

Biblical-Philosophical Psychology 161-Spiritual virtues 101 (Beatitude #6: Purity of Heart and the Will.23)

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 17
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; James 1:17; Luke 10:27, 41, 42; Rom 8:28.
 Pre-understanding & need for the HS. Three parts to Bible class: (1) 15 min. intro, “isms” & HS, (2) 20 min. on metaphysics of Realism, & (3) 40 min. on love in Bible.

We have been noting several false philosophies, “isms,” that are destructive to the spiritual life. These systems are far more destructive than isolated acts of sin because these systems form your pre-suppositions about reality and thus your use of Bible doctrine. These toxic “isms,” moreover, habitually quench and grieve the Holy Spirit, rendering it very difficult for you to live in the grand realities of knowing and loving God on a progressive, daily basis. They motivate man to give lip service to God for reasons motivated by humanism, secularism, hedonism, pragmatism, or existentialism, but not love God as the Ultimate Good of life. The “isms” perpetuate the great disorder in the intellect and will, which the HS was given to transform and move us in deep knowledge of and love for God.

The “ism” today we consider is “positivism.” Like the rest of the “isms” it rejects all metaphysics (at least in theory, cf., Augustus Comte). This viewpoint, also known as scientism, says that the only valid knowledge is that which can be empirically verifiable (verificationism). It is only about the physical, the particulars. Since we cannot see, hear, taste, touch God, then God-talk is “meaningless.” However, like every other system that denies metaphysics, it fell apart. Why? Because the theory cannot pass its own test. With the poison of positivism, some believers become fideists and some fall prey to scientism. In the latter, science takes the place of God and ultimate reality. These presuppositions undermine faith in God and the realities of God for everything is based on empiricism as a foundation.

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 17 (Realism vs Descartes/Cartesianism)

1. Biblical foundation for concurrentism, metaphysics, forms, Realism, and Ultimate Reality.

Genesis 1:1 In the beginning God created (בְּרָא) the heavens and the earth.

Genesis 1:11 Then God said, "Cause to sprout on the earth, grass, plants, cause the production of seeds **after their species**, fruit making fruit **after its species**, whose seed is in itself, upon the earth, and it was [came to be].

Exodus 3:14 And God said to Moses, "I AM WHO I AM" (אֲנִי אֲשֶׁר אֲנִי); and He said, "Thus you shall say to the sons of Israel, 'I AM (אֲנִי) has sent me to you.'"

Colossians 1:17 And He is before all things, and in Him all things continue in existence (συνέστηκεν).

Hebrews 1:3 And He ...upholds (φέρων) all things by the word of His power.

Acts 17:28 for in Him we live and move (κινούμεθα) and exist (ἐσμέν),

Job 40:4 "Behold, I am insignificant (קָלִיל); what can I reply to Thee? I lay my hand on my mouth. [orientation to Ultimate Reality]

2. Ultimate Reality is not in essences (essentialism, concepts) but in “acts-of-existence.” Ultimate physical reality is
- a. what things are (1st act of the mind)
 - b. that things are, *to be* (2nd act of the mind)
3. Forms, the whatness of things, are
- a. material
 - b. immaterial
4. God is the Act-of-Existence who gives existence to all acts-of-existences, to all that “bes.” Match the appropriate metaphysical composition:
- | | |
|--|-----------------|
| <input type="checkbox"/> Pure Act of Being | a. angels |
| <input type="checkbox"/> composed of act-of-existence, form, and matter | b. God |
| <input type="checkbox"/> composed of act-of-existence and form (no matter) | c. love/justice |
| <input type="checkbox"/> form/whatness that exists as a relation | d. man |

5. God's act-of-existing is His being: it is an eternal, unchanging, infinite act. This means that He has all of His eternal being in a present moment. We, on the other hand, have our acts-of-being spread over time—from past to future. Since God's being and man's being are analogous, they can both be predicated the same way when it comes to goodness and morality
- a. True
 - b. False
6. Descartes discarded metaphysics in creation (formal and final causes) for "bodies extended in space," separated the soul from the body, and made the object of reality and certainty the mind and its thoughts and ideas. Do these concepts influence our views of essential biblical truths (Bible doctrines) and the spiritual life?
- a. No, it does not matter as long as we just study Bible doctrine
 - b. Yes, they all have a profound impact on our understanding of God and our formulation of Bible doctrine, and living the spiritual life.

7. The removal of metaphysics occurred not only in science and academia, but also removed from churches. This resulted in the belief that metaphysics was not needed: “All we needed was a plain reading of the Bible.” However, consider the metaphysical assertions: (a) that the soul is in the brain, and (b) that the body is riddled with sin nature entities with trends toward human good and lasciviousness. This demonstrates that
- ___ a. the believer cannot avoid metaphysics
 - ___ b. we need to just stick with studying Bible doctrine and not worry about metaphysics.

8. Descartes also ushered in the pernicious influences of idealism that continue to haunt the church and even the doctrinal movement. With various forms of idealism and indirect realism, the person is not really in *direct* contact with reality/forms as such. Rather, ideas become the direct object of knowledge. An example of idealism or indirect realism is
- a. building reality on words, word studies, and constructs of the mind
 - b. when the knower and the known become one.
9. Realism does not create reality or attempt to establish facts. Rather, it seeks to discover reality
- a. False
 - a. True

10. God places metaphysical forms in reality and man abstracts these forms from the external world. This provides the basis for
- a. Objective knowledge (Realism)
 - b. Subjective knowledge (making the mind and ideas object of knowledge).
11. The options for every believer is to become a Realist or some type of Idealist. It is possible for a Bible-believer or “doctrinal” believer to an Idealist in regard to basic approach to ultimate reality?
- a. Yes
 - b. No

THE WILL 23: By knowledge/mind & by love/will

1. The two greatest issues in any life is *knowing God* and *loving God*. He is the first cause and last end of our existence. Consider what happens simply by not seeing fit to retain knowledge of God—let alone treasure God, **Rom. 1:18-32**. Note how the intellect and will become disordered when knowledge of God, the first cause and last end, of intellects is not seen fit to retain (δοκιμάζω, Rom. 1:28)

THE WILL 23: By knowledge/mind & by love/will

2. *True life is principally about knowing God and Jesus Christ, John 17:3.* To know God is to love Him. Note the intimacy between Father, Son, and believers in this context. We attain our end through knowing and loving God. Clearly, this kind of knowledge and love is beyond the natural capacities of any person. It is the Holy Spirit who enables man to know God with our intellects and love God with our wills.

Jn 17:3, αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

- Note Christ's emphasis on "only true" God (correspondence truth). Many just think they have the true God.
- This knowledge is on multiple levels from Esse and incarnation to His Plan, to Him being your Ultimate Good, to His love, grace. One cannot know this apart from life in and for God.

3. Love, obedience, and the Holy Spirit, **John 14:15-24**. Note the dynamics of the intellect and will. *Love is the most intimate relationship possible.*
- Love for Christ is the all sufficient motive in the will. In love His commandments are not burdensome, *1 John 5:3*.
 - The Helper is not designed for *mere* problem solving simply for the sake of problem solving. He is here to enlighten the intellect and strengthen the will for goodness and holiness. He brings wisdom, enlightenment, and a good will that loves God above all else. To overcome sin requires enlightenment of the intellect and a transformation of the will.
 - Love is both a sign and test of love. Without love, there is little motivation to follow the commands of Christ. Rather, the motivation is to dull them.
 - God has a permanent love, but all language of God is analogical. He actually likes those who obey Him and will shower them with rewards. Note the personal presence of Christ for those who live in obedience to His Word.

4. Every believer is indwelt with the Holy Spirit for the direct purpose of elevating the intellect and will in God, **Rom. 8:1-9**. Note emphasis on mind.
5. The dynamics of love for God and all spiritual virtue take place as we partake of (share in through fellowship) God's nature, **2 Peter 1:2-11**. Note the need for virtue for true knowledge. Of course, virtue is always related to intellect and will, which are interdependent.
 - a. God's promises are designed for us to be able to partake of the divine nature so we can derive our power and virtue from Him.
 - b. Note the other option: living only in human nature that is corrupted by its lusts, sense nature.
 - c. Note the diligence in the virtues and how the progressive sanctification.

6. God's tremendous promise for those who love God, **Romans 8:28-30**. There is no such thing as a tragedy for those who love God. However, this promise cannot be claimed by any believer who is not a lover of God (cf., τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν).
7. The Holy Spirit supernaturally illuminates our intellects and wills in regard to the reality of our relationship with God: Galatians 4:6; Rom. 8:15-16; 1 John 3:16-18, 24; 4:13. This simply cannot be done on a natural level.
8. "The love of God controls us," 2 Cor. 5:14. This is reciprocal love

9. The evil of quenching the Holy Spirit: 1 Thessalonians 5:18-19, *in everything give thanks; for this is God's will for you in Christ Jesus. Do not quench the Spirit.*

10. The sin of grieving the Holy Spirit: *Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.*

11. The power of the Holy Spirit:

Galatians 5:16-25.

Romans 5:5; 15:13.

1 John 2:27

1 Corinthians 13. Note the metaphysics of love.

12. 1 Corinthians 16:22 *If anyone does not love the Lord, let him be accursed. Maranatha.* 23 *The grace of the Lord Jesus be with you.* 24 *My love be with you all in Christ Jesus. Amen.*

- a. The fate of the unloving.
- b. The grace of Jesus Christ.
- c. The love of Paul.

13. More on the blessedness of best-friendship love with God, John 15:13-17.
 - a. Friendship love involves willingness for self-sacrifice, John 15:13; Rom. 12:1; 2 Tim. 4:6; James 2:23; Gen. 22; Heb. 11.
 - b. Friendship love requires right knowledge and desire. With the intellect we apprehend and evaluate the goodness, with the will we choose and act.
 - c. Friends know, trust and love one another. Mutual confidence binds best friends, true lovers. Suspicion kills friendships.

- d. Friends have frank and regular conversations with each other.

Gen. 18:17: “Shall I hide from Abraham the thing I will do?”(Gen. 18:17) .

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

- e. Friends delight to meet each other's wishes. Abraham delighted to offer up his son to meet God's wishes, fully trusting God. Did not God meet Abraham's wishes?

- e. 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."

- f. God, like any other person, is either our friend, enemy, or nothing. We may love Him, hate Him, or be absolutely indifferent. However, indifference always turns to hatred as He does intrude into all of our lives.
- g. Loving God means loving Him above all things and seeing Him as our Ultimate Good, both in fellowship in time and as our Final Goal after we leave this life.