

# Biblical-Philosophical Psychology 185-Spiritual virtues 125 (Beatitude #6: Purity of Heart and Love.18)

## 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 42
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

P.R. - 32

**Opening:** The greatest issue is a 2<sup>nd</sup> person life with God by knowledge and by love—a mind that knows God and a will that loves God (Josh 23:8; Luke 10:27; John 14:15-24; 15:15; 1 John 2:15-16; 4:7).

### Preparation for Bible Class in Realist model:

David is an excellent example of a Realist doctrinal believer's attitude toward BD, God, the spiritual life, and sin, Psa. 19:7-14. He was well aware that there is no spiritual wisdom apart from Gpd the Holy Spirit, Psa. 51:11.

**2 Parts to Bible class:** 20 min on spiritual and philosophical foundations and 1 hour on love.

**Spiritual foundations:** A distinction needs to be made between faith/conviction based on propositions and the faith/conviction that comes directly from the Holy Spirit (the same holds true for hope and love). The conviction that comes from the Holy Spirit is even stronger than the propositions from Scripture itself:

- 1 John 5:8 For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement. 9 If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He has borne witness concerning His Son. 10 The one who believes in the Son of God has the witness in himself.

### 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 Realist Christian Worldview (Epistemology: History-42–Realism vs. Bull dustisms)

## 1. Realist epistemology: direct contact with metaphysics of beings.

Spirituality of the  
the intellect

Spiritual intellect  
abstracts the  
immaterial form.

Intelligible  
element distinct  
from matter

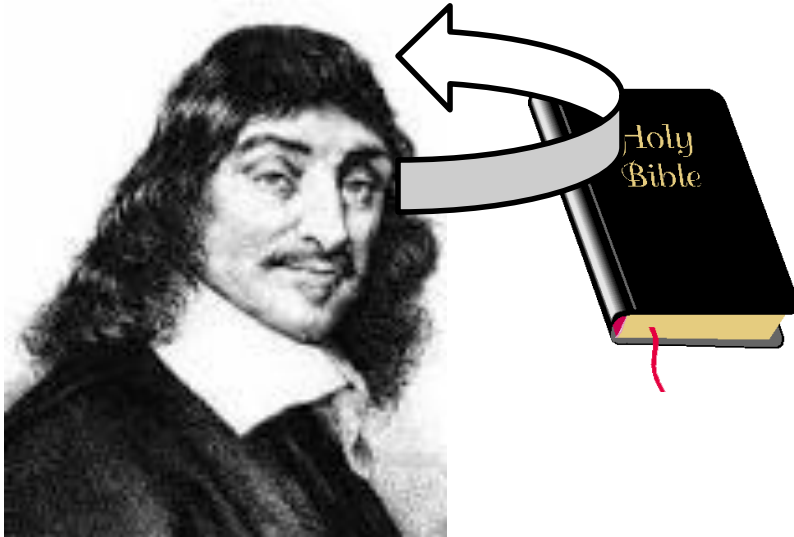
Immateriality is the root both of intelligibility and  
intellectuality.

For us to get things up to the level of understanding  
we have to separate it from matter.

- **REALITY: only two systems PR vs. bulldustism.**
- **Only in PR are there beings. All other systems only account for billions of atoms clumped together.**
- **Being requires form to bring unity to a being.**
- **In all other systems there are no forms. In other words, Richard Dawkins does not exist, he is just piles of bits of sub-atomic and atomic particles, etc. If there is nothing above the atomic level, where is he? He is just billions of bits of carbon, sulfur, etc. If there are no essences, then there is no unity. Moreover, the scientists who teach materialism really do not exist.**
- **In a being all parts act for the good of the whole. Every part of us is human from our feet to our scalps. We know we exist and experience our own consciousness as a single unit.**
- **There is a radical different way a Realist looks at reality and all other systems!**

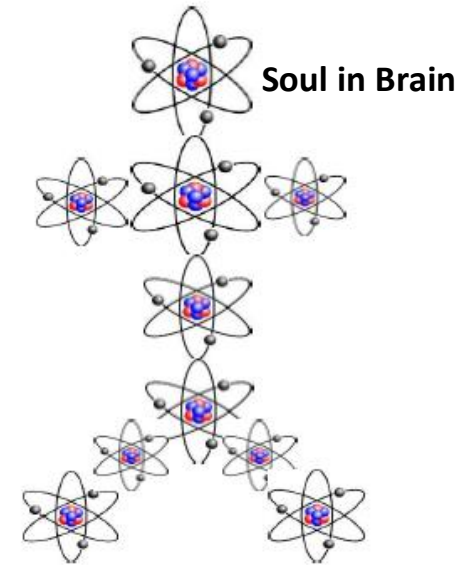


## 2. Rene Descartes' (1596-1650) epistemology: Rationalist's view of God and BD.



- A doctrinal believer who is influenced by Cartesianism is dominated by mental constructs because they are clear and distinct
- Rationalists are generally very arrogant due to ability to use logic not realizing the need for metaphysical foundation.

### NO FORMS!



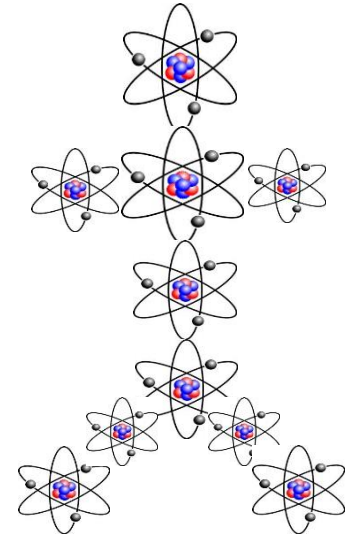
Cartesian doctrinal believer does not understand the basic nature of man by observing his powers. Thus, he ends up with soul in the brain. He does not see man as a unit. Because he starts with his own mind and "common sense" he is also unbiblical regarding the nature of the soul (Gen. 1:20, 21, 24, 1:30, 2:7).

### 3. Francis Bacon's (1561-1624) epistemology: Inductivist's view of God and BD.



- Very difficult to get through to Baconian doctrinal believer because his reality consists of selected passages, stripped from metaphysical universals.

**NO FORMS!**



**No direct access to the inner workings of the intellect and will.**

**A Baconian doctrinal believer lives in a self-constructed reality created by his favorite passages. He does not have the ability to see all passages as true/good/beautiful.**

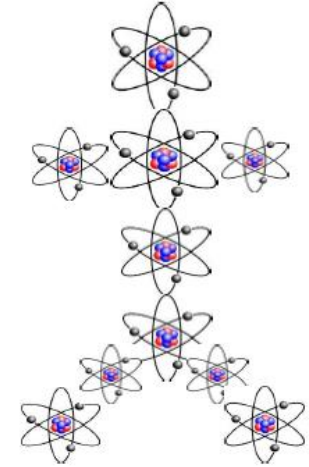
**Collapses to self-deceiving inductive Bible studies**

#### 4. John Locke's (1634-1704) epistemology: Empiricists view of God and BD.



- Very hard to get through to a Lockean doctrinal believer because his reality is not the substance of things, but simply the appearances and experiences.

**NO FORMS!**



**No direct access to the inner workings of the intellect and will.**

**A Lockean doctrinal believer will live in a reality that is dominated by sensations or experiences or what works! He has no orientation to reality of essences.**

- **Collapses to making experience the basis of reality.**

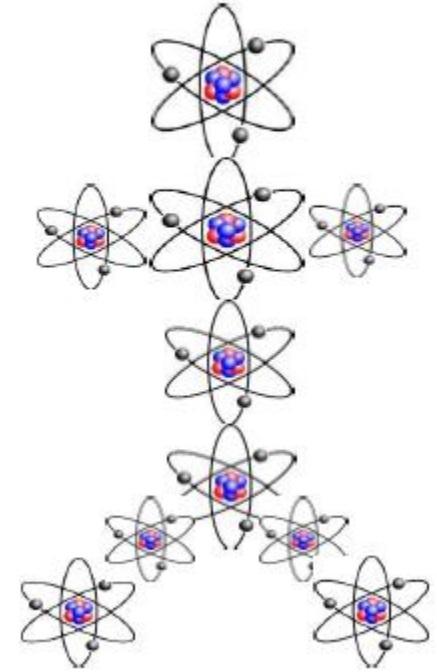


## 5. David Hume (1711-1776) epistemology: Skeptics view of God and BD!



- He made popular the idea of cause and effect as two separate things.

**NO FORMS!**



A Humean influence is one of doubt and skepticism about causality proving God and has a distrust of the supernatural (cf., Doubting Thomas). **Collapses to skepticism regarding miracles.**

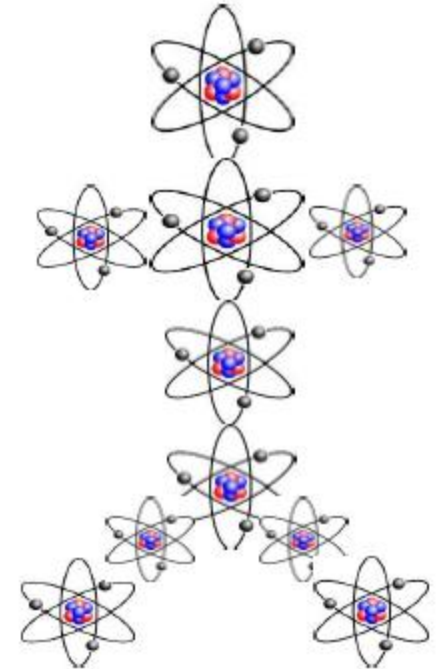
There is no identity, no intellect and will, just stream of consciousness.

## 6. Thomas Reid's (1710-1796) epistemology: Intuitionists view of God and BD.



- Very difficult to get through to a Reidian doctrinal believer because their reality is common sense, not external reality.

**NO FORMS!**

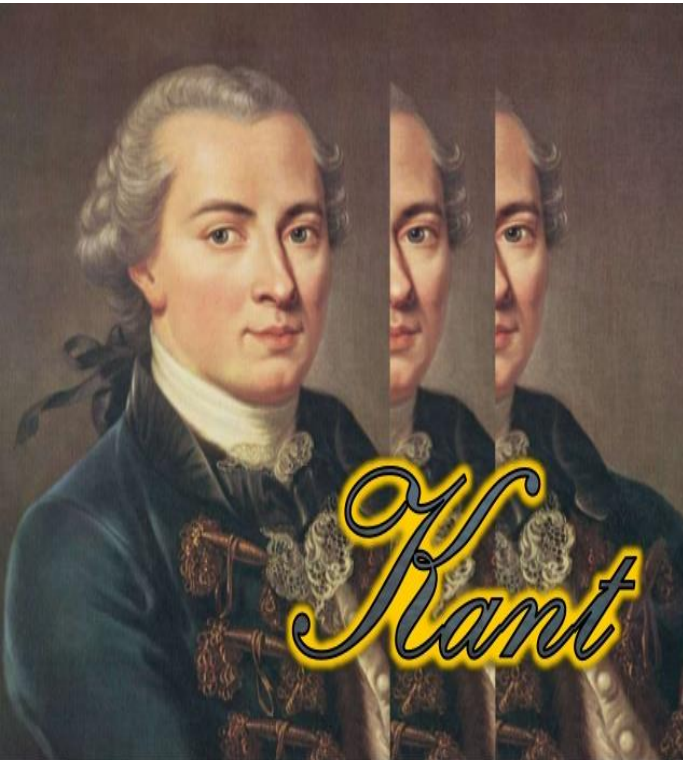


**No direct access to inner workings of the intellect and will.**

**A Reidian doctrinal believer lives in a world dominated by “common sense” gained from his culture and/or his brand of Christianity (denomination).**

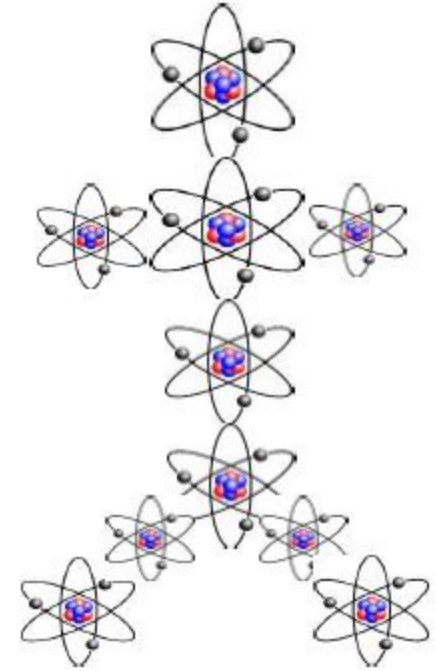
**Collapses to intuition, anti-intellectualism, and fideism.**

## 7. Immanuel Kant (1724-1804): Phenomenologist's view of God and BD.



- How could anyone get through to a Kantian doctrinal believer who does not believe we have access to God through the physical world.

**NO FORMS!**



**No access to the inner workings of the intellect and will.**

**A Kantian doctrinal believer does not believe God can be proved through natural revelation. Also does “good for goodness sake.”**

**Collapses into lack of confidence in proving the existence of God.**

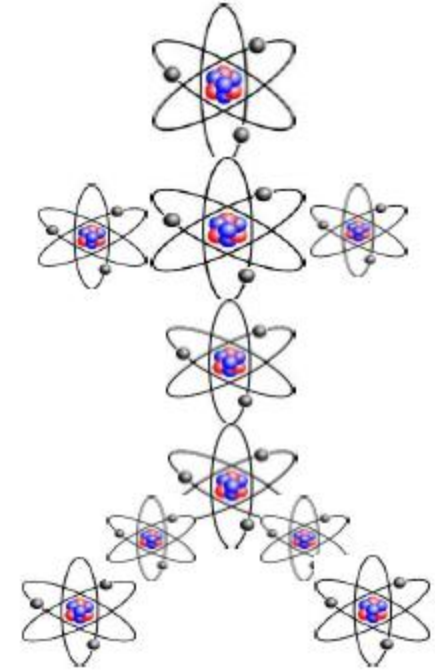


## 8. Augustus Comte (1798-1857): Positivistic view of God and Bible doctrine.



- How could one get through to a positivistic believer who thinks that materialism is the same thing as science?

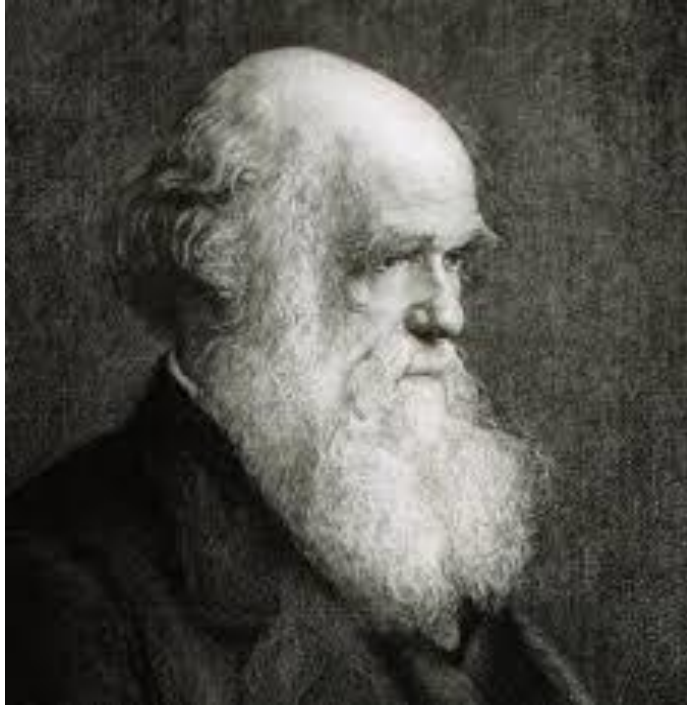
**NO FORMS!**



A Comtean influenced believer believes that physical reality is autonomous—no need for *Esse*. God is not needed as a direct cause of the effects in the world. Such a believer tends to view matter as autonomous.

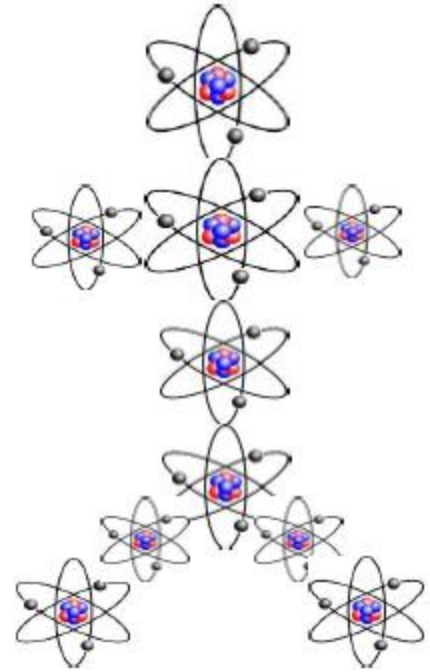
**Collapses into making truth a matter of physics.**

## 9. Charles Darwin's (1809-1882): evolutionist's view of God and Bible doctrine.



- Darwin was not an atheist. He was a deist or agnostic.
- *Darwin letter to Asa Gray wrote:* 'I have never been an atheist in the sense of denying the existence of a God, ... I think that generally (& more & more as I grow older), but not always, that an agnostic would be the most correct description of my state of mind.'
- He did lose faith in Christianity, however, primarily because of the "problem" of evil.

**NO FORMS!**



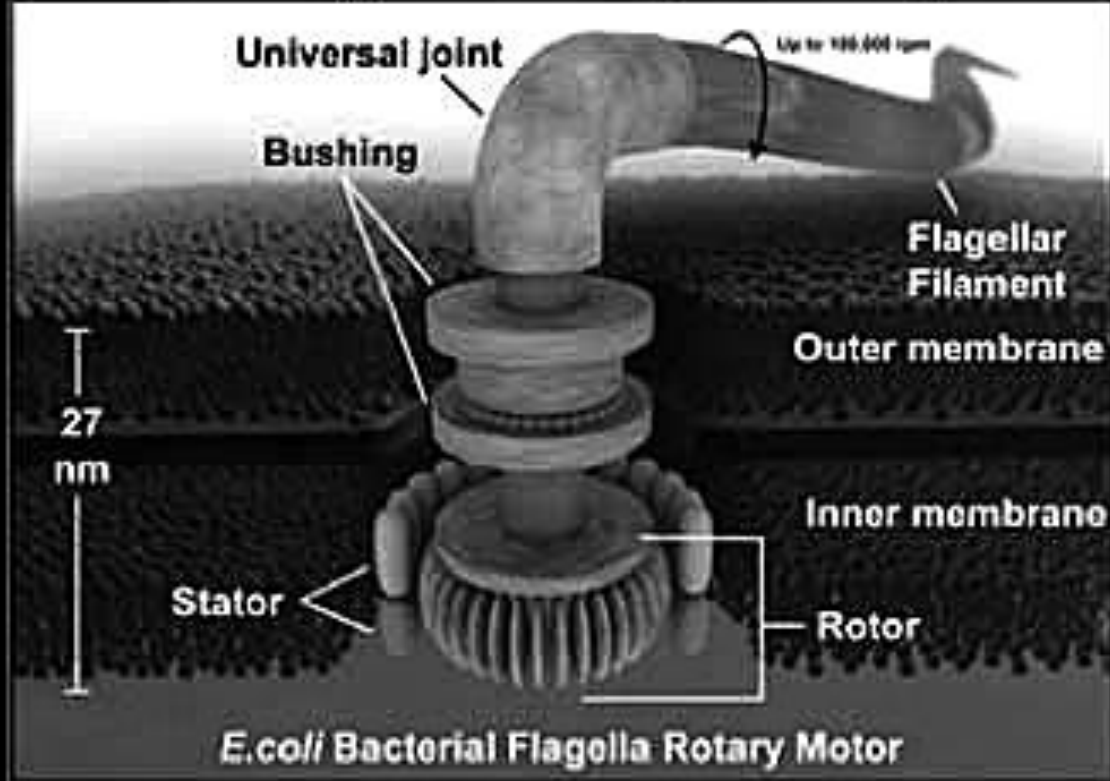
**Darwinian influenced believer believes that the latest in Bible teaching is the best.**

**A Darwinian influenced believer thinks that things can evolve by the power of their own beings.**

**Collapses in humanism and the belief that man is progressing (however, cf. WWII-current events)**

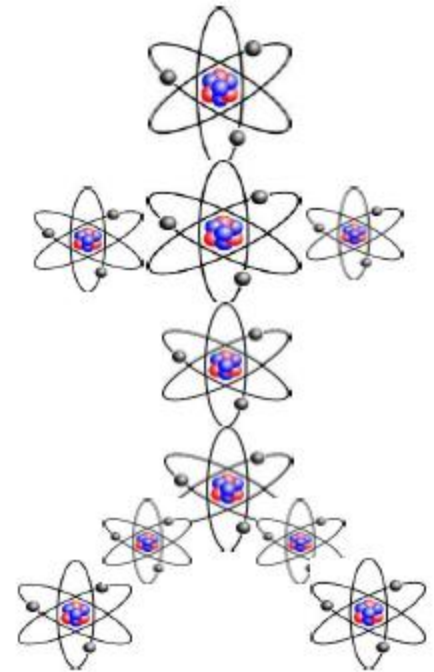
## 10. The ID movement: mechanistic view of God and BD.

### Intelligent Design Theory



**If it looks designed, maybe it is!**

**NO FORMS!**



An ID influenced doctrinal believer believes that the existence of God can be proved by material, external causation.

**Collapses into deism (cf. Paley's Watchmaker)**

## Love 20

1. Love for God is the root, hinge, and summit of all spiritual virtues, 1 Cor. 13; Gal. 5:13-26; 2 Pet. 1:4-11.
  - a. There is no virtue of wisdom without love because what we love affects all of our judgments about God and life, Matt. 6:19-24; Luke 9:12-13; 12:15-31; 2 Cor. 12:7-10; Gal. 5:13-26; 1 Tim. 6:6-10; James 2:23; 2 Pet. 1:4-11; 1 John 2:15-16. It really is all about what we care about.
  - b. Before one can possess wisdom, one must be able to judge things rightly. Apart from a rightly ordered love, it is impossible to judge things properly. It is love that guarantees wisdom, not IQ or data.
  - c. There is no virtue without love because rejection of love is rejection of God the Holy Spirit, who is designed to raise up the intellect and will to grasp and assent to the goodness of God and loving Him above all things.
  - d. Apart from love for God it is impossible to increasingly become like Jesus Christ, Eph. 5:1-2.

2. Overview of supernatural faith and love in Hebrews 11.
  - a. Knowledge gained by supernatural faith differs from other forms of human knowing in which there is a direct connection between thought and thing, between mind and external object.
  - b. In supernatural faith God raises the intellect to see “things not seen” as clearly evident and He inclines the will to assent to what it sees. Ultimately, this certitude is caused by God moving the intellect and will through grace according to concurrence.
  - c. Note God as the object of Ultimate Good in the faith of the supergrace believers, Hebrews 10:32-34; 11:1-40. Such faith is impossible apart from seeing God as the greatest good, which is what love is all about.



3. Love for God is not gained through any of the popular conduit models of spirituality, which all stem from modernistic “scientific/mechanical” methods (Cartesian, Baconian) of attempting to *use* the Holy Spirit to *produce* spirituality.
  - a. In the conduit models the believer’s virtue or desires are not main issue. The main issue is in the mechanics.
  - b. Moreover, in conduit Christianity generally the highest good is solving problems and making right applications.
  - c. However, it is impossible for any believer to have love, joy, and peace as some extra power force apart from proper 2<sup>nd</sup> order desire and proper relationship with God, *who is not spatial*.
  - d. The goal in the conduit model is to get enough doctrine or give enough or x, y, z, to become an effective conduit for God. This does not mean that everything is wrong that is taught in the doctrinal movement is wrong. We just need to make some adjustments to really move into love for God.

4. It is vitally important to understand the true nature of man's wills and volitions to understand integration in God and the plan of God. We have noted this before, but not in the context of conduit vs. concurrent Christianity. Illustration:
  - a. Say Commodus rapes his older sister Lucilla, who has a child that looks just like him and there is no acceptable provision for the child.
  - b. She will have conflicting 1<sup>st</sup> order desires concerning the child. She will want to cherish him and be a good mother, but there will be times when she looks at him and recognizes signs of his father in him.
  - c. She will have a divided 1<sup>st</sup> order will: love and hate relationship.
  - d. If she decides to identify with the part that hates him, she will do so by forming a 2<sup>nd</sup> order volition to make her 1<sup>st</sup> order desire to reject the child her will. If she decides to accept and love him, she will do so by means of her 2<sup>nd</sup> order volition to make her 1<sup>st</sup> order will to accept him.
  - e. What she decides is clearly up to her and depends on her reason and will. She is doing all identification through reasoning and will.

5. The first and second order wills and volitions play an enormous role in what we understand as volitional issues with regard to salvation and sanctification.
6. In sanctification, God intervenes in the minds of some people to make them more like Jesus Christ (a lover of God and His will more than anything else).
7. However, human beings have free will, and to be more like Jesus Christ requires one to freely want to be more like Christ—which is not an easy task.

8. If God made a believer more like Jesus Christ through by conduit Christianit apart from a believer's 2<sup>nd</sup> order desire, then the free will of the believer will be violated. For example, He would make the believer love Him and desire that "the meditations of his heart be pleasing to God." Is that true love? If God could override what a person really wanted, why does He not do it for every believer—especially those who go through all of the mechanics and really do try very hard? Would such action on the part of God destroy a believer's free will?

9. In progressive sanctification, God sanctifies Christians struggle with evil and sin but only according to 2<sup>nd</sup> order desire. Take Augustine who had a real problem with sexual lust. He had divided 1<sup>st</sup> order wills regarding sexual purity and sexual lust. He prayed to God, but had the mental reservation expressed by “But not yet.” God’s concurrent help will always be in proportion to 2<sup>nd</sup> order desires. Had God given Augustine sexual continence, he would have been acting against Augustine’s 2<sup>nd</sup> order desire, which would have destroyed his first order volition.



10. God cannot produce a first-order volition unless there is a second-order desire as illustrated in the whole-hearted turning of the will experienced by Paul on the road to Damascus, Acts 26:19. This is the source of Paul's spiritual life as illustrated in Philip. 3.
  
11. Instead of violating the free will of man, God actually grants an agent "freedom" by strengthening his first order desires in accordance with his 2<sup>nd</sup> order desires. Instead of treating the agent as a conduit or puppet, God actually helps each person have the will the agent wants—for or against God, sanctification or hardening.

12. Rather than sanctification being about a believer doing X, Y, Z, the whole process of sanctification consists of God bringing an agent's first order desire in line with second order desire in response to a agent's 2<sup>nd</sup> order volition to do so. This concurrent model is what we find in Scripture. It avoids Pelagianism as well as capricious predestination.
  
13. In sum, all believers struggle on some level with love for the world (sense appetites, what people think of us, mammon, affirming self, autonomy) and love for God on a first order desire level. We, then, reflect on the two choices in our 2<sup>nd</sup> order desire and will identify with God or the world. When we examine ourselves (2<sup>nd</sup> order thinking) we will either excuse or reject our sins and evil. This is the point that determines the direction of our sanctification. Best way to check your own attitude is how you accept correction.

14. The doctrine of God hardening individuals is a mirror image of the doctrine of sanctification. Apart from understanding this, God appears as some kind of capricious moral monster akin to Satan.

- Illustration of Joseph Goebbels: After noticing his first order desires slipping, as exhorted himself, “be hard, my heart, be hard.” This is a 2<sup>nd</sup> order desire. He wants his heart to be hard, he wants to have a first-order will which assents to the suffering of the Poles. God’s hardening of his heart would be making him be what he really wants.
- It is impossible for anyone to be integrated around evil as demonstrated by Goebbels and other monsters. They live fragmented and tortured lives like all who reject the good.

15. The key issue in life is integration around the Good. This often requires a major catastrophe. There is strong empirical (analogical) support that suffering is often a springboard to internal integration and personal growth. This is described by psychologists as posttraumatic growth or stress-related growth.
  
16. What makes it so difficult to enter into the realm of divine friendship love is our sinfulness and preference for ourselves, which tends to fragment us and make us very uncomfortable with God. Forgiveness alone does not resolve this problem. We remain alienated in many ways and there is no resolution until one totally gives himself to the Lord, Rom. 12:1. All of the mechanics and doctrine in the world cannot resolve this issue.

## Psalm 16.

1. Verse 2. This is the biggest hurdle to overcome for any human being: to see God as the only true good. All of our sins are related to false goods.
2. Verse 5. Review of David 2<sup>nd</sup> order will regarding the Lord. It is impossible to live with such love for God apart from God's grace raising the first order will to the second. The reason it takes so long all has to do with internal fragmentation. Most do not want all of God, not really. Those who do, God fully integrates. Note the integration around God as the Good enabled David to see God as His portion, inheritance, cup, and lot (Matt. 6:24; Philip. 3:4-14; James 4:4; 1 Tim. 6:7-10; 2 Tim. 4:10; 1 Jn. 2:15).
3. The reason it is impossible to love God and love the world is due to internal fragmentation of between the first and second order wills. As long as the 2<sup>nd</sup> order sees the world or something else as the highest good, God Himself cannot integrate or sanctify the person, to do so would be to violate the person's free will.



## Psalm 16:8-11:

1. Integration around God is a way of life: “continually before me.” Does not the Bible teach us to pray without ceasing? Does this not teach that prayer is a vital part of the CWL, if it is to be done continually?
2. Integration around God brings peace, both inner and outer. Why?
3. Integration around God brings joy and confidence. Why?

## Psalm 19:7-14.

1. Note His love for the Word of God, but that is only part of the story.
2. Desire for integration around God's *will* is characterized by prayers to God for help in dealing with personal sinfulness and power for good: to have thoughts, goals, and desires that are pleasing to God.
3. The problem of "hidden faults" can cause major obstacles in being close to God. Unchecked they can lead to reversionism, e.g., "great transgression."
4. We desperately need God's grace to lift our up our minds and wills to see these problems and transform us so that our thoughts, goals, and desires will be His and thus pleasing to Him.
5. Note the characteristics of love that David has for God. They are all about God's will, being pleasing in His sight. This is not just using God or even being appreciative of what He has done.

Survey of the characteristics of David's love/desire for God: Psalm 23; 25:4, 15; 27:4, 8-9; 31:7, 19; 34:1-10; 36:7-9; 42:1-2; Psalm 51.

Survey of second person dyadic and triadic love relationship with God in the New Testament: Matt 5:43-48; 2 Cor. 5:9; 12:7-10; Eph. 5:1-11; 6:5-6; Col. 3:22-4:4; 1 Tim. 2:1-4; James 1:5.

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 ultimately is by 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.