

**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
- Natural Theology

**Opening:** John 8:32.

**Questions? My thanks and a word about major breakthroughs, which were only possible because of where we started in truth and logic and kept working our way up in reality as such.**

**2 Parts to Bible class:**

- (1) 15-20 minutes on foundations (spiritual and philosophical);
- (2) 55-60 minutes in the Word and Bible doctrine on virtue and love.

**Spiritual foundations: The need and nature of virtue. There are 4 steps to gaining spiritual virtue:**

- (1) Model:** Jesus Christ, 1 Corinthians 11:1, *Be imitators of me, just as I also am of Christ.*
- (2) List of virtues** (Intellect, will, affections): Luke 10:27; 1 Cor 13.
- (3) Means of acquiring virtue:** John 15:1-5;
- (4) Repeated and regular acts of virtue:** 2 Tim. 2:22; Titus 3:5-8

**Preparation for Bible Class: James 1:21-22**

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - Causation 21
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

**Stage 3 – Christian metaphysician = life of glory!**

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

**Stage 2 – Christian doctrinal believer = life of doctrine!**

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God’s nature due to lack of metaphysics, which is due to modernism’s philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

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.

Stage 1

## Philosophical Foundations (Causation-21: Cartesian and Baconian Hermeneutics)

1. Descartes (1596-1650) made a radical break with classical philosophy/theology and ushered in the modern mindset that rejects metaphysics and philosophical realism. For Descartes, truth is grounded in
  - a. \_\_\_ what we think (clear and distinct ideas)
  - b. \_\_\_ what is
  
2. Someone under the Cartesian influence is more apt to accept
  - a. \_\_\_ Clear and distinct ideas in and of the mind
  - b. \_\_\_ Not so clear ideas based on external reality (e.g., metaphysics: first principles of being and laws of thought, identity, noncontradiction excluded middle, causality, sufficient reason, essences, accidents, forms, Act-of-existing, Esse, etc.).

## Philosophical Foundations

### (Causation-21: Cartesian and Baconian Hermeneutics)

3. Which is easier to learn?
  - a.  Clear and distinct ideas in and of the mind
  - b.  Not so clear ideas based on external reality (e.g., metaphysics: first principles of being and laws of thought, identity, noncontradiction excluded middle, causality, sufficient reason, essence, accidents, forms, act-of-existing, etc.).
  
4. Which is more objectively real?
  - a.  Clear and distinct ideas in and of the mind
  - b.  Not so clear ideas based on external reality (e.g., metaphysics: first principles of being and laws of thought, identity, noncontradiction excluded middle, causality, sufficient reason, essence, accidents, forms, act-of-existing, etc.).

5. Descartes was passionate about establishing truth

- a.  True
- b.  False

6. The kind of movies that exhibit Cartesian (existential) influences

- a.  Truman Show, Groundhog Day, the Matrix
- b.  Rocky, Gladiator, A Walk to Remember

7. People who are very Cartesian in approach to Reality

- a.  Stephen Hawking, Immanuel Kant, David Hume,
- b.  Thomas Aquinas, Mortimer Adler, Norman Geisler, Don Hargrove

8. Due in no small part to Descartes, none of us are grounded in Reality as we should be, which means our foundation in some aspects is grounded in
  - a.  correspondence truth
  - b.  our minds and coherence truth
  
9. Due in no small part to Descartes, ICE methodology does not have a solid foundation or anchor in
  - a.  'Ehyeh and the metaphysical structure of the universe (objectivity)
  - b.  hard work and good motives
  
10. One of the greatest corrupting influences in exegesis of Scripture from the original languages is that virtually all lexicons have a false philosophy of language (Platonic, cf., Bultmann in TDNT).
  - a.  True
  - b.  False

11. One of the most frightening things about the Satan's Cartesian brainwashing program is how much damage he can wreak on the modern believer's mind as evidenced by
  - a. \_\_\_ the believer's disconnection with metaphysical realities of God, man, and creation, and the ease in which he accepts mental constructs because they are clear and distinct.
  - b. \_\_\_ the believer's doubt about positional truth
  
12. In Cartesianism, it is far easier to take "data" from the Bible and construct clear and distinct doctrines and schematics based on
  - a. \_\_\_ our minds
  - b. \_\_\_ external reality

13. A believer under Cartesian influences is more likely
  - a. \_\_\_ to ground biblical truths in reality of external world
  - b. \_\_\_ to ground biblical truths in their minds (coherence truth).
  
14. A believer under Cartesian influences
  - a. \_\_\_ will not be skeptical about proving God through creation
  - b. \_\_\_ will be fideistic (and will see no need for apologetics or anything to do with understanding or defending the faith)
  
15. A believer under Cartesian influences will more likely
  - a. \_\_\_ reject philosophical realism due to preference to clear ideas
  - b. \_\_\_ accept philosophical realism due to preference for the Real

16. Cartesianism has a great deal to do with the current hermeneutical crisis that is a result of attempts to *ground* the realities of Scripture in original languages, comparing Scripture with Scripture, and understanding the times. The only objective bedrock to ground Scripture
- \_\_\_ a. 'Ehyeh, and the first principles of thought and being.
  - \_\_\_ b. staying in fellowship with a sincere and open heart for Jesus
17. While Descartes adversely affects the way we view God, man, creation, Francis Bacon (1561-1626) adversely effects the way we study the Bible. Bacon, like Descartes removed formal causes in creation and introduced the inductive “scientific” Bible study, which
- a. \_\_\_ became the universal “scientific” method of studying Scripture throughout Fundamentalism and Bible churches
  - b. \_\_\_ really enabled the believer to grasp the metaphysics of the Bible

18. Francis Bacon, who established the science of induction, brought many new influences that shape the way we read and study the Bible today. E.g., He taught that
- a. that the mind needs to be liberated from “metaphysical speculations”;
  - b. that all church and philosophical history needs to be discarded;
  - c. that we need to just gather the facts and let them speak for themselves;
  - d. that we need a scientific, positivistic approach to Scripture;
  - e. that statements in Scripture were to be treated like facts in nature, knowable in exactly the same way as science (e.g., chemistry, botany);
  - f. that doctrines were simply to be gathered inductively just like science gathers facts;
  - g. that the Bible was a collection of facts that anyone could understand without training;
  - h. that we should build the Bible on facts and documents and not on philosophical theories.
  - i. However, this led a “scientific” one-dimensional and nominal interpretation of the Bible, a shallow proof-texting isolated use of Bible verses, a rejection of church history and creeds, a rejection of all philosophical history and study of logic, and naivety and self-deception as per slogan “No creed but the Bible.”

## THE WILL 27: Virtue and Love

**From Virtue to love, 2 Peter 1:2-11.**

### The nature of and need for virtue

1. Our dispositions can be categorized as good or bad (morally and spiritually).
  - a. Vices refer to bad dispositions. What are some vices?
  - b. Virtues refer to good dispositions. What are some virtues?

2. Virtue is only possible by doing good (divine good) and avoiding evil (carnality). However, this is easier said than done. Unfortunately, because of the weaknesses of our character, we all possess an array of both vices and virtues, plus we have the problem of supernatural requirements. There are four steps to gaining and growing in spiritual virtue and thus the good life:
  - a. The model—Jesus Christ, 1 Cor 11:1.
  - b. A list of virtues—Luke 10:27; 1 Cor. 13; Gal 5:22-23.
  - c. The means—John 15:1-5; Gal 5:16, 22; 2 Cor. 7:1; 1 John 1:7-9.
  - d. Doing: Repeated acts of virtue—2 Tim. 2:22; 1 Cor 6:18; 1 Thess 4:3-4; Eph 5:3.

2 Timothy 2:22 Now flee from youthful lusts, and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

1 Thessalonians 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor,

3. For human beings, there are three key areas of virtue (goodness according to nature) and vice (badness according to nature).
  - a. Intellect: The virtues in the intellect are understanding and wisdom as rational beings. To think rightly is all about truth. Yet, how many believers can even define truth let alone the theories of truth? A rightly ordered intellect understands (=truth) God.
  - b. Will: The virtues in the will are, broadly speaking, benevolence and beneficence. This is about having the right wishes. A rightly ordered will loves God above all else.
  - c. Affections and Emotions: The virtue in the affections and emotions is temperance. Rightly order affections feels right about God and others.

4. There are four intellectual virtues. Man, unlike animals, are rational beings and as such are to govern themselves accordingly. It is all about the good person, the good life, and the good societal order.
  - a. Understanding. This is understanding as a rational being. It refers to immediately evident truths or principles. This is the first act of the mind.
  - b. Knowledge. This is what is deduced about apprehension. This is possessing a robust understanding of what is grasped.
  - c. Wisdom. This is reasoning, cf., Proverbs 1.
  - d. Prudence. This is applying the wisdom through the will. This is living in wisdom.

5. Philosophically and metaphysically there are two systems of ethics.
- a. Action-oriented system (deontological, duty-based). This is a principle-based system in which actions are intrinsically right or wrong, dependent on adherence to moral principles or values. These are commands from God and based on His character (Ten Commandments, e.g., “you shall not murder”), cf., Deut. 6:5-7.

Deuteronomy 6:4 "Hear, O Israel! The LORD is our God, the LORD is one! 5 "And you shall love the LORD your God with all your heart and with all your soul and with all your might. 6 "And these words, which I am commanding you today, shall be on your heart; 7 and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

- b. Virtue-based system (based from within). This is action that comes from character and virtue *within* the Christian. This virtue comes from the transformation of the believer into the image of Christ, Gal. 4:19; 5:22-23; Eph. 4:13; Rom. 8:28-29; John 15:1-5; 2 Pet. 3:16-18.

6. The Scriptures contain a blend of both virtue-ethics and deontology, 1 Pet 1:13-16; Matt. 5:43-48; 2 Cor. 8:7-9; Eph. 4:32; 5:1; James 2:5-13; 1 John 3:16-19; 4:8-13. This makes sense given that virtue is developed through actions.
7. Virtue refers to character, and character can only be developed through habitual activities. Knowledge alone cannot and will not create virtue.
  - a. Virtue means living intelligently, living in truth.
  - b. Virtue means actually desiring the true, good, and beautiful.
  - c. Virtue means have the right feelings, both in affections and emotions, for the true, good, and beautiful.

8. A look at deontological ethics, virtue ethics, and contrary vices: Mark 7:20-23; Acts 2:42-47; 5:29; 1 Cor. 6:9-20; 11:1; 2 Cor. 3:18; Eph. 4:16-5:2; Col. 3:1-11; 1 Pet 2:21-24; James 5:1-6.
  
9. A look at the preeminent virtue in the New Testament, Love: 1 Corinthians 13; Luke 10:25-37; John 13:35; Romans 13:8-10; Galatians 5:14; 1 John 3:10-18; 4:7-21.

## 10. Metaphysical structure of love.

- a. Nothing is love unless it is perceived as a good. Love is the root of all activity—it is an attraction to some perceived good. It is intellectually apprehended and then desired
- b. Intellectual love must be distinguished from sensed-based love. They are analogous, which means they are partly the same and partly different.
  - All loves are the same in that there is an attraction to some perceived good or worth in the object of love.
  - All loves are the same in that there is pleasure or joy when the object of love is obtained, be it Greek yogurt with toppings, God, or a person.
  - However, the loves are different in that when we love things we bring them into us and for us, whereas in love for God and people there is a transcendent act of going out (*alter ego*) the object of love for them.

- c. God's love must be distinguished from man's love.
  - (1) God's love is the greatest thing.
  - (2) God's love is supremely manifested on the Cross, Lk 23:34, Romans 5:8ff
  - (3) We need God's love despite our sins.
  - (4) God's love is never fickle, like man's.
  - (5) Human love is never enough to fill our emptiness
  - (6) Faith is the root, hope is the stalk, and love is the fruit.

- d. There are three recognized wishes of human love.
  - (1) The benefit and good of the beloved.
  - (2) To be loved in return.
  - (3) Ultimate wish to enjoy closest union with the beloved (even if it is just in conversation)
  
- e. Loving God and others is not possible unless a person has virtue and a certain amount of integrity. You must respect yourself before you can respect anyone else.

- f. In true love of others, the lover loves nothing but the good of the object of love, and does nothing but what is good for the object of love. Likewise, true love removes anything that would harm the object of love. In true love the interest is foremost about the beloved.
  
- g. Love also takes different forms with different people according to the appropriate offices.

- h. The end of all human actions and affections is the love of God, whereby we attain our last end. We are to love God without measure. However, our intellects and wills must be elevated by God's grace before this is possible, otherwise our intellect and wills remain disordered.
- i. Knowledge of God is required to love God but knowledge of God does not equate with love for God.
- j. A human being's need for love is probably the deepest need of human nature. We are social, rational beings who were never designed to live in autonomy and isolation.

- k. Illustrations of how bad love displaces God and puts things and people in the place of God. Bad love like good love always sees some beauty in object, which is why awful addictions are so difficult to overcome.
- (1) Love for money is a bad love because it is a love for the wrong object, 1 Tim 6:10. God is to be the object, not mammon. Love for money not only destroys love for God, it destroys love for people.
  - (2) Pride is bad love of self, 2 Tim. 3:2. This is loving yourself as a god rather than loving yourself as God loves you. Prideful love of self destroys capacity to love others, as well.
  - (3) Loving people (idolizing them) more than God is a bad love because you are loving them as if they were divine, 3 John 9. This destroys self-respect and as such destroys one's ability to truly love God or others appropriately.

- l. The goal is to love what is loveable in proportion as it is loveable, neither more or less, appropriately.
  
- m. Only good love, appropriate love, divine love, can displace bad loves. Good love is both the source and the crown of all virtues and enables the believer to more fully share in the trinitarian life of God, 2 Cor. 5:14; Gal. 2:20. It is out of love that we most fully and purely give ourselves to God.