

Biblical-Philosophical Psychology 167-Spiritual virtues 107 (Beatitude #6: Purity of Heart and the Will.29)

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 23
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

Opening: John 8:32; Luke 10:27.

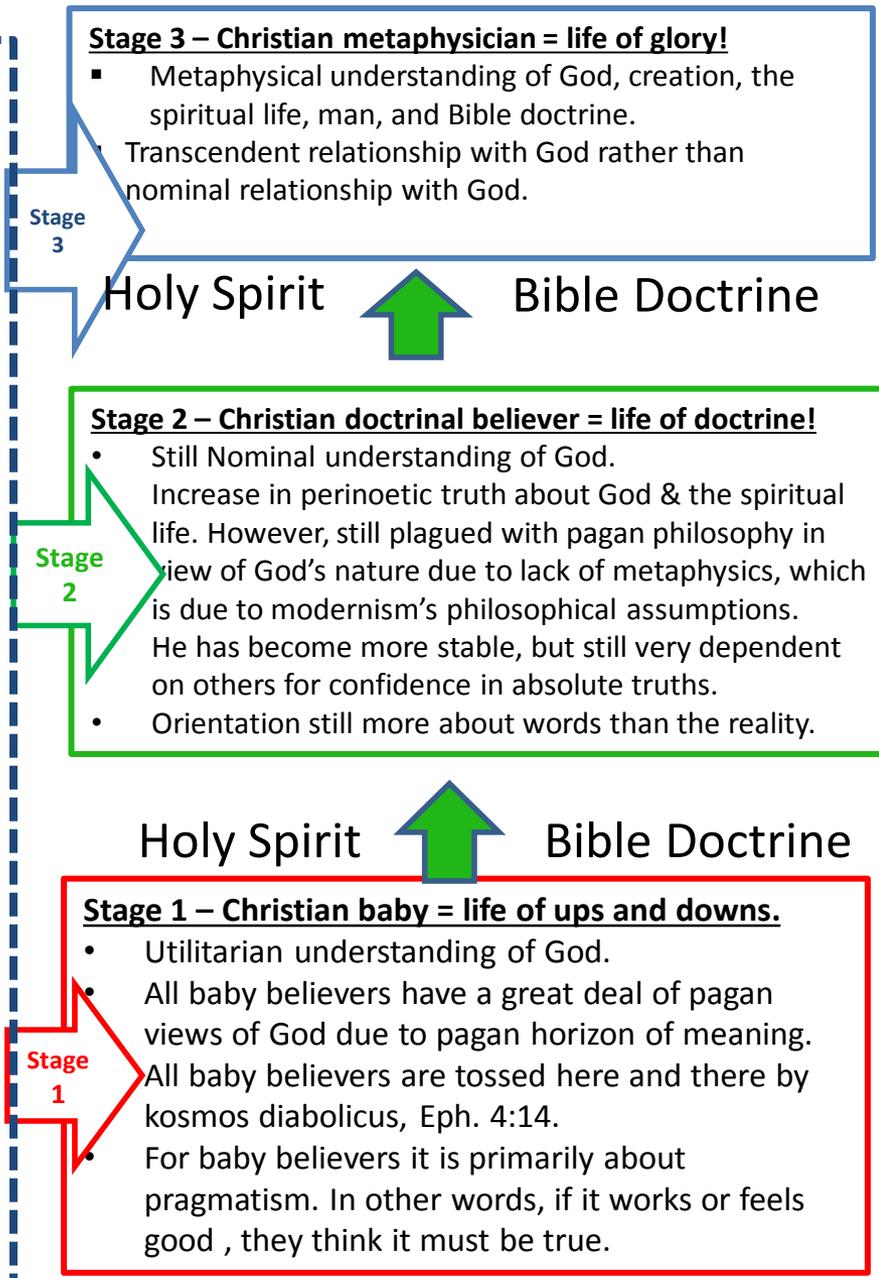
2 Parts to Bible class:

- (1) 15-20 minutes on foundations
- (2) 55-60 minutes in the Word on love.

Spiritual foundations:

1. Living in extended fellowship with God is required for a progressive, growing, and thriving life with God—the good life, a life that is advancing in its Last End, and thus attaining true success at life as such.
2. 2 Pet 1:5-9: illustrates the vital connection between natural virtue and supernatural virtue with consequences through eternity.
3. As far as growing in love for God there are 2 interrelated issues: knowledge (intellect) & love (will). We need both: knowledge w/o love is barren. Love w/o knowledge is not true love at all.
4. The need for Total Truth. In our philosophical foundations, we have been noting 2 men who have damaged our ability to think metaphysically and thus adversely affected our knowledge and love of God: Rene Descartes and Francis Bacon. Descartes destroyed our ability to see God in the metaphysical structure of reality. Bacon destroyed our ability to see metaphysical structure of the Bible.

Preparation for Bible class



Philosophical Foundations

(Causation-23: Discarding of causes in metaphysics And the disaster of Baconian Inductive Hermeneutics)

1. Although Descartes (1596-1650) was a professed Christian (Catholic), he introduced an anti-Christian philosophy that shifted the standard of truth away from external reality to clear and distinct ideas in one's mind. This makes it easier for
 - a. ___ unbelievers to make Reason a god, the source of absolute truth (Rationalism).
 - b. ___ believers *not* to be deceived by clear and distinct ideas.

2. Francis Bacon (1561-1626) likewise rejected classical metaphysics, but he put the emphasis on his developed science of induction. With the new age of science, Baconian hermeneutics was hailed by evangelicals as the new “scientific” way to study the Bible—a fresh new way that rejected the need for metaphysical “rubbish.” This new inductive, scientific, non-philosophical, Baconian hermeneutic continues to be very popular today throughout Christendom,
- a. True
 - b. False

3. Baconian hermeneutics was linked with the philosophy of Common Sense realism (which was also a rejection of metaphysics). Common Sense realism was the most popular philosophy taught in 19th century America. As a matter of fact, it is shrined in the Declaration of Independence: “We hold these truths to be self-evident.” Common Sense realism + induction means
 - a. ___ that there is no longer need for philosophical justification or reflection
 - b. ___ true progress for understanding morality, ethics, government, theology, philosophical psychology, and sociology

4. Modern science is largely inductive and therefore can never reach absolute certainty regarding universals or ultimate and absolute certainties.
- a. True
 - b. False
5. Metaphysical first principles are self-evident and undeniable, and therefore is all about universals and absolute certainties.
- a. True
 - b. False

6. Apart from metaphysics, the believer is limited to proof-texting, which becomes the circular “reality” for virtually all modern Bible-believers
 - a. true
 - b. false

7. The Baconian heritage, among other things, cuts modern believers off from classical Christian philosophy and the development of the orthodox doctrines of Christianity. This leaves modern believers
 - a. in intellectual and theological shallowness, and thus vulnerable
 - b. with a clean slate so Christians can be objective with Scripture.

THE WILL 29: Virtue and Love

From Virtue to love, 2 Peter 1:2-11.

Peter lists 8 virtues and demonstrates the importance of concurrence as per verse 5: “supply,” *epichoregeō* (ἐπιχορηγέω), which means: to help, assist, provide. God activates this on both natural and supernatural levels—this is good character, a good person. Note the connections between virtue, our Last End, and eternity.

1. faith— this is faith in Christ. Peter acknowledges their saving faith.
2. Virtue – the most basic category of character, of excellence
3. Knowledge – growing in content of knowledge and ability to discern truth from falsehood. This translates to prudence.
4. Self-control—enables one to resist disordered desires and sense appetites.
5. Steadfastness—endurance, the quality that keeps us from giving up in times of difficulties, especially with regard to growing up in God.
6. Godliness—a respect and honoring of God that governs one’s life.
7. Brotherly affection—a preferential love for fellow believers.
8. Love—the crown of all virtue. This is sharing, living, and growing in God’s own love.

THE WILL 29: Virtue and Love

Christian love 1 Corinthians 13.

1 Cor 12:31b-13:7, “And now I will show you the most excellent way”...

Recall the 4 steps to virtue: model, list, means, and repeated actions.

1. A look at the Perfect Model of Love, Isaiah 50:4-10; 53:1-12; Philip 2:1-12; 1 John 3:16-18.
2. Christian love (partaking of God’s love) is greater than any linguistic ability, natural or supernatural, 13:1. Consider Christ’s attitude regarding His own abilities. Amazing abilities do not automatically transfer to virtue, to being a good person, to having good character.

THE WILL 29: Virtue and Love

3. Christian love is greater than spiritual gifts related to wisdom, knowledge, discernment, and faith, 13:2. In fact, love has a profound effect on our judgments or prudence. A Christian can know a lot and have a very bad character. An unbeliever can know a lot and be blind to ultimate reality—cf. Spinoza, Einstein.

4. Christian love is greater than acts of heroism or philanthropy, 13:3. Christ did not suffer for us and die on the cross to be a Hero. He did it for love, love for the Father and love man. Moreover, He never bragged about His amazing sacrifice. What was His mood at the Last Supper? Luke 22:15; Heb. 12:2

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5. Love is longsuffering (μακροθυμεῖ), 13:4. Important to recognize that this patience is not something that love leads to, it is an aspect of love. We are looking at the content of love.
 - a. Consider how our patience effects our judgments of others, for example, those we may be quick to discount and reject.
 - b. Note the longsuffering of God and Jesus Christ, the God-man in Matthew 23:27-39.
 - c. Note the longsuffering of Christ on the Cross in Matthew 27:33-50.

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6. Love is kind/merciful (χρηστεύεται), 13:4. Consider the kindness of Christ. He was not a mean-spirited person. This is not kindness for kindness sake. This is what attends true love.
 - 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, and *promoting* evil.

THE WILL 29: Virtue and Love

7. 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 29: Virtue and Love

8. 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 29: Virtue and Love

9. 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.

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10. 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.

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11. 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 29: Virtue and Love

12. 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.

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13. 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.

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14. 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.

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15. 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.

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16. 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.

17. 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.

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18. 'Faith, hope, and love and the greatest is love,' 13:13. A few words on the Greek grammar.
19. 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.
20. 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, love for the light of God and love for darkness. 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.

21. 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.
22. True love loves the right object the right way in the right proportion to the right office.
23. By fellowshiping with God, the believer is able partake of God's virtue, the chief of which is God's own love in divine concurrence.