

Biblical-Philosophical Psychology 143-Spiritual virtues 83 (Beatitude #6: Purity of Heart and the Will.5)

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 31

Existence 50

2:Metaphysics 32-
 Trans. 50

1: Reality
 Logic 32, Truth 32

P.R. - 32

John 8:32; Eph 6:24. This evening's Bible class is divided into 3 parts. The first part will last 10 minutes and will focus on love for God. The second part will last about 20 minutes on the nature of man, noting three options: monism, dualism, and hylomorphism. Then, for the last 45 minutes, we will continue our advancement in understanding virtue and the human will. It is the will that determines if you are a great person or rotten. Your will is far more important than your IQ, looks, wealth, or talent. We need to go far beyond + and - V's. After almost 40 years of serious study of the WOG, for the first time I understand the will. So nice to stop thinking like a ignoramus about so much about reality and God.

Love for God not only grounds all virtues, it is what controls the life (2 Cor. 5:10). Love for God is primarily located in the will, though it involves knowledge and intellect. Let's note some principles on love for God: (1) it is supernatural, requiring unhindered ministry of the Holy Spirit connected with man's will (Gal 5:22-23); (2) it is 2nd personal, where there is consciousness of God's presence of fellowship (1 Thess 5:17-18); (3) it always includes two things: desire for the good of the beloved and to be close to the beloved (Psa 27:4); (4) it sees God as the purest and highest Good so as to be drawn to Him consciously and irresistibly (Psa 16:2). This love transforms attitude with regard to all things.

Without love for God, life is frustrating and even cursed (1 Cor 16:22) as the affections lock on limited goods to fill the void. This causes all kinds of problems in the soul in idolatry and frantic search for happiness

Greatest evil and source of all evils is lack of love for God. It is the worst sin because it rejects the goodness and beauty of God as a worthy object for love, admiration, and devotion. This leads to idolatry.

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: 31 – 5 Views on human nature.2

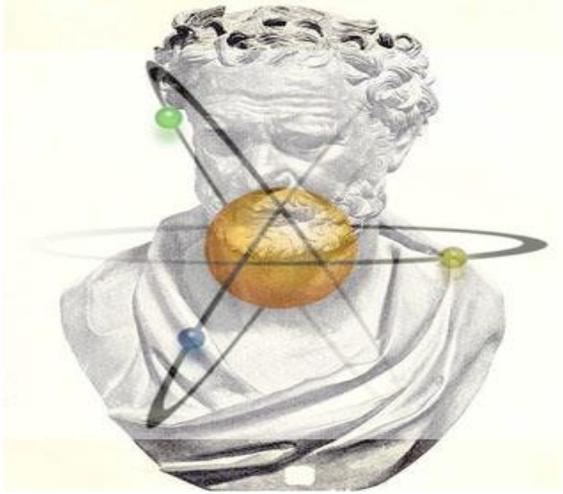
1. Due to lack of philosophical realism, there now exists a huge gap between the “certainty” of natural revelation of science and the “subjective” supernatural revelation of Scripture.
2. Virtually all skepticism that I have encountered are a result of having presuppositions of scientism, of making the essential reality of the physical world material (also true of deism). If you dig deep in the soul of any person who writes off the self-evident truths of philosophical realism, you will find a mind that will only go as far as the physical, at least that is what they think—but notice the metaphysics of my words.
3. Anti-intellectualism is blasphemous and an abomination to the God of Truth. Consider the witness anti-intellectualism gives to God, His Word, His Son and Christianity. Consider the demonic power of anti-intellectualism.

4. Three areas of knowledge.

- a. Natural science deals with phenomena. It is to be praised for its work on phenomenon. However, it is manifestly inadequate view of reality, e.g., distinguish between the natural science of me talking to you verses the philosophical realism of images, concepts, meaning, understanding.
- b. Philosophical science deals with being as such. It is where we get such laws as non-contradiction, excluded middle, identity, causation, sufficient reason. It is deeper and more certain than natural science.
- c. Supernatural revelation. This area of knowledge lies outside of the sensible realm. Its veracity lies in the integrity of God. Since this depends on the authority of God, it is faith. However, it is more certain than any other knowledge.

Epistemology: Monism, Dualism, Hylomorphism

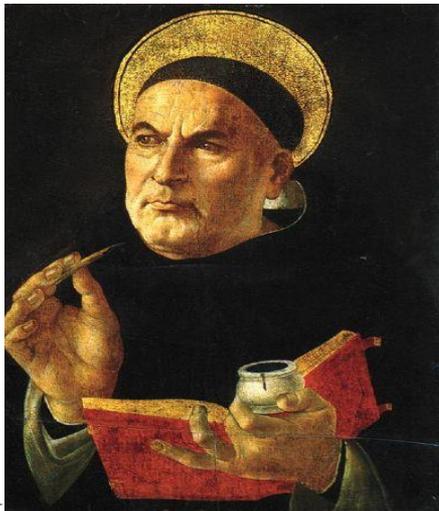
Democritus: man = atoms only (no forms)
460-360 B.C.



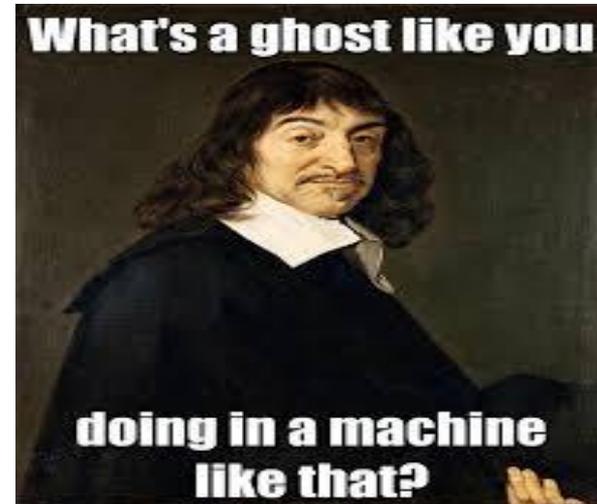
Plato: man = soul Aristotle: man = body/soul
428-348 B.C. 384-322 B.C.



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

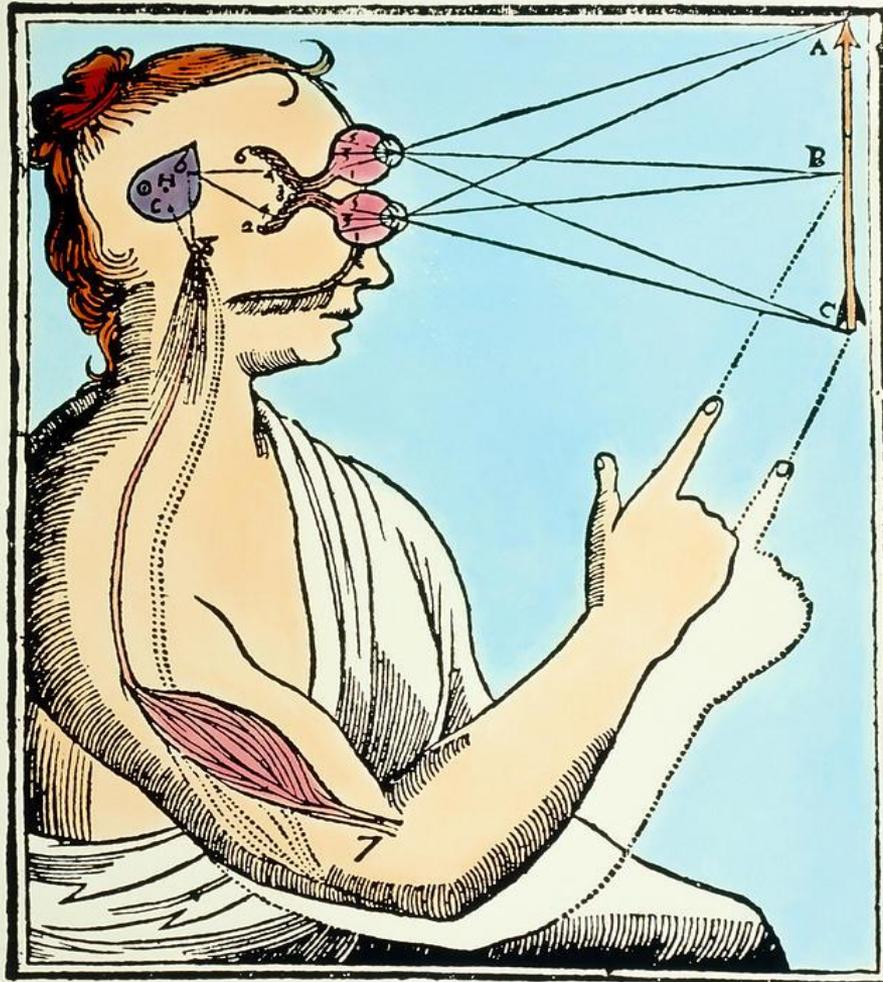


Descartes: man = mind (1596-1650)



What a retarded view of the human soul and mind! Yet, this is the model that most Bible-believing protestants accept. This is also the dominant view in modern philosophy—no wonder there is a body-mind problem.

DESCARTES' DUALISTIC VIEW OF MAN



Epistemology 31: Monism, Dualism, Hylomorphism

1. Only Hylomorphism accounts for the immanent intrinsic unity of living things. According to atomists, there are no essences above the atomic level. Hence, there is no difference between living things and non-living things.
2. Overview of the two kinds of unity: substantial unity and accidental unity. In substantial unity a substance pervades the whole being (man, dog). In accidental unity there is no substance (car, house, computer).
3. Only Hylomorphism accounts for the immanent unity of living things.

4. You are one unit. Every part of you is human. You are one united being composed of soul and spirit. This is self-evident. Your whole being works toward an end. You have a self that is above the *mere* atomic level.
5. Materialism does not recognize any entity above the atomic level. Hence, there are no substances or even objective values since there is no human nature.

6. All living things have an intrinsic and immanent finality where all of the parts of the organism act for the good of the whole of the one substance. All of the parts of our bodies are acting together to keep us alive to function and enjoy living. The parts depend upon the whole for their entire being. When you die, so do your organs.

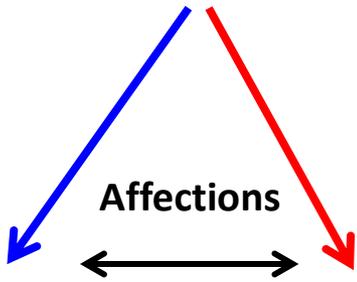
7. Taking another step out of dualism by way of a mind experiment.
 - a. After putting salt (sodium chloride, NaCl) on your eggs, the salt ionizes into sodium (Na) and chloride (Cl).
 - b. The Na ends up in a cell. It is not just part of your body, it is part of you.
 - c. If it does not become part of you, where are you. What about the other atoms in you?
 - d. If the atom remains the same as it was before you ingested it, then where are you in the midst of all of the other chemicals you have taken in?
 - e. To make the Na an accident would be to default to dualism (Platonism and Cartesianism).
 - f. If you take the Cartesian position, then you cannot say that you are a bodily being. You have to say “I have a body,” not that I am body—you just run a body.
 - g. To say that you are what you eat, however, reduces you to materialism.
 - h. The hylomorphic position is that each of us is one unified being. This is self-evident and more evident than a reductionistic atomic view of reality, atoms of which no one has ever seen.
 - i. To say that the sodium becomes part of your being does not violate the law of science or being as such.

8. We are one whole being composed of form/soul and body. Every part of us is human.
 - a. This means that the sodium atoms becomes part of a living human being, and by doing so undergoes a substantial change.
 - b. From the point of Realism, the sodium part of you is as much a part of you as, say your hand or kidney, which no longer becomes part of you when it is not part of the body (cf., organ donations).
 - c. There is no violation to chemistry to say this is the sodium part of me. For chemistry observes the physical phenomena. The physical phenomena is still going to be what they are. That is not a problem.
 - d. To assert that atoms do not undergo a substantial change is to remove all substances above the atomic level, and become a materialist.

Purity of Heart: The will.5

2ST order Volition

2nd order Will
(after reflection)



Settled Decision for Good
Rejection of evil "goods"
or rejection of God and Good

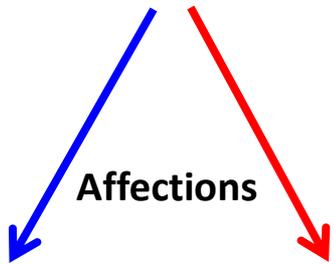
In battle of goods, acceptance of one tends to destroy appetite/love for its contrary.

Life is all about free choices: we all have the freedom to consider alternative goods

God and His goods
W/o God goods = Evil

Daily Good vs. goods: God, BD, SL, FBC, vs goods outside of God
 Intellective universal Good vs. sensed goods
 Matt. 4:1-10; Numbers 14:1-24
 Proverbs 6:16ff; Mark 10:17-31
 Romans 6:10-23; Philip 3:3-14; 1 Cor. 10:1-13

1ST order Will
(w/o reflection)



God and His goods
W/o God goods = Evil

The need to get away from the idea that the OSN is some separate physical entity, a bogeyman in your body fighting God.
Flesh = man apart from God

1ST order Volition

Settled Living for God as Good
Lifestyle of rejecting evil "goods"
or lifestyle of rejecting God and Good

THE HUMAN WILL-5

1. 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 (1 Cor. 13:13; 1 Thess. 1:3; 5:8; Galatians).

THE HUMAN WILL-5

2. The first theological virtue is faith. It is the foundation for all other virtues. It is in faith where a person receives both the imputation and impartation of divine righteousness, Rom. 1:17; 5:1-8; 2 Cor. 5:6-11; Titus 3:3-8; Heb. 10:38; 11:6; Hab. 2:4. The direct object in theological faith is God, certain knowledge of God.
 - a. It is by faith that man comes to know God, Eph. 2:2-10.
 - b. This faith is an act of the will, which is but the appetite of the will, John 3:19; 16:8-11; Acts 16:31; Isa. 41:12-15.
 - c. There is no faith until the will consents. Man has the freedom to look to other things as good, John 3:19.
 - d. The knowledge of God one gains in faith goes beyond rational grounds, but never in opposition to rationality.

THE HUMAN WILL-5

- e. Loss of faith leads to evils of
 - Agnosticism, apostasy, skepticism, and atheism.
 - Destruction of hope in God, and thus despair and cynicism.
 - Destruction of love of God, and thus apathy, antagonism, hate, distaste for ultimate good, which fragments the soul and causes psychological pathologies as a person seeks meaning, purpose, and other goods in the world and others.
 - Departure from God, 1 Tim. 6:10-11; 2 Tim. 4:10; 1 Cor. 10, cf. Judas and Demas and the Laodecians.

THE HUMAN WILL-5

3. The second theological virtue is hope.

- a. After the intellect understands the concept of future with the Lord, the will consents to this future as good.
- b. The emphasis of hope is always on 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.

1 John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

THE HUMAN WILL-5

4. The third theological virtue: love.

- a. Second-person fellowship love for God is the summit of all theological virtues as it governs and drives all spiritual virtues, John 14:15-27; 2 Cor. 5:14; Eph. 3:16-19; 6:24; 1 Pet. 1:1-9.
- b. Second-person love for God for the believer begins with 2nd order will.
- c. The theological virtue of love is all about the will, intellectual affection. Of course, knowledge must be there, but it is the will that attaches itself to the object of love. In love the will is oriented to God as the supreme good of life. This means that there must be a 2nd order will for such love.
- d. Personal love for anyone includes two desires of the will: a desire for the good of the beloved and a desire for union with the beloved. This is also true of second-person love for God.

THE HUMAN WILL-5

- e. Second-person experience is always characterized by joint attention. This is no less true with intimate second-person with God. God is always present with direct and unmediated causal and cognitive connection, but can be hidden from human view

- f. Requires that the lover is integrated around the good. Resistance to the good in the plan of God always translates to resistance to God. The more fragmented a person is, the more he will have difficulty uniting Himself to God or even to himself. He will live a fragmented life (w1 and w2). There is always the danger that love for God will be destroyed by opposing good in w1 and w2.

THE HUMAN WILL-5

- g. Second-person love for God in V-2 and V-1 is impossible apart from the filling of the Holy Spirit, Gal. 5:22.
- h. Second-person love for God is the giving of the will (surrender) to God. This is abandonment of any resistance to God.
- i. Second person love is characterized by a selflessly active devotion to the interests of the person loved.
- j. In second person love, the lover desires union with the beloved. In 2nd person love the lover identifies himself with the object of his love.

THE HUMAN WILL-5

The remaining spiritual virtues and the will in Galatians 5:22-23. The mechanics are according to concurrence of man's desire (2W) and God's efficacious grace (2V, 1V).

1. The will and joy. Spiritual virtue of joy takes place as the will lives in 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.
2. The will and peace. Consider the will, the affection of the intellect, in relation to the virtue of peace. There can only be 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.

THE HUMAN WILL-5

3. The will and patience. Patience describes the attitude of the believer toward challenging people and circumstances. When the will is in love with God, there is always the fruit of joy, peace, and long-suffering. Patience is a choice.
4. The will and kindness. To be kind and be of a beneficent character is a choice working in conjunction with the Holy Spirit.
5. The will and goodness. To be good and of a benevolent spirit is an act of will.
6. The will and faithfulness. It is the will that is crucial in steadfastness in all of the conflicts of the spiritual life. The will makes a decision with regard to the discharge of duties.
7. The will and meekness. Consider how the attitude of submission is all in the will.
8. The will and self-control. What could be more important than the will in self-control?

Man's disordered rational nature due to the Fall

1. 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? As per hylomorphism, there is a strong connection between the body and the mind/intellect (cf., Original sin, addictions).

2. Even in our regenerated state, the senses have a powerful influence. We do not have direct control over our sense-based appetites and emotions like we do with body parts, like raising a hand. We are to control the images and phantasms.

3. Our wills, more than anything else, 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.

4. 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.
5. 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.
6. Free will always 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.’

7. 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.
8. 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.

9. 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.

10. 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.