

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 48**

2:Metaphysics 32
- Trans. 50

1: Reality
- Logic 32,
- Truth 32

P.R. - 32

Opening: The greatest issue in the life of every believer is 2nd person dyadic relationship with God by knowledge and by love. The requires integration of 1st and 2nd order wills around the Good (God, the POG, BD) as per David in Psalm 16:2. Such love for God is personal, pure and wholehearted (John 14:15) as a virgin bride's love is for her groom, 2 Cor. 11:2-3.

The importance of all 3 parts of Bible class:

1. 15 minutes on spiritual foundations
2. 15 minutes on philosophical foundations.
3. 50 min on doctrinal development of love.

Comparing the popular conduit model with the concurrent model regarding confession of sin and the spiritual life.

1. In the popular conduit model, believers are conduits for God's power by doing X, Y, Z. Illustrations of the conduit model using Psa 32, 51; 1 Jn 1:9; Gal. 5:22-23. The focus is on being in a sphere of God's power for such things as forgiveness, love, joy, and peace. The believer's attitude or virtue are not the issues. The issues are X, Y, Z.
2. Consider the concurrent model in relation to Psa. 32; 31; 1 John 1:7-9; and Gal. 5:22-23, where attitude and relationship with God are the issues—as with David's "when I kept silent" (same with Corinthians).

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-48--Summary)

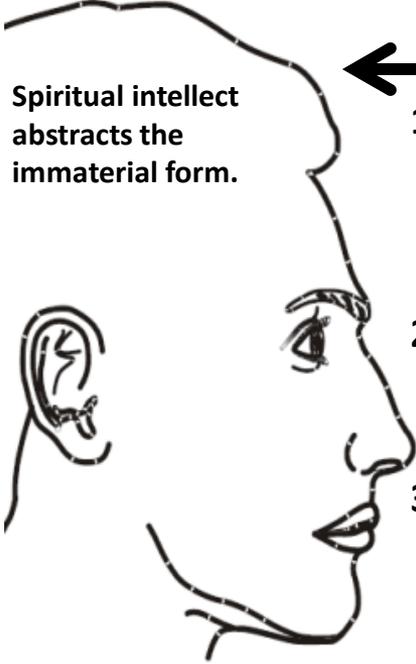
1. Realist epistemology: 1st principles of being & laws of thought.

**Primacy of the
be-ing in the extra-
mental world**

Realism is the only objective, biblical epistemology



Spiritual intellect
abstracts the
immaterial form.



1. Metaphysical realism has a noncritical epistemology that holds that philosophy must begin with things, with be-ings. This avoids all of the craziness inherent in all of the other epistemologies (Platonism, atomizing, positivism, nominalism).
2. In realism, it is not the case that the mind knows or the senses know, but man knows through his intellect and senses. We must not forget what we know reality as human beings.
3. The first principles (self-evident and indemonstrable) of Realism:
 - a. As the intellect grasps being (1st act) and “being is” (2nd act), it immediately grasps the law (logic) of contradiction and identity. We understand being is not non-being and that it is what it is. This is the only system that avoids extremes of Parmenides and Heraclitus as well as the problems inherent in nominalism and positivism.
 - b. Subordinate to the principle of contradiction or of identity is that of sufficient reason, the why on many levels (formal, material, efficient, and final causes). In dealing with efficient cause, the principle is often stated that for something to be the cause of itself, it would have to exist prior to itself, which is absurd.

All of the following epistemological presuppositions reject metaphysical realism (formal and final causes). See if you can name the founder.

2. _____. His epistemology was imported from Scotland around 1768 and was embraced by Unitarians, theological liberals, deists, biblical conservatives, and evangelicals of the American Enlightenment. It became practically identified with the evangelical point of view. It is also enshrined in the Declaration of Independence, “we hold these truths to be self-evident . . .” (Modern counterpart: philosopher Alvin Plantinga).
3. _____. His epistemology was applied to biblical studies in a “scientific” manner. This hermeneutic is reflected in Charles Hodge’s declaration that “The Bible is to the theologian what nature is to the man of science. It is his store-house of facts.”
4. _____. His epistemology threatened Newtonian science. However, after his theoretical denial and radical skepticism of causality, he said he would *clear his mind* and play a good game of backgammon with his friends. He taught that causality was something imposed upon the objects by the knower.

5. _____. His epistemology resulted in viewing the human condition in terms of disconnected, atomistic individuals. The only way to bring such *individuals* together is through a social bond, a state-based social contract, where the parties are free to choose for themselves how they wish to define the terms and agreement. The terms of government are not set by God, church, community, human nature, or moral tradition. They are strictly voluntary.

6. _____. His epistemology was a reaction to Hume's criticism of Newtonian science. He divided knowledge into the noumenal (real) and phenomenal (observable) realms. He assigned religion and freedom to area of subjectivity.

7. ____ . His epistemology laid the foundation for modern philosophy by severing the mind from the body, forever creating the mind-body problem.
8. ____ . His epistemology presupposes aleatory progress. His influence can be seen in modern acceptance of gay marriage and other progressive views. Moreover, his “science” is known as “constructivist science.”
9. ____ . His epistemology is one of reductionism, which collapses into scientism and naturalism. He is why our children are taught that the source of human thinking is the brain. He is also responsible for the irrationality of Christians who have trouble with believing in supernatural events of the Bible even though they believe in the supernatural God and Christ as the God-man. This epistemology is anchored in naturalism.

Love 25

1. 1 Corinthians 13: The transformative power of love for God.
 - a. Love for God is the root, hinge, and summit of all virtues.
 - b. There does not exist any conduit power for love. There is no such thing as any supernatural power that can produce any of these virtues apart from an integrated 2nd order will.
 - c. All true love for God is personal, and its intimacy can only be cultivated in a 2nd person dyadic relationship where the 1st and 2nd order wills are integrated state around the Good (God and the Plan of God).
 - d. The faith-hope-love in 1 Corinthians 13 should be viewed through “loving the Lord all of our hearts, souls, minds, and strength,” cf., Hebrews 11.
 - e. Before we can love the Lord, we must see Him as our Ultimate Good. This is impossible unless we are convinced that He first loves us, 1 John 4:19.

2. Ephesians 5:22-32: The great mystery of God's/Christ's espousal love for His people is likened to the one flesh intimacy between husband and wife that finds its origin in the one flesh relationship of Adam and Eve.
 - a. There is a vast difference between seeing God as a giant invisible problem solver and seeing Him as Lover of your soul who desires an intimacy with you that finds its analogy in the intimacy of marriage.
 - b. Christ's love that was manifested in giving Himself to His bride, the church, was on the cross.
 - c. Thus, the day of Christ's crucifixion is His wedding day, when He, the new Adam, is joined to His wife the church in an everlasting marriage covenant.
 - d. Jesus is united to His Bride through the sacrifice of His own flesh and blood, poured out literally on Calvary.

3. Review of the Greatest Love Story ever told: God as a loving Bridegroom pursuing His bride. All of human history is a story of His amazing love that culminates with a Giant Wedding Supper where God weds Himself to His people for eternity.

a. The marriage at Sinai.

Exodus 24:6-11 And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. 7 Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!" 8 So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words." . . . 11 and they beheld God, and they ate and drank.

- b. God as a Groom pursuing Israel as a bride (Isaiah 54:5-8; Jer. 2:1-2; Hos. 2:14-15; Eze. 16:8).

- c. The harlotry of God's people (Exod. 32:1-6; Eze. 16:15-26).

4. Jesus as the long-anticipated incarnate divine Bridegroom.
 - a. John 3:28 "You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' 29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, **rejoices greatly because of the bridegroom's voice**. And so this joy of mine has been made full. He must increase but I must decrease.
 - b. John 2:1-11. Jesus as the divine bridegroom as the wedding at Cana. It was not His hour to provide the wine of salvation for all people (cf., Joel 3:18 and Isa. 62:4-6). But He did provide a small sign to a few.

- c. Christ's hour: His death/blood for the consummation of meal between God and man. However, now God is in the flesh.

John 13:1 Now before the Feast of the Passover, Jesus knowing that His **hour** had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

Matthew 26:26 And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for **this is My blood of the covenant, which is poured out for many for forgiveness of sins.**

1 Corinthians 11:25 In the same way He took the cup also, after supper, saying, "This cup is the new covenant **in My blood**; do this, as often as you drink it, in remembrance of Me."

- d. John 14:1-3: Christ's departure fits perfectly with the wedding analogy.
- The wedding has begun but is not complete, for the bride consists of the entire people of God, the billions who have been united with Jesus. There are still countless others who have not become His bride.
 - The Great wedding of God and humanity is already underway, but not yet complete.
 - As the Groom, Christ goes and prepares a place for His bride. He will return and take the bride to Himself. He will return at the Rapture.

e. Mark 2:18-20: Christ's wedding day on Calvary.

- "Taken away" refers to the time when the bridegroom took the bride into the bridal chamber for consummation. This would be the time when the groom was "taken away" from the groomsmen.
- Jesus clearly identifies Himself as the bridegroom in the analogy. He is saying while He is on earth, it was a time of celebration. Ancient Jewish weddings were particularly festive for a week (Gen 29:26-27).
- Instead of being taken into an ordinary bride chamber, Christ as the Groom was taken away by soldiers to marriage chamber of Calvary
- Moreover, we know from the culture of the time that grooms wore a crown and a priest garment at the wedding, which we also see in Christ's passion.
- Christ's life and death speak a love that died for us and lives for us. Instead of the blood of bulls and goats, Christ offered His own death/blood to be united with us forever.

- f. The Church age believer as the virgin bride of Christ (2 Cor. 11:2-3):
- This language goes far beyond metaphors of “slave” or “soldier.”
 - This depicts Christ in terms of a love relationship rather than duty or problem solver.
 - This speaks of the need for whole hearted loving devotion to Christ.
 - This speaks of exclusive affection for Christ.
 - This speaks of absolute obedience: swiftly, unreluctantly, cheerfully (John 14)
 - In this analogy there is delights in the virgin bride that it is her duty to love and keep her affections to the Lord
 - This speaks of single-minded devotion with no admixture of any other loves that would compete with love for the Lord.
 - As far as other loves or details of life, they are all subsumed under love for Christ.
 - This is an all-pervasive love that motivates a life of worship of God.
 - Anything less full love for Christ really is no love at all.

g. The return of the Bridegroom.

- The ten virgins, Matt. 25:1-13.
- Accountability, Matt. 25:14-30.
- Judgment, Matt. 25:31-46.

5. Love vs. betrayal, Matt. 26:1-16.

6. The adulterous generation of Christ's age (Matt. 16:3-4). Four common areas of spiritual adultery.
 - a. #1: the world (James 4:4)

 - b. #2: mammon (Luke 16:14; Matt. 6:19-24; 1 Tim. 6:7-10).

 - c. #3: praise of man (Matt. 6:5; contra Gal. 1:10).

 - d. #4: self (Luke 18:9).