

Biblical-Philosophical Psychology 180-Spiritual virtues 120 (Beatitude #6: Purity of Heart and Love.13

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 35
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

Opening: The greatest issue in life is 2nd person relationship with God by knowledge & by love Luke 10:27; Js. 4:8. It is amazing how easily this mandate can be so deconstructed by moderns.

Preparation for Bible Class in Realist model (Psa. 19:13-14) rather than a power plant.

2 Parts to Bible class:

1. 20 minutes on spiritual & philosophical foundations required to be a Realist doctrinal believer (CT)
2. 1 hour on the biblical metaphysics of intimate love with God in the 2nd person relationship with God.

Spiritual foundations: 2 categories of knowledge: the natural and supernatural.

1. Natural knowledge of God, man, and virtues, Rom. 1:20; Psa. 19:1-2; John 15:13.
2. Supernatural knowledge of God and supernatural virtues: Supernatural truths can not be proved. Ttheological virtues of faith, hope, and love cannot be manufactured by man, not even by application of Bible doctrine under the filling of the HS (Rom. 5:5). Regarding supernatural conviction/faith, there are no external defeaters. The *power* of this conviction/faith does not rest on propositional knowledge, Rom. 8:16; 1 Thess. 1:5; 1 Jn. 3:24; 4:13; 5:6-10.

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.

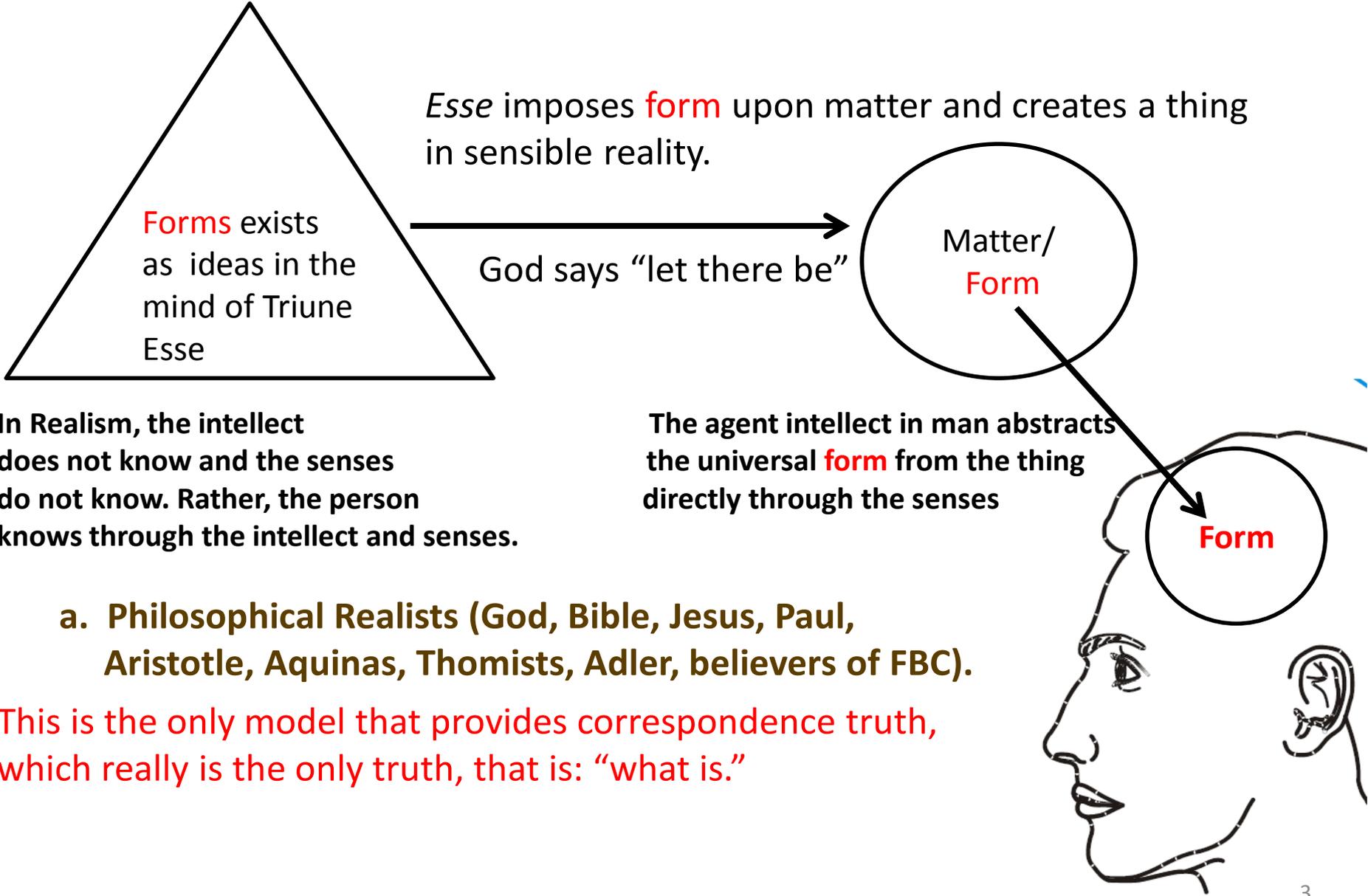
Stage 1

Philosophical Foundations for a Christian Worldview (Epistemology: History-36 –Empiricism of John Locke)

1. Overview of history on epistemology and Truth.
 - a. Realism/classical metaphysics: God, Bible, Jesus Christ, writers of the OT and NT, especially the Apostle Paul, Aristotle, Aquinas, Mortimer Adler – truth is what is; truth is what corresponds to reality as such.
 - b. Rene Descartes (1596-1650) – Truth is created by the mind.
 - c. Francis Bacon (1561-1626) – Truth is divided inductively by the mind.
 - d. Thomas Reid (1710-1796) – Truth is created by intuition in the mind.
 - e. John Locke (1632-1704) – Truth is created by the mind from corpuscles.
 - f. Immanuel Kant (1724-1804) – Truth (phenomenal) is created by the mind.
 - g. Augustus Comte (1798-1857) – Truth is only about matter.
 - h. Charles Darwin (1809-1882) – Truth does not exist (for there is no mind)

Ever wonder why the distinctions between correspondence truth, pragmatic truth, and coherence truth are not generally known among Christians?

2. God, beings, and Realist epistemology.



In Realism, the intellect does not know and the senses do not know. Rather, the person knows through the intellect and senses.

- a. **Philosophical Realists (God, Bible, Jesus, Paul, Aristotle, Aquinas, Thomists, Adler, believers of FBC).**

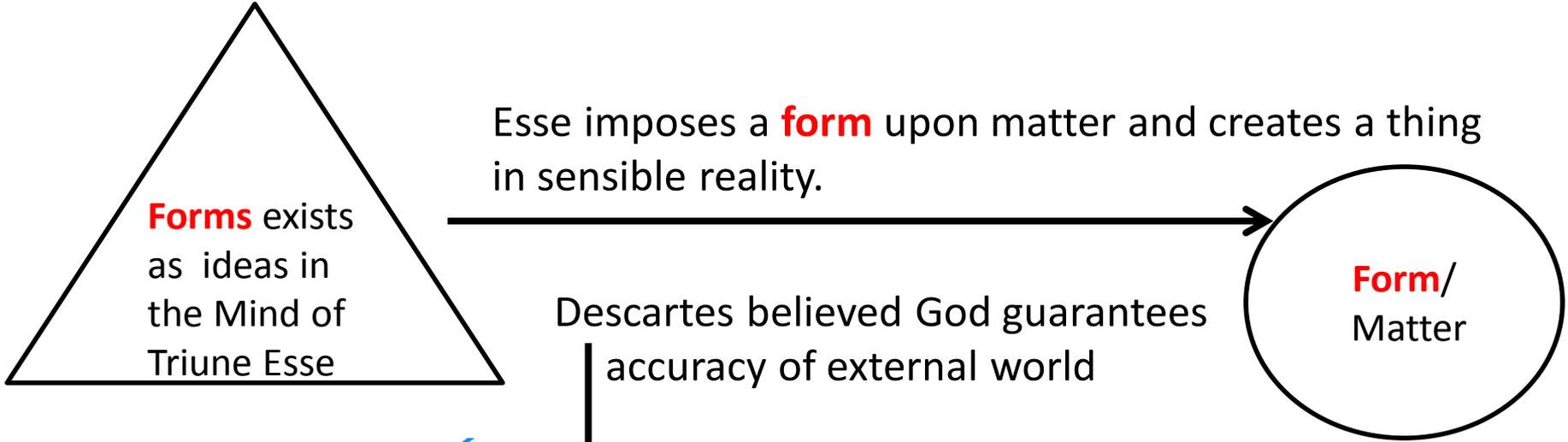
This is the only model that provides correspondence truth, which really is the only truth, that is: "what is."

a. **Philosophical Realists (God, Bible, Jesus, Paul, Aristotle, Aquinas, Thomists, Adler, believers of FBC).**

- (1) Aristotle on Truth: “To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, and of what is not that it is not, is true” (*Metaphysics* 1011b25); “The high-minded man must care more for the truth than for what people think.”
- (2) Aquinas on Truth: “A judgment is said to be true when it conforms to the external reality.” Aquinas explains that a thought is said to be true *because* it conforms to reality—“equation of thing and intellect.” Something is not true just because you believe it.
- (3) Example the curse of anti-intellectualism in modern Christianity.

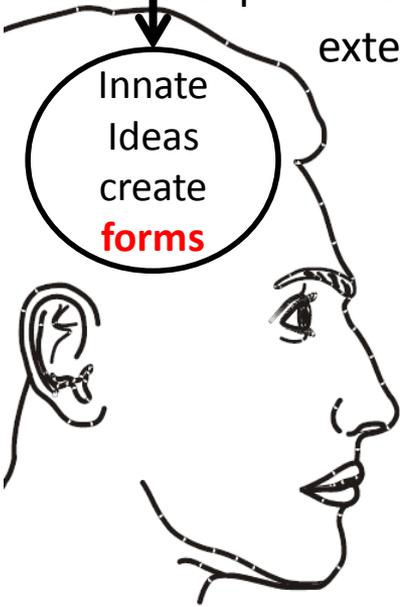


2. God, beings, and Realist epistemology.



Descartes believed God guarantees accuracy of external world

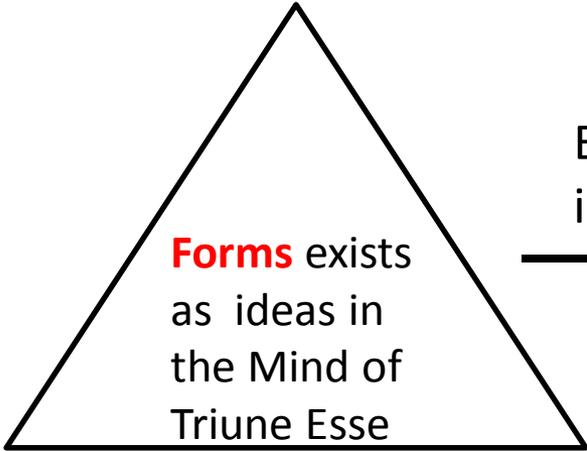
Gap between mind and external world



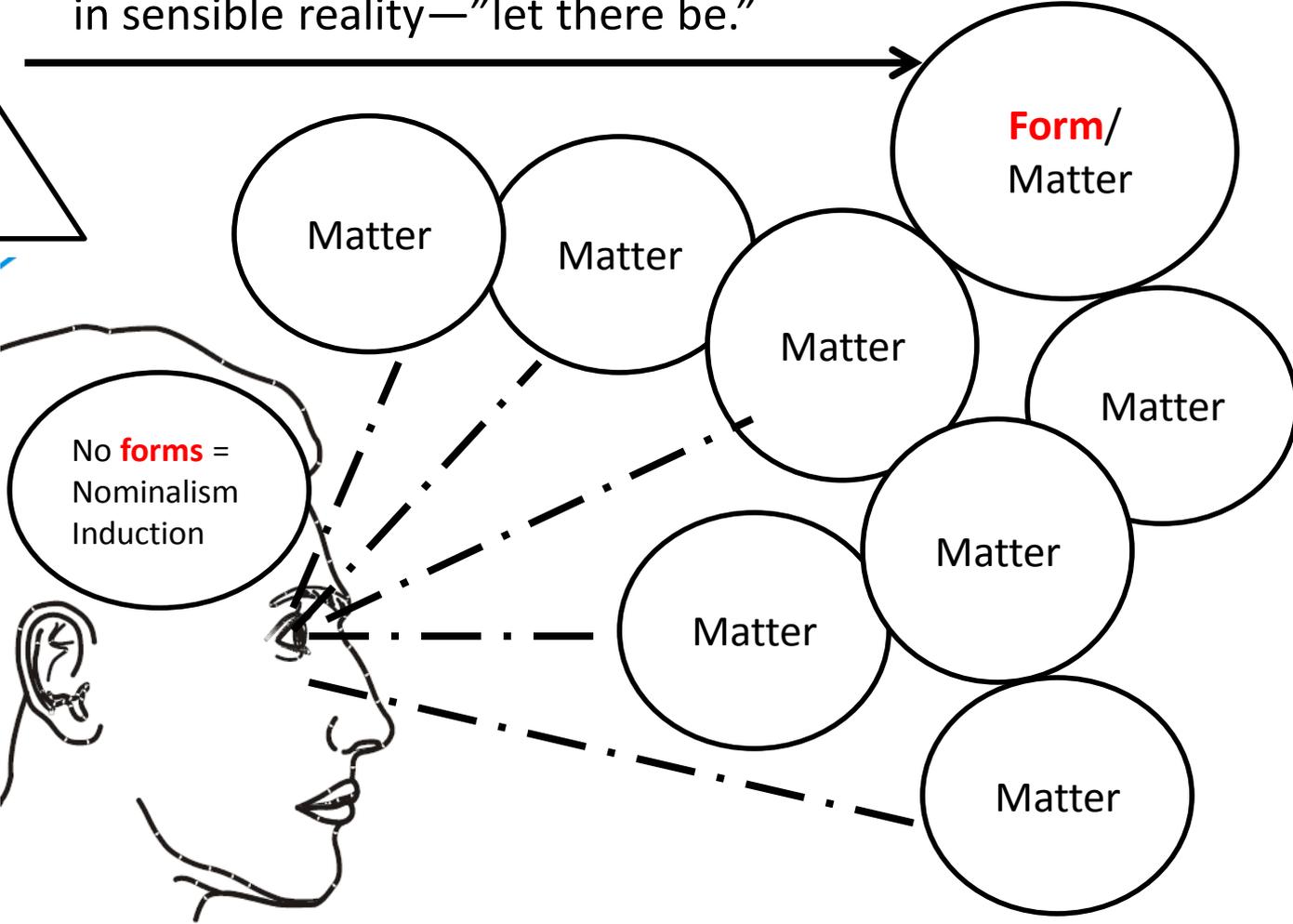
b. Rene Descartes: bifurcated soul/mind and body.

Consider all of the false teachings in Christianity due to Cartesianism, e.g.,
- clear and distinct criteria
- depreciation of the body

2. God, beings, and Realist epistemology.



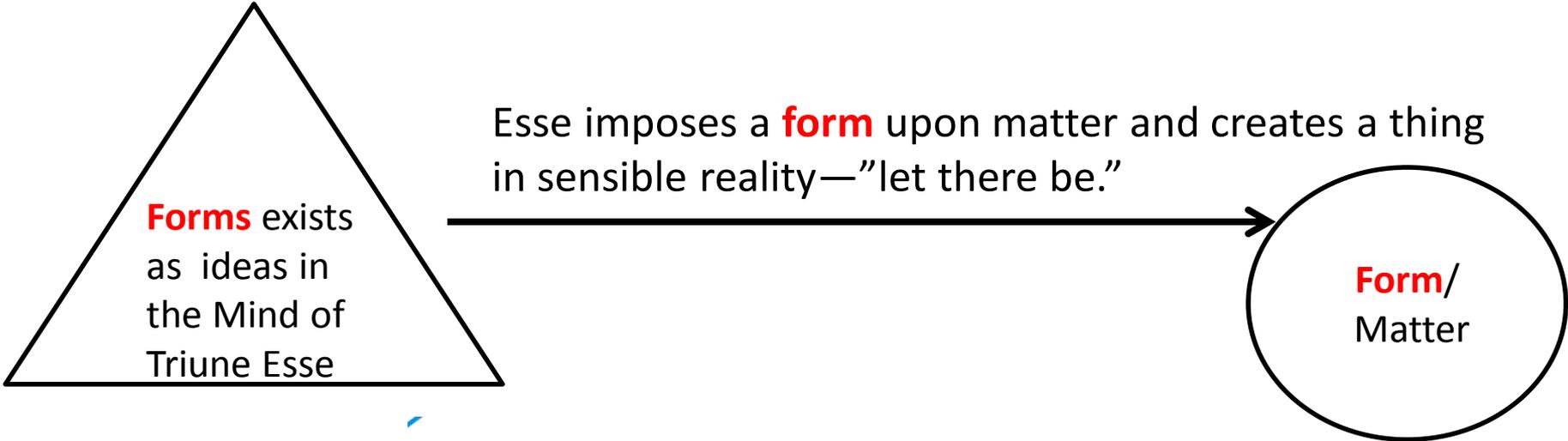
Esse imposes a **form** upon matter and creates a thing in sensible reality—"let there be."



c. Francis Bacon: Particulars

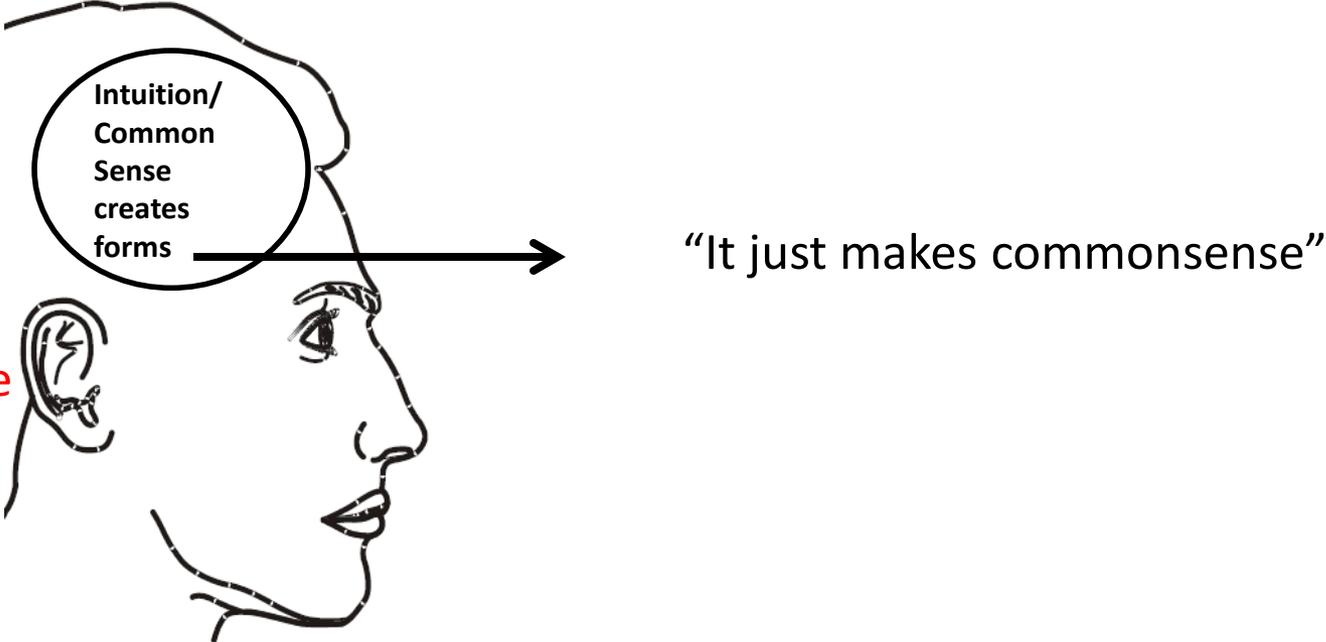
Consider the influence of inductivism in the Bible movment

2. God, beings, and Realist epistemology.

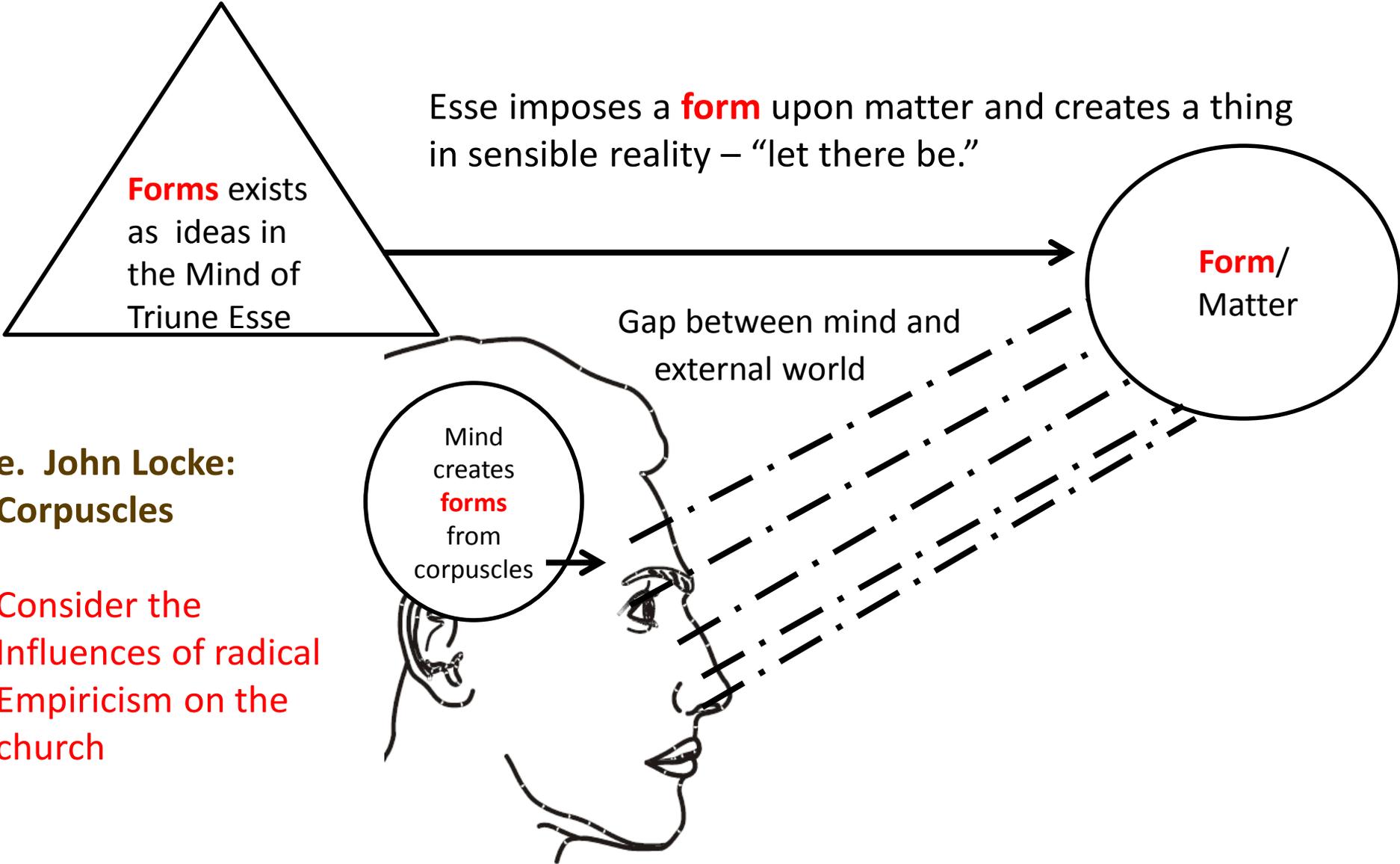


**d. Thomas Reid:
Commonses**

Consider the influence of intuitionism in the Church



2. God, beings, and Realist epistemology.



e. John Locke: Corpuscles

Consider the Influences of radical Empiricism on the church

Love 13 (Supernatural nature of the theological virtues of faith-hope-love)

1 Corinthians 13 - Love behind each and every virtue.

Review of the 5 minimal requirements for intimate, loving, *personal* relationship with God or any person.

1. The supernatural ministry of the Holy Spirit to elevate natural love to supernatural love, which is but the participation in life and love of God.
2. Second-person dyadic and triatic relationship.
3. Internal integration around the Good (cf., 1st and 2nd order mind, will, and affections—no love/hate relationship).
4. Desire for closer union.
5. Desire for good of the beloved.

Six snapshots of Mary Magdalene's on-again, off-again love relationship with Christ.

1. Event #1: **she loved much** (ἠγάπησεν πολύ·), Luke 7:47. Mary's total integration of mind, will, and affections in 2nd person dyadic. She is loving Him with all of her heart, soul, mind, and might. There is no fragmentation in her mind, will, or affections. She saw Him as the Ultimate Good worthy of all of her sacrifice. This is impossible apart from God's forgiveness.



2. Event #2: Mary's Alienation. John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but **Mary still sat in the house** (Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο). Love for the Lord needs doctrine to stay pure. While there is a structural priority of the intellect over the will, there is a functional priority of love over the intellect.

- Context: *John 11:1, Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent to Him, saying, "Lord, behold, he whom You love is sick." 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore He heard that he was sick, He stayed then two days longer in the place where He was. . . 14 Then Jesus therefore said to them plainly, "Lazarus is dead,*

3. Event #3: Mary's Antagonism. John 11:32-33 *Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled.*

- Neither her mind, will, or affections are rightly related to Christ. She does not delight in the Lord, no joy of the Lord.
- Doctrine is required to keep one's love pure. As she attempts to correct Him, she no longer sees Him as her Ultimate Good.
- A lot of believers start out with fantastic love for Christ, loving Him with all of their hearts, souls, minds, and might. But failure to grow in doctrine will result in false views of Christ and the plan of God creeping into the heart, soul, and mind.

4. Event #4: Mary's return to pure love and integration around the Good, loving Christ with all of her heart, soul, mind, and might. Her mind, will, and affections are integrated around Him as her Ultimate Good. True love always seeks true doctrine/understanding.

John 12:3 Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume



5. Event #5: Mary's Love at the Cross— 1st and 3rd person love.

John 19:25 Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and **Mary Magdalene**.



6. Event #6: Mary's love at the Tomb.

John 20:15 Jesus said to her, "Woman, **why are you weeping?** Whom are you seeking?"¹⁷ Jesus said to her, "**Stop clinging to Me**, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'" ¹⁸ Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her.



Biblical discussion of 2nd person intimate dyadic living relationship with God in context of philosophical realism (1 Thess. 5:12-24; Eph. 5:1-11, 6:5-6, 18-19; Col. 3:22-24; 4:2-4; 1 Tim. 2:1-4; Matt. 5:43-48; 2 Cor. 5:9; 12:7-10; James 1:5; Acts 13:22; Psalm 16; 19:13-14; 23; 25; 27:1-14; 31:1-3, 19; 34:1-10; 36:7-11; 37:1-8; 42:1-2; 51).

Overview of the various virtues listed in 1 Cor. 13 in 2nd 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 2nd 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: 1st-3rd power plant model versus 2nd 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: 1st and 3rd person passive, confessed-up, and filled-up-with-doctrine believer attempting to figure out wisdom in this area versus the believer with a 2nd 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 2nd 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 2nd 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 2nd 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 2nd person model in love for Total Truth over 1st and 3rd 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 2nd 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 2nd 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.