

Biblical-Philosophical Psychology 129-Spiritual virtues 69 (Beatitude #5: Mercy and Sanctification)

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

Matt. 22:37, 38; John 8:32; Acts 20:26-27; Jer. 23:28, 29. God designed *the "church to be the pillar and support of the Truth"* (1 Tim. 3:15)- Truth with a capital T. And believers make up the church.

How would you answer Psalm 11:3 *"If the foundations are destroyed, What can the righteous do?"* What are you and I to do about it? The foundations have been destroyed in America and the American church. What would you do if you were a PT and discovered false foundations? Would you ignore them as long as everyone could still use some practical/SL truths? Is it OK for a believer to have foundation not based on realism/truth, as long as he could live out some spiritual principles? Every Christian has to make a decision about Truth/Reality. This means his will and assent. Consider how the 5 foundations of truth have been destroyed in modern Christianity: (1) "what is" (vs. coherence & practical truth); 2) "what is that which is?" (vs. naturalism); 3) "how do I know that which is?" (vs. Cartesianism); 4) "how that which is is communicated?" (vs. nominalism); & 5) "how do we objectively understand that which is" (vs. modernity)

Outline of Bible class (10+15+50)
Main thing is progressive sanctification, to progress in becoming a person after God's own heart. David prayed for God's strength to do this (Psa 51:10-12). Only God can change us, but we *must* have a 2nd order desire. God will never violate our freedom. He both purifies and hardens hearts of man (Isa. 6; 48:4; Ezek.; Jer.) He even threatened to harden Ezekiel's heart if he did not warn His people.

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

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|------------------------------------|
| 5: Hermeneutics |
| 4: Linguistics |
| 3: Epistemology 18 Existence 50 |
| 2:Metaphysics 32- Trans. 50 |
| 1: Reality Logic 32, Truth 32 |

EPISTEMOLOGY: #18 – The Cognitive Processes

1. Four choices on beings in the world:
 - a. #1 - Extreme Realism/Platonism (Plato, Augustine). Very few believe this today. In Extreme Realism the form is a *separate* real thing by itself.
 - b. #2- Moderate/direct Realism (Aristotle, Aquinas): all things are made of form and matter. The form is what makes the matter a particular thing. The form is the immaterial essence that make a certain have a nature to act the same way in different material substances. In realism there is one invisible unchanging thing (dog, form) in changing physical things (Fido, matter). In direct realism universals/forms are real and not reducible to anything material or mental.
 - c. #3- Conceptualism (materialistic). The whatness/essences of things are only created in the mind. There is no objective form of humanity only human bodies that our minds universally label as humanity. There are no natures in the things.
 - d. #4 - Nominalism (materialistic). There really is no universal whatness of things, in the mind or anywhere else. We just use names. The only things that exist are particular things. There are no universals in mind or anywhere else.

EPISTEMOLOGY: #18 – Phantasms, Judgments, Assent

2. Review of cognition process and the phantasm (sense image). To be men and woman of total truth we need to not only understand Esse-esse in creation, but our own cognitive nature on both natural and supernatural levels.
 - Illustration of the first-grade kid's cognitive processes, from external world impinging on his sense organs to his phantasms, judgments, will, and final assent.
 - The nature and need for proper phantasms for all true learning. Note how much easier to grasp this cognitive process with the example/phantasm of the child and pie.
 - The immaterial intellect penetrates the senses and abstracts the forms out of individual things.
 - The immaterial intellect has an amazing ability to reflect back on itself
 - The immaterial intellect can hover over and look at objects from different angles.
 - Only the immaterial intellect can give intelligibility.

EPISTEMOLOGY: #18 – Phantasms, Judgments, Assent

3. Truth is always found in the 2nd act of the mind—a true judgment about reality.
4. Falsehood is also found in the 2nd act of the mind—a false judgment about reality.
5. A false judgment is lack of correspondence between the mind and reality. Most false judgments, especially with regard to truths about God and man, are a result of false phantasms or the will blocking the intellect, failing to give final assent to reality.
6. When a person gives assent in the last part of judgment, he is affirming what he believes to be reality.
7. Only in realism is the standard Total Truth in every area, whether we are talking about knowledge or actions, whether we are talking about special revelation or natural revelation. How one views reality always affects one's actions. The life of a Realist is far superior to that of a deist, nominalist, conceptualist, or fideist in both the thought life and actions. Truth matters!

Christ's Concept of Spiritual Virtue/Blessedness

Matthew 5:3-8

#1 blessed are the poor in spirit: for theirs is the kingdom of heaven.

#2 blessed are those who mourn: for they shall be comforted.

#3 blessed are the humble: for they shall inherit the earth.

#4 blessed are those who hunger and thirst for righteousness: for they shall be satisfied.

#5 blessed are the merciful for they shall receive mercy.

❖ Consider the different attitudes that are determined by virtue. We are all only partially sanctified. The issue is moving forward in sanctification.

#1—Define self by the cosmos/wealth/self=0.....5= Value in God/POG

#2—Complacent about sinfulness=0..... 5=Grasp the gravity of your depravity

#3—Self-will/arrogance=0 5=Joyful compliance/obedience to God

#4—Spiritual Sloth=05=Zealous for God and His righteousness.

#5—Vengeful/unforgivability= 0 5=Forgiving, reconcilable

Sanctification and free will, Psalm 51:10-12:

*Psalm 51:10 Create in me a **clean heart**, O God, And renew a **steadfast spirit** within me. 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy Spirit** from me. 51:12 Restore to me the joy of Thy salvation, And sustain me with a **willing spirit**.*

1. Temptation in and of itself is not sin. Sin is the violation, transgression, and breakdown of 2nd order global volition for God. Believers need to exercise wisdom in avoiding tempting situations, 2 Tim. 2:22; Gen. 39:1-23.
2. Consider David's former wholeheartedness, his 2nd order volition for God.

Acts 13:22 "And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I have found David the son of Jesse, a man after My heart, who will do all (πάντα) My will.'

3. Note David's recognition of the root and universal problem. Consider how this is but the manifestation of the universal problem of defective human will. Note God's solution: Truth! Truth, knowledge, wisdom, and actions are all tied to Reality.

Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

Psalm 51:6 Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom.

Romans 3:9-20.

Eph 4:17-24.

4. Note David's prayer for the three gifts of grace needed for sanctification: a steadfast spirit, the Holy Spirit, and a willing spirit (a word about use of language in light of "spirit").

*Psalm 51:10 Create in me a **pure heart**, O God, And renew a **steadfast spirit** within me. 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy Spirit** from me. 51:12 Restore to me the joy of Thy salvation, And sustain me with a **willing spirit**.*

a. Steadfast spirit (קִּיּוּן וְיָרֵחַ).

- This Niphal ptc of KUN refers to something that is strong, right, constant and firm.
- David has in mind temptations, sins, distractions. He wanted to live in obedience to God (2nd order volition), to be rooted in God.
- He no longer wanted to live like a weak, wretched and fragmented man as he did for 1 year.
- What can be more miserable than to live such a fragmented life?
- The Holy Spirit will always give you a firm and steadfast and right spirit in our first order wills, but only in accordance with our 2nd order will.

4. Note David's prayer for the three gifts of grace needed for sanctification after forgiveness: steadfast spirit, Holy Spirit, and willing spirit:

b. The Holy Spirit (**וְרוּחַ קְדוֹשׁ**).

- The Holy Spirit's ministry of holiness is a for set-apartness.
- David was confident that it was the Set-Apart Spirit that made it possible for him to be set apart to God with all of his heart.
- This set-apartness makes "common" things sacred as it includes God in all things, providing the vertical, transcendent life.
- Holiness is the greatest virtue and the source of all virtues.
- The Holy Spirit is God's energy to produces purity and righteousness in the life of believers. He gives us a teadfast and alacritous spirit.
- The ministry of the Holy Spirit in regeneration is monogistic.
- However, the ministry of the Holy Spirit in progressive sanctification is synergistic, "work out your sanctification-salvation with fear and trembling." Our part is in the 2nd order volition and includes making ("working") decisions regarding our values, God, fellowship, and the Word of God.

4. Note David's prayer for the three gifts of grace needed for sanctification after forgiveness: steadfast spirit, Holy Spirit, and willing spirit:

c. Willing spirit (וְרוּחַ נְדִיבָה).

- The word points to an alacritous spirit: a joyful, willing, free and virtuous spirit. This is an alacritous spirit that is free from the control and addiction of sin.
- This will is expressed by Christ at the incarnation 'I have come to do Thy will O God, I delight to do Your will,' and Mary 'be it done to me according to Thy will.'
- This is delight in living with and for God, from learning His Word to living with Him in all things. This is true freedom: Freedom from the rule of sin; freedom to love God with all of your heart, soul, and mind, freedom from worry.
- This is what David had before his fall and corruption of 1st order will and 2nd order volition.
- David knew that this power comes from God alone. Only God can give us the power of true freedom.

Free will and Sanctification and free will, Psalm 51:10-12:

*Psalm 51:10 Create in me a pure heart, O God, And renew a **steadfast spirit** within me. 51:11 Do not cast me away from Thy presence, And do not take Thy **Holy Spirit** from me. 51:12 Restore to me the joy of Thy salvation, And sustain me with a **willing spirit**.*

1. The doctrine of progressive sanctification teaches that God intervenes in the minds and character of believers in order to make them more virtuous. He actually changes believer's character, desires, wills, sentiments, affections, and desires. However, the Bible does not teach 3 easy steps. It is a very slow, daily change into image of Jesus.
2. However, believers have free will, and it is impossible for God to arbitrarily *make* a believer *freely* have spiritual virtue, to love Him and His plan, let alone serve Him with alacrity. If God arbitrarily made a person virtuous, then it would not be real and the person would be no more than a puppet. Furthermore, why wouldn't God progressively sanctify all believers?

3. All Christians, without exception, struggle with progressive sanctification. In our 1st order will we desire and engage in activity that we wish (in our 2nd order) that we did not desire (1st order desire) or do (1st order volition). No matter how much we wish we did not desire evil things, we still desire them. This is the essential struggle of progressive sanctification *for all believers*.
4. This lack of control on the 1st order causes great frustration. We simply do not have the strength of will to make our first-order desires conform to our 2nd order desires (cf. Amnon, Tamar illustration). We can have a healthy 2nd order will, but the 1st may not desire the same thing.

5. The process of progressive sanctification is God changing the believer's 1st order will and volition to match his 2nd order desire and volition.
6. However, God can only change our 1st order wills, wishes, desires, and actions, but only if we have the proper 2nd order volition that seeks Him and His help (e.g., through fellowship/HS, prayer, Bible doctrine, obedience).
7. The 2nd order will must truly desire for a change of the 1st order will before change can take place. Augustine's prayer for sexual continence, "but not yet," is not a true 2nd order will. In that case for God to change him would be to give him what he really did not want—*just yet*.

8. In this process of progressive sanctification, God actually enhances the freedom of the person by working with his 2nd order volition.
9. God actually helps the believer to have the will that the believer wishes to have. This is what progressive sanctification is all about.
10. This explains why God cannot and does not sanctify all believers. He cannot sanctify anyone without their requisite 2nd order desires (cf., Judas, Demas, Laodécians).

11. Pelagianism, which teaches that one can sanctify himself by the exertion of his own will, has always been considered a heresy in the church. Rightly so! This is the view that man by his own power can make himself better.

12. However, there is a form of synergism that takes place in progressive sanctification in that both God and the believer are involved, Philip. 2:12-13. All of the sanctification is done by God, but only in accordance with the believer's 2nd order will.

13. Regeneration is wholly the work of God (monergistic) whereas sanctification requires both God and man (synergistic). Regeneration is instantaneous. Sanctification is a life-long process. The issue is always the will.

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.

Philip. 2:12 . . . work out (κατεργάζεσθε) your salvation [sanctification: salvation from the power of sin] with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

- The heresies of quietism and activism.
- Note how in sanctification God works with the will.
- The issue in the will is to love God wholeheartedly.
- The only obstacle to having a wholehearted reciprocal love for God is man's will, for God is always there with love and willingness.
- There is no sanctification apart from believer's higher order desire.
- The issue is integrating around God, the Good, from forgiveness to progressive sanctification. This loving relationship removes all guilt shame as it bestows value and honor.

14. God's activity on man's 1st order will according to his 2nd order will is mirrored in God's hardening the hearts of believers and unbelievers (cf., Romans 1; Ezekiel, Isaiah, Jeremiah). It is a fact that God actually contributes to the moral degradation of believers and unbelievers in response to their 2nd order wishes and volitions. As Esse, He simply applies the natures of all things. The punishment always fits the crime.

THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

1. All human beings (except the virgin-conceived Jesus) begin with a defective will. While the universal depravity of man affects the human mind and affections, the most critical area is in man's defective will, cf. Romans 1:18-32; 3:9-19; Eph. 4:17-24.
2. Repairing the defective will in the unbeliever is humanly impossible. Unlike other problems that the will could decide to address, an unbeliever's defective will does not have the will to will loving God wholeheartedly.

THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

3. No unbeliever has a higher-order will to love God. The only solution is to acquire a new nature (regeneration). Apart from a new nature, the unbeliever's will will continue to block his intellect from truly seeing God.
4. The unbeliever, however, does have a moral nature/essence/form (Rom. 2:15) which causes fragmentation and self-alienation. However, he does not have the grace of God to deal with his guilt and shame. This causes untold misery for the unbeliever. He is smitten with guilt, shame, denial, sublimation, and frantic search for happiness. There is a sense in which all unbelievers feel unlovable deep down and are alienated from their true selves.

Romans 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

5. God's (the Christian) solution to man's guilt, shame, propensity to sin, and fragmentation is found regeneration followed by progressive sanctification.
6. At justification/regeneration a person receives a higher-order will that wills wholehearted love for God (the Good). This higher-order is called a global order for God.
7. Regeneration can be thought of as the beginning of global love for Good, love for God, and sanctification is the continuation of that process of loving God— this is good news and bad news. At regeneration/justification the believer becomes instantly righteous because of the merits of Jesus Christ alone; sanctification, on the other hand, is a process, a work of the Holy Spirit and the believer synergistically working together. In sanctification there is a growing change of you as a person. This is distinct from justification and regeneration which are instantaneous.

THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

8. Faith alone in Christ alone is the only means of regeneration (John 3:16; 11:25; 20:31; Eph. 2:8-10). Faith is the necessary and sufficient condition for regeneration whereby the believer receives a new nature that in effect gives the believer a wholehearted/global desire for God. True faith is always a second-person faith in Christ.

9. Regeneration gives the believer the ability to grasp and desire the goodness of God, and to reject anything that threatens relationship with God, like sin and evil.

THE WILL: HUMAN PROBLEMS AND GRACE SOLUTIONS

10. A believer can possess a global 2nd order will for God and at the same time have a 1st order will for particular sins and evil *as long as the 1st order for sin and evil does not destroy the 2nd order will for God*. The first thing to go is 2nd order volition to be followed by 2nd order desires. When a person loses 2nd order desires, there is little hope of recovery. He will never change. He will live out his life fragmented and frustrated. Hence, the importance of sanctification, the only solution to self-destruction of 2nd order volition and will.