

# Biblical-Philosophical Psychology 138-Spiritual virtues 78 (Beatitude #6: Purity of Heart and Communion)

## 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

- 5: Hermeneutics
- 4: Linguistics
- 3: Epistemology 27  
Existence 50
- 2: Metaphysics 32-  
Trans. 50
- 1: Reality  
Logic 32, Truth 32

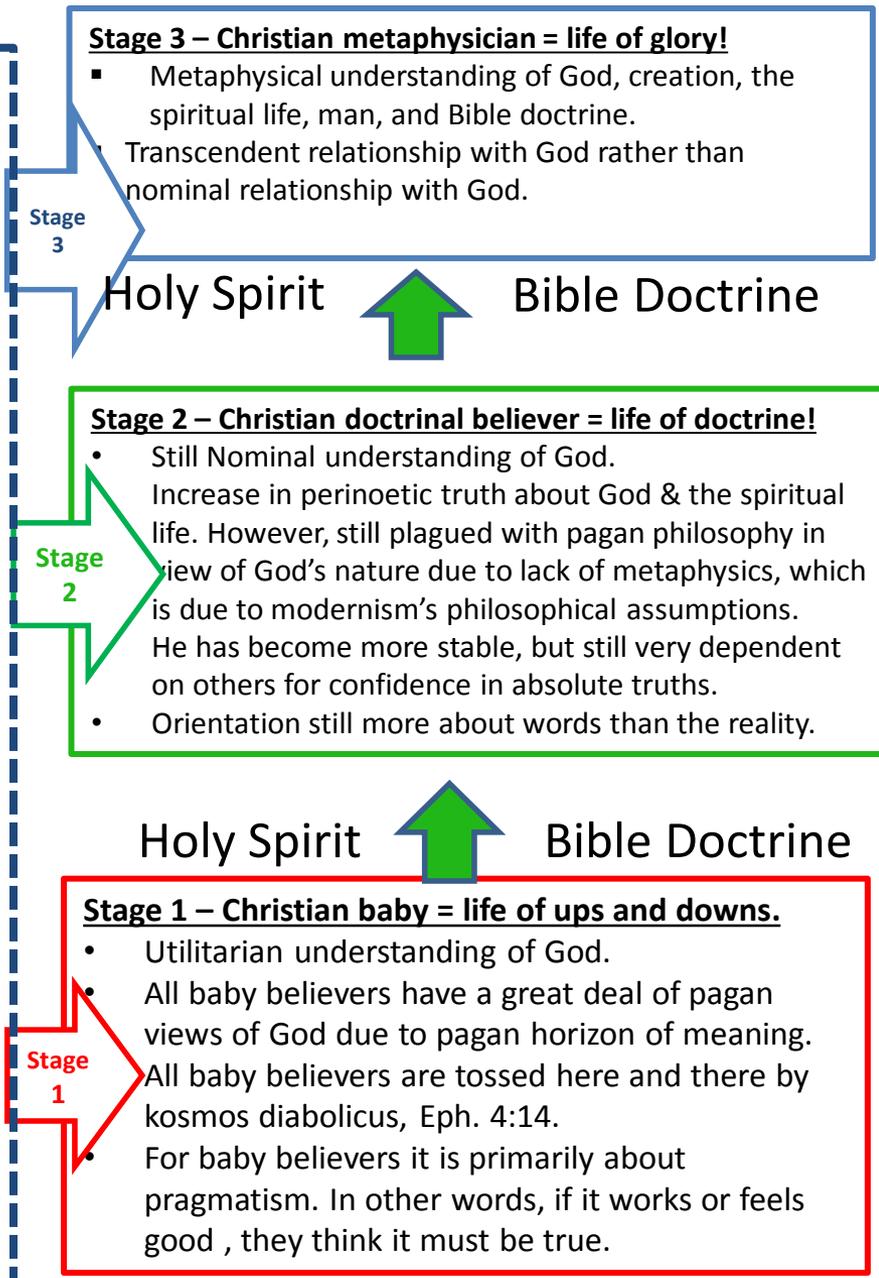
John 8:32; Acts 17:28; Rev. 22:13; Rev. 5:12-13; Gen. 5:22; 17:1; Deut. 13:4. Outline of Bible class: 10 (intro) + 10 (PR) + 55 (#6 beatitude and communion).

The ministry of FBC is all about whole truth, total truth. There are two levels of Truth: the natural level (Rom 1:20) and the supernatural level (2 Tim. 3:16). How can there be true and full worship if one is restricted to the supernatural Bible level? Especially, when one possesses an impoverished materialistic view that is more akin to deists and atheists than to Christ, the Word of God, and reality as such? Such an impoverished view of God turns Christianity into forms of mysticism and pragmatism. There is so much more to God than fixing our problems (Hab 3:17-18) and being only into those "truths" that cohere.

Learning all this new stuff of Reality is fantastic, but this is not the ultimate goal. We were created for a life of love, worship, service, and love of our Maker. There is no excuse for believers to be taught so many wonderful doctrines and yet are so blind to Being/Esse in all things.

So, the ministry of FBC is to move the believer into a greater natural and scriptural love of His Creator and Sustainer. This requires tearing down all of the myths of naturalism and enabling believers to see Reality & Esse for themselves in natural revelation & special revelation.

Every class is a continued development in natural revelation as well as in the Word of God and Bible doctrine. This development in natural revelation goes far beyond most apologetic courses that teach you how to do apologetics (e.g., Kalam, Paley, ID). What you are getting is understanding of reality (cf., 4 causes in all things) to such a depth that enables you to live in awe of God and defend Him based on personal understanding of God and reality as such.



## Epistemology: 27 – Intellection, images and concepts

1. Philosophical realism is all about priority of the external world.
  - It is not what I think or you think or what anyone thinks is plausible. It is what is real in the external world that counts. It is not even about the motives of someone making an argument.
  - Our narcissistic, relativistic, culture possesses, to a large extent, a broken mind. There are many aspects to this broken mind: mind-based, subjective view of subjective reality; doubt; fideism; anti-intellectualism.
  - You cannot argue with the facts, even if your arguments appear to win. External facts are what are important, period! Mental constructs do not trump external reality. It does not matter if you can imagine something or not. Facts are facts!

## Epistemology: 27 – Intellection, images and concepts

2. God never designed any person to live in doubt about the critical realities of life. The broken mind is one that lives in doubt by creating a reality spun from its own mind, rather than being anchored in reality as such.
  
3. Apart from gaining the intellectual capacities offered in epistemological realism, the believer will function much like an atheist with reference to the natural world. He will be blind to the reality of God as the Being giving being to all beings. He will be unable to live in certitude with regard to the greatest truths of life. Furthermore, he may never have heard of Rene or David, but he will often repeat their very words, which demonstrates the power of brainwashing of kosmos diabolicus. Finally, his life will be a living contradiction as he attempts to affirm the grandest truths from a materialistic impoverished foundation.

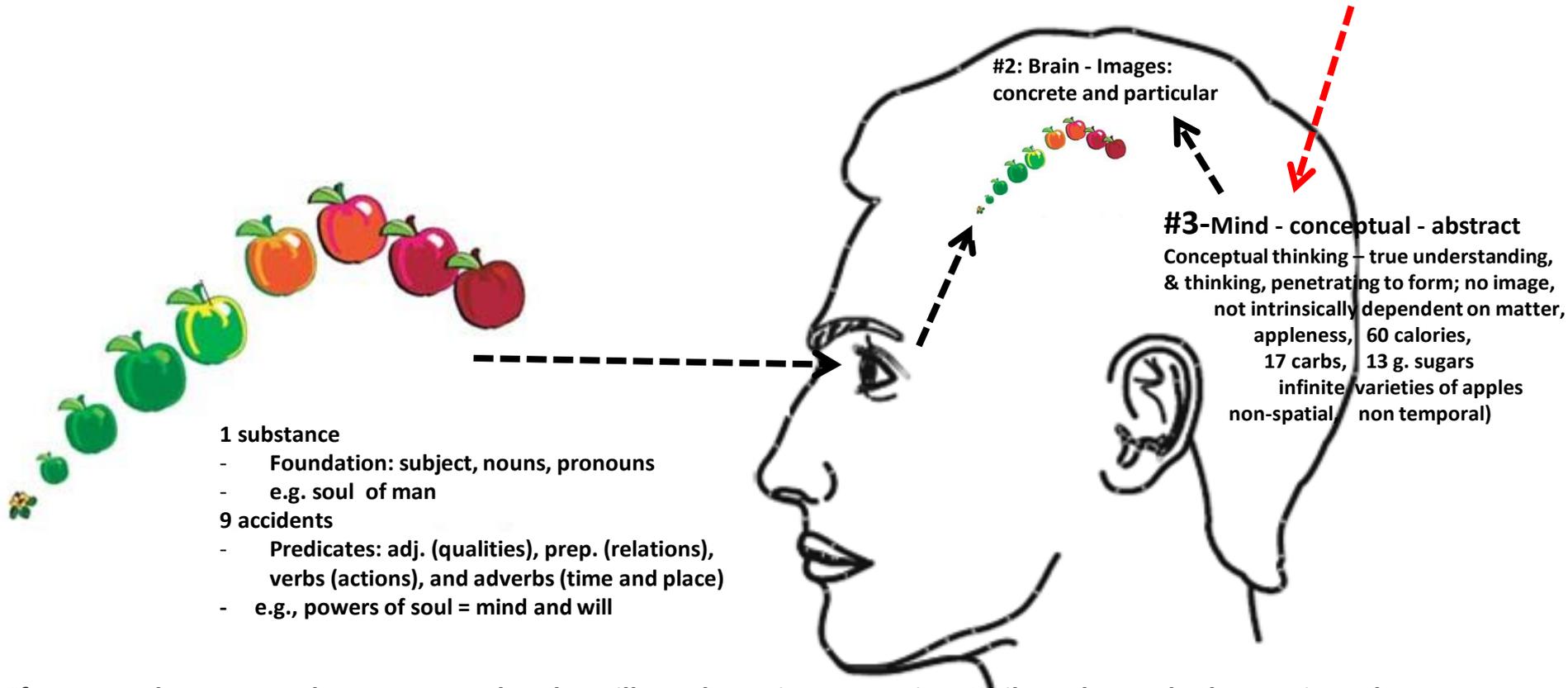
## Epistemology – 27 – The point of a Realist epistemology

4. There are very good reasons why philosophical realists of every persuasion live in so much certitude about reality and metaphysics and all others are so plagued with subjective and doubtful attitudes. It is because he is anchored in reality and can tell you why he knows with certitude what he knows.
5. Epistemological realism is all about sure knowledge that is self-evident in the real external world.

Through his immaterial intellect, man is able to penetrate beyond the accidents to the substance of “apple.” All materialists reject substances and opt for a bundle theory. This means that they also have to reject humanity as well as love.

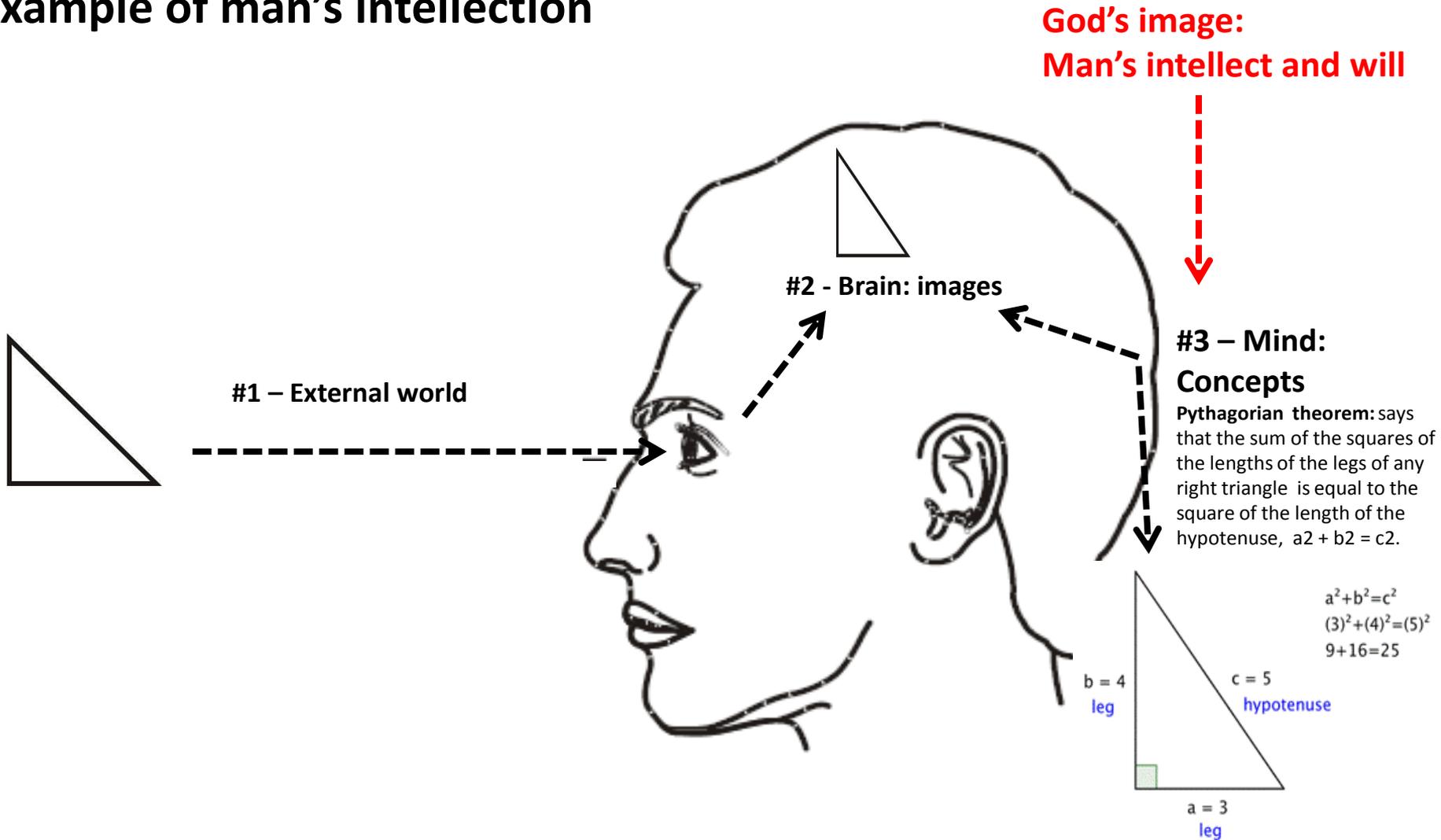
Through intellectual abstraction man understands the invisible form/substance of “apple.”

**God’s Triune image:  
Man’s intellect and will**



If a man only accepts what you sees, then he will need to reject causation. Philosophers who have rejected substances have also rejected causation (Hume). Note how we do not see causation, but our minds understand causation through intellection (cf., billiard balls).

# Example of man's intellection

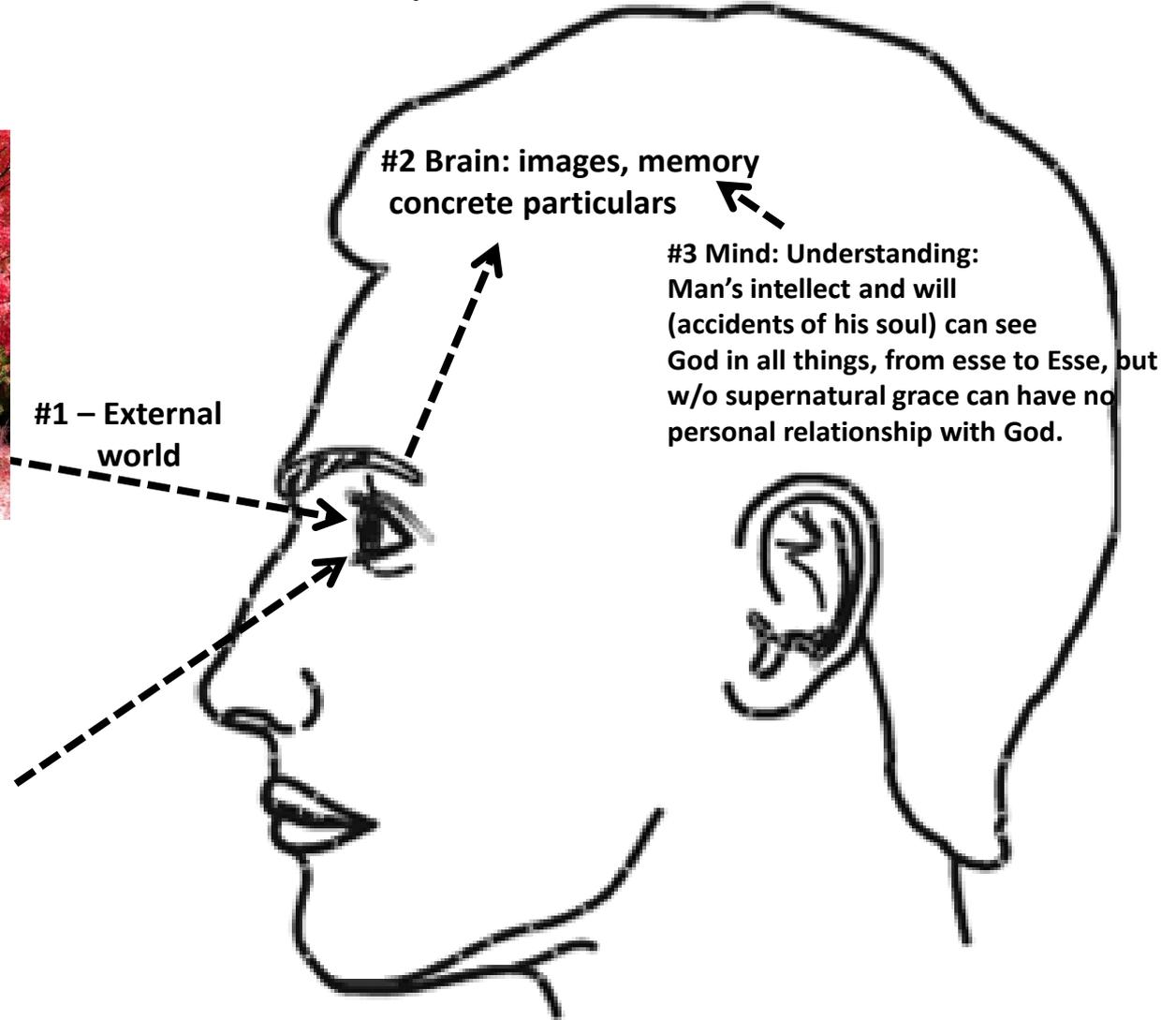


**Variation of Pythagorean theorem:** In the maternity wigwam, there were 3 squaws in labor. The one on the left was lying on a horse skin, the one on the right was lying on a buffalo skin and the one in the middle was lying on a hippo skin. The one on the hippo skin gave birth to twins, the other two gave birth to single babies. This goes to prove that the squaw on the hippopotamus is equal to the sum of the squaws on the two adjacent hides.

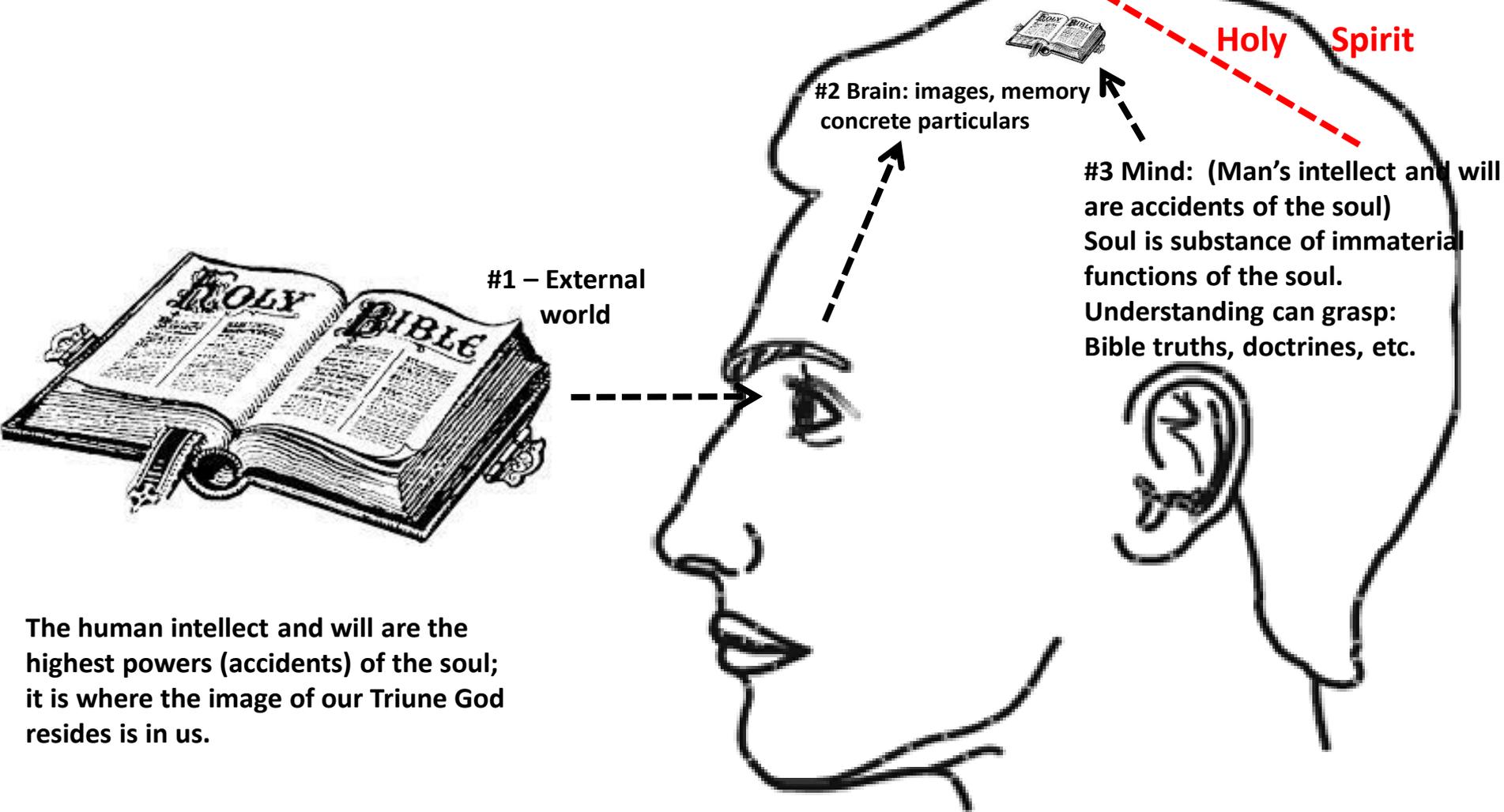
Intellective powers of Philosophical Realism: from finite beings to Infinite Being.  
This is far more comprehensive than ID or Paley's evidence for existence of God.



Or



**#4 – Personal and indubitable knowledge of and relationship with God is only possible through supernatural grace. This knowledge exceeds man’s natural capacities (cf. after Fall). It is one thing to read and understand what the Bible says about “purity of heart” and devotion. However, that can never become a reality apart from direct divine supernatural infused grace.**



The human intellect and will are the highest powers (accidents) of the soul; it is where the image of our Triune God resides is in us.

**Matthew 5:8: “Blessed are the pure in heart, for they shall see God.”**

Μακάριοι οἱ καθαροὶ τῆ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

## **Problems in contemporary Christianity and in our nation**

1. Problem #1: the impure heart of materialism/Mammonism, Mat. 5:2.
2. Problem #2: the impure heart of complacency over our sins and evil, 5:4.
3. Problem #3: the impure heart of arrogance, 5:5.
4. Problem #4: the impure heart of spiritual sloth (lack of zeal), 5:6.
5. Problem #5: the impure heart of lack of mercy, 5:7.

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**A Scriptural look at the evils of materialism, complacency over sin, arrogance, spiritual sloth, and lack of mercy nationally and in the Church.**

1. Passages: Heb. 4:12-13 with Jer. 17:9; Luke 14:16-20; Matt 6:24; James 4:4; 1 Pet. 4:17 with Acts 4; Col. 3:5; 1 Tim. 6:10-19; 2 Tim. 4:10; Rev. 3:14-22; Ex. 32:1-8; Isa. 5:11-23; Jer. 2:13, 20-25; Hos. 8:14-9:1; Amos 4:1; Micah 2:1-2, 3:5; Hab. 3:17-19; Zeph. 2:3; Haggai 1:3-9; Zech. 1:2-6; Malachi 1:6-8; 2:1-3; 4:4-6.
2. What do you think God thinks about our materialism, complacency about sin and evil, arrogance, spiritual complacency, and lack of mercy?
3. It really is all about God’s grace. Over and over the prophets speak of the evils of God’s people and the promises of severe divine punishments, but then they close with how God will restore the Jews and bless them because of His faithfulness.

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**A Scriptural look at the solution to the problem of sin, evil, and complacency.** The solution to evil is always found the supernatural infused *grace* of God working concurrently in the application of man’s will-intellect.

1. Passages: Romans 12:1-2; 6:1-19; 1 Cor. 6:18-20; Titus 2:11-14; 1 Pet. 2:9-10.
2. Life is a gift, salvation is a greater gift, super grace blessings are even greater, but the greatest gift of all is God Himself. He is the source of all that is. We cannot give Him anything that He has not first given to us. He is the unceasing source of our existence and all that we have.
3. We are to attach ourselves to Him in love and detach ourselves from anything that stands in the way of that loving relationship. He indeed is Supreme.

4. True love and honor of God is essentially different from love and honor to anything and anyone else. He receives a love and honor that is due to Him alone. For He alone is different from any other being.
5. To love and live for God means to turn aside from everything else in order to dwell completely upon Him. This begins at salvation and progresses through progressive sanctification. It includes both natural revelation and supernatural revelation.
6. The man who loves God and knows that everything that he is and has is God's will turn his will to God to be entirely God's. Such a will offers himself up to God from within and yields itself to Him with the virtue of devotion. Such a man is not complacent about sin or pursuing God's righteousness.

7. The believer who progressively grows in God will increase in the three fundamental spiritual virtues that bear directly on a very personal, transcendent relationship with God. He will give himself totally to God in three ways:
  - 1) by faith, he will entrust himself to God and all that He says;
  - 2) by hope, he will live in eager anticipation of being united with Him; and
  - 3) by love, he will love Him and live in the confidence of His gracious love for him.
  
8. Communion, 1 Cor. 11:23-26.