

## 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 41
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

4/30/2014

The single greatest issue in life is virtue love for God (Matt. 22:37-40; 1 Cor 10:31; Col. 3:17, 23).

Love for God is always personal. Love is always accompanied by a desire for the presence of the loved one as illustrated by Mary Magdalene, Luke 7:36-38; 10:38-42; John 19:25; 20:16-17). A thriving fellowship is all about a relationship with God which seeks closeness with Him.

The object of the Christian's faith is always personal. The doctrines and creeds and all of the propositions are starting points, but faith and love go far beyond the propositions to God Himself.

Christian faith and love involve more than the intellect, they involves the will. When we put first things first, then we get first and second things; but if we put 2<sup>nd</sup> things first, we miss out on capacity for both.

Supernatural revelation of God requires transcendent, i.e., supernatural power cf., Matt. 16:15-17; 1 Cor. 2:14-15,

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-41

### Building the Model for Concurrentism

1. Esse metaphysics is the only metaphysics that is biblical, rational, and scientific. Esse metaphysics is required for a biblical worldview. The importance of making a distinction between creation *ex nihilo* and manufacturing...

Exodus 3:14 And God said to Moses, "I AM WHO I AM" [ESSE] ; and He said, "Thus you shall say to the sons of Israel, 'I AM [ESSE] has sent me to you.'"

John 8:58, Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I AM [ESSE]."

Acts 17:28 He is not far from any one of us, for in Him we live and move and be/esse (ἐν 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** ἐν αὐτῷ συνέστηκεν)

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

## **EPISTEMOLOGY: #9, Grasp of Existence-41**

### **Building the Model for Concurrentism**

2. We have noted that God's general concurrence with nature is such that He is the only efficient cause. He has all of the power. There is no independent power or being apart from Him.
3. Concurrentism is not to be confused with "Promotion," which teaches that God applies an extrinsic power to creature's power, thereby positing two distinct and separate powers.
4. Divine power is required for each instance of natural causality.

## **EPISTEMOLOGY: #9, Grasp of Existence-41**

### **Building the Model for Concurrentism**

5. Both agents, First Cause (1C) and second cause (2c), act so as to both produce one effect. They just operate on different levels: the transcendental and natural level.
6. The 1C infuses its effect more powerfully than does the 2c; this is self-evident because the 2c does not have any power except by the power of the 1C.

## EPISTEMOLOGY: #9, Grasp of Existence-41

### Building the Model for Concurrentism

7. In every instance of causality, indeed in every agent, there are two things to be considered: the thing *itself* that acts, and the power *by which* it acts.
8. Only in God—the 1C, can it be said that the power by which the agent acts is equivalent to the agent itself.
9. In all other agents (2a), the power by which they act is a participated power given their origin *ex nihilo*, and are they wholly dependent upon the power of 1A

## **EPISTEMOLOGY: #9, Grasp of Existence-41**

### **Building the Model for Concurrentism**

10. God does not contribute to creaturely action *just* by way of His creation and conservation, as if He were only remotely influential on the activities of creatures. He gives all things their beings as well as the actuality of all operations.
11. God cannot communicate His power to create, conserve or move (even themselves) to creatures.
12. God cannot grant creatures the opportunity to act independently of Him. He acts essentially in every operation of nature.

## EPISTEMOLOGY: #9, Grasp of Existence-41

### Building the Model for Concurrentism

13. God Himself actively contributes to the effects in nature, because God acts *through* agents to assist them in bringing about their effects
14. He not only gives each thing its power to act, He also applies the power of creation to all actions. All natural powers must be applied to act by God (from potential to actual)
15. It is impossible for God to make anything in creation metaphysically independent of Him, for to do so would make them gods.
16. God's activity does not work *on* creatures, it works *within* all creatures in all instances of causality, such that one and the same action is attributed to both God and creature.

## **EPISTEMOLOGY: #9, Grasp of Existence-41**

### **Building the Model for Concurrentism**

17. The effective power of God penetrates deeply into the nature of the creature, such that God works *within* creatures, but not *over* them or *on* them.
  
18. God does everything in all things as He communicates His causal powers through creatures.

## Spiritual Virtue: Christ's 8 Beatitudes (Matt. 5:3-12)

1. **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.

### Regarding blessedness:

- Plato, Aristotle, & classical view of virtue ([ευδαιμονία, ἀρετή, φρόνησις](#)).
- Christ's severe denunciations of horizontal, flat, non-transcendental life.
- Modern man (as illustrated in modern culture and media, cf., "Mad Money.")
- How is the understanding of the basic nature of man at stake?

## Woefulness of Pride: Christ's 8 "Woe-attitudes" in Matt. 23:13-36

Prologue: Matthew 23:1-11, cf., "Whoever exalts himself will be humbled and whoever humbles himself will be exalted," Matt. 23:11.

1. "Οὐαὶ" to you who shut off the kingdom of heaven from people, 13.
2. "Οὐαὶ" to you who are involved in religious exploitation and hypocrisy, 14.
3. "Οὐαὶ" to you who are involved in cultism, 15.
4. "Οὐαὶ" to you are involved in religious hucksterism, 16-22.
5. "Οὐαὶ" to you who ignore the most important things in the Word, 23-24.
6. "Οὐαὶ" to you who have filthy hearts and focus only on appearance, 25-26.
7. "Οὐαὶ" to you who are filled with inner death and "clean" on outside, 27-28.
8. "Οὐαὶ" to you who are self-deceived about your own character, 29-36.

## From Poverty of Spirit to a Mourning that Brings Divine Comfort

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. A word or two about poverty of spirit and detachment from materialism.
  - ✓ 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.
  - ✓ Luke 12:20 "But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 21 "So is the man who lays up treasure for himself, and is not rich toward 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 to one and despise the other. You cannot serve God and mammon.

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### Those who mourn:

1. All mourning or sorrow is not blessed.
2. Sorrow can make a person worse more often than better.
3. Not all sorrow will receive divine comfort.
4. The only sorrow that is blessed and receives divine comfort is one that turns to God for the riches of His grace.

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### **Judas' mourning:**

Matthew 27:3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse (μεταμεληθείς) and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself.

- ✓ Judas felt self-reproach, guilt, shame, fear. He was well aware that he was guilty. However, he did not confess sin to God and seek forgiveness.
- ✓ His sorrow was more like Cain's: "And Cain said to the LORD, "My punishment is too great to bear!" (Genesis 4:13)

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### **Job's mourning:**

Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee; 6 Therefore I retract, And I repent in dust and ashes."

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### Peter's mourning

- ✓ Note the difference between Peter in Luke 5:4-11 and John 21:1-14 where we have the same man, same circumstances, in the presence of the same Lord.
  - In the first case Peter recoiled in horror in the immediate presence of the supernatural. The 2<sup>nd</sup> sight of the Lord sent him splashing over the side because he learned that the best place for a sinful man was to be close to Christ as ever he could get.
- ✓ 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.**
- ✓ Luke 24:34 "The Lord has really risen, and has appeared to Simon."

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### Mary Magdalene's mourning

1. Tears of love, Luke 7:36-50.
2. Tears of disappointment in the Lord followed by her joyful rededication, John 11:32-33; John 12:1-3.
3. Tears at the Tomb as she longed for His *body*, John 20:11-18.
4. The lesson for Mary was that after the ascension she will be able to cling to Him in ways previously impossible. Christians are in a far better position to grasp Christ than the disciples with the physical body of Jesus to see, cf., ; 2 Cor. 5:16; Matt. 28:20; Col. 1:27; Col. 3:1-3. How is that possible?

## From Poverty of Spirit to a Mourning that Brings Divine Comfort

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### Isaiah's mourning, Isa 6:1-13.

Isaiah 6:5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts."

1. God's never empties places in our lives without being ready to fill these places with better views of God and life as such. All sorrow is designed to prepare us for better visions of God.
2. Holy, Holy, Holy: the need for the transcendental life to break the curse of the flat, horizontal life.
3. The dangers of a flippant attitude toward God because of grace.
4. God is always in control. The need to be faithful to be a success in the plan of God.

## 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.

### 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."

## 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.

### **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.

## 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.

### 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 judgmentalism 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.

## 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.

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.

## More on Blessedness in the 8 Spiritual Virtues

**Blessed are the:** 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.

### 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,

## More on Blessedness in the 8 Spiritual Virtues

**Blessed are the:** 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.**

**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.