

Biblical-Philosophical Psychology 133-Spiritual virtues 73 (Beatitude #5: Mercy–Psalm 51: the soul/life principle)

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

5: Hermeneutics
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3: Epistemology 22
Existence 50
2:Metaphysics 32-
Trans. 50
1: Reality
Logic 32, Truth 32

John 8:32; Matt. 22:37, 38; Acts 13:22. Overview and outline of Bible class (10+15+50).

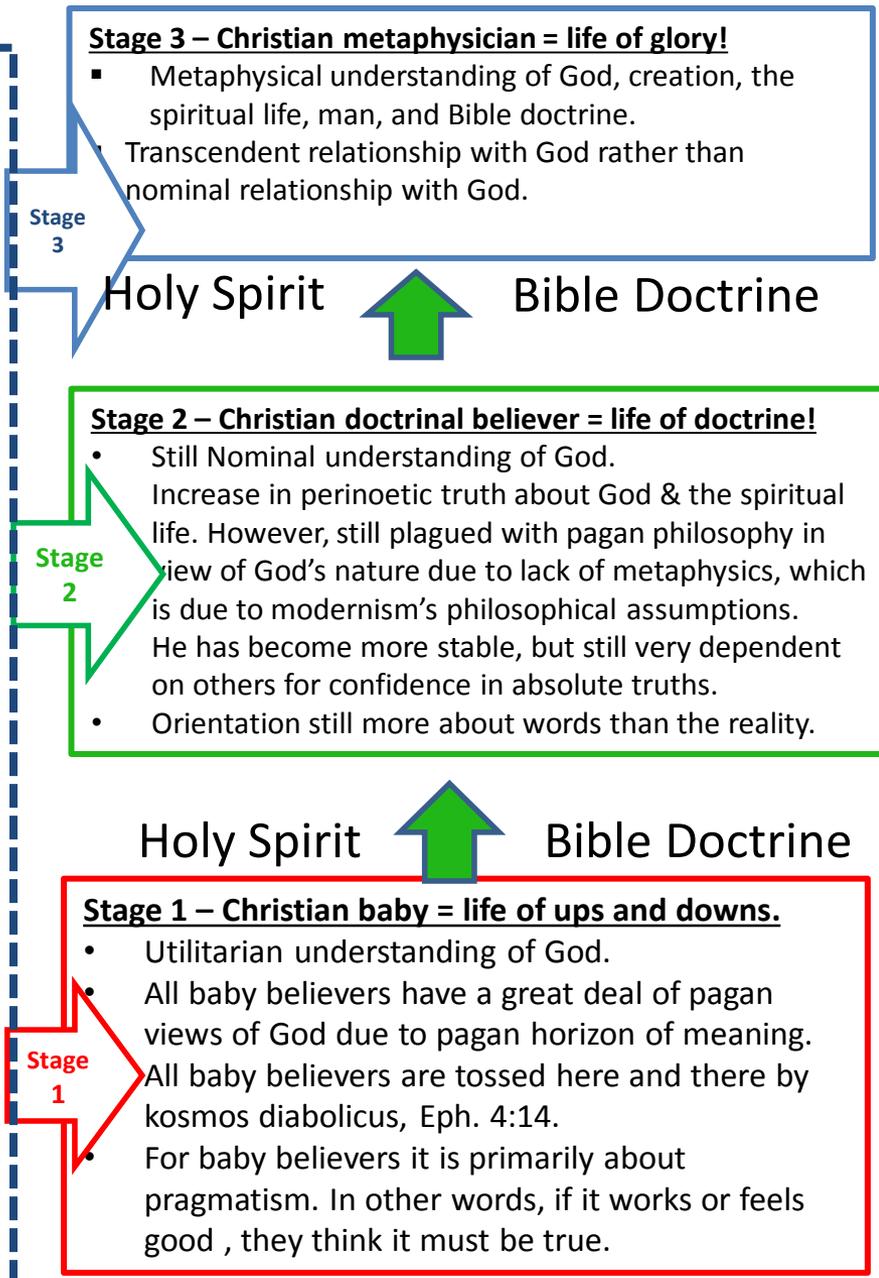
We have noted that the church is designed to be the pillar and support of Truth (1 Tim. 3:15)—believers are designed to be grounded in whole Truth, CT, regarding reality and God—not coherence truth, pragmatic truth, nor Word of Faith truth. Once one grasps CT about God, reality, & SL, problems are resolved (cf., Job).

Psalm 11:3 asks, *If the foundations are destroyed, what are the righteous to do.* The destruction of foundations of truth in our nation are self-evident. Increasingly day after day, men in high places are calling evil good and good evil. It does not matter how intelligent people are, if they have false phantasms of reality, they will have a distorted view of reality (cf., God, government, nationalism, entitlement, marriage, sex, truth, terrorism, patriotism, Christianity).

Philosophy is all about a reflective knowledge that ties everything together (wisdom). Think of all of those verses in the Bible that scream for deep reflection.

All Bible-believers must be grounded in Realism to rightly understand God and the Bible. If you have a faulty foundation, you will distort what the Bible says about God, Reality, and the SL. There is no excuse for Christians being nominalistic, conceptualistic, or fideistic with regard to God or Reality. We need the same philosophical viewpoint as biblical writers.

SL: The need to understand how God helps in the 2 orders of wills & volitions in salvation, sanctification, and hardening (Rom. 3:10-11; 1:18-19; Psa. 51:10-12; Ex. 4:21; Isa. 1). The goal is to go from weak mixed wills to volitions through the ministry of the HS, who actually changes our characters, attitudes, & affections, but only in response 2nd desires.



EPISTEMOLOGY: #22 – Forms and Cognition

1. Epistemology is the science of how we know what we know. It is concerned with the act of knowledge between the knower and the known, cf. Realist and Rom. 1:20. Consider the self-defeating nature of skeptics, who use the processes in the brain as a means of denying direct contact with reality.
2. The immaterial intellect does not know, the material senses do not know. Man knows through his material and immaterial senses working simultaneously.

EPISTEMOLOGY: #22 – Forms and Cognition

3. The Realist position is radically different from prevalent Cartesian epistemology (CE), which
 - a. teaches that man only sees sensations in the mind (only propositions);
 - b. is never in direct contact with Reality;
 - c. is plagued by problem of induction (cf., Hume, Russell, Ayer);
 - d. however, all deduction is based on inductive premises.
 - e. Only Realism solves the problem of induction.
 - f. In Realism induction is an act of the mind (whereby the nature/form of the thing is seen by the intellect through the process of abstraction).
 - g. Since there are objective natures in the world, when the intellect is given multiple instances of the same kind, it is able to see the universal (Form) in the particular.
 - h. Realism deals with reality, not logical modes of existence.

EPISTEMOLOGY: #22 – Forms and Cognition

4. Review of the steps of knowledge.
 - a. External world impinges on my sense organs.
 - b. My sense organs are modified creating a phantasm.
 - c. My immaterial intellect abstracts the immaterial form from the phantasm.
 - d. The form in the external world is the same form in my intellect, it is existentially diverse but formally identical (e.g., TV, or an image/form from Mars, more later . . .).

5. Man's sense knowledge vs. intellectual knowledge. Man knows through his immaterial intellect interpenetrating his senses. There really is no such thing as sense knowledge or intellectual knowledge in and of themselves.
 - a. Material senses knowledge, in and of itself, knows nothing of universals or truths. They do not know anything. All the senses know is of a "good" in terms of "satisfaction" to help the sense life. They see table, chair, ceiling, wall, people, Bible, but they do not know them as table, chair, ceiling, etc. They are non-cognitive in and of themselves.
 - b. Intellectual knowledge abstracts from sense phantasms the whatness/forms of things (e.g. table, chair, dog, truth, justice, love, and meaning). This is automatic and cannot be measure by IQ tests for there is no physical brain activity in this process. This is knowing what you see. It is one thing to see a photograph through the sense, it is another to see it with understanding in 3D.

- c. 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 and to norms and standards to some degree.

- d. The intellect is rational and seeks truth. It is the rational appetite for truth as seen in such things as universals, justice, righteousness, grace, goodness, love.

- e. The intellect is designed to influence and control the sense appetites. There is already a very close connection, e.g., what would be your sense appetite for a chocolate covered donut, if every time you ate one, you were sick to your stomach for days. A mental aversion translates to sense aversion. This has many applications regarding areas of temptation as well. The senses also have a strong influence on the intellect as well, cf. Joseph running from Mrs. Potiphar vs. David continuing to look at Bathsheba.

6. More on man's immaterial intellectual knowledge. Remember, in PR, what we affirm is self-evident. Furthermore, all other systems fail miserably.
 - a. When we say that man's intellect is immaterial, we are affirming that it is not intrinsically dependent upon matter.
 - b. The brain is that portion of matter which has the closest relation to the operations of our intellect.
 - c. Our intellect is not intrinsically dependent on our brain, that our brain is not the cause of the operations of our intellect, that the brain does not think.

- d. Since, we cannot study our immaterial intellect directly, we must turn to its operations and show that they are immaterial. For, as being is, so it acts. The immaterial intellect cannot be seen or touched or photographed.
- e. If the operations of the intellect are immaterial, their cause, our intellect, must likewise be immaterial. This is unlike our senses, which are very dependent on matter and only deal with particulars.

f. There are at least three immaterial operations of our intellects that differ, in kind, with the operation of our senses.

- 1) Ideas vs. images. Sensations and images are always about particular things or groups of things in time and space (this man). Ideas (humanity) are universal and not restricted to time or space. Whenever there is intrinsic dependence upon matter, there is quantity, therefore spatiality, and temporality, as with senses and images. However, there is no localization in space and time for my ideas. Hence they are not dependent upon matter. They are strictly immaterial.
- 2) Judgments vs. images. Sensations and images are always contingent objects and actions and dependent upon matter. Judgments do not. Judgments are absolute and not dependent upon matter.
- 3) Reflection vs. images. The intellect not only knows, it knows that it knows. It has self-consciousness, which excludes dependence on matter or spatiality. Senses do not reflect on their own activity.

- g. Material I.Q. and the importance of veracity for objective reality.
- 1) It is far better to have a low IQ and have the right phantasms from which to abstract, than to have a very high IQ with false phantasms. Failed knowledge is not knowledge.
 - 2) Who is more oriented to reality and truth? A genius with incredible ability to retain and work with robust false phantasms or a person who may not have a high IQ, but whose phantasms correspond to reality?
 - 3) The issue is knowledge and truth and goodness, not the material ability to know and manipulate false phantasms, which can deliver nothing but darkness, intellectually, morally (e.g., Ted Bundy), and spiritually (cf., Solomon).
 - 4) There is no limit to how far one can go in truth, goodness, and love for God in their immaterial intellect with the right phantasms. There is no limit to the happiness a person can achieve with the right phantasms.
 - 5) Any believer, regardless of IQ, because of the HS, is light years ahead of any unbeliever as far as grasping the depths of reality, the deep things of God, true knowledge of reality. Furthermore, has far greater ontological ability for goodness and happiness, due to correct phantasms.

Compare the virtues in the Beatitudes (poor in spirit, mourning, humble, hunger and thirst for righteousness, merciful, pure in heart, peacemakers, persecuted) with Psalm 51:1-13:

From depravity and iniquity to truth and wisdom.

Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. 6 Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom.

- Truth and wisdom deal with understanding, not just memorizing and using biblical passages as magical incantations or formulas. Truth gained and contemplated brings *personal* wisdom (*deeper and broader* understanding, which is what philosophy is all about: deep reflection!).
- Recall that Truth is judgment about reality that is gained by the 2nd act of the mind. Ultimate truth is always grounded, not in essence, but in existing, *Esse-esse*, for what something is extends to its act of existing, e.g., a wise person is existing as a wise person. He has actuated his potentiality *to be* wise.

Psalm 51:1-12: The grace and mercy of God.

Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. 6 Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom.

Overview of the ontology of the soul, the “life principle.”

1. Soul refers to the principle of life, which is the form or essence of a living thing. It is used over 755 times in the Bible for life principle in animals and man. It is used in connection with physical and spiritual desires, pointing to man’s hylemorphic nature.
2. The soul is not some ghostly object of the sort that floats away from a body after death, as in the movies. Furthermore, it is not ectoplasm. What can be obtained about the soul from philosophical realism alone is exactly what the Bible teaches, other than the Bible providing additional insights from supernatural revelation about destinies of souls in Heaven or Hell.

3. The soul is the life principle in things that gives a living thing its powers. Again, it is not ectoplasm as ridiculed by atheists. Furthermore, there is a hierarchy of these life forms.
 - a. The essence of a plant is its living principle (form) that gives it the power to take in nutrients, growing, moving toward the sunlight, and reproducing itself.
 - b. The essence of an animal is its living principle (form) that gives it the power to sense the external world and move itself about.
 - c. The essence of a human being is what is known as a “rational soul.” It includes the nutritive power of plants and the sensory power of animals. But it also has distinctive powers of intellect and will: that is, the power to grasp abstract concepts—namely, the forms or essence of things—and to reason on the basis of them, and to freely choose between different courses of action based on what the intellect knows.

4. The final cause can be seen in the three life principles/”souls.”
 - a. Plants are designed/ordered to taking in nutrients, growing, and reproducing themselves. These are the ends/telos of plants. All of their parts from the roots to the flowers work together because of the living principle.
 - b. Animals, also, are designed/ordered to taking in nutrients, and grow and produce themselves, but they have other powers such as moving about and sensing the external world that plants do not have. They have built in ends or goals (telos). The living principle is the power for all of its functions for these ends.
 - c. Humans not only have nutritive powers and sensory powers, they also have rational powers. While they do have ends in common with plants and animals, they also have final causes entailed by being rational and having free will: God and righteousness.

5. The human rational soul (not based on faith or parapsychology, ghost stories, near-death experiences, or any other factor). “Be is” as be does:
 - a. Man’s rationality—the ability to grasp forms or essences and to reason on the basis of them—has as its natural end or final cause the attainment of truth, of understanding the world around us.
 - b. Man’s free will has at its or final cause the choice of those actions that best accord with the truth as discovered by reason, and in particular in accord with truth about a human being’s own nature or essence.
 - c. The intellect’s capacity to know the truth is always more fully realized the deeper one’s understanding of the nature of the world and the causes underlying it.

- d. The deepest truth about the world is that it is caused and sustained in being by God, Esse. Thus, for pagan Aristotle and Christian Aquinas, the highest fulfillment of the distinctively human power of intellect is to know God.

- e. Since the will's natural end or purpose is to choose in accordance with the furtherance of those ends entailed by human nature, the highest fulfillment of free choice is to live in a way that facilitates the knowing of God.

- f. All of the powers of the human soul, including the nutritive and sensory powers, also have their own ends or final causes, but they are all subordinate in human rational nature to this distinctive and overarching end: God, Esse.

- g. Thus, upon deep analysis, the form or essence of the living human body, turns out to have a divine end or purpose which raises it above plants and animals.
- h. The powers of nutritive and sensory life forms are completely tied to material stuff. All that they do require taking in and altering bits of matter: from nutrition and reproduction to sensing and moving.
- i. The human soul, while it includes nutritive and sensory powers, it also has immaterial power of intellect, *which could not possibly require a material or bodily organ for its operation* (e.g., there is no materiality to triangularity, dogness, or any proposition). If the form of a dog, dogness required physicality, it would have to be pressed on the physical brain, which is impossible.

- j. Hence, when you think of triangularity or dogness, it is not some process occurring in the brain. This is true for any universal, proposition or abstract object. There can be no representation of triangularity in the brain, only a triangle can be spatially located. To deny this you must explain universals, logic, and thought on a purely material basis, you cannot. There is no rational basis for rejecting what is self-evident.
- k. The soul of man is not a complete substance; only the soul and body are complete (form and matter).
- l. It is the man, body and soul, who thinks, not the soul. The immaterial intellect uses the material of the senses to form universals and logic.

- m. When a man dies, his soul continues, but he is not a complete person. He gains an interim body for the soul to operate. Eventually everyone's body will be resurrected.
- 2 Corinthians 5:1 For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.
 - Matthew 17:3 And behold, Moses and Elijah appeared to them, talking with Him. 4 And Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah."
 - Luke 16:24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.'

The grace of God and the nature of man in Psalm 51:1-12.

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. It is the Holy Spirit who enables us to love God wholeheartedly and be slaves of righteousness rather than slaves of sins (Rom. 8:4-6; 6:1-19). Review the nature of 1st and 2nd order wills and volitions and the need for God to take us from the wills (partial desire) to full volition (full wholehearted desire).

Level after reflection: 2D (mixed desires, + & -) 2V (+ and repudiation of -)

Conscious level: 1D (mixed desires, + & -) 1V (+ and repudiation of -)

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2. The synergism in progressive sanctification is God's supernatural work of sanctification through the Holy Spirit, in accordance with the believer's 2nd order wish. No believer has the power to *effect* a second-order accomplished volition; thus the need for the Holy Spirit

3. The nature and need of the ministry of the Holy Spirit as outlined in John 14:16-26; 16:7-15.
 - a. Note the connection of the Holy Spirit with *loving* obedience in John 14:15-16 . Love for God (**willing spirit**) in the 1st order volition is only possible through the ministry of the Holy Spirit, cf. Gal. 5:22-23.
 - b. Love for Christ in the 1st order volition is the highest reward and the largest gift from the Other Helper (ἄλλον παράκλητον). This is the source of David's and Paul's personal love for Christ,

2 Corinthians 5:14 For the love of Christ controls us,

- c. “Helper” refers to an advocate, one called alongside (παράκλητον). “Comforter” is a bad translation. This Helper is in the area of providing strength, goodness, and purity--to make you strong in 1st order volition. Consider the implications are far as strength for continual fellowship. Consider what kind of strength/virtue it would take to give us the ability to stay in fellowship longer. What kind of strength do we need for purity and strength?
- d. Note the implications for the believer’s 2nd order will in the promise of Christ in John 14:13-14. Christ’s actions are in response to our prayers. Note Christ’s continual activity before the Father as High Priest:

Hebrews 10:21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water

- e. Note Christ's identity with the other members of the Godhead as well as with man. Note the mutual operation in the Trinity and His love for man. He truly is the Theanthropic person of the universe. Note how vital the Trinity is to Christianity.

- f. John 14:16. Note the difference between the ministry of the Holy Spirit that David prayed for and its permanence in the church age: "He will be with you forever." There is no sin a church age believer can commit to drive away the Holy Spirit—unlike with David.

- g. Note how the Great Helper will do His work: He is the Spirit of Truth (14:17). This is not bringing new truth. Rather it is enabling us to see the Truth before us whether it be in natural or supernatural revelation that we already have.
- h. Note the awful darkness of the world, the mass of mankind, considered godless and separate from Him. The world is like brutes without understanding, incapable of higher thoughts of God or perceiving the Holy Spirit. The world is dead to the reality of God.
- i. The unbeliever's cognitive abilities, tastes, inclinations, desires, hopes, purposes, and strivings are all limited to the visible world. They lack the spiritual capacities that work in the intellectual processes that enable them to perceive the Helper and His activity among man.

- j. John 14:17b: Note the effect of the existentially work of the Holy Spirit in the life of the believer: “you know Him because He abides with you and will be in you.” The possession of the Holy Spirit working in the intellect gives us an existential knowledge of spiritual matters; thus the importance of living in fellowship with the Holy Spirit . . .

- k. John 14:25-26. Advancement of thought from the internal ministry of the Helper Spirit to internal ministry of the *Holy* Spirit, the latter of which points to purity as a result of consecration to God—a purity built on connection with God, the Transcendent.

- l. There is no true deep knowledge, inclination or love for God apart from purity of heart, a holy heart, made so by the Holy Spirit.
- m. The person who has no desire (D2) for purity before God has no capacity to love God (V1), let alone enter into deep knowledge of God.
- n. It is the Holy Spirit, the spirit of consecration, that illuminates and so teaches us all things. This certainly includes natural revelation as well as supernatural revelation.
- o. Those who believe that the Holy Spirit is not interested in Total Truth are only giving evidence of their lack of fulness of Spirit. Holy Spirit teaches and enlightens. He makes scholars of Christians. He is not anti-intellectual.

MORE ON 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 volition 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. 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 good news and the bad news . . .

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.