

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

P.R. - 32

Hermeneutics
Linguistics
Epistemology 9 Existence 6
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

12/11/2013

Any questions?

1. Why it is important for the doctrinal believer to become a philosophical Realist with regard to God, creation, science, and ultimate reality, Rom 1:18-20; Col. 1:15-16; Heb. 1:3; Acts 17:28.

2. Why it is important for the doctrinal believer to become a philosophical Realist in regard to personal understanding of language, reality and the Bible, Joshua 1:8; Heb. 5:12; Acts 17:11;

3. Why it is important for the doctrinal believer to become a philosophical Realist in regard to human nature, virtue, and the spiritual life, Rom. 8:4-9; Gal. 5:16-25; 2 Pet. 1:5; Philip. 4:8. True and deep growth requires understanding.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

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.

EPISTEMOLOGY: #9, Grasp of Existence.6

1. Review of what the Bible says about the concept of existence and contingency:

John 8:57-58 The Jews therefore said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am (ἐγὼ εἰμί)"

“I AM” is not just speaking of existence prior to Abraham, this denotes absolute eternal existence as per Yahweh and ‘Ehyeh.

John 1:3 "All things came into being by Him, and apart from Him nothing came into being that has come into existence and continues in existence (ὃ γέγονεν)."

EPISTEMOLOGY: #9, Grasp of Existence.6

1 Corinthians 8:6 . . . one Lord, Jesus Christ, by whom are all things, and we exist through Him (δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ).

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

EPISTEMOLOGY: #9, Grasp of Existence.6

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things continue to exist (συνέστηκεν). 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

EPISTEMOLOGY: #9, Grasp of Existence.6

Acts 17:27 that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and exist (ἐσμέν), as even some of your own poets have said, 'For we also are His offspring.'

EPISTEMOLOGY: #9, Grasp of Existence.6

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and sustains all things (φέρων τε τὰ πάντα) by the word of His power.

EPISTEMOLOGY: #9, Grasp of Existence.6

2. Review:

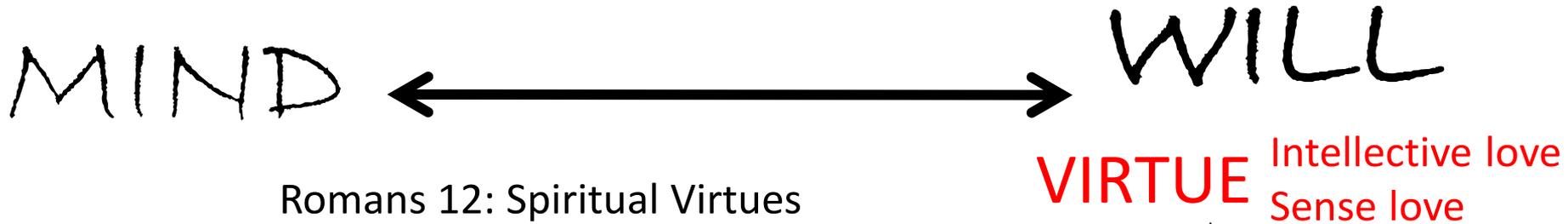
- ✓ Existence is not captured by a noun, concept, or single word either as subject or predicate. Yet, it is a fact. It is the most obvious fact in the world (except for philosophical idealist).
- ✓ Existence is grasped through judgment, the second act of the mind. It is captured through intellect's apprehension, a synthetic act of knowing that separates what something from that it is: its existence.
- ✓ Existence is not static and is captured by a verb or participle. Existence is a temporal aspect of reality in the present, but coming out of the past and moving into the future. No matter how stable existence is always temporal.

EPISTEMOLOGY: #9, Grasp of Existence.6

3. Existence.

- ✓ For the mind to grasp existence on a philosophical level is for it to be on the path of understanding God's activity in all of creation and the ultimate foundation of all physics.
- ✓ Modern minds have been so poisoned with irrational physicalism that even those with strong Christian and doctrinal convictions have little interest or bewilderment of *existence* as such and thus are incapable of understanding many biblical passages that deal with metaphysics or grasp the nature of creation and God.
- ✓ Grasping existence as such brings great illumination to the nature of God, all of contingent creation, human existential issues, science, and ultimate reality, cf. the failure in science to recognize this:
 - Aristotelian organistic physics (3rd B.C. - 17th centuries)
 - Newtonian ether physics (17th-19th centuries).
 - Bohr number physics (20th century).
 - Layer physics (21st century).

Man – natural and supernatural virtues



1. Verses 1-2: Dedication to God and transformation.
2. Verses 3-8: From transformation to supernatural humility.
3. Verses 9-21: From supernatural humility to supernatural love.

Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

Romans 12

➤ Virtues 1-4: The Preeminent Supernatural Virtues.

- 1) **Present** (παραστήσαι) your bodies to God.
- 2) **Stop being conformed** (μὴ συσχηματίζεσθε) to this age.
- 3) **Be transformed** (μεταμορφοῦσθε) by the renewing of the mind.
- 4) **Discern** (δοκιμάζειν) the good, enjoyable, and perfect will of God.

Principles

1. The distinction between the religious life and the Christian spiritual life. Note the root “form” in the two imperatives. Note the implications of the prefixes. Not to conform to the world is one thing, being transformed is altogether different. Non-conformity is easy, not so with transformation.
2. External righteousness (Phariseeism), internal righteousness (gnosticism), and internal/external righteousness (biblical spirituality).

➤ **Virtues 1-4: The Preeminent Supernatural Virtues.**

- 1) **Present** (παρασῆσαι) your bodies to God.
- 2) **Stop being conformed** (μὴ συσχηματίζεσθε) to this age.
- 3) **Be transformed** (μεταμορφοῦσθε) by the renewing of the mind.
- 4) **Discern** (δοκιμάζειν) the good, enjoyable, and perfect will of God.

Principles

3. Consider the implications of these being virtues instead of isolated acts. This is not just about emotional highs. This is progressive transformation of character throughout life.
4. How do these virtues tie into the purpose of life: i.e., walking with, before, and after God?
5. How do these virtues tie into faith, hope and love? Nothing less than love will motivate a believer to give himself to the Lord, reject kosmos diabolicus, take on the mind of Christ, and see the perfect will of God.

6. While the believer can make decisions to dedicate life to God, he cannot truly act for God, with God and in God. He cannot supernaturally walk with God, before God, and after God apart from God directly giving Him the grace to do so. It is never automatic.

Genesis 17:1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless (תִּתְּמָיִם).

Ephesians 6:5-6 as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

Gal 1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

Philippians 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

7. Note the characteristics of inner/outer dedication and transformation: Titus 2:11-3:8; 1 Tim. 6:10-21; Matt. 6:19-20.

8. Every believer must understand that he faces three foes in his life that oppose his dedication to God, namely the world, the flesh, and the devil (Martin Luther). A few words about the disservice of “Victorious” Christianity with its “victorious, happily ever after” messages.

9. Dedication to Christ involves the believer's struggle against the world, John 17:11-17; Matt. 6:19-33; 1 John 2:15-17.
10. Dedication to Christ involves the believer's struggles against the flesh (fallen nature of man), John 4:23-24; Rom. 8:4-9; Gal 5:16-23.
11. Dedication to Christ and the believer's struggles against Satanic forces, Eph. 6:10-20; Matt. 16:22, 23; 26:33; 6:13; 2 Cor. 11:14; 1 Pet. 5:8-9.

12. The three fundamental supernatural virtues that must be given directly by God.
- a. Faith: this involves the mind, the will and the affections. God is the direct object of faith. You know Him with the mind, you trust Him with the will, and you have the proper feelings toward Him based on your understanding of Him.
 - b. Hope: This is faith, but directed to the future. God is still the direct object. Imagine the power of the one who has become a person of true hope. This is an eager anticipation of being with the Lord.
 - c. Love: centered on God and the good of others—even neighbors and enemies. In love you truly want the best for the object of love. Love of Christ is the highest virtue and is the result of the faith and hope.

13. Characteristics of the supernatural virtue of biblical love.

a. Supernatural love includes two aspects:

- 1) desire for the good of the beloved, and
- 2) desire to have right relationship with the beloved.

b. Without supernatural love for God, man has two opposite desires with respect to God.

- 1) desire for the non-existence of God.
- 2) desire for isolation from God.

Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!

Spiritual virtue: supernatural love illustrated

Moral love

#9: hating evil (moral love) (Ἀποστυγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

Love for true good

#10: clinging to the good [goodness of love] (κολλώμενοι τῷ ἀγαθῷ), 9.
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

Special love for the royal family of God

#11: devotion to fellow believers in brotherly love [special love]
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

Preferential love and honor for fellow believers

#12: in honor preferring fellow believers (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

Faithfulness of love

#13: not indolent, not lagging behind in diligence (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

Earnestness of love

#14: being fervent in spirit (τῷ πνεύματι **ζέοντες**), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
 - Don't drift, Heb. 2:1-4
 - Don't wander, Heb. 3:12-13
 - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
 - Don't shrink back, Heb. 10:26-31.
 - Listen! 12:25-29.

Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

Genuineness of love illustrated in Romans 12

#15: serving the Lord (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

The joy of love

#16: rejoicing in hope (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

The endurance of love

#17: persevering in tribulation (τῇ θλίψει **ὑπομένοντες**), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

The devotion of love

#18: devoted to prayer (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

The unselfishness of love

#19: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

The large-heartedness of love

#20: practicing hospitality (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

Virtue: Love that blesses persecutors.

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

Virtue: love that empathizes

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

Spiritual Virtue: a love that seeks common ground

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

Spiritual virtue: spurning pride and arrogance.

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

Spiritual virtue: love that avoids conceit

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

Spiritual virtue: love that refuses to take revenge

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

Spiritual virtue: love that respects the true, good, and beautiful

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.

Spiritual virtue: love that entrusts its cause to God.

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ)]. True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

Spiritual virtue: love that returns good for evil.

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowing point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.