

**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 50
- 2: Metaphysics 32
  - Trans. 50
- 1: Reality
  - Logic 32,
  - Truth 32

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**Opening:** We have all been called to a sacred romance with God, which is founded on and thrives on integrated knowledge and love. This love relationship was initiated by God in grace in eternity past (Jer. 31:3; Eph. 1:4; 1 John 4:9-10), sealed at the Cross (Eph. 5:23-25), seeks our responsive love in time (Luke 10:27-28; Gen. 17:1; James 2:23; Psa. 19:14; 1 Cor. 2:9), and culminates with transcendent intimacy of marriage (Rev. 19:7-8). Apart from 2<sup>nd</sup> person love, the only question is what program is one following?

**Outline: 3 parts to Bible class:**

- 1) Spiritual foundations (20 minutes) . . .
- 2) Philosophical foundations (20 minutes) . . .
- 3) Doctrinal development of sacred love . . .

**Spiritual foundations:**

- 1) Conduit spiritual model: What it is and why it is not biblical. Why it lacks sufficient reason.
- 2) Concurrent spiritual model: What it is and why it is the biblical model (Gen 5:22; 17:1; Deut. 13:4; John 15; Rev 2:1-4; 1 John 1:7). The sufficient reasons are biblical (with, before, after: personal) as well as metaphysical.
- 3) Consider the colossal responsibilities of the pastor in light of 2 Cor. 11:2. The greatest service a pastor can provide is Truth so believers can advance. The pastor's job is never to encourage false beliefs even if they seem to help. Truth always brings the greatest and long-lasting blessings in God.

**Prayer:** The issue in preparation in concurrence.

**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.

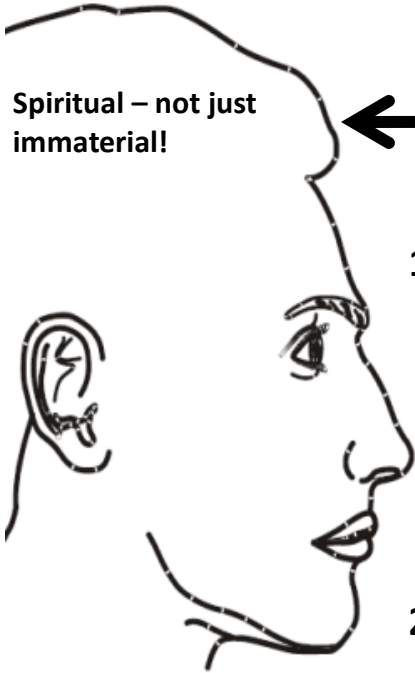
Stage 1

# Philosophical Foundations for a Realist Christian Worldview (Epistemology: 50—Sufficient Reason)

## 1. Realist epistemology: 1<sup>st</sup> principles of being sufficient reason

Realist begins with  
and stays oriented to  
beings rather than  
concepts of beings.

Spiritual – not just  
immaterial!



1. We have noted how the first principles of knowledge for the Realist's epistemology is the only one that provides correspondence truth. Moreover, we have spent a great deal of time showing the bankruptcy as well as pervasiveness of the other epistemologies in culture and in Bible churches, even in the wonderful doctrinal movement. Of all people, the believer should be interested in correspondence truth, the Whole Truth.
2. The perennial problem in modernity is putting ideas before being, i.e., putting ideas before external reality. In a Realist epistemology, beings always come first. Once one makes this conceptual shift in thinking about reality, one is able to see "holes" and "gaps" in certain mental constructs that have been erroneously mapped on reality. A Realist will not pass over incongruity carelessly; this is why the Realist is able to make huge jumps in understanding reality *qua* reality regarding God, creation, man, and the spiritual life (cf., fellowship).

3. The first principles of knowledge in Realism: contradiction, identity, and sufficient reason (formal, efficient, final, and material causes).
4. A distinction needs to be made between the Realist first principle of sufficient reason and the Cartesian first principle of methodological doubt. The Realist does not doubt the existence of beings, but he does require sufficient reason for the existence of anything. Cartesian rationalism begins with doubt and thus begins with concepts rather than reality.
5. The Realist is not interested in things that are separate from reality. What is separate from reality is of no consequence to the Realist. He is interested in the truth, the whole truth, and nothing but the truth.

6. Realist epistemology not only provides a complete account of objective knowledge, both natural and supernatural, it also provides a supreme vantage point in order to turn the tables on all false and skeptical systems. The Realist never asserts more or less than premises allow.
  
7. So, after the Realist provides a complete account of knowledge, it turns to all of the skeptics, neo-deists, Cartesio-believers, pragmatists, coherentists, modern evangelicals, religionists, and wants to know:
  - a. The Realist wants to know the sufficient reason for modern Christians to reject the metaphysics of Exodus 3:14, I AM, Ehyeh, Esse, in which existence is the core of every being.
  
  - b. The Realist wants to know the sufficient reason for thinking of fellowship with God in terms of Cartesian and conduit concepts rather than personal relationships.

- c. The Realist wants to know the sufficient reasons for agnosticism, deism, critical realism, and unlivable reductionism.
- d. The Realist wants to know the sufficient reason for rejection of fundamental metaphysical and theological truths (listed on the chart on the first slide).
- e. The Realist wants to know the sufficient reason for replacing Realism with Cartesianism, Baconianism, Reidianism, Comteanism.
- f. The Realist wants to know the sufficient reason for using Baconian hermeneutics of putting the Bible pieces together without metaphysical and universal orientation.
- g. The Realist wants to know the sufficient reason for rejecting of the spirituality of the intellect.

- h. The Realist wants to know the sufficient reason for equating the soul with the brain?
- i. The Realist wants to know the sufficient reason for rejection of hylomorphism?
- j. The Realist wants to know the sufficient reason for making ideas more fundamental than reality?

- k. The Realist wants to know the sufficient reason for viewing God as a primarily a Giant Invisible Problem Solver rather than the God of the Bible, the Divine Lover (and viewing pastors as a means to help one make a deal with God to help one's life)?
- l. The Realist wants to know the sufficient reason for such small lives and awfully written scripts in light of eternity and Hebrews 11?
- m. The Realist wants to know the sufficient reason for viewing volition in such simplistic and non-real ways (another example of orientation to concepts more than reality)?
- n. The Realist wants to know the sufficient reason for thinking that the original languages provide platonic objectivity apart from classical metaphysics?

- o. The Realist wants to know the sufficient reason for odd nomenclature and definitions of Christian love?
- p. The Realist wants to know the sufficient reason for Christians holding to neo-deism, nominalism, and Cartesianism?
- q. The Realist wants to know the sufficient reason for modern Christians fearing death and the general lack of enthusiasm of being with the Lord Jesus Christ.
- r. The Realist wants to know the sufficient reason for believing that more doctrine and more mechanics are sufficient efficient causes for a robust spiritual life of loving God?



- s. The Realist wants to know the sufficient reason for thinking that one's identity with money, fame, and the world is more valuable than identity in God.
- t. The Realist wants to know the sufficient reason for thinking that it is somehow OK to live a spiritually adulterous life as long as trusts God to make his temporal life better.
- u. The Realist wants to know the sufficient reasons for criticizing fellow believers or the pastor-teacher without looking at one's own responsibilities to other believers and the pastor.
- v. The Realist wants to know the sufficient reason for forgetting what you epistemologically know as a human being (essences, universals, God) and what you know as a Christian (Christ, Heaven, His mandates to love others as God has loved you).

- w. The Realist wants to know the sufficient reason for thinking that being anti-intellectual is OK or even spiritual.
- x. The Realist wants to know the sufficient reason for thinking that Common Sense (intuition) is all one needs to understand the Bible and spiritual truths.
- y. The Realist wants to know the sufficient reason for thinking that coherence truth and practicality is Truth or could please the God of Truth, IS, in any way.
- z. The Realist wants to know the sufficient reason for being interested in any Bible study or view of the spiritual life or church that is not real? Remember the Realist believes that anything that is separated from reality is of no consequence. The flip side is that he does require sufficient reasons for everything we believe!

## Love 27

1. 1 Cor. 13:1-13: The transcendent narrative of our lives: faith, hope, and love.
  - a. Basic ontology: It is crucial to make a distinction between the will and the intellect in love. It is in the will that we find our motives before God and with regard to spiritual gifts, knowledge, and the development of spiritual virtues. Someone could have a great intellect or great gifts, but be a carper—a complainer who is obsessed with and criticizes the trivial things of life; one who is motivated by an arrogant and petty perspective of life due to lose of the transcendence of his life with God. Great knowledge or intellect *without love always* leads to arrogance (1 Cor 8:1-3).
  - b. Spiritual Realism: Divine love comes from God on the basis of concurrence. It is not something that can be manufactured though mechanics of conduit Christianity. The same is true of supernatural knowledge and faith (Luke 10:17-24; Mark 10:15; Mat. 16:15-17).

- c. Conduit Christianity is not real: The model of conduit Christianity cannot be supported by experience or by the Word of God. The fact that true love is granted by God in concurrence rather than automatically attained by mechanics or amount of doctrine can be seen in lives of OT, NT believers (cf., Mary Magdalene), the 1<sup>st</sup> century Christian martyrs, and various denominations.
  
- d. Importance of Divine love: Not only is love is the root, hinge, and summit of all virtues, it is the Big Picture of our lives with God. Without it, we never see the meaning of life. Without it, we lose our compass, our North Star to guide us. Without it, the believer is unable to enter into the sacred romance with God.

2. We must never forget where we came from, where we are going, and the purpose of it all (Eph. 1:3-4, 5:22-31; Col. 3:1-3; 1 Tim. 6:6-18; 2 Tim. 1:9; Rev. 19:7-8; 21:1-7, 22:1-3). Modernity has lost its sense of a transcendence that was part of the Christian heritage from the creation of man through the Middle Ages.
  
3. Since love for God is the Issue, it should be no wonder that all of our lives is intricately related to the greatest love story ever told. We have noted the marriage at Mt. Sinai, the language in the OT, and the miracle at wedding at Cana, and the coming Marriage Supper with the Lord Jesus Christ.

4. A look at faith, hope, and love in concurrence—all within the transcendent narrative, Hebrews 11:1-12:2.
  - a. God's people in the OT, NT, Patristic age, the Middle Ages had a perspective regarding Heaven that is largely unknown to many modern Christians. Heaven was their central reference point; it was the North Star by which they would navigate their lives.
  - b. In modernism, however, Heaven has more or less fallen off the radar screen for many Christians. Some actually get depressed when thinking about Heaven. One reason is that many Christians have false assumptions about Heaven, which blind them to the reality of Heaven.

- c. Due to false assumptions and influences of modernism, few believers really think about Heaven, at least with great anticipation and enthusiasm. Fewer even think accurately about Heaven. The biblical blessed hope is not the norm in contemporary Christianity. Many Christians are actually afraid to die. Moreover, think so little of heaven than it makes little impact on their lives *here and now*.
  
- d. The problem is not that the Bible is obscure about Heaven. It is just that modernity does not pay attention.

# Heaven: our North Star and Eternal Destination

1. There are two heavens.
  - a. Intermediate heaven/paradise, Gen. 25:8; Luke 23:43; 16:22-31; Philip. 1:23. All believers who have already died are in this intermediate heaven.
  - b. Future/Ultimate heaven, Rev. 21:1-7. The fact that God comes to the new earth makes the new earth part of heaven. Heaven, broadly speaking, is where God is. It is *not* the case that we will finally enter into some nebulous, angelic, harp playing, cloudy, sphere/heaven. God will come down to live with us in our place, the new earth. Remember, “Immanuel” means God with us, not the other way around. He will be with us on the new earth.



2. The intermediate heaven is the present heaven and it is much better place to be than our present life on this earth, Philip. 1:23. When we die, depart from this earth, we will go to be with Christ and experience a joy much greater than we have ever experienced on this earth. However, this is not our permanent home.

Philippians 1:23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

3. However, the heaven that we go to at death is not our permanent home. We will be relocated to the new earth, which will be our home, Rev. 22:3-5. It is on the new earth that we will actually see *Esse*, be like Christ, and serve Him.

4. In Ultimate Heaven we will eat, drink, work, have responsibilities, and delegate responsibilities to others. We will have bodies and there will even be different nations on the earth in the eternal state, signifying different human cultures. We do know what *all* of these things are like—like having a body, eating, drinking, working, and other human activities. It will be very human, indeed! There will even be trees in the eternal state—the very tree that was in the First Garden will be there.

## 5. Can't imagine Heaven?

- a. The only way someone could not imagine what Ultimate Heaven will be like is if he could not imagine bodies, eating, drinking, responsibilities, productivity, nations, cities, trees, houses, cities, flowing water, fruit, or could not imagine living a life of love, thankfulness, worship and praise of God, or could not imagine experiencing a day without pain, disappointment, or productivity, or imagine a period of time without sin and evil, or imagine that *Esse* could be seen in all things, or imagine that one could see the love of God for all men.
- b. Recall that we have already received a down payment of our inheritance, Eph. 1:4. We have the opportunity to live a heavenly life now!
- c. Recall Jesus's eternal existence: Recall that Jesus did not come back as a ghost. He had a body by which He walked, talked, ate, and enjoyed the company of others.

6. It is vitally important to stay oriented to our future home on the new earth and heavens wherein “righteousness will dwell,” 2 Pet. 3:13; Titus 2:13; 1 John 3:3; Isa 65-66. To lose this orientation is to miss the sacred romance with God.

2 Peter 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Titus 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

1 John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

John 14:3 "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.