

Biblical-Philosophical Psychology 168-Spiritual virtues 108 (Beatitude #6: Purity of Heart and Love.1)

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 24
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 on the metaphysics and virtue of love, which is only possible by virtue in the intellect, will, and affections.

Spiritual foundations:

(1) Metaphysically speaking, a good human being is one with the right ordered love. A rightly order love comes from rightly ordered intellect, will, and affections. An excellent human being as such (metaphysically) is one who has properly ordered intellect, will, and affection-e.g., oriented to the true, good, beautiful.

(2) Metaphysically speaking, a bad human being is one with a badly ordered love. A ill-ordered love comes from a badly ordered intellect, will, and affections. Metaphysically, a bad human being is one whose nature as a human being is not being properly actualized

(3) Illustration of badly ordered intellect, will, and affections versus properly ordered human nature raised on new supernatural level by the Holy Spirit, Galatians 5:16-25.

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

Philosophical Foundations for a Christian Worldview

(Causation-24: Discarding of causes in metaphysics: From Descartes to Thomas Reid's Common Sense Realism)

1. Having rejected classical metaphysics, Descartes postulated that all self-evident knowledge arises from thought, and from thought alone. By making the clear and distinct ideas in the mind the object of knowledge and the standard of truth, he makes it easier
 - a. ___ for politicians and others to deceive us about extra-mental world
 - b. ___ to logically understand the extra-mental world

2. When the object of knowledge and standard of truth are the contents of the mind rather than the extra-mental world, the only constraint on the mind
 - a. ___ is the mind itself
 - b. ___ the extra-mental world

3. Cartesianism is fundamentally an inner deductive (mathematical type) system and as such is very idealistic, grounded in the mind rather than external reality
 - a. true
 - b. false

4. Francis Bacon (1561-1626) rejected metaphysics and developed scientific “induction.” However, this needed an overall philosophical framework. What was the system chosen in America, and even throughout evangelicalism, from the 19th century to this very day?
 - a. Common Sense realism (Thomas Reid, 1710-1796)
 - b. Philosophical realism (Aristotle-Aquinas)

5. Common Sense realism is fundamentally a sort of sense for truth, which means that it is essentially
 - a. ___ instinctive (and thus irrational, making it impossible to do apologetics)
 - b. ___ rational (making Common Sense a rational way to do apologetics)

6. Removal of metaphysics + Reidian Common Sense realism + Baconian induction became the new wave throughout America throughout the 19th century. This system
 - a. ___ gives us access natural theology, philosophical psychology, and the means to grasp metaphysical makeup of man, society, creation, God.
 - b. ___ enables man to construct his own view of man and society in common with others (and perhaps even offer proof-texts to back up his views).

7. Reideian Common Sense realism is not only anti-intellectual, it has been a source of great injustices in our country as it makes common sense of the people the standard of truth
- a. true
 - b. false
8. The nomenclature “common, plain reading” found in many excellent study evangelical study Bibles, hermeneutic textbooks, and Bible commentaries is directly traceable to Reid’s philosophy of Common Sense and rejection of classical metaphysics and philosophical realism.
- a. True
 - b. False

9. Common Sense realism is at its core anti-intellectual

- a. True
- b. False

10. Common Sense realism made it easier for some of our Founders, like Thomas Jefferson, to be deists and to reject the miracles of Christ.

- a. True
- b. False

Purity of Heart and Love-1

2 Peter 1:4-11.

1. Note the eight virtues: (1) faith, (2) virtue, (3) knowledge, (4) self-control, (5) perseverance, (6) godliness, (7) brotherly affection, and (8) love.
2. It is important to make a distinction between natural virtues and supernatural virtues. Natural virtues are formed by regular and habitual ways of thinking, wishing, and acting.
 - a. Which of the above are *only* supernatural virtues?
 - b. Which virtues are chiefly in the intellect?
 - c. Which virtues are chiefly in the will?
 - d. Which virtues are chiefly in the affections?

3. Every believer is responsible to develop his natural virtues as well as put himself in a position to receive supernatural virtues. This means that as human beings we are responsible for the perfection of our intellects, wills, and affections on natural and supernatural levels.
4. Apart from developing natural virtues, the believer will have great difficulty staying in fellowship and advancing in supernatural virtues. Developing natural virtues does not mean to develop them apart from fellowship with God. It just means that there are natural means to natural virtues.
5. Our lives are to be marked by continual progress in virtue for a rich entrance into the kingdom of God, the next stage of God's plan for our lives.

6. Our personal obligations as rational human beings are threefold.
 - a. #1: To God, our Creator. He is the one who gives us continuous existence and all that we are and have every moment.
 - Just as we are totally dependent upon Him for our existence, we are to trust and live for Him first and foremost. To acknowledge Him as the highest good is simply to acknowledge Truth. To acknowledge Him as the source of any good in us is to acknowledge Him in Truth. There is no place for self-righteousness for anything, natural or otherwise.
 - We are to know God by natural reason (metaphysics of creation).
 - We are to know God through supernatural revelation. We are to be very diligent about learning His Word.
 - It is by loving God that we come to love ourselves in His plan. Apart from loving Him, we never have a proper love for ourselves or anything else, due in no small part to our immaterial intellects and wills.

b. #2: To ourselves.

- We are to develop virtue and avoid vices, Rom. 13:8-14. We all start out in this world very sensory in our orientation.
- Growing up is all about the development of the human intellect, will, and affections.
- Perfection of human nature is when the intellect controls the lower passions. Consider how drunkenness mutilates the intellect (de-natures self).
- We are to grow in all virtues of our natures.
- Failure to perfect human nature leads to anxiety, depression, and sometimes suicide.

c. #3: To fellow man with reference to social obligations.

- A few words about “conscience.” There is no such thing as a separate entity, e.g., “little angels and devils on our shoulders,” called conscience. The conscience is a result of reflection and judgment of intellect and will.
- Guilt and even shame are normal and healthy—they are simply a recognition of insurrection between intellect and will and the violation of standards.
- However, guilt after forgiveness in God’s grace is both unhealthy and irrational.

1. 1 Cor. 13:1-3. A few words about the exaggerated (hyperbolic) language in Paul's rhetoric:
 - a. Paul is not asserting the reality of "tongues of angels"
 - b. Paul is not asserting the reality of "knowing all mysteries, all knowledge, and all faith as to remove mountains."
 - c. Paul is not asserting the reality of "giving body to be burned."

2. 1 Cor. 13:1-7: The theological virtue of love is not only the most important virtue, it is the hinge upon which all other spiritual virtues are possible. In other words, without this theological love, the believer is unable to obtain any spiritual virtues.

3. This means that the believer who does not love God and others is precluded from receiving any and all spiritual and theological virtues. This includes the supernatural power to know, to love, and have faith and hope in God. This means that such a believer's intellect, will, and affections will not be drawn by the Holy Spirit to the things of God. He will not receive the supernatural virtues by the Holy Spirit in Galatians 5:22-23.
4. Recall the 4 steps to virtue: Model, list, means, and actions.
5. A look at the Perfect Model of Love in light of virtues, Isa. 53:1-12; Matt. 27:27-50; 1 John 3:14-18; Philip 2:1-12.

6. Love is longsuffering (μακροθυμεῖ), 13:4.

- a. The distinction between longsuffering as a natural virtue and supernatural virtue.
- b. On a natural level, when one loves someone he is able to endure great difficulties and irritations of that person. On a supernatural level, one will endure great difficulty, including martyrdom for the Lord.
- c. The virtue of longsuffering is strength of soul to overcome the difficulties, irritations, and undeserved suffering. It takes strength of soul to control one's affections and emotions and keep one from living in anger, sadness, and bitterness.
- d. Christ is our Model of longsuffering.

7. 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 vice would be in being mean spirited who takes pleasure in harming or insulting people.
- d. Consider the kindness of Jesus Christ, Matt. 12:15-21; Lk. 7:36-50; John 4:16-24.
- e. 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.
- f. The command to follow our Model, Eph. 4:32-5:9; Matt. 5:43-48.

8. 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.

9. Love does not 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.

10. 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.

11. 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.

12. 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.

13. 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.

14. 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.

15. 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.

16. 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.

17. 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.

18. 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.

19. 'Faith, hope, and love and the greatest is love,' 13:13. A few words on the Greek grammar.
20. 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.
21. 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.

22. 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.

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

24. 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.