

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
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Bible: Philippians 4:8-9

Bible Doctrine: God, Government, and the Poor-27

Opening: Jn 8:31-32; 44; Psa 73:24-25; 1 Jn 4:19; Titus 3:4-8; Matt. 22:37-40; 1 Jn 2:15-16; Luke 9:23; 1 Jn 4:16.

A. Through the Bible, verse by verse: Philippians 4:8-9.

B. Bible Doctrine: God, Government, the Poor and the KOG.

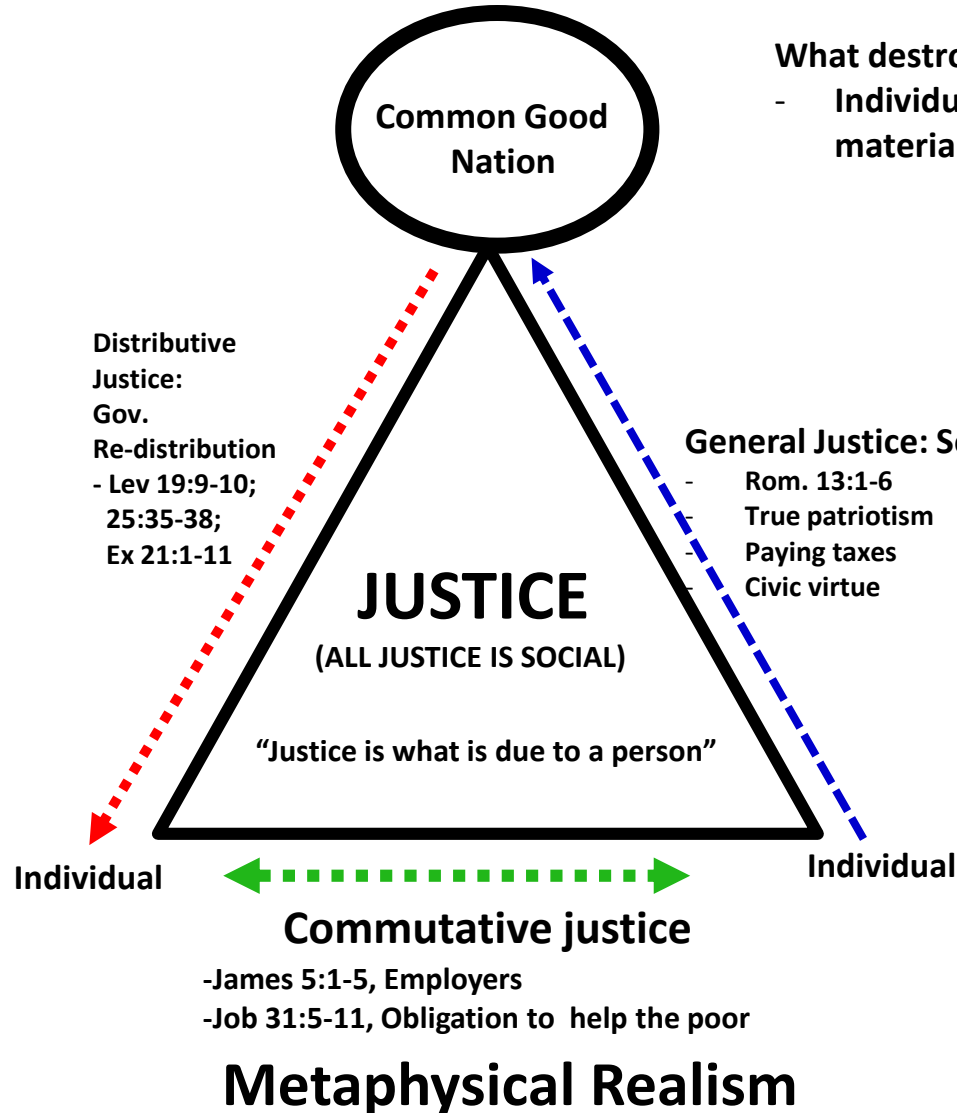
- 1. Government, Common Good, the church, and the gospel: John 18:36; Matt. 5:13-16; 22:17-21; Luke 4:17-21; 1 Cor 15:1-8; Rom 2:15-16; 1 Tim 1:8-11; Gal 2:14; Rom 10:14-16; 1 Pet 4:17-19; 2 Thess 1:6-8; Mark 1:15; Gen 3:15; Gal 3:8; Heb 4:2; Isa 52:7; 61:1-3; Luke 4:18-21; Mat 5:3; Luke 6:20; 7:22; Mat 25:41-43; James 2:5-9; Isa 3:13-15; 10:1-2; 11:3-4; Psa 72:12-14; Luke 1:46-48, 51-53; Mat 5:6.**
- 2. God and the poor: Luke 4:17-21; 6:20-26; 7:22; 8:1-3; 12:15-21; 14:12-13; 16:19-23; Acts 2:42-47; 4:34-35; 6:1-6; Gal. 2:10.**
- 3. The Kingdom of God: Col 1:13-18; Matt 6:10; Mat 28:18-19.**
- 4. God's politics: 7 Foundational Principles.**
- 5. James and social justice—the socioeconomics of the Kingdom.**
 - a. James 1: The rich, the poor, & true Christian religion.**
 - b. James 2: Classism, social justice, and dead faith.**
 - c. James 3: Slandering and reviling the image of God.**
 - d. James 4: Spiritual adultery and pride.**
 - e. James 5: God's condemnation of laissez-faire.**

<http://www.fbcweb.org/sermons.html>

4-24-18

Distributive justice: Govt. safety net:

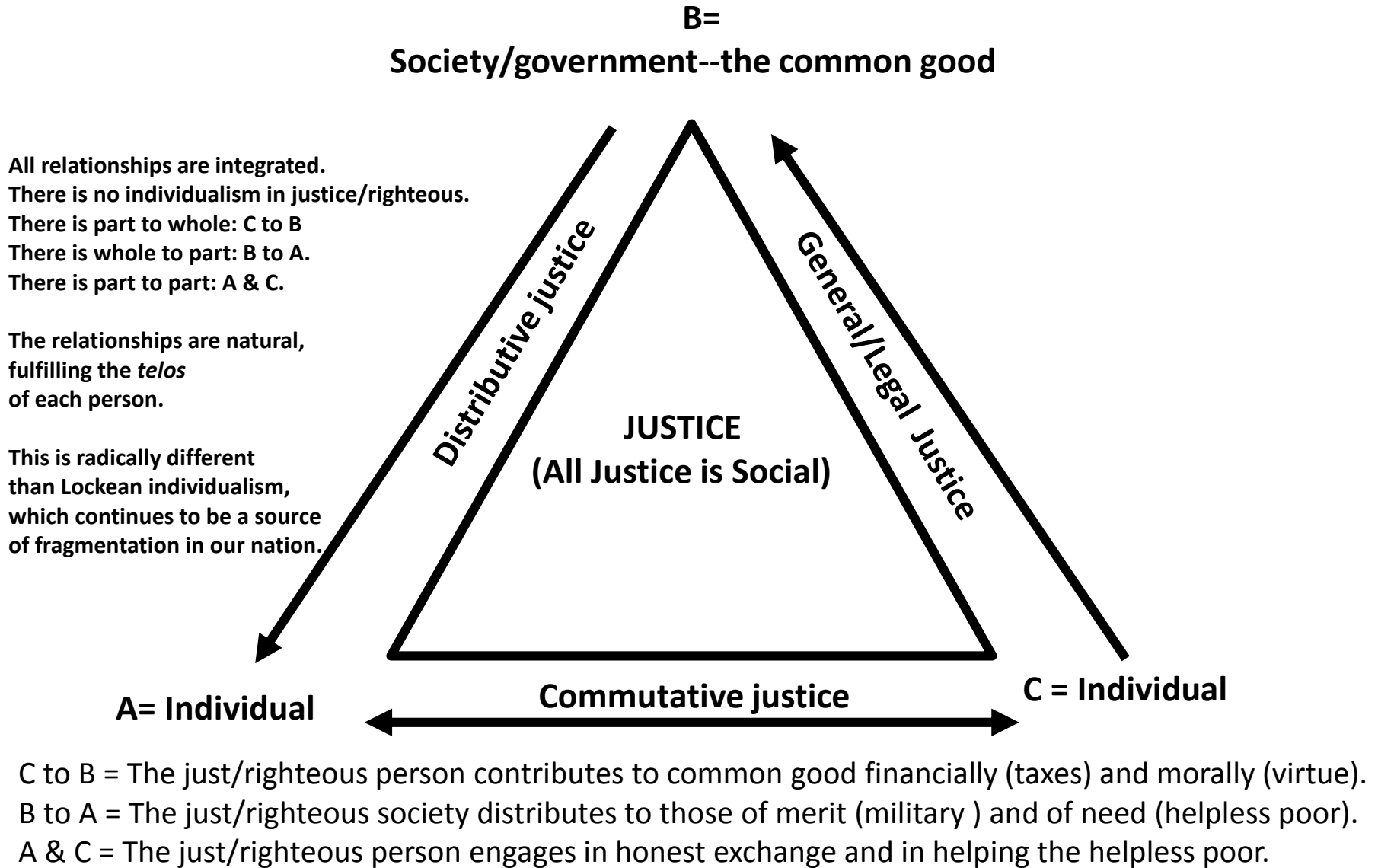
1. A third-year tithe goes to poor widows, orphans, and sojourners as well as the Levites (Deut. 14:28–29; 26:12).
2. Laws on gleaning stipulated that the corners of the grain fields and the sheaves and grapes that dropped were to be left for the poor, especially widows, orphans, and sojourners (Lev. 19:9–10; Deut. 24:19–21).
3. Every seventh year, fields must remain fallow and the poor may reap the natural growth (Exod. 23:10–11; Lev. 25:1–7).
4. A zero-interest loan must be available to the poor and if the balance is not repaid by the sabbatical year, it is forgiven (Exod. 22:25; Lev. 25:35–38; Deut. 15:1–11).
5. Israelites who become slaves to repay debts go free in the seventh year (Exod. 21:1–11; Lev. 25:47–53; Deut. 15:12–18), and when the freed slaves leave, their temporary “master” must provide liberally, giving the former slaves cattle, grain, and wine (Deut. 15:14) so they can again earn their own way.



- Metaphysics of the common good:**
- Immaterial. Components: Truth, virtue, unity, love, righteousness, justice.
 - Common good is greater than the individual good.

- What destroys the common good?**
- Individualism, disunity, animosity, materialism, injustice, pragmatism.

Divine Triangle of Objective Justice



5 Views on Government

1. **Natural.**
 - a. **Plato**
 - b. **Aristotle.**
 - c. **Stoics.**

2. **Unnatural: Anarchist; no moral basis for any government.**
 - a. **Theoretical.**
 - b. **Serious.**
 - c. **Violent.**

3. **Social Contract.**
 - a. **Thomas Hobbes.**
 - b. **Jean-Jacques Rousseau.**
 - c. **John Locke.**

4. **Roman Catholic: synthetic.**

5. **Metaphysical Realism.**

Church and Government: 7 Philosophies

1. **Evangelical: undeveloped, absorbs culture, cherry-picks passages, no foundation.**
2. **Anabaptist: separationist view.**
3. **Lutheran: paradoxical.**
4. **Black church: prophetic.**
5. **Reformed: transformational.**
6. **Roman Catholic: synthetic.**
7. **Metaphysical Realism: God's politics, the better way of Jesus.**