

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

Hermeneutics
Linguistics
Epistemology 9 Existence 40
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

4/26/2014

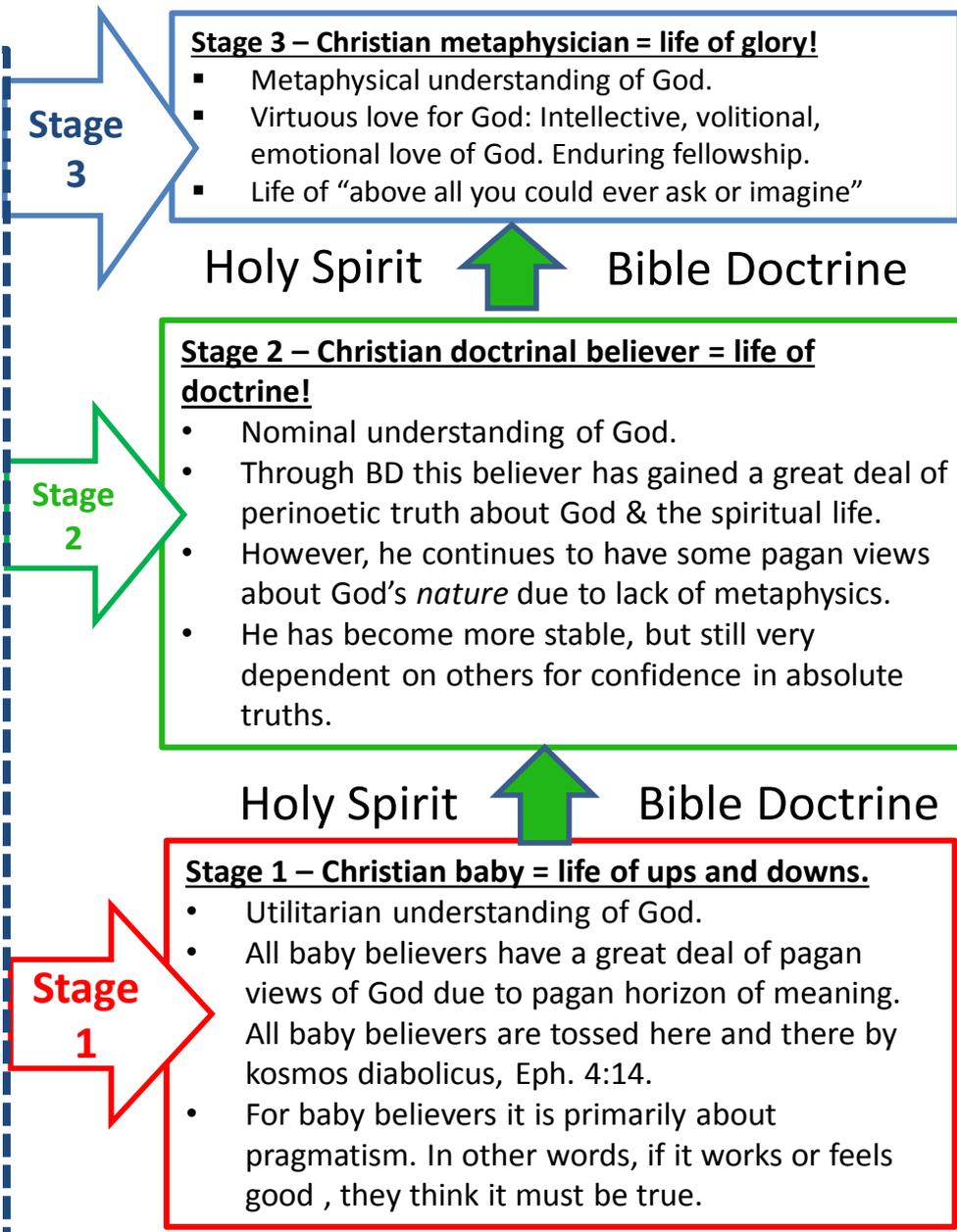
The single greatest issue in life is virtue love for God (**Matt. 22:37-40**).

A few words about Reality and the need for the philosophical realism in philosophy of language, in the pulpit and in society, to overcome the impoverished views of nominalism. Illustration of how language works with Helen Keller (cf., <https://www.youtube.com/watch?v=IU V65sV8nu0>) . The importance of getting and developing the *reality* of “love” that the words point to rather than using the words to create the reality or concept of love.

Love always brings a desire for the presence of the loved one. This is true of fellowship as well. Consider Mary Magdalene (Lk. 7:47-50; 8:1-2; 10:38-42; Jn. 12: 3-7; 19:25; 20:16-17).

When we put first things first, then we get first and second things; but if we put 2nd things first we miss out on capacity for both. Remember, God is the Author of time.

Supernatural revelation of God requires t-power concurring with n-power, cf., Matt. 16:13-17.



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-40

The Nature of Subordination in Concurrentism

1. By grasping concurrence, the believer is able to shed impoverished, reductionistic, and deistic views of reality (cf., Hume, Kant).
2. It is crucial to make a distinction between making something out of something that already exists (and thus has a foundation of existence) and creating (ex nihilo) something where there is no foundation for its existence. BTW, among all of the cosmologies of the ancient world, only the Bible teaches that the universe was created out of nothing—which science finally figured out.

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

3. Concurrence is explicitly taught in the Bible:

Acts 17:28 for in Him we live and move and exist (έν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν)

Colossians 1:17 And He is before all things, and in Him all things continue in being (καὶ τὰ πάντα έν αὐτῷ συνέστηκεν)

Heb. 1:3. He upholds all things by the word of His power (φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ).

Job 38:41 "Who prepares for the raven its nourishment, When its young cry to God, And wander about without food?"

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

Daniel 3:22 For this reason, because the king's command was urgent and the furnace had been made extremely hot, the **flame of the fire slew those men** who carried up Shadrach, Meshach and Abed-nego. 23 But these three men, Shadrach, Meshach and Abed-nego, fell into the midst of the furnace of blazing fire still tied up. 24 Then Nebuchadnezzar the king was astounded and stood up in haste; he responded and said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They answered and said to the king, "Certainly, O king." 25 He answered and said, "Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods!" 26 Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the Most High God, and come here!" Then Shadrach, Meshach and Abed-nego came out of the midst of the fire. 27 And the satraps, the prefects, the governors and the king's high officials gathered around and saw **in regard to these men that the fire had no effect on the bodies of these men nor was the hair of their head singed, nor were their trousers damaged, nor had the smell of fire even come upon them.**

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

4. Objection #4: The “Problem” of Subordination.

- What does subordination between Esse and esses look like?
- The woman with the pen that has a broken tip. Who is responsible for the defective writing? The first cause or the second cause? Who wrote the letter? The pen or the woman? Both are responsible but in different modes. If she does it all, occasionalism rears its ugly head.

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

5. Summary of correct view of subordination (E=effect, C=creature, n=natural cause, t=transcendent cause).
 - a. God's concurrent act does not alone result in any particular effect or state of affairs; rather, E obtains only if a particular agent C and n-cause occur.
 - b. God and C do not produce only parts of the single unified E; rather both produce E in its entirety.
 - c. Since there is only one unified E, only one action obtains between God and C (to be explained in the model that will be developed)

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

- d. God's volition can be considered general in content, while C can be considered responsible for the particular E.
- e. Neither God's or C's contribution obtains anything in the absence of the other.
- f. Hence God's mode of acting when He concurs is understandably different from How He might act without cooperation.

EPISTEMOLOGY: #9, Grasp of Existence-40

The Nature of Subordination in Concurrentism

- g. God's actions are primary and independent, and C's as secondary and essentially dependent.
- h. There is simply no initial conflict between t-causes and n-causes.
- i. God's contribution is received by the creature in such a way as to complete its acting, insofar as the creature is essentially subordinated to Him.
- j. God's activity is not prior in causality to creature's actions.
- k. God's concurrence does not overwhelm the creature.

EPISTEMOLOGY: #9, Grasp of Existence-40
The Nature of Subordination in Concurrentism

- l. When the concurrentist says that God causes the action of creatures, he means that that God is a concurrent cause, i.e. God causes what the creature also causes, which is the action that terminates in the effect.

- m. Simply put, God does it as the creature does it (instead of to, for, or against the creature).

- n. Concurrence is necessary, given creaturely dependence. Specific details are forthcoming via a positive model for concurrentism.

Spiritual Virtue: Christ's 8 Beatitudes

1. Matthew 5:3 " μακάριοι are the **poor in spirit**, for theirs is the kingdom of heaven.
2. "μακάριοι are those **who mourn**, for they shall be comforted.
3. " μακάριοι are the **gentle**, for they shall inherit the earth.
4. "μακάριοι are **those who hunger and thirst for righteousness**, for they shall be satisfied.
5. "μακάριοι are the **merciful**, for they shall receive mercy.
6. "μακάριοι are the **pure in heart**, for they shall see God.
7. "μακάριοι are the **peacemakers**, for they shall be called sons of God.
8. "μακάριοι are those **who have been persecuted** for the sake of righteousness, for theirs is the kingdom of heaven. 11 " μακάριοι are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

Why should every believer spend time with difficult and thorny passages?

What is the general attitude or demeanor in all of these beatitudes?

Christ's 8 Woes and the woefulness of pride

Christ not only pronounced 8 blessings for the those with spiritual humility, He also pronounced 8 woes on the “spiritually” proud and arrogant in Matthew 23.

1. Note the pride and religionism in Matt. 23:1-12.
2. Overview of the 8 Οὐαὶ/woes in Matt. 23:13-36.
 - a. The first 5 woes are mainly directed to the teachings of the scribes and Pharisees, Matt. 23:13-23.
 - #1 – False theological framework.
 - #2 – Religious exploitation and excess.
 - #3 – Making disciples of men and religionism instead of Christ and God.
 - #4 – Misguided and irrational use of Scripture.
 - #5 – More distortions of the Word of God.
 - b. The last 3 woes are directed at their character, Matt. 23:25-36.
 - #6 – Self-deception: Inner filth, extortion, & excess (eating and drinking).
 - #7 – Inner corruption and death with nice appearance.
 - #8 – Their great unknown (to them) wickedness.

More on Blessedness in the 8 Spiritual Virtues

Blessed are those: 1) **poor in spirit**; 2) mourn; 3) gentle; 4) hunger and thirst for righteousness; 5) merciful; 6) pure in heart; 7) peacemakers, 8) the persecuted.

Poor in spirit (Μακάριοι οἱ πτωχοὶ τῷ πνεύματι)

1. The issue in poverty of spirit is one of a certain detachment from materialism and anthropocentric thinking--which is *required* before one can attach himself to the Lord and the plan of God.
 - ✓ Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold (ἀνθέξεται) to one and despise the other. You cannot serve God and mammon.
 - ✓ Luke 9:23 And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.

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Poor in spirit (Μακάριοι οἱ πτωχοὶ τῷ πνεύματι)

- ✓ Luke 18:9 And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. 11 "The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. 12 'I fast twice a week; I pay tithes of all that I get.' 13 "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' 14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

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Poor in spirit (Μακάριοι οἱ πτωχοὶ τῷ πνεύματι)

- ✓ Luke 1:38 And Mary said, "Behold, the bondservant of the Lord; be it done to me according to your word."
- ✓ 1 John 2:15 Do not love the world (τὸν κόσμον), nor the things in the world. If anyone loves the world, the love of the Father is not in him.
- ✓ John 3:30 "He must increase, but I must decrease. 31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.

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- ✓ Jeremiah 9:23 Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; 24 but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things," declares the LORD
- ✓ Philippians 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

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- ✓ 1 Corinthians 1:31 that, just as it is written, "Let him who boasts, boast in the Lord."
- ✓ Galatians 6:14 But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

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- ✓ 2 Corinthians 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from **exalting myself**, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from **exalting myself**! 8 Concerning this I entreated the Lord three times that it might depart from me. 9 And He has said to me, "My grace is sufficient for you, **for power is perfected in weakness**." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

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James 4:6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble. . . 10 Humble yourselves in the presence of the Lord, and He will exalt you.

1 Timothy 1:15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world **to save sinners, among whom I am foremost of all**. 16 And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

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Those who mourn:

1. All mourning or sorrow is not blessed. Grief can make a man worse more often than better. Not all sorrow will receive comfort. The only sorrow that is blessed and receives comfort is the sorrow that flows from being poor in spirit.
- ✓ Isa. 6:5 I cried, "Woe is me; I am lost! For I am a man of unclean lips And I live among a people Of unclean lips; Yet my own eyes have beheld The King LORD of Hosts." 6 Then one of the seraphs flew over to me with a live coal, which he had taken from the altar with a pair of tongs. 7 He touched it to my lips and declared, "Now that this has touched your lips, Your guilt shall depart And your sin be purged away."

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- ✓ Luke 22:61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times." 62 And he went out and **wept bitterly**.
- ✓ James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. 9 Be miserable and **mourn and weep**; let your laughter be turned into **mourning**, and your joy to gloom. 10 Humble yourselves in the presence of the Lord, and He will exalt you.

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The gentle or meek.

1. Meekness is characterized by grace orientation even in the midst of hatred, injustice, and antagonism. This is the opposite of anger and self-assertion and retaliation. It is not weakness, cf. Moses and Christ.
 - ✓ Rom 12:17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men.
 - ✓ 1 Pet 3:9 not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

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- ✓ Isa 50:6 I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.
- ✓ Matthew 11:28 "Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 "Take My yoke upon you, and learn from Me, for I am **gentle** and humble in heart; and you shall find rest for your souls. 30 "For My yoke is easy, and My load is light."

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Hungering and thirsting for righteousness

1. Hunger and thirst speak of passionate desires. All supergrace believers had this attitude. This is in contrast to hungering and thirsting for the carnal, greedy, and illicit things of this world, which always leave one unsatisfied—and even disgusted when full of it.
 - ✓ Philippians 3:12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

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Mercy

1. Mercy is more than meekness. This is love and care for the needy, especially the needy who are unworthy. To be merciful is a blessing in itself for a life of selfishness and judgementalism is hellish.
 - ✓ James 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.
 - ✓ Mat 6:15 "But if you do not forgive men, then your Father will not forgive your transgressions.

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1. Purity of heart is a result of the foregoing virtues. Such purity is progressive, and as it increases so does the vision of God. The heart that sets its eyes on impurity is too carnal and distracted to see the beauty of doctrine, the spiritual life and God.
 - ✓ Heb 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.
 - ✓ 1Jo 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.
 - ✓ Tit 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

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Peacemakers

1. Peacemakers are those who have gone through the experiences of the foregoing six virtues. The Christian peacemaker seeks to bring peace between men and God, as per reconciliation. He seeks to share the peace he possesses with God in his own soul to others.
 - ✓ 2 Corinthians 5:18 Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,

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The persecuted, blessed?

1. What a paradox! Sounds like a contradiction! It is quite obvious that Jesus is not summoning men and women to a nice easy life. He is not offering men worldly honor; rather He is making it clear that they can expect scorn and suffering. Of course, He would be the first to feel the pain of scorn and twisted crown of thorns.
 - ✓ 2 Timothy 3:12 And indeed, all who desire to live godly in Christ Jesus will be persecuted.
 - ✓ John 15:20 "Remember the word that I said to you, A slave is not greater than his master. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.