEMOLOGY: #9, Grasp of Existence-21**

### **More on Divine Concurrence**

1. Discussion of the nature and consequences of prevalent heresies in contemporary Christianity regarding creation, God, the Trinity, and the impassibility of God (e.g., deism, modalism). Unlike the God-man, God does not cry or get upset.
  - It is not OK to have heretical views as long as one trusts God and understands Christian spiritual techniques like PSDs & FRT. Different views of God make significant differences. The bigger the God, the bigger the difference. Is He Onlooker or involved in all things, cf. weight lifter, child tragedy.
  - The evil of heresy is that it rejects, knowingly or unknowingly, the teachings of God and Jesus Christ.
  - The root of heresy ultimately lies in presuppositions which move the believer to believe in untenable false doctrines: physicalism, deism, tri-theism.

## EPISTEMOLOGY: #9, Grasp of Existence-21

### More on Divine Concurrence

2. The critical importance of understanding creation in light of the Creator in order to be consistent with the Bible and reality as such. Review of the 6 views of the existence of the created order (*esses*).
  - a. #1, Physicalism/scientism (atheism).
    - Totally implausible in a hundred different ways.
    - No one has ever provided a logical argument for physicalism. Physicalists just assume their theory and if cannot convince them then you do not have proof.
    - Many believers have an atheistic, materialistic view of creation in that they believe that matter is self-sustaining. Why?
    - If physicalism is true, then there are no minds and no *objective* morals (no more than among cockroaches, bees, spiders or sharks, where there is no such thing as rape or murder).

## EPISTEMOLOGY: #9, Grasp of Existence-21

### More on Divine Concurrence

- b. #2, Agnosticism (atheism).
- What does God say in Romans 1:20 about this excuse?
  - I have discovered that one of the greatest acts of self-delusion on the planet is in those who say they simply do not have enough information to see God clearly (e.g., Bertrand Russell).
  - Pay close attention to their attitudes as they talk about “proof.” You can also see it in their attitude of superiority over *the rest of those* who believe—all the while they believe in all kinds of fanciful, irrational, implausible, and unlivable theories.
  - They offer no logical arguments, they just sit back and assume certain non-knowledge with dogmatism.

c. #3, Deism.

- Major movement in 17<sup>th</sup> – 18<sup>th</sup> century. No official church.
- They believe that God created independent natural laws that sustain creation. They reject miracles because of these natural laws.
- Rationalistic. It is important to make a distinction between being rational and Rationalism. In Rationalism anything that the mind cannot understand is rejected or treated with suspect. Thus, there is no place for the Trinity or miracles.
- Importance of understanding the distinction between natural revelation and supernatural revelation.
- Acceptance of Jesus, but only in terms of a great moral teacher.
- Deists have a firm belief in god, but a god who is not involved in the affairs of men.
- In contrast to theism, a deist does not believe God is active within the created order.
- The deists' God is not immanent. He is but the maker of nature's and moral laws, which exist apart from Him.
- He is neither interested in man nor the physical universe, which are but like clocks with its *own* operations.

- d. #4, Conservationism.
  - The distinction between deism and conservationism.
  - It is an orthodox option, though not very plausible in light of God's providence and Scripture.
  
- e. #5, Concurrence.
  - This has tremendous explanatory power as far as science (CEN) and the Bible. It bridges fills and bridges gaps in and between the two.
  - It is the only view that explains whole truth, total truth, cf. CEN.
  
- f. #6, Occasionalism (Malebranche).
  - To understand this position is to understand the need for God's active involvement in all things all of the time.
  - This is a far better option than deism or conservationism for those who take the Bible and total truth seriously.

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

### More on Divine Concurrence

3. Consider the six views of creation in light of Scripture (physicalism, agnosticism, deism, conservationism, concurrentism, occasionalism).
  - ❖ Matt. 5:45 He causes His sun to rise on *the* evil and *the* good (τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς), and sends rain (βρέχει) on *the* righteous and *the* unrighteous.
  - ❖ Matthew 10:29 "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground without the knowledge and consent of your Father (ἄνευ τοῦ πατρὸς ὑμῶν)
  - ❖ Romans 8:28 And we know that God causes all things (πάντα συνεργεῖ ) to work together for good to those who love God, to those who are called according to His purpose.

- ❖ 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 be/exist (ἔσμεν)
- ❖ John 5:17 But He answered them, "My Father is working until now, and I Myself am working."

- ❖ 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.

4. Concurrentism teaches that while secondary beings really have genuine causal powers 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 (CEN).
  - 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 and properties of water 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.

5. Concurrentism: Understanding First and second causes in creation.
- 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*. He is the source of CEN.
  - 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 finite causes.
  - Illustrations of concurrent activity with a marker on whiteboard, light from the moon, and this Bible on the podium.
  - Furthermore, second causes demand a First Cause, which has no cause, which is none other than God.

## MATTHEW 6:19-34

1. Matthew 5:43-45; 6:19-34. The four issues before us:
  - a. The nature of spiritual virtue of dedication to God, Matt. 6:19-24 with Rom. 12:1; John 18:36; Luke 12:16-22; 14:16-24.
  - b. Providence: Concurrentism. The need to be able to see God working in all of creation: the sun, the rain, the birds, and flowers, etc.
  - c. Trinity: God the Father, Son, and the Holy Spirit.
  - d. Incarnation: Issues related to the uniqueness of the Son by virtue of the incarnation, specifically the passibility of the Son in His acquired humanity—unlike the impassibility of the Father and the Holy Spirit.

2. The Trinity. There are 3 propositions on the Trinity. The difficulty with the Trinity has been exaggerated, especially in light of the difficulty with all divine transcendent truths, e.g., Esse, esse, omnipresence of God.

a. **There is only one God.** This is declared in both the OT and NT (Deut. 6:4; 1 Cor. 8:4).

1 Corinthians 8:4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.

b. **There are three Persons called God (Philip. 2:5-11; Eph. 4:30).**

c. **The three Persons are distinct from each other.** Apart from this proposition the Bible would be teaching modalism. People who argue against the Trinity often argue against a modal view of the Trinity, e.g., “If the Trinity were true, then the Father would be praying to Himself in the garden” cf., John 17.

3. The Trinity and the impassibility of God the Father and the Holy Spirit. The distinction between affections (which can be entirely immaterial even in man) and physical, biological, fluctuating emotions, i.e., passions.
- Neither God the Father nor the Holy Spirit can do anything to violate their own nature.
  - This means that they cannot become weak, fearful, have anxiety, be confused, or be ignorant. This means that they cannot *feel* human pain.
  - However, the Son can and does feel human pain because He attached to Himself in a real way a human nature with all of its respect attributes, which make it possible for Him as God to experience human, physical emotions.

4. Illustration of the passibility of God the Son in His human nature: Philip 2:5-8; Mark 1:41; 6:34; 8:2; Mat. 9:36; 14:14; 15:32; 20:34.
  
5. Breakthrough!: The marvelous insights the timelessness of God the Son gives us regarding the God revealed in the Old Testament, cf. Deut. 30:3; 2 Kings 13:23; Psa. 78:38; 86:15; 111:4; 145:8; Rom. 9:15.
  - Romans 9:15 For He says to Moses, "I will have mercy (**ἐλεέω**) on whom I have mercy, and I will have compassion (**οἰκτίρω**) on whom I have compassion."
    - Mercy is sympathy expressing itself in act.
    - Compassion is the term of feeling similar to **σπλαγχνίζομαι**, which has the idea of being moved physically and inwardly.

## Philippians 4:4-13 – The Need for Spiritual Virtue for faith/hope/love

- ❖ Philip. 4:4-13. Note the emphases on natural and spiritual virtue.
- ❖ Philip 4:4, “rejoice in the Lord, again I say rejoice.” It is a spiritual virtue to be able to rejoice in the Lord always. The Lord is the one area of our lives that cannot be affected by the circumstances of life.
- ❖ 4:5, “Let your forbearing spirit be known to all men. The Lord is near”  
“Forbearance” refers to contentment in life and generosity with others. It is evidenced of having a gracious attitude toward others, especially their faults and failures, even in light of any injustices. This requires total trust in God’s Providence. The Lord being near is spatial; this is living in the presence of God.

- ❖ Philip 4:6. “Be anxious for nothing.” Is this not what Jesus taught in Matthew 6? The importance of prayer as a means of developing an open and intimate relationship with God in 2<sup>nd</sup> person.

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;

- ❖ Anxiety indicates lack of trust in God’s wisdom, sovereignty, and power. Note the extend of God’s concurrence: “in everything.” God is in absolute control.

- ❖ Philip 4:7. Supernatural virtue cannot be attained unless God imparts it into the believer. This peace cannot be gained by mental or psychological mechanics. This is transcendent.
- ❖ Philip 4:8-13. Discussion of the nature and development of spiritual virtue.

## **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.

# Supernatural virtues

MIND



WILL

## Romans 12: Spiritual Virtues

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

**VIRTUE** Intellective love  
Sense 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)** (Ἀποστύγοῦντες 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.