

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

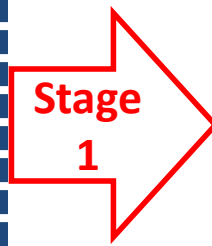
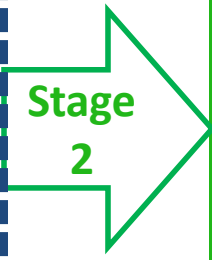
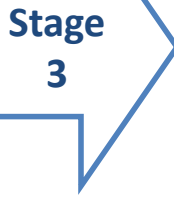
Epistemology

Metaphysics -21

Reality -Logic 32,
Truth 32

John 8:32; 4:23-24; Prov. 4:5-9.

1. God warns Christians about human philosophies: Colossians 2:8 *See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.* This warning is ignored today.
2. Satan has been very effect through many modern philosophies (fideism, semi-deism, Cartesianism, Platonism, Kantianism, Humeanism) to continue to hold believers captive in carnality and ignorance simply by blocking their ability to develop true wisdom (cf. God, TGB, logic, man, emotions, love).
3. Modern Christianity is content to simply mindlessly give information to believers, tell them what to think about God, and how to live the spiritual life without giving them the capacity to develop reasoning skills for themselves.
4. FBC offers unique opportunities for whole truth (PR+SFL+BD) for any truth seeker. The goal is enable believer to grow in intellectual, volitive, and emotional wisdom so he can see God and His truth as truly TGB.
5. Metaphysics 21: Plato's metaphysics , in contrast to PR, is responsible for evil influences for 2,000 years of church.



Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Understanding “above all you could ever ask or image” (1 Cor.)



Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- 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.



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 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.

Intellect

MIND



Volition

WILL



Emotions

Feelings

11 fundamental emotions

6 basic emotions

Towards Good

Away from Evil

Love
Desire
Delight

Hate
Aversion
Sadness

Difficult to attain good

Difficult to remove evil

5 intensive emotions

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

fear or courage
-pleasure or -joy
-peace

anger

Wisdom: Grasping the metaphysics of Love

1. Love involves the mind, will, and emotions (cf. hylemorphism; Jesus Christ, Apostle Paul, 1 Jn 3:17).
2. Love is appetitive or volitive movement, movement of the will, toward a perceived good. In love there is always a desire for the object. The nature of that desire/love varies according to the object and its office.
3. Underneath all love there this is one metaphysical reality: attraction toward a perceived good (John 3:16, 19; 1 John 2:15-16; 4:8).
4. Love can be a constructive virtue or destructive vice. It all depends upon the proper desire for the proper object, John 3:19; Rom 1:24-27. Note the important of mind and the will.
5. Spiritual love is supernatural. It cannot be achieved by any natural means. It is the result of infusion from God and grace transformation. This transcendent love enables the Christian to perceive and be attracted to, to love, the True Good, and to be drawn to it (Rom 5:1-8; Gal. 5:22-23; Philip 4:4; 1 Pet. 1:3-9).

Intellective Virtue

Volitive Virtue



All moral and spiritual activity (works) is based on these 3 virtues: mind, will, and emotions.

For the believer, the Holy Spirit brings enlightenment that affects the mind, will, and emotions.

Affections

Love



Emotive Virtue

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 **despair**
- pleasure
- joy
- peace
- suffering
- misery

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



The virtuous and moral man

- Excellence in mind—reasoning for truth.
- Excellence in will—choosing truth, TGB.
- Excellence in emotions—feeling good about truth

The Three Virtues

1. Virtue (*virtus*, *vir*, δύναμις, ἀρετή) refers to strength or excellence. In man it refers to excellence in his whole being: thinking, will, and emotions.

2. #1: Intellective virtue is excellence in thinking in the three acts of the mind. For the Christian this has enormous implications.
 - a. #1, Knowing what something is (nature: 'Ehyeh, faith, hope, love, emotions, virtue):

 - b. #2, Knowing that something is (reality: the reality of God, creation, indwelling of the Holy Spirit, POG, angels).

 - c. #3, Knowing why something is (reasoning, deliberation, wisdom: e.g., eternal security, the SFL, fellowship, need for BD; laws of DE).

3. Three intellectual virtues relate to the ability in the three acts of the mind: to gain knowledge, to orient to reality, and to reason. Each of these acts take considerable reflection. Consider “angel” in the acts.
4. It is the Holy Spirit who enables the believer to gain intellectual virtue regarding spiritual realities, BD, and the SFL. It is only the intellectual grasp of these things that move the will and the emotions, 1 Cor. 2-3.

5. #2: Volitive virtue is excellence in wishing or wanting true good, Psa. 16:2, 8; 37:4; Prov. 8; Philip. 3.
- Before one can have true excellence of will as a disposition, he must understand the Good, which goes back to intellectualive virtue.
 - A person with a virtuous will has power to moderate his emotions (temperance) as well as the power of fortitude to continue pursuing and advancing in the Good. He is also able to see the Good, not in terms of duty, but in terms of happiness.
 - He is committed to Truth no matter what!
 - He understands that God is the Good, the source of happiness.

6. #3: Emotional virtue refers to excellence in feelings.

- The emotions of the virtuous Christian are determined by the Good in his intellect and will. He habitually has the appropriate emotions, a righteous love or hate, according to Good.
- The best example for emotional virtue is the life of Jesus Christ as depicted in the synoptic gospels and in John 2 and 11.
- Other passages which touch on emotional virtue include Gen. 15:1; Neh. 8:10; Psa. 42:5; 56:3; Rom. 15:13; Eph. 4:26; Philip. 4:4; 1 Pet. 1:6-9; James 1:2-4.

7. All attempts to denigrate human emotions must be rejected (cf., Thomas Hobbes, Immanuel Kant, Marcus Aurelius, the Stoics, and two extremes of modern man).
 - The issue is not suppressing emotions. Rather, it is transforming them by transforming their objects, which is only possible by the transformation of the mind and will.