

Biblical-Philosophical Psychology 142-Spiritual virtues 82 (Beatitude #6: Purity of Heart and the Will.4)

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

5: Hermeneutics
4: Linguistics
3: Epistemology 30 Existence 50
2: Metaphysics 32- Trans. 50
1: Reality Logic 32, Truth 32

Jn 4:22-24; Micah 6:8. Questions? Bible class: 15+20+40 We are in the midst of studying the will. Notice how the whole truth of PR takes us from a vague -v+ to a robust understanding of the will with its 4 states and true nature. The will is, without a doubt, the most important entity in any human being as it determines virtue in its affections for God. Virtually all sins, evil, and problems can be traced to human affections.

Consider our affections/will in regard to daily study of the Word, fellowship with God, and Bible class. Consider our affections/will regarding the beatitudes: poverty, mourning, gentle, hunger and thirst for +R, mercy, purity in heart. Consider our affections/will with regard to theological virtues: faith, hope, and love. Consider our affections/will with regard to spiritual virtues: love, joy, peace, patience, kindness, goodness, faith, humility, self-control, prudence, temperance, justice (Micah 6:8). Consider our affections/will with respect to God. Our affections are designed for God, the Highest Good, love for God, a friendship love with God (John 15:15; Col. 3:23)—a friendship based on communion and mutual sharing and enjoyment.

Failure for our affections (will) to move to the Ultimate Good will cause the will to be unsatisfied and restless. This causes all kinds of problems. In order to fill the vacuum, our affections become dislocated from their proper perspective and end up restless and disordered. Our wills cannot rest in finite goods for long before they start to desire something new. Unless our will turns to God, we are condemned to a futile search for something more than we have. Each newly acquired good eventually fails to satisfy, and our desires and passions become increasingly restless and misdirected, missing God as our Ultimate Good—ultimate tragedy.

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

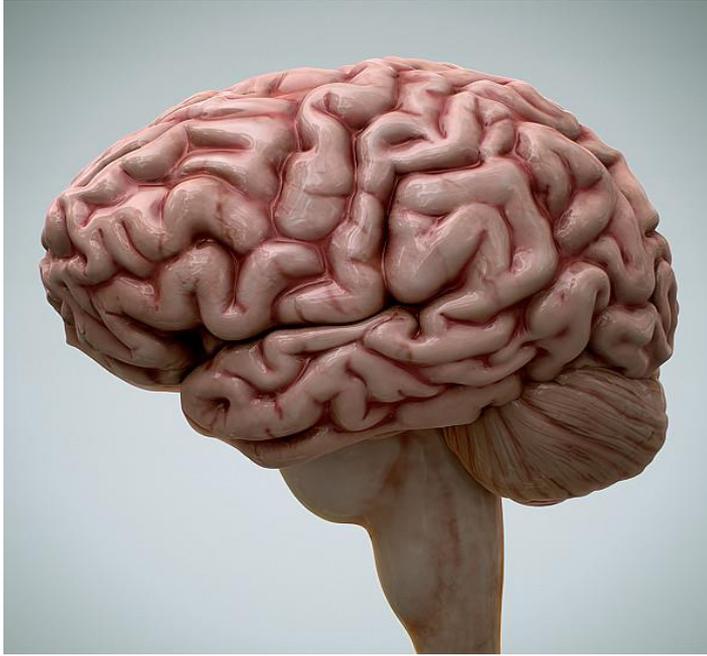
Epistemology: 30 – 5 Views on human nature.1

1. The importance of philosophical realism: Our culture has degenerated to the point that it is only able to recognize two broad areas of knowledge: natural science/materialism and faith.
 - a. Natural science: This is perinoetic knowledge as it only deals with phenomenon. Yet, it is often taken as the paradigm for reason, rationality and ultimate reality: Only what you can see, hear, touch, and taste counts as real. That natural science requires philosophical realism goes unnoticed even by some of the greatest scientists. Natural science is to be praised for its perinoetic work, and denounced for its rejection of dianoetic reality and ignorance of requisite philosophical principles that it uses, al the while denouncing philosophy.
 - b. Religion (supernatural): This is the area of knowledge relegated by modernism to the subjective area designed to make people feel better. No one can really know if this is true, so they say.

Epistemology: 30 – 5 Views on human nature.1

2. Only philosophical realism provides the proper foundation and perspective for both science, religion, and everything in between.
 - a. PR is very friendly to science.
 - b. Consider the mess science would be in without PR.
 - c. Consider the mess that Christianity is in due to lack of PR.
 - d. Consider the mess as far as biblical interpretation due to lack of PR.
 - e. Consider how blind a believer is without PR.
 - f. Consider how PR fills in the gap between natural and supernatural revelation.
 - g. Consider how PR enables the believer to see God in the natural realm.
 - h. Consider a world without PR, a world that only accepts natural science as certain knowledge: Imagine a world without causation, justice, love, virtue, ethics, meaning, beauty, or even thought.

BRAIN = PHYSICAL **VERSUS** INTELLECT = SPIRITUAL



- Intellect has an appetite call the will (affections)
- Intellective knowledge
- Independent existence
- In abstraction, leaves behind physical
- Intrinsically independent on matter
- Extrinsically dependent on matter
- Immaterial operations
- Universals., language, technology,
- 2nd act of the mind
- 3rd act of the mind
- God, morals, free will
- Dianoetic, true understanding
- Non-spatial and non-temporal
- Concepts

Brain organ – Sense knowledge

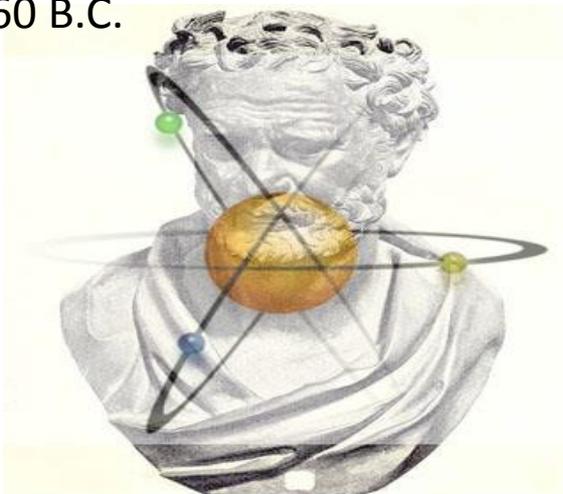
- Memory
- Material for intellection to act on
- Phantasms
- Imaginations
- Concrete particulars
- Material
- Perinoetic
- No freedom, atomism
- Epiphenomena
- Particular, bound by space and time
- Images

When we die, the mind no longer has access to the brain organ for memory or sense data. Without a body, the intellect has no memory or phantasms to access. God will restore the memory, Luke 16:25.

Supernatural revelation tells us that God will provide an interim body and with that body infuse memory, knowledge, and provide for supernatural abstraction of the nature of God.

Epistemology: Five views on human nature-1

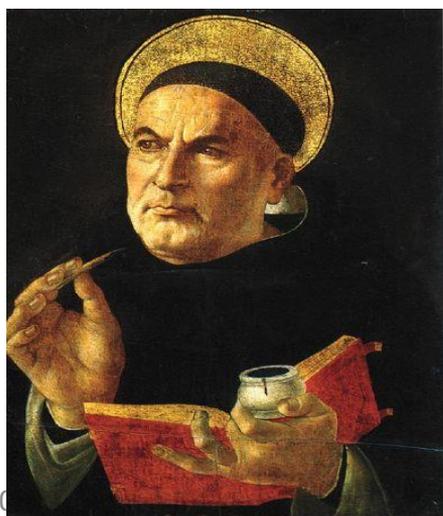
Democritus: man = atoms only (no forms)
460-360 B.C.



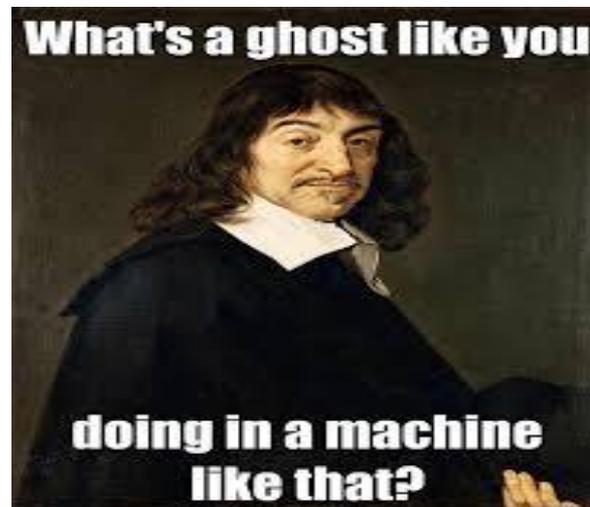
Plato: man = soul Aristotle: man = body/soul
428-348 B.C. 384-322 B.C.



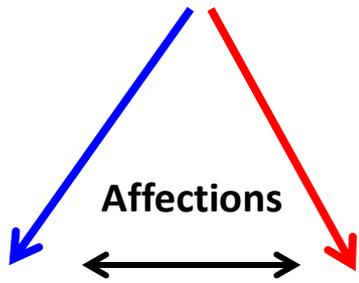
Aquinas (man = esse + body/soul)
1225 - 1274



Descartes: man = mind (1596-1650)



2nd order Will
(after reflection)

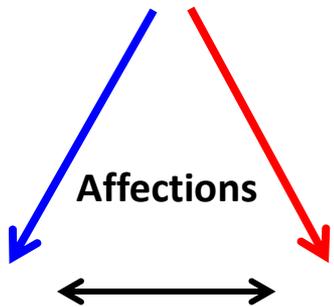


The will = property of the intellect
The will = your affections
Affections determine direction,
character, and quality of life.
Affections seek good in God and Evil

2ST order Volition
Settled Decision

Genesis 3:6
1 John 2:15-16
Heb. 11:24-26
Matt. 4:1-10
2 Tim. 4:10
Philip 3:3-14
1 Cor. 10:1-13

1ST order Will
(w/o reflection)



God and His goods Evil:
Limited Goods

1ST order Volition
Settled Life

THE HUMAN WILL-4

1. All living things possess intrinsic finality. I.e., they move toward a end, which is their good. Insects, plants, and animals are all unconsciously moving toward their good as determined by their own nature. Man alone has free will to direct his will toward his good. Moreover, his will seeks unlimited good, which is only found in God. His life is one of going from one good to another in order to find the good and happiness for which he was designed.

2. Review of the 4 states of the human will, human affections.
 - a. 1st order will—living with conflict of wills/desires/affections about goods
 - b. 2nd order will—living with conflict of wills/desires/affections about goods after reflection.
 - c. 2nd order volition – settled choice regarding good: there is no longer any conflict in will (in thought/heart), opposing good is removed
 - d. 1st order volition – settle life/character: living without conflict of goods. This is the free and happy life: finding and loving God’s good. This is living without opposing good.

THE HUMAN WILL-4

3. Man's will/affections are free, but only to a point. Man is not free from his human nature, which seeks good. Man is not free from the desire to be happy. What free will does mean, however, is the ability to choose between goods. We are all painfully aware of the fact that we often desire and do things that we ought not to do. The reason goes back to choices of good.
4. The human condition is one of being beset by many and sundry limited goods. We all choose, we set our affections on our good in life, for evil goods and God's goods.

THE HUMAN WILL-4

5. The basis of freedom of will is that we cannot help desiring what is good, but all of the goods around us are limited. Since the goods around us are all understood as limited, we can always reject some goods for other goods. The key is to see God's good as the highest good. This is true in all things, cf., marital fidelity. The greater you view your spouse as a good, the less you will be tempted by other attractive finite "goods." Virtue is all about having good affections.

6. Though the will/affection is a property of the intellect, the will and intellect work together in comparing and evaluating goods. The intellect perceives what the good would be.

THE HUMAN WILL-4

7. The Holy Spirit is crucial to the power of seeing true good. Without the HS, our ability to see true good is simply too faint, and so we are drawn by our senses to evil goods. Compare Christ in the desert after 40 days and nights. It was the Holy Spirit who enabled Him to be strong enough to see God as His highest good rather than sensed goods, like food and the things of this world.

THE HUMAN WILL-4

8. The three theological virtues of faith, hope, and love are all directed toward God and are the foundation of all other virtues of the Christian life. Without these virtues man is unable to see God as his ultimate good.
9. Note how the intellect and its affections, the will, come into faith. The virtue of faith is established by the will first giving consent and then the intellect receiving supernatural knowledge of God. This is supernatural operation, yet the will must consent to God's conversion of the believer.
10. The intellect is given to understand God in both natural and supernatural revelation, but it is the will that inclines man to receive or reject knowledge of God.

THE HUMAN WILL-4

11. The theological virtue of faith goes beyond mere reason, though it always rests on rational grounds. Moreover, the absolute certainty of faith is supernatural, though it rests on rational grounds.

12. Without theological faith and the certain knowledge that it brings, one falls into fideism, agnosticism, apostasy, and atheism. Without theological faith the following two theological virtues are impossible. Destruction of theological faith in God also leads to destruction of hope, thus despair and cynicism. Destruction of love for God begins with apathy and ends with antagonism and hate, a hate for ultimate good, which fragments the soul and causes all kinds of psychological pathologies. How could it not?

THE HUMAN WILL-4

13. The importance of the will in loving knowledge of God can be seen in that even demons have intellective knowledge of God, but their wills do not assent. They do not have a will as a property of the intellect to love God. They have a knowledge of supernatural realities from their sharp intellect, but they have no affection/will for God.
14. The intellect provides access to knowledge, but it is the will/affection that decides if the knowledge is a good or not. Knowledge of God inspires different responses, depending on the will, which becomes the lens through which God is perceived.

THE HUMAN WILL-4

15. The second theological virtue is hope. Note how the intellect and its appetite, the will are involved in hope: The intellect requires a cognitive appraisal or judgment of the good. After the intellect sees the good, the will moves toward that future good as the means of fulfillment and happiness. The emphasis of hope is on the future happiness with God. It seeks God as He is desirable for personal fulfillment and happiness. It is the will that both believes and places hope in God.

THE HUMAN WILL-4

16. The third theological virtue: love. The theological virtue of love is all about the will. It is all about intellectual affection. Of course, knowledge must be there. In love the will is oriented to God as the supreme good of life.
17. The theological virtue of supernatural love for God is the summit of all theological virtues. It is the appetite, the affection, that governs and drives all of the other remaining spiritual virtues.
18. Note how the spiritual virtues are related to the will, Galatians 5:22-23. Is it not self-evident that the will is more intimately involved in these virtues than content of knowledge?

THE HUMAN WILL-4

19. The theological virtue of love is developed in fellowship love for Him. It is a reciprocal love, where value is placed on the one you love. God is not your friend because He gives you things.
20. Love for God has the most pervasive effect on all of the other our appetites/affections. When our wills/affections are set on God as our good, other spiritual virtues will flourish and our appetites for evil goods will diminish as they are no longer viewed as goods.

THE HUMAN WILL-4

21. Joy. Consider the will/affections in relation to the virtues of joy. Joy about God is all about a will's loving enjoyment of God. This supernatural virtue of joy is because the will is in possession of its highest good, God. There is always joy when the will finds its fulfillment in God's goodness.

22. Peace. Consider the will, the affection of the intellect, in relation to the virtue of peace. There can only peace when there is a union of the inclinations of the appetites. Without a united will, there can be no peace. This requires knowing virtue in the will to be directed to good and away from false goods. However, we can never attain perfect and ultimate peace in this life because of our disordered will and sense appetites.

23. Genesis 3: Adam and Eve did not have the privilege of the Beatific Vision, which is required for supernatural abstraction. However, they were in a state of supernatural grace that not only extended to their immortal bodies, but also their minds and fellowship with God.

24. However, in the Fall, God's supernatural grace was withdrawn from Adam. Adam fell to a corrupted natural level that affected his whole being and all of his offspring. The sin nature is more about the whole nature and is more of a privation than a physical genetic *thing*. This is metaphysics, not biology. The defect is more about darkened intellect and weakened will than anything biological. Virgin birth is about God creating a New Adam.

25. All men inherit the defects of the decision of Adam in that, due to lack of supernatural grace, we do not subordinate our sense-based appetites to right reason. We likewise begin reality, many times, with the mind: what we want to be true and good. Growing up is learning to educate and control the sense-based appetites.

26. All seek good and the happiness it provides. It is the way we are hardwired. The problem is that we live in a world of limited goods. This also provides the basis for true freedom. We are free to choose between goods. The problem is that it is hard to subordinate sense-based goods to right reason, to intellectual good (truth).

27. The disorder in man of not being able to subordinate his sense-based appetites (emotions) to right reason is powerful evidence of the Fall. Indeed, something is manifestly wrong with man. Man ought to act rationally. Man knows that his sense-based appetites should be subordinate to right reason, but often they are not. Why do we lose our tempers? Why do we do things we know are wrong?
28. Everybody has a set of predispositions for its emotional states. These all have to do with the way we are physiologically wired from our body senses and endocrine system to the phantasms of the brain with its ability to call up and connect images, images that form a powerful part of our psychological state (cf., PTSD). *There is manifestly a powerful connection between the material body and the immaterial soul/mind as one would expect in hylemorphism.* However, none of these determine the immaterial will.

29. Again, our intellects control over our sense-based appetites and emotions are not direct. We can move our hand with a simple act of the intellect. This does not work with our emotional state and sense-based appetites. In fear, we cannot just tell ourselves don't be afraid. However, the intellect can indirectly affect the emotions by focusing itself on something else, like God and His promises.
30. Our wills determine our character: Every time we give into a vice, we make the vice stronger in us. Every virtuous act makes us more virtuous. So, if we spent our entire young lives giving into vices like temper tantrums, then we will be a mess, with neurotic wills as adults. If we spend our time learning and living the Word of God, then we become more virtuous, both on the natural and supernatural levels. It comes down to the will, not the content in the intellect.

31. The will and character. Our virtues and our vices are directly related to our habits, which are but products of our actions/wills. The more we repeat acts, the more ingrained they become as habits, which form character. This is why, historically, ethics was generally taught only after philosophical psychology; man learned about his sense-based appetites and the problems they can pose before learning ethics.

32. The will and images. To control emotions and sense-based problems, one must control the images that move the emotions and sense. This can be done by removing the images or by replacing them with images that pit one emotion against another (e.g., turn to God when tempted, expose yourself to Bible doctrine and good books rather than trashy TV). It is absurd for public schools to put sex images in kids heads as per modern sex education and then tell them not to think about them.

33. The will moves the intellect as an agent. The intellect proposes the object but it is the will that says go after it or reject it.
34. The intellect moves the will with respect to the end. The intellect is where we know something. For example, I may see as good material goods. That in turn moves my will to seek material goods, money.
35. Free will either accepts or rejects the judgments of the intellect. The judgment of reason is the last judgment of the intellect. E.g., 'This is what you should do: go help that little old lady,' but the will can say, "I don't want to do that – I don't like her." You may know you should help her, but the will has the ability to say, 'I am not going to listen to you.' The will is like the arbiter in what the intellect is proposing. While the intellect and conscience can tell you what you ought to do, the will can say 'no.'

36. Having free will means not having to do what God wants you to do, like in the Garden. You can say 'no.' Freedom is defined as absence of all antecedent necessity both internal and external.
37. However, the will is not totally free. It always chooses on the basis of some perceived/rationalized good. The only reason we sin against God is because we do not see clearly the absolute goodness of God. Thus, the need for the ministry of the Holy Spirit and Bible doctrine.

38. If we could see very clearly which choice would bring happiness, we would always pick it. But in our condition, we do not see the Good as good clearly. It is hard for us to find that kind of clarity. We not only need regeneration and the filling of the Holy Spirit, we need philosophical realism to see our nature with more clarity. Otherwise, we will often go for immediate good, the right now instead of supreme good.

39. The human will is not at rest until it rests in God because the will seeks ultimate good and there is only one ultimate good. It tries this good and that good in its seeking to find unlimited good. It finds a good but then it gets boring and so continues on a frantic search for happiness.
40. The ultimate friendship we should have is with God as our Unlimited Good, our final cause. God is the only one who can satisfy the human will.
41. Man's restlessness testifies to the fact that his will is always looking for unlimited good among limited things. The will, in this case, becomes a source of great unhappiness and often suffers from neurosis and anxiety, many times due to being focused on temporal goods rather than the Source of all Good.

42. Man's freedom comes from his will by which he can judge what he is going to seek or avoid. In other words, because man is rational, he is free, not determined.

43. We are made for Good and Happiness/Blessedness. Happiness is the fulfillment of every desire and the elimination of every evil. This is impossible apart from God.