

Biblical-Philosophical Psychology 135-Spiritual virtues 75 (Beatitude #6: Pure in heart- Licit and Illicit Sex)

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

John 8:32; Rom. 12:1-2; Matt. 22:37, 38. Overview and outline of Bible class (10+15+50).

Scripture speaks of three salvations & sanctifications in Scripture for 3 phases in the plan of God: 1) Salvation-1, positional sanctification, salvation from the penalty of sin, 2 Tim. 1:9; 2) Salvation-2, progressive sanctification, salvation from the power of sin, Philip 2:12-13; and 3) Salvation-3, ultimate sanctification, salvation from the presence of sin; Rev. 21:2-4.

Salvation-1 is salvation from the Lake of Fire. It is by faith alone in Christ alone. God provides 4 word pictures to describe salvation-1: 1) propitiation, a temple image for the reality of the satisfaction of God's perfect justice; 2) redemption, a market-place image to point to the reality of being purchased out of the slave market (Rev. 5:9); 3) justification, a court room image to point to the reality of being counted as righteous; and 4) reconciliation, a family image, which points to the reality of being in the family of God forever (no longer enemies). None of these metaphors flatter us.

While all that is involved in salvation-1 is instantaneous and complete, admitting of no degrees, salvation-2, progressive sanctification is gradual and throughout this life incomplete. This is God *making* us righteous through His Spirit, taking us from one degree of glory to another throughout life, 2 Cor. 3:18.

Salvation-3 is freedom from the presence of sin. This is the Home, full and free fellowship with the Lord, John 14:3; 2 Cor. 4:17; 1 John 3:2, 3; Rev. 21:1-6; 22:1-4.

Note what all 3 phases of salvation & sanctification have in common: separation to God and away from sin, 2 Cor. 7:1; 1 Thess. 4:7; 1 Pet. 2:11.

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.

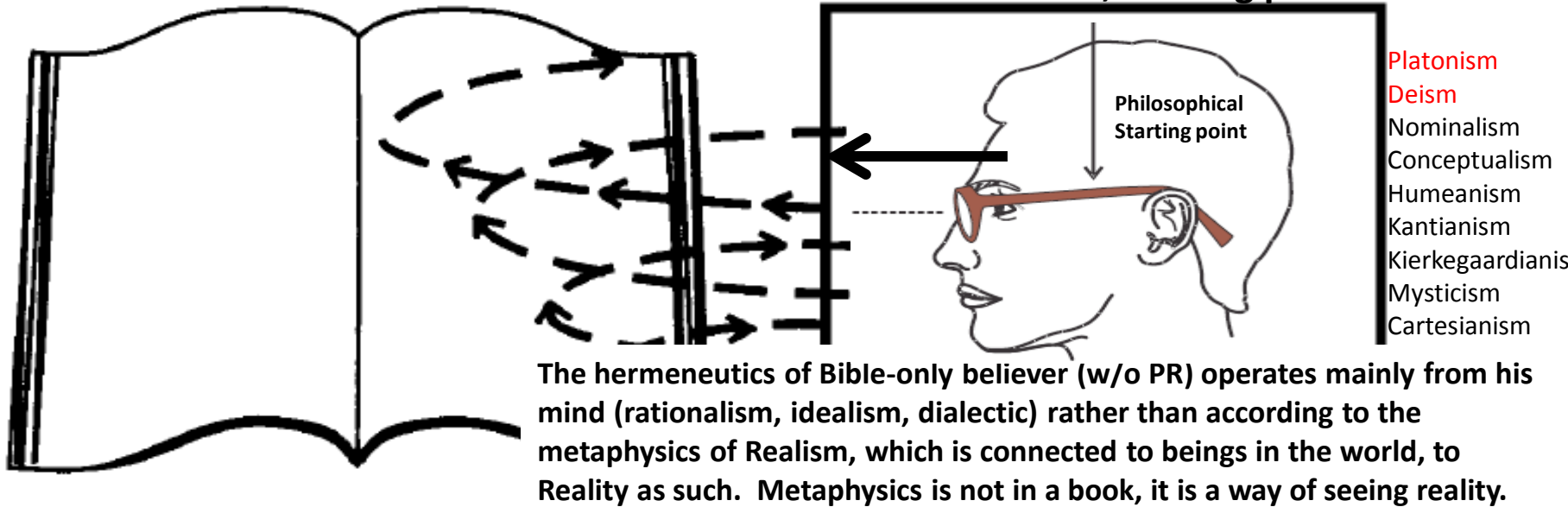
- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

Stage 1

5: Hermeneutics
4: Linguistics
3: Epistemology 24 Existence 50
2: Metaphysics 32- Trans. 50
1: Reality Logic 32, Truth 32

BIBLE-ONLY BELIEVER (Rejection of philosophical realism)

World view, starting point



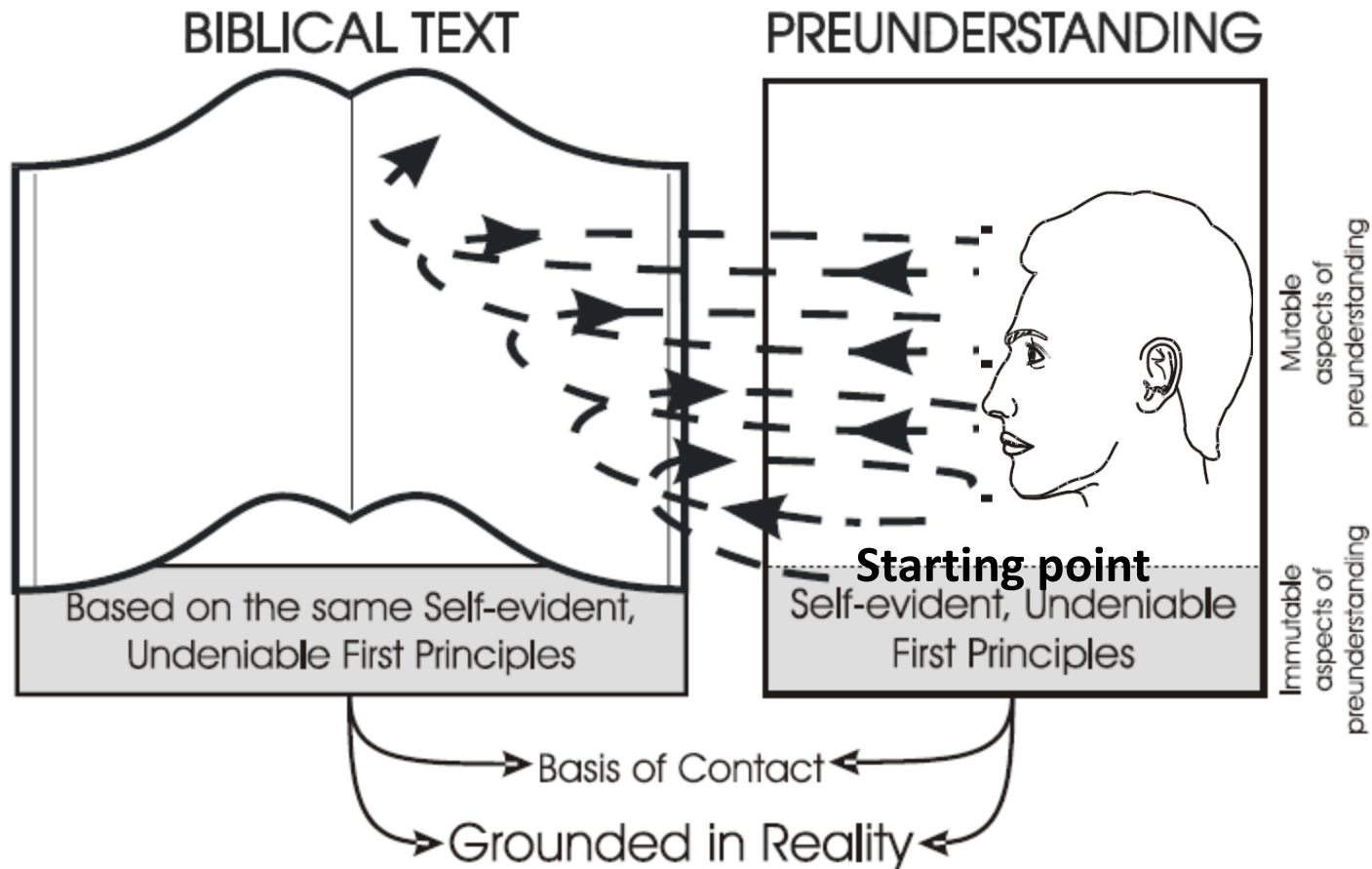
BIBLICAL TEXT

PREUNDERSTANDING

Even with the soundest of principles of hermeneutics and mastery of the biblical languages, without a foundation in Realism the believer will distort the Word of God.

- ✓ The glasses I wore before salvation and after salvation (for 30 years). I could not see the nature of God, creation, or the nature of man—certainly not what constituted the image of God in man. Two systems: metaphysics & beings or rationality & symbols.
- ✓ Consider the glasses on a Christian Platonist (cf., his view of Romans 7:15ff.)
- ✓ Consider the glasses on a “Christian” deist (cf., his view of Job 38-39 and Matthew 6).

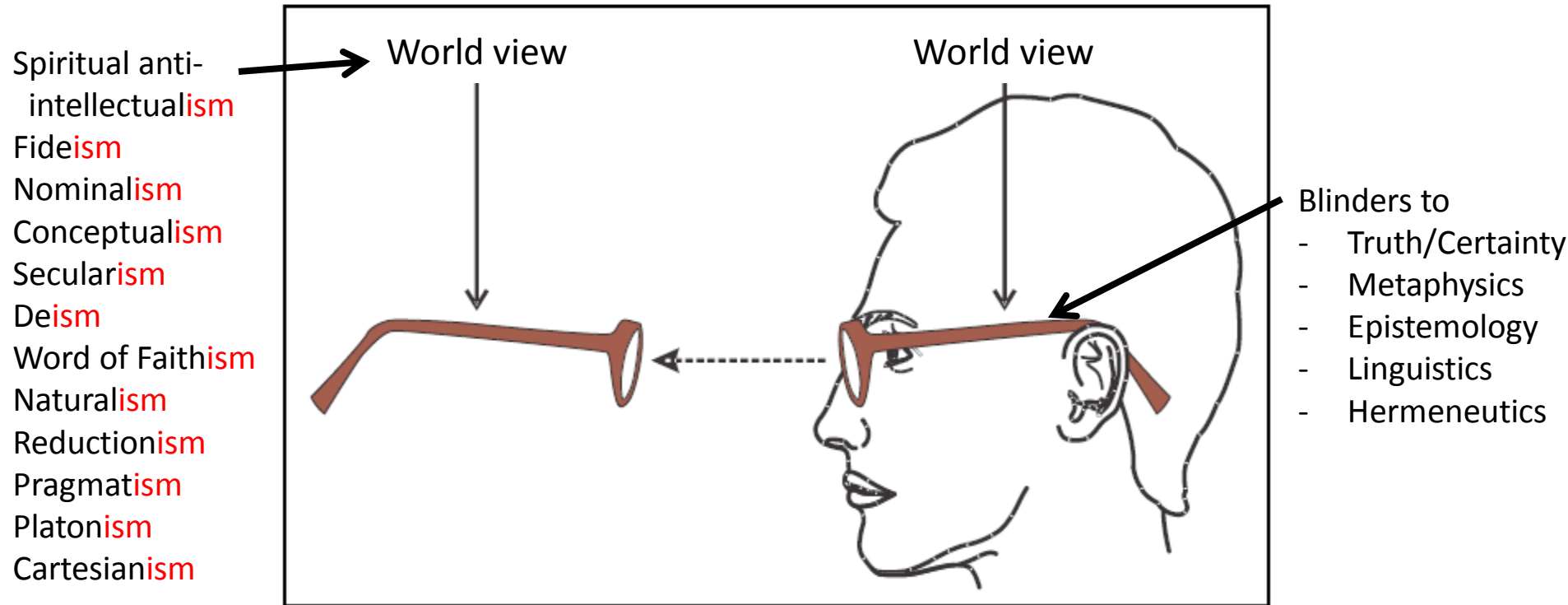
Evangelical Philosophical Realist and the Bible



The Realist (Thomist) uses the same sound principles of hermeneutics as the conservative evangelical. However, his foundation rests on undeniable 1st principles first principles as found in truth, metaphysics, epistemology, linguistics, and hermeneutics.

EPISTEMOLOGY: #24

One of my goals is to expose and remove the glasses that keep you from seeing Reality, God, man, truth, and the Word of God. What makes it difficult is that you use your glasses to see the new concepts.



We all start out with blinders as unbelievers. The goal is to remove all blinders so we see God, man, and creation clearly as God intended.

Genesis 1:26 Then God said, "Let Us make man in **Our image**, according to **Our likeness**;

Man is a psychophysiological whole.

Man knows what he senses and senses what he knows.

Brain needs form and matter

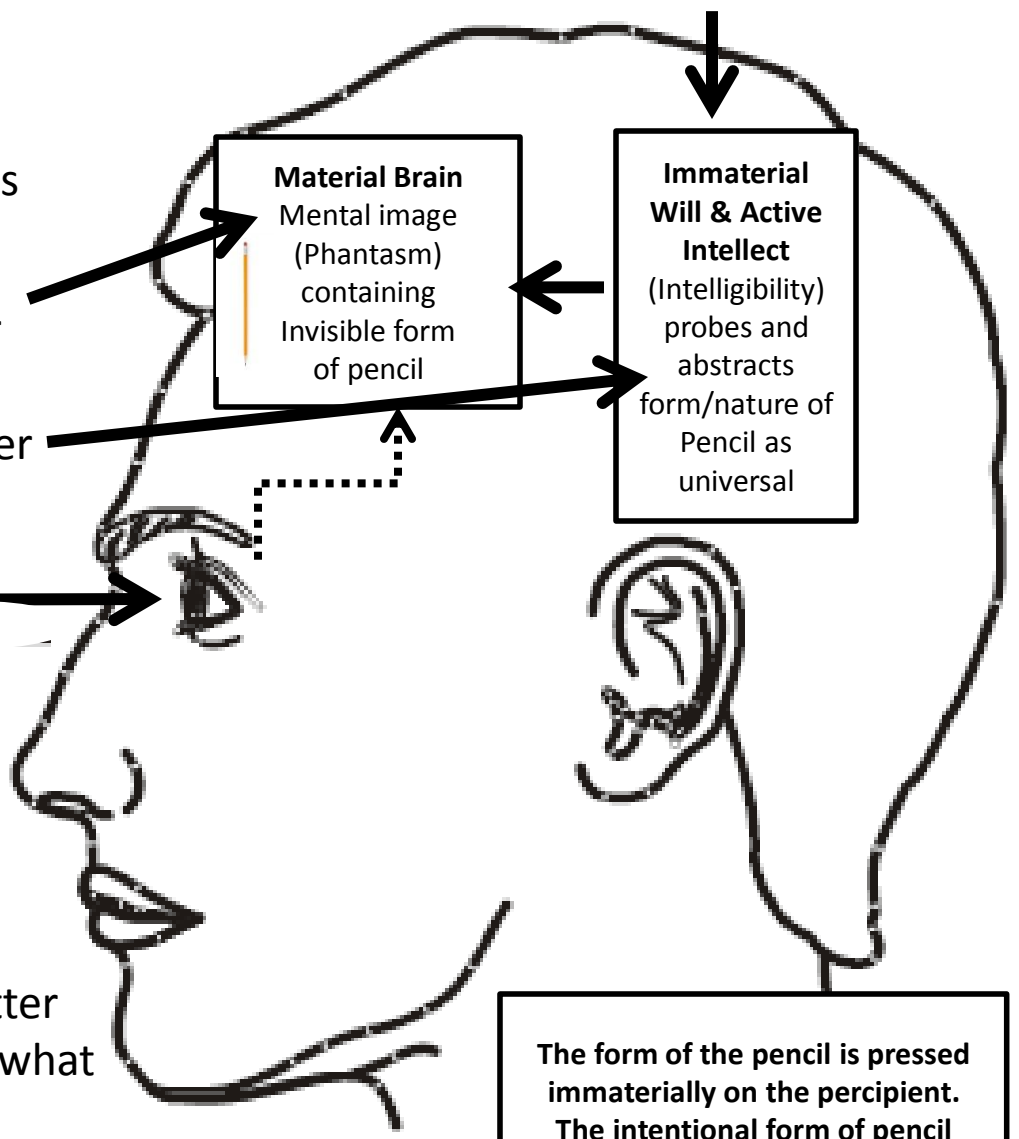
Intellect does not need matter



Being (esse/act of existence):
-act + potential
-be + becoming
-act of being + substance
-substance + accident

Pencil = Form/matter

- Immaterial form is what gives the matter the metaphysical structure to make it what it is.
- Matter is the material: wood, graphite, rubber, etc.



The form of the pencil is pressed immaterially on the percipient. The intentional form of pencil exists *in* the intellect, existentially diverse but formally identical.

THE HUMAN INTELLECT

1. Sense perception is limited to the world of singular, concrete, material reality. This takes place in and through the material brain, which provides awareness of the singular, concrete, material object in a material way.
2. The material conscious act of sense perception is elicited by the external world impinging on organic and material faculties, where both matter and the vital principle of life are strict co-causes in the production of the act of sense perception.
3. However, we are faced with the self-evident fact that human knowledge is by no means limited merely to the world of singular, concrete, material reality.
4. It is self-evident that the human mind transcends the singular and concrete objects of direct sense experience.

THE HUMAN INTELLECT

5. Not only can I have a sense percept either in direct external sensation or in imagination of this or that particular man, I can and do have a conscious awareness of what man is. This additional act is call an act of intelligence. It is one thing to see the letters “cat” with sense perception. It is quite another to understand “cat.”
6. This additional act by the intellect goes beyond the mere concrete accidental qualifications of this object. I am able, through abstraction, to read within (*inter-lego*) something about the nature of that object. I know something of the intrinsic nature that is not perceived by the senses.
7. With the additional act of the intellect, I know what *stands under* (“understanding”) the accidental qualities of color, size, etc. I know what something is.

THE HUMAN INTELLECT

8. The power of the intellect in forming universal ideas is beyond any material faculty. It cannot be a co-cause in producing universal ideas due to limiting principle of matter which always has specific extension.
9. The brain does not think. It is a living material organ that creates phantasms and enables *me* to imagine, see, hear, etc. However, when I think, this specific activity is in no sense elicited by the brain or any material organ. I think, not my brain.
10. However, there is some dependency of the intellect on the brain. But, this dependency is not intrinsic. Therefore, it is extrinsic.
11. In sum, the intellect is the faculty or power of knowing material and immaterial reality in an immaterial way. It is super- or trans-sensory.

Matthew 5:8: “Blessed are the pure in heart, for they shall see God.”

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

1. Only God in His grace can give us a pure heart. Consider what is involved in a pure heart, e.g., clean, holy, authentic, true, unmixed, wholeheartedness, i.e., loving God with all of our hearts, souls, and minds. In a pure heart, God is the first love, and the love is of such a nature as to reject love for the world, the flesh, and the things of the devil. True love *always* rejects anything that challenges or threatens that love.
2. The cure for an impure of heart is found in the preceding beatitudes. This requires a renewing of the mind. Only a heart for God will take care of a heart for illicit sex. Note, also, the syncretistic nature (God and man) in all of these spiritual virtues. The only solution is supernatural.

3. A few words about illicit sexual lust/sex (impure heart) and licit sexual lust/sex (pure heart).
 - a. Illicit sex has always been a problem, however, never to the extent that it is in this generation, e.g., commercials using sex to get people to buy cars and burgers, and just about anything; young culture not even aware that illicit sexual lust is a sin. We live in the most sex-obsessed and sex-saturated generation that ever existed. There are two reasons for this: lack of God and lack of licit sex.
 - b. Illicit sexual desire is a greater danger to young people today than ever before—not only due to the constant barrage of sexual images, the perverted ideas of sex (same sex), the new kosmic norms, and the fact that young people generally get married much later.

- c. Sex in today's society has become, to a large extent, a substitute for God. Man, by nature, longs for happiness and transcendence and turns to sex in his frantic search for a happiness that only God can provide in Himself and His blessings, like marital sex.

- d. Jesus addressed the problem of illicit sex, both mental and physical. However, He went to the root of the problem, spending more time with lust for the world and pride than lusts of the flesh.

- e. Contrary to the message of the world/Satan, Licit or pure-hearted sex is far more pleasurable than illicit sex. Remember, it was God who invented sex and the erogenous zones, not the devil. Furthermore, Adam and Eve enjoyed sex far greater before the Fall than after the Fall (e.g., “they were not ashamed”). The fallen and unnatural can never give as much pleasure as the unfallen and natural. Illicit lust is like mud; licit lust is like clear, pure, water.

- f. God not only invented licit sex, He teaches that husbands and wives should have sexual desire for each other and cultivate it by licit means—in the context of God, spirituality and personal love and respect.

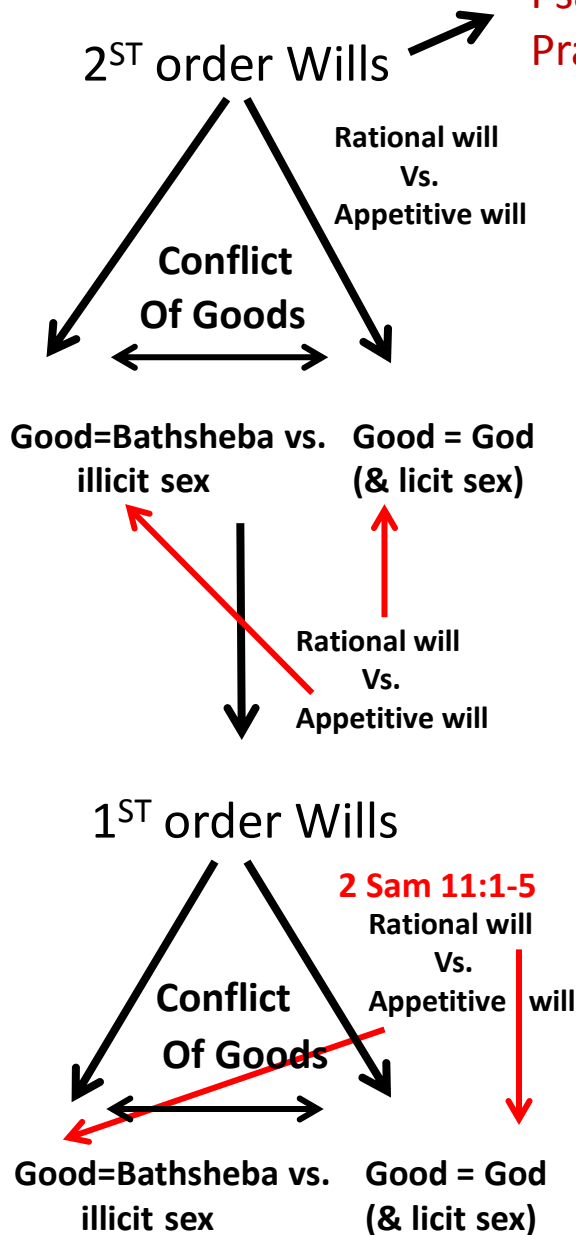
1 Corinthians 7:2 But because of immoralities, let each man have his own wife, and let each woman have her own husband. 3 Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control. 6 But this I say by way of concession, not of command.

- g. Illicit sex and desire always treats the person more as an object than a person to be loved and respect. In true, pure, and licit sex and desire, it is the person who is loved and cherished.

- h. Matthew 5:28 *but I say to you, that everyone who looks on a woman to lust for her* (πρὸς τὸ ἐπιθυμῆσαι αὐτήν) *has committed adultery with her already in his heart.*
- ✓ This is a desire for illicit sex.
 - ✓ Desire comes from the will, not feelings.
 - ✓ Whatever is in the will is consented to, not passively experienced.
 - ✓ This does not mean that the will cannot be influenced by the passions.
 - ✓ Important to understand the two types of wills within the two orders of wills.
 - ✓ Merely noticing the sexual beauty of a member of the opposite sex is not sinful. Desiring and planning adultery with her beauty is. So is fantasizing about another member of the opposite sex. It is also sinful to look for the purpose of pleasure. Unfortunately, the leap between noticing and lusting, between the first look and the second look, is often small and easily made.
 - ✓ While certain Greeks and Christians saw the harm in lust in rationalistic terms (harm done to the mind), the Biblical focus is on *whom* you have sex with or desire to have it with, not with the lust itself.

David's prayer for a pure heart after 1 year after adultery (2 Sam. 11:1-5)

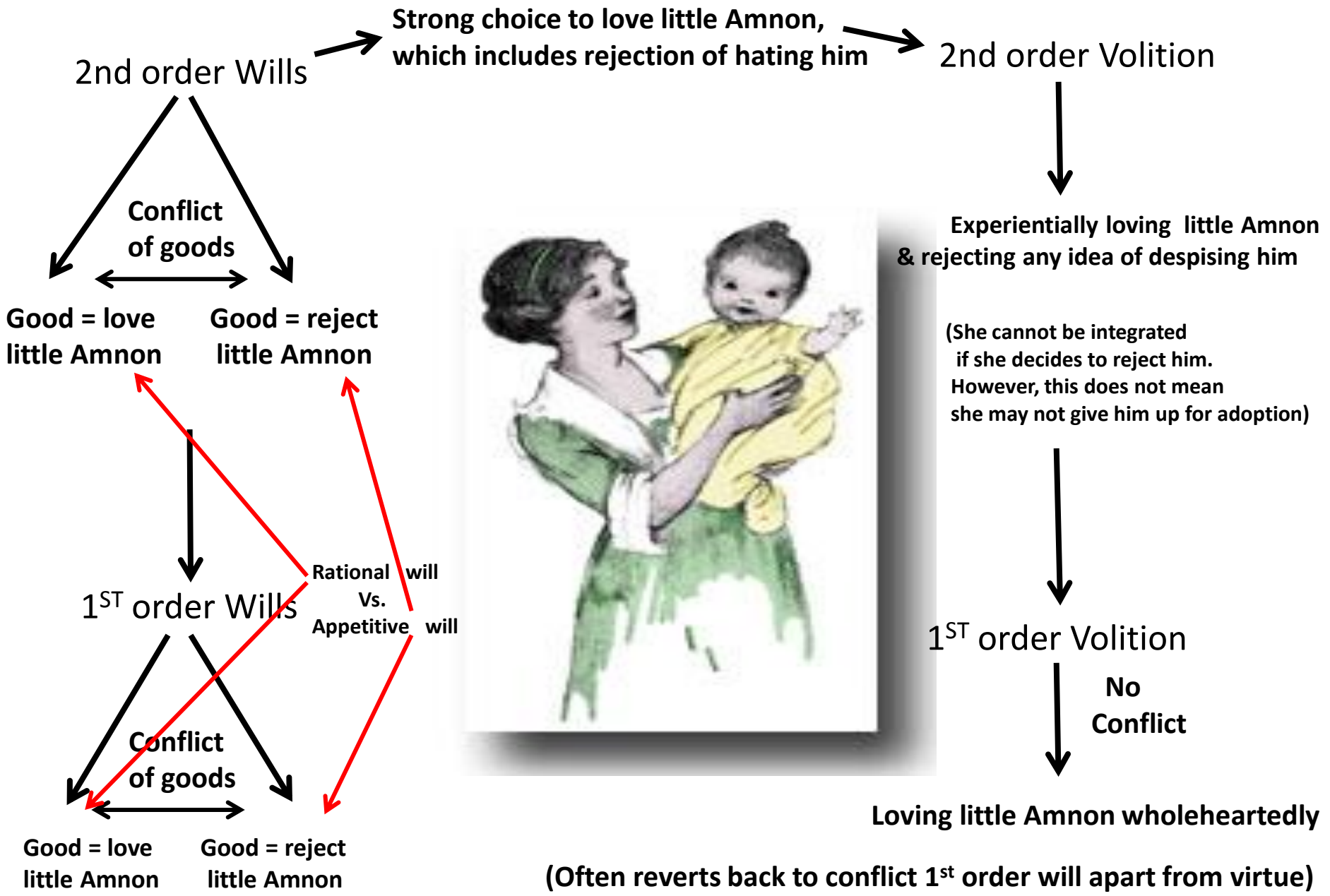
Psalm 51:10-12 = Sanctification from Holy Spirit
 Prayer for God's power for



The will is not free, it chooses a "good:"
 It is man who is free in the use of his intellect and will

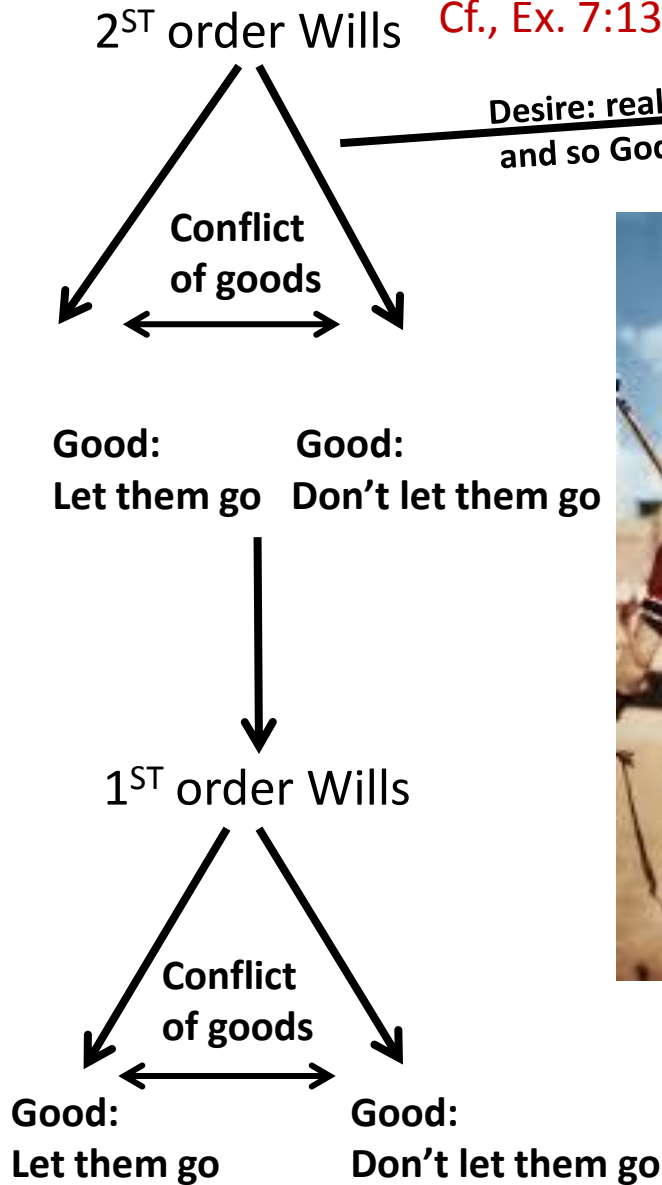


Amnon's rape & incest of Tamar (2 Sam. 13:1-23) and fictional embellishment

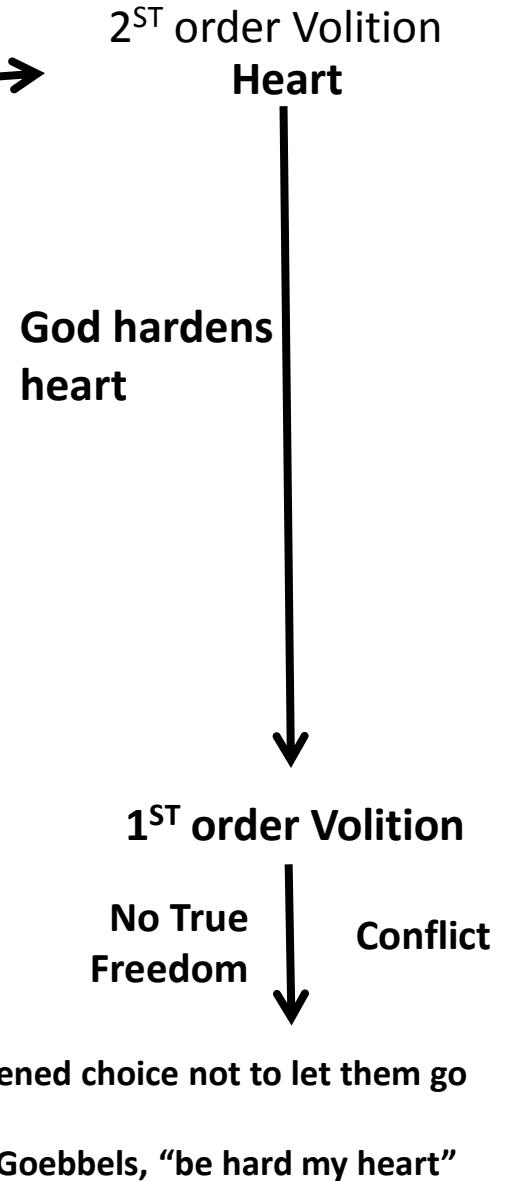


Sanctification: Understanding the two orders of will and volition.

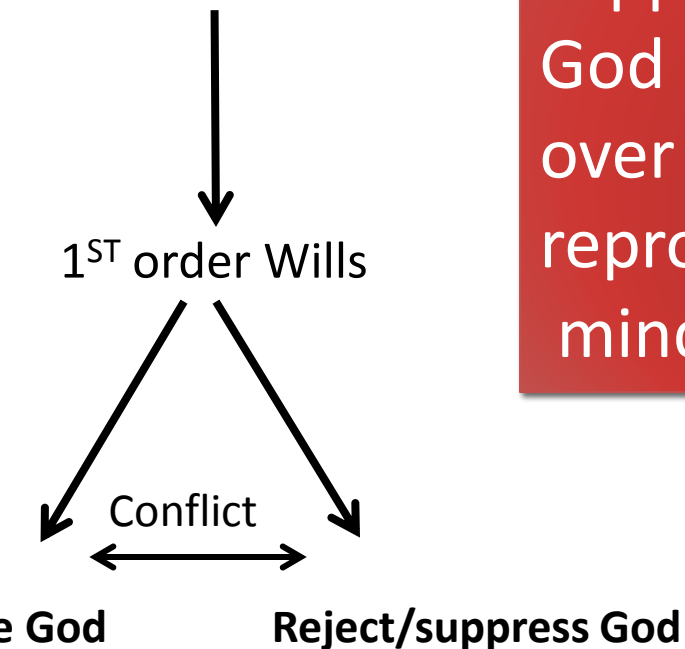
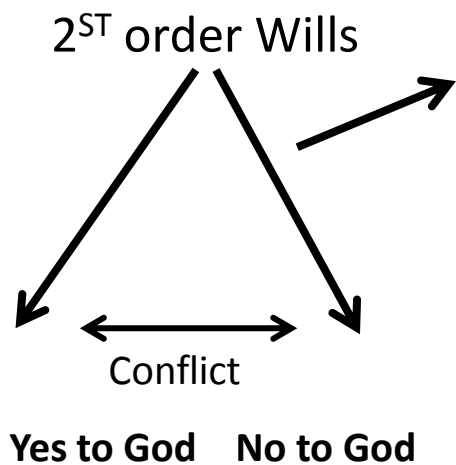
Hardening of Pharaoh's Heart (10x by Pharaoh and 10x by God
Cf., Ex. 7:13, 14, 22)



Desire: really does not want to let them go
and so God helps Pharaoh harden his heart



Hardening: the other side of sanctification



Rejection of God

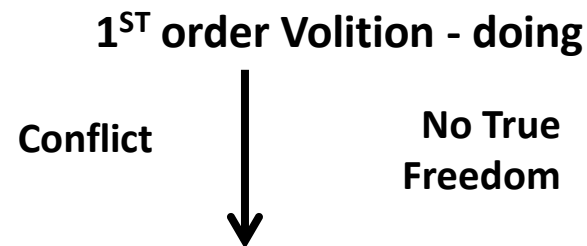


2ST order Volition: heart

Rom. 1:18-32:
God giving suppressors of God and truth over to *their* reprobate minds.

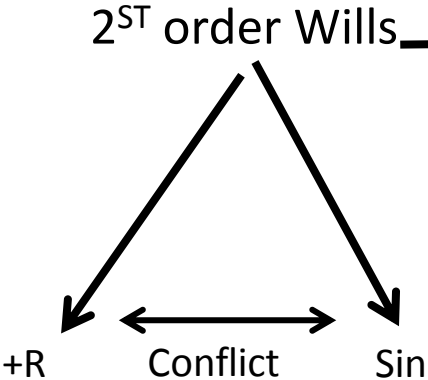
God aids person in rebelling against God and Truth to do what they desire

Unbeliever must actively suppress, push down against pressure of conscience



Goebells, "Be hard my heart be hard."

Progressive sanctification:



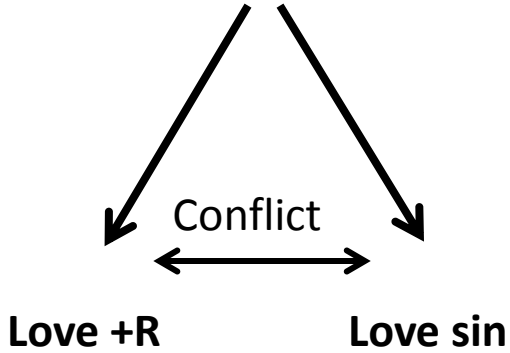
Presenting self to God

- Synergistic
- Not activism or quietism

2ST order Volition for God

Romans 6:1-32
Sanctification:
Loving
righteousness
and rejecting
unrighteousness

1ST order Wills



1ST order Volition

Freedom Blessedness

Living sanctified life
Pure heart

THE HOLY SPIRIT

1. Overview of the nature and need of the ministry of the Holy Spirit (Matt. 4:1-10; John 14:16-26; 16:7-15).
2. 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.
3. 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,

4. “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?

5. 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

6. 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.

7. 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.

8. 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.
9. 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.
10. 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.

11. 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.
12. 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.

13. 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.
14. 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.
15. 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.
16. 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.