

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.* Consider what is required to fulfill this command. Consider Christ’s rebuke “Have you not read?” to those who were deceived. Consider the biblical mandate of “making disciples.”

2. FBC and PR. Our 20/50 plan to addresses serious problems in modern Christian thinking. The need to advance from biblical/doctrinal/existentialism to biblical/doctrinal/philosophical realism. Believers must be able to think philosophically to understand God, Reality, the Bible, doctrine, and the SL.

3. FBC and the SL. There are no quick fixes to your problems, no Higher Life shortcuts to the spiritual life. The spiritual life is not about God fixing believers’ problems as they live for the world instead of God. Spiritual sloth, indolence and Mammonism are great modern evils that infect how a person lives out his life on a daily basis.

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. Epistemology refers to the nature of human knowledge and its relation to the real, extra-mental world.
 - Everyone has an epistemology regarding creation, the Word of God, God, and ultimate reality.
 - In fact, everyone has nested very deep faith commitments regarding the nature of all beings of creation—these commitments take the forms of materialism, fideism, deism, skepticism or Realism.
 - The fact that most people, including Christians, believe that regardless of how things come into existence, their continued existence is possible by some kind of inherent inertia is a direct result of deep commitments to the notion of causality in general inherited from scientism coupled with historical ignorance of the causal debates from Descartes to Newton.

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

2. It was Descartes's dualism and interaction between the invisible soul and physical body that worked its way into scientific questions of causality between invisible God and physical creation. How does God control all things? In other words, if God produces the whole natural effect, nothing of the effect is left for the natural agent to produce (for history of this discussion among Descartes, Hobbes, Gassendi, Le Grand, Malebranche, Spinoza, Leibniz, Boyle, Newton, Locke, Hume, see Clatterbaugh's , *The Causation Debate, 1637-1739*). Major views:
- Deism. God is only the first cause.
 - Occasionalism. There can be no causal relationships among finite substances and God is the immediate cause of all alterations of substances.
 - Parallelism. Pre-established orders, like two clocks.
 - Concurrentism. Same effect is ascribed to natural cause and to God.

3. Due in part to failure of Descartes's metaphysics and epistemology, philosophical realism, metaphysics, and then God were ejected from science, which resulted in the absurdity and insanity of modern scientism. Before this reductionistic shift, there was general recognition of
 - 1) 4 types of causation (formal, efficient, final, and material)
 - 2) Forms preexisting in efficient causes
 - 3) Causation requiring communication from cause to effect
 - 4) Proper explanations as deductively inferential
 - 5) Cause and effect necessarily linked
 - 6) Causes and effects as substances
 - 7) Some substances as active (self-moving causes)
 - 8) Causation as possibly being instantaneous
 - 9) Proper explanations in terms of true or proper causes of change.
 - 10) God as the total efficient cause of everything.

4. The only one of these that survives after the Cartesian debates on causality among finite things is #9 (which will undergo further changes).

5. The problems and confusion in modern philosophy and scientism about Ultimate Reality are of their own making. They do not exist in Philosophical Realism:
- There are no problems of epistemology in PR.
 - There are no matrixes or brains in vats to concern us.
 - Philosophical realism answers all of the causal problems that plague science and anthropology.
 - Philosophy was never designed to discover whether reality existed.

6. Philosophical realism, through its metaphysics of Reality, guarantees the existence of the God of the Bible for there to be anything in existence. PR shows that God is not a separate Being external to the world.
- Review of the act-potency that comprises all things and the implications for God, causation, and all of reality. All things are compositions of act and potency (power to be)
 - Potency is power to be actual. It is a real thing that has not been actualized (e.g., sitting, standing, rock).
 - Distinction between essence and existence.
 - Existence is a potency that must be actualized.
 - Modern man is not familiar with thinking of things/beings that have a potency to be actualized by something that is already in act. However, it does not matter what you call it, act-potential is undeniable in reality.
 - A potential cannot actualize itself because it is not actual. It is not a power, it is a potential, a capacity.
 - Act-potential in A-T PR is the only explanation of how things can remain the same and yet continue to change.

7. Descartes is largely responsible for causing problems in knowledge (thus fueling skepticism and fideism), in understanding of human nature (dualism), and in understanding causation throughout all of creation, these problems led to deism, determinism, scientism, and reduction of the modern Christian mind.
8. We should have enough categories to move into epistemology proper with next class. After epistemological development, we will we will be able to see *how* we can see God in all creation, in all act-potential. The problem is that we simply are not used to thinking in the categories of things that are in existence with a potency that has to be actualized by something that is already in act. A potency cannot actualize itself.
9. All you have to do is sit and really think about all sensible things to see the act-potential in all things and the need for Pure Act to actualize existence.

Man – from salvation to sanctification

MIND



WILL

Romans 12

1. We have been noting the crucial nature of salvation (forensic justification) and human sanctification (virtue).
2. Forensic justification is the greatest gift you have, it can never be taken away. This is foundational and is what separates protestants and Catholics. A fair number of prominent protestants are returning to the RCC because they are not grounding in forensic justification and were only protestant due to tradition.



Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

Review of the 3 levels of understanding of the Word of God – PR is responsible for this development!

1. Conceptual level. Read Romans 12:1-2.

- Importance of personal understanding of your Bible for the spiritual life.
- Consider the transformation in a believer who does read his Bible with an attitude of following God. Consider the alternative.
- Job of the PT in discipling includes helping believers understand Bible.
- The danger/judgment of not loving the truth, Rom. 1; 2 Thess. 2:10.

2. Exegetical 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.

3. Metaphysical level: body, mind, rational service, the mind, the will, good, perfect, virtue, happiness, thriving.

4. Illustrations of strengthens, weaknesses, and limitations of each level when they do not include the other two levels.

Discussion of the nature of virtue, happiness, and the 37 virtues of Romans 12

Virtue #1, “present, παραστῆσαι” - the aorist infinitive. This is played out in the following chapters. The CWL is so much more than Romans 6.

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

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

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

Virtue #5, “not to think more highly, μή 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.

*Beginning in verse 6 we have a series of participles intermingled with adjectives, infinitives, and imperatives, all acting as imperatives.

Excursus 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 12:6-8

- 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.

5 attributive participles above used imperatively to give direction concerning spiritual gifts.

Virtue #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 how love works itself out in Christian virtues. Note the mix of ptcs and adjectives

#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 προσκατεροῦντες), 12.

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

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

The 3 present active imperatives in verse 14 give us virtues

#21: bless (εὐλογεῖτε)

#22: do not curse (μὴ καταρᾶσθε)

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)

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. Adjective used as ptc.

#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).

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)

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)