

Theology

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Ecclesiology
Israelology
Dispensationalism
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Soteriology
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The devoted Christian life: (1) Loving God and others (Matt 22:37-40; 1 John 4:8, 16; 2:15-16; Eph 3:14-21). Following Jesus Christ (Eph 5:8-10; Matt 11:28-30; 25:34-40; Rev 22:12). 3) Living the Truth—the whole truth, total truth, nothing but the Truth (Acts 20:26-27; John 8:31-34; Psa. 15:2; 51:6; Heb 13:17; Psa 73:24-25).

I. Through the Bible, Rom 16:12-27.

- The God of Peace crushing Satan under our feet (6 principles)

II. Bible Doctrine: Wisdom-6, Prov. 1:1-19.

- Natural law and morality (13 principles).
- Wisdom in Proverbs 1:1-19 (5 principles).

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

- Natural law and government (12 principles).

11-15-17

THE DEVOTED CHRISTIAN LIFE: (1) Loving God and all others (Matt 22:37-40; 1 John 4:8; 4:16; 1 John 2:15-16; Eph 3:14-21. **(2) Following Jesus Christ** (Eph 5:8-10; Matt. 11:28-30; 25:34-40; James 1:27). **(3) Orientation to the whole truth, total truth, and nothing but the Truth** (John 8:31-34; Acts 20:26-27; Heb 13:17; Psa 15:2; 51:6; Psa. 73:24-25).

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

1. God promises to crush Satan under the feet of certain believers, Rom 16:20.
2. This demonstrates that there is a conflict between God and Satan that extends into the believer's life.
3. The fact that Satan is crushed under our feet shows that God defeats Satan through us.
4. It is the peace of and satisfaction in God that enables us to defeat Satan's attacks on our spiritual lives.
5. The peace and power of God is illustrated in the spiritual heroes of Romans 16.
6. These winner believers stand in radical contrast to those who live by their sense appetites, Rom 16:17-18.

II. BIBLE DOCTRINE: WISDOM-5

A. Natural law and morality.

- 1) Morality is objective, not merely a matter of human law.
- 2) This source of this morality is the mind of God
- 3) The mind of God gives the existence, essence, properties, and telos to all things. His act of doing this is called eternal law. Through rationality man (including unbeliever) has access to this natural order and comes to grasp natural law. This natural law become the basis for morality and all valid positive law.
- 4) Point 3 establishes the connection between the mind of God and the mind of man (including the unbeliever on a natural realm), and forms the basis of objective and universal morality for all men.
- 5) The above explains the universal conviction of mankind that that there is an objective morality that is a higher norm than positive law. This conviction is so universal that lawmakers and judges continually appeal to morality; and every revolution relies upon a moral, higher law of justice in his opposition to positive law. This cannot be based on voluntarism.
- 6) The bases of the norms of objective morality is upon the hierarchy of beings and of goods. On the natural order man is the highest of beings, not culture and not economics. It is an immoral state of affairs when culture or economics, instrumental departments of life, becomes the dominant one: when the economic category of profit and utility is placed above man, that is, above the sovereign and autonomous personal values (cf., slavery).

- 7) From this moral order comes rights. Rights are in the category of justice. Justice directs man in his relations with others on an individual as well as all of those in a community. Every man owes others the right to being and his telos and vice versa.
- 8) Valid positive law is based on natural law, which gives man an absolutely private sphere for life, liberty, and the pursuit of happiness.
- 9) Because objective morality rests on the natures of things, there is no incompatibility between law and freedom. It is the law that enables a person to be freer according to his nature.
- 10) Law is never an end in and of itself. All law requires a moral foundation.
- 11) Orientation to natural law's focus on beings enables one to avoid fanaticism, which is but a product of voluntarism, linear thinking, and detaching beings and values from the whole.
- 12) Objective morality is always about reason (not caprice) and the order of being, which is necessary for the good moral life. It is moral orientation that enables man to live as man. He lives by rationality according to his being and thus is able to thrive.
- 13) Morality is nothing more than conformity with the rule that regulates and is according to human life. To live morally is to live by natural law.

B. Wisdom in Proverbs 1:1-19

- 1) Proverbs calls us to acquire Wisdom for true success in life, 1:1-6.
- 2) Wisdom enables one to understand mysteries and riddles because it enables us to see the reality behind the appearances.
- 3) The fundamental principle of biblical wisdom is the fear of the Lord, 7-9.
- 4) Wisdom provides true beauty and riches, 8-9.
- 5) Rejection of wisdom leads to destruction, 10-19.

III. 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.

Ephesians 3:19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. ²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

- d. Imperialism.
- f. American civil war.
 - 1) Abolitionist William Lloyd Garrison. 1830 -1870
 - 2) Congregationalist Henry Ward Beecher,
 - 3) Presbyterian James Henry Thornwell of South Carolina.
 - 4) Presbyterian Henry Van Dyke of New York.,
 - 5) Rabbi Morris Raphall, of New York.
 - 6) Professor Taylor Lewis of New York
- g. Contemporary America: the dangerous ethos of consequentialism (which are but the necessary results of rejection of the realistic metaphysics of man, economics, govt.).