

Biblical-Philosophical Psychology 162-Spiritual virtues 102 (Beatitude #6: Purity of Heart and the Will.24)

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 18
2: Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

John 8:32; Acts 20:27-32; 2 Pet. 1:4.

Before we get started I would like to talk a bit about something I introduced in the last class, namely the nature and importance of our preunderstandings. This is the area that precedes our presuppositions. It includes our desires, emotions, feelings, dispositions, and inclinations. They are key for the removal of the trash we have picked up from Descartes, Hume, Kant & other cosmic traps. Preunderstanding is key—you have to want the whole truth. It is Total Truth that the Holy Spirit so desires. *What is sought will always determine the direction of the seeker.* **Preparation for Bible class.**

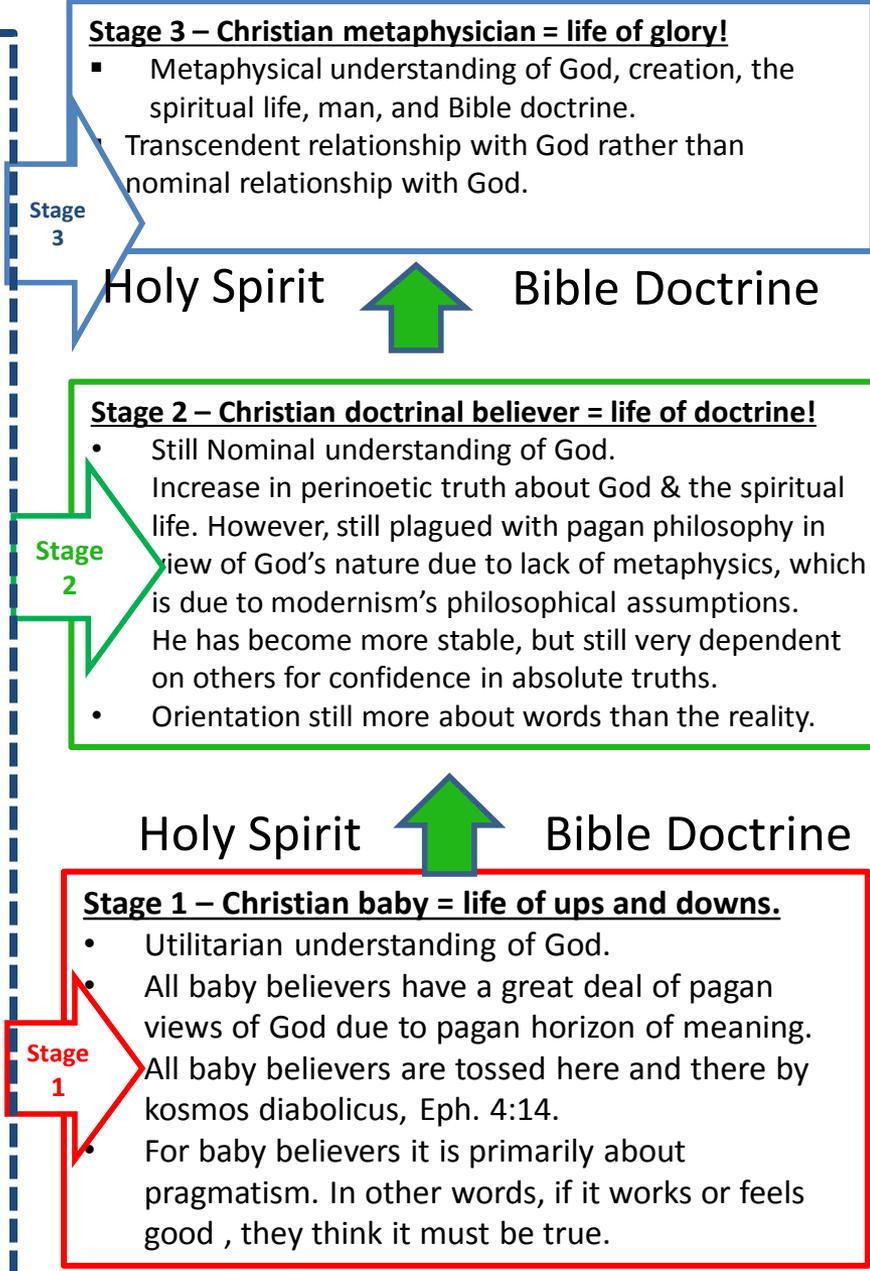
Three parts to Bible class: (1) 10 min of intro and threats to our SL in “isms;’ (2) 15 min. on metaphysics of Realism, & (3) 50 min. on knowledge and love in Bible.

We have noted many of the isms that destroy the spiritual life by corrupting right presuppositions for Bible doctrine (secularism, existentialism, humanism, hedonism, pragmatism, positivism). Today: relativism.

Like the other isms, the main characteristic of relativism is that the absolute vertical realm is removed. All that is left is the horizontal. Absolutes are gone (no fixed meaning, no ultimate reference point for value, no Truth, no purpose). Many churches now embrace relativism and even celebrate different beliefs about God, the Bible, & Christ as Truth is watered down.

There is also a current crisis in hermeneutics even in exegetical verse-by-verse conservative churches in that there is no absolute standard for objectivity of interpretation (certainly not in the original languages), because of the removal of metaphysics.

Only two things can break these curses of this “isms” on the spiritual life: the HS and Total Truth. Of course, there is no Total Truth without metaphysics.



Causation 18 (Realism vs Descartes/Cartesianism)

1. Since God's Word is God's very message to man, it is extremely important to "get it objectively right," no matter what. Does objectivity require metaphysical thinking/training?
 - a. Yes
 - b. No (one can obtain objectivity through exegesis of the original languages, comparing Scripture with Scripture, understanding the biblical times)

2. Philosophical realism and metaphysics are
 - a. extremely important to the way we view Reality, and hence the way we view Scripture, God, and the spiritual life.
 - b. not crucial to our views of Reality, God, Scripture or the spiritual life

Causation 18 (Realism vs Descartes/Cartesianism)

3. Metaphysical thinking is a matter of
- a. getting more information
 - b. a way of thinking about and seeing reality, nature, and the Word of God as such.
4. It is impossible to view the world biblically without the metaphysical thinking of concurrentism.
- a. True
 - b. False

Causation 18 (Realism vs Descartes/Cartesianism)

5. What is the nature of ultimate reality?
- a. essences
 - b. Act of Existence, be-ing
6. We are all children of Descartes, even if we know nothing about him, and this adversely affects our views of God, the Bible, and the spiritual life.
- a. True
 - b. False
7. Descartes, inspired by certainties in geometry, was inspired to build ultimate reality on thoughts in the mind, "I think therefore I exist." In so doing, Descartes became
- a. an Idealist
 - b. a Realist

Causation 18 (Realism vs Descartes/Cartesianism)

8. Descartes bifurcates the mind from the world. He makes the mind an independent immaterial substance and the world and the body material bodies extended in space (no formal cause). However, due to this Cartesian dualism
- a. God was no longer needed
 - b. there is no way to get the physical into the immaterial.
9. Descartes sets the tone for false philosophical thinking that has infected the way modern believers study the Bible, use the original languages, and formulate Bible doctrine—all of which are filled with metaphysical truths.
- a. True
 - b. False

Causation 18 (Realism vs Descartes/Cartesianism)

10. In Realism

a. To know follows from to be

b. To be follows from to know

11. In Cartesianism (idealism)

a. To know follows from to be

b. To be follows from to know

12. In Cartesianism, morality (what is right) is grounded

a. in the mind

b. in external reality

Causation 18 (Realism vs Descartes/Cartesianism)

13. Rejection of metaphysics *always* results in moving a person into representationalism or idealism.
- a. True
- b. False.
14. Rejection of the metaphysics of formal and final causes result in separating the body from the soul, which, then, effects views on the filling of the Holy Spirit as it relates to the body and soul, and, then, views of the sin nature and its location in a corporeal body.
- a. True
- b. False

Causation 18 (Realism vs Descartes/Cartesianism)

15. By making the mind the “I,” the true person, instead of the body/soul composition, Descartes redefines man. Without our bodies we
- a. are still complete human beings (since the soul is the real you)
 - b. are incomplete human beings (since we are body/soul).
16. Only in Realism does the form in the external world come into the mind of the knower.
- a. True
 - b. False

Causation 18 (Realism vs Descartes/Cartesianism)

17. The modern Christian is a child of Descartes to the extent that he
- a. views creation mechanically rather than in terms of formal and final causation.
 - b. views the human soul as the real person
 - c. sees no need for understanding metaphysics
 - d. makes a radical distinction between body and soul
 - e. does not see God's act of existing and *telos* in all things.
 - f. believes that science is ultimate reality and will solve all problems
 - g. is unable to see God's glory and eternal divine nature in creation as per Roman 1:20 and Psalm 19:1-3.
 - h. builds reality on his mind and preferences rather than the external world
 - i. does not understand how forms are abstracted by the mind
 - j. builds reality on words rather than external realities

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

Partakers of the divine nature (γένησθε θείας κοινωνοὶ φύσεως)

1. The promises of God are all designed to enable us to share in the very nature of God. It is only by sharing in the life of God that the believer receives supernatural virtue. This is not hyperbole. Because of the work of Jesus Christ and the ministry of the Holy Spirit, a human being may actually share in the nature of the Trinitarian life. This is the underlying message of the entire Word of God.

John 15:5 "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

2. Living in the divine nature is what Christianity is all about. It is the purpose of Christ and His grace: that we, sinful, weak, limited, ignorant creatures may be lifted up into that highest elevation in and by the very nature of God.
3. “Partakers of divine nature.” This is what it is all about. The vital union of love and place of power, strength, virtue, and blessedness. We actually come into the very life God in the very intimate Trinitarian relationship.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

4. Without the wonderful promises of grace for salvation and the spiritual life, there is no way we sinful and ignorant creatures could ever have such deep fellowship with such a perfect God.

5. While God gives us existence every instant, as with everything else, this partaking of God's nature is sharing in the Trinitarian life of the Father, Son, and the Holy Spirit in the most intimate manner. We share in them and in divine love and that love is communicated to us along with other supernatural virtues. Sharing in God elevates the intellect in being able to see God and in our wills to like the Good.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

6. Note “*becoming* (γένησθε) partakers,” which points to more than just momentary fellowship with God. Becoming is a process of continual derivation of life and virtue from God. To partake of God is to partake of certain qualities in God like divine love and wisdom.

7. The more participation we have in the divine nature the more spiritual virtue we acquire. Note why the magnificent promises were given. What are these promises? forgiveness, divine power, faith, hope, love, wisdom, the unspeakable gift of His son, the ministry of the Holy Spirit . . .

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

8. “having escaped the corruption that is in the world through lust (ἐπιθυμία).” This is human nature apart from God, corrupt. This is human nature that has lost its way, that does not find its intellect and will into God. The lusts refers to desires that have nothing to do with God—no desire for God.

9. The 2 options: a rich life in and with God, partaking of His divine nature and thus spiritual virtue or a life in corrupted lusts, with the attendant vices. The object of our wills will always determine the direction of our lives. There is no way to remove the lusts of corruption or gain the supernatural virtues apart from a rich life of fellowship with God.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

10. Love for God includes both the intellect and the will. Love depends upon knowledge (because nothing is loved unless it is known) and love shapes how we view things. In the interaction between the intellect and will, knowledge has priority in attaining the object of love, while love has priority in moving toward the object of love.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

11. Like all concurrent activity, natural and spiritual virtue are grounded in nature and given existence by God. Originally, man was able to love God as the principle of all being. Adam had natural integrity to have a proper ordered intellect and will. Moreover, Adam in the natural state of integrity, was able to love other things according to their proper relationship to God.
12. However, with the Fall, man is spiritually dead and the intellect and will are not naturally ordered to God as the principle and end of his nature. Fallen man can know that God exists, that He is all powerful, and good, that he is one, but He cannot participate in God's inner Trinitarian life. He needs the grace of God to move into fellowship and partake of this nature.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

13. The primary gift of grace is God Himself. By participating in the divine nature, the believer is able to move into supernatural virtues, which enable him to see more and love more.
14. To know and love God require supernatural power. As one partakes of divine nature, he receives a greater disposition to believe in the revealed truth about God and a will to live in loving union with God. What was not apparent becomes more clear and real.

Hebrews 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.

THE WILL 24: Love and Virtue

Love and supernatural virtue, 2 Peter 1:2-11.

15. Faith includes both the first and second acts of the mind. For example, in the first act we conceptualize Christ dying for our sins. The 2nd act we say yes or no, but naturally we cannot be so sure. It is the HS that enables us to affirm this as reality. God says trust in Him, we cannot see Him, it is the HS who enables us to see the realities beyond human knowledge. Faith is supernatural. Likewise, as Christians we have Bible doctrine, which the HS enables us to see more clearly and He also inclines our wills to be more disposed to loving and living in them.

THE WILL 24: Love and Virtue

Diligence and spiritual virtues, 2 Peter 1:5-11.

1. The need for diligence in divine concurrence. “Applying all diligence (σπουδὴν), supplying τῆ ἀρετῆ. . .” Note the comprehensiveness in these virtues. Note the concurrent dynamics.
2. There is no true or serious growth apart from diligence. Moreover, diligence is the cure for many spiritual diseases. This diligence is accomplished in participation of the nature of God. Metaphysics enhances these realities.
3. 2 Pet 3:10-18: Faith , hope, and love. Growing in grace is growing in the virtues associated with life in God in 1:5-7.

More on love and divine action on the will and intellect.

1. God promises that He will work everything out for good for those who are lovers of God, Romans 8:28-30. What a tremendous promise. 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).
2. 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; 2 Cor. 5:14; 1 John 3:16-18, 24; 4:13. This simply cannot be done on a natural level.
 - a. The evil of quenching the Spirit, 1 Thess. 5:18-19.
 - b. The sin of grieving the Holy Spirit, Eph. 4:30-31.

3. The dynamic ministry of the Holy Spirit on the intellect and will.

Galatians 5:16-25.

Romans 5:5; 15:13.

1 John 2:27

1 Corinthians 13.

4. The anathema of not loving the Lord:

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.

5. Through spiritual growth, every believer has the opportunity to move into a best friend love relationship with God, a supernatural way of life, 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?

f. Friends stand up for each other.

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."

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.