

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

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

John 8:32; Isaiah 9:6.

Any questions?

1. Visible creation. Without PR, the modern believer will continue to have an impoverished ability to grasp the nature of beings and Being in the visible world, Job 38-39; Matt. 6:26-30. Is that OK? What I, as PT, desire more than anything else.

What you must desire more than anything to truly advance in Truth. The distinction between seeking God and truth and seeking an experience

2. The Bible. Without PR, the modern believer will continue to have an impoverished view of many realities in the WOG, Acts 17:24ff; Heb. 5:12.

3. Christianity and the spiritual life. Without PR, the modern believer will continue to have impoverished views of Christianity and the 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-9

1. What is the extent of God's *causal* involvement in the existence and all actions/motions/changes in all of creation? What is the extent of creation's dependence upon God?

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

John 5:17 But He answered them, "My Father is working until now, and I Myself am working."

Matthew 6:26 "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them.

Matthew 6:30 "But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more take care of you? You of little faith!

Job 38:8 "Or who enclosed the sea with doors, When, bursting forth, it went out from the womb; 9 When I made a cloud its garment, And thick darkness its swaddling band, 10 And I placed boundaries on it, And I set a bolt and doors, 11 And I said, 'Thus far you shall come, but no farther; And here shall your proud waves stop '?

Job 38:41 "Who prepares for the raven its nourishment, When its young cry to God, And wander about without food?

Job 39:26 "Is it by your understanding that the hawk soars, Stretching his wings toward the south?

2. Causation, both existential and change, has always been an major problem for science
 - because causation cannot be seen with the five senses (it's a judgment);
 - because it can only be inferred as per sufficient reason;
 - because physicists are generally distrustful of metaphysics even though they *must* deal with metaphysics in all causal activity.

3. Consider this rock: reflection on the five major views on divine providence (causality and existence) from the weakest to the strongest.
 - a. Physicalism.
 - b. Agnosticism.
 - c. Deism.
 - d. Conservationism.
 - e. Concurrentism.
 - f. Occasionalism.

4. All of the major theistic traditions (Christianity, Jewish, Islam, as well as philosophers of the Western monotheistic tradition) believe that God has provident control over every contingent thing in existence. The orthodox Christian position includes 3 theses:
- a) God creates all things ex nihilo
 - b) God is responsible for sustaining or conserving His creatures in the strongest possible sense, such that if He withdrew His conservation activity, everything “would at once cease into nothingness.”
 - c) God’s *non-miraculous* activity in nature is not exhausted by creation and conservation, i.e., God also acts immediately in the operations of His creation and/or in the production of their effects.
- Strong view of providence = a-c
 - Weak view of providence = a, b.
 - What makes providence strong is c, for it suggests that God is not hands-off with respect to nature—but is immediately present by contributing to the acts of creatures and/or effects. If God gives being-as-such then He is also involved *in toto* production of the creature.

Supernatural virtues of faith, hope, and love

1. Review.

- Romans 12:1-2. The nature of transformation in theological faith, hope, and love as illustrated in the Thessalonians.
- Two levels of truth and the relationship between reason and theological faith.

2. Discussion of the supernatural, existential nature of theological faith directly produced in the believer by God the Holy Spirit, Luke 8:18; Rom. 8:15-16; Gal. 4:6; 5:16-18, 22-25; Eph. 4:30; Col. 2:1-3; 1 Thess. 5:19; 1 John 3:24; 4:13.

3. Characteristics of theological faith:

- Unmistakable veridical grasp of supernatural realities with absolute faith-assurance produced by God the Holy Spirit Himself inside the believer.
- No need for supplementary arguments or evidence to know with absolute confidence the truth/reality apprehended.
- The supernatural apprehension of God is direct, it is not dependent upon evidence. 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,”
- This assurance is God’s gift that serves as a defeater against any “argument” against God.

4. Theological faith is a wonderful grace gift from God to give positive believers certainty with regard to supernatural truths.
 - Consider the Thessalonians who did not have bibles.
 - 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.
 - Consider the time it would take to develop certainty about all of these realities.

5. Summary of theological hope.

- Overview of supernatural aspect of theological hope: Rom. 12:12; Eph. 1:18; 1 Thess. 1:3; 2 Thess. 2:16; 1 Tim. 4:10; Titus 2:13; Heb. 6:19; 10:23; 1 Peter 1:3; 1:13.
- Like faith, the ultimate object is God Himself.
- Theological hope is not wishful thinking. It is an eager, confident, expectation that manifests itself by a good disposition in all things.
- Theological hope is a result of theological faith, e.g., those who really believe that when they die they will be face to face with Jesus live with that blessed hope in the face of death, Philip. 1:21. 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 see that whatever one gains on earth pales in significance when compared to the next life.
- Hope is able to appreciate the otherworldly utterances of Jesus Christ

- 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.

6. Summary of theological love.

- Theological love involves the whole person, mind, will, and affections. It sees and seeks God and His plan as the greatest good.
- Theological 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

7. A look at the supernatural theological virtues of faith, hope, and love in believers regarding the First Christmas, the incarnation of God Himself.

- Mary, Luke 1:26-38, 46-55.
- Zechariah, Luke 1:68-79.
- Simeon, Luke 2:25-35.
- Anna, Luke 2:36-38.

8. The believer who gives his life to the Lord (Rom. 12:1) will receive divine transformation as God will bestow on that person supernatural faith, hope, and love, which are absolutely required to overcome the 3 foes arrayed against 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.