

Theology

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Soteriology
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**Classical Theism 43 – The POE: POE in Man & the Crucial
Need for the 3 Theological Virtues in Light of the Modern Nightmare of
“*Deus ex machina* spirituality”**

INTRODUCTION

- A. The meaning of life: Life is a gift and a trust (2 Tim 1:14; Eph. 1:3-19; Luke 10:27; Psa. 106:1, 107:1; 145:9; 73:24-25, 28; James 1:17; 1 John 4:16-18).
- B. The three theological virtues: the foundation/power for Christian character.
 - 1. Faith: the perfecting of the intellect in seeing the ultimate good,
 - 2. Hope: the perfecting of the will in eagerly anticipating an arduous ultimate good.
 - 3. Love: the perfecting of the will as it rests in the ultimate good.
- C. Outline of Bible class.
 - 1. Metaphysical foundations of love.
 - 2. Philosophy of language: receiving and creating forms.
 - 3. Virtue and the modern nightmare of *deus ex machina* spirituality.
- D. Preparation for Bible class (and spiritual life in general): Metaphysics of sin/evil (1).
 - 1. The formal cause of all sin and evil is the intellect.
 - 2. The efficient cause of all sin and evil is the will.
 - 3. When we sin our intellects see sin/evil as good (instead of a perversion) and our wills love sin/evil as a good (instead of it being repugnant/gross).
 - 4. The short-term solution (1 Jn 1:9) vs. the real solution of spiritual virtue: right thinking (intellect), right wishing (will), and right feelings (affections and emotions) developed by the virtue of fellowship, walking in the light of 1 Jn 1:7. How our intellects and wills frame sin/evil will always effect our views of God as good or evil. In the end, we will either vindicate God or ourselves.

Spiritual Basics:

Love 30 – The metaphysics of the will and intellect and the nature of love

1. Theoretical knowledge: the receiving of forms.
2. Practical knowledge: the application of form and virtue.
3. Free will as an emergent property of the intellect, will, theoretical knowledge, and practical knowledge.
4. Discussion of metaphysics of love.

Classical Theism 43 – The POE: POE in man & the need for 3 theological virtues

1. Discussion of the POE as it relates to virtue, the spiritual life, testing, and the modern nightmare of *deus ex machina* spirituality. Note the POE manifested in the manifold vices throughout James. Note the lack of Christian *character* throughout James 1:6-13, 19, 20, 25-27; ; 2:1-9, 14-26; 3:1-18; 4:1-8, 13, 16, ; 5:1-6, 9.
2. Discussion of superhuman virtue of faith, hope, and love: 1 Thess. 1:3; 5; 1 Cor. 13:13. These virtues are unlike others in that they take God as the direct object.
3. Discussion of superhuman virtue of faith, graced knowledge of God and ultimate reality, the perfecting of the intellect, John 8:56; Heb. 11; Rom 8:15-16; Col. 2:2; 1 Thess. 1:5; ; 1 Jn 3:24; 4:13; 1 Jn 5:6-10.

4. Discussion of superhuman virtue of hope, graced eager longing for God, the perfecting of the will, Philip 3:20; Titus 2:13; 1 Thess. 1:3; Col 3:1; Heb 12:1-2; 1 Cor. 1:7; Rom. 8:23, 25; Heb. 9:28.
5. Discussion of love, graced desire for God, the perfecting of the will and all other virtues, 1 Cor. 13; 1 Tim. 1:5; Rom. 13:8-10; 1 John 2:10; John 15:13-15; 1 Cor. 13; Luke 10:37-39; Rom. 13:8-10; Gal. 5:14; James 2:8; 1 John 4:12-18; 1 Tim. 1:5-6.

6. God's universal love and universal offer of salvation and knowledge of Himself, 1 Tim 2:1-6; Jn 3:16, 18; 2 Pet 3:9; Matt. 22:1-14
7. Illustrations of man's rejection of God and unwillingness to accept His grace, Mat 6:19-24; 13:18-23; 23:37; Luke 14:15-23; 1 Jn 2:2; Mat 6:19-24; 1 Jn 2:15-16; 2 Tim. 4:10; 1 Tim 4:19; 6:10-11.
8. The harmony between co-naturalism of natural/acquired virtue and grace/infused virtue, 2 Pet. 1:2-11.