

Biblical-Philosophical Psychology 120-Spiritual virtues 60 (Hungering for more of God or more of the kosmos?)

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

Hermeneutics

Linguistics

Epistemology 9
 Existence 50

Metaphysics -32
 Trans. 50

Reality-Logic 32,
 Truth 32

6/1/2014

John 8:32; Job 42:5-6. Outline of today's class (1:15) : 10 minutes overview on CWL, biblical metaphysics of marriage and relationship with God; 10 minutes on biblical philosophy of concurrentism and evil; 40 minutes Beatitudes vs. world; then 15 minutes observing communion.

The key issue in all of life is loving God with all of our hearts, souls, minds, and strength. Apart from this focus, goal, and development nothing else works, or, frankly, counts.

Consider the difference between using *biblical* PSD in context of love for God vs. using them primarily for self. In fact, without the relationship with God, all of PSDs become part of Word of Faith mentality and methodology.

The Bible likens the metaphysical love a believer for God to the intimate metaphysical love between a husband and a wife (Eph. 5:22-33; John 14:22-26). Just as when a husband or wife joins himself or herself to someone else there is the breaking of that union called adultery, so it is with God, called spiritual adultery, cf., James 4:4; Hosea 9:1; Ezek. 16:30-37; 1 John 5:21.

It is one thing to break fellowship with God through personal sin—another to live a life of spiritual adultery by living for the world. One requires confession, the other repentance.

Overview of the need for a developed foundation of Realism for objectivity and truth for biblical understanding and true spirituality. Consider our enhanced view of the sovereignty and omnipresence of God, science and reality.

Stage 3 – Christian metaphysician = life of glory!

Stage 3

- 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 – Christian doctrinal believer = life of doctrine!

Stage 2

- 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 – Christian baby = life of ups and downs.

Stage 1

- 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-50

Concurrentism: God's concurrence in Evil/Defection/Sin

1. **God is in absolute control of all things.** He is the material, final, formal, efficient cause and actualizer of all that is, including all operations.
 - ❖ Acts 17:25 He Himself gives to all life and breath and all things;
 - ❖ Acts 17:28 for in Him we live and move and exist,
 - ❖ Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.
 - ❖ Hebrews 1:3 He upholds all things by the word of His power.

EPISTEMOLOGY: #9, Grasp of Existence-50

Concurrentism: God's concurrence in Evil/Defection/Sin

2. Since God sustains all beings along all of their operations, what about evil?

- ✓ What do we do with the necessary conclusion that God is involved in sustaining evil beings and actualizing evil actions? There is no way around this problem of evil without denying the reality of evil or the sovereignty of God.
- ✓ Note how God efficiently actualizes or applies second causes in Rom. 1:20-31; 8:28; Acts 2:22-23.
- ✓ Why did God actualize the evil in Saul, Solomon, the Israelites, Judas, Demas, the Corinthians, and the Laodecians?

EPISTEMOLOGY: #9, Grasp of Existence-50

Concurrentism and the Problem of Evil

3. Metaphysics of evil.

- ✓ Evil is not a thing. It is a privation or lack of actuality that should be present, like the blindness of an eye.
- ✓ Natural evil is part of the structure of creation since creation includes beings that are capable of failure (such as a flower that blossoms today and withers tomorrow). The failure or corruption of such a being is “natural evil.”
- ✓ Causality implies change, and change always involves the corruption of one thing and the generation of another.

EPISTEMOLOGY: #9, Grasp of Existence-50

Concurrentism and the Problem of Evil

- ✓ Regarding moral evil, God simply applies actuality to the defective free will of the creature, which is the cause of sin and evil.
- ✓ The permission of evil is not contrary to God's goodness or perfection. God wills to allow creatures to use their freedom in accordance with their nature, and this includes at least the possibility of moral evil.
- ✓ While evil is contrary to God's will and certainly contrary to divine law, it is not contrary God's providential plan for all things.

EPISTEMOLOGY: #9, Grasp of Existence-50

Concurrentism and the Problem of Evil

- 4. Humans possess free will that is being actualized and applied according to its nature.**
 - ✓ Humans cannot be explained on materialistic, mechanistic or deterministic grounds. Because man has free will, God applies His actuality in a different manner than anything else in creation.

- 5. Instead of evil being an argument against God, it is actually an argument for God. For without God there is no evil since there is no objective standard for Good.**

6. Out of benevolence for His creation, God simply wills to concur in general with all secondary causes in their particular intentions, unless some particular circumstance requires Him to withhold that concurrence.
7. All defects must be referred to secondary causes even though they do not act as efficaciously as the first cause.
8. The fact that God is omniscient—that God *knows* the defects of creatures—does not thereby render Him responsible for how they choose to use their causal powers—for what determinations they contribute to the character of the effect.

9. So, although it is true that the First Cause has more “influence” in the effect than secondary contingent causes, all imperfections in the effect cannot be completely traced back to First Cause, since the relation of dependence is not a two-way street.

10. Consider our example with the woman and the pen. The pen she is using has a broken tip, obscuring the letters and eventually ruining the piece of stationary she is trying to write on. Which agent is properly responsible for the “defect” in question? To say that the woman was responsible for the defect is simply absurd. For even though she is the primary agent, and is responsible for applying the powers of the pen to action, the pen—the proximate cause—is itself defective, and cannot be employed to bring about the desired or intended effect. In this instance, I think it is correct to say that the pen is completely responsible for the defect or determinate character that occurs in the effect.

Hungering for more of God or more of the kosmos/world?

1. **μακάριοι** are the **poor in spirit**: for theirs is the kingdom of heaven.
2. **μακάριοι** are those **who mourn**: for they shall be comforted.
3. **μακάριοι** are the **gentle**: for they shall inherit the earth.
4. **μακάριοι** are **those who hunger and thirst for righteousness**: for they shall be satisfied.
5. **μακάριοι** are the **merciful**: for they shall receive mercy.
6. **μακάριοι** are the **pure in heart**: for they shall see God.
7. **μακάριοι** are the **peacemakers**: for they shall be called sons of God.
8. **μακάριοι** are those **who have been persecuted** for the sake of righteousness, for theirs is the kingdom of heaven. 11 **μακάριοι** are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 "Rejoice, and be glad, for **your reward in heaven is great**, for so they persecuted the prophets who were before you.

Hungering for more of God or more of the kosmos/world?

1. **μακάριοι** are the **poor in spirit**

- ✓ Pride blocks both salvation and sanctification.
- ✓ Pride keeps the believer from intimate relationship with God.
- ✓ You cannot go through the narrow gate with pride, and you cannot grow in grace in pride.
- ✓ Poverty of spirit is all about the grace of God—not our works.
- ✓ God will not fill us if we are full of ourselves.
- ✓ Poor of spirit includes being detached from materialism/mammon (Lk. 6:20), cf. Paul in Philip. 3.
- ✓ Reversionistic Christians do not recognize their poverty, cf. Rev. 3.
- ✓ Only in poverty does the believer see His spiritual wealth in God.
- ✓ Too have poverty of spirit is to have a deep conviction of guilt and depravity before God.
- ✓ Consider how occultism has grown in certain church movements (Word of Faith) due to positive thinking, self-esteem, and lust for mammon.

Hungering for more of God or more of the kosmos/world?

2. **μακάριοι** are those **who mourn [= removal of human self-satisfaction]**

- ✓ Godly vs. worldly sorrow, 2 Cor. 7:10.
- ✓ Sorrow for making excuses.
- ✓ Sorrow from wounded pride.
- ✓ Sorrow of discontent with self.
- ✓ Sorrow for dishonoring God.
- ✓ Sorrow for evil and sin before God.
- ✓ Sorrow for the calamity that brings about poverty of spirit.
- ✓ Sorrow for the lost and insane world that rejects God's plan.
- ✓ Consider David's sorrow in Psalm 32, 51.

Hungering for more of God or more of the kosmos/world?

3. **μακάριοι** are the **gentle: [removal of arrogance before God]**

- ✓ The example of Jesus Christ, Philip 2; Matt. 11:29.
- ✓ Obedience to God, which plays itself out in attitudes toward others.
- ✓ Submissive attitude to God.
- ✓ Forbearing in times of difficulties without murmuring.
- ✓ Able to bear and forgive injustices.
- ✓ Free from malice.
- ✓ Do not esteem self as better because of gifts or position.
- ✓ Willing to be instructed by God.
- ✓ Have command over their passions.
- ✓ In meekness pride is broken.
- ✓ Meekness is not sever.

Hungering for more of God or more of the kosmos/world?

4. **μακάριοι** are **those who hunger and thirst for righteousness**: for they shall be satisfied.
- ✓ This righteousness includes both salvation as well as sanctification.
 - ✓ To truly hunger and thirst for righteousness is to hunger and seek God, the source of all true righteousness, and the only place for satisfaction.
 - ✓ So, this is a deliberate choice for God's righteousness at the point of salvation and an increasing desire for growth in righteousness in sanctification. In other words, an increasing desire for the spiritual life.
 - ✓ God provides the Cross for salvation righteousness and the Holy Spirit for sanctification righteousness.
 - ✓ Progressive hunger for righteousness will always lead to progressive satisfaction.

Hungering for more of God or more of the kosmos/world?

1. Recall Jesus's warnings about loving/serving/hating God or the world.

Matthew 6:19 "Do not treasure up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 "But treasure up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there will your heart be also. 22 "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! 24 "No one can serve two masters; for either he will **hate the one** and **love the other**, or he will **hold to one** and **despise the other**. You cannot **serve God** and **mammon/materialism**.

- ❖ How can any believer expect to have an intimate relationship with Christ if he is in love with the world?
- ❖ How can any believer ever come close to grasping metaphysical intimacy and union with Christ if he is always treasuring the world?

Hungering for more of God or more of the kosmos/world?

2. Recall Jesus's warnings to Christians about spiritual complacency, Rev. 3:14-22.

- *“Be zealous”* (ζήλευε). This is only possible by increasing grasp of spiritual truths—any zeal apart from this will lead to hypocrisy. There is no place for ignorant emotions, a warmth without light.
- *“Repent”* (μετανόησον). Note the connection with the first virtue in the Beatitudes. There must be a true change of mind, a concerted effort to break with the past and make a new beginning.
- *“Buy from Me eye salve.”* The need to open one's eyes to see the facts of Reality. Note the spiritual blindness among believers.
- *“Buy from Me white garments.”* Put off the old man. This points to the importance of staying clothed with the spiritual life, namely, living the Christian life.
- *“Buy from Me gold.”* See the true wealth in God.

- 3. Consider what the Bible says about the intimate, metaphysical relationship between Christ and the believer as illustrated in marriage, Eph. 5:22-33.**
- a. There is something about the husband and wife relationship that transcends any other relationship and makes it a unique illustration of relationship between God and the believer.
 - b. The relationship of two becoming one cannot be duplicated in other human relationship. This unity is like the believer's unity with God. The two become one in identification and intimacy.
 - c. Just as sexual adultery is when the marriage relationship is violated by uniting with other than spouse, so there is spiritual adultery when the believer unites with any other than the true God of the Bible. This is why there is such strong language in the Bible of spiritual whoredom of going after other nations and their gods.
 - d. The physical and emotional love between husband and wife is a picture of the love relationship between Christ and believers.

Hungering for more of God or more of the kosmos/world?

4. **Consider the beatitudes in light of Paul's teachings on Christ and the Christian life in Philip. 2:5-15; 3:4-21.**
 - a. The Example of humility, 2:1-15.
 - b. Paul's view of worldly values vs. values in Christ, 3:4-17.
 - c. Those who value the world more than God are enemies of the cross, 3:18-19.
 - d. The proper Christian focus, 3:20-21.

Hungering for more of God or more of the kosmos/world?

5. **Everything in this world we have and are apart from God is vanity of vanity and vexation of spirit, Ecclesiastes.** Eventually, God, and time itself, will systematically remove all of the things of the world from us to teach us the great lesson that only God is the lasting Good that we can trust, both now and for all of eternity.

Psa 16:2 I said to the LORD, "Thou art my Lord; I have no good besides Thee."

Psa 73:25 Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth.

Psa 73:28 But as for me, the nearness of God is my good;

Philippians 3:8 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,

Hungering for more of God or more of the kosmos/world?

- 6. Recall the examples of supergrace believers who put God before the world and therefore enjoyed satisfied, full, and meaningful lives in the world.**

Genesis 25:8 And Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people.

Job 42:17 And Job died, an old man and full of days.

1 Chronicles 29:28 Then he died in a ripe old age, full of days, riches and honor; and his son Solomon reigned in his place.

Psalms 16:2 I said to the LORD, "Thou art my Lord; I have no good besides Thee."

Hungering for more of God or more of the kosmos/world?

Psalm 23:1 A Psalm of David . The LORD is my shepherd, I shall not want. 2 He makes me lie down in green pastures; He leads me beside quiet waters. 3 He restores my soul; He guides me in the paths of righteousness For His name's sake. 4 Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me. 5 Thou dost prepare a table before me in the presence of my enemies; Thou hast anointed my head with oil; My cup overflows. 6 Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

Hungering for more of God or more of the kosmos/world?

Hebrews 11:8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

Hebrews 11:16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

Hungering for more of God or more of the kosmos/world?

4. Consider what the Bible teaches about the believer who puts the world before God, commits spiritual adultery with the world.

2 Timothy 4:10 for Demas, having loved this present world, has deserted me and gone to Thessalonica;

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

1 John 5:21 Little children, guard yourselves from idols.

1 Corinthians 10:6 Now these things happened as examples for us, that we should not crave evil things, as they also craved.

2 Peter 2:22 It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire."

More on the 8 Spiritual Virtues

Blessed are those: 1) poor in spirit; 2) mourn; 3) gentle; 4) hunger and thirst for righteousness; 5) **merciful**; 6) pure in heart; 7) peacemakers, 8) the persecuted.

Mercy

Mercy is more than meekness. This is love and care for the needy, especially the needy who are unworthy. To be merciful is a blessing in itself.

- ✓ James 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.
- ✓ Mat 6:15 "But if you do not forgive men, then your Father will not forgive your transgressions.

More on the 8 Spiritual Virtues

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Purity of heart

This is a result of the foregoing virtues. Such purity is progressive, and as it increases so does the vision of God. The heart that sets its eyes on impurity is too carnal and distracted to see the beauty of doctrine, the spiritual life and God.

- ✓ Heb 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.
- ✓ 1Jo 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.
- ✓ Tit 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

More on the 8 Spiritual Virtues

Blessed are the: 1) poor in spirit; 2) mourn; 3) gentle; 4) hunger and thirst for righteousness; 5) merciful; 6) pure in heart; 7) **peacemakers**, 8) the persecuted.

Peacemakers

Peacemakers are those who have gone through the experiences of the foregoing six virtues. The Christian peacemaker seeks to bring peace between men and God, as per reconciliation. He seeks to share the peace and grace he possesses with God to others.

- ✓ 2 Corinthians 5:18 Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,

More on the 8 Spiritual Virtues

Blessed are the: 1) poor in spirit; 2) mourn; 3) gentle; 4) hunger and thirst for righteousness; 5) merciful; 6) pure in heart; 7) peacemakers, 8) **the persecuted.**

The persecuted, blessed?

1. What a paradox! Sounds like a contradiction! It is quite obvious that Jesus is not summoning men and women to a nice easy life. He is not offering men worldly honor; rather He is making it clear that they can expect scorn and suffering. Of course, He would be the first to feel the pain of scorn and twisted crown of thorns.
 - ✓ 2 Timothy 3:12 And indeed, all who desire to live godly in Christ Jesus will be persecuted.
 - ✓ John 15:20 "Remember the word that I said to you, A slave is not greater than his master. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.