

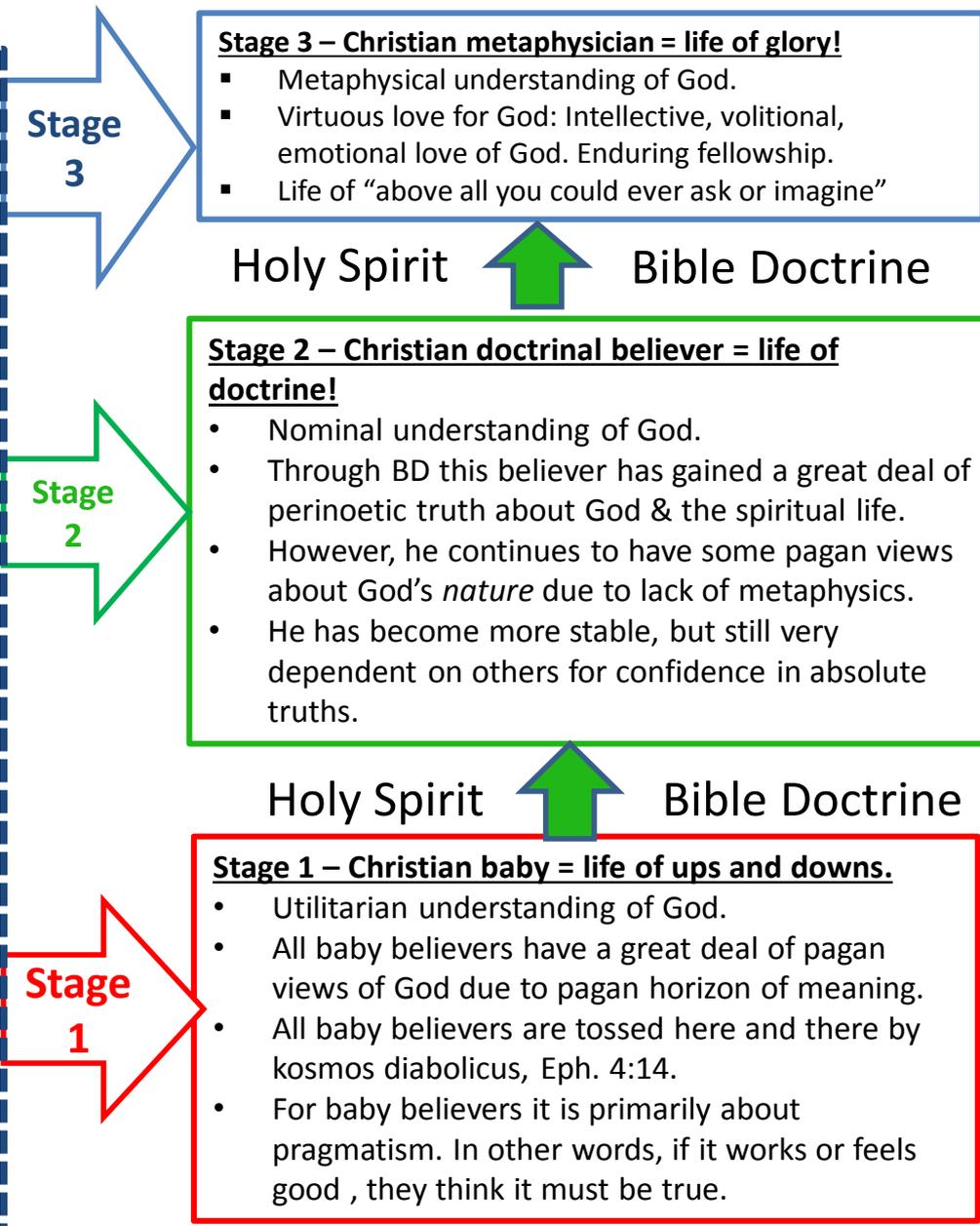
**Biblical-Philosophical Psychology 42—Modern Perversion of “Emotions”; the Will and Virtue Ethics**

**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 -29
- Reality –Logic 32, Truth 32

- 1. 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.* Breakthrough & the nature of anti-intellectualism. . .
- 2. The unique opportunities at FBC** for whole truth (PR+SFL+BD). Christianity is not just about the SL: it is a comprehensive explanation of all reality. FBC actually has a plan to teach the whole counsel of God (Acts 20:28) in our atheological age.
- 3. Ehyeh/Esse/Yahweh-Metaphysics 29:** JR’s farm: 1) 5 historical views of creatures; 2) 3 views of beings; 3) non-living and living beings: the essences of all things are immaterial but are wholly material dependent, they can have no existence apart from actualization of matter. Essentialism is not vitalism.
- 4. The spiritual life.** The key issue is in SL is virtue, excellence as a human being, and as Christian being: in mind, will and emotions. Virtue in the will requires doing.



# Discoveries made simply by moving out of anti-intellectualism

## Discovery of

1. The nature of God as 'Ehyeh, Exod. 3:14.
2. The nature of man as hylemorphic.
3. Souls in all living things.
4. The imaging nature of animals.
5. The immortal nature of man's mind with a *telos* for Ultimate Truth.
6. The immortal nature of man's volition with a *telos* for ultimate fulfillment in Ultimate Good.
7. The philosophical principle of "be is as be does" in contrast to reductionism and Darwinism.
8. The wonders of *beings* of creation in contrast to Platonic depreciation and gnosticism of sensible world.
9. The distinction between perinoetic truth and dianoetic truth.
10. The beauty of logic as a tool for absolute truth as per the law of non-contradiction.
11. The need for congregation to think philosophically and metaphysically instead of fideistically and mindlessly.
12. The full truth of Christianity rather than just "higher spiritual life."
13. Intellective, volitive, and emotive aspects of man.
14. The nature of intellective virtue in the 3 acts of the mind.
15. The nature of abstraction
16. The nature of volitional virtue.
17. The nature and blessings of "emotional" virtue.
18. Emotional life of Jesus Christ.
19. The True, Good, and Beautiful, especially in relation to God and His Word.
20. The ability to move believers into deeper realities beyond the original languages.
21. The act-potential that is shot through all of creation.
22. The timelessness of God.
23. The insufficiency of Dakean and Baconian methodology.
24. The evil of believers always having to trust their pastor-teacher about eternal truths.
25. The nature and evil of spiritual anti-intellectualism.
26. The dynamic *telos* of the Good and God and how they are coterminous with true happiness.
27. The dynamics and blessings of the Beatific Vision—and glimpses of it now.

Intellect  
MIND



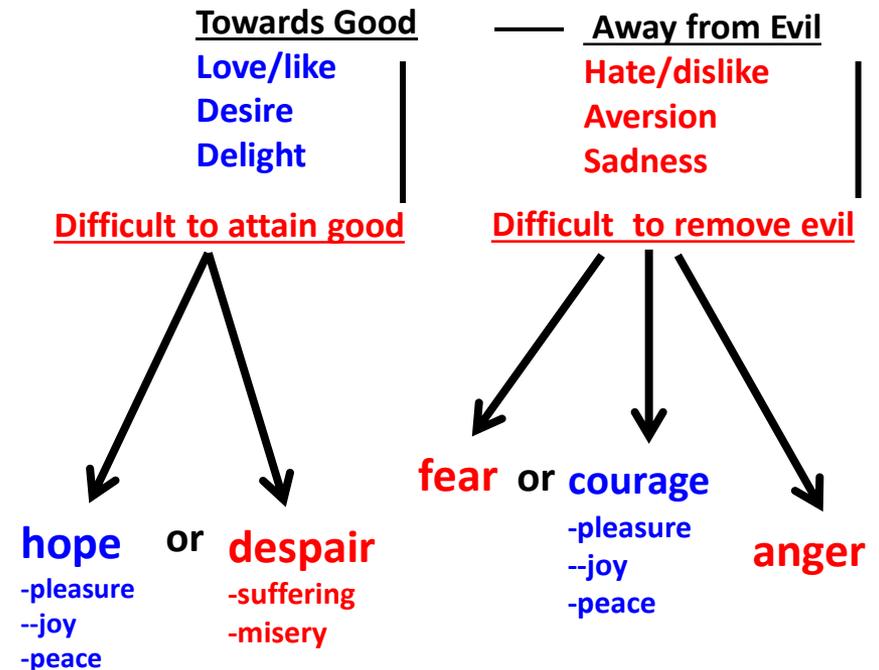
Volition WILL

-Intellective appetite

-Sense appetite

Affections Human  
Passions Experiences

- ❖ Overview of passages on the will (volition): Gen. 2:16-17; Exod. 8:15; 9:12, 34; 10:20; Deut. 30:19-20; Josh. 1:7-8; 24:15; Psa. 16:1; 37:3, 27; 51:12; 73:28; 100:5; Matt. 4:1-11; 5:28; 6:19-24; 19:17; 26:36-46; Luke 7:29-30; Acts 13:22; 17:24-27; Rom. 1:24-32; 12:1-2; Gal. 5:22-23; James 4:17.



# THE MODERN PERVERSION OF “EMOTIONS”

1. There are very serious problems with modern views of “emotions.” This problem is far deeper than many of the other problems we have discussed (deism, anti-intellectualism). I am aghast at the unbelievable job Satan has done on modern man with one word, “emotion.”

2. Dictionary of Philosophy and Psychology, *“The use of the word emotion in English psychology is comparatively modern. It is found in Hume, but even he speaks generally rather of passions or affections. When the word emotion did become current its application was very wide, covering all possible varieties of feeling, except those that are purely sensational in their origin”* (Dictionary of Philosophy and Psychology (1, 316).

3. History of “emotions.” The term is never used in the Bible or at any time in Classical Christian history. Rather, the Bible uses a vast array of words to refer to passions and affections of the mind/body.
  - Term did not exist until 19<sup>th</sup> century.
  - The pernicious effects of flattening all of the states of the mind and body into one concept.

4. Biblically and philosophically, it is better to recognize the broad range of human affections and passions. Broadly speaking, passions refer to sense appetites with desires that are not in themselves voluntary, whereas affections denote rational free appetite of the will.
5. This means that love and desire can refer to sense appetites that do not begin with the will, but they can also refer to intellectual appetites and can also be used of angels and God.
6. Illustrations of the two levels of appetites: Christ in the desert; Christ in the Garden of Gethsemane; fireman running in a burning building; desire for medicine, though bitter (intellective desire to get well); how intellectual knowledge can shut down sense appetite. . .

# The Will

1. Your will (volition) is the single greatest issue in life. It is your attitude that is going to make or break you in life.
  - It is the seat of intention, decision, desire, determination.
  - The critical need for virtue in the will: it is the primary place for sanctification and hardening (vice).
  - Who will develop more virtue in the *will/desire*? a believer who takes in a lot of BD, yet indulges the will illicitly or a believer who does not take in as much doctrine, but does not indulge the will illicitly? Say that both understand and use 1 John 1:9. Who will need confession more often? Who will have more love for and joy in God?

# The Will

2. Since your will seeks Good, it is important to understand what Good is. It is not enough *to say* I am Christian therefore I should seek God (duty), because He will bring me great happiness (hedonic) or take care of me (utility). Deep down, below the doctrines, we all need a robust understanding of Good in terms of philosophy of life—for we are all driven by what we think is good.

3. There are 4 major philosophies of life which inform the believer's will and thus view of God and the Christian Way of Life.
  - a. Hedonic as good (Jeremy Bentham). Sensate believers.
  - b. Utility as good (John Stuart Mill). Pragmatic believers.
  - c. Duty as good (Immanuel Kant). Legalistic believers.
  - d. Virtue as good (Aristotle, Bible, Aquinas). In virtue ethics goodness and happiness go together.
    - Excellence in mind.
    - Excellence in will.
    - Excellence in affections and passions ("emotions").
    - With spiritual virtue, the believer possesses excellent thinking, willing, and affections/passions, which all motivate Him to seek God as the Ultimate Goodness.

4. Overview of virtue ethics :
  - a. Makes a distinction between moral virtues and intellectual virtues.
  - b. Virtue ethics focuses on the person's character, instead of acts.
  - c. Natural virtue (Rom 2:14-16) and supernatural virtue (Gal. 5:22-23)
  - d. Virtue ethics does not get bogged down in moral dilemmas.
  - e. Virtue ethics teaches that *eudaimonia* (happiness, good-natured) is in the Good/Happiness, which is man's telos.
  - f. Virtue ethics illustrated with a flute player.
  - g. Virtue ethics recognizes the need for goodness in man's essential being: mind, will, and emotions.
  - h. To find out what a good/virtuous man is necessitates discovering his uniqueness, his rationality and will—all designed for Ultimate Good.

5. Without Christian virtue-ethics,

- The believer will never see God as coextensive with goodness and happiness.
- The believer does not have the capacity to see God or the plan of God as True/Good/Beautiful and the source of Ultimate goodness and happiness.
- The believer will only see God in terms of utility or duty or hedonic pleasures. Without virtue he does not have the capacity to see God in terms of true goodness and enjoyment.
- Without Christian virtue, the believer lives a bored life due to the lack of fulfillment in his mind and will, which seek Infinite knowledge and Goodness.

## 6. The infinite nature of the will and the modern problem of boredom.

- The modern phenomenon of boredom. Why is it a modern phenomenon?
- The nature of boredom: life is uninteresting and thus unpleasant. Why?
- Boredom and desire: often linked to decadent indulgence, thrill seeking. Will cannot rest on finite goods.
- Boredom and mammonism. Souls overloaded with countless finite stuff.
- Why boredom is coextensive with lack of love and joy and peace?
- The cure for boredom in our reductionistic world: 'Ehyeh and the Christ-centered life. Seeing and loving God which results in loving others and life itself.

7. Apart from spiritual virtue, believers remain trapped in their old evil way thinking, wishing, and emoting, constantly having to confess ever-present MAS, SOT, and OS.
  - Doctrinal knowledge, though required, is not enough.
  - We, not circumstances, are responsible for the kind of person we are.
  - We all have plenty of opportunities to actualize potential virtue in our cognitive, volitional, and emotional faculties.

8. 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 *volitional/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).

9. A believer without moral virtue will have a great deal more difficulty trusting God, hoping in God, and loving God (3 theological virtues)
- His thoughts and feelings will be on evil as a good instead of God and the plan of God as 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.

10. 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, transcendent happiness.
- Duty is not enough, one must see Christianity as the TGB above all else.

11. 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 through the sanctifying power of God.

# Pride: The greatest way to destroy 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.