

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

10/11/2013

Any questions?

1. FBC and the Bible: 1 Thessalonians 5:21, *But δοκιμάζετε everything; hold to that which is the good.* This is impossible for any believer apart from personal understanding of the Bible on a basic conceptual level & basics of PR.

2. FBC and PR. Our 20/50 plan. The job of the PT is to equip believers in truth, Whole Truth, Total Truth. This includes equipping believers in understanding their Bibles as well as understanding the philosophical realism that grounds all reality— from general revelation and special revelation. If laziness or slothfulness is a great evil (“deadly sin”), what is slothfulness with regard to God, His Word, and the things of God?

3. FBC and the SL. There are no quick fixes to your problems, no Higher Life shortcuts to the spiritual life. It is all about understanding, 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 – 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”

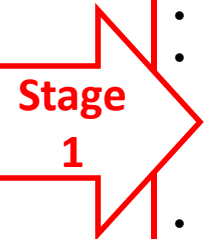
Holy Spirit Bible Doctrine



Stage 2 – 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

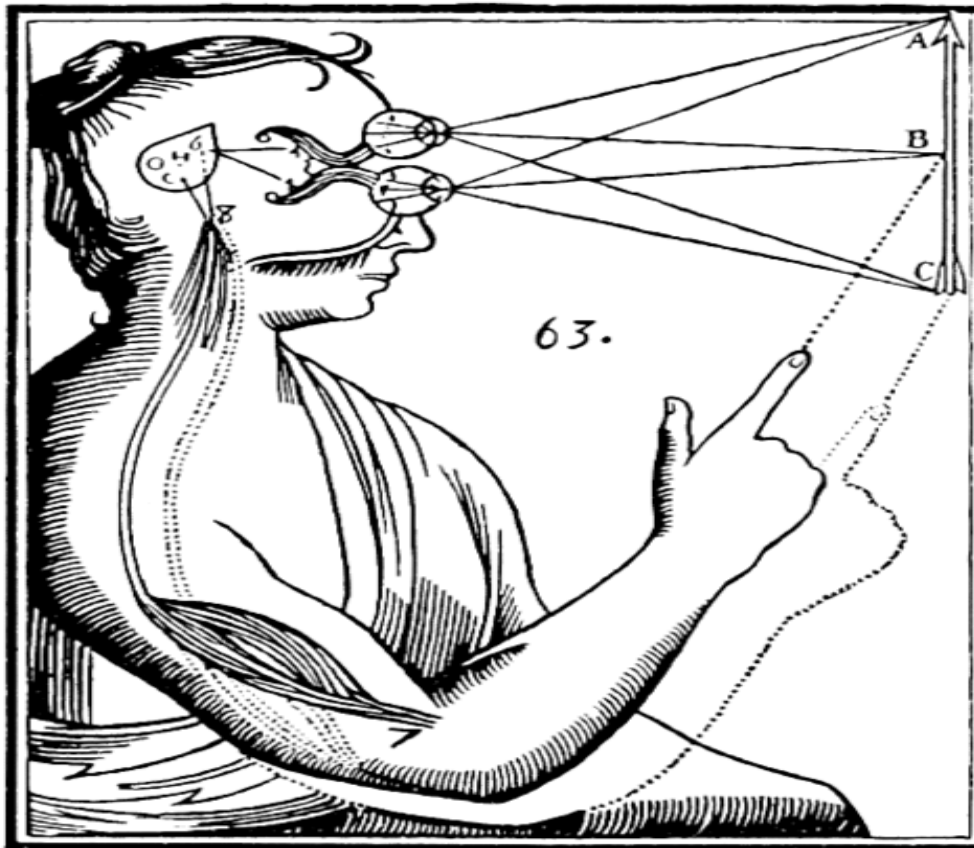


Stage 1 – Christian baby = life of ups and downs.

- 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. There are two crucial parts to epistemology: the knower and the extra-mental world. We have been noting Descartes who is largely responsible for the current mess as seen in skepticism and fideism. He made the mind the soul and divided man into two separate and distinct entities, the *res cogitans* and the *res extensa*, the mind and the body, the latter which is but a machine. In other words, man is just like a ghost in a machine.



2. The importance of and need for epistemology can be seen not only in Christianity but in the world at large. It is widely recognized by epistemological scholars that naturalists have no justified epistemology for belief in physicalism or their atheism.

3. Among other things, if man is made up of two separate and distinct substances, how in the world can these two things interact?
- the mind/soul: a thinking thing (*res cogitans*), devoid of shape, mass, location in space, or any physical property.
 - the body/machine: *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.
 - How can an invisible, immaterial, non-extended thing move or cause any change in the material realm?
 - Attempted answer to this dilemma gave us idealism (Berkley) and mechanism (Descartes, Hobbes, Locke).

4. If the soul is a distinct, invisible, unextended substance separate from the body, then the interaction problem is solved by
- “God doing it” – as per Leibniz (parralelism); Malebranche (occasionalism).
 - “God being everything” – as per Spinoza.
 - “There must not be a mind/soul” – modern materialism.
 - “Who cares?” – average pagan and many modern anti-intellectual Christians who assert they do not do philosophy all the while dogmatically sticking to their Cartesian philosophy—often in spite of the biblical evidence. The mind stultifying effects of modern fideism is horrendous. How could a Christian not be interested in human nature and PR? Why is he so against Esse-esse? Why does he love his fragmented, deistic, and faulty worldview. Anti-intellectualism and fideism is even worst for PT who have become “readers.”

5. For Descartes, the radical separation of the mind/soul from the body meant that one is unable to trust the senses and therefore epistemology must rest on just trusting God regarding reality, “He would not deceive me, therefore I trust my senses.” It is not difficult to see why so much skepticism followed once God is rejected.

6. Only Thomistic hylemorphism, the idea that the soul is the form of the body, resolves all of the biblical and scientific anomalies in mind and matter.
- Scripture. If the soul is a separate distinct thinking thing, then why does the Bible unhesitatingly and consistently use “soul” for animals, long before Descartes’s monstrosity. Are animals a distinct thinking thing? You are body/soul, cf. complex nature like H₂O.
 - Science (cf. Carl Popper; David Chalmers; Daniel Robinson, Daniel Dennett).
 - Philosophy of mind (qualia, intentionality, and consciousness will never be reduced to matter only).

7. Basic concept of “form.” It is the soul that is the form of the body. There are 4 causes that exist throughout the natural world. Consider the heart:
- Material cause – that it is made of muscle tissue of a certain sort. But there are a lot of muscles in the body, so we need
 - Formal cause – how the heart as muscle tissue is organized into atria, ventricle, and the like. Ultimately all things are just “clouds” of odorless, colorless quantum particles, all things are more space than solid.
 - Efficient cause – the biological processes that determine that certain embryonic cells would form into a heart instead of, say, a kidney or brain, which all serves for the
 - Final cause - serves the function of pumping blood. Cartesian mechanism and modern science rejects both formal and final causation. Consider trying to repair a heart when it is assumed it has no purpose—idiocy of modern science.

8. The soul is the form of the body and as such there is no interaction problem.

- No need for occasionalism or parallelism, where God set up the two clocks. We laugh at this, but they believed in God and in the mind.
- No need for materialism, which is wrought with unsolvable problems (qualia, intentionality, SC), which exists in part due to interaction problem.
- No need for epiphenomenalism.
- No need for supervenience.
- Thomistic hylemorphism explains the very close connection between mind and body/brain in form and matter and the need for resurrection of the body.

9. In Thomistic hylemorphism the rational soul is the substantial form of the human body and is intricately connected with the matter.
- We know that specific regions of the brain are responsible for certain things. How can this be if there is a separate *res cogitans*? Yet we have more than just material, as per qualia, intentionality, etc.
 - We know that alcohol effects thinking.
 - We know that brain injury effects thinking.
 - We know much about the intimate connection between brain states and brain processes.
 - We also now that physicalism does not work unless you think that silicon parts can feel pain, but why not? If everything is physical, everything is physical. Clumps of neurons are just as physical as clumps of silicon, no more or less. The solution is the form that gives essence to the colorless, odorless quantum particles.

The nature of man

MIND



WILL

Romans 12

1. We have been grounding our understanding of human nature based on philosophical realism, on the *nature* of man instead of modern nominalistic concepts of man as per behaviorism.

We are going to apply some of these principles to some very rich exegetical ideas in Romans 12-16, where we have 4 imperativals:

- Imperatives: directed straight at the will.
- Participles: event propositions, modes.
- Infinitives: directed at duty, the conscience
- Adjectives: directed at character, virtue



Mental states,
Affections
&
Passions

“Emotions” is a Cartesian and Darwinian concept.

Romans 12

2. The importance of reading your Bible regularly can be illustrated by noting the three levels of understanding in Romans 12: conceptual, exegetical, and metaphysical.
3. It is the reading of your Bible that is going to ground your mind, will, affections, and give you a balanced view of divinely inspired truths of the Word of God.
4. Deeper exegetical and metaphysical studies should never be used to mollify or displace your personal understanding of and growth in God's Word.

5. Note the conceptual, exegetical, and metaphysical layers of truth in Romans 12:1-2.
 - a. Conceptual. Any rational believer can understand the Bible on a conceptual level. The Bible assumes this, 1 Thess. 5:27.
 - b. Metaphysical. Any rational believer can understand the metaphysics of the Bible on some level. The Bible assumes this, 1 Thess. 5:27. Note the key metaphysical truths about man in Romans 12.
 - Body and mind, 1-2.
 - The mind, will, and affections, 12:3-21.
 - The nature of and need for spiritual virtue, 1-21. Review of the meaning of virtue which is applied to God and man.

c. Exegetical layer of Romans 12:1-2 compared to basic conceptual level.

Romans 12:1-2 **Παρακαλῶ** οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι 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.

Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your rational service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

Can Romans 12:1-2 be understood on a basic conceptual level without understanding the various and very rich nuances of the Greek verbals?

Romans 12

6. The technical insights into Romans 12 provide refinement and sensitivity. However, even without the technical depth, every believer can still gain a basic conceptual understanding through repeated exposures.
7. As a matter of fact, a believer would be more balanced in some ways in the Word of God than an exegete who had a false view of philosophy of language (nominalistic) or a bad/carnal attitude, which will always drive him to define, react, and park on those concepts he thinks are most important.
8. Consider the superior understanding of the believer who really understands such things as virtue and the true nature of man (instead of Darwinian “emotions”) over a an exegete who has no understanding of the truths of philosophical realism, ultimate reality—instead of nominalism.

Romans 12

9. Exegetical richness of Romans 12 is astounding. It is filled with a complicated verb system of participles, adjectives, and infinitives with imperatival functions. We have two performative verbs, 17 imperatival participles, 3 adjectives with imperatival functions, 2 imperatival infinitives, and 11 imperatives.
- Imperatives are forcibly directed at the will--choice.
 - Imperatival use of participles encode actions to be followed by given situations—the appeal to modes of actions
 - Imperatival use of adjectives encode character and attitudes.
 - Imperatival infinitives convey what one ought to do, duty—the conscience.

Romans 12

10. Believers should be aware that many grammarians and lexicographers are not skilled in philosophical realism. This causes many problems when they attempt to find meaning of a word in the word and/or arbitrarily determine a meaning by how it may have been used in an instance. This is in contrast to PR which deals with ultimate reality through abstraction and essence of things and man—only this can bridge the gap over many centuries.
11. With philosophical realism, any believer can surpass the lexicographers in getting to the core meaning of many biblical concepts.

12. Exegetical insights into the virtues of Romans 12 only enhance basic conceptual understanding.

Virtue #1, “present, παραστήσαι” - the aorist infinitive.

Virtue #2, “stop being conformed, μὴ συσχηματίζεσθε” - the present passive imperative with *me* negative. Virtue #2 is required for #3.

Virtue #3, “be transformed, μεταμορφοῦσθε,” present imperative.

Virtue #4, “prove, δοκιμάζειν” – the present infinitive, 2.

Virtue #5, “not to think more highly, μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν”. This infinitive has imperatival force of duty. Infinitive appeals to conscience.

Virtue #6, “think so as to have sound judgment, φρονεῖν εἰς τὸ σωφρονεῖν”. Significance of the infinitive used as imperative. This governs the following clauses through verse 4

Virtue #7, “*each of us is to exercise them accordingly*”: governs the 7 spiritual gifts in verses 6-8, most of which are in participial forms.

13. On spiritual gifts: All believers have at least one spiritual gift to be used for fellow believers: 1 Peter 4:10, *As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.* The 7 spiritual gifts of Romans 12.
- Prophecy (εἶτε προφητείαν), temporary gift given to the church.
 - Server (εἶτε διακονίαν), loves to serve others.
 - Teacher (εἶτε ὁ διδάσκων), loves to research and teach.
 - Exhorter (ὁ παρακαλῶν), loves to encourage others in the spiritual life.
 - Giver (μεταδιδούς), loves to give time, talent, energy, to benefit others.
 - Leads/administrator (προϊστάμενος), loves to organize, lead, and direct.
 - Mercy (ὁ ἐλεῶν), one who loves to show compassion and care for those in need.

15. The 8th virtue (let love be without hypocrisy, Ἡ ἀγάπη ἀνυπόκριτος) in verse 9 governs the virtues 9-20 in verse 9-13. The key idea here is of love works itself out in these virtues. The idea here is that the one who *genuinely* loves will do these things.

#9: abhor what is evil (Ἀποστυγοῦντες τὸ πονηρόν), 9

#10: cling to good (κολλώμενοι τῷ ἀγαθῷ), 9.

#11: devotion to fellow believers in brotherly love (φιλόστοργοιτῆ φιλαδελφία), 10.

#12: give preference to one another (προηγούμενοι τῆ τιμῆ), 10.

#13: not lagging behind in diligence (τῆ σπουδῆ μὴ ὀκνηροί), 11.

#14: fervent in spirit (τῷ πνεύματι ζέοντες), 11.

#15: serving the Lord (τῷ κυρίῳ δουλεύοντες), 11.

#16: rejoicing in hope (τῆ ἐλπίδι χαίροντες), 12.

#17: persevering in tribulation (τῆ θλίψει ὑπομένοντες), 12.

#18: devoted to prayer (τῆ προσευχῆ προσκαρτεροῦντες), 12.

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

#20: practicing hospitality (τὴν φιλοξενίαν διώκοντες), 13.

16. The 3 present active imperatives in verse 14 give us virtues

#21: bless (εὐλογεῖτε)

#22: do not curse (μὴ καταρᾶσθε)

17. Two infinitives in verse 15 give us virtues

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων)

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). These virtues are connected with

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες)

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες)

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι)

18. Then we have main imperative introduced at the end of verse 16:
#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19
#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες)
#30: respect what is right in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων)
#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες)
#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες).

19. In verse 19 we have imperative verb introduced again with OT citation

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ)

#34: if your enemy is hungry feed him (ψώμιζε)

#35: if he is thirsty give him drink (πότιζε)

20. Verse 21

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ,)

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν)