

Biblical-Philosophical Psychology 166-Spiritual virtues 106 (Beatitude #6: Purity of Heart and the Will.28)

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 22
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

Opening: John 8:32; Romans 8:28-32.

Preparation for Bible class.

2 Parts to Bible class:

(1) 15-20 minutes on foundations

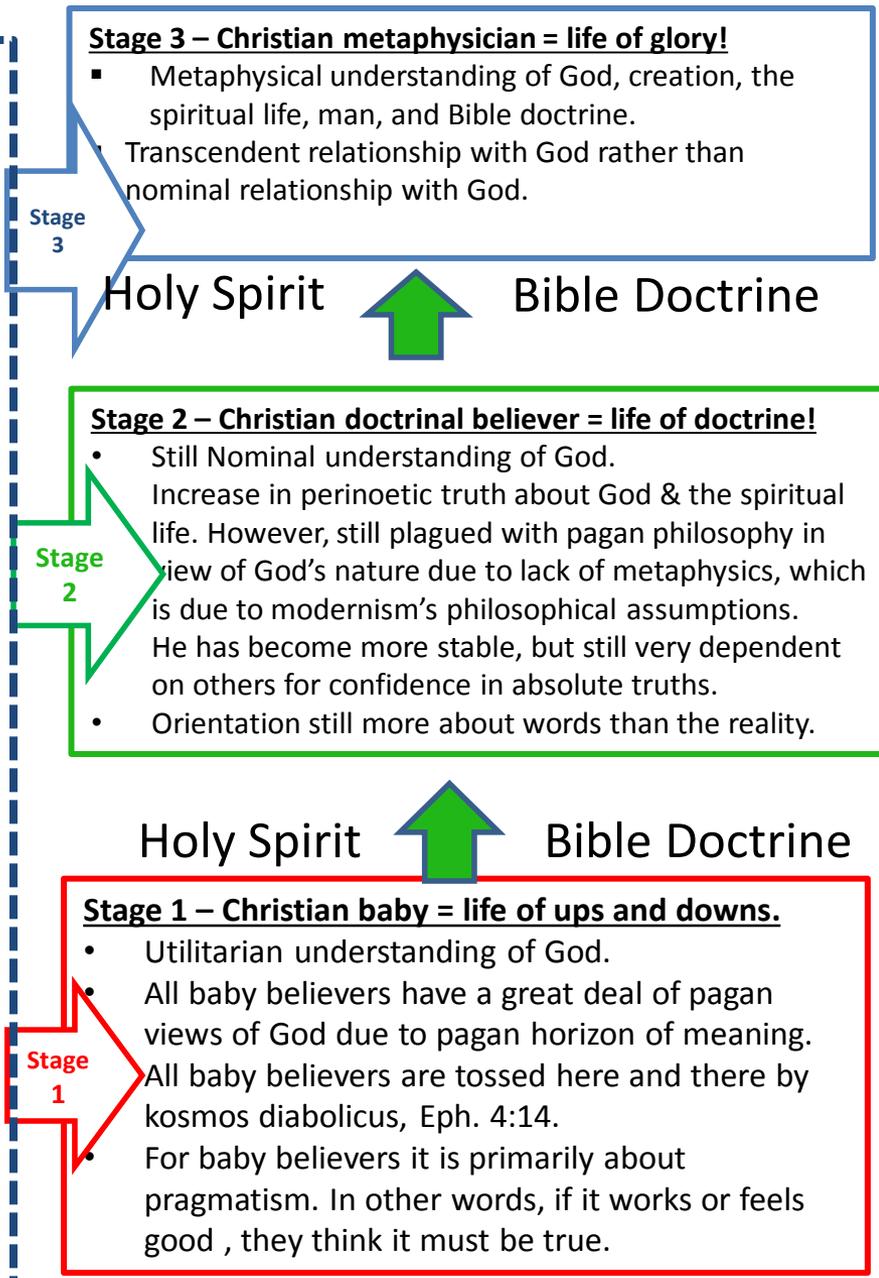
(2) 55-60 minutes in the Word on love.

Spiritual foundations: The need and nature of virtue. There are 4 steps to gaining spiritual virtue: (1) Model; (2) List of virtues; (3) Means of acquiring virtues; (4) Living out the virtues.

Take #1 virtue: : “You shall love the Lord your God out of (ἐξ) your heart, and with (ἐν) all your soul, and with all your strength, and with all your mind; and your neighbor as yourself” (Luke 10:27). **Love and our Final End!**

The heart highlights the core of our intellectual and volition lives. **Soul** refers to our entire beings. **Mind** highlights our thinking capacity. **Strength** refers to vigorous efforts both bodily and mentally. We are to love God with our intellects, wills, and affections. We are to think right, wish rightly, and feel right about God. Consider martyrdom and love for God.

There is no part of us that should not be involved in treasuring Him above all things. Note all of the “alls.” The point is that we are to love Him extensively (with every faculty of our being) and intensively (the whole faculty). There are two men whose influences have adversely affected our love for God: Descartes and Bacon.



Philosophical Foundations

(Causation-22: The dismantling of Metaphysics for Baconian Hermeneutics)

1. Consider how far have we come. Revivalist and Oxford-educated scholar John Wesley in his address to seminarians in 1756 said, *“Am I a tolerable master of the sciences? Have I gone through the very gate of logic? . . . Have not my stupid indolence and laziness made me very ready to believe, what the little wits and pretty gentlemen affirm, “that logic is good for nothing?” It is good for this at least . . . to make people talk less; by showing them both what is, and what is not . . . Do I understand metaphysics; if not the depths of Scotus or Aquinas, yet the first rudiments, the general principles of that useful science?* Consider the background of his and other families during this time. As a founder of Methodism, American Revivalism and Pentecostalism, his emphasis on logic and metaphysics
 - a. ___ continues to be emphasized in contemporary Christianity
 - b. ___ has all but vanished throughout contemporary Christianity

Philosophical Foundations

2. Descartes' pernicious influences have damaged our minds and faith by blinding us to the metaphysical structure of Reality (philosophy of nature). He grounded reality in the mind's clear and distinct ideas in contrast to the nuanced yet objective truths of external reality. Descartes influences
 - a. ___ make it easier for Christians to be deceived by false doctrines
 - b. ___ make it more difficult for Christians to be deceived by false doctrines

Philosophical Foundations

3. Francis Bacon (1561-1626).
 - a. Bacon's pernicious influences effect the way modern Christians view, study and use God's Word.
 - b. Like Descartes he rejected metaphysics. This would lead to naturalism. In its place, he developed the inductive scientific method.
 - c. He taught that we could just gather the facts of the Bible like bits of data and categorize them and come up with objective truth.
 - d. He taught that this biblical data would explain itself.
 - e. Bacon's hermeneutic was very appealing in young American's sense of individualism, freedom, and "democracy."
 - f. Bacon's inductive method ends up shredding God's Word.
 - g. Bacon's inductive method ends up enabling one to treat God's Word as a book filled with individual promises free for the taking.
 - h. Bacon's inductive method has always been the perfect method for heresies because it is not ground in reality as such (metaphysics).

Philosophical Foundations

4. Bacon's inductive method was primarily about
 - a. ___ nature's phenomenon
 - b. ___ nature's ultimate being

5. Which is more certain?
 - a. ___ induction (perinoetic)
 - b. ___ metaphysics (dianoetic)

6. Which is better for the creation of technology and gadgets?
 - a. ___ induction
 - b. ___ metaphysics.

7. Which is better for the development of virtue and the good life?
 - a. ___ induction
 - b. ___ metaphysics

8. Baconian's inductive fact gathering method to determine truth is very popular today in
 - a. ___ in politics, moral theories, churches, and biblical hermeneutics
 - b. ___ only in biblical hermeneutics

9. Baconian hermeneutics teaches that
 - a. ___ one is able to free oneself from presuppositions ("Bible only")
 - b. ___ one is not able to free oneself from presuppositions

10. Bacon's method leads to naturalistic, anti-Christian views of God, creation, man, and the Bible.
 - a. ___ true
 - b. ___ false

THE WILL 28: Virtue and Love

From Virtue to love, 2 Peter 1:2-11. Review of the various virtues in light of the intellect (right thinking), will (right wishing), and affections (right feelings) as well as their contraries. Peter lists

8 virtues.

1. Faith – vs. vice of unbelief
2. Excellence/virtue, the good life – vs. vice of the bad life
3. Knowledge – vs. vice of ignorance
4. Self-control – vs. vice of sensatism
5. Perseverance – vs. vice of giving up
6. Godliness – vs. vice of ungodliness
7. Love for fellow believers – vs. vice of lack of love for fellow believers
8. Divine Love – vs. lack of divine love.

THE WILL 28: Virtue and Love

God's love for our enemies, Matt. 5:43-48.

1. Christ's radical demand to love extends beyond the love of God and the love of neighbor to include love of our enemies.

2. Jesus gives *content* to what it means to love our enemies. Very few love Christ enough to follow Him in this regard. Few see this as truly true, good, and beautiful.
 - a. We are to bless those who curse us.
 - b. Do good to those who hate us.
 - c. Pray for those who spitefully use us and persecute us.

THE WILL 28: Virtue and Love

God's love for our enemies, Matt. 5:43-48.

3. Jesus grounded this demand of love on the prior example of the Father's love for us. We are to behave in this manner to show we are sons of our heavenly Father. The Father loves His enemies with a benevolent and beneficent love.
4. To love those who love us requires no virtue, no strength of character. It's easy to love those who admire or adore us.
5. Distinction between natural virtue and supernatural virtue. There is a certain inertia or force or inclination in natural virtues or habits. A person who is raised in a moral environment will have an easier time developing natural virtue. Moreover, it takes contradictory effort to change virtue/vice, to move the inertia of mind, will, and even body to move in a different way, e.g., harder to lie if you never lie.
6. The ultimate standard of love is in the character of God Himself.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

1. This chapter provides a beautiful picture of divine love, the love of Christ. We all fall short of God's standard of love and only by sanctifying grace can we obtain and grow in divine love. This chapter was never designed to be used in a superficial or maudlin manner.
2. All spiritual love comes from the same source: God's grace administered by the Holy Spirit. The same Spirit infuses God's love in us all. Moreover, since the Holy Spirit's ministry is for holiness, this love is necessary for holiness.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

3. All virtue is summed up in Christian love. Apart from Christian love there is no virtue, which means there is lack of right thinking, right wishing, and right feelings about God, self, or others. This shows just how crucial love is for the Christian way of life.
4. It is love that motivates us to honor God as God, to adore and worship Him. It is love that recognizes God's absolute right to govern us. It is love that makes us willing to obey Him. Moreover, it is love that disposes us in our intellects, wills, and affections to love fellow believers, our neighbors, and even our enemies. We are not *inclined* to cheat, slander, or work ill toward anyone we love. Love for God is the only power that enables a believer to gladly accept even martyrdom.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

5. Even the greatest spiritual gift is worthless without divine love, 1 Cor. 13:1. Contrast this the world's love and celebration of gifted athletes and movie stars who are not only unloving and immoral but commit acts of murder, yet are still celebrated because of their talents or good looks.
6. Even the greatest knowledge of God and the things of God are worthless apart from love of Him, 13:2.
7. Acts of charity and heroic acts without love for God are worthless, 13:3.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

8. Love is longsuffering (μακροθυμεῖ), 13:4.
 - a. Just as God is the Ultimate Standard of love, He is the ultimate standard of longsuffering.
 - b. One of the most difficult things in life is to bear unjust injuries from others. We naturally want any suffering to be short. Protracted suffering is the most difficult to bear. Slander, or evil-speaking, is one of the most common injustices we often suffer (not physical).
 - c. Consider the longsuffering of Christ as our example, 1 Pt. 2:18-25; Isa 53:7. It should be noted that every criticism leveled against Him was slanderous because He was sinless. All charges against Him were false. Moreover, no person was libeled more than Jesus.
 - d. This is opposed to the vice of being short or quick tempered.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

9. Love is kind/merciful (χρηστεύεται), 13:4.

- a. This would be an application of the Golden Rule. To be kind to others is merely doing to them what we would like them to do to us.
- b. Mercy is an act of kindness or tenderness.
- c. The mean person takes pleasure in harming or insulting people.
- d. This is opposed to the vice of being mean-spirited.
- e. Consider the kindness of Jesus Christ, Matt. 12:15-21; Lk. 7:36-50; John 4:16-24.
- f. Christ was very kind to the weak, but very confrontational with the very powerful who were aggressively opposing and distorting God, His Word, His plan, or *promoting* evil.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

10. Love does not envy (οὐ ζηλοῖ), 13:4.

- a. Envy is coveting and a violation of the tenth commandment.
- b. Envy is the root of theft, slander, and even murder as well as a host of other sins and crimes against others.
- c. Envy and love are incompatible.
- d. Envy and hate go together, cf. Cain, Joseph (Gen 37:3-11), and Jesus Christ (Matt. 27:15-18).
- e. Consider the evil in our politics of envy, where politicians for their own interests stir up strife among people to create class warfare. The poor are set against the rich, employees against employers, women against men. Envy is a breeding ground for strife and even warfare.
- f. Christ was able to love others because He did not make “stuff” an object of love.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

11. Love does no brag (οὐ περπερεύεται), 13:4.

- a. The axiom of our pagan culture is to make sure others know about one's assets and talents.
- b. We see this in the Pharisees in Matt. 23:1-8.
- c. True love is found in humility, especially humility before God, Job 42:1-6.
- d. Humility runs counter to our culture
- e. Consider the humility of our Lord, our Example, Philip. 2:5-11.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

12. Love is not arrogant (οὐ φυσιοῦται), 13:4.

- a. We all come into this world with arrogance, it is our greatest flaw. We all think of ourselves more than we ought and God and others less than we should.
- b. True love is found in humility, especially humility before God, Job 42:1-6.
- c. Humility runs counter to our culture
- d. Consider the humility of our Lord, our Example, Philip. 2:5-11.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

13. Love does not act unbecomingly (οὐκ ἀσχημονεῖ), 13:5.
 - a. A loving person is polite.
 - b. This means that in love we are not pushy, selfish, or coarse in our speech.
 - c. Love never expresses itself in gross language or in coarse speech.
 - d. See 1 Peter. 3:8-9 and note the attending virtues. Also note Paul's politeness in Acts 26:24-29.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

14. Love does not seek its own (οὐ ζητεῖ τὰ ἑαυτῆς), 13:5.
 - a. Love is not selfish.
 - b. We all like to do it our own way.
 - c. An example of love not seeking its own in 1 King 3:16-27; Philip. 2:5-11.
 - d. There is nothing wrong with seeking our own. There is everything wrong with only seeking one's own.
 - e. Consider the example of Jesus Christ.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

15. Love is not provoked (οὐ παροξύνεται), 13:5.
 - a. Anger in itself is not sinful, Eph. 4:26-27.
 - b. Christ manifested anger or wrath in John 2:13-17.
 - c. Anger may be an appropriate manifestation of love when the issue is God and His truth.
 - d. However, an angry or bitter disposition which has ill will and seeks vengeance is not one of love. Sinful anger is anger which has no godly purpose.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

16. Love does not think evil (οὐ λογίζεται τὸ κακόν), 13:5.
 - a. Love does not assume others have evil motives (projection?)
 - b. Love thinks the best of others.
 - c. Love is not quick to think evil of others.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

17. Love does not rejoice in unrighteousness (οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ), 13:6.
 - a. One cannot love God or others and rejoice in evil because evil opposes God.
 - b. Unrighteousness always leads to hostility to God, Rom. 1:28-32.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

18. Love rejoices in the truth (συγχαίρει δὲ τῇ ἀληθείᾳ), 13:6.
 - a. Note the inseparable link between love and truth.
 - b. God is not only the ground of love but the ground of truth.
 - c. We cannot love God and at the same time not love truth.
 - d. Jesus Christ came to bear witness to Truth, John 18:33-38.
 - e. It was Christ's own commitment to Truth that motivated Him to fulfill all righteousness.
 - f. Christ loved truth because He loved His Father, Who is the Author of all truth.
 - g. Remember, Satan is the Father of lies who does everything he can to distort, twist, or conceal the truth.
 - h. The greatest problem in the human race is suppression of truth, Rom. 1:18-25.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

19. Love bears all things (πάντα στέγει), 13:7.
 - a. Love endures afflictions and suffering without complaining or whining.
 - b. Only in love can one be blessed in persecution, Matt. 5:10-12. In such love God pours out His sanctifying grace on suffering believers.

20. Love believes all things, hopes all things (πάντα πιστεύει, πάντα ἐλπίζει), 13:7.
 - a. This refers to all things spoken by God. In love we embrace all that God says.
 - b. Note the connection between faith, hope, and love. They are mutually dependent.
 - c. Without love for God one is not inclined to believe or hope in God.

THE WILL 28: Virtue and Love

God's love illustrated in 1 Corinthians 13.

21. 'Faith, hope, and love and the greatest is love,' 13:13. A few words on the Greek grammar.
22. Love is the preeminent virtue in the Word of God: 1 Corinthians 13; Luke 10:25-37; John 13:35; Romans 13:8-10; Galatians 5:14; 1 John 3:10-18; 4:7-21.
23. Since we all love and seek what we love, the issue comes down to the object of love, cf., Jn 3:19. There is good love and bad love. Moreover, the only way to remove bad love is to cultivate good love for God. We all seek what we think is good, we just need to make sure it is really the Good.

24. Bad love like good love always sees some beauty in object.

- (1) Love for money and things of this world is a bad love because it is a love for the wrong object, 1 Tim 6:10. God is to be the object, not mammon. Love for money not only destroys love for God, it destroys love for people.
- (2) Pride is bad love of self, 2 Tim. 3:2. This is loving yourself as a god rather than loving yourself as God loves you. Prideful love of self destroys capacity to love others, as well.

25. True love loves the right object the right way in the right proportion to the right office.

‘Diligently supply virtue:’ 1 Pet. 2:5

A Philosophical look at virtue and ethics

1. Biblically, philosophically, and metaphysically there are two systems of ethics that make up the metaphysical structure of ethics, virtue, and law.
 - a. Action-oriented system (deontological, duty-based). This is a principle-based system in which actions are intrinsically right or wrong, dependent on adherence to moral principles or values. These are commands from God and based on His character (Ten Commandments, e.g., “you shall not murder”), cf., Deut. 6:5-7.

Deuteronomy 6:4 "Hear, O Israel! The LORD is our God, the LORD is one! 5 "And you shall love the LORD your God with all your heart and with all your soul and with all your might. 6 "And these words, which I am commanding you today, shall be on your heart; 7 and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

- b. Virtue-based system (based from within). This is action that comes from character and virtue *within* the Christian. This virtue comes from the transformation of the believer into the image of Christ, Gal. 4:19; 5:22-23; Eph. 4:13; Rom. 8:28-29; John 15:1-5; 2 Pet. 3:16-18.

2. The Scriptures contain a blend of both virtue-ethics and deontology, 1 Pet 1:13-16; Matt. 5:43-48; 2 Cor. 8:7-9; Eph. 4:32; 5:1; James 2:5-13; 1 John 3:16-19; 4:8-13. This makes sense given that virtue is developed through actions.

3. A look at deontological ethics, virtue ethics, and contrary vices: Mark 7:20-23; Acts 2:42-47; 5:29; 1 Cor. 6:9-20; 11:1; 2 Cor. 3:18; Eph. 4:16-5:2; Col. 3:1-11; 1 Pet 2:21-24; James 5:1-6.