

Biblical-Philosophical Psychology 40— Virtue of Mind, Will, and Emotions

Bible Doctrines (The True-Good-Beautiful)

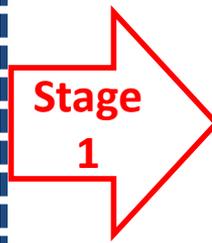
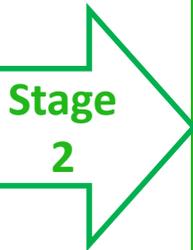
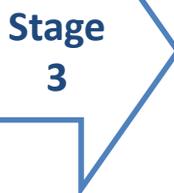
T/G/B

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 -27
- Reality –Logic 32,
Truth 32

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.* I have counted over 25 major breakthroughs by establishing 'Ehyeh/'I AM" metaphysics and dismantling modern human philosophies. A word about the left column.
2. The unique opportunities for believers of FBC for whole truth (PR+SFL+BD). We have gone from non-philosophical Baconian induction method to Biblical-PR method of whole truth, total truth.
3. **Ehyeh/Yahweh-Metaphysics 27:** JR's farm: a) review of the 4 categories of understanding; b) change (contra Parmenides & Heraclitus), c) analogy of being; and d) act and potency (deep end of the pool).
4. A growing spiritual life is characterized by increasing virtue for total truth (TGB) in the mind, will, and affections—a true appreciation of the TGB in God, creation, and His Word (cf., Job).



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

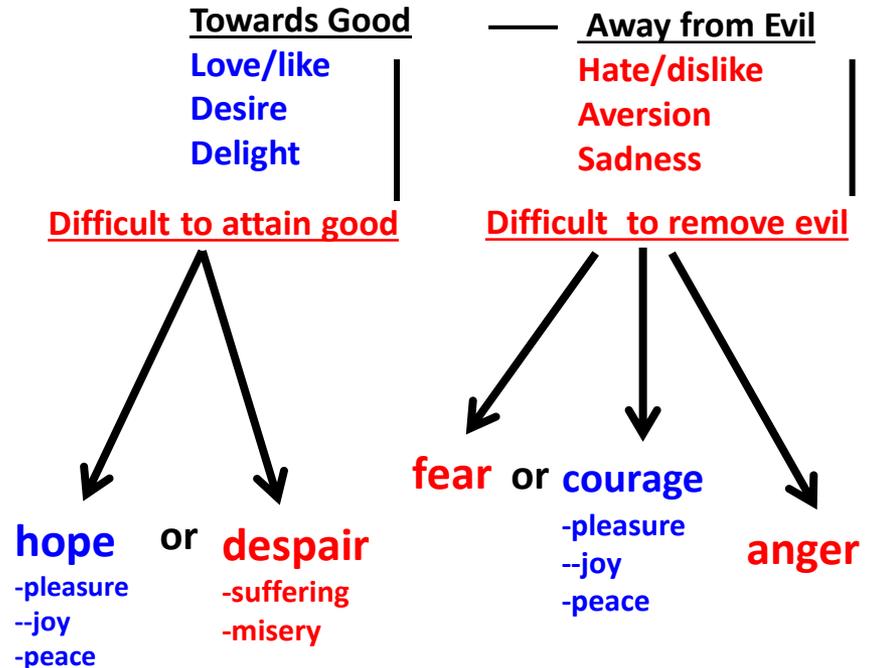


Volition WILL

-Intellective appetite
-Sense appetite

Affections Feelings
Passions

1. God has warned all Christians about evil latter times—and here we are.
 - 1 Timothy 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceiving spirits and doctrines from demons,



Intellect
MIND

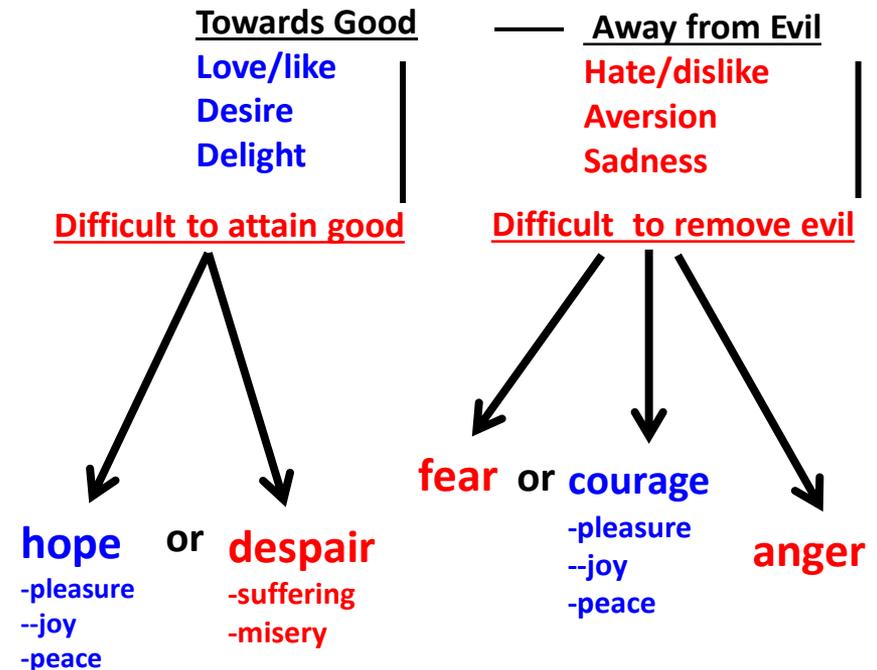


Volition WILL

-Intellective appetite
-Sense appetite

Affections Feelings
Passions

2. These seducing spirits and doctrines from demons saturate the age in which we live and are firmly embedded in our Cartesian, post-modern, anti-intellectual churches. The damage on the modern Christian mind, will, and emotions is as frightening as it is staggering. There is almost no understanding of them or their need of virtue. Why is that?

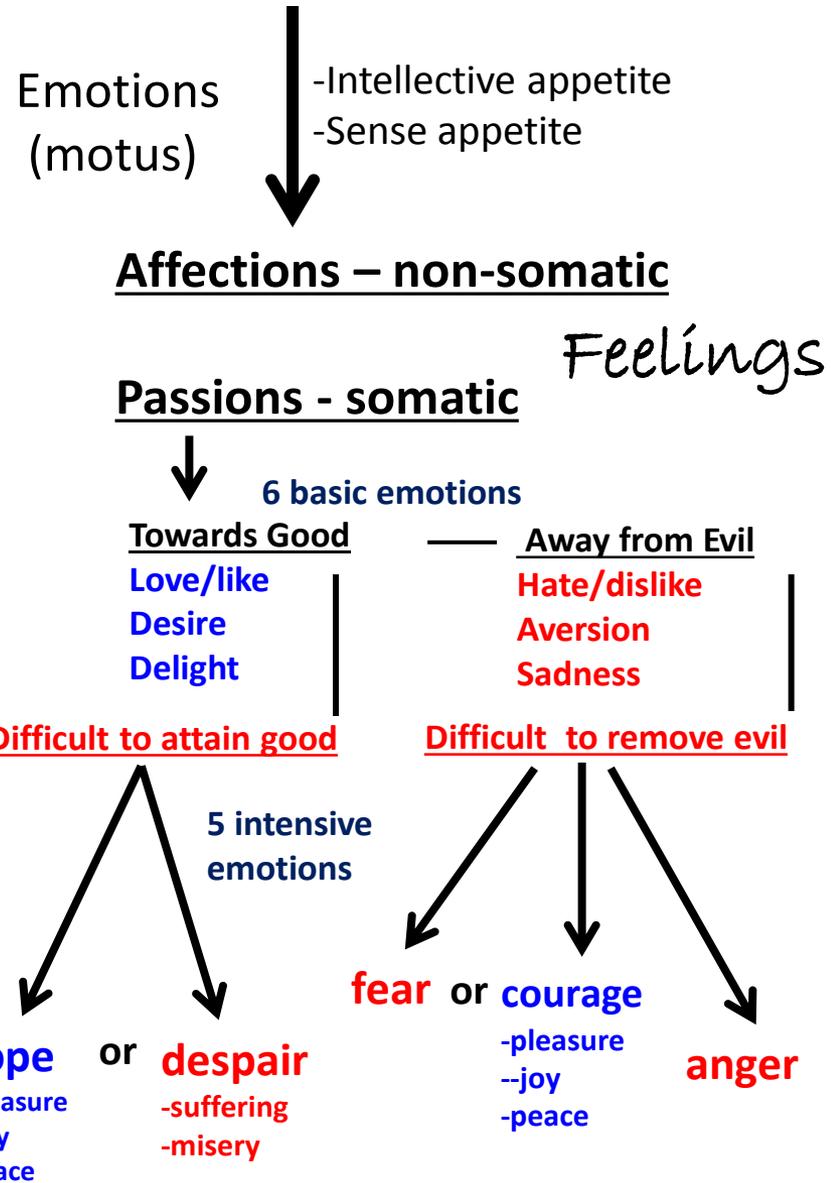


Intellect
MIND



Volition WILL

3. Apart from the biblical and classical understanding of man and how his mind, will, and affections are connected, much of the Word of God and much of human life will be misunderstood, especially in the areas of natural and supernatural virtues requisite for supernatural blessedness (cf. Gal 5:22-23; Philip. 4:4-9; 1 Pet 1:6-9; 2 Pet. 1:3-11; contra 1 Cor. 3:1-3). Furthermore, the affective, emotive, passionate life of Jesus cannot be grasped or appreciated without understanding man's triplex nature.



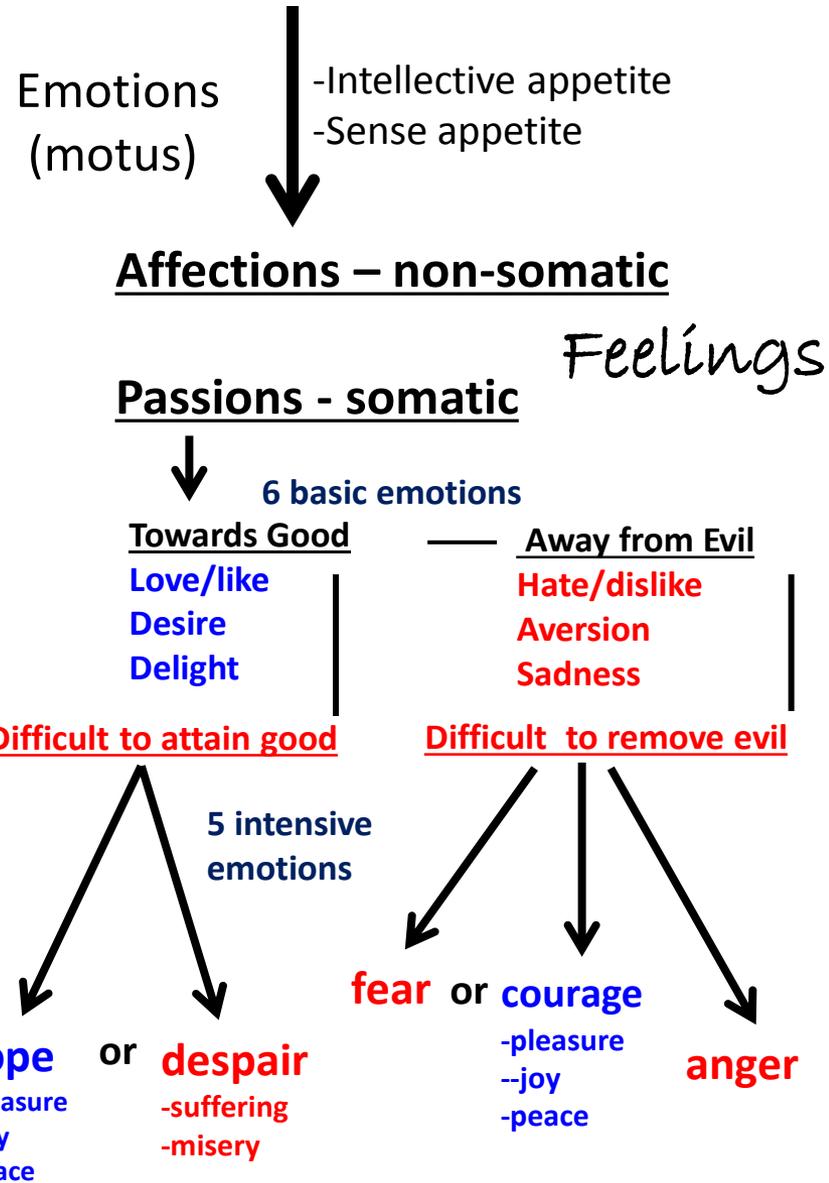
Intellect
MIND



Volition WILL

4. There are important reasons man's mind, will, and emotions have not been philosophically or biblically developed in detail: Satan's strategies (Eph. 6:12) of anti-intellectualism, and Baconian naturalistic methodology.

- The emotions, affections, and passions are a fundament part of human nature and the Bible has much to say about them.
- They are to be cultivated and directed through virtue, not extirpated.



5. The transcendentals and man's triplex nature. The three transcendentals were known throughout the classical and Christian world as the three fundamental values with the implication that the worth of anything can be exhaustively judged by reference to these three objective standards—and no others.
 - a. The true was related to thought and logic and connected with man's mind. The virtuous mind has the power in its three acts to know correspondence truth.
 - b. The good to action and morals and was connected to man's will. The virtuous will has the power to desire what is good.
 - c. The beautiful to enjoyment and aesthetics and was connected to man's affections, emotions, and passions. The virtuous emotions have the power to enjoy the beautiful. Something is beautiful, when being seen, it pleases.

6. However, with the removal of the transcendentals and PR (Kant, Hume, Spinoza, Mill), a new standard emerged: pleasure or utility.
- Pleasure and utility became the ultimate criterion of beauty or goodness. They no longer conform to anything in the nature of things.
 - In this view, what ignorant weak-wills and bad-affections might say about true, good, or beautiful means as much as any other view.
 - This shift destroyed objective virtue as the source of objective good and happiness.
 - This Protagoras-ethics is saturated throughout the church.
 - The biblical and classical view is virtue-ethics.

7. The virtuous mind contains virtue in each of its three acts (Philip 4:8; 1 Tim. 6:3-5; 2 Tim. 3:8; Titus 1:15).
 - a. 1st act: quidditative knowledge, knowing “what” something is; the deeper the abstraction the greater the virtue, cf. Esse, esse. As far as biblical data, this moving beyond nominal and 2nd hand understanding. This is knowing God & reality beyond nominal definitions. This is also knowledge for its own sake, rather than simply for utilitarian purposes.
 - b. 2nd act: existential knowledge: essence-existence distinction, “is”. The greater the connection with Reality, the greater the virtue.
 - c. 3rd act: reasoning knowledge: the ability to make the logical connection between propositions. This ability translates into checking and formulate doctrines of the Word of God.
 - d. Supernatural intellectual virtue is only possible through the SL.
 - e. Without intellectual virtue, the believer develops an evil mind that lacks capacity to think, develop, and know Truth. Unchecked, a person will end up calling evil good, and good evil, Rom. 1:32.
 - f. Loss of intellectual virtue, 2 Peter 2:20-22.

8. The virtuous will. This is the locus of norms and standards for morality and spirituality. This is your voluntary activity center (Dt. 4:29; 30:15-20; Jer. 29:13; Matt. 7:24-27; Luke 10:25-27; Acts 17:27; James 4:17). Technically, the will is not totally free; it is only free in its judgments.
 - a. Contrary to Gnostics and Plato, it is not enough to know (e.g, that you should love God, others, not lose your temper, be envious, etc.
 - b. The virtuous will goes beyond knowing what to do, to actually wanting and choosing to do it. The virtuous will understands and controls his emotions. To have a virtuous will, you must act on the good. It is the virtuous will that knows when to be indignant and when not to be indignant.
 - c. Supernatural virtue requires the SL, Gal. 5:22-23.
 - d. Without the power of virtue in the will, the believer will have an evil will characterized by apathy and rejection of desiring the Good. For the loss of volitional virtue, see Tim. 6:9-10, 17; James 4:17; 1 John 2:15.

Intellect



Volition

MIND

WILL

Love

-Intellective appetite/affections
-Sensory appetite

Affections

Emotions

Feelings

9. Virtuous affections (from emotions to affections and passions). We are responsible for our emotions because they are always dependent upon our reason, will, and character.

a. With virtue, one enjoys affections for God in terms of good, love, desire, joy, hope, pleasure, joy, and peace, Psa. 27:4; Gal. 5:22-23; 1 Pet. 1:6-9; Js. 1:2-4.

b. The affections, like the mind and will, were designed to find the greatest pleasure in God. They also provide motivation for Good, cf. Christ and compassion.

6 basic emotions

Towards Good

Love/like
Desire
Delight/joy

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
-pleasure
-joy
-peace

anger

10. Characteristics of believer without virtue.

- a. Without virtue the believer has an evil mind, a mind which does not see God as the greatest object. The life is characterized by ignorance and suppression of God. The evil mind is set on evil thinking.
- b. Without virtue, the believer has an evil will, a will that does not have God as its greatest object. The evil will is set on evil desiring.
- c. Without virtue, the believer develops evil affections, affections that do have God as their greatest pleasure. Evil affections are set on evil feelings.
- d. Without virtue, the believer cannot have much control over his or her emotions.
- e. Without virtue, the believer ends up victimizes himself as he is at the mercy of his sense appetites with regard to sexual temptation. A virtuous man or woman has his sensitive appetite perfectly aligned with his rational appetite.

Intellect



Volition

MIND

WILL

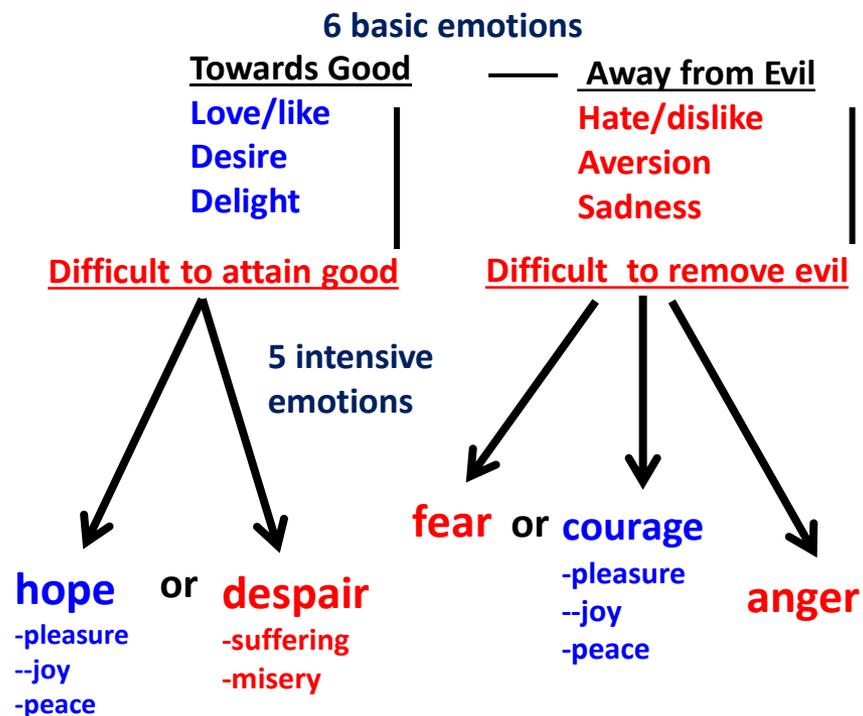
-Intellective appetite/affections
-Sensory appetite

Emotions

Feelings

11. Without virtue, the power for Good, a person will develop an evil mind, evil will, and evil affections due to inability to see God and the POG as Good. Failure to see Him as Good will result in all of the characteristics **in red** as one thinks about God Himself.

12. It should be no surprise that such a person is going to always great difficulty in believing, loving, and hoping in God.



13. Apart from virtue, we will remain trapped with our old evil way thinking, wishing, and emoting, constantly having to confess ongoing MAS, SOT, and OS.
- 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.

14. 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.

15. 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 decimator of virtue in the mind, will, and emotions

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.

VIRTUE ETHICS AND GOD

1. Philosophically speaking, virtue-ethics is the biblical view. Virtue ethics is an ethics that says that true happiness is found in virtue. As believers we know that the greatest virtue is loving God and thus this brings the greatest happiness. This is in contrast to modern views which teach that God someone will not bring the greatest happiness.

2. 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.

3. 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).

4. How can any believer really advance in moral or spiritual virtue as long as he believes that morality or spirituality stands in opposition to his greatest happiness and enjoyment?

5. 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.

6. 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?

7. Virtue (natural and supernatural) is required for any happiness because only virtue can regulate man's intellectual, volitive, and emotive natures, which is always requisite to obtain goodness, which is always co-extensive with virtue and happiness.

8. 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.

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.