

Theology

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Ecclesiology
Israelology
Dispensationalism
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The devoted Christian life: (1) Loving God and others (Matt 22:37-40; 1 John 4:8, 16; Eph 3:18-19; Rom 16:20). (2) Following Jesus Christ (Luke 9:23-26; Jn 13:1-14). (3) Living the Truth—the whole truth, total truth, nothing but the Truth (John 8:31-34; Acts 20:26-27; 2 Tim. 3:16-4:4; Psa 73:24-25).

I. Through the Bible, Ephesians 1:1-8

- Saints and blessings according to the riches of His grace (3 principles)

II. Bible Doctrine: Wisdom-7, Prov. 1:1-19.

- A. Natural law, morality, and natural rights (14 principles).
- B. Wisdom in Proverbs 1:1-19 (5 principles).

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

- Natural law and government (9 principles).

11-19-17

The devoted Christian life: (1) Loving God and others (Matt 22:37-40; 1 Jn 4:8, 16; Eph 3:18-19; Rom 16:20); (2) Following Jesus Christ (Luke 9:23-24; Jn 13:1-14); (3) Living the Truth—the whole truth, total truth, nothing but the Truth (John 8:31-34; Acts 20:26-27; 2 Tim 3:16-4:4; Psa. 73:24-25).

I. Through the Bible: Eph. 1:1-8.

1. Every Christian is a saint because he is a believer, 1:1.
2. God has blessed us with all spiritual blessings in the heavenly places in Christ, 1:3.
3. Our wealth in God is according to the riches of His grace, 1:7-8.

II. Bible Doctrine: Wisdom-7, Prov. 1:1-19

A. Divine wisdom in natural law, morality, and natural rights (14 principles)

- 1) Review of the metaphysics of natural law: 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 the unbeliever) has access to this natural order and comes to grasp natural law. This natural law becomes the basis for objective morality and all valid positive law.
- 2) 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 his sovereign and autonomous personal values (cf., slavery).
- 3) 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 his being and his telos and vice versa.
- 4) Consider the primacy of personal rights in natural law. Personal rights exist before positive/governmental rights. These rights do not come from the state. These rights cannot be transferred to the state as per social contract. Positive law merely recognizes these rights. It is from natural law, and from it alone, that man obtains those rights we refer to as inalienable and inviolable. At core, man's right, is the right to be a man, to live as a human person. All of the other rights come from the right to live your life as a human being: existence; to live and perfect your human nature, morally, intellectually, and spiritually; to personal freedom; to be treated a free, intelligent, responsible human being. These entail many other rights, including political rights of being a member of political society. However, each of these human rights is limited by the rights possessed by all other men. Human rights have no foundation other than natural law. Only the Creator can take them away, and only then by taking away human nature, which He cannot do without being involved in contradiction. These rights all correspond to ontology and teleology.

- 5) Consider the family rights in natural law. Family is prior to the state. The state may never take over entirely the end and functions of the family—although the state may interfere if the family is delinquent in its basic duties. The family is the natural nursery of the virtues of humility, honor, self-sacrifice, loyalty, mutual responsibility, love, and care. It is the establishment of these in the family that enables the proper exercise on virtues in social justice. This enables the state to have a true ethical foundation through the morality of natural law.
- 6) Consider the property rights in natural law. Private ownership is absolutely fundamental to basic right as a human being. In the long run man cannot exist, secure himself, maintain his sphere of freedom or provide for wife and family without the institution of private property. The right to private property follows from the physical, ontological make-up of the individual person. Private ownership is in conformity with human nature and necessary for the peace and tranquility of human life. Property is the essential guaranty of human dignity.
- 7) Consider the social/political rights in natural law. Sociality is constitutive of the essential nature of man in his rationality. So, society, government, and politics is not something additional. The individual person and the community are ontologically related. Part of his maturity and perfectibility includes free life among fellow men. The man who lives in isolation lives in an impoverished state.
- 8) Consider the rights of the state in natural law. The foundation of the state is justice. The state is not the sum of the rights of the individuals transferred to it in some social contract. The rights of the state are grounded in the essential function of the state: the establishment, maintenance, and promotion of the common good. It is more than a mere legal entity. It has the function of promotion of the common good for the whole as well as the individual. It is a matter of promoting, not creating. The common good is never separated from the good of the individual members. It refers to the common good of each and the whole. The supernatural counterpart is the church. All positive law has its foundation in natural law. In Realism there is no antithesis between the individual and the state—as per socialism, communism, and fascism. The state has no blanket unconditional power over human life and bodily integrity.
- 9) Valid positive law are always based on natural law, which gives man a private sphere for life, liberty, and the pursuit of happiness. The recognition of rights and duties are not the fiat of the state. All the state is to do is put in writing these unwritten natural laws in concrete manner.
- 10) 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.
- 11) Law is never an end in and of itself. The law was made for man, not man for law.
- 12) Orientation to natural law's priority of being enables one to avoid fanaticism, which is but a product of voluntarism, linear thinking, and detaching beings and values from the whole.

- 13) 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.
- 14) 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, according to one's true essence.

B. Lessons of 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 (Rom. 2:14-15)

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. Natural law and government. 3 metaphysical options on the relationship between citizen and government—*e pluribus unum*.
 - a) Individualism.
 - b) Collectivism.
 - c) Personalism.
4. 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 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.
5. These three groups inevitably will accuse each other of ignoring certain essential rights of the human being and society.
6. Both Individualism And Collectivism Lead To Utilitarianism Destruction Of Human Rights, And Totalitarianism.
7. Utilitarianism and consequentialism destroy both personalism and the common good for each.
8. Personalism needs to be the 1st fundamental principle of any government.
9. Historical look at natural law vs. voluntarism.
 - a) Greeks and Romans.
 - b) Middle Ages.
 - c) Industrialism and imperialism (1400-).
 - d) The Reformation.
 - e) American Revolution
 - f) French Revolution.

- g) American Civil War.
- h) The Bolshevik Revolution and the USSR, 1917.
- i) Contemporary America.