

Biblical-Philosophical Psychology 158-Spiritual virtues 98 (Beatitude #6: Purity of Heart and the Will.20)

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
Natural Theology
5: Hermeneutics
4: Linguistics
3: Epistemology 32
- Existence 50
- Causation 14
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; Matt. 22:37-39; Matt. 5:43-48.

3 parts to Bible class (1) 15 minutes on humanism (2) 15 min on causation (providence & Paley); 3) 45 min in the Bible on the will and friendship love with God.

Preparation for Bible class: a word about God's good for you and the essence of evil and wickedness (carnality).

In our last couple of Bible classes we noted the demonic philosophies ("isms") of secularism and existentialism as our country advances in mores of Sodom and Gomorrah and rejection of God. The genius of Satan in ripping up the foundations of our country and in Christianity is staggering. We are bombarded with humanism day in and day out. Bad ideas have bad consequences, and humanism is hostile to Christianity.

Aspects of humanism: **(1)** The distinction between humanism (cf., communism) and being humanitarian—we are to be humanitarian (Isa. 1:17; Luke 10:29-37; Js. 1:27; Gal. 6:10; 1 Thess. 5:15;), **(2)** humanism can be traced back to Protagoras, "*homo mensura*," **(3)** humanism teaches that man is the ultimate being, measure, and authority—all of reality centers on man and his values, **(4)** humanism exists both in atheism and Christendom, **(5)** overview of characteristics of humanism in Prosperity Movement and liberal churches (Social Gospel), **(6)** without a proper foundation, it is very easy to use the Bible for a very anthropocentric life, **(7)** humanism is intellectually (epistemologically) bankrupt, **(8)** humanism leads to statism, **(9)** public schools are main vehicles for promotion of humanism, **(10)** humanism sets aside Christian faith in & love of God for personal preferences/Mammon, and **(11)** the crucial need for a complete Christian philosophy grounded in Realism for correct foundations in ethics, government, society, human nature, spirituality, etc.

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 14 (Divine Providence and William Paley)

1. The Bible teaches that God is in absolute control, yet creatures are free:

Acts 2:23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Genesis 50:20 "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him in love.

Causation 14 (Divine Providence and William Paley)

2. The technical language used for God's control of all things is divine providence. Divine providence (*providentia*) includes two ideas: (a) "to foresee," and (b) to provide for. Providence refers both to the plan and power of God in and for all things—period, full stop.

3. It is common for believers to recognize that certain important events in their lives are no accident. Careful reflection of these events reveal that the *intrinsic* nature of these events (birth, spouse, job, near mishap) are generally
 a. occasioned by supernatural power
 b. not occasioned by supernatural in power

4. This recognition is consistent with
 a. Deism.
 b. Conservationism.
 c. Occasionalism.
 d. Concurrentism.

5. Regarding William Paley's (1743-1805) argument for a watchmaker god,
- ___ (T, F) he typifies a modern philosopher rather than a classical Realist
 - ___ (T, F) he was sincere in attempting to prove the existence of God
 - ___ (T, F) he rejected the classical metaphysics of philosophy of nature
 - ___ (T, F) he removes formal and final causation from nature
 - ___ (T, F) he introduces the "God of the gaps" argument
 - ___ (T, F) his view led to distortion of God that collapsed into deism and finally to atheism.
 - ___ (T, F) his view leads to anthropomorphic views of God and with it the Problem of Evil for God
 - ___ (T, F) he gives matter existential inertia
 - ___ (T, F) he offers only a probabilistic argument for God.
 - ___ (T, F) he is in line with modern ID movement
 - ___ (T, F) he removes essential causation from the existence of matter
 - ___ (T, F) he gives us a universe filled with mindless matter without *intrinsic* purposes or goals
 - ___ (T, F) his view of nature is one reason there is such an epistemic crisis in science, philosophy of language, and objectivity in general.
 - ___ (T, F) there is no place for his arguments or its kind in apologetics

Paul, 2 Timothy 4:8, 10. Realism and Love.

2 Timothy 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who love (τοῖς ἠγαπηκόσι = *agapao*) His appearing.

2 Timothy 4:10 for Demas, having loved (ἀγαπήσας = *agapao*) this present world, has deserted me and gone to Thessalonica.

A few basics on the nature of reality and how language works

1. The critical need for every believer to understand how language works.
 - a. In both aforementioned passages, the same Greek word (*agapao*) is used. Obviously, *agapao* does not mean spiritual love.
 - b. The need to stop the nonsense of building reality on word studies.
 - c. The need to move out of nominalism.
 - d. The need to move out of idealism.
 - e. The need to ground meaning in reality as such.
 - f. The need to advance in objective reality.

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2. Meaning is grounded in the way things are. It is not grounded in words or in the mind of the writer. The way things are, at core, is all about metaphysics. Metaphysics deals with the nature of things.
3. Hence, hermeneutics must be grounded in metaphysics, reality as such.
4. Language is merely how we express what we know about what is real. Language is neither the reality nor mere representations of reality in the mind. There really are natures/forms which our minds are in direct contact with. Any other view leads to idealism, which is the dominate position in secular philosophy of language and why so much skepticism and epistemological crisis.

THE WILL-20

5. The idea that the language *determines* human understanding is demonstrably false. Moreover, the idea that the Greek language is superior in every way to English is likewise demonstrably false, e.g., *aner*, man, husband.

6. If reality was all about the words, then why did John use the same word for love (*agapao*) for God's love for man and man's love for darkness? Why did Paul use the same word for love (*agapao*) for those who have perfected love for God and Demas who loved the world? Moreover, why are there so many quotes of the Old Testament from the non-inspired LXX? It seems that the hermeneutics that is employed through much of contemporary Christianity is not the same as the writers of the New Testament. Why?

THE WILL-20

7. The next section on PR will deal with language, but since we are here, let's note a few basics.

8. Everything is made up of form and matter. The mind abstracts the form from the matter and it enters the mind. Language is simply a means of communicating the form, the whatness, the universal. For example, the form of smokeness comes to exist in my mind from an instance of seeing smoke. This, then, can be communicated by language, the words "s-m-o-k-e."

THE WILL-20

9. Apart from this Realist epistemology, one is locked up in his mind detached from reality and locked in subjective hermeneutics and realities built on word studies.
10. The only way to objective reality is through the universal laws of being and thought. In sum, human minds are all the same regardless of where and when they exist. This enables us all to universally understand love the same way, which is why we use the term “love” today the same way as in the Bible thousands of years ago, from loving food to loving evil. Note the difference in getting to this reality than word studies.
11. The bottom line is that meaning is found in reality whereas languages is only about signs pointing to the real.

John 15:13 "Greater (μείζονα) love has no one than this, that one lay down his life for his friends. 14 "You are My friends, if you do what I command you. 15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. 17 "This I command you, that you love one another.

Principles on love.

1. Christ explicitly teaches that the greatest love is a sacrificial love, cf. 1 John 3:16-18.
2. Note Christ's use of the human analogy of friendship to illustrate divine love. This has implications regarding nature and grace, natural love and supernatural love. He expects man to know the reality of this nature of this love, based on reality, not word studies.

3. One reason that friendship love is such a good analogy for a love relationship with God is because of the reciprocity, compatibility, and love for the other's sake, 1 Jn. 3:16-18; 4:10-11, 19.

4. Love is a function of the will that *cannot* operate without knowledge. However, as an act of the will, it can outstrip knowledge,

Ephesians 3:19 and to know the love of Christ which surpasses (ὑπερβάλλουσιν) knowledge, that you may be filled up to all the fulness of God.

Principles on love.

5. There are six characteristics of human friendship love that makes it a fitting paradigm of a love relationship with God.
 - a. #1: Friendship love entails *mutual* benevolence. It is more than merely a solitary expression of love that exists in friendship. It requires that, at least, two love each other with a love in which they will good to each other. The love of the lover for the beloved/friend is not for what the lover gets out of it, but for the friend's sake. In such love there is a wish for the friend's existence and thriving. There is a gladness that the friend exists and wishes the friend to thrive and be all he can be. This also applies to God: you love God for His sake and affirm His existence along with His goodness, glory, and reputation. In love for God one affirms the existence and the goodness of God.

Principles on love.

- b. #2: Friendship love entails understanding. This understanding includes knowing that the friend wishes you well. To love and be friends with God requires believing that He is always wishing us good—that He is our Highest Good, e.g., Hebrews 11.

- c. #3: Friendship love entails a desire to do things for the beloved. As God gives you existence every moment, He is always wishing your good, even in the midst of suffering. God is closer to us more than anyone or anything else. A desire to do for other requires a certain transcendence attitude toward the beloved. It also includes a zeal for the good of the object of love. There is no apathy in true love. You are only too happy to do something for a friend. So, friendship with God is a desire to obey Him, as Christ pointed out and as illustrated by Paul, Gal. 2:20.

Principles on love.

- d. #4: Friendship love is enduring. It is not easily lost. So, too, love for God is enduring and abiding in the good times and bad times. Nothing can separate us from the love of God.
- e. #5: Friendship love is based on fellowship and compatibility of similar qualities and interests. Friendship love is based on some fellowship, be it understanding, interest, or action. True love always desires union with the beloved.
- f. #6: Friendship love demands integrity. A person who is fragmented is unable to truly love or wish the good of others due to fragmentation and self-alienation. The more spiritual integrity a person has the more he will be able to love God and others.

6. Again, friendship love with God is based on true understanding: *“the slave does not know what his master is doing. . . but I have called you friends, for all things I have heard from My father I have made known to you.”* Loving God is more than just pushing spiritual buttons. It is not mechanical. It is based on understanding. Legalism is all about ignorance, lack of true understanding.
7. Based on the greater revelation in the New Testament, the Church Age believer has far more opportunity to be a mutual friend of God than anyone in the Old Testament.
8. Christ Himself chose us to be His mutual friend, to bear fruit, and to love fellow believers: *“I choose you...go and bear fruit...love one another”* (Jn 15:16-17).

9. Again, love of God is always characterized by obedience. The lover of God sees obedience to God a great privilege. His loving obedience testifies to his true love. His obedience also protects his spiritual life.

John 14:15 "If you love Me, you will keep My commandments.

John 14:21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.

John 14:24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

10. The spiritual dynamics of love for God: it is reciprocal, and is interconnected with faith and hope, Romans 5:1-8.
 - a. Faith, the door into the riches of God's grace, 5:2.
 - b. Hope in the glory of God and glory in tribulations, 5:2-3.
 - c. Hope and the love of God poured out by the Holy Spirit, 5:5.
 - d. What demonstrates God's love, 5:8.

1 Corinthians 13:13 But now abide faith, hope, love, these three; but the greatest of these is love.

11. Love for God cannot be separated from faith and hope. In other words, it is impossible to have love for God apart from faith and hope. Just as someone could not have a friendship love with someone you did not believe, trust, or had hope in his ability, so it is with God.
12. God can love us, wish us good and do good for us, but unless He makes this known and we believe it, we will never develop friendship with Him. Unless we use His grace resources we will never trust Him, hope in Him as our Ultimate Good.
13. The end of all human actions and affections is the love of God, whereby principally we attain to our last end. It is impossible to love God too much. The more we love God the better our love is. Same holds truth of faith and hope.

James 2:23: Abraham was called a Friend of God.

14. Friends trust and love one another. Mutual confidence binds best friends, true lovers. You cannot call anyone your friend if you do not trust him. Suspicion kills friendships.
15. Abraham became a friend of God when he turned to trust God completely and totally. Trusting God became the very nerve and center of his life, Gen. 22; Heb. 11:8-10, 17-19.
16. Friends have frank and regular conversations with each other. “Shall I hide from Abraham the thing I will do? He is always asking us to come to Him, to trust Him, to build our lives on Him.

Jude 1:20 But you, beloved, building yourselves up (ἐποικοδομοῦντες) on your most holy faith; praying in the Holy Spirit;

James 2:23: "...He was called a Friend of God.

17. Friends delight to meet each other's wishes. Abraham delighted to offer up his son to meet God's wishes, believing that the son would be raised on the spot. Did not God meet Abraham's wishes?
18. God is the Heavenly friend who desires a friendship with every believer. He desires that compatibility.

James 2:23: "...He was called a Friend of God.

19. Friends stand up for each others.

Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."

20. God, like any other person, is either our friend, enemy, or nothing. We may love Him, hate Him, or be absolutely indifferent and ignorant.

21. Loving God means loving Him above all things and seeing Him as our Ultimate Good, both now in fellowship and as our Final Goal after we leave this life.

22. 2 Tim 4:13: Paul's love for Truth!
23. 2 Tim. 4:16. Paul's love for others.
24. Paul's faith and hope in God, 2 Tim.4:17-18. Note 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. Suicide bombers do not kill themselves out of love but out of hate.
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.