

Bible Doctrines (The True-Good-Beautiful & source of happiness!)

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 -19

Reality –Logic 32,
 Truth 32

6/26/2013

1. Jesus Christ taught that Truth always provides freedom: freedom in phase 1 and phase 2 of the Christian life.
2. The anti-intellectual Bible movement illustrated in 1909 Asuza Street revival.
 - **The good:** renewed focus on the spiritual life, the indwelling of the HS, verse-by-verse Bible studies, & victorious SL.
 - **The bad:** With the cutting off of classical Christian philosophy, the believer was left with a modern mindset and loss of metaphysics of God, creation, and man: soul, emotions, love, & goodness-happiness ethics.
 - **The ugly:** new form of Dark Ages that does not really address issues related to right thinking/will/feeling due to lack of classical/biblical mindset.
3. What FBC offers is Bible doctrine in philosophical realism instead of modern mindset. This will enable the believer to really see the doctrines and thus be able to live in fellowship habitually & change the way he thinks, what he desires, and how he feels.
4. Metaphysics 19: Importance of metaphysics illustrated in Acts 17:24-31 and materialism handicaps study of God and non-empirical concepts.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

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

Holy Spirit

Bible Doctrine

Stage 2

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

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.

Mind seeks Truth

Will/Appetite Seeks good

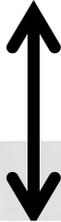


3-FOLD VIRTUE

Thinking

3 acts of the mind for truth/reality. Failure to seek Truth/reality is a sin against God and human nature.

#1: Intellectual virtue/excellence-- WISDOM (Prov 1-4; Job 38-42)



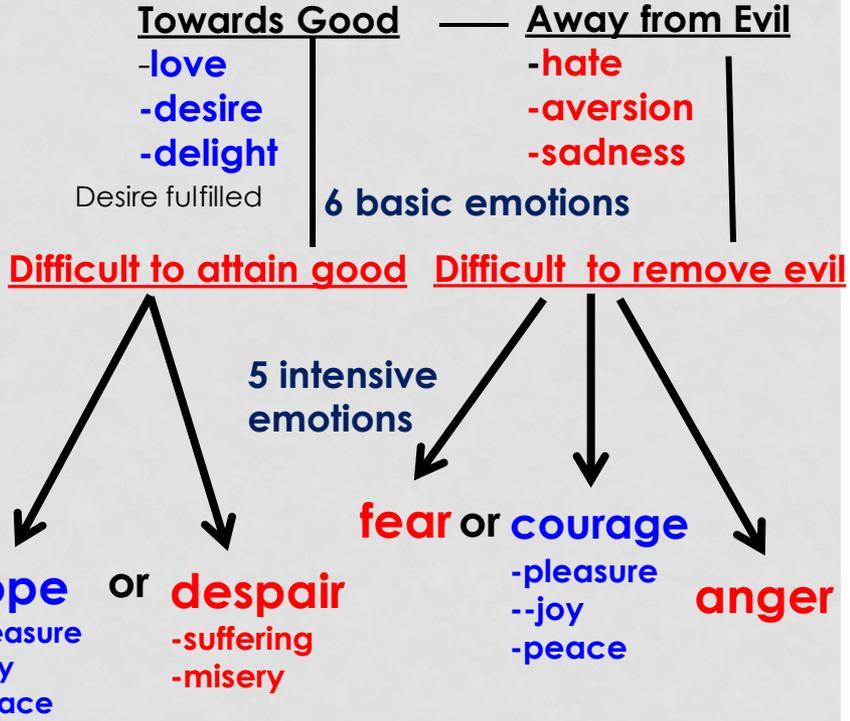
In virtue the believer thinks rightly, wills rightly, and feels rightly as he continues to be conformed to image of Christ (Philip 2-3; Eph. 4:12-16; Rom. 8:28).

Without spiritual virtue, the believer's thoughts, wishes, and emotions are infantile (1 Cor. 3:1; 13:11; 14:20).

#2: Appetitive virtue EXCELLENT WILL/DESIRES (Gen. 3; John 4:24; Philip. 3; Rom. 12:1-2)



#3: Emotional Virtue EXCELLENT FEELINGS Emotions (the emotional life of Jesus vs. Hobbes, Kant, Aurelius, Puritans, Stoics, & moderns)



Mind seeks Truth



Will seeks good

LOVE

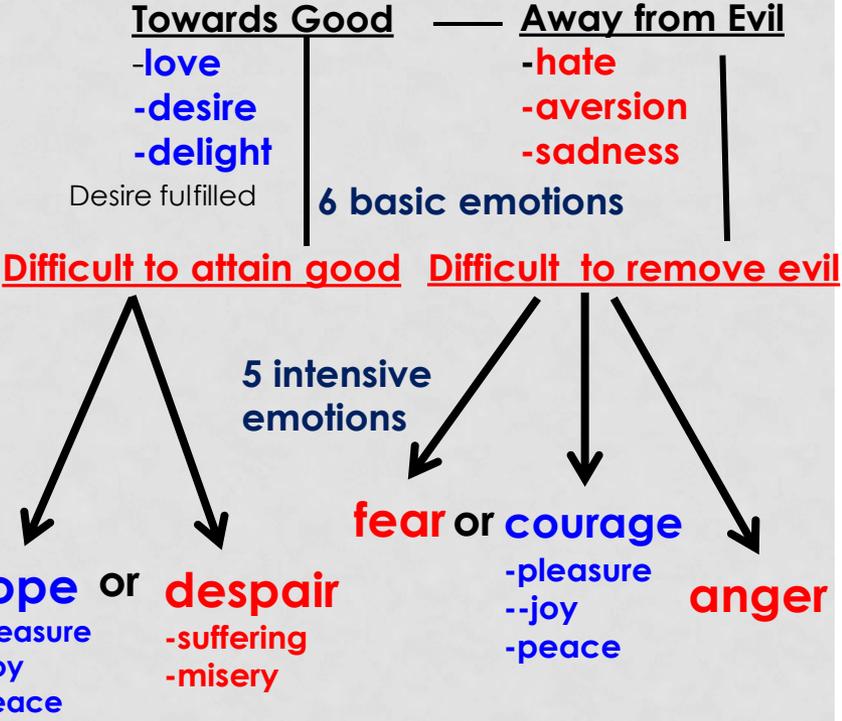
LOVE = The will/desire/
appetite taking pleasure in object.

Intellective and
sense appetites

All love includes the mind, will, and emotions,
1 John 3:17; Jesus Christ, hylemorphism.

- Different words for love are based on a metaphysical reality and unity from which all the richness and diversity of love finds its source. Consider the first 5 mentions of love in the Bible, Gen. 22:2; 27:4; 29:20, 32; Ex. 20:6.
- Basically, love is when the appetite moves toward a perceived good.
- The nature of the love only varies according to the object and nature of the movement concerned.
 - Natural or sense love is in all living things.
 - Intellectual love is only in rational beings.
 - Love for wine and a friend both find their source in being perceived as a good that brings pleasure, but in different ways.
 - Three levels of friendship with people and God (James 2:23).

Emotions enjoy good



Virtue and Happiness

1. We all begin life without intellectual virtue, volitional virtue, or emotional virtue. We start out with wrong thinking, wrong desires, and wrong feelings. In other words, we all started with infantile thinking, infantile wishes/desires, and infantile emotions (e.g., sensate, temper tantrums, easily upset and frightened).

2. Two major problems in modern Christianity.

- a. Cartesian, Platonic, and Kantian frameworks that preclude the believer from transforming his wishes and emotions. The believer continues with wrong thoughts, wrong wishes, and wrong emotions. This problem is exacerbated by wrong view of duty-happiness ethics.
- b. Modern attitude of clergy exacerbates the problem by assuming that lay believers cannot learn philosophy, theology, and critical thinking skills. Therefore, the chief focus is on doing, and even that is from a psychological framework (e.g., “don’t let others determine your happiness”). Consider the downside of such an approach with regard to Esse, esse, the soul, love, emotions, etc.

3. Major issue is understanding the relationship between good and happiness.
 - a. Immanuel Kant taught that the good is duty and this is separate from happiness. He said duty was more important than happiness. Why do you do the good? 'because you are suppose to.' Why do you stay faithful to your spouse? Why do you stay faithful to the Lord? Why are you honest? Kant taught that just by knowing something is right should be enough to motivate you to do it. Duty, not pleasure was the summum bonum.
 - b. His pernicious influence also comes into play in viewing the emotions as intrinsically evil; they cannot be changed. The key is to suppress them. This is in contrast to classical Christianity and philosophy.

4. What is your view of God (or the pastor) telling you that you ought to do this or that? What is your view regarding God's mandates to put Him first, to grow in His Word, to obey Him, to live a life of prayer, to reject the world's standards, and to love and support fellow believers? A burden? Is God an exciting Good to be pursued or a burden—boring, not fun, and unrewarding?

5. You will fail as a Christian unless you really see God and the things of God as your highest and best good, which means your utmost love, desire, and delight.

6. No one can truly love and pursue God if he sees God in terms of ought instead of in terms of good and pleasure. No one can live with the pressure of ought in contrast to what is good.

7. The Kantian idea that true happiness is found in a life of pleasure rather than a life of true good is satanic. It paints God in the most unfavorable light.

8. This Kantian-satanic thinking is very much in the American culture and American church (e.g., “I know I need to go to church, I know I need to study my Bible, I know that I need to love that believer because God commands it”). This not only turns society away from God, it also all but makes sanctification impossible (cf. Philip. 3).

9. Both the pleasure-centered person as well as the duty-centered person end up being occupied with self (one with doing and the other with pleasure) in contrast to the Goodness/happiness/God-centered focus. Both end up miserable.

10. The duty-centered “Christian” life misses the point and always defaults into some form of legalism. The duty-bound person suffers in trying to do the good “instead of pursuing happiness” in God and the things of God.
11. The Christian and classical ethical position is that good is coextensive and coterminous with happiness. The good constitutes happiness. The point here is that what makes me and everyone happy is the Good.
12. God is committed to our good and therefore to our happiness, Rom. 8:28-30; 5:1-5; 1 Pet. 1:6-8-from transcendent love to transcendent desire and happiness.