

Biblical-Philosophical Psychology 147-Spiritual virtues 87 (Beatitude #6: Purity of Heart and the Will.9)

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

John 8:32; Eph. 3:14-20. Prep for Bible class. 3 parts to Bible class (1) 10 min on the purpose of life: loving God, (2) 20 min on Realism: causation of my coffee cup, (3) 45 min on prayer and timelessness of God.

Purpose of life is to love God as the Ultimate Good of our life. But we come into this world utterly selfish little creatures. The whole process of life is about coming out of our selfish and infantile states and orienting our being ultimately toward the source of our very creation and the source of everything, namely God.

Beginning at salvation we come out of ourselves and love God for the first time. However, this is an immature love and it is easy to get sidetracked with other loves/goods in this life that end up competing with God, our destination. He is our Last End. The present life is but a speck in an everlasting life with our all-good God.

Only through spiritual virtue do we have power to love God for His own sake. Summary of 3 different degrees of friendship: (1) Friends that are "good" because they are "enjoyable" to be around, (2) friends that are "good" because of usefulness, (3) friends that are "good," because you love them for their sakes; you desire what is good for them, even to the point of doing things you do not like. This is true and deep love. This is very difficult, only possible with 2-3. Abraham reached the level where God called him a friend of God (Js 2:23).

There are at least four characteristics of true and deep friendship that relate to the believer and God: (1) friends love and trust each other, (2) friends have regular and frank conversations with each other, (3) friends delight to meet each other's needs, (4) friends stand up for each other. Through spiritual virtue Abraham went from being a selfish child of God to a true and deep friend of the God of the universe.

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.3 (Understanding causality throughout Reality)

Three broad spheres of Reality

#1: Being: law of identity, contradiction, and causation

#3: Supernatural Revelation

- Bible
- From Supreme Being
- Divine enlightenment
- Regeneration
- Supernatural virtues: faith, hope, love

#2: Natural science

- Phenomena of beings
- Appearances: change; act and potential
- At bottom: Pure Actualizer

Cognition.3 (Understanding causality throughout Reality)

Understanding Causation

1. All change is caused by the actualization of a potential.
2. Let's consider my cup of coffee that has become cold. It is cold in act, but it has potential to be hot. But in order to take it from cold to hot, something outside of the coldness will have to actualize its potential to be hot. A cause is required that has the power to actualize it to being hot.
3. All change requires a changer. The coffee was hot but had the potential to become cold, but potential in and of itself cannot do anything. The cool air in the room, a cold in act, is required.
4. Any change can only take place by something that is actual. A potential can only be actualized by something that is actual.

Cognition.3 (Understanding causality throughout Reality)

5. The actual that actualized a potential, the cold air on my coffee, also needs to be actualized. For example, the air conditioner, that was actualized by the thermostat, which was actualized by my finger, which was actualized by muscles, which was actualized by firing of certain motor neurons, which was actualized by my thoughts, which was actualized by my skin temperature, and so on. The air was only potential until I, or someone else, actualized the air conditioner.

6. In other words, the actualizer also needs to be actualized from potential by something else actual.

Cognition.3 (Understanding causality throughout Reality)

7. In this illustration we have a *series* of changers/actualizers on coffee from to my thoughts. This type of changes extends back in time. Let's call this *horizontal or linear causation*. This is the type used for the Kalam cosmological argument for the existence of God, which is not Aristotelian or Thomistic. Note that any actualizer in this series could cease to exist and yet the remote cause would be unaffected.

8. 'Ehyeh metaphysical causation is not to be thought of as linear or horizontal causation. Rather, this is hierarchical or vertical causation, which demands every link in the causation every single moment in time.

Cognition.3 (Understanding causality throughout Reality)

9. Vertical/hierarchical causation can be illustrated by a different cause related to my cup of coffee as it sits upon the podium. It is caused to be 4 feet off the ground by the podium, but what holds the podium up? what holds the floor up? what holds up the foundation? what holds up the earth? And so on . . .
10. Unlike horizontal causation, the vertical causation is not caused by a series back in time. The cup is only held up *at that moment* because the podium is holding it up at that moment, and that podium is *at that moment* being held up by the floor, and the floor is being held up *at that moment* by the earth.
11. In vertical causation there is an absolute dependence that is not found in the horizontal argument.

Cognition.3 (Understanding causality throughout Reality)

12. Note that the cup does not have power in itself to be 4' off the ground, it depends on the podium, which depends on the floor, which depends on the foundation, which depends on the earth. So in this illustration, it is really the earth that is holding up the cup and it is doing it through these intermediaries. All of the intermediaries have derived power from the earth. They are but instruments, like a brush in the hand of a painter.

13. The horizontal series, in contrast, does not depend on every link in the causation like in the vertical series where every link is required every moment. In the vertical all members must exist at the same moment.

Cognition.3 (Understanding causality throughout Reality)

14. So, in the vertical argument, we are not saying the first cause needs to be traced back in the past. Rather, the idea is that the desk can only hold up the cup as long it is held up by the floor, and so on.
15. Again, in the horizontal causation a first member can be denied, but it cannot be denied in the vertical/hierarchical causation. Even if one had an infinite amount of desks, there would still need to be a first cause beneath it all.
16. It is in the vertical/hierarchical causation that leads to 'Ehyeh as the uncaused actualizer, a first cause which has the power to produce its effects in a non-derivative and non-instrumental way. Of course the earth certainly does not qualify as something that is non-derived.

Cognition.3 (Understanding causality throughout Reality)

17. So when we say the first cause is required we are not talking about first in time. Rather, we mean first in the sense that it has an inherent built-in causal power unlike the others that only have a derivative causal power.
18. It is this vertical causation that leads us directly to a single uncaused caused.

Cognition.3 (Understanding causality throughout Reality)

19. As far as the coffee itself, why does it exist? Take the water. The water has potential of being hydrogen and oxygen? What actualized that combination? The answer of the bonding of the atoms only rephrases the problem, for they have the potential to be bonded in other ways. What actualized them? Appealing to sub atomic particles will not work either. What actualizes them? This is like the cup held up by the earth, but here the very existence of a thing is being examined. The coffee is actualized by the water, which is actualized by the atoms, which is actualized by sub atomic particles. This requires a first uncaused member.

Cognition.3 (Understanding causality throughout Reality)

20. This First Cause must be able to impart power without having to receive power from something else. He has causal power built-in, in a non-derivative way. Hence, He would have to have existence in Himself without having to have His actualization actualized by another. It does not *have* actuality but is actual, void of potentiality. He is uncaused cause, unmoved mover. He is an unactualized actualizer. This is necessary from just noticing self-evident change all around me, in particular a cup of coffee.

Beatitude #6: Purity of Heart and the Will.9

The eternality (timelessness) of God.

'Ehyeh, Esse, Pure Actual

Time, esse (act-potential)

1. 'Ehyeh, the "IS," "I AM," "BE" is of such a nature (simplicity, immutability) that He is must be outside of time. He is the atemporal, spaceless, creator of time.
2. God's awesomeness nature is a source of immeasurable awe and comfort as He is with us all of the time in every instant at the same time.

Beatitude #6: Purity of Heart and the Will.9

3. God is timeless in that He does not exist in any measured time and therefore not in the same measured time as we do. He exists in timeless time, which we call eternity. This is different from everlasting.
4. God's timelessness and sovereignty means that He controls all things all the time. There are no accidents in human history. Everything that happens is brought about by God as the efficient and sustaining cause as He works in and through limited proximate causes, like human free will.
5. In His control, He is the efficient but not sufficient cause of all that occurs in history. God gives existence to the will and moves it toward the good, but it the will is free to choice which good.

Beatitude #6: Purity of Heart and the Will.9

6. Only concurrentism (Thomism) and Calvinism testify to God's complete control of history. They are the only no-risk models regarding future contingencies. However, Calvinism extends God's efficient cause to proximate free will causes.
7. However, concurrentism alone notes that God's control consists of God as the efficient but not sufficient cause of all that occurs in history. God gives existence to the will and moves it toward the good, but it the will is free to choice its good.
8. God has two wills, antecedent (all-good will) and consequent (permission of evil). There is no evil that is willed from His antecedent will. He does, however, "permit" evil in His consequent will. However, God has not willed or permitted anything that does not contribute to His goodness and glory.

Beatitude #6: Purity of Heart and the Will.9

9. God had determined to order history using the proximate causes of prayer, all of which He sees in His timelessness. Prayer is an effective contributor to the ultimate outcome of events in history. He sees all prayers at once, so time is not a factor. However, once the event has taken place in history, “it is written” and cannot be changed.
10. In sum, God has perfect knowledge of the past, present, and future in His eternal now. He is the efficient cause of all beings and moves them forward according to their natures.

Beatitude #6: Purity of Heart and the Will.9

A look at prayer, free will, and the timelessness of God.

1. Luke 11:1-13

- a. The pattern of the prayer, 2-4. Given what prayer encompasses, it should be no surprise that Satan and his demons would keep you from praying, cf. Wormwood.
- b. The persistence of prayer, 5-13.

Beatitude #6: Purity of Heart and the Will.9

2. Ephesians 3:14-20. Given the resources gained in prayer, it is not wonder that Satan's forces are arrayed to keep Christians from praying. Consider the fourfold prayer in light of going from actual to a new actual through Divine Actualizers
 - a. #1: Power-filled life. The power of the Holy Spirit in the inner life according to God's glory, 3:16.
 - b. #2: Christ-filled life. The indwelling of Christ in the heart, rooted and grounded in love, 3:17.
 - c. #3: Love-filled life. Comprehension of Christ's love, 3:18.
 - d. #4: God-filled life. 3:19.
 - e. The transcendent life. Measureless power and endless glory, 3:20.

Beatitude #6: Purity of Heart and the Will.9

3. 1 Thess. 5:16, 17, continual prayer and its effects.
 - a. Continual rejoicing (Πάντοτε χαίρετε).
 - b. Continual prayer (προσεύχεσθε).
 - c. Continual thanksgiving (έν παντί εύχαριστεΐτε)

Beatitude #6: Purity of Heart and the Will.9

4. Philip. 4:8, from anxiety to peace.
 - a. Impossible command: Do not worry.
 - b. How to obey impossible advice: in everything pray and give supplication with thankfulness.
 - c. The results: the peace of God.

Beatitude #6: Purity of Heart and the Will.9

5. 2 Cor. 12:7-10. Gaining power through suffering.
 - a. Prayer in the midst of pain and suffering.
 - b. The granting of insight and strength.
 - c. Loving acceptance of the necessity of suffering.

THE HUMAN WILL-9

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-9

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-9

- 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-9

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-9

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-9

- 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-9

- 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-9

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-9

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.