

Bible Doctrines (The True-Good-Beautiful)

T/G/B

Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
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Linguistics

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Existence 22

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Trans. 50

Reality—Logic 32,

Truth 32

2/12/2014

Opening passages, John 8:32; Matt. 22:37-40; Psa. 27:4; 42:1-2; 73:25; 84:2; 119:10; 143:6; Isa. 26:9; Rom. 8:18; Num. 6:24-26; John 14:2-3.

Pastoral reflections on the saints of FBC: I never really know who really is positive vs those playing doctrinal or religious games. You are very special breed of modern believers (as most do not care enough about God to stop suppressing truth and seek Him above all else in TT). All men suppress truth about God. There are only two kinds of believers: those who know this and stop it & those who do not and keep on suppressing and dishonoring God with their religious activity and personal kingdom building all in “name” of JC.

We will keep advancing in the Realism of concurrentism—from Job to our world—it will force us all to deal with the God of realism and Ultimate Value.

Outline of Bible class:

- PR: Concurrentism.
- Bible: Spiritual values and virtue (Matt. 6; Philip. 4).

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-22

More on Divine Concurrence

1. Discussion of consequences of overwhelming of heresy in contemporary Christianity regarding creation, God, the Trinity, and the impassibility of God (e.g., deism, modalism)—even among most biblical and doctrinal believers.
 - It is not OK to have heretical views of God as long as one has a feel-good devotional/spiritual life. What is your view of God as such? Almost no Christian today has a biblical view regarding the nature of God, creation, or man. The background knowledge of almost every Christian is pagan.
 - The evil of heresy is that it rejects, knowingly or unknowingly, the teachings of God and Jesus Christ. Do you believe God causes the sun to shine? The rain to fall? In control of all of the inanimate and animate things and their properties? That this rock could continue in existence apart from God giving it existence every moment?

2. These thought experiments are designed to expose and unmask your view of God, His goodness, the created order, and your ultimate values and orientation.
- The weight lifter and the two children.
 - Unlike animals (and many pop psychologists) we ask why?
 - The four causes of all whys (formal, material, efficient, final)
 - Contrary to common thinking, God does provide the ultimate reason in Job. History has shown that people begin to turn the corner in their understanding when they go from asking God or nature “why?” to seeing God or nature ask them “why are you alive? what is the purpose of your life?”
 - Life is full of suffering. If there is no purpose to suffering then there is no purpose to life.

3. The critical importance of understanding the Creator-creation relationship. There are only 6 options:
 - a. #1, Physicalism/scientism/materialism (atheism).
 - Totally implausible scientifically (cf., Steady State, Oscillating).
 - Totally implausible in light of First and secondary causation. The only question, then, is if this First Cause has revealed Himself.
 - Totally implausible as the be-all. Science has nothing to say about meaning of life, love, justice, or value.
 - Source of this view: pride, “I did it my way.” A person’s character always shapes his worldview (Psa. 14:1; Matt. 5:8)
 - Consider the ramifications of physicalism in our thought experiments of the two children.

b. #2, Agnosticism (atheism).

- Suppression of truth and apathy, cf. Romans 1:20
- Abundance of evidence in both of God's books on His existence.
- They have no answers and will accept no answers. Generally very dogmatic (and smug) in their agnosticism and have an attitude that you must convince them for it to be true.
- My experience in dealing with agnostics (and materialists) is that it really is not about there not being enough information (Bertrand Russell). They are not seekers. They suppress for psychological reasons.
- Consider the ramifications of agnosticism in our thought experiments of the two little girls.

c. #3, Deism.

- Strong belief in god, but one who created independent natural laws that does it all. Thus, there is generally a rejection of miracles because of violate of these natural laws.
- Rationalistic—they make their minds the ultimate standard, a god of sorts. In Rationalism anything that the mind cannot understand is rejected or treated suspect. Thus, there is no place for the Trinity or miracles.
- The deist's 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 viewed like clocks with their *own* operations.
- Consider the implications of deism in our thought experiments of the two little girls.

d. #4, Conservationism.

- Not heretical but implausible on scientific and biblical grounds.
- Consider the implications in our thought experiments.

e. #5, Concurrence.

- This view has tremendous explanatory power as far as science in light of creation ex nihilo (CEN), the Bible, and issues related to free will and predestination.
- Proverbs 16:9 *The mind of man plans his way, But the LORD directs his steps.* Both God and creature cooperatively contribute to causality. God is the Issue!! There is no greater good! He is always performing a double construction of our lives: He is tearing down the old and building the new.
- Consider the implications in our thought experiments, especially in light of Job and Ultimate Goodness. The need to dispel the myth that to be heavenly minded is to be no earthly good.

f. #6, Occasionalism (Malebranche).

- God is in absolute control!!! He does it all! He does not share any of His causal power with created things. He does not relinquish any control. He does not give things power.
- All is brought about by His will, e.g. water freezing at 32.
- This is a far better option than deism or conservationism for those who take the Bible and total truth seriously.
- This view manifests the power and will of God supremely.
- However, it also makes God the author of sin and would make science an unrealistic endeavor.

4. What does the Bible explicitly teach about God and the created order?

- ❖ 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)
- ❖ Luke 12:7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows.
- ❖ 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.

5. More on concurrentism.

- 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, Job.
- This is the only position that recognizes God’s absolute sovereign control all the while granting natures their finite effects. Human history is orchestrated by God and He allows no evil unless He could not get a greater good apart from it.

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.

MATTHEW 6:19-34

1. Matthew 6:19-34. Four issues before us:

- a. The nature of spiritual value and the virtue of dedication to God, Matt. 6:19-24 with 5:3-16; 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. Why the classical doctrine of the Trinity is logical and rational.
- 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.

- 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.

* The difficulty with the Trinity has been exaggerated. If you believe the Bible is the Word of God, then you have no choice but to accept the Trinity. Consider the options and the testimony of the Bible.

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.
- God does not need emotions to connect to human beings. He has given man emotions for him to be able to empathize or connect with the feelings of others. If He did not give us emotions, we would be solipsists with only feelings for ourselves (cf., autism).
 - God does not need emotions to connect because He is already deeply connected to all beings in giving them existence every moment. As such His love and affections is perfect with no variation of any kind. His love is much stronger than a love that may include emotions, it is immutable.

- However, the Son can and does *empathize* with human pain because He attached to Himself in a real way a human nature with all of its respective attributes, which make it possible for God to experience human, physical emotions in the human nature.
- *However, this is actually an acquired human weakness in the human nature.* It does not bear on the divine nature which remained unchanged. The human nature does not perfect the divine nature, it is a stepping down to our weak and ignorant world.
- Given this, I have to revise my view and say that the eternal divine nature of the Second Person of the Trinity (who has that one single eternal vision, all at once) is to be distinct from the very temporal human nature in Jesus Christ. This means that His empathy cannot be retrofitted into the Old Testament.

4. Incarnation: 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.

Philippians 4:4-13 – More on Spiritual Value of and 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 2nd 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.
- ❖ You turn the corner when you stop asking God “Why?” to realizing God is asking you whywhat the purpose of your lifeunderstanding

- ❖ 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

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) (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.