

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 8
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

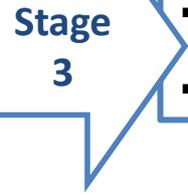
11/6/2013

Any questions?

1. FBC and the realities in the Bible: 1 Thessalonians 5:21, *But examine everything; hold to that which is the good.* 1 Thessalonians 5:27 *I adjure you by the Lord to have this letter read to all the brethren.* As you develop your PR, you will be able to go past the words into reality, much deeper than the original languages, cf. Aquinas vs Luther regarding geocentricism

2. FBC , Truth, and church. movements. With PR you will be able to understanding the nature the Word of God and Truth and thus avoid the errors of Neo-orthodoxy, neo-Evangelicalism, Existentialism, Fundamentalism & anti-intellectualism.

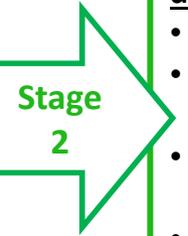
3. FBC on salvation and sanctification (the SL). The importance of understanding the distinction between forensic eternal salvation by faith alone in Christ alone and temporal sanctification salvation through works (spiritual virtue). The former is highlighted in Romans and the latter is highlighted in James and Hebrews. One is extrinsic and one is intrinsic.



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”

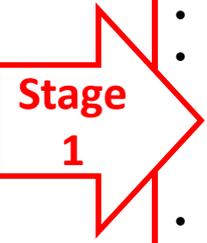
Holy Spirit Bible Doctrine



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: #8: The Grammar of Being and Reality

1. Review of some important epistemological insights.
 - a. We must exercise have faith to believe that the moon is 238,900 miles from the earth. In faith we accept the authority of another, whether it is a scientist or God. Faith relates to authority.
 - b. A logical argument for the existence of God is not based on faith, cf. the following Modus Tollens. Nature of logic = Reality as such.

If there is no God, then there is no objective good.
There is objective good.
Therefore, God exists.
 - c. Consider epistemological problems this flushes out
 - Believers who do not believe the existence of God is provable.
 - Faith in certain authorities over reason and logic and God.
 - Having more confidence/faith in scientism than God.
 - Authority of Jesus Christ vs authority over others regarding such realities as Adam and Eve.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

2. Fundamentals of epistemology

- 3 aspects: nature of man, nature of knowledge, and reality (truth).
- We have noted the Cartesian nightmare of Platonic dualism and the subjective problem it creates. He introduced the critical problem in knowledge due to the bifurcation of man, the splitting of man into soul/mind and senses.

3. In stark contrast, the Realist sees man as a unified whole who thinks simultaneously through the senses interpenetrated by the intellect. As far as reality, it is self-evident: not something to be proved. E.g., how would you prove the law of identity or non-contradiction?

EPISTEMOLOGY: #8: The Grammar of Being and Reality

4. It is the Realist who has a strong realist view of language. This means that all words are tethered to some reality, so the way in which we use words indicates what we think/how we think about Reality.
5. The Realist understands that a noun signifies reality as static like natures and things: man, dog, puppy, flight, birth.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

6. The Realist recognizes that verbs symbolize the reality of action as action. They point to the dynamic nature of actions, flying as opposed to flight. The verb by itself strips out the actor; e.g., there is no such thing as flying, there are birds and airplanes that fly, but no such thing as a flying as such.
7. The Realist recognizes that participles symbolize neither the thing as such nor the action as such but the action as exercised by the thing. The participle most closely bears resemblance to reality because it is a thing in action.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

8. Being cannot be treated as a noun.
 - a. To treat “being” as a noun is to treat it in a static thing. If existence is a thing then any noun signifies existence itself. This cannot be, because there are many different things.
 - b. Also if any given essence would entail its existence, then the word dinosaur would include existing dinosaur. But this cannot be the case.
 - c. Therefore being is not a noun.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

9. Being as a verb/participle.

As the squirrel is called a runner because it participates in the act of “to run” so to the squirrel is called a being because it participates in the act of “to be.” The point here is that to be is not a thing, it is an act. It is a way of being, it is an existence.

9. Being implies, as do all participles, the thing exercising the act and the act exercised, the act done and that which does the act. So when we talk about “being” there is not just existing , there are things existing.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

10. The act of being is captured in language with the verbal forms of “to be” (was, is).
11. It is primarily an act of existing and not primarily the logical link of a subject and predicate.
12. The analytical logician looks at “is” as a copula – a logical link – not metaphysically informative; the metaphysician looks at “is” as an act whereby something exists.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

13. As an act, being/existing, escapes conceptualization properly speaking because concepts capture the nature/essence of a thing, but existing is an act.
14. Existence must be conceptualized for discussion sake, but this is artificial. Just as we can talk about non-being of something.
15. Man grasps existence in a judgment. So the act of existing is grasped by an act of knowing and signified by a dynamic part of speech, the verb and participle.
16. But to reflect on existence of things in general requires an artificial conceptualization that makes it static or stand still so we can think about it.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

17. Why the subject of a verb or participle by itself cannot signify existence.

- Then existential judgments would be superfluous (unicorn would mean unicorns exist). Following this, we couldn't say "unicorns do not exist" because this would mean "existing unicorns do not exist" which is a contradiction.
- Identity statements would also be existential statements "Hobbits are Hobbits" would mean "existing Hobbits are existing Hobbits." But this is not what I mean, I just mean they are identical with themselves. I don't mean that they are real.

EPISTEMOLOGY: #8: The Grammar of Being and Reality

18. Similarly, existence is not signified in the predicate. Take “the unicorn is fictional” would mean “the unicorn is an existing fiction,” which is meaningless.
19. Existence is therefore signified not in the subject or the predicate but in the being verb, “is.”

Man – from salvation to sanctification

MIND

Romans 12 -16 = Spiritual Virtues

WILL

LOVE Intellective love
Sense love

1. We are examining the 37 spiritual virtues of Romans 12. While natural virtues can be developed apart from the indwelling power of the Holy Spirit, spiritual virtues cannot. It is impossible to have spiritual virtue apart from the power of the Holy Spirit. All spiritual virtues come only from God Himself. There is no such thing as a self-made spiritual virtuous man. The believer with spiritual virtue is a God-made believer.
2. Overview of the relation of knowledge and virtue. While one cannot have virtue without knowledge, knowledge, even BD, by itself does not virtue make.
 - Plato
 - Gnosticism.

Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

Structure of Romans 12

- **Virtues 1-4: Ultimate spiritual virtue: Dedicate your life to God, Rm. 12:1-2.**
 - 1) **Present** your bodies.
 - 2) **Stop being conformed** this age.
 - 3) **Be transformed** by the renewing of the mind.
 - 4) **Approve** of the good, enjoyable, and perfect will of God.

Principles on dedication of life to God.

1. Make no mistake, this is going all out for God. This is the message of the entire Word of God and most forcefully drive home by none other than the Lord Jesus Christ.
2. The Bible is filled with two kinds of people, those who attained the four above virtues and those who did not—the serious and the non-serious, the winners and losers of life.

Structure of Romans 12

3. Examples of those who attained the four virtues include Job, Abraham, Moses, Joshua, Caleb, David, Mary of Bethany. They all came to a vivid realization of God's Goodness and His good, pleasing, and perfect will.
4. Examples of those who failed to attain the four virtues include Lot, the Israelites, Samson, Solomon, some Corinthians, Galatians, Ephesians. They never came to appreciate God's will as good, pleasing, and perfect. They ended up fearing the trifling things but not the most important, like the justice of God.
5. Apart from gaining these four virtues there can be no true or deep love for God. As long as a believer does not see the will of God as good, pleasing, and perfect, he will always keep a distance because he naturally moves away from that which is not viewed as good. Man loves what he thinks is good, always!

Structure of Romans 12

6. There are three kinds of people (by Pascal):
 - a. Those who seek God and have found Him = they are wise and happy/blessed.
 - b. Those who seek God and have not yet found Him = they are wise and unhappy.
 - c. Those who live without either seeking God or finding Him and they are both unwise and unhappy.

Structure of Romans 12

7. It is the seeking, the hungering and thirsting, that makes all of the difference.

Acts 17:26 and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, 27 that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;

Matthew 7:7 seek, and you shall find

- This implies that non-seekers do not find, like the Pharisees who are like our pop psychologists and many pop churches filled with “human self-esteem.”
- The insanity of man is vividly demonstrated in his suppression of God with no thought of eternal consequences, yet he is fearful of the most trivial things in his life.

Structure of Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Compare and contrast the Pride of Satan and the humility of God (who cares and why)?

Isa. 14:12-15 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! 13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 'I will ascend above the heights of the clouds; I will make myself like the Most High.' 15 "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

Humility of Jesus Christ, Philip. 2:5-8.

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

The nature of pride as a “spiritual” sin (in contrast to physical sins like lust and gluttony)

- Consider the spiritual nature of pride in Satan. Satan was not tempted by materialism: not money, sex, greed, or fear. He was not blinded by emotions, sensations, or ignorance. Pride is ultimately a spiritual sin. A few words about the metaphysics of angels, nature of language (univocal, equivocal, or analogical), and symbolism for deep Reality.
- Milton had it right when he put into the mouth of Lucifer in *Paradise Lost*: “Evil be thou my good, better to reign in Hell than serve in heaven.” Lucifer wanted to be number one, but there was already a number one. His sin was against the very metaphysics of Being.
- The key reason people suppress knowledge of God is due to their desire for autonomy.

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

8) Genuine Love (γενέσθω). Only genuine love is a spiritual virtue.

- 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

For divine viewpoint about the SL and virtue, see Matt. 25:36; John 13:35; 14:15; Acts 20:25; Heb. 13:1-6; James 1:26-27; 2:1-8, 14-17.

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice 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 A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!

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

1. False views of love.
 - a. Responsive view of love.
 - b. Volitional view of love
 - c. Relational view of love.
2. Authentic love has two aspects.
 - a. Desire for the good of the object of love.
 - b. Desire to be close to the object of love according to appropriate office.
3. Capacity for love requires internal integration between 1st and 2nd order wills. A person divided within self does not have capacity for true and deep love of self or others.

Spiritual virtue: supernatural love illustrated

Moral love

#9: hating evil (moral love) (Ἀποστύγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their 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 **φιλαδελφία** 10. Christian love naturally manifests its in love for 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—“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. God's grave warnings regarding spiritual sloth. While I don't think I will ever get used to believers who are not on fire for God and doctrine, I tend not to take it so personal as I once did. I really should not be so sensitive about attacks.
 - Don't drift, Heb. 2:1-4
 - Don't wander, Heb. 3:12-13
 - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
 - Don't shrink back, Heb. 10:26-31.
 - Listen! 12:25-29.

Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age among Christians. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- It is a sin of omission, not commission. There is little to no acting seeking God or His will in prayer or in the Word. It is lack of seeking God and hungering for righteousness.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- A cold sin, a sin of indifference that is described as making Christ want to vomit.
- Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

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? What kind of love is that? John 14:151; Colossians.

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. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

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.

Consider Abraham's perseverance in testing.

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. See James 1:26-27.

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.