

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

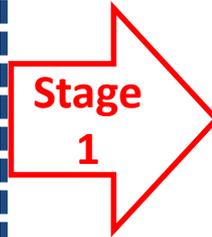
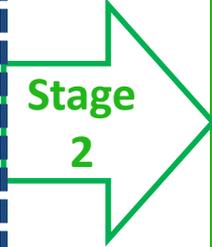
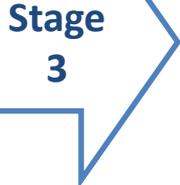
Epistemology

Metaphysics -26

Reality -Logic 32,
 Truth 32

7/17/2013

1. Paul's warning: Colossians 2:8 *See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.* The mind-stultifying effect of these human philosophies on Christian thinking, and the challenge to remove them.
2. The unique opportunities for believers of FBC for whole truth (PR+SFL+BD). The crucial need for a complete system of Truth.
3. 'Ehyeh/Yahweh-Metaphysics 26: Parmenides and Heraclitus join our discussion about ultimate reality at JR's farm. The solution is act-potential (not substratum or bundle theory): *All beings are either in act or potential; all beings are in different modes of being.* In fact, the whole of reality is shot through with act and potential. The tremendous application with respect to God, all of reality and our own spiritual lives.
4. The SL: salvation, fellowship, discipleship and the ordinance of baptism (Matt. 28:18-20).



Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Understanding “above all you could ever ask or image” (Eph. 3:20).

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

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

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 the problem of 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 or personal encounter with truth. If it works or feels good, they think it must be true and enough.

Intellect

MIND



Volition

WILL

The one aspect of reality that we are most certain about is our own existence. But do we really know ourselves?



- Intellective appetite
- Sense appetite

Affections Emotions

Feelings

Despite the fact that the Word of God is filled with references to these 26 realities, hardly any modern Christian has clue about emotions, and, in fact, are in the dark about the emotions of Jesus Christ.

(11 intellective affections + 11 sense emotions)

What's more, is that the TGB and been destroyed and replaced utility and pleasure "ethics" (J.S. Mill, Kant). The devastating results is that man, even Christians, have become measure and measurer of what is good, true, and beautiful instead God's will, cf. Rom. 12:2; Eph 5:20; 1 Thess. 5:18.

6 basic emotions

Towards Good

- Love/like
- Desire
- Delight

Away from Evil

- Hate/dislike
- Aversion
- Sadness

Difficult to attain good

Difficult to remove evil

5 intensive emotions

- hope or despair
- pleasure
- joy
- peace
- suffering
- misery

- fear or courage
- anger
- pleasure
- joy
- peace

Intellect



Volition

MIND

WILL

-Intellective appetite
-Sense appetite

Affections/
Emotions

Feelings

1. The human will is the power to tend towards (or away from) what one apprehends, by the power of one's intellect, to be good (or bad).

2. The will is the power to tend toward what one judges intellectually to be one's highest end.

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-suffering
-misery

fear or courage
-pleasure
-joy
-peace

anger

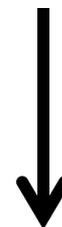
Intellect



Volition

MIND

WILL



-Intellective appetite/affections
-Sensory appetite

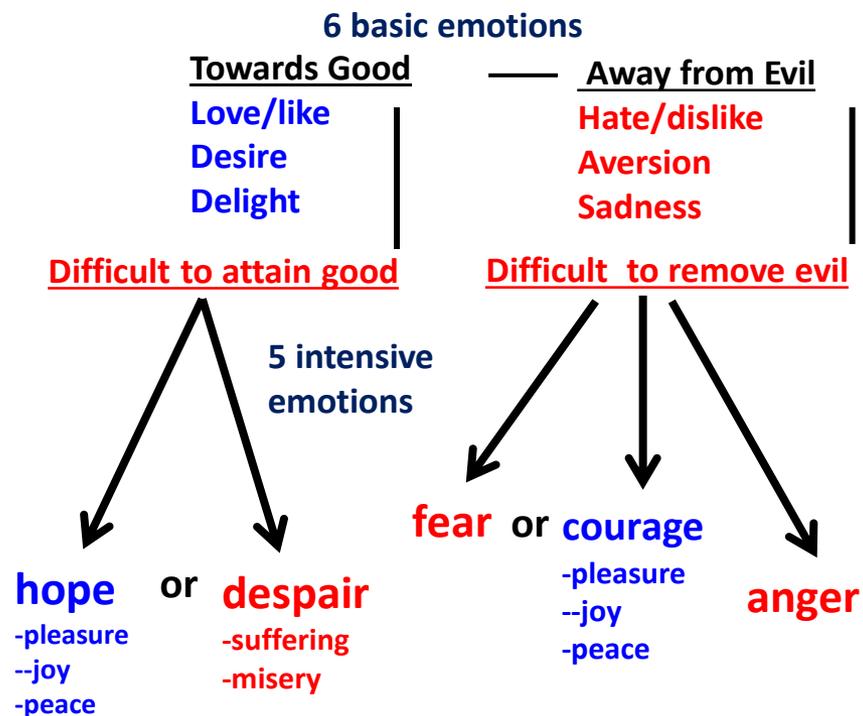
Emotions

Feelings

3. The will, like the intellect, operates within the realm of universals and abstraction, so the proper object of the will is universal goodness.

4. The direction of the will is toward human happiness, and toward what appears to contribute to happiness. It does this on two levels:

- a. Intellective: simple acts of the will by intellect.
- b. Sensory: this is what is acted upon in the body.



Intellect



Volition

MIND

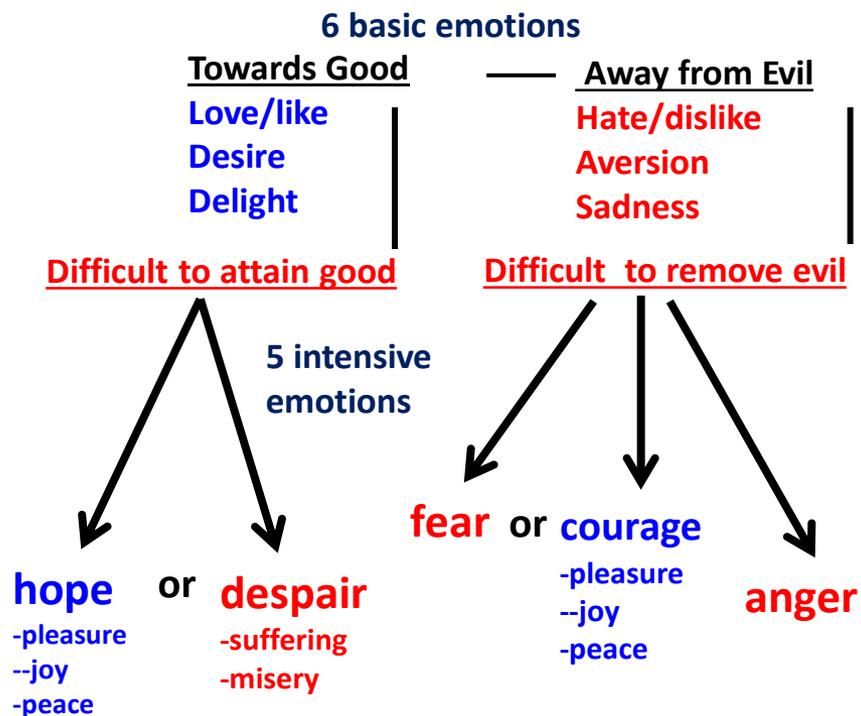
WILL

-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

- It is the desire of the will that moves the other powers of the soul to their acts.
- By the power of one's will, one deliberates and acts for a reason.
- The will is designed for human flourishing, but it is often weak and corrupt, unable to do what it knows is good, and unable to see what is truly good.



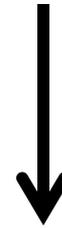
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Volition

MIND

WILL



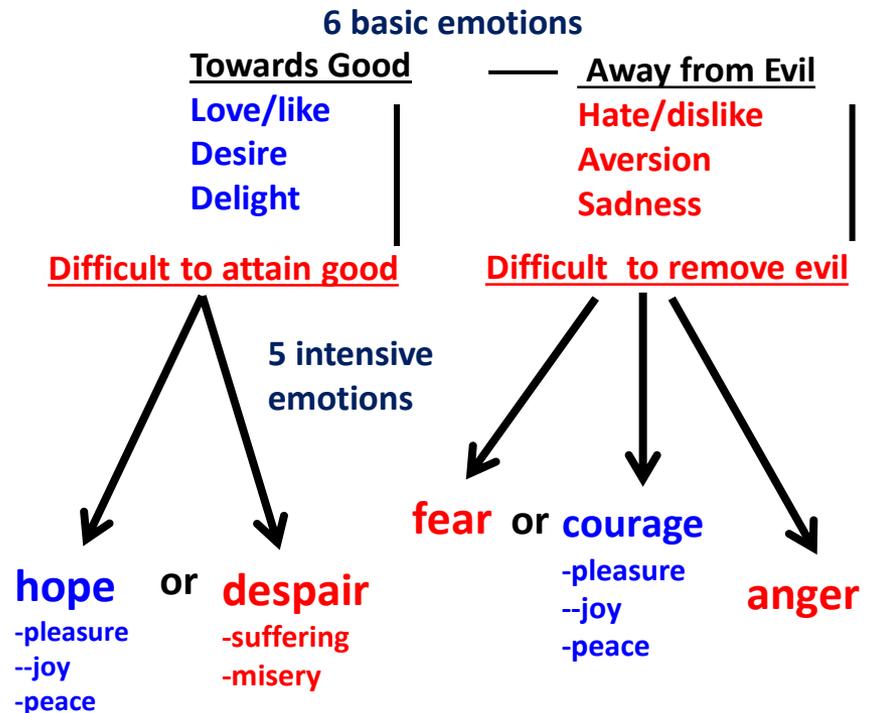
-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

8. While every will has some power for faith, hope, and love on natural levels, God must give supernatural grace power, i.e. virtue, for the three theological virtues of supernatural faith, hope, and love.

✓ Love. Apart from grace, no human being loves God and all that God loves. This love goes out from self with strong intellectual **desire** and experiences **delight** at finding God.



Intellect



Volition

MIND

WILL
Affections

-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

- ✓ This **delight** is a **supernatural joy** caused by supernatural love and supernatural insights (Rom. 5:1-5; Matt. 5:1-12; Eph 3:20).
- ✓ This **delight** or **supernatural joy** is the act of embracing and affirming the Absolute Good that is attained.

6 basic emotions

Towards Good

— Away from Evil

Love/like
Desire
Delight

Hate/dislike
Aversion
Sadness

Difficult to attain good

Difficult to remove evil

5 intensive emotions

hope or **despair**
-pleasure
-joy
-peace
-suffering
-misery

fear or **courage**
-pleasure
-joy
-peace

anger

Intellect



Volition

MIND

WILL

- Intellective appetite/affections
- Sensory appetite

Emotions

Feelings

9. The will that has been empowered with supernatural virtue in intellective appetite—faith, hope, and love—lives in the highest function of the will and enjoys Ultimate and Perfect Good, although imperfectly in this life.

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Intellect



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Emotions

Feelings

10. The will that has the virtue, the supernatural power, to see God as the Highest Good will **love, desire, and delight** in Him as a habitual way of life, Psa. 27:4.

11. The will that has virtue, the supernatural power, to see God as the Highest Good, will live in **pleasure, joy, and peace** even during the most difficult and painful periods of life, 1 Pet. 1:6-9; Js. 1:2-4.

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 -misery

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anger

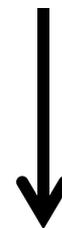
Intellect



Volition

MIND

WILL



-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

12. The will that does not see God as **good, desirable, and joyful** will view God in terms of **evil: hate/dislike, aversion, and sadness.**

13. The will that sees God in negative terms is a will that lacks supernatural virtue, the power to see True goodness. Such a will will always have trouble believing, hoping, and loving God.

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anger

Intellect



Volition

MIND

WILL

-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

14. The will is only free in the sense of its free judgments—no will is absolutely free, Deut. 4:29; Joshua 24:15; 1 Kings 18:21; Psa. 105:4; Prov. 8:1-17; Jer. 29:13; Matt. 7:7; John 6:67; 7:17; Acts 17:27; Heb. 11:6.

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-peace

anger

MIND ←————→ WILL

15. Teleology of the human will.

- The will is made for unlimited good; it has a capacity for unlimited goodness as such; there is nothing which it cannot desire.
- The will always wants more; even those who are content are capable of more; no matter how much we are loved, we want even more; even the greatest finite things tire us after a while.
- True happiness of the will demands an object which we can never exhaust, a never-ending fountain of new delights with which we can never become bored; the intellect and will can never be fully satisfied in this life, nor with anything less than an eternity with God
- Only when the intellect and will can feed upon the inexhaustible intelligibility of Him who is Infinite Truth will we be sated.
- Only when our wills possess the infinite goodness and beauty of Goodness Itself, will man's will rest contently.
- Only when we see God diffused in all the effulgence of Truth/Good/Beauty will we be satisfied, both now and forever.
- In this life there are many temporal goods, the key to happiness is always in the Ultimate Good of God and His Good Word.

16. The connection between the will and knowledge.

- Although one cannot have a virtuous will without knowledge, knowledge, Bible doctrine, in and of itself, is incapable of creating a virtuous will. There are *two* culprits involved in vice: ignorance (mind) or bad choices (will). Plato, the Gnostics, liberals, and certain Christians are patently wrong when they teach that information alone will remedy evil activities.

17. A virtuous will requires a virtuous intellect in each of its 3 acts. We constantly traffic in the acts.
- a. 1st act: quidditative knowledge, knowing “what” something is: the deeper the abstraction the greater the virtue, cf. water bottle, angels, creation, Esse, esse. As far as biblical data, this moving beyond nominal and 2nd hand understanding. This is knowing God & reality beyond words.
 - b. 2nd act: existential knowledge: essence-existence distinction, “is”. The greater the connection with Reality, like the sustaining power of God, the greater the virtue. This is knowing what is real, orientation to reality, “is, is not.”
 - c. 3rd act: reasoning knowledge: the logical connection between propositions—for yourself. The greater correspondence to reality, the greater the virtue. This is ability to check and formulate doctrines. This is thinking for yourself and knowing they whys (epistemology)--“whys.”

18. Intellectual virtue requires understanding the three fundamental, classical and biblical values of truth, goodness, and beauty.

- Classical and biblical views: Everything which *is* is in some measure or manner subject to denomination as true or false, good or evil, beautiful or ugly: the true to thought and logic; the good to action and ethics; the beautiful to enjoyment and aesthetics. The classical view of the TGB is that anything of worth can be exhaustively judged by reference to these standards and no others.
- Modern/Evil view (Spinoza, Mill, Darwin, Freud). Man and utility determine truth, goodness, and beauty. Man is measure of all things, and in particular man measures truth, goodness, and beauty by the effect upon him, according to what they *seem* to him to be.

19. Apart from virtue, we will remain trapped with our old evil way thinking, wishing, and emoting, constantly having to confess ongoing MAS.
- We, not circumstances, are responsible for the kind of person we are.
 - We all have had plenty of opportunity to actualize potential virtue in our cognitive faculty, volitional faculty, and emotional faculties. Key areas:
 - Intellective vice of ignorance regarding God and good.
 - Volitional vice of bad choices and motivations, turning from the Good.
 - Emotional vices of fear, anger, lust, jealousy, resentment. We are responsible to moderate and redirect our feelings?

20. The highest development, the actualizing of potentials, of our cognitive, desiderative, and emotive faculties is to “see” the beauty of God, a beauty that is fused with truth and goodness.

Psalm 27:4 One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD, And to meditate in His temple.

Psalm 90:17 And let the beauty of the LORD our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands.

21. After Job gained virtue through testing, he was able to see:

God as infinite Truth, absolute Goodness, and inexhaustible Beauty;

God's beauty fused with truth and goodness in all perfection.

God as the effulgent beauty that brings more pleasure than anything else.

Pride: the corrupter of the Will

1. God fights against the proud will, James 4:6.

James 4:6 But He gives a greater (μείζονα) grace. Therefore it says, "God is opposed (ἀντιτάσσεται) to the proud, but gives grace to the humble."

- God only promotes grace oriented people.
- Pride is the antithesis of grace. The believer who is arrogant is blind to the grace of God.
- God has a perfect grace plan for your life, which cannot be fulfilled apart from His grace.
- Only through grace can any believer thrive.

2. Pride always corrupts the will and mind regardless of a person's IQ or how much they know. There is no such thing as a wise person, one in touch with Ultimate Reality, who is also proud, cf. Rom. 1:18-25; Satan.
- There are approximately 22 Greek words and 27 Hebrew words for pride. The predominant idea is of "going beyond" reality.
 - Pride includes wrong thinking, wrong volition, and wrong emotions.
 - All failure in the POG is a result of the sin of pride.
 - In pride the person moves into jealousy, bitterness, vindictiveness, revenge, conceit, slander, gossip, and maligning.
 - In pride the person becomes occupied with self and moves into self-admiration, and an exaggerated view of his abilities.

3. In pride, by an act of the will, one turns away from God as the True, Good, and Beautiful, Isa. 14:12-14; Ezek. 28:14-17. Pride was the original sin of Satan, “I will be like the Most High.”
- Pride always overflows into motivation, decision making, and into activity.
 - Pride always blinds one to the True, Good, and Beauty of Whole Truth, Total Truth, and nothing but the truth.
 - Pride always destroys love for the Word of God and truth as such.

4. Pride always leads to spiritual ignorance, heresy, and apostasy (1 Tim. 3:6; 6:3-5, 2 Tim 3:1-7; Js 1:21).
- In pride, a person is unteachable.
 - Pride destroys ability to see God as Truly Good.
 - Pride destroys capacity for life, love, and happiness.
 - In pride, a person cuts himself off from the salubrious ministry of the Holy Spirit, which will affect his attitude to truth and all of life, Gal. 5:16-23. Thus, he cannot stay in fellowship with God for long periods of time.

5. The warning against pride in a context of Mammonism, 1 Tim 6:17-19; James 4:13-17.

- The problem with wealth is that it comes with the temptation to think that one is better than others because of wealth or positions of power. This would include one's personal abilities, looks, or achievements.
- The proper attitude is "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me," 1 Cor 15:10.
- The bottom line is to be happy with the grace God has given you and use all of the opportunities and potentials He has awarded you. The issue is always activating your potentials—act and potential.

6. The virtuous person is the person who has developed the intellectual, volitional, and emotional distaste for pride. This can only come through BD and God's grace. This is achieving good tastes.

Proverbs 8:13 "The fear of the LORD is to hate evil; Pride and arrogance and the evil way, And the perverted mouth, I hate.

7. For further study of pride, see Dt. 8:3, 11-18; Psa. 10:2-11; 25:8-9; 49:11; 73:6-9; Prov. 3:33-35; 6:16; 8:11, 13; 11:2; 13:10; 15:5, 10-12; 16:2, 18; 23:29; Mark 7:21; Lk. 14:11; Rom. 1:18-25; 3:27; 12:3; 1 Cor. 1:26-31; 10:12; 15:10; 2 Cor 12:7-10; James 3:14-16; 1 Pet. 5:5.

The Relationship between Virtue, Goodness, and Happiness

1. Understanding the relationship between virtue and happiness is critical to one's view of God, the plan of God, and progressive sanctification—indeed, it is germane to one's whole philosophy of life.
2. The modern dominant view is that virtue/goodness is related to duty and responsibility and that these are separate from happiness (Kant). Under this view, one ought to orient to duty and what is right just because it is right, without any regard to personal happiness.

3. In this legalistic (Kantian) view, man is supposed to pursue duty instead of happiness.
 - A distinction needs to be made between happiness and some “pleasures” of this world.
 - Also the deception of happiness is seen that even a miser thinks he is happy as he clutches another penny.

4. The dichotomous view that virtue/goodness is separate from true happiness is the source of much misery, legalism, and evil throughout Christianity.
 - This is not the view of the Bible (cf., from the Garden of Eden to the Beatific Vision, from Genesis to Revelation, cf., Gen 3; 12:1-3; Jn. 15:11; 17:13; 1 Jn. 1:1-4; 2 Jn. 1:12; Rev. 21:1-7) or classical Christianity. True happiness is always found in the Good.

5. How can any Christian thrive in the CWL if deep down he thinks that the plan of God is something that one *must* be faithful and dutiful to in contrast to the place of true happiness?
 - The believer must understand that God and good are co-extensive with true happiness.

6. How can any believer advance in God when he sees it as burden or duty instead of movement in the direction of his greatest good and happiness?
- How can anyone ever love God when God is viewed as boring, difficult, or cruel—a real Killjoy, that one must keep a distance from?
 - How can someone live under the pressure and stress in being torn between his personal happiness and what is right before God?
 - How can that kind of life ever be satisfying?
 - How can a person count sufferings in terms of all or pure joy out of duty (James 1:2-4; Philip. 4:4; 2 Cor. 12:7-10).

7. How can any believer really advance in moral virtue as long as he believes that morality stands in opposition to his greatest happiness and enjoyment?
8. How can any person not be filled with joy and enthusiasm upon the discovery that his greatest good, ultimate virtue, true meaning of life, and supernatural happiness is found in God? Consider Saul vs. Apostle Paul.

9. While all men desire happiness—"Man wishes to be happy, and only wishes to be happy, and cannot wish not to be so" (Pascal). most end up bringing much misery on themselves (cf. Sophocles, Montaigne, Lucretius, Solon, Faust, Augustine).
- Why is this the case? How many have gotten what they really thought would make them happy, only to be unfulfilled, bored, and disappointed over and over again?
 - Can we ever find complete and immutable happiness in phase 2?
 - What about habitual happiness, in the now?
 - Is not this evidence of man's fallenness?

10. Virtue (natural and supernatural) is required for any happiness because only virtue can regulate man's intellective, volitive, and emotive natures, which is always requisite to obtain goodness, which is always co-extensive with virtue and happiness.
11. Only Christianity offers Ultimate Good and therefore the Ultimate Happiness in time and in eternity. In eternity, in the divine presence and glory, all the natural desires of the human spirit are simultaneously satisfied—the intellect's search for truth, the will's yearning for good, and emotions enjoyment of the good will be totally and immutably fulfilled.

The 2 Levels of Virtue

1. There are two levels of virtue (settled dispositions toward Good).
 - a. **Natural virtue**, Rom. 2:14-15; Acts 10:1-2, 22; 11:14. Natural virtue is the development of intellectual, volitive, and emotive virtue for good. It is honorable, but it is always relative in scope and goal.
 - 1) Intellectual virtue according to rational nature. The virtuous person lives according to reason, understanding good and evil. He habitually lives according to the laws of DE.
 - 2) Volitive virtue. Virtuous motives would include good intentions. A good will. Willing to die for loved ones and country. Desires to be honest and respectable. This is moral virtue. This is dependent upon the intellect, but they work together.
 - 3) Emotional virtue. Good feelings about the good as per the morality and the laws of D.E., family. Maturing emotional nature. Mature and moral emotional feelings.

b. Supernatural virtue, Rom. 15:13; 2 Cor. 3:18; 10:5; Gal. 5:16, 22-23; Philip. 2:13; 1 Pet. 1:3; 6-9; 1 Jn. 3:14; 4:12; 2 Tim. 3:16-17.

- 1) Intellectual virtue, excellence in knowing the good (the will of God), Rom. 12:2; Heb. 13:21. Intellectual vice is foolishness, 2 Pet. 2:20-23; 1 Cor 3:1-3.
- 2) Volitive virtue, excellence in choosing the good, Philip 2:13. For volitive vice, see 1 Thess. 5:19 (resisting the HS)
- 3) Emotional virtue, excellence in enjoying the good. For emotional vices that grieve the HS, see Eph 4:30-31; Gal. 5:22-23.

2. It is important to understand the relationship between the natural and supernatural virtues in order to avoid superstitious or mechanical forms Christianity, and the tendency of some to use grace to destroy nature.
- ✓ Grace does not suppress nature.
 - ✓ Theology does not suppress philosophy.
 - ✓ Supernatural virtues are not in contrast to natural virtues. Rather with regeneration they are a perfecting of human nature in the image of Jesus Christ through grace resources.
 - ✓ One cannot live in vice and expect to cultivate supernatural virtues in intellect, will, or desires by mere mechanics.

3. The believer gains supernatural-theological virtues at the point of salvation, 1 Pet. 1:3. He gains a living hope which means that for the first time in his life he has gained intellectual, volitional, and emotional virtue. His thinking changes, his will changes, and his emotions change immediately by the grace of God.

4. Supernatural virtues cannot be acquired by any natural means. They come from God and are truly supernatural. They enable the believer to endure all things with a transcendent love for and inexpressible joy in God, 1 Pet. 1:6-8.

5. With supernatural virtue gained at salvation, the believer moves instantly into wisdom, a right way of thinking. This is not something that is cultivated. He receives supernatural wisdom regarding the reality of God and the things of God.
- ✓ While he does not gain new reasoning skills, the reasoning that is there is enable to see God and the things of God. For the first time in his life, he is able to penetrate into God.
 - ✓ In an instant, he moves further than any unbeliever who has spent a lifetime developing natural theology in understanding God. The believer, for the first time, takes a giant step toward Truth and thus Reality.

6. The supernatural wisdom the new believer gains at salvation moves his will and emotions for the first time to the true Good. There is a complete metamorphosis as the believer is moved into an initial grasp of the three theological virtues of faith, hope, and love in God.
- ✓ He is moved to trust God, to be devoted to His will, and to enjoy Him. He, for the first time, is moved with regard to his whole being to God.
 - ✓ He gains the has a supernatural virtue of devotion to God. He gains transcendent desires and emotions.

7. However, it is possible for the believer who begins with supernaturally acquired virtue to lose those virtues, which means loss of love for God.
 - ✓ Loss of intellectual virtue, 2 Peter 2:20-22.
 - ✓ Loss of volitional virtue, 1 Tim. 6:9-10, 17; James 4:17; Matt. 6; 1 John 2:15-16;
 - ✓ Loss of emotional virtue, Philip 3:19; Rom. 16:18.
8. With the loss of virtue comes loss of happiness which is sublimated by frantic searches for happiness.

9. It is impossible for a person without virtue to see what is truly good. Only the Christian with the right classical and biblical understanding really believes that that good is coextensive and coterminous with happiness, that the good constitutes happiness.

10. God is committed to our good and therefore to our happiness, Rom. 8:28-30; 5:1-5.

11. The supernatural virtues cannot operate in an immoral context that lacks basic virtue. A person who does not have moral virtues is going to have great difficulty in staying in fellowship and walking with the Lord through the indwelling power of the Holy Spirit.

- ✓ Consider the impossibility of cultivating supernatural *intellective* virtues in an immoral context (e.g., indulging in wrong, anti-intellectual, and foolish thinking; rejection of critical thinking skills).
- ✓ Consider the impossibility of cultivating supernatural *appetitive* virtues in an immoral context (choosing, indulging and activating wrong desires).
- ✓ Consider the impossibility of cultivating supernatural *emotional* virtues in an immoral context (indulging in wrong emotions; failure to mature emotions).

12. A believer without moral virtue is going to have a great deal more difficulty trusting God, hoping in God, and loving God. His thoughts and feelings for good will be on evil as a good instead of God as a good (cf. David and Bathsheba). He may confess regularly, but he still has the wrong desires that make it very difficult to stay in fellowship with God very long.

13. Again, the three theological virtues for the Christian are faith, hope, and love. These all translate to having the right attitude to God, the right hope in God, and the right love for God. The virtuous intellect and will always bear on the operation of the right emotions toward God as vividly illustrated in the Psalms of David (e.g., love, joy, peace) and in the life of Jesus and the Apostle Paul (Philip. 3).

14. The spiritually virtuous person is one who is committed to an intellectual, appetitive, and emotive life of faith in God, hope in God, and loving God and his neighbor (all of those around him). These virtues become his dispositions and character rather than mere isolated acts. Furthermore, he really believes these are his goods that contain true happiness.

15. Only the virtuous person has the ability to see God and all of the Word of God as true, good, and beautiful. Negative volition picks and chooses and is always looking for a quick fix or a slogan to deal with deep and abiding issues. There cannot be any moral virtue without development of intellectual virtue. There can be no emotional virtue apart from intellectual and desiderative virtue.

16. To be morally weak translates into being spiritually weak due to lack of virtue in the intellect, will, and emotions. There is serious problem among many Bible believers with a Platonic type of Christianity. They continue to think wrong, desire wrong things, and emotionally be attracted to wrong things. Confession of sin alone is not going to magically give them supernatural virtue in the face of vice.

17. Testing and continued suffering for sin and evil are designed to inculcate more virtue: loving what is right and hating what is evil (David, James 1:2-4). Testing is always designed to give the believer the right thinking, the right desires, and the right emotions, cf. 1 Pet. 1:6-9.

18. Unless the believer grows in virtue, he will be a spiritual failure. Unless the appetites change, he will find God and Christianity unappealing and boring instead of exciting and the source of ultimate happiness. Duty is not enough, one must see Christianity as the TGB above all else.

19. The virtuous person sees, lives for, and enjoys the Good—what is truly True, Good, and Beautiful. He has developed capacity and thus enthusiasm for the Ultimate Good. He truly sees God, Bible doctrine, the spiritual life, the plan of God as coextensive with + Happiness. He has a healthy mind, desires, and emotions which continue to grow throughout his life.