

# Biblical-Philosophical Psychology 178-Spiritual virtues 118 (Beatitude #6: Purity of Heart and Love.11

## 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

5: Hermeneutics
4: Linguistics
3: Epistemology 32 - Existence 50 - History 34
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

P.R. - 32

**Opening:** The greatest issue in life is 2<sup>nd</sup> person relationship with God by knowledge & by love (Luke 10:27; 2 Cor. 5:9; John 14:21-23; 1 Cor. 16:22). What will determine the direction of our life more than any other single factor is our will regarding Total Truth. This is my concern as PT.

### 2 Parts to Bible class:

1. 15 minutes on spiritual & philosophical foundations necessary to be a Realist doctrinal believer (instead of DBR doctrinal believer).
2. 1 hour on the biblical metaphysics of love in the 2<sup>nd</sup> person relationship with God.

### 2 Pet. 1:5-10 :

1. Illustration of the development of these eight spiritual virtues in a 2<sup>nd</sup> person love relationship with God contrasted with the attempt to development of these virtues in a first-person or third-person mechanical, power plant philosophy.
2. While it is possible to love Bible doctrine and not love God. It is impossible to love God and not love Bible doctrine.

The distinction between confession of sin in context of sustained 2<sup>nd</sup> person relationship with God vs. circles, spheres, and power plant philosophical systems.

### 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

## Philosophical Foundations for a Christian Worldview (Epistemology: History-34 – DBR Hermeneutics)

1. In our study of the history of epistemology, we have surveyed the “methods of knowing” by Descartes, Bacon, Reid, the Roman Church, the Reformers, the denominations, the evangelicals, and finally the Bible churches. The laudable goal of Bible churches of keeping false philosophical and doctrinal teachings from infecting their Bible studies, views of God, and the spiritual life has been
  - a. \_\_\_ a demonstrable failure
  - b. \_\_\_ a demonstrable success

2. Modern conservative Christian philosophers make the following charges against modern evangelicals, fundamentalists, and Bible churches:
  - a. Disappearance of & distaste for theology in the life of the church.
  - b. Vacuousness regarding daily worship in the life of the people.
  - c. Shift from God to the self as the central focus of faith.
  - d. Dominance of psychologized preaching.
  - e. Erosion of conviction in the classical God of Christianity.
  - f. Strident pragmatism.
  - g. General inability to engage the culture.
  - h. A reveling in coherence and pragmatic truths.
  - i. Anti-intellectualism.
  - j. Common *belief* that churches are only designed to address the personal and spiritual problems and quick-fix solutions for believers private lives.

Do you agree with these assessments? Yes or No. Does it matter? Yes or No.

3. Who displaced classical metaphysics with revolutionary empirical inductive method that became the new “scientific” method in Bible-onlyism, which made it very easy for Christians to (1) pick and choose their verses, (2) use the Bible as a shoppers’ guide to God, theology, and the spiritual life; and (3) put passages together in a way similar to the methods of science/technology that enable us to control and master nature?
  - a. \_\_\_ Francis Bacon (1561-1626).
  - b. \_\_\_ Rene Descartes (1496-1650).
  - c. \_\_\_ Thomas Reid (1710-1796)

4. Who displaced classical metaphysics with the intuitive, non-rational common sense philosophy that is so much part of the American mindset, thereby making it easier for believers to believe in false doctrines because they seem to make sense.
  - a. \_\_\_ Francis Bacon (1561-1626).
  - b. \_\_\_ Rene Descartes (1496-1650).
  - c. \_\_\_ Thomas Reid (1710-1796).
  
5. Who displaced classical metaphysics (with its focus on what is real in the external world) with what is clear and distinct ideas in the mind, and thereby making it easier for believers to accept a teaching because it is clear and distinct.
  - a. \_\_\_ Francis Bacon (1561-1626).
  - b. \_\_\_ Rene Descartes (1496-1650).
  - c. \_\_\_ Thomas Reid (1710-1796).

# Love 11 (Second-person Love Relationship with God)

## 1 Corinthians 13

1. It will probably take at least one year to unpack all of the truths that are implicated in this chapter on love: e.g., dyadic and triadic relationship with God, faith, hope, the intellect, the will, knowledge, the concurrent ministry of the Holy Spirit, Bible doctrine, the “emotions,” the rational appetites, the animal passions, virtue, etc. I need your prayers for God’s wisdom.
2. One of the biggest problems from the start is that no matter where I start you will not fully grasp what I am teaching, and likely even misunderstand me, until I fill in all of the details on the various concepts. For example, when I say “love is more important than the *amount* of doctrine,” your view of that term “love” may cause confusion or reaction. Just to be clear: I am not downplaying doctrine. As I will show, I am actually exalting doctrine because I will be placing it in the context of love for God.

3. The will affect on the intellect—love's affect on knowledge. Three views:
- a. #1: Love and the intellect are separate and antagonistic toward each other: “reason and love keep little company together nowadays” (Midsummer Night's Dream, act 3, scene 1, by Shakespeare). “Reason and love are sworn enemies” (“The Widow,” act 2, scene 3, by Pierre Corneille ).
  - b. #2: Love is not dependent upon knowledge. (certain moral theologians). I will touch on this from time to time throughout the year.
  - c. #3: Classical perspective: “Love talks with better knowledge, and knowledge with dearer love” (Measure for Measure, act 3, scene 3, by Shakespeare).
    - Love is always deeply intertwined with knowledge. Deeper knowledge will either increase or diminish love. Moreover, our judgments are deeply shaped by our loves.

#### d. Love for knowledge/Truth

- Consider how love or lack thereof for whole truth affects judgments of the intellect and will regarding devotion, commitment, and desire to bow before Total Truth when it is discovered. Lack of love for Total Truth will adversely affect intellectual integrity and love for God, cf., Esse, creation, man, inductivism, Cartesianism, and Reidianism.
- All it takes for a denomination or a movement to become a “religious” is to prefer tradition, or a person, over Truth, thus sinning against Truth itself. Such has been the perennial curse of man. It is impossible for any believer to love wisdom and turn away his intellect away from Truth as such. It is very easy to sin against Truth by turning the intellect away from it. Very few people are seekers and lovers of truth and wisdom.
- Characteristics of a lover of truth: seeks, embraces, treasures, and keeps truth; possesses enormous intellectual respect for truth; passionate about the purity of truth; refuses to betray truth or sin against truth for a tradition or a man; exhibits great courage in holding to truth even when it is not accepted by others; sees the highest truth in the great “I AM.”

## Love and Bible doctrine

1. Why love for God is far more important than the *amount* of Bible doctrine. Or why the will is more important or takes priority over the intellect. In sum, it is the will that drives and shapes everything, including every act of the intellect.
2. However, it is impossible to love what one does not know. Thus, the necessity of knowledge of Bible doctrine
3. Nonetheless, the amount of doctrine does not necessarily translate to more love for God. As a matter of fact, it is even possible for one to love God less as he learns more doctrine—if his will does not like the additional doctrines. It is your will that affects your judgment about everything. So, the issue is not amount of doctrine in the intellect, but your love for those doctrines. More doctrine does not in and of itself cause you to love God or truth more. There is no such thing as intellectual determinism.

4. Doctrine is not the efficient cause of love for God. This means that simply packing in more doctrine is not going to move a believer one inch closer to loving God more deeply or intensely. The efficient cause is the supernatural ministry of God the Holy Spirit—period!
  
5. Application of Bible doctrine is very important. But it, likewise, is not the efficient cause of divine love. Application in and of itself cannot create divine love no matter how much one tries. A bad will is not resolved by a bad will applying Bible doctrine.

6. While it is possible to love doctrine and not love God, it is impossible to love God and not love Bible doctrine. There is a vast difference between a believer studying doctrine so he can love God and studying doctrine because he does love God.
  
7. Indubitable biblical proofs of all of the aforementioned points:
  - a. Mary Magdalene vs. disciples (Luke 7:36-50; John 12:1-8, 19:25; 20:10-18).
  
  - b. The Shepherds, Simeon, Anna, Magi, vs. the Scribes (Matt. 2).
  
  - c. The supernatural convicting and convincing ministry of the Holy Spirit for the unbeliever and the believer: John 16:8-11; Rom. 8:15-16; 1 Thess. 1; 1 Peter 1:3-9; 1 Jn. 3:24; 4:13, 5:6-10.

## Development of Second-person Love for God

1. Intimate union with and thus deep and rich love for God can only be developed in second-person and dyadic and triatic relationship.
  - This is a vast difference between the first person or third person relationship.
  - First-person and third-person orientation tend toward autistic, power plant, geometric conceptions of the spiritual life.
  - Recall that love requires a desire for the good of the beloved and to be united with the beloved in the appropriate office.
  - First- and third-person relationships with God are not sufficient to gain an *intimate* and living relationship with God.

2. Union of love between the believer and God requires two things: (1) personal presence, and (2) mutual closeness/integration. The latter requires integration around the good in the mind, will, and affections (cf., 1<sup>st</sup> and 2<sup>nd</sup> order wills) . This study will focus on the former: personal presence.
  
3. Physical personal presence or being in fellowship (bottom circle) alone does not create intimacy between persons or between the believer and God. I can be sitting next to my wife but thinking about myself (1<sup>st</sup> person) or her (3<sup>rd</sup> person) without actually connecting with her intimately and directly. I can be in fellowship and be thinking of the things of God in first and third person without actually connecting with God *intimately*. Intimate connection requires so much more than physical presence. Two people can be a million miles apart in many ways (distracted, alienated) although standing right next to each other holding hands. God can be indwelling inside the believer and the believer a million miles from God in second-person presence/attention and integration.

4. What is required for an intimate relationship with God is direct, unmediated contact with God in a 2<sup>nd</sup> person shared attention relationship (cf., Apostle John). It is one thing for God to be present always and everywhere with direct and unmediated causal and cognitive connection to everything. However, it is another thing for God to be present to a believer with 2<sup>nd</sup> person shared attention connection.

5. Triadic shared [or joint] attention is the conscious joining of two people's attention upon a third element or target. This occurs when one person is psychologically engaged with someone else's psychological engagement with the world. In other words, two subjects are engaged in joint attention directed toward some third object where each subject is aware of the object as an object that is present to both subjects. There is a meeting of the minds between both subjects as both are attending to the same object in a mutually manifest manner. We can see this as early as 9-12 months with children as they gaze alternatively between referent and addressee. Not a single autistic child during the first 2 years have shown to be able to do this.

6. Dyadic shared attention is even more fundamental than triadic attention. This is focus on self and starts even earlier than triadic attention. This is when an infant directs attention of a care giver to self, for example, its tummy. In dyadic shared attention a child elicits attention to self as a whole before another person in which there is a mutual attention of both persons on self. This mutual awareness cannot be reduced to propositional knowledge.

7. Shared attention is required for intimate, personal presence with God. If a believer wants an intimate relationship with God, what is needed on the believer's part is a willingness to share attention with God. The more doctrine you have the more resources you have for rich and deep shared attention. In 2<sup>nd</sup> person there is a direct sharing of thoughts and feelings with each other. This is the kind of love the Apostle John and Jesus shared.

8. Shared attention on a deep and intimate level requires personal integration. You cannot be really close to people or God when you are internally divided about them. To love God intimately demands integrity in the intellect, will, and affections. Only God can provide this integration. One cannot fully give himself to God as long as there IS something about God that is not considered good.
- A divided self stands in the way of God being close to us. In friendship love with God, both parties are integrated around the good.
  - The single greatest hindrance to loving God is failure to see the goodness of God and thus lack of desire to be integrated wholeheartedly in Him.

## Foundations in the 2<sup>ND</sup> Person Relationship with God

Discussion of biblical foundations for a 2<sup>nd</sup> person dyadic and triadic relationship with God:

- ❖ John 4:34 Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work.
- ❖ John 5:19 Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.
- ❖ John 17:4 "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.

- ❖ Galatians 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.
- ❖ Colossians 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;

- ❖ Col. 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.
- ❖ 2 Corinthians 5:9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.
- ❖ Ephesians 5:8 for you were formerly darkness, but now you are light in the Lord; walk as children of light 9 (for the fruit of the light consists in all goodness and righteousness and truth), 10 trying to learn what is pleasing to the Lord. 11 And do not participate in the unfruitful deeds of darkness, but instead even expose them;

- ❖ James 1:5 But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.
- ❖ 1 Thessalonians 4:1 Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you may excel still more.
- ❖ Hebrews 13:20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

- ❖ Ephesians 6:5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.
- ❖ Romans 8:8 and those who are in the flesh cannot please God.
- ❖ Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

❖ Philip. 3:3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, 4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 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,

Overview of the various virtues listed in 1 Cor. 13 in 2<sup>nd</sup> person relationship with God.

1. Love is longsuffering (μακροθυμεῖν), 1 Cor. 13:4. Divine love takes the form of patience. Instead of thinking of this as an automatic system, consider the difference it makes in 2<sup>nd</sup> person relationship with God (προσευχομαι). It is important that we all ask God regularly for patience especially during suffering. Patience is needed to keep us from blaspheming God or doubting Him. Only God can rightly order the mind, will, and affections – it is asking brings that invites God's concurrence. This is different from being confessed up with a view point of the power of the Spirit creating patience in you as long as you stay in fellowship.

2. Love is kind/merciful (χρηστεύεται), 13:4. The difference between the spiritual model in second-person relationship versus powerhouse model. The will is what will ultimately determine this kindness, not the intellect. When we really love someone we are kind and merciful to them. When we do not love someone, we have bad thoughts about them. Consider the kindness of Christ, Matt. 5:43-48; 12:15-21; John 4:16-24. Christ was very kind to the weak but very confrontational with those in society who aggressively opposed and distorted the Word of God.

3. Love does not envy (οὐ ζηλοῖ), 13:4. Is lack of envy, integrity of the will, more efficiently developed by power plant model or in a personal relationship? Consider the mindset of a person who constantly lives with God and asks God to enable him to live only for Him in contrast to a person who is focused on staying in fellowship and learning more Bible doctrine. When the will really loves there will be lack of envy. Lack of envy stems from virtue in the will, not the intellect. When we love someone, we do not envy what they possess. We are glad they have blessings to enjoy. Christ never envied the wealth of others, but the religious leaders envied Christ (Matt. 27:15-18). Consider the envy of politics as the poor are set against the rich, employees against employers, women against men. Envy is a breeding ground great evil. In love, the believer is perfectly satisfied with what God has provided.

4. Love does no brag (οὐ περπερεύεται), 13:4. Compare the two models: 1<sup>st</sup>-3<sup>rd</sup> power plant model versus 2<sup>nd</sup> person living relationship with God, which is occupied with God and regularly entreats God to give him a heart only for God. A person who loves is a person with a good will which is not occupied with self. He is thinking of others. This is true humility as per Philip. 2:5-11. We all need the humility of Job as per 42:1-6. The vice of pride is manifested in the Pharisees in Matt. 23:1-8.
  
5. Love is not arrogant (οὐ φυσιοῦται), 13:4. Compare two models. Again, this is all about the will. It is the will that decides to be arrogant, not the intellect. Arrogance is our greatest flaw. We all think more of ourselves than we ought. The only way to break that vice is by loving ultimately loving God.

6. Love does not act unbecomingly (οὐκ ἀσχημονεῖ), 13:5. Consider the two approaches: 1<sup>st</sup> and 3<sup>rd</sup> person passive, confessed-up, and filled-up-with-doctrine believer attempting to figure out wisdom in this area versus the believer with a 2<sup>nd</sup> person relationship with God (which means he will have no unconfessed sins and be full of doctrine out of love and desire to please Christ) who is praying that God would be pleased with his actions (and knows that pleases God from the Bible). Again, this is an act of the will that decides to think of others. A loving person is always polite instead of pushy, selfish, or coarse in our speech, 1 Pet. 3:8-9.

7. Love does not seek its own (οὐ ζητεῖ τὰ ἑαυτῆς), 13:5. illustration of the two models and how the 2<sup>nd</sup> person model eliminates many temptations. This, likewise, is not an act of the intellect or by doctrine in the soul. This is all about the will. When you love another person, it really is all about them. There is nothing wrong with seeking one's own, but there is everything wrong with only seeking one's own. See Christ's example in Philip. 2:5-11.

8. Love is not provoked (οὐ παροξύνεται), 13:5. Comparison of the two models. While anger in and of itself is not sinful (cf., Eph. 4:26-27; Jn 2:13-17), an angry or bitter disposition which has ill will is not love.
9. Love does not think evil (οὐ λογίζεται τὸ κακόν), 13:5. Consider how the 2<sup>nd</sup> person model automatically eliminates this temptation. When someone thinks evil, it is because his will desires to focus on evil. In love you assume the best instead of thinking others have evil motives.
10. Love does not rejoice in unrighteousness (οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ), 13:6. What is the likelihood of a believer rejoicing in unrighteousness in a 2<sup>nd</sup> person model? Unrighteousness always leads to hostility to God, Rom. 1:28-32.

11. Love rejoices in the truth (συγχαίρει δὲ τῇ ἀληθείᾳ), 13:6. Note the superiority over the 2<sup>nd</sup> person model in love for Total Truth over 1<sup>st</sup> and 3<sup>rd</sup> person models.
- Rejoicing is always a result of possessing something that one loves. True love for God always translates to true love for and rejoicing in Truth.
  - Jesus Christ came to bear witness to Truth, John 18:33-38. It was Christ's own commitment to Truth in 2<sup>nd</sup> person relationship with God that motivated Him to fulfill all righteousness.
  - Christ loved truth because He loved His Father, Who is the Author of all truth. It is impossible to love Whole Truth apart from loving the Whole God. Remember, Satan is the Father of lies who does everything he can to distort, twist, or conceal the truth.
  - The greatest problem in the human race and Christianity is suppression of the whole truth, Rom. 1:18-25.

12. Love bears all things (πάντα στέγει), 13:7. In the 2<sup>nd</sup> person model, the believer is always praying for strength rather than being oriented to what he knows. Love in the will has incredible power for great suffering. Love endures afflictions and suffering without complaining or whining.
- Only in love can one be blessed in persecution, Matt. 5:10-12. In such love God pours out His sanctifying grace on suffering believers.

13. Love believes all things, hopes all things (πάντα πιστεύει, πάντα ἐλπίζει), 13:7. The good will is drawn to God and His Word and promises and really believes in the goodness of God. It really is all about the will.

- This refers to all things spoken by God. In love we embrace all that God says.
- Note the connection between faith, hope, and love. They are mutually dependent.
- Without love for God one is not inclined to believe or hope in God.

14. 1 Corinthians 13:13 But now **abide** faith, hope, love, these three; but the greatest of these is love.,’ 13:13. **Abide**: The coupling of the three nouns with a verb in the singular demonstrate that in their depth and essence they are but one thing. They all work together.