

Biblical-Philosophical Psychology 145-Spiritual virtues 85 (Beatitude #6: Purity of Heart and the Will.7)

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
 Natural Theology

Luke 10:27; John 8:32. Personal love for God is the goal; truth is the means. This evening's Bible class is divided into three parts, all designed for growth in love for God. The first 15 minutes focuses on characteristics of love for God (foundation of SL). Then, for 15 minutes, we will continue with metaphysics (foundation to support understanding of the Bible, God and reality). Then, for 45 minutes, we will continue to develop our understanding of the will. We will look at the human will in relation to prayer and predestination.

The greatest issue of life is pure love for God, a love that is in a category all by itself. The metaphysics of this love, like every other thing that exists/moves, involves a supernatural efficient cause working concurrently in a finite remote cause. However, the efficient cause always works concurrently with the nature of things. So, the will must want to love God before efficient cause can move the will from its actual state to its potential state (act and potency). God provides the application of power, all we can do is provide the finite desire and direction with our wills.

The Bible tells us that this personal love for God (1) is transcendent (Gal. 5:22); (2) brings 8 other fruits of the Spirit (Gal. 5:22-23); (3) is inexpressible and full of glory even in the midst of the trials of life (1 Pet. 1:6-8; Hab. 3:17-18); (4) seeks God rather than living in anxiety due to focus on the world (Mat. 6:31-34); (5) is antithetical to love for the kosmos (Mat. 6:24; 1 John 2:14-15); (6) manifests itself by loving and treasuring the Word (John 14:21-24); (7) brings a love for fellow believers (Jn 13:35; 1 Jn. 3:17-18); (8) seeks God as the single greatest good in life (Psa. 16:2; 27:4; 1 Chron. 16:11); and (9) while knowledge is necessary, love for God is a matter of the will, an informed will, but a will nonetheless.

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

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

Cognition.1 (3 Tiers of knowledge)

- A. The need for metaphysics and philosophical realism.
 - 1. Before one can advance in personal love for God, he must understand God, the Bible, his human nature, and the spiritual life.
 - 2. Before one can understand God, the Bible, human nature, and the spiritual life, he must have the proper metaphysical foundation and structure.
 - 3. Most Christians do not have the proper metaphysical foundation to hold the truths of God, the Bible, human nature, and the spiritual life.
 - 4. Man always revert back to his metaphysical foundation regardless of his will. This has disastrous consequences for Christians without a metaphysical structure of realism as he reverts back to naturalism, materialism and deism in his daily worldview.

Cognition.1 (3 Tiers of knowledge)

B. Let's examine three tiers of knowledge.

1. Metaphysical 1st principles: deals with undeniable laws of being.
 - a) The law of identity. This is a law of being: a being is what it is.
 - b) The law of non-contradiction: Being is not non-being.
 - c) The law of causation: being cannot come from non-being (this includes other causes like the 4 causes of all things and sufficient reason.
2. Natural science: This all about the phenomena of beings and predictable interactions between 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.
3. Supernatural revelation: Bible and spiritual illumination. God did *not* give us supernatural revelation so we would then close our eyes to His glory throughout natural revelation, Rom. 1:20; Job 38-39; Matthew 6; Psalm 19:1-3.

Cognition.1 (3 Tiers of knowledge)

C. Characteristics of the science of metaphysics (beings) and natural science (phenomena of beings).

1. Metaphysics is the ultimate rational science. Everything you believe or disbelieve is connected to your metaphysics. You cannot speak a word, engage in any thought, or do any science apart from metaphysics.
2. Apart from biblical metaphysics (PR) a believer cannot thrive in virtue (due to pragmatism, situationalism, nominalism) or in the spiritual life (cf., dualism, deism, idealism, pragmatism, coherentism, anti-intellectualism, religionism). Confession of sin, in and of itself, does not take care of the foundation.
3. Only with a realist metaphysics can the believer see God's activity throughout the world as self-evidently necessary in the present order of things.

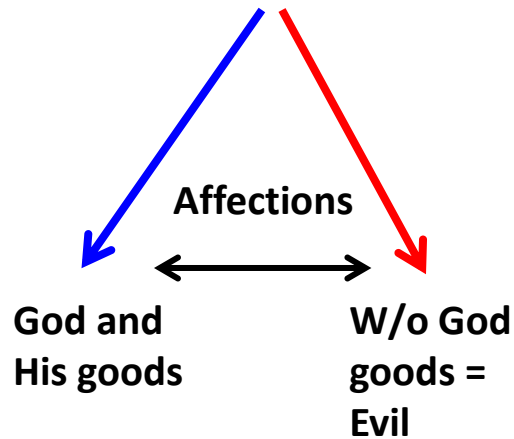
Cognition.1 (3 Tiers of knowledge)

4. A bad metaphysical foundation (materialism or fideism) sets the believer up for all kinds of problems with regard to understanding the Word of God, God, and Bible doctrine. Rejection of metaphysical realism is due naturalistic foundation.
5. It is inexcusable that Christians have been denied the opportunity to learn and build a proper metaphysical and epistemological foundation necessary in understanding God, the Bible, reality, and many aspects of the spiritual life.
6. Your metaphysical foundation cannot be divorced from your view of God, the Bible, yourself, reality, and the spiritual life.
7. How can a believer really enjoy a growing, robust spiritual life if his metaphysical foundation cannot support the metaphysics of the Bible?

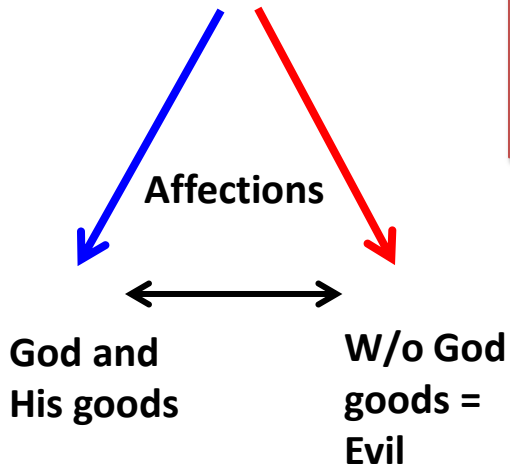
8. Metaphysics is more fundamental than natural science as it is concerned with being itself rather than the phenomenon of being.
9. Natural science is not about being as such, it is only concerned with the phenomena of beings.
10. The materialistic scientist (scientism, positivism) constantly can not help but reverting back to his materialistic metaphysics *precisely* because he assumes that this is ultimate reality.

Beatitude #6: Purity of Heart and the Will.7 (Prayer, Predestination)

2nd order Will (after reflection)



1ST order Will (w/o reflection)



2ST order Volition Settled Decision

Overview of human will and prayer as it relates to divine foreknowledge, predestination (elect and damned), continuous concurrent predetermination with efficient/secondary continuous causation in every being, the antecedent and consequent wills of God and His atemporality.

A word about act-potential in light of God's grace provisions in our wonderful spiritual heritage and the need for 2nd person contemplation, and not just when you "need" Him: BD, FHS, SL, Grace, FBC, PR

1ST order Volition

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

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will-1)

- A. Review of the metaphysical concepts necessary for scriptural understanding of the divine will, human will, and predestination.
1. Foreknowledge.
 2. Predestination.
 3. Concurrent infinite efficient causation.
 4. Concurrent secondary finite causation.
 5. Concurrent infinite efficient predetermination.
 6. Concurrent secondary finite predetermination.
 7. Antecedent will of God.
 8. Consequent will of God.
 9. The atemporality of God. When we pray we are asking our atemporal God to act a certain way. Just because we ask in time does not mean that He is limited to time like us. This means that all prayers that are uttered are actually considered before any events. In other words, all events in history are future to our prayers.
 10. God invites man to join or share with Him as secondary causes in His sovereign continuous control of all events.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will-1)

B. Luke 11:1, Jesus and prayer.

1. Jesus's habitual prayerfulness. Jesus is the ideal man. We can learn much from His examples of praying. One thing that is dominant in all of His prayers is His contemplation in prayer and lack of absorption with the world.
2. Jesus's prayers are filled with communication, dependence, communion, and submission to the Father

Mark 1:35 And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there.

Mark 6:46 And after bidding them farewell, He departed to the mountain to pray.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will-1)

Jesus's prayers are filled with communication, dependence, communion, and submission to the Father

Matthew 14:23 And after He had sent the multitudes away, He went up to the mountain by Himself to pray; and when it was evening, He was there alone.

Luke 3:21 Now it came about when all the people were baptized, that Jesus also was baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased."

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will-1)

Jesus's prayers are filled with communication, dependence, communion, and submission to the Father

Luke 6:12 And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

Luke 9:18 And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say that I am?"

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

C. Luke 11:2-4, Jesus's model prayer.

1. Problem: How can belief in efficacious prayer be reconciled with predestination "for Thy will be done"? If God is in absolute control and everything has "been written," then it seems that prayers are meaningless and void of any power.
2. Petition #1: "*Hallowed by thy name.*" God's name, character, is to be viewed and treated with a certain separateness. We should respond to God differently than we respond to any other name. We are to be respectful to God. In sum, we are to love and adore His name. There will be a fulness of this in the future, Isa 2:2-21; 45:23; 65:23; Rev. 6:15-17.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

C. Luke 11:2-4, Jesus's model prayer.

3. Petition #2: *"Thy Kingdom Come."* This refers to those millennial times when everything on earth will go as they do in heaven (Rev. 21; Isa 2:4; 11:6, 65:25).
4. Petition #3: *"Thy will be done on earth as it is in heaven."* This is closely related to His kingdom. Recall we have two wills of God: antecedent and consequent wills (permissive). God permits certain people to commit crimes, but always brings a greater good for Himself, cf. Pharaoh. In heaven everything happens according to God's will's good will.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

C. Luke 11:2-4, Jesus's model prayer

5. How can these prayers be efficacious? Seems like all three petitions are pointless, futile, and even absurd. God has already predicted and decided when and in what manner these three requests will take place. Why ask for something that is certain to come whether we ask for it or not? Certainly we are not prepared to say that if Christians do not pray for the millennium, it will not come. Again, if He has determined it, then what is the point of prayer?

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

6. Prayer and the immutability of God. He has either decided or not when to bring in the kingdom before the prayer was uttered. He did not leave this matter open. So, why pray?
7. Prayer and Concurrence. God's providence not only determines what effects there will be in the world, but also what causes will give rise to those effects and what they will do.
8. The solution is, as usual, in the metaphysics of God and Bible doctrine. Again, prayer is never to change God's disposition. Rather, it is for the sake of acquiring by prayer what God has disposed to be achieved by prayer.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

9. Prayers, or lack thereof, make a difference. Human prayer form part of the chain of cause and effect in leading to the kingdom coming ordained in God's plan from the perspective of His atemporality.
10. Consider the focus of the remaining prayers in verses 3-4: subordination of our interests to God's; physical needs (bread); spiritual needs (forgiveness and deliverance from tempting situations, that we would not be able to handle, e.g., wealth, popularity, evil influences).

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

11. Consider the dynamics of prayer for the church age. Certainly, prayers are efficacious. They are not designed just to develop spiritual virtue as taught by many.

1 Thessalonians 5:17 pray without ceasing;

Colossians 4:2 Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving;

James 4:2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

THE HUMAN WILL-7 (Prayer, Predestination, and God's Will)

Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

Ephesians 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

THE HUMAN WILL-7

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 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-7

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. Faith is an act of the will, an appetite of the intellect, John 3:19; 16:8-11; Acts 16:31; Isa. 41:12-15.
 - c. There can be 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-7

- 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 Laodiceans.

THE HUMAN WILL-7

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-7

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-7

- 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-7

- 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.
- k. In 2nd person love the lover identifies himself with the object of his love.

THE HUMAN WILL-7

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-7

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.