

Biblical-Philosophical Psychology 130-Spiritual virtues 70 (Beatitude #5: Mercy and Psalm 51)

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

Overview and outline of Bible class (10+20+45). Let's begin with the key issue in all of our lives, Matt. 22:37, 38. This love grows in progressive sanctification, Philip. 2:12-13. We see it in David, Acts 13:22. Consider where David and every person begins, Psa 51:5. The job of the PT is to teach the Total Truth, Acts 20:26-27. And believers are to be pillars and foundations of Truth, 1 Tim. 3:15.

Given that the issue is Truth, what about Psalm 11:3? *If the foundations are destroyed, what are the righteous to do.* Consider the 5 levels of Truth.

The goal in each Bible class to is to increase understanding/wisdom. Like listening to any lecture or reading any book, there are 5 states the listener/reader can be in: **1)** daydreaming (non-transitive activity); **2)** seeking entertainment, **3)** seeking immediate application, **4)** seeking information, **5)** seeking personal understanding.

True understanding/wisdom always requires deepening our minds. To acquire insight, we must lift our minds from a lower level to a higher level. However, this is not possible unless we are exposed to things that are over our heads—to be lifted up. Things that we partially understand and have to work with to grasp are those that really raise our thinking to higher levels. The idea that something over our heads is to be dismissed is anti-human and anti-intellectual. If it is over your head, you should reach for it, *especially with reference to God and Truth.* The Holy Spirit's role is in convincing you of Truth (Reality/rationality). All sins are irrational, be they primarily intellective or from sense appetites.

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

5: Hermeneutics

4: Linguistics

3: Epistemology 19
 Existence 50

2:Metaphysics 32-
 Trans. 50

1: Reality
 Logic 32, Truth 32

EPISTEMOLOGY: #19 – Cognition

1. The need to make the transition from Esse-esses to the essences of esses, from God and creation to the essences in creation, and how we know them (cognition).
 - The Bible nowhere speaks of Nature or natural or scientific laws. There is not even a word for nature as a principle of order or order of reality in the Bible. The Bible teaches that the universe is a creation of God, under God's direct and immediate control. We now know how this works with concurrentism.
 - Because philosophical realism analyzes things from viewpoint of reality as such, all of its analysis of creation (concurrence) and cognition fully comport with physics and observable psychology.
 - Not only is modern Christianity ignorant of 'Ehyeh and creation, there is great ignorance regarding the philosophical analysis of man. This has great bearing on such things as temptation and walking by the Holy Spirit.
 - Almost no Christian that I know has a clue about how spirituality of Galatians 5:16-22 works in relation to sense appetites and the appetites of the intellect, let alone the whole issue of 1st order and 2nd order wills and volitions. Furthermore, there is also great ignorance regarding "emotions," resulting in extremes on both sides, from seeking spirituality in them to denigrating their cognitive aspects.

EPISTEMOLOGY: #19 – Cognition

2. Recall the existence and essence dichotomy.

- Existence. Existence makes some *be* (*esse, to be*) rather than not be.
- Form. A form is what makes something a kind of being (e.g., human).
- Matter makes it a particular thing, this man (Don).
- I am composed of matter and form: the form makes me a man, and the matter makes me this man, and the act of being makes me be a being at all.
- All existing substances consist of two components or intrinsic principles, matter and form. A dog is different from a cat because of those aspects of its essence that make it a dog. It has a different substance than the substance of a cat. This substance is to be distinguished from its materiality.

3. There are only four options about Reality with respect to essences/forms.

#1- Extreme Realism (Plato, Augustine). The form of the thing is a separate existing reality either in a Platonic heaven or in the mind of God (Augustine). It also exists in the extra-mental world. According to this view, catness actually exists somewhere in order to make that referent true.

#2- Moderate Realism. Things in the world really do have a formal element in their composition. The human intellect, being immaterial, is able to pull out or abstract, the metaphysical form of the thing and designate it formally as such.

#3- Conceptualism (John Locke) recognizes the formalities in the mind as only creations of the mind that we use in order to be able to talk about things in generic terms. However, the forms are not metaphysically in the world existing in particular things.

#4-Nominalism is weaker than conceptualism. It teaches that the only thing that exists are particular things. We just use words to designate things that look similar. For example, this thing and that thing looks like persons so I call them both human. But there is absolutely not anything in the mind or the world that I am referring to that are actually the same. Nominalists reject universals and abstract objects.

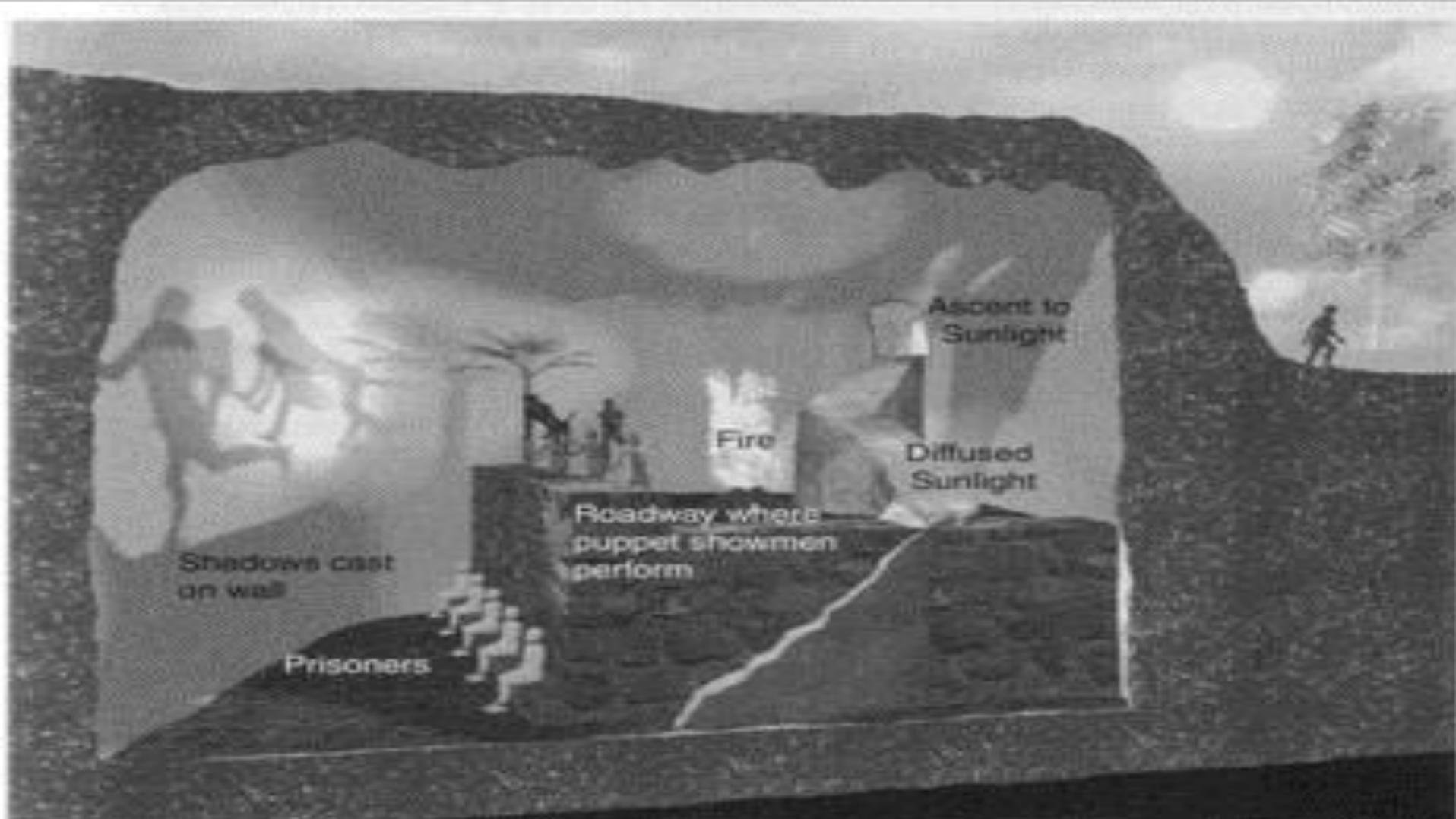
Raphael's *School of Athens* (1509-1510)



<https://www.youtube.com/watch?v=A7xjoHruQfY>

<https://www.youtube.com/watch?v=dlmsULpgjI>

PLATO'S ALLEGORY OF THE CAVE



The cognitive processes of little Johnny

Review of the knowing process (cognition) in Realism. All other systems led to subjectivity, arbitrariness, and lack of objectivity in life and biblical studies.

1. Imagine, little Johnny, a first-grader, sitting in class looking through the window daydreaming. He is in a non-learning state, involved in immanent, non-transitive action. His intellect has stopped working. As he looks out through the window, he really is not looking at anything in particular. He is in a state of not-knowing and not-seeking-to-know.
2. As the teacher speaks, her sound waves reach him, but his internal sense of attention does not hear her as he is engaged in daydreaming. He continues in a non-learning immanent state. His knowing powers were not working together in any human unity. For a moment, he is hardly functioning on more than a vegetative level.

3. The teacher attempts to capture his attention by holding up a chocolate cream pie. Her motive is to teach him the meaning of “whole” and “part” and their relationship. The pie is her bait as she says, “See this delicious chocolate cream pie? If I cut a piece out of the pie and give it you to eat, I have given you a part of the pie.” She makes an imaginary cut. “Do you see what I mean by part? Now the piece out of the pie is not as large as the whole pie. The whole pie is greater than one part of it. Now every whole thing—be it a pie or cake or anything else—is greater any of its parts. Do you all understand?”

4. She now has his attention and he goes from not-knowing to a state of seeking to know. His attention is gained; his powers of knowledge were stiffened to a point of concentration: to the thing she was trying to penetrate rationally. He is now aware of the external world impressing itself on his sense organs in the likeness of the thing according to the mode of his sense.

5. His external sense of sight and hearing were coordinated by his inner senses and all were brought to bear on the object here and now sensed. Now the intellect is in a state of seeking to understand. His will, under the power of his intellect, attempts to fashion an appropriate phantasm, one containing a form of the as yet unknown meaning of whole and part.

6. Johnny fashions a phantasm by his senses and it is placed before his mind where the intellect illuminates and grasps spontaneously the form/essence of the “Whole-part” relationship in the thing itself. The form was abstracted from the phantasm.
 - a. Man understands nothing part from phantasms.
 - b. Phantasms are vitally connected with sensation.
 - c. It follows that proper phantasms must be presented to the intellect if the intellect would understand anything properly.
 - d. Not only do the phantasms initiate the process of understanding, they must be used appropriately.
 - e. The essence of all true teaching is to cause the proper phantasm to exist within the sensibilities of the students.
 - f. Once the proper phantasms are actualized, the process of understanding is automatic.
 - g. The phantasm is the immaterial go-between between the material sense data and the immaterial intellect. The phantasm is immaterial but it is based on all of the particulars of the originally sensed object.

- h. Phantasms are needed to complete the process of understanding. They are the link between the material world and a spiritual intelligence. A spiritual power can only be actualized by something that has been disengaged from the conditions of materiality.
- i. All things that we understand, no matter how abstract, must first be grasped in a thing, in reality exemplifying the meaning itself.
- j. Phantasms are needed to recall the process of understanding. This is what we are searching for in our memories.
- k. Phantasms are needed to deepen the process of understanding. Phantasms are the result of things acting on our sensibilities. The stronger and the more powerful the action, the more the thing is present in the phantasm in its nature and being, and the more capable is the phantasm of presenting the nature of the thing to the intellect. If a man's phantasms are trival, his understanding will be trivial. If his phantasms are thin, his understanding will be thin.

- l. If a man wishes to deepen his understanding, he must deepen his phantasms. This can be done in two overlapping ways: 1) by directly exposing ourselves more fully to the action of the thing we would understand, our phantasms of the thing will be deepened and our understanding enriched; 2) by relating a number of phantasms that present the nature of the thing in fuller and more complex fashion than could be accomplished in a number of less sophisticated phantasms.
- m. This ability to orchestrate phantasms varies from man to man. It depends on the strength and suppleness of the sensibility.
- m. The phantasm is not a process of reasoning although it often exists for the sake of reasoning.
- n. Although the phantasm is the result of experience, it is not experience itself but rather its refinement within sensibility.

7. The form is present in the phantasm but it is present under all of the conditions of materiality. Think of a sense image of your dog or cat with its size, color, etc. so the sense image has all of the materiality that goes with the object.
8. The immaterial intellect goes to the phantasm and abstracts from the phantasm the pure form (intelligible species, formal aspect of the phantasm). So the immaterial intellect disengages the form from the sensible qualities. This form now exists in the mind of man.
9. After the intellect abstracts the form the phantasm, a judgment is made by the intellect in its second act of the mind. This judgment includes the will as the intellect hovers over the subject matter and decides whether to reject it or accept it as true to reality by comparing it to other data.
10. Say for example, Johnny has type 2 diabetes and not suppose to eat pie. How easy for him to think it will be OK due to the influence of his will? His will can actually block intellect and divert it and use it to rationalize that it is OK for him to eat the pie—when it is not = not truth.

Christ's Concept of Spiritual Virtue/Blessedness

Matthew 5:3-8 –Spiritually flourishing (cf., OT on blessedness).

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

E.g., Spiritually thriving are those who find their wealth in God and the plan of God.

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

E.g., Spiritually thriving are those who do not have a superficial view of sin.

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

E.g., Spiritual thriving are those who submit to God with alacrity.

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

E.g., Spiritual thriving are those who are zealous for God and the things of God.

#5 blessed are the merciful for they shall receive mercy

E.g., Spiritual thriving are those who are merciful because they understand mercy.

Since the 6th beatitude will deal with those who are pure of heart, we will begin developing the nature of intellect and sense cognition with their respective appetites.

Psalm 51 - Overview

1. Psalm 51:1-12 and Hebrew poetry. For centuries, the Christian church had attempted to understand Hebrew poetry in terms of the Greek standard established by Aristotle. It was not until Robert Lowth (1710–1787), an English Hebrew scholar, that an understand of the nature of Hebrew poetry began to be revealed. Lowth classified Hebrew parallelism into three broad areas that are still used extensively today: Synonymous, Antithetic, Synthetic.
2. The poetic genre not only is the most effective teaching method, the very language of poetry addresses the whole man. Poetry is not as accurate as propositional statements, but in many ways resonates far deeper.
3. Consider how the original languages alone are unable to deliver objectivity in poetry, which often reaches into metaphysical areas.

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. Like the Beatitudes, it would take nothing less than the infusing of God's direct grace to give anyone a **steadfast spirit** (strong) and **willing spirit** (alacritous 1st order will for God), Psalm 51:10-12, and Galatians 5:16-23. This is supernatural work of God on the 1st order is in accordance with the 2nd order. The activity always *first* takes place in the mind rather than in our non-rational senses.

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

2. The grace gifts of a clean heart (integrated around the Good), a strong 1st-order will (steadfast), and an alacritous 1st order will (willing) are supernatural. While one can attain a certain amount of moral integrity, it is impossible for anyone by himself to acquire a strong and alacritous 1st order will *for God* as exemplified in **Gen. 39:1-23**.

3. As human beings we have rational appetites and non-rational sense appetites.
 - a. What determines character, good or evil, is what man does with his non-rational sense appetites- the rational or irrational yielding to or checking the urges of his sense appetites.
 - b. The rational seeks what is true and honorable and the senses seek what fills its needs or gives it pleasure and satisfies its sense organs.
 - c. The rational seeks universals and recognizes such things as justice, right, wrong, grace, goodness, love.
 - d. The senses know nothing of universals or abstract truths. All the senses know is of a “good” in terms of “satisfaction” to help the sense life.
 - e. The senses in and of themselves are unmoral, non-deliberate, and not free. They are neither moral or immoral in themselves, they just respond to sense cognition.
 - f. Temptations are often conflicts between rational desires & sense desires.
 - g. Acts of sense appetites are non-reasonable. They are independent of thinking, it does not wait for the intellect to examine further. They do not have a rational nature.
 - h. Our lower non-rational sense natures are to be under the control of our rational natures, cf. Matt. 4:1-6; Gal. 5:23; drinking castor oil; drinking sea water.

Psalm 51:5 *Behold, I was brought forth in iniquity, And in sin my mother conceived me* (we are all conceived and born in hereditary sin, unclean things from unclean parents; and, thus, in dire need of the mercy of God).

Psalm 51:6 *Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom.* (Truth is always about conformity. Here the conformity is to the nature and will of God)

4. David traces the root of his problem from the point of his conception to its solution in Truth and wisdom. A few principles on the metaphysics of the soul: **1)** it is immaterial and thus created directly by God; **2)** it is simple (not composite; thus, it does not come from parents); **3)** it is the vivifying principle in the body/matter that gives it life and unity; **4)** it is extrinsically dependent upon matter for some of its activities; **5)** it is intrinsically independent upon matter for other activities; **6)** its presence extends throughout the human body, but it is not coextensive with the body; **7)** the whole human soul is present to the whole human body and the whole human soul is present to each part of the human body; and **8)** since, the soul is immaterial, there is no image/phiasm to picture it. However, it is not unintelligible or irrational.

5. Note David's prayer for the three grace gifts needed for sanctification: a steadfast spirit, the Holy Spirit, and a willing 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 (וְרֵיחַ נְכוֹן).

- Being born and conceived in sin, David understands the need for God's grace to give him a strong, right, and steadfast 1st order will.
- Compare with Galatians 5:16-21 and note the importance of the mind and its mental attitudes, which then affect the affections and passions.
- Without God's help, we will live in our sin natures regardless of our 2nd order will desires. What can be more miserable than to live such a fragmented life, self-alienated life?
- The Holy Spirit will always give you a firm, steadfast, and right spirit in our first order wills, but only in accordance with our 2nd order will.

b. The Holy Spirit (**רוּחַ קֹדֶשׁ**).

- The distinction between the Holy Spirit's ministry in the OT and NT.
- David knew very well that it was the Holy Spirit that enabled him, who was born in depravity, to go to being a man after God's own heart.
- Only the HS can provide 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 steadfast 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.
- John 16:7; 1 Cor. 6:19; Gal. 3:3; 5:16, 22-23; Rom. 8:5-6.

c. Willing spirit (נְרוּחַ 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, and freedom from worry.
- This is what David had before his 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.