

# Biblical-Philosophical Psychology 80— Sanctification: Faith and hope and suffering

## 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

P.R. - 32

Hermeneutics

Linguistics

Epistemology 9  
 Existence 10

Metaphysics -32  
 Trans. 50

Reality –Logic 32,  
 Truth 32

Opening passages, Jn 8:32; Matt. 11:6; 22:37-38; Rom. 8:28.

1. Creation—the need for PR to remove pagan influences in modern Christianity: *Rom. 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen (καθοράω), being understood through what has been made, so that they are without excuse. . . . They did not honor Him as God or give thanks.*

2. The Bible—the need for PR to remove pagan influences in modern Christianity with reference to Truth, God, and man, 2 Tim. 3:16; Gal. 5:16-25; Philip. 4:8.

3. The spiritual life—the need for PR to remove pagan influences in modern Christianity such as fetishism, Platonism, pragmatism, religionism and general suppression of whole truth, total truth.

Stage 3

### Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

### Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

### 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.

## EPISTEMOLOGY: #9, Grasp of Existence-10

1. What is the extent of God's *causal* involvement in the existence and changes in all of creation? What is the extent of creation's dependence upon God?

Matthew 6:26 "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them.

Matthew 6:28 "And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,

Matthew 6:30 "But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more take care of you? You of little faith!

Matthew 10:29 "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. 30 "But the very hairs of your head are all numbered.

Acts 17:26 and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation,

Daniel 2:20 Daniel answered and said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him. 21 "And it is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men, And knowledge to men of understanding. 22 "It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him. 23 "To Thee, O God of my fathers, I give thanks and praise, For Thou hast given me wisdom and power; Even now Thou hast made known to me what we requested of Thee, For Thou hast made known to us the king's matter."

Ephesians 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all the things after the counsel of His will,

Job 38:28 "Has the rain a father? Or who has begotten the drops of dew? 29 "From whose womb has come the ice? And the frost of heaven, who has given it birth?

Job 38:31-33 "Can you bind the chains of the Pleiades, Or loose the cords of Orion? 32 "Can you lead forth a constellation in its season, And guide the Bear with her satellites? 33 "Do you know the ordinances of the heavens, Or fix their rule over the earth?

2. Causation, both existential and change, has always been an major problem for science
  - because causation cannot be seen with the five senses (it's is only apprehended by the 2<sup>nd</sup> act of the mind, judgment);
  - because it can only be inferred and accepted by sufficient reason;
  - because physicists are generally distrustful of metaphysics even though they *must* deal with metaphysics in all causal activity.

### 3. There are 6 views of creation.

#1: Physicalism. Consider the unscientific and irrational direction of postmodern science regarding the existence and causality in the physical universe. Eternality of matter was the dominant position for most of human history.

#2: Agnosticism. Another result of suppression of truth that leads to failure to honor God as God and leads to the sins of not treating God as God and of not being thankful for Him.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

### 3. There are 6 views of creation.

#3: Deism. Pre-reflective belief system of most non-academics (and non-philosophical Christians). It is the most popular conception among believers. It is rejected by all major forms of monotheism.

#4: Conservationism. In this view God creates and continually conserves every natural/contingent thing. God conserves the existence of all creatures and their powers at each moment they exist. Creation and conservation alone are believed to preserve God's providential control of all things.

### 3. There are 6 views of creation.

#5: Concurrentism (confluence, “a flowing together with”). Very deep involvement of God in all existence as well as their powers. God acts immediately in the operations of His creatures and in the production of their effects. Both God and creatures are involved in all activity. God cooperates or concurs with all secondary causes.

#6: Occasionalism. The strongest view of divine providence. This view teaches that God’s providence is so ubiquitous that God’s causal activity alone can ensure the relationship between causes and effects in nature. Hence, there is no true creaturely secondary causation. In this view natural substances neither possess their own active causal powers, nor can they contribute causally to any natural effect which is *external* to their substance. All occasionalists agree that true secondary transeunt action is impossible.

4. All of the major theistic traditions (Christianity, Jewish, Islam, as well as philosophers of the Western monotheistic tradition) believe that God has provident control over every contingent thing in existence. The orthodox Christian position includes 3 theses:
- a) God creates all things ex nihilo
  - b) God is responsible for sustaining or conserving His creatures in the strongest possible sense, such that if He withdrew His conservation activity, everything “would at once cease into nothingness.”
  - c) God’s *non-miraculous* activity in nature is not exhausted by creation and conservation, i.e., God also acts immediately in the operations of His creation and/or in the production of their effects.
- Strong view of providence = a-c
  - Weak view of providence = a, b.
  - What makes providence strong is c, for it suggests that God is not hands-off with respect to nature—but is immediately present by contributing to the acts of creatures and/or effects. If God gives being-as-such, then He is also involved *in toto* production of the creature.

# Supernatural virtues of faith, hope, and love

## 1. Review.

- The nature of superhuman theological faith, hope, and love.
- The relationship between faith and reason.

2. I am convinced that a major reason many believers have trouble with faith in the God who is in control of all things, especially when dealing with death, is due to subconscious erroneous worldviews regarding creation.
- It was no accident that Socrates accepted with perfect peace his death in the face of the mechanistic philosophy of nature and man of his time as advocated by Ionian *physikoi* and Pythagorean atomism of his day.
  - Since every man does philosophy on a subconscious level, at the very least, and since the modern mindset is physicalism, modern believers often have a much more difficult time with death than previous generations.

## Summary of theological, superhuman hope.

- ❖ Discussion of biblical hope and the existential connection between supernatural theological faith and supernatural theological hope, Gen. 22:1-14; 50:20-26; Exo. 1:22-2:10; Job 1:12-22, 2:7-10; 38:1-3; 42:1-6, 10; Psa. 23; Hab. 3:17; Matt. 6:19-34; Luke 13:1-5; John 9:1-3; Rom. 8:18; 28; 2 Cor. 4:17; Eph. 1:18; Philip. 1:21-25; Col. 3:1-2; 1 Tim. 4:10; Titus 2:11-3:8; Heb. 6:19; 10:23; 1 Pet. 1:3, 13; 4:13.

## Summary of theological superhuman love

- ❖ Discussion of theological love (Matt. 22:37-39; 1 Cor. 13:13; Eph. 3:16-19; 1 Thess. 3:12; 1 John 3:16-18).

## ROMANS 12:1 & the bestowal of superhuman Faith, Hope, and Love

- ❖ All believers in the Bible who received theological, superhuman faith, hope, and love gave themselves to the Lord (Rom. 12:1).
- ❖ Every believer must understand the three foes that undermine his ability to present himself to the Lord and receive superhuman faith, hope and love.
  - The world, John 17:11-17; Matt. 6:19-33; 1 John 2:15-17.
  - The flesh, John 4:23-24; Rom. 8:4-9; Gal 5:16-23
  - The devil, Eph. 6:10-20; Matt. 16:22, 23; 26:33; 6:13; 2 Cor. 11:14; 1 Pet. 5:8-9.

## Romans 12

### ➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

**Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.**

## ➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –  
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE  
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

**THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!**

## Spiritual virtue: supernatural love illustrated

### Moral love

**#9: hating evil (moral love)** (Ἀποστουγῶντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

## Love for true good

**#10: clinging to the good [goodness of love]** (κολλώμενοι τῷ ἀγαθῷ), 9.  
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

## Special love for the royal family of God

**#11: devotion to fellow believers in brotherly love [special love]**  
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

## Preferential love and honor for fellow believers

**#12: in honor preferring fellow believers** (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

## Faithfulness of love

**#13: not indolent, not lagging behind in diligence** (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

## Earnestness of love

**#14: being fervent in spirit** (τῷ πνεύματι **ζέοντες**), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

## Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
  - Don't drift, Heb. 2:1-4
  - Don't wander, Heb. 3:12-13
  - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
  - Don't shrink back, Heb. 10:26-31.
  - Listen! 12:25-29.

## **Principles on spiritual indolence/sloth**

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

## Genuineness of love illustrated in Romans 12

**#15: serving the Lord** (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

## The joy of love

**#16: rejoicing in hope** (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

## The endurance of love

**#17: persevering in tribulation** (τῇ θλίψει ὑπομένοντες), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

## The devotion of love

**#18: devoted to prayer** (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

## The unselfishness of love

**#19: contributing to the needs of the saints** (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

## The large-heartedness of love

**#20: practicing hospitality** (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

## **Virtue: Love that blesses persecutors.**

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

## **Virtue: love that empathizes**

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

## **Spiritual Virtue: a love that seeks common ground**

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

## **Spiritual virtue: spurning pride and arrogance.**

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

## **Spiritual virtue: love that avoids conceit**

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

## **Spiritual virtue: love that refuses to take revenge**

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

## **Spiritual virtue: love that respects the true, good, and beautiful**

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

## Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.

## **Spiritual virtue: love that entrusts its cause to God.**

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ). True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

## **Spiritual virtue: love that returns good for evil.**

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

## Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowing point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.