

Biblical-Philosophical Psychology 50— The Will: Its Fragmentation and Need for Sanctification

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

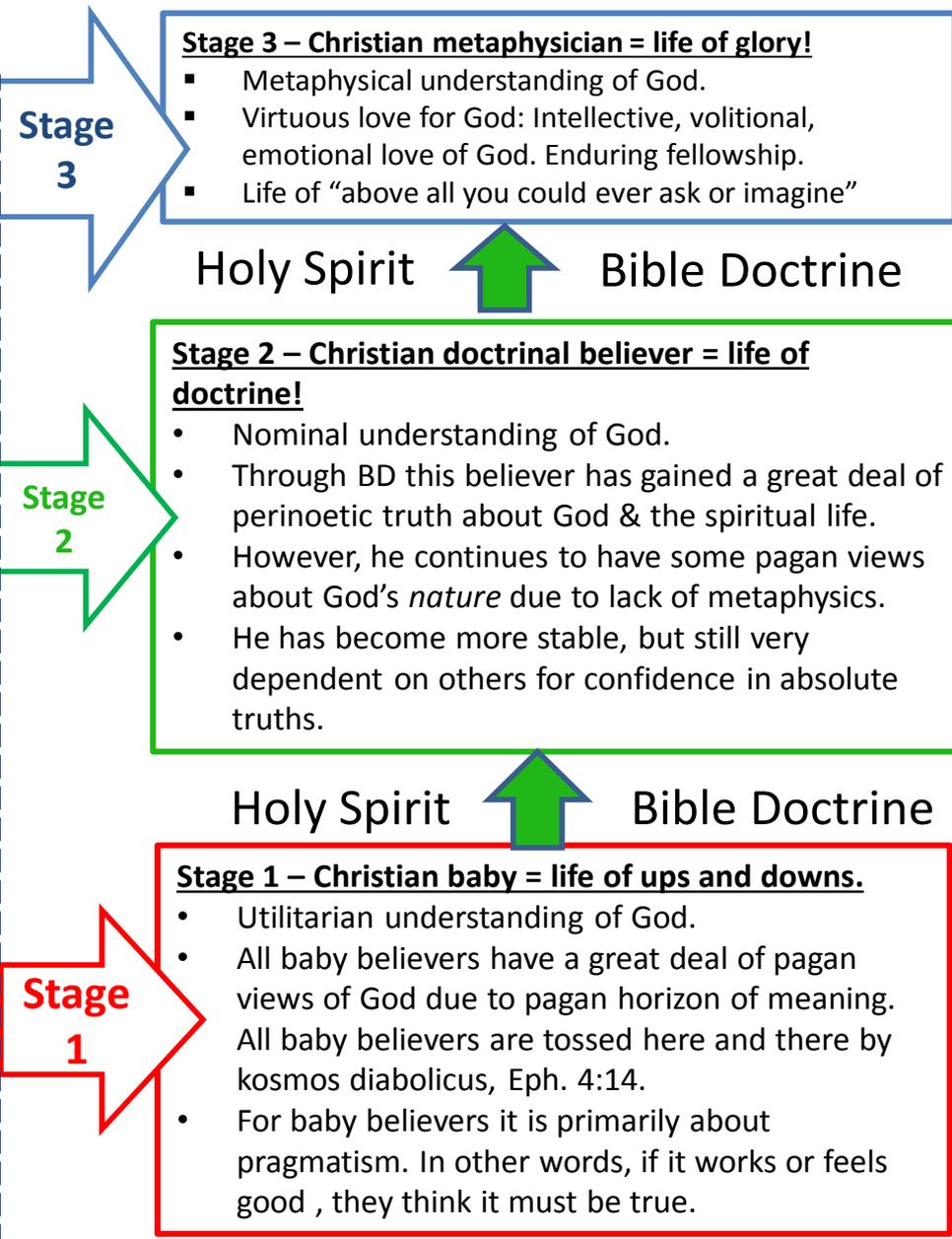
P.R. - 32

Hermeneutics
Linguistics
Epistemology 5
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

1. Introduction: 1 Thessalonians 5:21 *But examine everything carefully; hold fast to that which is good;*

2. FBC offers unique opportunities for every believer to enter the world of Ultimate Truth, Whole Truth, the world of Prime Reality. Each Bible class is divided into 20 + 50 minute sections (intro/PR + Bible with principles on SL and BD), or vice versa 😊. FBC also opportunities to believers to gain personal understanding of the Bible. Consider the urgent need for Truth in light of the evil barrage of KD on Christians in culture, music, entertainment, and in even in churches, which are obsessed with pop psychobabble and fears of offending believers. The main concern should be with Truth, Ultimate Reality of God, Esse (cf. VCA). It is so bad that cognitive disorders abound among Christians.

3. The spiritual life. Consider the difference between a platonic type of mechanical Christianity vs. PR of virtue made possible only by the Holy Spirit.



EPISTEMOLOGY 5

1. Epistemology 1 – Meaning and overview of history.
2. Epistemology 2 – Types of skeptics & the need for knowledge for credibility.
3. Epistemology 3 – Our epistemic duties in life and the need for warrant.
4. Epistemology 4 - Only epistemological realism provides certainty regarding the extra-mental world, as well as the wonder of how man comes into direct contact with reality. As far as us Christians
 - By entering the world of ultimate reality and epistemology, we have discovered the invalidity of modern Bible word studies as practiced throughout Christianity (#1 breakthrough in understanding)
 - There is also the discovery problems with modern Christian cognitive capacities for Truth as many are unable to grasp Truth as such (#2 breakthrough).

EPISTEMOLOGY 5

5. Epistemology 5:

- The metaphysics of epistemology deals with the act of knowing, the conditions proper to the act of knowing, and knowledge as a way of existing metaphysically.
- The psychology of epistemology investigates the origin, the nature, and the processes of human intellection. Thus epistemology is concerned with philosophy of man (philosophical psychology).
- Epistemology links both the metaphysics of knowledge and psychology of epistemology and investigates how the mind moves from an understanding of itself and its own operations, to an understanding of things in the extra-mental world.
- Epistemology deals with the nature of human knowledge and its relation to the real world.

EPISTEMOLOGY 5

5. Epistemology 5:

- Due to rejection of metaphysics and epistemology, Christianity is not only in a mess regarding word studies, it is totally disoriented to general revelation (GR) and its connection with special revelation (SR). Consider the Finis Dake Study Bible.
- GR is logically and chronologically prior to SR. This is another breakthrough (#3 breakthrough).
- The Christian who does not understand GR will end up with a distorted view not only of creation, but of God. He will end up in heresy that is vividly demonstrated in the Word of Faith Movement and Finis Dake Study Bible.

EPISTEMOLOGY 5

5. Epistemology 5:

- There are also serious ramifications regarding proper cognitive functions on the part of modern unbelievers that are damaged because of lack of epistemological understanding (#4 breakthrough). As the Swiss child psychologist notes, a 7 year old child whose cognitive faculties are functioning properly will believe that everything thing in the universe has a purpose—he can see God in creation.
- Consider how easy it is for modern man to be irrational about the massive evidence for the existence of God—while at the same time being frustrated at irrationality of politicians and those around him.

EPISTEMOLOGY 5

5. Epistemology 5:

- For most of human history, man had confidence that he could know things. He would argue about this or that or discover that he was wrong and go back to the drawing board, but even in that there was a confidence of objective truth. Then man turned inward in *subjectivism* and was ripe for Descartes' epistemological model of philosophy.
- Descartes (1596-1650) is recognized as the Father of Modern Philosophy. He is the one who introduced the pernicious presupposition of absolute skepticism. His philosophy ushered in the critical and irrational spirit of our age that so influences our culture and with its subjectivism, skepticism, agnosticism, and atheism.

EPISTEMOLOGY 5

5. Epistemology 5:

- Cartesian complete, or foundational, skepticism as a starting position is untenable and absolutely ludicrous, on several grounds.
 - ✓ It is irrational. How would the skeptic ever know when a mistake was ever made? You have to know something before discovering error. Knowledge of error can only be attained by possessing knowledge of some truth.
 - ✓ It destroys the possibility of attaining truth. By denying possibility, the whole enterprise is shut down.
 - ✓ It destroys philosophy and science and search for truth. To destroy confidence in knowledge is to destroy progress in all areas of knowledge.
 - ✓ It is theoretically and practically impossible. To assert error is to assert a truth, something known. It is impossible to live in complete skepticism.

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MIND ↔ WILL

A volition is a successful desire

2nd order desires and volitions

- Our desires and volitions regarding 1st order upon reflection

1st order desires and volitions

- Our actual desires and volitions
- God works on these in accordance with our freedom in V2.

- Fragmentation is when the 1st and 2nd orders are in disharmony.
- It is impossible for man to be integrated around evil due to the nature of man's will which is implanted with a sense of and appetite for good (Rom. 2:14-15).
- The goal in sanctification is be integrated around the Good.
- It is the 2nd order will that determines your future: if you will continue to be sanctified and thus integrated or fragmented and suffer from mental pain, self-alienation, and alienation from God and others.

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1. Discussion of sanctification, the only solution to the problem of the fragmentation of the will, 1 Thess 3:9-13; 4:1-10; 5:21-25; James 1:5-8; 4:8 Philip. 2:12-16; John 17:14-26; Heb. 3:7-19; 4:7; 10:10, 14; 1 Cor. 1:30; Eph. 5:25-27; Matt. 6:24; 1 Cor. 1:2; 6:11; 2 Cor. 3:18; 5:17; 6:14-7:1; Gal. 5:16-23. 2 Pet. 2:21-22; 3:18.

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2. Theological distinctions.

- ✓ Regeneration has to do with our natures.
- ✓ Justification has to do with our standing.
- ✓ Sanctification has to do with our standing and virtue.
- ✓ Justification is what God does for us.
- ✓ Sanctification is what God does in us
- ✓ Justification puts us in right relationship with God.
- ✓ Sanctification brings about the fruits of positional relationship.
 - A life separated from the evil world.
 - A life dedicated to God.
- ✓ Dedication to God demands internal integration around the Good.
 - One cannot be dedicated to God without 2nd order desire/volition.
 - One cannot be dedicated to God without integration of the wills.
 - One cannot wholly love God or anyone with a fragmented will.

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3. There are two prominent concepts in “sanctification.”
 - a. Separation from evil, 2 Chron. 29:5, 15-18; 1 Cor. 6:18-20.
 - b. Dedication to God, Rom. 6:12-13; 12:1-2.

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4. There are three aspects of sanctification.
 - a. Instantaneous and positional, 1 Cor 1:21; 6:11, Heb. 10:10, 14.
 - b. Progressive, 1 Thess. 3:12; 4:1, 10; 2 Cor. 7:1
 - c. Ultimate, 1 Thess. 3:13; 5:23; 1 John 3:2.

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5. Means of sanctification.

- ✓ God the Father, 1 Thess. 5:23-24; John 17:17.
- ✓ God the Son, Heb. 10:10; Eph. 5:25-27.
- ✓ God the Holy Spirit, 1 Pet. 1:2; 2 Thess. 2:13; Gal. 5:17-23.
- ✓ Believer's free will in his 2nd order desire for God in response to God's grace as outlined in His Word, Rom. 6:19-22; Heb. 12:14; 2 Cor. 6:17; 7:1. The believer's sanctification is limited by our limitation in the knowledge of and lack of submission to the Word of God. How does the Word sanctify the believer?

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6. Philosophical (metaphysical) understanding of fragmentation and need for sanctification.
 - ✓ There is a crucial need for internal integration between higher- and lower-order desires before one can be close to God or anyone else (2nd person relationship). Internal conflict and psychic havoc always undermine a relationship because of the conflict between mixed attractive and revulsion, and the self-loathing that accompanies the conflict as one wishes to love someone in the midst of dislike: Odi et amo (I love, and I hate)

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6. Philosophical (metaphysical) understanding of fragmentation.

- ✓ The fragmented person is not only unable to be close to someone with whom he has a divided will about, he is also alienated from himself in mind and as well as in will.
- ✓ A person who is internally divided is at war with himself and thus acts many times as a bystander in the conflict.
- ✓ A person who is divided within himself is unable to be close to anyone, especially God, because of the division of desires. This means that he is unable to love God wholeheartedly.

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6. Philosophical (metaphysical) understanding of fragmentation.

- ✓ The first and necessary step for a person whose will is fragmented in reference to God is to have a commitment to having desire, a love, for God above all else. By doing this, the believer establishes his second-order desire for God and the things of God.
- ✓ Due to the nature of man, the moral standard in him (Rom. 2:14-16), it is impossible for any person to be totally integrated around evil. There will always be disorder and conflict. A disordered mind is painful in itself. He will always be rationalizing that he is seeking true good as the will always is seeking some good.

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6. Philosophical (metaphysical) understanding of fragmentation.

- ✓ Internal integration is possible only for a person who single-mindedly understanding and whole-heartedly desiring the Good. As long as the person is not single-mindedly seeking the Good, he will be double-minded and also divided in his will, which is always seeking the Good.
- ✓ Unless a human being is integrated in goodness, the person will be unable to move into a close second-person relationship with anyone, not God, and not even himself.

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6. Philosophical (metaphysical) understanding of fragmentation.

- ✓ The key is man's will, the second-order desires, what we really want. Even God Almighty cannot sanctify a person against his will, if it is not seeking ultimate Good in God and His plan.
- ✓ Your second-order desires are all about what you really want. It is in your second-order that determines your happiness and misery, your sanctification or hardening before God, blessedness or misery and self-destruction.
- ✓ All we need to do to keep moving to wholeheartedness is desire for God and use of His grace assets. To have a desire to have a desire to love God with all of our hearts, souls, and minds. He does the rest through His grace resources.