

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 6

Metaphysics -32
 Trans. 50

Reality –Logic 32,
 Truth 32

10/9/2013

Any questions?

- 1. FBC and the Bible:** 1 Thessalonians 5:21, *But examine everything; hold to to that which is τὸ καλὸν.* Job of PT is equip believers for truth on a basic as well as metaphysical level (cf. PP, love, what I am offering you).
- 2. FBC and PR.** The job of the PT is to advance believers in truth in all three levels, conceptual, exegetical, and philosophical/metaphysical. This requires 1) Reality: logic/truth- that which is; 2) Metaphysics- what is that which is, 3) Epistemology: how do I know that which is? 4) Linguistics: who is that which is communicated; and 5) hermeneutics: how do we understand that which is? Our 20/50 plan enables us to keep advancing in the Word while building framework for Whole Truth.
- 3. FBC and the SL.** There are no “Keswick shortcuts” for the spiritual life. It is all about living and walking with God by His power/grace in all things, 1 Corinthians 10:31 *Whether, then, you eat or drink or whatever you do, do all to the glory of God.*

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

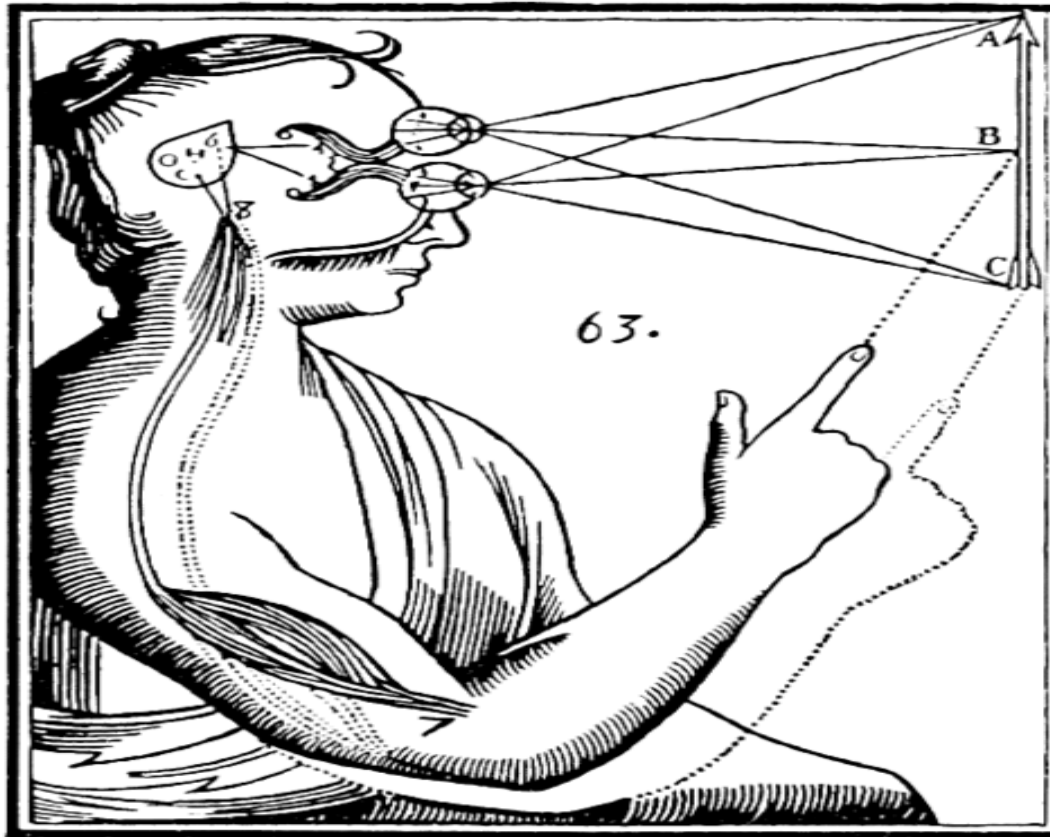
Stage 1 – Christian baby = life of ups and downs.

- 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: Topic #6: Rene Descartes (1596-1650)

1. Rene Descartes and epistemology proper. René Descartes writes in *L'homme...* “...I desire you to consider, I say, that these functions imitate those of a real man as perfectly as possible and that they follow naturally in this machine entirely from the disposition of the organs-no more nor less than do the movements of a clock or other automaton, from the arrangement of its counterweights and wheels.”

The pervasive nature of philosophy makes it difficult to talk about anything without talking about everything



EPISTEMOLOGY: Topic #6: Rene Descartes (1596-1650)

2. Rene Descartes has caused more damage in epistemology, philosophy of man, philosophical psychology, philosophy of mind, science, and the spiritual life than any single person. His influence on Christians is immense. It was his reduction of man's soul to thinking thing, *res cogitans*, that resulted in modern views, which have Platonized Christians and have even led to the brain-death standard for human death. In Cartesianism
- the body is like every material object, being an essentially *extended* thing (*res extensa*): extended in space, defined by such properties as length, depth, height, mass, motion, and spatial location—like other material extended things—molecules, atoms, and subatomic particles—and governed entirely by causal processes enshrined in the law of physics.
 - the mind, by contrast, is a thinking thing (*res cogitans*), devoid of shape, mass, location in space, or any physical property, and governed by reason rather than mechanical causation.

Descartes and the Problem of Causality

3. When Descartes divided man into two substances: an invisible mental substance and a physical substance he created the “interaction problem.” If they are two entirely different substances, then how do they interact?
 - How can an invisible, immaterial, non-extended thing move or cause anything in the material realm?
 - How could an invisible mind/soul, which has no atoms, molecules, or anything physical, move the body which has all of those things?

Descartes and the Problem of Causality

4. In Cartesianism your body is just a machine made of flesh and bone. Your joints and tendons act like pivots, pulleys, and ropes. Your heart is a pump, and your lungs are bellows.
 - For Descartes, it would be impossible to be cruel to animals, because without minds, they cannot feel anything. When it cries, it is just a sound the mechanism makes, similar to your car squealing when it needs lubrication.

Descartes and the Problem of Causality

5. In Cartesianism your mind is identical to your soul, the real you, not the body. This has come to be known as mind-body dualism.
6. In Cartesian metaphysical dualism your thinking is a separate substance and as such is not governed by mechanical laws. This is totally unlike your body, which is very physical and is completely governed by the laws of physics. If you jump in a pool, your body is governed by the laws of nature, but your decision to jump is not governed by physics.

Descartes and the Problem of Causality

7. However, if the mind/soul is a complete *separate* substance, then how can it interact with the physical body? The mind has no gears or muscles or chemicals, how can it move the body. If the mind/soul is a “separate” substance. Like the captain of a ship when the ship is damaged, the captain does not feel anything. If the soul is a separate autonomous thinking substance, then how is it that one goes unconscious?

8. Descartes so radically separated the mind/soul and body that it is not clear how they work together, especially as effectively as they do. Descartes attempted to solve this problem by making the pineal gland, at the base of the brain, the place where the soul could alter motions in the brain. However, the problem remains: How could a physical substance be influenced by spiritual substance.

Descartes and the Problem of Causality

9. Descartes dualism also separated spirituality/religion from science, the world of freedom and the world of determinism.
10. If the spiritual minds/souls can influence the physical, then much of the physical cannot be explained. Science becomes stymied because it could never sort out the spiritual and physical causes of events.

Descartes and the Problem of Causality

11. Descartes model of two *separate* substances that cannot interact lead to the
 - Parallelism of Leibniz, where God already pre-established harmony like two different clocks.
 - Occasionalism of Malebranche, where God produces correlated events in the other realm.
 - They all used God to go from the mind to knowing reality. However, what do you think happens when God was removed? The loss of mind and philosophical realism.

Descartes and the Problem of Causality

12. Only hylemorphism lines up with Scripture, science, and solves the major modern problems in philosophy of mind, e.g., qualia, intentionality, and consciousness. The soul is the form of the body and as such there is no interaction problem. Furthermore, the close connection between mind and brain is explicable.
 - The soul gives life to the physical.
 - There is no need to look for new principles of science (Karl Popper and David Chalmers). We do not need to move into idealism.

Descartes and the Problem of Causality

13. Materialism identifies the person with the material, and continues to be bewildered by such things as qualia and intentionality.
14. Cartesianism identifies the person with the *res cogitans* and continues to be at a loss about interaction with the physical.
15. Materialism has no room for formal and final causation.
16. Cartesianism has no room for formal or final causation in physical bodies.

Questions?

MIND



WILL
The heart

Romans 12:1-2

How the new way of thinking and relationship with God works out in all of life, 12-16, the final section of Romans. We go from justification to sanctification or consecration and development of virtue.

It is in virtue where the believer fulfills his *telos* and thus thrives in blessedness and happiness. Note how the virtue of Christian love permeates the virtues in Romans 12-16.

The virtues include the mind, the will, mental states, affections, and passions.



Mental states,
Affections
&
Passions

“Emotions” is a Cartesian and Darwinian concept

Basic concept of virtue

1. Basic meaning of virtue (**ἀρετή**) is excellence, cf. Philip. 4:8; 2 Pet. 1:5.

Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise/excellence (**ἀρετή**), let your mind dwell on these things.

2 Peter 1:5 Now for this very reason also, applying all diligence, in your faith supply moral excellence [**τὴν ἀρετήν**], and in your moral excellence [**τῇ ἀρετῇ**], knowledge;

Basic concept of virtue

2. Review of metaphysics of virtue in the context of *telos*. The excellence of a being when it fulfills its nature, from an acorn to a human being. With virtue we also have the idea of skill, right living.

Basic concept of virtue

3. The flourishing of human nature revolves around rationality with the corresponding good will, desires, affections, and passions, for the believer and unbeliever, this is known as *eudaimonion*. A man without “emotions” could never be a full man as intended by God. Virtue = complete good human being. Man going against his *telos* is vividly portrayed in Romans 1.

Basic concept of virtue

4. Consider what is involved in the virtue, the flourishing of a Christian nature, a regenerated nature that is indwelt and powered by God the Holy Spirit. Spiritual virtue is the continuing perfection of the nature of a Christian with regard to God and everything else. It is in the flourishing of the Christian nature that always results in the greatest happiness, +H. Christian virtue includes the idea of skill in living the spiritual life. This is where we can be guaranteed happiness and thriving. Spiritual or supernatural virtue.

Basic concept of virtue

5. Man's chief end, not ends, is to glorify God and enjoy Him forever. This is the greatest happiness in life. Remember, all men are made in the image of God.
6. Without virtue there is no true happiness. In fact, all "happiness" apart from virtue is corrupt and perverted, e.g., frantic search for happiness.
7. Virtue brings integrity to all aspects of an individual, intellectual virtue, desiderative virtue, moral virtue, and morality in inclinations, affections, and passions. Ignorance and bad desires are vices. Hedonism and mammonism are vices.
8. Virtue is more than knowing. One can know it is right to be honest and brave, but be dishonest and a coward due to lack of virtue in mind and will. The virtuous person has no desire to be dishonest.

Romans 12:1-2

Conceptual, exegetical, and metaphysical overview of

Romans 12:1-2 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ **παραστῆσαι** τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ **συσχηματίζεσθε** τῷ αἰῶνι τούτῳ, ἀλλὰ **μεταμορφοῦσθε** τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

- “present yourselves-**παραστῆσαι**” means to stand along side. The aorist tense and history of altar theology and Higher Life Keswick movement.
- “Your bodies” - metaphysics and philosophical realism. The distinction between PR’s mental states, affections, passions and Darwinian “emotions.”
- All of this plays out in Romans 12-16.

Virtue #1: Consecration: “*Therefore . . . Present your bodies,*” 12:1.

- The “therefore” of consecration. The essential connection between doctrine and virtue and the will. This consecration will include all of the directives in the following chapters from the local church, government, to all men.
- The “body” in the ancient world. The contrast of the Christian view of the first century with Greek dualistic philosophy. It is through the body that the life reveals itself.
- Who is happier? One who is preoccupied with self, or one who has given his life to the Lord, to whatever the Lord wishes. Which one is actually a better person? A virtuous person?

Virtue #2: “Do not be conformed to the age” (τῷ αἰῶνι τούτῳ).

- Consider the challenges of our age: secularism, humanism, existentialism, relativism, materialism, pragmatism, scientism, hedonism, neo-paganism, deism, anti-Christian attitude. The only way to deal with this is by developing PR, apart from which one is unable to even recognize the use of these philosophies when using Bible doctrine.
- Consider how the world has done to corrupt your view of reality and the Word of God. Consider the meaning of love and that of emotions.
- There is no secular/sacred separation in the virtuous Christian mind.
- Consider the “ethics” of this age in contrast to the ethnics and virtues of the Bible—self-centered in contrast to Divine Love.
- Who is thriving in virtue? The one who is conformed to this evil age, or the believer who is not being conformed to kosmos?

Virtue #3: Transformation of the mind, 12:2 (ἀλλὰ μεταμορφοῦσθε τῆ ἀνακαινώσει τοῦ νοῦς).

- The only way to prevent outward conformity to kosmos diabolicus.
- The mind here refers to the intellectual and moral/will. We see this in the fact that it is the faculty by which the person perceives and discerns the good and true.
- Who is fulfilled and enjoying life, the believer who thinks like the world, or the person who is seeing more and more joy in the Lord's will.

Virtue #4: The truth, goodness, and beautiful (pleasing) nature of the will of God (δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον).

- The idea of proving is one of seeing and approving and accepting. This is only possible by being renewed and is required before one consecrates self to God.
- This is spiritual discernment of what really pleases God.
- Only the will which is seen as true, good, and beautiful will be enjoyed. This is enjoyment of God's will.
- In sanctification the believer grows in occupation with pleasing God. Grows in gladsome service to God, which is outlined in the following chapters.
- There is no true transformation unless the believer sees the will of God as continue to grow in goodness and pleasure.

Virtue #5: Humility (μὴ ὑπερφρονεῖν), 12:3.

- Consecration to God is now applied to the life, starting with the local church.
- After a right relation to God comes a right relation to fellow believers. Note the connection with the “grace given to me.”
- Humility is a direct effect of consecration, because pride is, and ever has been, the great enemy genuine humility.
- Genuine humility is require for proper function of any spiritual, *grace*, gift.
- Which believer is really enjoying life, the proud arrogant beleiver or the believer who lives in genuine humility?

Virtue #6: Using one's spiritual gift in humility, 12:6.

- Expression of humility and love in the Body of Christ.
- Prophecy – according to the Christian faith.
- Mercy – with cheerfulness.
- There is no excuse for any believer for being proud of his spiritual gift, of looking down on others because they do not have his gift.
- The humility from consecration to service in the Body of Christ.

Virtue #7: Unpretentious love (Ἡ ἀγάπη ἀνυπόκριτος), 12:9. A love that is not phony or fake.

- Most believers have false and very undeveloped views of love.
- We go from consecration, to humility, to more on love.
- True love is beautiful. Phony love is ugly.
- Love naturally flows from true humility. You cannot love someone in pride.
- Love and actions, 1 John 3:18: Love not only in word and tongue, but deed and truth.
- It does include affections, 1 John 3:16.
- How is more fulfilled the believer really loves and enjoys people or the one who does not care and often mocks people?

Virtue #8: **Abhor what is evil** (ἀποστουγοῦντες τὸ πονηρόν) is hating evil, 12:10.

- All of these participles point to virtue.
- The Christian soul is to hate and shrink from what is wrong.
- The Christian with virtue has a real distaste for evil on a personal basis as well as in society.
- One has to love good before one can hate evil.
- Which believer has virtue, the one who hates evil or the one who loves evil?

Virtue #9: Cling to what is good (κολλώμενοι τῷ ἀγαθῷ), 12:9.

- The significance of the participles.
- What is good?
- How do we cling to that which is good?

Virtue #10: Be devoted to one another in brotherly love (τῇ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι), 12:10.

- This is esteeming and honoring fellow believers.
- This is only possible by appreciating our family tie to Christ.
- This is thinking of fellow believers more than self.

Virtue #11: Give preference to one another in honor (τῇ τιμῇ ἀλλήλους προηγούμενοι), 12:10.

- This is not only preferring the company of others, it is thinking of others before yourself.
- We should always be good listeners, especially with fellow believers.

Virtue #12: Not lagging in behind in diligence (τῇ σπουδῇ μὴ ὀκνηροί), 12:11.

- Being diligent to in the Word and the spiritual life.
- This is not being slothful in zeal.
- It is easy to get distracted and lose your love for the Word of God.
- This is a sign of losing love for the Lord, Lukewarm.
- It is sinful not
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Virtue #13: fervent in Spirit (τῷ πνεύματι ζέοντες), 12:11.

- The term means “boiling.” This includes affections and mental states. Every Christian should have a fervent spirit regarding BD and Christian virtue.
- The problem of tepid Christianity and its intolerance for those who are really serious about the Lord. Tepid Christianity lack enthusiasm for God and the things of God. It is a great evil

Virtue #14: serving the Lord (τῷ κυρίῳ δουλεύοντες), 12:11.

- This is the Christ-centered life. Not living for the approbation of others. Rather, living your life for the Lord. This is connecting everything to the eternal perspective.

Virtue #15: rejoicing in hope (τῇ ἐλπίδι χαίροντες), 12:12.

- The Christian life should be joyful because it is hopeful. The spiritual virtue of joy. How many recognize that this is actually a Christian duty? This goes beyond temporal hope, cf. Philip. 4:4.
- This joy is not about the circumstances of life. We have the power to choose to what to look at. You can look at your temporal troubles or move into the eternal perspective and lay hold of Hope.
- Consider the Thessalonians.

Virtue #16: persevering in tribulation (τῇ θλίψει ὑπομένοντες), 12:12.

Virtue #17: devoted to prayer (τῇ προσευχῇ προσκατεροῦντες), 12:12.

Virtue #18: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες), 12:13.

Virtue #19: practicing hospitality (τὴν φιλοξενίαν διώκοντες), 12:13.

Virtue #20: Bless those who persecute you (Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς), Rom. 12:14; cf. Acts 7:59-60; Luke 23:34.

Virtue #21: Bless, and do not curse (εὐλογεῖτε, καὶ μὴ καταρᾶσθε), 12:14.

Virtue #22: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων), 12:15.

Virtue #23: weep with those who weep (κλαίειν μετὰ κλαιόντων), 12:15. If the body is simply a machine, then how does this work?

Virtue #24: Be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες), 12:16.

Virtue #25: do not be haughty in mind, but associate with the lowly (μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι.), 12:16.

Virtue #26: Do not be wise in your own estimation (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς), 12:16.

Virtue #27: Never pay back evil for evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες), 12:17.

Virtue #28: Respect what is right in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων), 12:17.

Virtue #29: Be at peace with all men, as far as it depends upon you (εἰ δυνατὸν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες), 12:18.

Virtue #30: Be not vengeful (μὴ ἑαυτοὺς ἐκδικοῦντε), 12:19.

Virtue #31: Turn injustices over to the Lord (ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος), 12:19.

Virtue #32: Treat your enemy in grace, 12:20.

Virtue #33: Overcome evil with good (μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν), 12:21.