

Theology

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Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
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Natural Law
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November 26, 2017

Opening Prayer.

A. Life with God.

1. Loving God and others (Matt 22:37-40; 1 Jn 4:16; 1 Cor. 13:4-13; Eph 3:17-19—filled with fulness of God?).
2. Following Jesus Christ, (Matt 5:3-16, 44-48; Jn 21:15-17).
3. Whole Truth/Total Truth, (Jn 8:31-32; Acts 20:26; 3 Jn 1:2-6; Psa 73:24-25).

B. Through the Bible, Ephesians 1:7-18

- The mutual inheritance between God and believers (5 principles)

C. Bible Doctrine: Wisdom-8, Prov. 1:1-19.

1. Natural law, morality, and natural rights (9 principles).
2. Wisdom in Proverbs 1:1-19 (5 principles).

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

- Natural law and government (9 principles).

A. Life with God—by proper knowledge and proper love.

1. Loving God and others (Matt 22:37-40; 1 John 4:16; 1 Cor 13:4-7, 13; Eph 3:17-19).
2. Following Jesus Christ (Matt. 5:3-16; 44-48; Jn 21:15-17)
3. Whole Truth/Total Truth orientation (John 8:31-34; Acts 20:26-27; 3 John 1:2-6; Psa. 73:24-25)

B. Through the Bible, Eph. 1:7-18.

1. We are God’s inheritance, “in Him we are made God’s inheritance,” Eph 1:11.
2. God is our inheritance, 1:14.
3. We enjoy mutual possession: God possesses us and we possess God.
4. We enjoy the down payment of this mutual inheritance.
5. We look forward to the future redemption of this purchased possession.

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

1. Natural law, morality, and nature rights (14 principles)
 - 1) Review of the metaphysics of natural law.
 - 2) Natural law is superior to all other laws—illustration of the superiority of orienting to natural law for objective morality, justice, economics, personal rights, family rights, gun rights, property rights, and societal rights. We must never get our sense of what is right or wrong merely by human law
 - 3) 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. 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.
 - 4) Valid positive law is 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.
 - 5) 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.
 - 6) Law is never an end in and of itself. The law was made for man, not man for the law. The key is ontology and teleology of man. We all have the same human nature with same ends.
 - 7) Orientation to natural law’s priority of being enables one to avoid being radicalized, which is but a product of voluntarism, linear thinking, and detaching beings and values from the whole.

- 8) 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 and live as a man.
- 9) 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.

2. 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.

D. Philosophical Foundations: Hermeneutics—Natural law 42 (Rom. 2:14-15)

- 1) The nature of natural law lies in the ontology and teleology of human nature.
- 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. In individualism, the focus is on the individual to the exclusion of the good of the whole. The emphasis is on each part, the goal of government is each part. This leads to chaos and the strong and influential running the show for themselves. This coupled with materialism will destroy the nation through its own utilitarianism. Try that in a marriage or family. Secular conservatives tend to move in this direction.
 - b) Collectivism. In collectivism the focus is on the whole to the exclusion of the value of each part. This leads to communism and totalitarianism. Secular liberals tend to move in this direction.
 - c) Personalism. This refers to the inherent value and nature of each human being. Man is a social being and government is designed to recognize and protect the value of inherent rights of man.
- 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 3 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 eventually totalitarianism.
- 7) Utilitarianism and consequentialism destroy both personalism and the common good for each.
- 8) Personalism must be the 1st fundamental principle of any government.
- 9) Historical look at natural law vs. voluntarism.
 1. Greeks: Antigone and the Stoics.
 2. Middle Ages: Thomas Aquinas vs. William of Ockham.
 3. Industrialism and imperialism (1400-): Feudalism, mercantilism, capitalism, imperialism.
 4. American Revolution and Founding: mixed bag of natural law and voluntarism.
 5. French Revolution. Attempt at natural law and rights without God.
 6. American Civil War. Bible voluntarism with a vengeance.
 7. The Bolshevik Revolution and the USSR, 1917.
 8. Contemporary America: Mixed bag of natural law, voluntarism, utilitarianism, and materialism. We have come a long way and all of our major successes has been due to natural law.