

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 7

Metaphysics -32
 Trans. 50

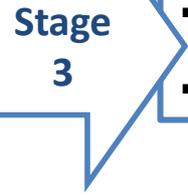
Reality –Logic 32,
 Truth 32

Any questions?

1. FBC and the Bible: 1 Thessalonians 5:21, *But examine everything; hold to that which is the good.* These **commands** are for every believer. Consider the personal discernment required to be able to do this.

2. FBC, Truth, and church movements. Overview of church movements and their philosophical view of Truth: Orthodoxy, Romanism, Reformed, Evangelical, Neo-orthodoxy, Neo-evangelicalism, Existentialism, and Fundamentalism. A functional view of truth has proven to be very subtle and destructive to the nature of Christianity and eventually to the believer's SL.

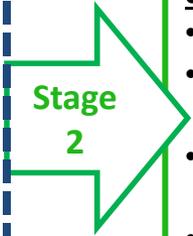
3. FBC on salvation and sanctification (the SL). Overview of 2 salvations in Scripture as illustrated in the epistles, most notably in James. One deals with forensic salvation from the penalty of sin by faith alone (Romans), the other deals with salvation over the power of sin and it is accomplished through virtue/works (James). Apart from virtue there is no salvation over power of sin.



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”

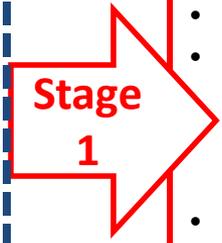
Holy Spirit  Bible Doctrine



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: #7: Cartesian causation problems from man to science and creation

1. Review:

- a. The two aspects of epistemology.
 - Metaphysics of man. Cartesianism is a failure.
 - Metaphysics of knowledge. Cartesianism is a failure.
- b. We are now on a little excursion on how the Cartesianism metaphysical and epistemology nightmare infected science, especially classical mechanism and physics (Boyle, Rohault, Newton).

2. The problem as noted by the consummate philosophical realist, Aquinas:

“If God produces the whole natural effect, nothing of the effect is left for the natural agent to produce. Therefore, it seems impossible that God produces the same effects as natural things. Some find it difficult to understand how the effects of nature are described to God and to the natural agent. For it would be impossible that one action should proceed from two agents. Hence if action productive of a natural effect proceeds from a natural body, it does not proceed from God. Besides if God produces the whole natural effect, nothing of the effect is left for the natural agent to produce. Therefore, it seems impossible that God produces the same effects as natural things.”

His answer

The whole effect proceeds from each yet in different ways just as the whole of one and the same effect is ascribed to the instrument, and again while is ascribed to the principle agent.

3. Failure to understand God's activity in all beings results not only in an impoverished view of God, it eventually leads to such things as deism since there is just not much for God to do anymore. To grasp Esse is to move into a whole new understanding and appreciation of God and all of creation.
 - Far too many believers live as atheists when it comes to creation and causation in general.
 - It is my job to, as much as possible, break the curse of Christian deism and physicalism.

4. Descartes, to his credit, finally ended up with correct view, namely concurrentism, though he went kicking and screaming due to rejection of metaphysics of PR.

“The same power and action are needed to preserve anything at each individual moment of its duration as would be required to create that thing anew if it were not yet in existence. Hence the distinction between preservation and creation is only a conceptual one.”

5. Aquinas on causation hundreds of years before Descartes.

“The cause of a thing must needs be the same as the cause of its preservation, because preservation is nothing else than its continued being.”

6. The solution to the causation issue is *only found* in 'Ehyeh/esse metaphysics. This requires one to understand the difference between existence and essence. Knowledge of this would have saved untold angst among countless, theists, Christians, and scientists. It would have prevented untold problems.

7. Summary of the distinction between existence and essence and 'Ehyeh as Pure Act. To get this is to move into a whole new real of appreciation of God and leave practical deism. In 'Ehyeh metaphysics, God could not be more intimate.
 - a. To grasp 'Ehyeh metaphysics your mind must advance to thinking of existence as a act, a verb, instead of a thing like a noun.
 - b. Whether something exists makes all the difference. The difference between philosophical thinking and thinking in physics as per virtual particles.
 - c. All created things are composed of esse + essence (form and matter). Esse is an act of existence.
 - d. It is the esse as an act that makes something real and stand out of non-being. It is what fills essence.

- e. Balloon illustration. Existence fills up the form. It is the form that limits existence. I finally figured out my problem in being too big: I just have too much existence filling my form. My esse is just too big.

- f. Music illustration. Music illustrates how something exists as long as the source is giving it its being. All of creation is like a loud symphony of existence. All of creation resonates with God's existence. Man instantiates the qualities of God, e.g., mercy, love, justice.

- g. God as 'Ehyeh has no form to limit His existence. There is no essence/existence with God. He is Esse, period!

Man – from salvation to sanctification

MIND



WILL

Romans 12 -16 = Spiritual Virtues

LOVE Intellective love
Sense love

1. Virtue is all about the perfection of a nature. God is ultimate perfection.
2. Virtue in unbeliever is the perfection or the excellences of what he ought to be as a person in the image of God. Due to his sinful bent, he suppresses and needs regeneration to change that bent.
3. Virtue in the believer is the perfection of the Christian nature. What a Christian ought to be like. Christ is the Model.



Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

Structure of Romans 12

- **Virtues 1-4: Spiritual virtues of the God-centered life, Rom. 12:1-2.** A careful distinction needs to be made between pursuing God and Bible doctrine.
 - 1) Present bodies to God
 - 2) Stop being conformed this age
 - 3) Be transformed by the renewing of the mind
 - 4) Understand, enjoy, and approve of the perfect will of God

- **Virtues 5-7: Spiritual virtues of genuine humility**
 - 5) Don't think too highly of yourself
 - 6) Have sober judgment about yourself
 - 7) Serve others with your spiritual gift

➤ **Virtues 8-37: Spiritual virtues related to supernatural love**

8) love without hypocrisy illustrated by the spiritual virtues of

- 9) abhorring evil,
- 10) clinging to good,
- 11) devoted to one another
- 12) preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) contributing to the needs of the saints
- 20) Practicing hospitality
- 21) Blessing our persecutors
- 22) Not cursing our persecutors
- 23) Rejoicing with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

THIS IS HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION

10/30/2013

Virtues #1-#4: Life dedicated to God

Man's need for God, first and foremost.

- Generally speaking, man goes through three stages of life: aesthetic, moral, and spiritual.
- All men hunger for God, Ultimate Good, regardless of whether they recognize this or not. Man can't even conceive of Good apart borrowing concepts from God such as good, justice, love, and mercy.

Virtues #5-#7: genuine humility, Rom. 12:3-8.

The problem of pride:

1. There is no true genuine humility toward others (or the details of life) apart from proper orientation to God (Rom. 12:1-2; 1 Pet. 5:1-7). Pride cannot be removed apart from true dedication to God. It is dedication to God alone that can remove pride.
2. The single greatest sin and problem you and I face is pride. It is also the most subtle and the most dangerous to our spiritual lives as well as our relationships with others. Taking in Bible doctrine alone cannot solve this problem.

The problem of pride

3. It is important to make a distinction between intellectual sins (pride, indolence, hate) and somatic sins (gluttony, lust of the flesh, 1 Thess. 4). While both involve the intellect, those sins which are primarily intellectual are the most evil and pernicious. Pride is one of those sins. It is the worst sin in the Bible.
4. Hardly anything distinguishes Christianity from pagan morality than their opposite attitudes toward pride. Paganism celebrates pride in relation to God, e.g., Tower of Babel, psychology, and human government in general. However, it is inconsistent in loving pride in self while hating it in others. In the end there are only two kinds of people. The Hymn of unbelievers is “I Did it My Way.”

The problem of pride

5. Pride has always been the greatest sin. Its source really is not from the flesh or even the world. Its source is from Satan. It was his original sin, perhaps the only sin possible for a pure spirit. It was also Adam and Eve's original sin.
6. Pride is the first and greatest sin because it is the violation of the first and greatest commandment, "you shall have no other gods before me." Pride puts self God. Pride loves self with all of its heart, soul, and mind, and strength rather than God.

The problem of pride

7. Pride is the greatest sin also because it is the heart of all other sins. Every sin says to God, "*my will will be done.*"
8. Pride not only excludes God, but also others—from neighbors, to Christ, to Christ's body. In pride there can only be one Number One.
9. Pride is most destructive because it prevents one from gaining more grace (phase 2 grace) and strength. It is pride that blocks greater grace.

James 4:6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble."

The problem of pride

10. Pride is a lust for power. It goes far deeper than a lust for pleasure, for we are willing to endure pains if only we are in control.
11. One of the deepest reasons God hates pride is that it keeps man from knowing and enjoying God and His grace.
12. The opponent of pride is humility, poverty of spirit, before God.

The problem of pride

10. It is spiritual virtue of humility before God that protects us from pride of playing god while at the same time protecting us from despair.
11. The spiritual virtue of humility enables the believer to thrive in God and count it as the greatest of privileges to live for God as the Highest Good.

David, “I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.”

Virtues #8-37 are all related to Christian love.

Principles on true love

1. The truest and greatest love that ever came to this world is the love of Christ. He took on human nature, saved us rebels, kissed the traitor Judas, suffered the soldiers' punches and prayed, "Father, forgive them, for they know not what they do," as they crucified Him.
2. Was that kind of love ever seen before Christ? Of course, not. This is a spiritual, supernatural love.

Principles on true love

3. No human being can have this true love apart from grace. The world with its “I am OK, you are OK,” does not come close.
4. We all need God’s love. Human love is never enough, it is always mixed.
5. If you want to know what true love is, look at Christ dying for all wicked men on the Cross. This love is not mere pity or compassion.
6. True love is the natural result of faith and hope. Faith is the root, hope is its stalk, and love is its fruit.

Spiritual virtue: supernatural love

Moral love

#9: hating evil (moral love) (Ἀποστυγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good.

Love for true good

#10: clinging to the good [goodness of love] (κολλώμενοι τῷ ἀγαθῷ), 9. True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

Special love for the royal family of God

#11: devotion to fellow believers in brotherly love [special love] (φιλόστοργοιτῆ φιλadelphία), 10. True Christian love loves fellow believers (1 John 3:14; Gal. 6:10).

Preferential love and honor for fellow believers

#12: in honor preferring fellow believers (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—a “leading the way” in honor fellow believers.

Faithfulness of love

#13: not indolent, not lagging behind in diligence (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

Earnestness of love

#14: being fervent in spirit (τῷ πνεύματι ζέοντες), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

Principles on spiritual indolence/sloth

1. Of all sins, along with pride, the most prevalent today among believers is spiritual sloth (from disinterest to anti-intellectualism). It is the sin that so clearly distinguishes modern Western society from all previous societies.
2. Spiritual indolence is one of the greatest and most prevalent sins among God's people today.

Principles on spiritual indolence/sloth

3. Characteristics of the evil of spiritual sloth/indolence.

- Lack of love for God.
- Bored with life and God.
- A certain joylessness about God as the Supreme Good.
- Robs the believer of his appetite, his zest, for God.
- Stops man from seeking God, thus finding God.
- Is depressing.
- Causes the salt to lose its saltiness.
- A cold sin instead of a hot one. There is a sense of rebellion against God is closer than indifference.
- Sin of omission rather than commission.
- It tends toward amorality instead of immorality.
- Makes Christ want to vomit
- The antidote is hungering for God and His righteousness.

Genuineness of love illustrated in Romans 12

#15: serving the Lord (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him?

The joy of love

#16: rejoicing in hope (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation.

The endurance of love

#17: persevering in tribulation (τῇ θλίψει **ὑπομένοντες**), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

The devotion of love

#18: devoted to prayer (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

The unselfishness of love

#19: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish.

The large-heartedness of love

#20: practicing hospitality (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

Virtue: Love that blesses persecutors.

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

Virtue: love that empathizes

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

Spiritual Virtue: a love that seeks common ground

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

Spiritual virtue: spurning pride and arrogance.

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

Spiritual virtue: love that avoids conceit

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

Spiritual virtue: love that refuses to take revenge

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

Spiritual virtue: love that respects the true, good, and beautiful

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.

Spiritual virtue: love that entrusts its cause to God.

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ). True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

Spiritual virtue: love that returns good for evil.

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowing point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.