

Theology

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
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Living the Christian life: (1) Loving God and all others (Matt 22:37-40; 1 John 4:16; 1 Cor 13:4-7; Matt 5:44-48; Rom 5:10, 12:17-21). **Following Jesus Christ** (Matt 11:28-30; John 12:25-26; 1 Pet 2:21-23). **3) Living in the Truth—the whole truth, total truth** (John 8:31-34; Hebrews 13:17; Eph 4:15; 1 John 3:18; 2 John 1:1; 2 John 1:3).

A. Through the Bible, Rom 16:1-12.

- 4 principles on Christian unity, love, service, and recognition.

B. Bible Doctrine: Wisdom-4, Prov. 3.

- 7 principles on the metaphysics of natural wisdom.
- 4 principles on the Wisdom in Proverbs 1:1-19.

C. Philosophical Foundations: Hermeneutics: Natural Law 42, Rom 2:14-15.

- 12 principles on natural law and government.

When I die, I believe that
I will be at last free to worship
& praise & love the Lord totally as
I long to do now. Just to see Him, &
the look of love & acceptance in His
eyes will be worth all the
trials, the pain ever endured.
I believe I, and all Christians
will reach their full potential
God intended for each one. We
will have all eternity to learn
more about God & to explore
this universe He created.

Your word is a lamp to my feet and a light to my path.

11-12-17 – Class notes

LOVING GOD AND OTHERS: Matthew 22:37; 1 John 4:16; 1 Cor 13:4-7; Matt 5:44-48; Rom 5:10, 12:17-21

FOLLOWING JESUS CHRIST: Matthew 11:28-30; John 12:25-26; 1 Peter 2:21-23

LIVING IN TRUTH—THE WHOLE TRUTH, TOTAL TRUTH: John 8:31-34; Hebrews 13:17; Eph 4:15; 1 John 3:18; 2 John 1:1; 2 John 1:3

A. THROUGH THE BIBLE: Rom 16:1-12.

Principles:

1. Note the penetrating and uniting influence of Christianity among different races, classes, and political backgrounds.
2. Note the virtue of Christian love.
3. Note the activity: “labored much in the Lord.”
4. Note the temporal and eternal recognition and honor—they are all true heroes of the faith.

B. BIBLE DOCTRINE: WISDOM-4.

1. Metaphysics of natural wisdom.
 - a. From Esse to eternal law to natural law to natural law.
 - b. *Lex-ratio* vs. *lex-voluntas*.
 - c. When man, through rationality, participates in natural more law, he acts morally. This morality is universal and objective. This participation takes places through the first principles of the intellect (non-contradiction, sufficient reason, causality—all of which are absolutely universal) and 1st principle of practical reasoning (“do good and avoid evil”).
 - d. In realistic metaphysics there is direct connection (correspondence truth) with the essential nature of man as a rational, free, and social being, as the normative goal, the principle of social ethics and of the natural law. It is from these objective realities that one constructs a political and economic theory. This is in radical contrast to consequentialism and social constructs.
 - e. Natural law embraces the contents of the science of law, the philosophy of law, and human morality as such.
 - f. Only natural law gives true dignity to man. It provides the fundamental principles: good ought to be; what is mine ought to belong to me, what is yours, to you; no one may molest me in what is mine. These are all outworkings of the 1st principles of theoretical and practical reasoning.
 - g. Natural law is grounded in the mind of God and beings in creation. Note the dual source of wisdom in Proverbs.
2. **The wisdom in proverbs 1:1-19**
 - a. The aim of Proverbs: to obtain Wisdom, 1-6.
 - b. Ultimate ground of wisdom: the fear of the Lord, 7.
 - c. The value of wisdom, 8-9.

d. Illustration of the disaster of rejection of Wisdom, 10-19.

C. PHILOSOPHICAL FOUNDATIONS: HERMENEUTICS: NATURAL LAW (42):

1. The nature of natural law.
2. That which defines law is reason and intelligence because there is an established order actualized by Esse (Pure Act).
3. The first principle of natural moral law is to “do good and avoid evil.”
4. Natural law is called natural because of how it is known.
5. Natural law and government. 3 metaphysical options on the relationship between citizen and government—*e pluribus unum*.
 - a. Individualism.
 - b. Collectivism.
 - c. Personalism.
6. The conflict between the three orientations is always a matter of values.
 - a. In individualism one sees as a first and foremost the most absolute principle of man being free to do as he wishes.
 - b. In collectivism one sees as first and foremost the most absolute principle of the social body.
 - c. In personalism one sees first and foremost spiritual dignity of each person working in concert for the good of each and society. In personalism there is both the right and the duty for the common good.
7. These three groups inevitably will accuse each other of ignoring certain essential rights of the human being and society.
8. Both individualism and collectivism lead to utilitarianism, destruction of human rights, and totalitarianism.
9. Utilitarianism and consequentialism destroy both personalism and the common good for each person.
10. Personalism must be the first principle of any government.
11. An historical look at Natural Law vs. Positivism/consequentialism/utilitarianism.
 - a. Greeks.
 - b. Middle ages.
 - c. French Revolution
 - e. Imperialism.
 - f. American civil war.
 - Abolitionist William Lloyd Garrison. 1830 -1870
 - Congregationalist Henry Ward Beecher,
 - Presbyterian James Henry Thornwell of South Carolina.
 - Presbyterian Henry Van Dyke of New York.,
 - Rabbi Morris Raphall, of New York.
 - Professor Taylor Lewis of New York.
12. Contemporary America: the dangerous ethos of consequentialism (which are but the necessary results of rejection of the realistic metaphysics of man, economics, and government).