

Bible Doctrines (The True-Good-Beautiful!)

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

Metaphysics -18

Reality –Logic 32,
 Truth 32

6/23/2013

1. Any questions?
2. The anti-intellectual Bible movement of the early 1900s:
 - The good: renewed focus on the spiritual life, the indwelling of the HS, Bible studies, & victorious spiritual life.
 - The bad: the cutting off of our classical Christian philosophical heritage (metaphysics and deep understanding of God, creation, and man), retreating from science and movement to a devotional and performance based Christianity.
 - The ugly: loss of intellectual virtue; lack of development of a good philosophical, metaphysical, and theological, thinking skills about God, reality, and the Word of God—plus the distortion of BD in modern framework.
3. What FBC offers is the unique opportunity to see the Bible and the things of God in its rich and deep classical Christian context of total truth. Yes, you will be challenged, even epistemologically, but this is a safe place for all seekers.
4. Metaphysics 18: Acts 17:28; the study of “is” and “is not;” modern loss of being; unity among all things/sciences; 1 and the many; the discovery of being as being (puppies, angels, and God).

Stage
3

Stage
2

Stage
1

Stage 3 – Christian metaphysician = life of glory!

- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of Esse, esses, and human attributes.
- Only in metaphysics can a believer really understand Bible, the attributes of man and God.

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Through BD this believer has gained a great deal of perinoetic truth regarding God and the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysical development.
- 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.

- All baby believers have a great deal of pagan views of God due to the problem of 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 or personal encounter with truth. If it works or feels good, they think it must be true and enough.
- Most want to quickly learn how to play Chopin without all of the work.

Regarding their physical natures, both man and all animals were formed (yatsar, יָצַר) from pre-existing material. They were all fashioned by the Creator from Earth's raw materials, cf. Gen. 2:7, 19.

BRAINS

Internal senses

Estimative power
Imaging
Sense memory
Central sense

External senses



Emotions

“Passions”

<u>Towards Good</u>	—	<u>Away from Evil</u>
<ul style="list-style-type: none"> -love -desire -delight 		<ul style="list-style-type: none"> -hate -aversion -sadness

6 basic emotions

Difficult to attain good Difficult to remove evil

5 intensive emotions

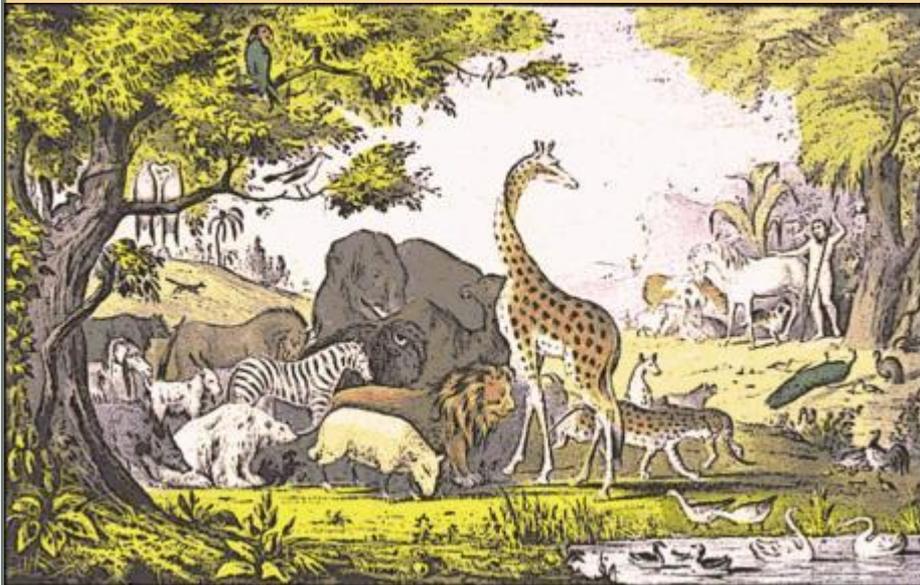
hope
-pleasure
-joy
-peace

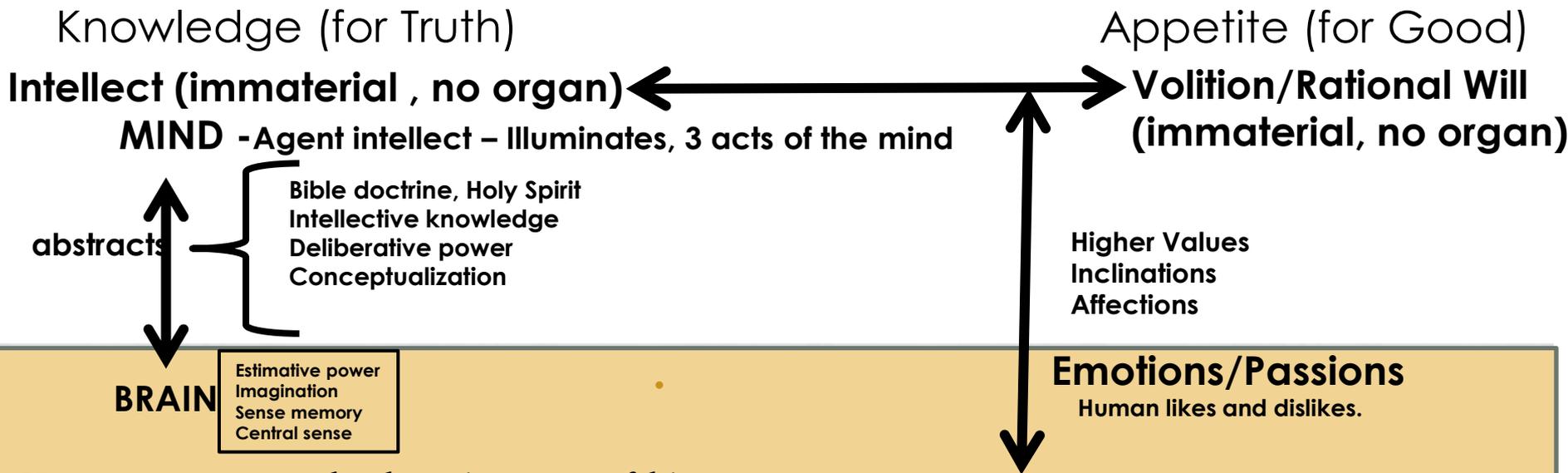
or

despair
-suffering
-misery

fear or **courage**
-pleasure
-joy
-peace

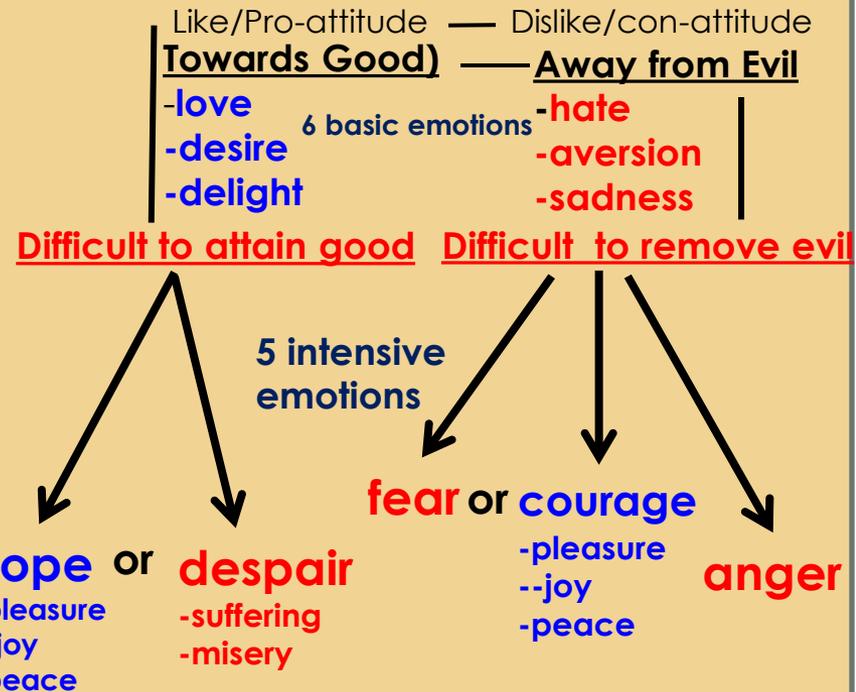
anger





However, man stands alone in terms of his intellective and utterly immaterial nature which was created out of nothing (אֵין), Gen. 1:26-28; 5:1-2.

- Man alone has a nature created out of nothing from God.
- Consider the dynamics of the intellect.
- Consider the witness of these dynamics throughout the archaeological record, human history, and today.
- Consider its *spiritual* nature witnessed to by atheists and naturalists.
- The gap between animals and human beings really is infinite. It is not a matter of degrees.



Distinction and similarities between humans and animals

Human Intellect

Human free-will

BRAIN
 Estimative power
 Imaging
 Sense memory
 Central sense



Human & animal emotions

“Passions”

<u>Towards Good</u>	—	<u>Away from Evil</u>
-love -desire -delight		-hate -aversion -sadness
6 basic emotions		

Difficult to attain good Difficult to remove evil

5 intensive emotions

hope
 -pleasure
 -joy
 -peace

or

despair
 -suffering
 -misery

fear or **courage**
 -pleasure
 -joy
 -peace

anger



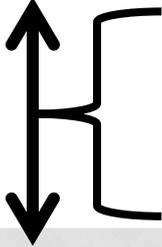
Mind needs Truth

Will needs Good



Thinking

abstracts



Knowledge
Judgment
Reason

BRAIN

Estimative power
Imagination
Sense memory
Central sense

4 internal senses



5 external senses

Because man is hylemorphic, his soul is diffused throughout his body; there is an inextricable connection between his mind, will, and emotions, cf. 1 Jn. 3:17

Affections/
Love seeks good



Emotions

psuche
SOUL



Towards Good — Away from Evil

-love
-desire
-delight

Desire fulfilled

-hate
-aversion
-sadness

6 basic emotions

Difficult to attain good

Difficult to remove evil

5 intensive emotions

hope
-pleasure
-joy
-peace

or

despair
-suffering
-misery

fear or courage

-pleasure
-joy
-peace

anger



6/23/2013

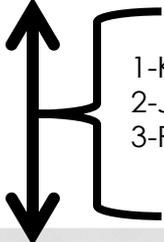
Mind seeks Truth

Will/Appetite Seeking good



Thinking –

abstracts



- 1-Knowledge
- 2-Judgment
- 3-Reason

BRAIN

Estimative power
Imagination
Sense memory
Central sense



5 external senses



6/23/2013

The metaphysical reality beyond the original languages of Scripture, cf. 1 John 2:15; John 3:16 with 3:19;

Consider the light I am offering you into the biblical world of concepts far beyond the original languages of Scripture (e.g., 5 different words for love).

AFFECTIONS
LOVE

Emotions

Towards Good

— Away from Evil

- love
- desire
- delight

- hate
- aversion
- sadness

Desire fulfilled

6 basic emotions

Difficult to attain good

Difficult to remove evil

5 intensive emotions

hope
-pleasure
--joy
-peace

or

despair
-suffering
-misery

fear or courage

- pleasure
- joy
- peace

anger

Knowledge (for Truth)

Appetite (for Good)

Intellect (immaterial, no organ)

Volition/Rational Will (immaterial, no organ)

MIND - Agent intellect - Illuminates, 3 acts of the mind



Higher Values
Inclinations
Affections

BRAIN

Estimative power
Imagination
Sense memory
Central sense

Virtue and True Happiness
Virtue ethics: Aristotle vs Kant;
Classical vs. Modern.

Emotions/Passions

Human likes and dislikes.

Evil-Pseudo-good
David & Bathsheba
2 Sam. 11-12:24

David & God & virtue
Psalm 16:2, Psa. 23; 32; 37;
51; Acts 13:22.
Transcendent life: +L, +D, +J.
Fulfillment of all desires and
removal of all evil.

OR

Like/Pro-attitude — Dislike/con-attitude
Towards Good) — Away from Evil

6 basic emotions
-love
-desire
-delight
-hate
-aversion
-sadness

Difficult to attain good Difficult to remove evil

5 intensive emotions

hope or despair
-pleasure
--joy
-peace

fear or courage
-pleasure
--joy
-peace

anger



Knowledge (for Truth)

Appetite (for Good)

Intellect (immaterial, no organ)

Volition/Rational Will (immaterial, no organ)

MIND Agent intellect – Illuminates

abstracts

- 3 acts of the mind
- Bible doctrine, Holy Spirit
- Intellective knowledge
- Deliberative power
- Conceptualization

Strong will: self-chosen goal, self-motivation, constancy

Affections

Virtue and True Happiness
Virtue ethics (Aristotle vs. Kant;
Classical vs. Modern)

Love

“Passions”

Towards Good

Away from Evil

- love
- desire
- delight

- hate
- aversion
- sadness

6 basic emotions

Difficult to attain good

Difficult to remove evil

5 intensive emotions

hope or
-pleasure
--joy
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despair
-suffering
-misery

fear or courage
-pleasure
--joy
-peace

anger



Gen. 39

Virtue

1. America (especially in politics) and American Christianity is heavily influenced by unbiblical (and unclassical ideas) of what virtue is and what it means to be good (cf. Immanuel Kant, Hobbes, Mill vs. Bible, Marcus Aurelius, Aristotle, Plato).
2. The modern mental environment regarding virtue and good stands in direct contrast to the classical and biblical views of virtue and good. Hardly anyone thinks in correct terms of true virtue, even when they are quoting the Bible and Bible doctrine.

3. A key issue in virtue is understanding the relationship between the good and happiness (Kant's moral philosophy is a major pernicious influence today throughout the American church).
 - a. Kant said goodness and happiness were separate things. He says that you do the good because you are suppose to, 'be good for goodness sake.'
 - b. He believed that just by knowing that you ought to do something should be enough to motivate you to do it. This unbiblical attitude is very prevalent. However, it always leads to legalistic and duty-centered spiritual life. Consider the difference between a duty-bound marriage and a virtuous marriage.

- c. For Kant there were two choices in life: duty or pleasure. He taught that to be happy you must pick duty and say no to the body. He noted that most people pick the life of pleasure instead of the life of duty.

- d. The believer who lives before God or studies the Bible or listens to doctrine or attends church *primarily* out of a sense of duty will fail sooner or later. As long as you see these things as duties instead of goods that bring happiness, you will never be able to really love, desire, and delight in God and see or find true happiness in Him and His plan.

4. The result of this dichotomy between duty and happiness is that people see the world in terms of what they like and don't like versus what they should do or not do as if they are opposed to each other. This makes true sanctification all but impossible.

5. Both the duty-centered person as well as the pleasure-centered person ends up being self-centered and miserable. The duty-bound person suffers in trying to do the good "instead of pursuing happiness" and the pleasure-bond person suffers because they never find true and lasting happiness they so desperately seek. What a mess! How very unchristian. How prevalent.

6. The Christian answer, the Christian moral *philosophical* position, is that one pursues the good because it is co-extensive and symmetrical with happiness. The good constitutes happiness. Happiness is the good. What makes me happy and everyone happy is their good.

7. This is in contrast to the modernist view (Hobbes, Machiavelli, Kant), which assumes that human desires, that is emotions, are always selfish, and that if you like something then it means that you are being selfish. Morality for the modernist is the suppression of emotions rather than refining the emotions.
8. Hylemorphism rejects the rationalistic dichotomy of the modern mindset. To understand the basic nature of man really helps one “to know thyself” which is a prerequisite of developing virtue.

9. The virtuous person is one who is committed to a life of excellence: excellence of mind, will, and emotions. This is the classical and biblical position, cf. Philip. 4:4-8.
10. The virtuous person is able to think right, choose rightly, and feel rightly. He has the right thoughts, right actions, and right feelings/emotions.
11. Unless a person is trained in virtue, he is unable to see the good as good. How in the world could you even talk to someone about virtue who had none?

12. The need for intellectual virtue (Gen. 3; Prov. 1:20-2:22; 8:1-15; 9:9; 10:31; 11:12; 14:16-18, 22, 29; 15:21; 28:7; 29:8; Ecc. 2:26; Luke 23:34; Rom. 2:17-23; 7:15-25; 16:19; Philip. 1:9-11; Col. 1:9-11).
- a. The believe with intellective virtue wants to understand God, the Word of God, the whole truth. They really want to know and experience great pleasure in knowing truth as such.
 - b. Intellectual virtue must be developed, the potential must be actualized. This includes all three acts of the mind: knowing what something is, that it is, and how it relates to other things.

- c. Moral virtue is the acquisition of excellence—intellectual, moral, and emotional—by the development of inherent qualities in man (Rom. 2:14-15)

- d. For the believer spiritual virtue is the acquisition of excellence, by the development of supernatural virtues which have been infused in the believer and/or made possible by grace (Matt. 6:33; 1 Cor. 1:30; Gal. 5:22-23; Philip 3:9; 2 Tim 3:16; James 1:5-8). The key in intellectual virtue is developing what is there rather than trying to make something that is not there. It is not a matter of suppression. It is a matter of activating all of the inherent potentials.

- e. A person who does not develop intellectual virtue will live a subhuman, sensate life. (Mortimer Adler is right about Dewey's destruction of the human mind through educational system).

- f. The believer who does not develop intellectual virtue will live a foolish sub-Christian life that no amount of sincerity or emotion for God will ever make up for. He will be a fool!

- g. Characteristics of a believer with intellectual virtue all have to do with steady and continuing growth in
- cognitive abilities in the three acts of the mind regarding truths of the Word of God: what something is, that something is, and the relationship to other truths;
 - rationally understanding the nature of God, the Word of God, the spiritual life and self on three levels, from biblical statements to biblical metaphysics;
 - the mind as it continues to actualize potentials for the discovery, theorizing and development of truth;
 - knowing self as one reviews, corrects, trains, and guides his emotions, prejudices, and errors in thinking;
 - passion for truth as evidence by love for biblical, theological, and philosophical thinking. He is never happy letting others think for him;
 - right thinking, which includes moral virtue.

13. Appetitive or Volition Virtue (Deut 30:19; Joshua 24:19; Luke 10:25-27; James 4:17; 2 Pet. 2:21).

- This virtue is in what you really desire from your intellective to sense appetites (God, doctrine, food, drink, sex) to your actions on those desires.
- The person with appetitive virtue is in control of appetites so he avoids (actions) idolatry, gluttony, drunkenness, and licentious. With appetitive virtue, the believer habitually lives with the right desires.
- With appetitive virtue, the believer actually desires the good, what God desires and chooses the good.
- Knowing is not enough, the believer must “do” to move into volitional virtue.

14. Emotional virtue (Gen. 15:1; Psa. 56:3; Philip 4:4; Eph. 4:26) is the appropriate emotional responses.

- Implication of hylemorphism on emotions.
- The emotions are to be governed by the intellectual, rational nature. Yes, certain emotions are commanded in the Word of God.
- Failure to develop emotional virtue results in the person remaining a emotional child with uneducated, uncultivated feelings and emotions.
- The emotions must be educated and habituated.
- The issue is not repression but cultivation.

15. The fact that man is hylemorphic has many implications regarding man's intellectual, volitional, and emotional nature.
- You will become what you indulge yourself in. That is why the Bible says to run from temptation (2 Tim. 2:22; 1 Cor. 6:18). Hylemorphism explains why people do certain things over and over again.
 - Hylemorphism means that you cannot blame your OSN as something separate from you.
 - Hylemorphism means that the development of virtue is going to include the body.

16. In addition to these virtues for all men, there are distinctly Christian or supernatural virtues.
17. The supernatural virtues cannot operate in an immoral context that lacks basic virtue. A person who does not have moral virtues is going to have great difficulty in staying in fellowship and walking with the Lord.
 - a. Consider the impossibility of cultivating supernatural *intellective* virtues in an immoral context (wrong thinking; foolish; anti-intellectual).
 - b. Consider the impossibility of cultivating supernatural *volitional* virtues in an immoral context (wrong desires).
 - c. Consider the impossibility of cultivating supernatural *emotional* virtues in an immoral context (wrong emotions).

18. The three supernatural virtues for the Christian are faith, hope, and love. These all translate to having the right attitude to God, the right hope in God, and the right love for God. They include having the right emotions toward God as illustrated in the Psalms of David (e.g., love, joy, peace). In love the believer desires the good of the other and to be united with the other according to the appropriate office.
19. A believer without moral virtue is going to have a great deal more trouble trusting God, hoping in God, and loving God. His thoughts and feelings for good will be on evil instead of God (cf. David and Bathsheba).

20. The spiritually virtuous person is going to be committed to a life faith in God, hope in God, and a life of loving God and his neighbor (all of those around him). These virtue become his dispositions and character rather than mere isolated acts.
21. Only the virtuous person has the ability to see all of the Word of God as true, good, and beautiful. Negative volition picks and chooses and is always looking for some quick fix.
22. Only the virtuous person is able to enter into the third stage of friendship with God or with others.

23. To be morally weak translates into being spiritually weak due to lack of basic virtue in the intellect, appetite and emotions. There is serious problem among many Bible believers with their Platonic Christianity. They continue to think wrong, desire wrong things, and emotionally be attracted to evil. Confession of sin alone is not going to magically give them supernatural virtue on top of their vices.
24. Testing and continued suffering for sin and evil are designed to inculcate virtue: loving what is right and hating what is evil (David, James 1:2-4). Testing is always designed to give the believer the right thinking, the right desires, and the right emotions, cf. 1 Pet. 1:6-9 with 1:11.

25. Unless the believer grows in virtue, he will be a spiritual failure. Unless the appetites change, he will find God and Christianity unappealing and boring. Duty is not enough, one must see Christianity as the TGB above all else.

26. The virtuous person sees, lives for, and enjoys the Good—what is truly True, Good, and Beautiful. He has developed capacity for the Ultimate Good. He truly sees God, Bible doctrine, the spiritual life, the plan of God as coextensive to + Happiness.