

**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

John 8:32; Matt. 22:37, 38; Acts 13:22. Overview and outline of Bible class (10+20+45).

We have noted that the church is designed to be the pillar and support of Truth (1 Tim. 3:15), which means that believers are to be grounded in Truth.

However, *if the foundations are destroyed, what are the righteous to do*, Psalm 11:3? We see the destruction of foundations in our nation. What about the destruction of foundations of Truth in believers—foundations beneath doctrines & Bible?

The goal in each Bible class to is to destroy the bad foundations and build up foundations of Truth that are so necessary for wisdom & understanding.

Like listening to any lecture or reading any book, there are 5 states the listener/reader can be in: **1)** daydreaming (non-transitive activity); **2)** seeking entertainment (sense orientation), **3)** seeking only *immediate* application (fix-it mentality), **4)** seeking *only* information (ghee whiz, curiosity), **5)** seeking personal understanding/wisdom (eureka!).

True understanding/wisdom requires deepening our minds, which requires lifting our minds from a lower level to a higher level (Prov. 1:2-7). The idea of dismissing teaching about God, man, and Reality because it is too hard is a great sin and evil against humanity. The Holy Spirit was never designed to produce a sensate, pragmatic life.

Consider the mandate to be transfigured in our minds, Rom 12:1-2. This takes far more than memorizing Scripture or principles. This is wisdom. Note the whole man and whole truth in the passage.

Stage 3

**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.

Holy Spirit



Bible Doctrine

Stage 2

**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.

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.

5: Hermeneutics
4: Linguistics
3: Epistemology 20 Existence 50
2:Metaphysics 32- Trans. 50
1: Reality Logic 32, Truth 32

## EPISTEMOLOGY: #20 – Cognition

1. Epistemology deals with the science of how we know what we know. This includes the knower, knowing, and the object known.
  - a. Truth an act between the mind and corresponding reality. It does not a thing that resides in us. When we know something it is a direct act between us and the object.
  - b. The nature of the knower and his cognitive processes: The need to remove the Cartesian error that equates a person with “thinking.” When the Bible says as a man thinks so he is, it is not making an ontological statement.
  - c. The nature of how something is known: man knows through a combination of sense data and the immaterial intellect. He knows the particulars through the senses and universals (cf., common nouns) through the intellect. We need to understand the basic cognitive structure before seeing how God reveals supernatural revelation through the Holy Spirit.
  - d. The nature of Reality. here are 3 aspects to everything that exists: *esse* + matter + form. It is the form that makes something what it is (man). It is the matter that makes it particular (this man). It is *esse*, the act of existence that makes it be (this man exists).

## EPISTEMOLOGY: #20 – Cognition

2. The object known: Of the four options regarding essences in reality (Extreme Realism, Direct/Moderate Realism, Conceptualism, and Nominalism), only Moderate Realism is philosophically and biblically plausible. All others are forms of anti-realism and unbiblical and undermine Truth and Bible doctrine.
3. The 4 causes of forms (be they artifacts/rubber balls or natural/hearts).
  - a. Material cause (rubber, muscles).
  - b. Formal cause = Form (spherical/bounciness, ventricles). All physical things are made up of form and matter. Form does not exist without matter.
  - c. Efficient cause (factory workers, biological processes)
  - d. Final cause (toy, pump blood)

4. Back to our phantasms of little Johnny and his phantasm of the chocolate cream pie that was fashioned by his material sense organs, from which the whole-part relationship was abstracted and grasped by his immaterial intellect.
5. The phantasm is the highest product of the combined material senses. It includes all of its material aspects, from which the immaterial intellect abstracts universals.
  - a. The phantasm is the go-between of the material sense data and the immaterial intellect. The phantasm is immaterial, but it is based on all of the particulars of the originally sensed object.
  - b. The phantasms are the link between the material and the immaterial.
  - c. Humans understand nothing part from phantasms.
  - d. Phantasms are vitally connected with sensation.
  - e. The proper phantasms must be presented to the intellect if the intellect would understand anything properly (e.g., society's view of Biblical Christianity).
  - f. The essence of all true teaching is to cause the proper phantasm to exist within the sensibilities of the students.
  - g. Once the proper phantasms are actualized, the process of understanding is automatic.

- h. The stronger the phantasms, the deeper the learning. The stronger and the more powerful the action, the more the thing is present in the phantasm in its nature and being, and the more capable is the phantasm of presenting the nature of the thing to the intellect. If a man's phantasms are trivial, his understanding will be trivial. If his phantasms are thin, his understanding will be thin.
- i. This ability to orchestrate phantasms varies from man to man. It depends on the strength and suppleness of his sensibilities.
- l. If a man wishes to deepen his understanding, he must deepen his phantasms either by directly exposing himself more fully to the being or by relating a number of other fuller phantasms.

6. After the intellect abstracts the form from the phantasm, a judgment is made by the intellect in a second act of the mind. This judgment includes the will as the intellect “hovers over” the subject matter and decides whether to reject it or accept it as true to reality by comparing it to other data. Note how the will can block the intellect, for example, convince Johnny it is OK to eat the pie even if it is not.

7. Distinction between sense knowledge and intellectual knowledge is one of kind and not degree. The observations of philosophical psychology are self-evident. One must assume naturalism, and deny what is self-evident in order to deny the self-evident nature of the Intellect as demonstrated in philosophical realism. All we have to do to establish the immaterial nature of the intellect is to show that its knowledge is different in kind and superior to all sense knowledge.
  - a. As the immaterial human soul lives in the body, so the immaterial intellect lives in the senses inspiring and guiding and abstracting forms from their phantasms.
  - b. Sense knowledge materially carries the impressions, it is the immaterial intellect that transcends materiality.

- c. Both material sense knowledge and immaterial intellect are aspects of the same human intelligence, which is the cognitive faculty of the human soul. Remember, man is a body-soul composite.
- d. Material sense knowledge is similar to that of animals; it can be measured by intelligence tests; it develops with age and education; it differs from one individual to another. It is intimately connected with images, the senses, and the brain. The object of all material knowledge is material reality, anything which affects our senses.
- e. Immaterial intellect, on the other hand, although it needs the collaboration of the senses, transcends the domain of the senses and can read supra-sensory reality. It is capable of self-reflection. It resembles the intellect of angels. It cannot be studied experimentally; it does not grow with age; it is the same in all human beings. In it we find the habitual knowledge of first principles.

# The grace of God and the nature of man in Psalm 51:1-12.

## Sanctification and free will, Psalm 51:10-12:

*Psalm 51:10 Create in me a **clean heart**, O God, And renew a **steadfast spirit** within me. 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy Spirit** from me. 51:12 Restore to me the joy of Thy salvation, And sustain me with a **willing spirit**.*

1. Not only did David cry out for God's mercy, he cried out to God for experiential sanctification (clean heart, steadfast spirit, Holy Spirit, and a willing spirit)
2. Discussion of the ministry of the Holy Spirit and the need for every believer to have a foundation built on Truth/Philosophical Realism: Gal. 5:16-23; Romans 7:15-25; 8:5-8; 12:1-2; Philip. 2:12-13; John 14:16-26; 16:7-15; 2 Cor. 3:13-18.

3. Intellective knowledge/will/appetite and sense knowledge/will/appetite.
- a. Man possesses a rational appetite known as the will, which is essentially different from and superior to his sense drives.
  - b. Every man has a free intellective will with respect 2<sup>nd</sup> order desires. Every act of self-control is an act of the free will. Animals do not have free will because they do not have capacity for morality.
  - c. What determines moral and spiritual character, good or evil, is what man does with his non-rational sense appetites- the rational or irrational yielding to or checking the urges of his sense appetites.
  - d. The rational seeks what is true and honorable and the senses seek what fills its needs or gives it pleasure and satisfies its sense organs.

- e. The rational seeks universals and recognizes such things as justice, righteousness, grace, goodness, love.
- f. The senses know nothing of universals or abstract truths. All the senses know is of a “good” in terms of “satisfaction” to help the sense life.
- g. The senses in and of themselves are unmoral, non-deliberate, and not free. They are neither moral or immoral in themselves, they just respond to sense cognition.
- h. Temptations are often conflicts between rational desires & sense desires.
- i. Acts of sense appetites are non-reasonable. They are independent of thinking, they do not wait for the intellect to examine further. They do not have a rational nature.
- j. Our lower non-rational sense natures are to be under the control of our rational natures, e.g., drinking bitter castor oil when sick, or drinking dangerous sea water when stranded out at sea.

4. Psalm 51:5-6: the problem and solution and a few principles on the metaphysics of the soul: The soul is the **1)** form (the essence/nature/structure, living thing) of the human body; **2)** in principle it is not an independent substance in its own right; **3)** it is immaterial and thus created directly by God; **4)** it is simple (not composite; thus, it does not come from parents); **5)** it is the vivifying principle in the body/matter composite that gives it life and unity; **6)** it is extrinsically dependent upon matter for some of its activities; **7)** it is intrinsically independent upon matter for other activities; **8)** its presence extends throughout the human body, but it is not coextensive with the body; **9)** the whole human soul is present to the whole human body and the whole human soul is present to each part of the human body; and **10)** since, the soul is immaterial, there is no image/phiasm to picture it. However, it is neither unintelligible nor irrational.

## Psalm 51:10-12 and more on the nature of the human will

1. David prays for experiential sanctification. David's 2<sup>nd</sup> order will prays for a 1<sup>st</sup> order strong and willing will so he can have a clean heart. He understands the need for the power of the Holy Spirit for this to be possible.

*Psalm 51:10 Create in me a pure heart, O God, And renew a **steadfast spirit** within me. 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy Spirit** from me. 51:12 Restore to me the joy of Thy salvation, And sustain me with a **willing spirit**.*

2. The doctrine of progressive sanctification teaches that God intervenes in the minds and characters of believers in order to make them more virtuous. He actually changes believer's character, desires, wills, sentiments, affections, and desires as He works within the intellect and rational appetite. True change requires insight and wisdom, which always takes a while.

## Psalm 51:10-12 and more details on the nature of the human will

3. However, believers have free will, and it is impossible for God to arbitrarily *make* a believer *freely* have spiritual virtue, to *freely* love Him and His plan, let alone serve Him with alacrity. If God arbitrarily made a person virtuous, then it would not be real and the person would be no more than a puppet. Furthermore, why doesn't God progressively sanctify all believers?

4. All Christians, without exception, struggle with progressive sanctification. It is a battle between our 1<sup>st</sup> and 2<sup>nd</sup> orders. No matter how much we wish we did not desire evil things in our 2<sup>nd</sup> order, we still desire them in our 1<sup>st</sup> order. This is the essential struggle of progressive sanctification *for all believers*.
  
5. This lack of control on the 1<sup>st</sup> order causes great frustration. We simply do not have the strength of will to make our first-order desires conform to our 2<sup>nd</sup> order desires. We can have a healthy 2<sup>nd</sup> order will, but the 1<sup>st</sup> may not desire the same thing.

6. The process of progressive sanctification is God changing the believer's 1<sup>st</sup> order will and volition to match his 2<sup>nd</sup> order desire and volition.
7. However, God can only change our 1<sup>st</sup> order wills, wishes, desires, and actions, if we have the proper 2<sup>nd</sup> order volition that seeks Him and His help (e.g., through fellowship/HS, prayer, Bible doctrine, obedience).
8. The 2<sup>nd</sup> order will must truly desire for a change of the 1<sup>st</sup> order will before change can take place. Augustine's prayer for sexual continence, "but not yet," is not a true 2<sup>nd</sup> order will. In that case for God to change him would be to give him what he really did not want—*just yet*.

9. In this process of progressive sanctification, God actually enhances the freedom of the person by working with his 2<sup>nd</sup> order volition.
10. God actually helps the believer to have the will that the believer wishes to have. This is what progressive sanctification is all about.
11. This explains why God cannot and does not sanctify all believers. He cannot sanctify anyone without their requisite 2<sup>nd</sup> order desires (cf., Judas, Demas, Laodécians).

12. Pelagianism, which teaches that one can sanctify himself by the exertion of his own will, has always been considered a heresy in the church. Rightly so! This is the view that man by his own power can make himself better.
  
13. However, there is a form of synergism that takes place in progressive sanctification in that both God and the believer are involved, Philip. 2:12-13. All of the sanctification is done by God, but only in accordance with the believer's 2<sup>nd</sup> order will.

14. Regeneration is wholly the work of God (monergistic) whereas sanctification requires both God and man (synergistic). Regeneration is instantaneous. Sanctification is a life-long process. The issue is always the will.

**Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.**

**Philip. 2:12 . . . work out (κατεργάζεσθε) your salvation [sanctification: salvation from the power of sin] with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.**

- The heresies of quietism and activism.
- Note how in sanctification God works with the will.
- The issue in the will is to love God wholeheartedly.
- The only obstacle to having a wholehearted reciprocal love for God is man's will, for God is always there with love and willingness.
- There is no sanctification apart from believer's higher order desire.
- The issue is integrating around God, the Good, from forgiveness to progressive sanctification. This loving relationship removes all guilt shame as it bestows value and honor.

15. God's activity on man's 1<sup>st</sup> order will according to his 2<sup>nd</sup> order will for sanctification is also mirrored in God's hardening the hearts of believers and unbelievers (cf., Romans 1; Ezekiel, Isaiah, Jeremiah). It is a fact that God actually contributes to the moral degradation of believers and unbelievers in response to their 2<sup>nd</sup> order wishes and volitions. As Esse, He simply applies the natures of all things. The punishment always fits the crime.

## MORE ON THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

1. All human beings (except the virgin-conceived Jesus ) begin with a defective will. While the universal depravity of man affects the human mind and affections, the most critical area is in man's defective will, cf. Romans 1:18-32; 3:9-19; Eph. 4:17-24.
2. Repairing the defective will in the unbeliever is humanly impossible. Unlike other problems that the will could decide to address, an unbeliever's defective will does not have the will to will loving God wholeheartedly.

## THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

3. No unbeliever has a higher-order will to love God. The only solution is to acquire a new nature (regeneration). Apart from a new nature, the unbeliever's will will continue to block his intellect from truly seeing God.
4. The unbeliever, however, does have a moral nature/essence/form (Rom. 2:15) which causes fragmentation and self-alienation. However, he does not have the grace of God to deal with his guilt and shame. This causes untold misery for the unbeliever. He is smitten with guilt, shame, denial, sublimation, and frantic search for happiness. There is a sense in which all unbelievers feel unlovable deep down and are alienated from their true selves.

Romans 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

## THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

5. God's (the Christian) solution to man's guilt, shame, propensity to sin, and fragmentation is found regeneration followed by progressive sanctification.
6. At justification/regeneration a person receives a higher-order will that wills wholehearted love for God (the Good). This higher-order is called a global order for God.
7. Regeneration can be thought of as the beginning of global love for Good, love for God, and sanctification is the continuation of that process of loving God. At regeneration/justification the believer becomes instantly righteous because of the merits of Jesus Christ alone; sanctification, on the other hand, is a process, a work of the Holy Spirit and the believer synergistically working together. In sanctification there is a growing change of you as a person. This is distinct from justification and regeneration which are instantaneous. The good news and the bad news . . .

## THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

8. Faith alone in Christ alone is the only means of regeneration (John 3:16; 11:25; 20:31; Eph. 2:8-10). Faith is the necessary and sufficient condition for regeneration whereby the believer receives a new nature that in effect gives the believer a wholehearted/global desire for God. True faith is always a second-person faith in Christ.
  
9. Regeneration gives the believer the ability to grasp and desire the goodness of God and to reject anything that threatens relationship with God, like sin and evil.

## THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

10. A believer can possess a global 2<sup>nd</sup> order will for God and at the same time have a 1<sup>st</sup> order will for particular sins and evil *as long as the 1<sup>st</sup> order for sin and evil does not destroy the 2<sup>nd</sup> order will for God*. The first thing to go is 2<sup>nd</sup> order volition to be followed by 2<sup>nd</sup> order desires. When a person loses 2<sup>nd</sup> order desires, there is little hope of recovery. He will never change. He will live out his life fragmented and frustrated. Hence, the importance of sanctification, the only solution to self-destruction of 2<sup>nd</sup> order volition and will.