

# Biblical-Philosophical Psychology 159-Spiritual virtues 99 (Beatitude #6: Purity of Heart and the Will.21)

## 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 15</b>
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

John 8:32; Luke 10:27. 3 parts to Bible class (1) 15 minutes on pragmatism (2) & (3) 60 min on causation, linguistics, & love in 2 Tim. 4:6-18 and related passages. Ideas have massive impacts on our lives; consider the consequences in Rom. 1:18-32 simply from man not seeing fit to retain the knowledge of God. We have noted secularism, existentialism, humanism. Everyone has a value system, a meaning of life, what is valuable. This impacts your attitude to BD, the SL, and Christ.

Today we look at pragmatism: **(1)** the distinction between being pragmatic & pragmatism, **(2)** uniquely American, **(3)** anti-metaphysical/philosophical/theological, **(4)** little to no time for metaphysical considerations and thinking about ultimate or spiritual questions, **(5)** proceeds from a prior skepticism of metaphysics, theology proper, and transcendent norms, **(6)** is plagued with agnosticism and skepticism, **(7)** as a theory of truth = "what works!" **(8)** the truth, good, and beautiful is that which works, **(9)** any study of the Bible would be first and foremost about "what I can get out of it?" not about God, **(10)** causes even the most faithful believer and pastor to skew the Word of God, **(11)** the eternal reference point is lost or at least ambiguous, **(12)** exemplified in F. D. Roosevelt, John F. Kennedy, John Dewey, and Oliver Wendell Holmes, **(13)** creates massive future problems for short term fixes, **(14)** in "religion, we see it best in William James's "it is true if the religious experience works for you," **(15)** generally disdains study of epistemology, **(16)** looks at life from only from this side, from the perspective of naturalism, secularism, existentialism, humanism, and **(17)** Christianity views pragmatism as the most impractical thing man can embrace, cf. Luke 12:16-23; Matt. 27:3-8; 2 Tim. 4:10; 1 Cor 3:11-15; Matt 6:24; 1 Jn 2:15-17.

### 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 15 (Act-Potential and Philosophy of Language)

1. Generally speaking, the statement, “Students naturally absorb metaphysical principles that their teacher takes for granted,” is  
 a. True  
 b. False
  
2. Basically, all philosophies can be categorized into Platonic (knowledge starts and is constructed in the mind as per Cartesianism, idealism, rationalism) or Aristotelian (knowledge starts with the external world). Plato, as a Pythagorean, starts with the mind whereas Aristotle, as a son of a physician, starts with the world. Almost all problems associated with atheism, skepticism, agnosticism, and idealism are due to  
 a. starting with the mind (due to rejection of forms in the world since there are only bodies-extended-in-space in the external world. So, we must posit and construct what is likely out there with our minds).  
 b. starting with the world

## Causation 15 (Act-Potential and Philosophy of Language)

3. The view of most modern Christians regarding God and creation are radically different from the view of God, Jesus Christ, and the writers of Scripture.
- a. True
  - b. False
4. The history of understanding the metaphysics of creation from a rational viewpoint can be traced back to Aristotle (who rejected Parmenides and Heraclitus), noting that all things are made up of the actual and
- a. potential
  - b. essences

## Causation 15 (Act-Potential and Philosophy of Language)

5. Throughout church history the act-potential metaphysical structure of all things in the universe was further developed into the doctrine of
- a. occasionalism
  - b. conservationism
  - c. concurrentism
  - d. deism
6. Aquinas, more than any other, unpacked the meaning of God's most proper name in Exodus 3:14 ('Ehyeh/Esse) where He recognized God's essence as being His existence. Moreover, he noted that all other beings are made of essence
- a. and existence
  - b. and the whatness of things

## Causation 15 (Act-Potential and Philosophy of Language)

7. Understanding the act-potential structure of the universe has enormous ramifications not only in properly understanding God's concurrence in the world, but in obtaining objective understanding of the nature of God.
- a. true
  - b. False

## Causation 15 (Act-Potential and Philosophy of Language)

8. How would you counter Finis Dake's claim that God is made up of three different beings, each having a soul, spirit, and body with hands, feet, legs, and mouths, and lives on a planet called Heaven, given the fact that he holds the same principles of interpretations as you and all evangelical, conservative Christians? For example:
- a. *“Remember this: Take the Bible literally wherever it is at all possible. When the language cannot be taken literally, then we know it is figurative. Then get the literal truth conveyed by the figurative language as if it were expressed in literal language without the use of figures.”*
  - b. *“Often to fully understand a passage of Scripture, the scope or plan of the entire book must be known. . . . If the definite purpose of the book is not stated, the purpose of the book must be gotten from the contents and from the design of the Bible as a whole, as is clear in John 5:39; 2 Tim. 2:15; 3:16–17.”*

## Causation 15 (Act-Potential and Philosophy of Language)

- c. *“One of the most fundamental rules of interpretation is that of comparing Scripture with Scripture.”*
- d. *“The Bible cannot contradict itself. Its teachings in one part must agree with its teachings in another part. Therefore any interpretation which makes the Bible self-inconsistent must rest upon false principles.”*
- e. *“We promise and guarantee that we will not change any part of the Bible to fit into our own ideas of those of anyone else, but we will give you chapter and verse for everything we say concerning God’s plan for man. Let us proceed with our study with an open Bible, and open heart, and an open mind to all that God says, and be honest to lay aside old theories for the plain, literal, and simple Word of God on all points discussed.”*

## Causation 15 (Act-Potential and Philosophy of Language)

- f. *“Since the Bible is like other books in that it is written in human language, it must be interpreted like all other literature. . . . One must understand the words and expressions in the Bible the same as if they were found outside of it. There can be no special Bible logic, rhetoric, or grammar. The laws of grammar apply to the Bible as they do to other writings.”*
- g. The Finis Dake Bible is very popular in Christian books stores, among Charismatics, and is even endorsed on the back by Criswell and Bill Bright.

## Causation 15 (Act-Potential and Philosophy of Language)

9. The only thing Dake does not include in his hermeneutics is exegesis of the original languages. Would exegesis of the original languages help us counter his views of God having a spirit bodies with various parts as described in the Bible?
- a. Yes
- b. No
10. Is there any way to defend the classical view of God apart from act-potential metaphysical foundation?
- a. Yes
- b. No

## Causation 15 (Act-Potential and Philosophy of Language)

11. Understanding act-potency structure of the universe ends with God as Pure Act, 'Ehyeh, and thus gives us a more accurate view of the classical view God than merely using hermeneutical principles of using the original languages, comparing Scripture with Scripture, and understanding the times when the Bible was written.
- a. True
- b. False

## Causation 15 (Act-Potential and Philosophy of Language)

12. Although we should use the wonderful ICE hermeneutical principles *as general guides*, we need to move into metaphysical realities to really understand the nature of man, God, the spiritual life, and creation. Otherwise our false pre-understandings will distort the way we use every principle in ICE methodology, from the languages to how we compare Scripture with Scripture
- a. True
- b. False

## Causation 15 (Act-Potential and Philosophy of Language)

13. Understanding how we obtain objectivity requires understanding how the mind works with reality
- a. True
  - b. False
14. What accounts for the most of the divergent interpretations of Jehovah Witnesses, Protestants, Catholics, Charismatics (Finis Dakers), and even husbands and wives.
- a. Lack of knowledge of the original languages
  - b. Lack of isagogical understanding
  - c. Lack of comparing scripture with scripture
  - d. Divergence in pre-understanding (perspectivalism).

## Causation 15 (Act-Potential and Philosophy of Language)

15. It is true that people in different cultures actually *think* differently (cf., Saussure, sociologists, structuralism, and the language community).  
\_\_\_ a. Yes  
\_\_\_ b. No
16. Prepositions actually refer to relationships (e.g., book *on* table) between  
\_\_\_ a. words  
\_\_\_ b. things in the world
17. Traditional hermeneutic books that train men to be pastor-teachers teach about the first principles of being and laws of thought, how language works, about the problem of pre-understandings, the need for philosophy, and promise objectivity.  
\_\_\_ a. True  
\_\_\_ b. False

## Causation 15 (Act-Potential and Philosophy of Language)

18. While word studies can bring light to Bible studies, one must never construct reality on words. To do so is to enter the world of idealism (and structuralism).
- a. True  
 b. False
19. A concept or word is never the direct object of true knowledge of the world
- a. True  
 b. False
20. True knowledge is when the knower and the known become one.
- a. True  
 b. False

## Causation 15 (Act-Potential and Philosophy of Language)

21. Objective truth in the Bible can be obtained with the transcendent first principles of law and being,
- a. It is not true, as commonly claimed, that the different Hebrew words for “murder” and “kill” give us objectivity with regard to the sixth commandment referring to murder or killing in general. The Hebrew words are simply too broad in their range of meaning.
    - Exodus 20:13 *"You shall not murder (רָצַח, ratsach)*. This is the first time this word is used in Scripture, which means it is not the same word used for Cain murdering Abel.
    - Numbers 35:11 *then you shall select for yourselves cities to be your cities of refuge, that the manslayer (רָצַח, ratsach) who has killed any person unintentionally may flee there.*

## Causation 15 (Act-Potential and Philosophy of Language)

- Deuteronomy 4:42 *that a manslayer (רָצַח, ratsach) might flee there, who unintentionally slew (רָצַח, ratsach) his neighbor without having enmity toward him in time past; and by fleeing to one of these cities he might live:*
- Ezekiel 21:22 *"Into his right hand came the divination, 'Jerusalem,' to set battering rams, to open the mouth for slaughter (retsach), to lift up the voice with a battle cry, to set battering rams against the gates, to cast up mounds, to build a siege wall.*
- Psalm 42:10 *As a shattering/sword (retsach) of my bones, my adversaries revile me, While they say to me all day long, "Where is your God?"*

## Causation 15 (Act-Potential and Philosophy of Language)

- b. However, the first principles of being and laws of thought (being, identity, non-contradiction, excluded middle) does give us absolute certainty (objectivity) that the sixth commandment cannot *possibly* be a prohibition of all killing. It must refer to murder because
- 1) God commanded (in the same chapter) the killing of animals for various sacrifices to be offered in the tabernacle, Exodus 20:24 *'You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.*
  - 2) God prescribed (in the same context) capital punishment, Num. 35:16, *"Numbers 35:16 'But if he struck him down with an iron object, so that he died, he is a murderer; the murderer shall surely be put to death."*

## Causation 15 (Act-Potential and Philosophy of Language)

- 3) God said (in the same context) that killing in self-defense is justifiable, Exod. 22:2, *"If the thief is caught while breaking in, and is struck so that he dies, there will be no bloodguiltiness on his account."*
- 4) God repeatedly commanded (in the same context) the Israelites to kill the abominable Canaanites, Deut 20:17 *"But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you."*
- 5) Thus, by the transcendent objective first principles of being and thought, we can objectively say that killing in general could not possibly have been prohibited by the sixth commandment regardless of how ambiguous the word may be.

## Causation 15 (Act-Potential and Philosophy of Language)

- c. Immutability of God: It should be noted that the God of the Old Testament is the same God of love as we find in the New Testament
- Leviticus 19:17 'You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. 18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.
  - Leviticus 19:33 'When a stranger resides with you in your land, you shall not do him wrong. 34 'The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself; for you were aliens in the land of Egypt: I am the LORD your God.
  - Romans 13:9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself."

## 2 Timothy 4:6-10. Love and dedication for God (Paul) or for the world (Demas)

### Hermeneutics: Observations of realities in the Text:

1. The first thing you should do when you read a text is to make observations. If I had the power, I would assign you to make 100 observations about this text throughout the week, followed by making another 100 the following week. By doing so, you would get into more contact with Reality in this passage than listening to any sermon on the passage.
2. More, we should never approach a text with the attitude. “What’s in it for me?” “What can I get out of it?” The pastor-teacher, likewise, must never approach a text in this manner. The first thing is to observe and then ask what does it teach about God and Reality?

## 2 Timothy 4:6-10. Love and dedication for God (Paul) or for the world (Demas)

### Observations of realities in the Text:

3. Careful examination of this section should bring about several red flags. How is it that love can be used for Christ and for the world? You would probably first check to see if was the same word in the language by using a concordance or some online source. When you discover it is the same word (agapao), a word which is often taught as spiritual unconditional love, you would recognize (through the 1<sup>st</sup> principles of being and thought) that there is something radically wrong with the way contemporary Christianity views love. You can then ask your pastor-teacher.
4. How can anyone understand what love is if they do not understand the basic structure of man's intellect, volition, and senses? Without understanding, guess what happens next? Idealism, rationalism, and realities created in the mind. With no foundation, is it any wonder that there is so much confusion about love?

## 2 Timothy 4:6-10. Love and dedication for God (Paul) or for the world (Demas)

### Observations of realities in the Text:

#### 5. Observations of Reality from the Texts:

- a. some believers love God and some love the world. In other words some believer see God and “the faith” as fit to love and some do not see God and doctrine fit love, let alone seeking as Highest Good.
- b. that death is a great advancement for those who love Christ, but a great loss for those who live for the ephemeral things of this world.
- c. that victory in the Christian life is a fight, course, and an investment (2 Tim 4:6-7). There is to be serious devotion in the spiritual life.

## 2 Timothy 4:6-10. Love and dedication for God (Paul) or for the world (Demas)

- d. How many observations about death and Paul are obvious in Philip 1:21-25? Realities you can come into direct contact with or without the original languages?
- e. Observe the attitude of dying Paul in 2 Tim. 4:13-18.
  - (1) For the Word of God and studying in general, 4:13. What explains his love for truth and Christ as such?
  - (2) For those who had forsaken him, 4:16.
  - (3) Regarding the past and future faithfulness of God, 4:18. It is faith and hope that makes love possible. Also see Romans 5:1-8 on the power of Paul's faith, hope, and love.

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

Related passages:

*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.*

- What are characteristics of the world?

*Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.*

- What are the characteristics of love?

## 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. Why love enemies?
2. Although it is always possible to return to the Lord, most reversionists never make a complete turnaround that is 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.

## More on friendship love with God, James 2:23: “Abraham was called a Friend of God.”

1. 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.
2. 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.
3. Friends have frank and regular conversations with each other. “Shall I hide from Abraham the thing I will do?” (Gen. 18:17) . God 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.**

### 4. 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."

5. God, like any other person, is either our friend, enemy, or nothing. We may love Him, hate Him, or be absolutely indifferent and ignorant.
6. 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.

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

7. 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?
  
8. God is the Heavenly friend who desires a friendship with every believer. He desires that compatibility.

## 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; they murder 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.