

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
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- Bibliology

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Hermeneutics

Linguistics

Epistemology 9
Existence 8

Metaphysics -32
Trans. 50

Reality –Logic 32,
Truth 32

12/17/2013

Jesus, John 8:32; Pilate, Jn 18:37-38.
Any questions?

1. Nominalism & the visible world.
The need to become a Realist to break the curse of nominalism (Ockhamism) regarding natural revelation: Rom. 1:20, *“For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”*

2. Nominalism & Bible. The need to become a Realist to break the curse of nominalism that acts as a roadblock in regard to reaching natures of such things as human nature. Problem of creating things out of the thin air/words.

3. Nominalism and Spiritual life. The need to become a Realist to break curse of Nominalism, Platonism, and Cartesianism regarding spiritual life, Gal. 5:16-25; Philip. 4:8.

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 as such-8

1. Philosophical Realism (true philosophy) is an intellectual act of the soul rather than a body of knowledge. It studies the real and thus existence as such.
2. Grammar and existence.
 - a. Nouns signify things in a static manner. They convey essences.
 - b. Verbs signify actions. They are about actions.
 - c. Participles symbolize neither the thing (noun) nor simply the action (verb). Rather, they designate actions as *participated* in, as shared, therefore, participles combine functions of both nouns and verbs. They symbolize actions as possessed by the things that are.
 - d. Being/existence is not a state ; it is not an essence; it is not what things are. Being is a doing, a doing which is not a *mov-ing*, a *chang-ing*, or *operat-ing*, but simply a *be-ing*.

EPISTEMOLOGY: #9, Grasp of Existence as such-8

3. The Bible and existence as such.

John 1:3 “All things came into being by Him, and apart from Him nothing came into being that has come into be-ing and continues in be-ing (ὃ γέγονεν).”

Colossians 1:17 And He is before all things, and in Him all things continue to exist (συνέστηκεν).

EPISTEMOLOGY: #9, Grasp of Existence as such-8

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.

Genesis 1:1 In the beginning God created the heavens and the earth (בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ).

- *Bara* carries with it the idea of sustaining. This illustrates the fact that God did not simply bring the world into existence in a moment. It indicates that He is continuing its very existence. Instead of being like a staccato note of la la la la, it is more like a sustained note Laaaaa.
- God is the Author of being. We could not exist apart from Him continuing to give us being; we do not have the power of being in and of ourselves. If any atheist would think seriously and logically about the concept of being for 5 minutes, it would be the end of his atheism. Same holds true for “Christian” deists.

EPISTEMOLOGY: #9, Grasp of Existence as such-8

4. Existence is grasped in judgment of human intellection. It cannot be grasped in a concept. It is grasped through synthesisism .
5. Through judgment we know the real existence of sensible things directly. However we have no direct awareness of any causality that produces them. We only see the succession of events, but not of causal connection. We move the match across the rock and see the flame. We do not see or experience in any way the causing of one by the other. You grasp this by judgment. This works the same way with existence. You cannot see this efficient cause. You only grasp it by judgment.
6. However, we still have not shown logically why there must be ongoing vertical efficient causation for all that exists.

Supernatural virtues

MIND



WILL

Romans 12: Spiritual Virtues

VIRTUE Intellective love
Sense love



Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

1. Verses 1-2: Transformation of the Christian and its relation to the supernatural virtues of faith, hope and love.
2. Verses 3-8: From supernatural transformation to supernatural humility. We will note the humility of the LJC in the incarnation.
3. Verses 9-21: From supernatural humility to supernatural love.

Romans 12:1-2

➤ **Virtues 1-4: The Supernatural Virtues of inner transformation.**

- 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.

Transformation and the 3 theological key virtues of faith, hope, and love.

1. Divine inner transformation illustrated by the 3 cardinal theological virtues of faith, hope, and love in the Thessalonians (1 Thess. 1:2-3, 1:8-10; 3:5-12; 4:9-10; 4:13; 5:8; 2 Thess. 1:3-4, 11; 2:10-13; 3:2-5). The importance of gaining skills of Realism in grasping these virtues.
2. The importance of understanding the true nature of these 3 theological virtues, especially during this Christmas season, in light of irrationality on the part of liberal Christians regarding miracles.

PHILOSOPHICAL AND BIBLICAL UNDERSTANDING OF FAITH AND REASON

1. Theological faith and reason are both all about correspondence truth and are interrelated. Faith uses reason, and reason cannot go it alone without theological faith. Both are necessary, but each in its own order.

2. There are two levels of divine truth.

- a. Human reason alone. This level of truth can be demonstrated philosophically (natural theology) and scientifically. This level of truth does not require the supernatural virtue of theological faith.
- b. Theological faith. These truths are unattainable by reason alone. These truths are supernaturally revealed to us. They include revelation about the Trinity, the incarnation, miracles, the Virgin Birth. Scripture is the final authority in these matters. If there is a conflict between the Bible and science, it is only because of misunderstanding of the Bible or science, or both. *The Bible alone is the final and infallible authority for our faith!* This does not mean that human reason cannot be used to buttress arguments for divine inspiration or events in the Bible.

3. Note three biblical characteristics of theological faith:

Hebrews 11:1 Now faith is the assurance/substance of things hoped for, the conviction of things not seen.

- 1) “Assurance/substance”
- 2) “Hoped for” = the will and the object (good) which moves the will.
- 3) “Things not seen” = the invisible nature of theological faith.

4. A distinction needs to be made between *knowing* Christianity to be true (existential ministry of the Holy Spirit) versus *showing* Christianity to be true.

5. Key reasons for the need for divine provision of theological virtue of faith. All of the reasons are related to limits of reason.
- Consider the depth and subtlety of these objects of knowledge.
 - Consider the weaknesses of the human mind.
 - Consider the number of things required for conclusive proof.
 - Consider the disinclination of many in regard to the heavy philosophical lifting that is required.
 - Consider the time it would take to develop certainty about all of these realities.
 - Most do not have the inclination, commitment, and time it would require to deal conclusively with supernatural truths of Scripture.

6. Theological faith is a supernatural virtue and therefore requires direct aid of grace from God Himself. This does not mean that human reason is not used in assessing the evidence, it is just that God must supernaturally enable the person to move to supernatural faith, which is a free act of the will. You can prove that God exists, but you cannot *convince* an atheist to believe, it is a matter of the will.

7. Theological faith is an absolute inner conviction of the truths/realities that lie outside of man's unaided reason to attain. It is not wishful thinking, it is not subjectivity. It is absolute and infallible because it depends upon God's infallible inspiration of Scripture, 2 Tim. 3:16. It all depends upon Him.

8. Theological faith is supernatural. Biblical characteristics include:

- Unmistakable, veridical grasp of Truth, with absolute faith-assurance, all produced by God the Holy Spirit in the believer.
- No need for supplementary arguments or evidence to know or to know with confidence the truth/reality he is apprehending
- Does not form the basis of an argument for him believing in God; it is the apprehension of God and truth, not evidence.
- These sure apprehensions includes such things as “God exists,” “I am forgiven,” “God loves me,” “Christ lives in me,”
- Subjective assurance of Christian truths along with objective knowledge of those truths.
- An assurance and attitude toward God’s reality and goodness that serves as a defeater against any “argument” from evil against God.

9. Overview of the supernatural, existential nature of theological faith produced in the believer by God the Holy Spirit, Rom. 4:21; 8:15-16; Gal. 4:6; Col. 2:1-3; 1 John 3:24; 4:13.
10. Although this supernatural theological faith/certainty is available for every believer, the believer, through his free will, can quench and grieve the Holy Spirit (1 Thess. 5:19; Eph. 4:30) who permanently resides in every believer to produce absolute certainty in the areas of theological faith, hope, and love.
11. Only by walking in the fulness of the Holy Spirit can the believer expect to receive the supernatural virtues of theological faith, hope, and love (Gal. 5:16-18, 22-25; Eph. 5:18).

12. Hope is a supernatural virtue characterized by *certain and eager* anticipation with regard to God and His promises. Hope is primarily in the will.
- Illustration of the power of Realism as Socrates had more hope dying than many modern Christians (nominalistic) when facing death.
 - Hope is not wishful thinking. It is an eager, confident, expectation that is characterized by good attitude or disposition in all things.
 - Ephesians 1:18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling,
 - 2 Thessalonians 2:16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,
 - Ephesians 2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

- 1 Thessalonians 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope.
- 1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

- Titus 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;
- 1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,
- 1 Peter 1:13 Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ

- Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;
- Hebrews 6:19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,
- 1 Thessalonians 1:3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father,
- Romans 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

- Hope is absolutely confident that this life will be followed by another, and right away on one's moment of death.
- Hope is able to enter into conviction of the reality expressed by the LJC, ""I assure you: this day you will be with Me in paradise (Lk. 23:43).
- Hope is able to appreciate the otherworldly utterances of Jesus Christ
- Hope is able to see that whatever one gains on earth pales in significance when compared to life beyond the grave.

- Hope is able to appreciate the fact that “the heavens and earth pass away, but My words will not (Matt. 24:35)
- Hope is able to appreciate the true Christ who claimed to be the Son of the Living God who knows all things, keeps all things in existence through the universe, gives abundant life on this earth, and guarantees life with Him forever.
- Hope is able to live and thrive in the invisible realities of God.
- Hope brings a supernatural confidence to all issues of life.
- Ultimate object of hope is God as the Ultimate Good. He

13. Divine Love. Supernatural love is the single greatest virtue possible. Like all other supernatural virtues, it requires direct enablement from God, Eph. 3:16-19; 1 John 3:16-18.

- 1 Thessalonians 3:12 and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you;
- 1 Corinthians 13:13 But now abide faith, hope, love, these three; but the greatest of these is love.
- The two elements of true love.
- Love for God

14. The believer who presents himself to the Lord in the manner of Romans 12:1 will advance in supernatural life characterized by the supernatural virtues of faith, hope, and love to a life beyond what he could ask or imagine. Because he lives in the power of God, he will find himself year after year increasing in faith, hope, and love as he enters into more of these blessed realities. He becomes a supernatural person in virtue.

15. Through dedication to God, the believer lives in God who bestows upon the believer increasing faith, hope, and love whereby the believer progressively overcomes the 3 foes of his spiritual life: the world, the flesh, and the devil.
 - The world, John 17:11-17; Matt. 6:19-33; 1 John 2:15-17.

 - The flesh, John 4:23-24; Rom. 8:4-9; Gal 5:16-23

 - The devil, Eph. 6:10-20; Matt. 16:22, 23; 26:33; 6:13; 2 Cor. 11:14; 1 Pet. 5:8-9.

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) (Ἀποστύγοῦντες 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.