

# Biblical-Philosophical Psychology 157-Spiritual virtues 97 (Beatitude #6: Purity of Heart and the Will.19)

## Bible Doctrines (The True-Good-Beautiful)

<b>T/G/B</b>
Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology
Natural Theology
5: Hermeneutics
4: Linguistics
3: Epistemology 32
- Existence 50
- <b>Causation 13</b>
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
<b>P.R. - 32</b>

John 8:32; Matt. 6:19-21; Heb. 12:1-2. Preparation...  
 3 parts to Bible class (1) 15 minutes on existentialism.  
 (2) 20 min on philosophical realism, doctrinal movement, and Paley; 3) 40 min in the Bible on the will, love, and virtue as Paul faces his impending death.

In our last Bible class we looked at secularism and its dominant influence in Christianity. Apart from grounding in objective reality of Being, there is little hope of ever being protected against secularism on two levels: use of the Word and orientation to Reality.

As far as existentialism, there are two brands: atheistic (Nietzsche, Heidegger; Sartre) and Christian (Kierkegaard, Barth): 1) overview of its history among atheists & Christians; 2) "existence precedes essence," i.e. actions determine essence; 3) removal of Ladder; 4) it dominates modern cinema and arts; 5) it celebrates of human autonomy; 6) relativity – e.g., from hippies, sexual orientation and reassignment to gay marriage; 7) the goal is to create self-meaning; 8) it is anti-rational with respect to reality (atheists) and God (Christians); 9) it is anti—metaphysical/philosophical; 10) it is characterized by a life of angst, anxiety and dread; 11) it rejects the God of the philosophers; 12) sees society, government, and churches as unnatural; 13) anti-creedal and anti-establishment; 14); moral and spiritual relativism; and 15) the great satanic vacuum in society and even Bible churches due to removal of philosophical realism & thus metaphysics and essences.

The need for philosophical realism to ground your biblical studies and life against our *Dasein* existential world, that subjective, perspectival, flat, the "I" life of absurdity. Existentialism keeps believers from the whole truth and whole God by reducing them to non-rational "useless passions" (Sartre, cf., 2 Pet 2:12; Jude 10.

### Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

### Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God.
- Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

### 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 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. In other words, if it works or feels good, they think it must be true.

Stage 1

## Causation 13 (Review and William Paley)

1. The greatest thing about the doctrinal (ICE) movement is
  - a. its terminology and rejection of modern religiosity
  - b. its promise to deliver objective truth
  - c. its ability to make life easier
  
2. Since the notion of delivering objective truth through the original languages is demonstrably false (cf., John 3:16 w/ 3:19; 2 Tim. 4:8 w/ 4:10)
  - a. we should try to find meaning in the subjective realm
  - b. we should seek a method that will deliver objectivity
  - c. we should ignore this evidence and stick with what seems to work

3. Since the notion of delivering objective truth by comparing Scripture with Scripture is demonstrably false (cf., Finis Dake)
  - \_\_\_ a. we should just do it anyway because we like our results
  - \_\_\_ b. we should seek to find ultimate truth in ultimate reality (Being)
  
4. Since the notion of delivering objective truth by understanding the intent of the writer of Scripture is demonstrably false
  - \_\_\_ a. we should just be content with what seems to make sense
  - \_\_\_ b. we should seek to find a transcendent, universal, and undeniable connection with the writer of Scripture

5. Since we have mixed in with all of the true, good, and beautiful doctrines in our souls *some* rather widespread false philosophies, (a la Descartes, Kant, Plato, and Bacon) we should
- \_\_\_ a. ignore these falsities because what we have is still more truth than the fundies and everyone else
  - \_\_\_ b. be angry at and react to those who taught us false things
  - \_\_\_ c. appreciate the correct doctrines we have learned, which have enabled us to live in fellowship with God and grow in His grace, but make every effort to get rid of the bad so we can understand God, the Biblical message, and live more fully and truer in God.

6. Philosophical realism is the only system that demonstrably delivers objective truth regarding God, creation, man, science, language, and the Bible. The grounding of everything is in 'Ehyeh/Being and the laws of thought. However, since this is very difficult, the pastor should
- \_\_\_ a. assume that believers of his congregation are too stupid to learn nature of objective reality
  - \_\_\_ b. assume that believers are only interested in solutions to their temporal problems rather than restoring a purer and more objective view of Christianity
  - \_\_\_ c. stop all teaching of the Bible until we all learn Realism
  - \_\_\_ d. teach and develop the basics of Realism to believers of his congregation while he continues teaching the Word of God.

7. Given the modern philosophical environment, it should not be surprising that there is a crisis not only in science and philosophy of language, but in hermeneutics. All contemporary, evangelical, and conservative hermeneutic textbooks tell us that there is no way to get out from perspectivalism, where everything is interpreted according to one's pre-understanding. Given this apparent subjectivity, how can we ever gain an objective foundation?
- \_\_\_ because we have the Holy Spirit to give us *understanding*
  - \_\_\_ because we can learn the foundation of all reality in the undeniable laws of Being and thought—in 'Ehyeh

8. The first principles of thought and Being (which are missing in all contemporary accounts of pre-understanding and hermeneutics in evangelicalism) must be
- unchanging
  - the same for all people regardless of where and when they live
  - part of our nature
  - self-evident
  - undeniable
  - make it possible for us to have a connection with individuals from the past in other cultures
  - ground absolute truth.
  - all of the above

9. The reason that all books on hermeneutics offer no objective ground for interpreting the Word of God is because
- they do not study the Bible enough
  - they are not smart enough
  - they have no training as philosophers in philosophical realism.

10. The need to understand proof for the existence of God according to the metaphysical principles of act/potential, and essence/existence is
- a. because we have weak faith and need help
  - b. because this proof is the only proof that provides an accurate view of reality, the universe, and the true nature of God. The believer needs to grow in accurate view of God whether the unbeliever accepts or continues to suppress God.
11. The Bible espouses a
- a. Coherence view of truth
  - b. Correspondence view of truth
  - c. Pragmatic view of truth

12. The Bible teaches
- a. the reliability of sense perception in understanding God
  - b. the unreliability of sense perception in understanding God
13. The Bible teaches a natural theology based on
- a. a priori reasoning (from mind to God and then to reality)
  - b. a posteriori reasoning (from the world to God)
14. Apologetics that actually provides a correct view of God is grounded in
- a. Natural science (biology, chemistry, astronomy)
  - b. Philosophy of nature (4 causes: efficient, material, formal, final; being, causation, substances).

15. William Paley's (1743-1805) proof for a watchmaker god.
  - a. Paley's argument is this: The universe is extremely complex and orderly, like a human artifact, only more so; and while it is theoretically possible that it could have arisen via completely impersonal forces, it is more probable that it was designed by some sort of intelligent being.
  - b. He focused on living things with their organs, like modern ID movement.
  - c. This is the "God of the gaps" argument.
  - d. Paley rejects objective reality of A-T metaphysics (philosophy of nature)
  - e. Paley's argument is probable whereas A-T argument is airtight for God.
  - f. Paley is a modern philosopher who rejects formal, final causes in nature.
  - g. Paley gives us a mechanical universe filled with mindless matter with no intrinsic purpose or goal.
  - h. Paley gives us a God separate from creation imposing design on creation which is viewed as possessing existential inertia.
  - i. Paley's view of God and creation collapses into occasionalism, pantheism, deism, and finally atheism.
  - j. Paley distorts both God and creation and is one of the reasons there is a crisis in objectivity, science, and philosophy of language.

## THE WILL-19

### Timothy, 2 Timothy 4:1-5.

1. The greatest issue for the pastor-teacher is teaching the Word of God, Acts 20:27, 28; Heb. 13:7, 17. Period, full stop!
2. The greatest issue for the congregation is sound doctrine. All praise and blame directed toward the pastor-teacher must be all related to sound doctrine—not his personal mannerisms, personality, or ability to make you feel good about yourself as he reproves, rebukes, and exhorts. The issue in the Scriptures is God. But how do you know if the doctrine is sound without Realism? Who is responsible to teach you Realism? If you are going to be angry at any PT, it needs to be about him teaching false doctrine.
3. The importance for the pastor to be realistic and sober minded. He must be willing to suffer the hardships that come with any ministry. Few really care for the whole truth and those who are not interested will not care for you as you challenge their lives. Basic meaning in the word “truth” is one of uncovering.

## **Paul, 2 Timothy 4:6-18.**

1. Love and sacrifice: Matt. 5:2-12; John 11:1-6; Romans 5:1-11; 8:-29; 12:1-2; John 14:15-27; 2 Cor. 5:14; Eph. 3:16-19; 6:24; 1 Pet. 1:1-9.
2. Spiritual virtues and their relationship to love.
  - a. Paul's virtue of mind: Wisdom requires a love for Whole Truth. Wisdom is not the same as knowledge.
  - b. Paul's virtue of will: Courage requires a love in the will to pursue the good and oppose evil, to "fight the good fight." It takes courage to have a willingness to suffer and sacrifice, if necessary.
  - c. Paul's virtue over his emotions: Self-control requires a love for the good of the right ordering of our desires and emotions toward the good and away from the evil.

3. The 3 theological virtues. They are called theological virtues because God is their object as well as the source of their power. They are grace gifts, which we can freely accept or reject. There are no spiritual buttons somewhere in our souls that can make them appear by our own power. God grants them to us as we walk with Him. They are the power behind the beatitudes.
  - a. Faith is seeing and trusting God (Rom. 1:17; 4:1-25; 1 Cor. 13:13; Gal. 3:1-29; James 2:14-26). The corresponding vice is unbelief.
  - b. Hope is directed toward the future. It means belief and trust in God's promises, especially His promises to save us. The corresponding vices is despair and presumption.
  - c. Love is willing the good of the object. It is not to be confused with liking someone or with good feelings. The corresponding vices are hate and indifference.

4. 2 Tim 4:13: Paul's love for understanding the Word of God. This is wisdom.
5. 2 Tim. 4:14-15. Hostile opponents of Paul's teaching.
6. 2 Tim. 4:16. Paul's love for others.
7. 2 Tim.4:17-18. Paul's connection of the Lord's past deliverance with confidence in the Lord's future faithfulness. Paul's death will be his deliverance. There is, also, an echo of the Lord's prayer in verse 18.

## 2 Timothy 4:10 – Demas' love for the world.

1. 1 John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 And the world is passing away, and also its lusts; but the one who does the will of God abides forever.
2. The visible and transient vs. the invisible and everlasting. John actually describes worldliness.
3. You cannot love and be committed to God and be committed to this world. Christ, in Matthew 6 ,taught the same thing. We often think we can do both, but end up expending our energy in the world with little to none left for God.
4. Your commitment and devotion must be to God first and foremost. Commitment to doctrine is a necessary but not sufficient condition.

## 2 Timothy 4:11: Mark, the restored believer

1. Mark has recovered from reversionism. He was a coward, but Paul had forgiven him because of the love of Christ in him. The need to forgive and love all believers.
2. Although it is always possible to return to the Lord, most reversionists never make a complete turnaround followed by progressive sanctification. Most return just to solve problems—at best a very shallow love. Mark is an exception who shows that it is always possible. Never count someone out. Because of grace, they can always return to the Lord and the spiritual life.

## 2 Timothy 4:11: Luke, the faithful believer

1. Only Luke is with me (Λουκᾶς ἔστιν μόνος μετ' ἐμοῦ). He had been faithful to the Lord and Paul for many years. He is one of those believers who is always there and who is always moving from strength to strength. Lukes are the best gifts from God: faithful believers who are there no matter what. Of course, this supernatural virtue is only possible by growing in grace and knowledge of the Lord as one grows in love for God as the Ultimate Good.
2. Recall Paul's statement that the crown of righteousness was for all of those who loved His appearing in verse 8. This is the only way to really grow in the spiritual life.

## Characteristics of Love, 1 Cor 13:1-11

1. Spiritual/divine love is the source of any and all true virtue, 13:1-3.
2. Note the various virtues that are only possible with spiritual/divine love, 13:4-10.
3. The need to grow up spiritually, both in the intellect and will, 13:11-12.
4. The supreme importance of spiritual love, 13:13. This is because love deals with the will and the will is the driving force in our lives, purifying our knowledge, motives, and our lives before the Lord.

## More Principles on love

1. True love always desires union with beloved according to appropriate office. There must be a likeness between subject and object.
2. True love is transcendent. In true love, the lover transcends himself and thinks about the good of the other person.
3. True love includes a zeal for the good of the object of love. There is no apathy in true love.
4. True love requires a certain amount of integration in the subject. A person who is fragmented and hates himself cannot truly love others. He is too alienated from himself. The more spiritual self-esteem you have, the more you will be able to love others.

5. Love, whether natural, sensitive, or rational, is a basic inclination of a subject toward an object. Any definition of love that fails in this basic definition is faulty. It is always about an inclination to a perceived good.
6. Natural love comes from our natural natures, like food, water, sleeping, etc. Even animals have this love. What would be against natural love is hatred for self—this is contrary to nature.
7. Sensitive love is connected with our emotions and includes licit things in this world as well as in our relationship with God. Sensitive love just means that the love has a corporeal component.
8. Rational love is in the intellect and will—an act of the will. This does not mean that rational love is more powerful than sensitive love for God. Sensible love can be more powerful in influence than rational love.

9. Love is the root of all emotions: desire, fear, hope, hatred, anger, justice, jealousy, zeal, sadness, or joy. Each emotion is generated by some relation to good, which is connected to love. Love for humans is very teleological.
10. The will is the efficient cause of all that we do. It is the mover of all exterior acts. The will's proper act is to love and it moves us in the direction of that love in all that we do.
11. Love is the efficient cause of all spiritual virtues. Note how love of God brings the other virtues. No wonder it is the greatest commandment. For all virtues come from it, Matt 22:37-39.

12. Love for others is not to be primarily for their qualities. To love someone primarily for their qualities, be they spiritual, or physical, intellectual or temperamental, deteriorates into a kind of prostitution in which a person is used and valued for what he does and has. Relationships based on mutual admirations often end in disillusionment and bitterness.
  
13. We are to love another as a person—that is, for his very self, rather than for the qualities that attach to that self. We are to love others on account of something that underlies and transcends their desirable qualities. The love must penetrate to the core of the person who stands behind the qualities, to who has them so that you love them even when the lovable qualities have vanished. True love extends to their *esse*.