

# Biblical-Philosophical Psychology 177-Spiritual virtues 117 (Beatitude #6: Purity of Heart and Love.10)

## 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  
 Natural Theology

**Opening:** the single greatest issue is 2<sup>nd</sup> personal transcendent relationship with God by love and by knowledge, which is only possible by the raising of the intellect, will, and affections by the Holy Spirit (1 Cor. 2:10-16).

### 2 Parts to Bible class:

- (1) 20 minutes on spiritual & philosophical foundations necessary to be a true doctrinal believer based on biblical Realism rather than some un-biblical “doctrinal” believer filled with the tropes of Descartes, Bacon, Reid, Thomas Brown, and Charles Darwin.
- (2) 1 hour on the Christmas narrative of Matt. 1 and Luke 1-2 with a look at virtue, love and how the HS makes it possible for us to live with and for God by knowledge and by love.

### Spiritual Foundation: 2<sup>nd</sup> person friendship love with God: John 14:15-21.

John is the only one recorded in Scripture whom Christ was able to have a 2<sup>nd</sup> person friendship love relationship with (John 13:23; 19:26; 21:7). Not surprisingly, John is also the one who has more to say about the ministry of the Holy Spirit in raising up our intellects, especially in the deep things of God, John 14:20, 1 John 1:3—which go far beyond propositional truths. Just as a teacher of truth longs to get inside of the head of his students to get them to see and love truths about God, so the Holy Spirit loves to get in the minds, will, and affections of believers to give them understanding of and love for God—He longs to make us a home for God.

### Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

### Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God’s nature due to lack of metaphysics, which is due to modernism’s philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

### 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.

Stage 1

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| 5: Hermeneutics                                      |
| 4: Linguistics                                       |
| 3: Epistemology 32<br>- Existence 50<br>- History 33 |
| 2: Metaphysics 32<br>- Trans. 50                     |
| 1: Reality<br>- Logic 32,<br>- Truth 32              |

## Philosophical Foundations for a Christian Worldview (Epistemology: History-33 – Baconian-Reidian Hermeneutics)

1. *Sola Scriptura* should not be confused with Bible-onlyism.
  - a. Overview of the 5 *solas*: sola Scriptura, sola fide, sola gratia, solus Christus, soli deo gloria.
  - b. *Sola Scriptura*, “by Scripture alone” was affirmed in 16<sup>th</sup> century by the Reformers on the question of the source of divine revelation.
  - c. All Christians during this period believed that all Truth comes from God and that there were two distinct places where God gives revelation of Himself: nature (natural revelation) and the Bible (special written revelation).
  - d. The dispute over “alone/*sola*” was whether there was more than one source of *special written revelation*. The Reformers asserted that there was only one written special revelation, whereas Roman Catholic Church (RCC) confessed its confidence in two separate sources of special revelation: Scripture + Tradition—one source from the Bible and one from the historic tradition of the Church; hence, a dual source of special revelation. For the RCC, this means that the traditions are just as binding on the consciences of believers as Scripture.
  - e. **Is it true that no one (neither Catholic, Protestant, nor Evangelical) believed in “Bible-onlyism” during the era of the Reformation? Yes, No.**

## 2. The Reformation of the 16<sup>th</sup> century.

- a. As far as doctrines about the nature of God, all Christians (Reformers as well as Methodists and Baptists) were “catholic” - a term which simply means “universal.” The Reformation was not a revolution.
- b. The Reformers affirmed that the Bible was the *vox dei*, the voice of God, and that the ministry of the HS insured that it was infallible and inerrant. The Bible is infallible because its Author, God, is infallible.
- c. Due to the Reformers’ high view of Scripture, they affirmed the principle of *Semper Reformanda*, which means that the church is always called to undergo reformation by checking her own creeds, confessions, and beliefs to make sure they are in conformity to sacred Scripture. Virtually every protestant church that has a creed will go to great pains to say that their own confessions and beliefs are not infallible: they do not carry the weight of Scripture except insofar as they reproduce the doctrines of the Scripture. All controversies must be settled by Scripture.
- d. This principle of *Semper Reformanda* was accepted by all Evangelicals (Reformers and others) because of confidence in the absolute superiority of the Word of God. Of course, people “get cranky” when you mess with tradition. **Do you think that the doctrinal movement should apply *Semper Reformanda* to its teachings? Yes, No. When doctrinal believers reject correspondence truth (biblical or natural) by retorting “but that is not doctrinal” are they elevating this trope above the Bible and Reality as such? Yes, No.**

3. Catholics, Protestants, and Evangelicals (at least during the Reformation era) were all catholic in their creeds and confessionals regarding God (Trinity, H.U., aseity of God, deity of Christ, need for grace, the fallenness of man). **Are all *modern Christians, who are doctrinally sound, catholic as far as doctrines of God?***

a.  Yes.

b.  No.

4. However, with the collapse of metaphysics and its displacement with naturalism and intuitionism of Descartes, Bacon, Reid, and Brown, many if not most, fundamental and evangelical “Bible-only believers” have become heretical as demonstrated by rampant beliefs in such things as modalism, deism, Cartesianism, emotionalism (pro and con), functionalism, devotionism, pragmatism, and anti-intellectualism (with respect to God). **Is it true that as far as the nature of God and Jesus Christ, the informed Catholic is more sound regarding the nature of God, creation, and man than many popular modern day “Bible-only” Evangelicals (Joel Osteen, Finis Dake, WOF leaders).**
- a.  Yes.
  - b.  No.

5. With the collapse of classical metaphysics of God, life with and growth in God *by knowledge and love* no longer becomes the controlling factor of the church or the personal life. Instead of a life in which God is the ultimate end, other things, such as self and problem solving techniques become the ultimate end. A believer who is more focused on his problems (himself) and God fixing those problems than God on Himself and being drawn to Him *by knowledge and love* have much greater problems with carnality due to the evil and sin of ignorance of God coupled with selfishness, narcissism, and disordered thinking/wishing/affections.
- Mary, the shepherds, the Magi, Simeon, and Anna were chiefly concerned with**
- a. \_\_\_ God solving their problems and making their lives easier
  - b. \_\_\_ Loving and worshipping God as their ultimate End and Greatest Good regardless of the costs.

## **Love 10 (Life and Fulfillment in God by knowledge and by love)**

1. God's enfleshment, John 1:1-18.
2. God's kenosis/humility, Philip. 2:5-11.
3. Matthew 1-2: life and fulfillment in God as the Ultimate Good by knowledge and by love through the power of the Holy Spirit.
4. Luke 1-2: life and fulfillment in God as the Ultimate Good by knowledge and by love through the power of the Holy Spirit.