

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

Opening passages, John 8:32; Rom. 1:20-21; Matt. 22:37-40; 6:19-21; Col. 3:1-2; Rev. 21:1-7; Num. 6:24-26.

Our greatest need is whole truth, total truth. Apart from seeking the whole truth, we will suppress and distort the nature of God as well as many other blessed truths of Word of God. By our fallen nature, we all suppressors of God's truth about Himself and the spiritual life. There are only two kinds of people: those who do not overcome this problem and those who do.

Dedication to whole truth, total truth, is the only chance we have of correctly understanding God, reality, and even ourselves.

In our study of concurrence and faith, hope, love, and dedication to God (Rom. 12), we are now in Matthew 6 and examining Christ's view not only on the necessity of faith, hope, love, and the nature of true treasures, but the framework of concurrence that He provides to help with faith.

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.

Hermeneutics
Linguistics
Epistemology 9 Existence 23
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

EPISTEMOLOGY: #9, Grasp of Existence-23

More on Divine Concurrence

1. It is impossible to have a large view of God as long as the believer continues to have a pagan background in understanding reality as such. With a diminished pagan view of God, the believer will never gain capacity for a life of worship and adoration for who and what God is.
2. The end result is that contemporary Christianity is disoriented to God both ontologically as well as spiritually—they not only have a very physicalistic/shallow view of God's Being, but of what constitutes true happiness (Job, Matt. 5-6). This is your opportunity to really understand these truths, which virtually no modern Christian understands, let alone believes.

3. There are only six options regarding God and His relationship with creation.
 - a. #1, Physicalism/scientism/materialism (atheism).
 - b. #2, Agnosticism.
 - c. #3, Deism.
 - d. #4, Conservationism.
 - e. #5, Concurrentism.
 - f. #6, Occasionalism.

4. Thought experiment with the weight lifter: what would happen if God ceased to exist? The barbell? Why? Your answer depends upon your view of God's connection with creation. Recall what the Bible says (Matt. 5:45; 10:29; Col. 1:17; Heb. 1:3). The fact that everything collapses into nothingness demonstrates the nature of God's connection/concurrence with all things.

5. God, concurrence and the problem of evil.

- The child who suffocated in the abandoned refrigerator. Who gives and continuously bestows the girl being? Who is the only Answer to all problems and tragedies? Who is running the universe? Who wrote the novel of life? Who is the only game in town? Is there anything outside of God and His will? Are there any solutions apart from God? Is one better off by demoting God and His sovereignty? Where is God in relation to the child in the abandoned refrigerator? Close or far away?
- The importance of making a distinction between psychological problems and logical problems. Psychologically we often feel God ought to do what we think is right. It is so easy to make God an appendage of self.

5. God, concurrence, and the problem of evil.

- I have to admit that I love it when God performs miracles (Red Sea, Jericho, Assyrians, Shadrach and friends, Jesus' healing and raising people from the dead).
- Naturally, I wish He would do it more often. But that is me, my psychological desires. I wished that He would have protected Abel from Cain also consider Job's friends, Stephen, John the Baptizer, the babies Herod slaughtered, apostle Paul, Jesus vs. Pilate along with the sadistic Romans who not only sadistically tortured Christ, but early Christians as well.

6. More on the cooperative affect between First Cause and all second causes.

- 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, science, 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 existence of the air we breath.
- 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.

- 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. There are four issues. We will be spending the most time with spiritual values and true blessedness.
 - a. The impassibility of God and the passibility of the Son of God in His human nature by way of the incarnation (Philip 2:5-8; Mark 1:41; 6:34; 8:2; Mat. 9:36; 14:14; 15:32; 20:34). Passibility is actually a weakness.
 - b. Trinity: God the Father, Son, and the Holy Spirit. Why the classical doctrine of the Trinity is the only logical and rational position?
 - c. Providence: Concurrentism. The need to be able to have a robust understanding of how God works in all of creation: the sun, the rain, the birds, and flowers in Matthew 5-6.
 - d. The nature of spiritual value, dedication to God, and true blessedness, Matt. 6:19-24 with 5:3-16; Rom. 12:1; John 18:36; Luke 12:16-22; 14:16-24.

2. Consider what Christ calls blessed in direct contrast to what the world and most people call blessed, Matt. 6:19-21 with 5:3-12.
- Modern conceptual challenges with the concept of “happiness:” happenstance/fun (subjective mode) vs. inner blessedness/virtue/thriving (objective state of soul).
 - The more of a physicalist you are, the more trouble you will have agreeing with Jesus Christ on treasures and happiness/blessedness in God.

3. The world's values/treasures: A list of what the world thinks is most "happifying." They seem so obvious, impregnable and necessary—such truisms.
 1. Wealth--or greatness).
 2. Power—control over circumstances.
 3. Pleasure and comfort (freedom from pain).
 4. Self-esteem – the greatest good according to secular psychologists.
 5. Human approbation (being liked and/or loved).
 6. Justice—securing one's rights and privileges.
 7. Sex (illicit)
 8. Long, healthy life.

4. What would you think of a Preacher who explicitly taught and opposed these ideals as bringing true blessedness/happiness? A Preacher who became the most respected teacher of all time; note Matthew 5:2-12. The problem of physicalism is always in it putting the physical above the spiritual
- a. To our desire for wealth/greatness, Christ said blessed are the poor in spirit.
 - b. To our desire for freedom from sorrow, Christ said blessed are those who mourn.
 - c. To our desire for being in control, Christ said blessed are the meek.
 - d. To our desire for contentment with ourselves (complacency), Christ said blessed are those hunger and thirst for God's righteousness.
 - e. To our desire for justice, Christ said blessed are the merciful.
 - f. To our illicit desires, Christ said blessed are the pure in heart.
 - g. To our desire for revenge, Christ said blessed are peacemakers.
 - h. To our desire for acceptance, Christ said blessed are those who are insulted and maligned.
 - i. To our desire for a long, trouble-free life, Christ said blessed are those who are persecuted.

5. How do we understand these Beatitudes? How could they ever cause us to *“Rejoice and be glad for your reward in heaven is great,”* 5:12? What is the source of this transcendent joy?

#1, Blessed (Μακάριοι) are the poor in spirit. What do you have that you have not received from God? This deals with our opinion of self before God? Why are they blessed? cf. James 4:6.

#2, Blessed are those who mourn (πενθοῦντες). This is a result of the former and the only mourning that is ever blessed and compatible with the highest joy. Not all sorrow or mourning is blessed.

#3, Blessed are the gentle (πραεῖς). This begins with attitude to God and then moves to others.

#4, Blessed are those who hunger and thirst for righteousness (δικαιοσύνην). This is in contrast to spiritual self-complacency, Laodecianism. What is your attitude toward your favorite vices? We are to have a thirst and hunger for sanctification, to be more like Christ and God Note that the initial blessing is not in the attainment, but in the soul hungering and thirsting for sanctification righteousness.

#5, Blessed are the merciful (ἐλεήμονες). This is in contrast to self-righteous and judgmental attitude toward others. Do you live in the blessings of a forgiving spirit or do you go around angry at those who have wronged you?

#6, Blessed are the pure in heart (καθαροὶ τῆ καρδίᾳ). Consider the areas of our hearts that need to be pure? Note the promise! Only the pure of heart will ever “get it.”

#7, Blessed are the peacemakers (εἰρηνοποιοί). Those who bring the peace of God to men and situations. This often brings persecution as indicated in the following verses.

#8, Blessed are those who have been persecuted for righteousness and because of Jesus Christ. Christ made it clear that there is an inherent antagonism between Christianity and the world. The world rejects His estimation of their sinful condition and therefore refuses the remedy. Being persecuted for Truth always brings greater focus and insight.

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 “why” = “why are you here? What is the purpose of your life?”

- ❖ 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. It is not what is the solution to the problems of life, but Who!
- 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 ἑαυτοῦς ἐκδικοῦντες). True Christian love is not vengeful.