

Biblical-Philosophical Psychology 144-Spiritual virtues 84 (Beatitude #6: Purity of Heart and the Will.6)

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 32
Existence 50
2:Metaphysics 32-
Trans. 50
1: Reality
Logic 32, Truth 32

John 8:32. The single greatest issue in life is love for God, Joshua 22:5; 1 Cor. 10:31. The worst state of any believer is when he does not love God (1 Cor. 16:22). All teaching is designed to provide rich understanding of God and reality so your will will be drawn to and devoted to God in love. My goals are never concerned with just one mere Bible class.

This morning's Bible class is divided into 3 parts. The first part will last 10 minutes and will focus on contemplation and love for truth and God. The second part will be about 20 minutes on the nature of natural science vs the science of philosophical realism. Then, for the last 45 minutes, we will continue our advancement in understanding the will in relation to predestination, predetermination, the elect, the damned, concurrence, Efficient Cause and secondary causes. This study of the will is dianoetic, going far beyond perinoetic knowledge.

Love for God is *always* characterized by a love for His Word. This is not a gnostic love, but a love for living out His Word (John 14:21-24). We see how love for the Lord translated to love for His Word with Mary (Lk 10:41-42). She also illustrates the need for contemplation. Without contemplation, one will only have a very shallow love for God—as well as shallow view of self, reality, and others. Would you consider yourself a person who contemplates Truth and the LJC? Or one who mainly uses God/BD for problems? BD as such is a necessary but not a sufficient factor in loving God. No amount of doctrine can override the evil influence of a rotten will. However, the more BD one possesses, greater the insight, depth, and quality of love for God is possible. The single greatest evil is lack of personal love for God due to spiritual apathy, which rejects the Ultimate Goodness of God as a worthy object (1 John 2:15-17).

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: 32 – Understanding Philosophical Realism as a science

1. The single greatest issue in gaining true wisdom is the virtue of docility, which a virtue in the will. Our will determines what we will assent to, consider, and contemplate. Our wills are far more important than any talent we may possess. A rotten will has no chance of success in the plan of God, let alone true wisdom. An evil will does not find God worth contemplation. Rather, it would rather contemplate self and complain about the plan of God.
2. I have found that the common problem among all agnostics and skeptics is lack of metaphysical understanding of reality, a reality which is undeniable. This lack of metaphysical understanding is due to a belief that the foundation to everything is material. The same problem exists among Christians who pooh-pooh metaphysics. This is because of their lack of confidence in being able to understand anything beyond the physical level.

Epistemology: 32 – Understanding PR as a science

3. Satan's removal of the truths of philosophical realism has led to great corruption of the modern mind, including the minds of Bible-believing Christians. Compare, for example,
 - a. Modern culture's belief that natural science is the *only* true way to certain knowledge;
 - b. Christians lack of ability to see and appreciation the biblical metaphysics of their Bibles, the nature of man, God, and creation—which leads to distortion of the Bible and Bible doctrines.

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Mat 10:29 "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.

- c. Christian anti-intellectualism presents a blasphemous view of God, Jesus Christ, and the Bible to the world.

4. Review of three areas of knowledge.

- a. Natural science: This deals with the phenomena of beings. It is to be praised for its work, and denounced for modern perversions and animus for philosophy and metaphysics. Such animosity is irrational and absurd, given that all communication is metaphysical.
- b. Philosophical realism: This 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. To live in this knowledge requires direct supernatural grace from God.

5. Natural science.

- a. Natural science (scientism) is a science about phenomenon of the sensible world.
- b. The natural scientist traffics in perinoetic knowledge.
- c. Natural science is not about being or reality as such.
- d. It is to be praised for its achievements in technology.
- e. It is able to be very precise with its conclusions.
- f. It boasts on being able to prove its truths.
- g. Tends to be hostile to philosophy and metaphysics. Yet, it presupposes the absolute 5 laws of philosophical realism.
- h. The natural scientist does not deal with existence as such. In his dealings with the Realist, he is always trying to get him to get back to the material as the ultimate reality.

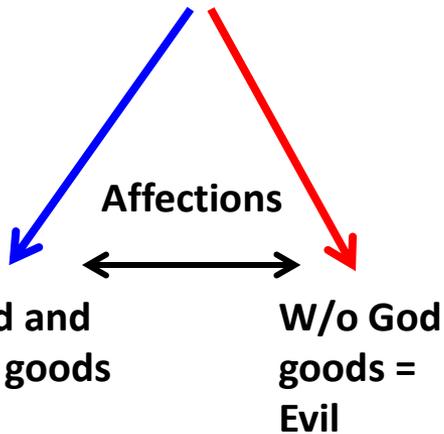
6. The science of philosophical realism.
 - a. Much different area of science than the natural scientist (materialism).
 - b. Philosophical realist traffics in dianoetic knowledge. He is concerned with ultimate substances rather than appearances and properties, cf. study of human nature.
 - c. It deals with being, reality, and the laws of being and reality (rather than just with phenomena).
 - d. Philosophical realism deals with broader issues than natural science.
 - e. Philosophical realism is undeniable. It is more certain than anything else in life.
 - f. To deny the laws of philosophical realism is to end up in all kinds of manifest absurdities.

7. The laws of philosophical realism are all related to being, to reality. They are absolute and far more certain than natural science. They are the objective laws of reality.
 - a. The law of identity: A being is what it is.
 - b. The law of non-contradiction: Being is not non-being.
 - c. The law of excluded middle: a being is either what it is or it is not.
 - d. The law of causality: beings and events must be caused if they cannot account for its own being; being cannot come from non-being.
 - e. The law of sufficient reason: there needs to be a cause for being if the being is contingent.

Purity of Heart: The will.6

2ST order Volition
Settled Decision

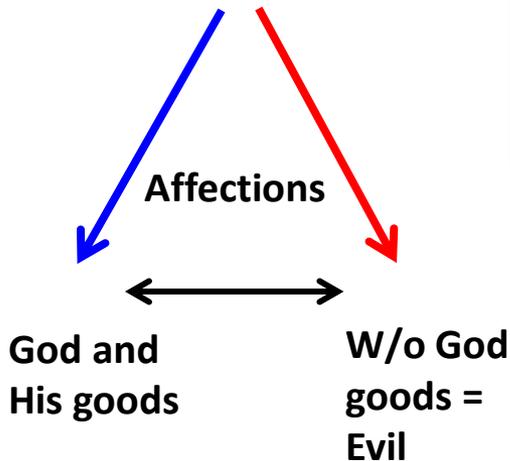
2nd order Will
(after reflection)



Discussion of the will in light of predestination, predetermination, the saved, the damned, efficient causation, secondary causation, antecedent/consequent wills of God, and concurrence.

A word about provisions of God's grace in our wonderful spiritual heritage: BD, FHS, SL, Grace, FBC, PR.

1ST order Will
(w/o reflection)



Overview of key passages: Rom. 9:6-23; John 17:12; Matthew 26:47-50; Acts 2:23; 4:27-28; Luke 23:32-43; 1 Tim. 2:1-4; 1 John 2:2;; Mark 10:17-31; Isa 14:12-15; 2 Tim. 4:2-18; Luke 7:47; Romans 6:10-23.

1ST order Volition

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

THE HUMAN WILL-6

The Bible and philosophical realism on free will and predestination.

1. The problem of divine foreknowledge and human freedom: Since God has perfect and infallible knowledge of all future events, then how can man *freely* choose his future acts? In other words, God knows from all eternity what we are going to do—to Him all of our acts have already happened. If His knowledge is infallible, then what happens cannot be otherwise. Therefore, how in the world can man act freely?

THE HUMAN WILL-6

2. Key concepts: foreknowledge, predestination, predetermination, concurrence, Efficient causation, secondary causation, free will.
 - a. Foreknowledge: From all of eternity God knows what we are going to do *before* we do it. However, this *before* is from our perspective. He is not in time. All is before Him in His eternal present moment.
 - b. Predestination: From all of eternity, God knows what is going to become of us. He knows who is among the elect and who is among the damned. He knows this before He creates us. Calvin taught that God knows our future and there is not a thing you can do about it. Therefore, you should be living the good life because it is a sign that you are probably among those who are to be saved. If you are living a miserable life, he taught that it is a sign that you are among the damned. There is nothing you can do about it. However, this would be to identify predestination with predetermination. This is a false view of predestination.

THE HUMAN WILL-6

- c. Predetermination: God knows from all eternity what becomes of us, but He does not predetermine. How is that possible? How does God respect human freedom? The key is to understand on a metaphysical level how God predetermines each creature.

THE HUMAN WILL-6

d. Concurrence and predetermination.

- (1) God determines every creature in the act of giving it existence. The Bible is explicit that God gives everything existence and is in absolute control of all things. There really are no self-sufficient intermediate causes.
- (2) There is no room for deism in Christianity. He does not create the world with power to run by itself. This means that He does not create our spiritual intellects that can operate independently of Him. His sustaining of everything includes every thought, intent, and act of choice.
- (3) God's predetermination in all things are always according to their natures. We see this in the final cause of all things.

THE HUMAN WILL-6

- (4) The difference between us and all other living things is that we have, as part of our nature, free wills. So, for us to act according to our nature is to act freely.

- (5) Before we perform a human act, it is undetermined. However, by the time we have done our deed, we have determined our act. Before the act is done it is free and undetermined. After the act it is determined. God knows the act before it is determined and after it has become determined. He knows the distinction between undetermined act before it is done and the determined choice after it was made. His knowledge of the act does not change the act itself.

THE HUMAN WILL-6

- e. Efficient Cause and proximate cause. God gives existence to all things, and this includes to all thoughts and actions from free will beings. He is in absolute control. He applies the natures of all things moment by moment.
- f. God's antecedent will for all men is that all men would be saved.
- g. God's consequent will is that the elect be saved and those who resist His common grace be damned.
- h. God does absolutely nothing that is not for His own glory. His goodness is manifested in grace blessings to those who will accept His grace and His goodness is manifested in justice against those who reject His grace.
- i. God's hatred of sin and evil is just powerful as His love. In fact, His love of goodness demands His perfect hatred of anything that destroys that goodness.

THE HUMAN WILL-6

The Three chief Spiritual virtues

1. The three theological virtues of faith, hope, and love have as their material object God. This infused grace toward God is the fountainhead of all other virtues for the Christian life (1 Cor. 13:13; 1 Thess. 1:3; 5:8). Unless and until the believer comes to the realization that life really is all about God, he will not get it. God does absolutely nothing that does not have as an end his own glory.

1 Corinthians 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

THE HUMAN WILL-6

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-6

- 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-6

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-6

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-6

- 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-6

- 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-6

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-6

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.