

Biblical-Philosophical Psychology 149-Spiritual virtues 89 (Beatitude #6: Purity of Heart and the Will.11)

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
- Causation 5
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

John 8:32; 1 Cor. 10:31; 1 John 1; 4:16-19. Prep for Bible class. 3 parts to Bible class (1) 10 min on obligations, (2) 20 min on metaphysics of causation, and (3) 45 min on the human intellect, will, and conscience.

What do we have that we have not received from God (1 Cor. 4:7)? What does God owe us? Where does man get the idea that God is some Being out there that man can take or leave with impunity? Where do we get the idea that God's mandates are suggestions to be taken under consideration? What is normal?

Let's take a good hard look at what we owe God. How about everything, our own lives! (Luke 9:23; Titus 2:11-14). We are to acknowledge Him in natural revelation (Psa 19; Rom. 1:20) and special revelation (2 Tim. 3:16-17). We are to love Him, adore Him, and submit to Him totally as our Supreme Good (Det. 10:12; Josh 22:5; 23:11; Luke 10:27; 1 Jn. 2:5; 5:3). We have an obligation to recognize God as our Supreme Good.

We have, moreover, obligations to ourselves. We have an obligation in relation to truth: to know it, to love it, to speak it, to grow in it. We have a duty to ourselves to develop virtue and shun vice (Heb. 13:5; Philip 2:14; 1 Cor. 10:10). We have obligations to grow in grace and knowledge of the Lord (2 Pet 3:17-18). We have obligations to prepare ourselves for our ultimate End. To use our regenerated intellectual powers for God is to live like a man instead of an animal.

What are the obligations of parents to their children? What are the obligations of believers to the local church and PT? (Heb. 10:25; 13:17). What are the obligations of the PT to the congregation? Why is the philosophy of *mainly* getting God to work for us so inherently wicked? Why is anti-intellectualism so evil?

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

Causation.5 (Essentially vs. Accidentally Order Causation)

Colossians 1:17 And He is before all things, and in Him all things hold together (συνέστηκεν).

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds (φέρων) all things by the word of His power.

1. Need for development of Realism in contemporary Christianity.
 - a. Everyone is already doing metaphysics (being: identity, contradiction, and causality). Better to do good philosophy on purpose than bad philosophy by accident. Imagine how I feel when I hear believers say the same things as atheists, deists, skeptics, and even Buddhists (Ernst Mach)
 - b. Bad philosophy always leads to bad theology.
 - c. The need to break curse of deism, materialism, and positivism.
 - d. The need to break curse of anti-intellectualism, Bible-only mentality. Consider the vast ignorance in Christianity on the nature of God, creation, and man due to anti-intellectualism.
 - e. Just showing metaphysical truths in the Bible to materialistic and deistic believers does not solve the problem.
 - f. Believers must gain mental ability to think metaphysically (Realism)
 - g. Philosophical and metaphysical realism is the only hope for the next generation.

2. To truly grasp the nature of change in all of creation is to gain capacity to see Esse's *present* efficient causality through all beings (cf. Job 38-39; Matt. 5-6). Metaphysical analysis (being: identity, NC, causality) is far deeper than any empirical scientific theory (cf., attempts of some quantum physicists).

3. Grasping change philosophically. The most self-evident aspect of reality is change. We live in a sea of changes and these changes are not coming out of nothing (Parmenides was correct). Change comes from an actual being being moved to the actualization of its potential by another actual. There are various kinds of changes or causations.
 - a. Spatial change: you walking in the room.
 - b. Quantitative change: pouring more coffee in your cup.
 - c. Qualitative change: cold coffee *becoming* hot in the microwave.
 - d. Substantial change: a bug becoming dead matter as you step on it.

4. Something must be actual to actualize a potential. All things need a cause.
 - a. Potential of coffee to be 4' off the ground is actualized by podium, floor, foundation, earth, and so on.
 - b. Potential of cold coffee to become hot is actualized by the microwave.
 - c. Potential of a human being to laugh is actualized by hearing something that is incongruous. This is only potential because humans possess intellect. Because animals do not have intellect, they have no capacity for humor.

5. Due to influences of Hume, we tend to think of cause and effect as two separate things in a series when they are actually simultaneous—however, this does not mean that they are instantaneous.

6. We have been noting two categories of causality: accidentally ordered and substantially ordered. Sunday morning exam: Categorize the following.
- a. Series back in time to Genesis 1:1 and creation *ex nihilo* (A or S)
 - b. From me turning the thermostat to the coffee becoming colder (A or S).
 - c. From subatomic particles, to atoms, to their bonding into molecules made up of 2 hydrogen atoms and 1 oxygen atom for the present existence of water in coffee (A or S).
 - d. 1st domino's connection to the last in a series of falling dominos (A or S)
 - e. From foundation, to floor, to podium, to coffee 4' off ground (A or S)
 - f. From hand moving stick to moving rock (A or S)
 - g. From hand moving paint brush to painting a picture (A or S)
 - h. From father, to son, to son, to daughter (A or S).
 - i. A series of simultaneous, hierarchical movers (A or S).
 - j. Hebrews 1:3; Col. 1:17; Job 38-39; Matt. 5:45; 10:29 ; Acts 17:28 (A or S)
 - k. Non-simultaneous causation (A or S)
 - l. Simultaneous causation (A or S)
 - m. Relationship of a series of railroad cars being pulled (A or S)
 - n. When an effect is independent from some previous cause (A or S)
 - o. When an effect remains dependent on all previous causes (A or S)

7. The syllogism of proof for the existence of Esse/Act from changing things (act-potential).
 - a. Undeniable premise: Changing beings exist.
 - b. All changing beings are composed of actual and potential (Change means to pass from a potential state to an actual state).
 - c. No potential can actualize itself (Only something that is actual can actualize. Non-being cannot produce anything).
 - d. Only Pure Act can actualize being (Only Existence can cause something to exist. There cannot even be one intermediate being that is cause and the Cause of its being).
 - e. So, all finite beings are actualized by Pure Act (It is absurd to think that all contingent effects can go on indefinitely).

8. Pure Actual is God, who goes by the name 'Ehyeh, *Esse*
 - a. Pure Act is Existence. His essence is His existence.
 - b. What follows from Pure Existence/Act: He is simple, cause of all change, immutable, immaterial, eternal, all-powerful, all-knowing, all-good, and perfect.
 - c. The same God we run into through philosophical reflection is the same God of the Bible. And He is no pale God of deism by any means.
 - d. This metaphysical reflection on God, called natural theology, is rich part of our classical Christian classical heritage. It gave rise to science. Those who ignored or fought classical metaphysics always end up as loons (cf., positivism of Augustus Comte, Ernst Mach, Mill; idealism Kant and Nietzsche; rationalism of Descartes, Malebranch; empiricism of Bacon, Hobbes, Hume; reductionism of Karl Popper). Einstein was able to escape out of Kantianism by returning to realistic metaphysics and epistemology, borrowing the metaphysics of God all the while calling Him something else.

Beatitude #6: Purity of Heart and the Will.11

1. Biblical discussion of the human intellect, will, and conscience, Acts 24:16; Rom. 2:15; Rom. 9:1; 13:1-5; 1 Tim. 4:2; Titus 1:15; Matt. 26:14-16, 22-25, 17-50; 27:1-5; 1 Tim. 6:10-11; 2 Tim. 2:22; 1 Pet. 2:11; Prov. 6:25; Mat 5:27-28; Col. 3:5; 1 Thess. 4:3-8; James 1:15; 2 Tim. 4:10; Prov. 23:2, 20-21; 2 Cor 12:7-10; Titus 2:11-14; 1 Cor. 6:18-20.

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2. There are four steps in every free decision of the will.
 - a. First step: temptation. This consists in the attractions exercised by some good on the will. Say, for example, Joseph is study for final exam. He gets a text from Suzie, who invited him to go with her to a party. Such an attraction is natural and unavoidable. His sense appetites are attracted by the thought of the pleasure of going out with her. *It is important for believers to know that temptation is not sin; otherwise they will fall into misery and defeat.*

1 Corinthians 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

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- b. Second step: consideration and examination of the attractive good. As he looks at the attractive good, he also sees other features about this temptation that are not desirable like flunking his course.
- The attraction is due to good sides of the object. But because there are bad sides to this attraction, he is free. As he concentrates more on the good, he will be more attracted. But as he emphasizes the bad aspects, he feels more free to resist the attraction.
 - If he is drinking or in some diminished state, he may only see the good sides of the object and therefore be unable to resist. Why is drunkenness is a sin throughout the Bible? (Isa. 5:11; Hos. 4:11; Titus 2:3; 1 Tim. 3:8; Eph. 5:18; Prov. 20:1; 23:20, 29-35; 31:4-7; 1 Thess. 5:7; Rom. 13:13; Gen. 9:21; Eph. 4:30; 1 Pet. 4:3-4). When someone gets drunk, are their intellects not defunctionalized? Consider some of the irrational activities: lack of self-governance, auto accidents, destruction of families, adultery, fornication. Is not guilt or embarrassment testimony to this and the insurrection in the will and intellect? Is this not missing the mark? Are not the passions ruling the life in a drunken state? Is this dignified? Normal?

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- c. Third step: the *reasons* for and against a course of action are examined more thoroughly by the intellect: Study for test or go partying with Suzie? Recall that he is wired by God to seek good.
- He weighs the pros and cons, much like scales with the weights, noting the advantages for each course of action.
 - Consider what happens when the young man brings God into this consideration.
 - What are the young man's obligations to God?
 - What are the young man's obligations to himself?
 - What are the young man's obligations with reference to others, fellow believers, unbelievers, and Suzie?
 - What is normal?
 - Why is it what we have a good idea of how certain people will act in certain circumstances? Lot vs. Joseph; Demas vs. Luke; Corinthians vs. Galatians; David vs. Saul; Abel vs. Cain; Mary Magdalene vs. Jezebel¹

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- d. Fourth step: the decision. Stay home and study all night or go partying?
- Sooner or later he decides, “This is good for me *now*.”
 - At this point the bad features of the object are overlooked and concentration is on its attractiveness.
 - Once that decision has been reached, the will must follow it and embrace the object presented by the intellect.
 - Note that the decision is not the result of a purely intellectual process or objective state of affairs, nor of social pressure, nor of upbringing, nor of past education. All these factors influence his decisions, they do not determine them.
 - The decision comes from the depths of one’s notion of good. It is an absolutely free decision. Man is free because he can choose to consider both the good and bad of a limited good.

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3. As a person is, so things appear to him. A person who is a hedonist is going to see his good very different from a believer who lives under the influence of the Holy Spirit, and thus perceives and seeks God and the plan of God as his greatest good. An immoral person, believer or unbeliever, will see goods very differently than a moral person, cf. Mary Magdalene before & after salvation.
4. Each man shapes his own being and character daily by the exercise of his freedom. Yesterday's freedom affects today's, and today's already casts its shadow over tomorrows, cf., Solomon.
5. Although early environment may bring a bad influence on the development of character, we can, to a great extent, overcome that influence through free will effort. However, a child that is brought up in immorality will have less freedom than a child who is brought up morally and spiritually. However, freedom is always there for anyone to make the radical shift of the will to Infinite Good.

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6. The First Cause's giving existence to man entails giving him existence as a free agent. To be human is to have free will.
7. The First Cause as Supreme Good continuously invites and attracts man's will for goodness. However, man does not consciously experience God's goodness. Consciously, this activity takes place in man's desire for finite goods.
8. Man is free to accept or reject the invitation of the Supreme Good; to yield to, or to resist, His goodness. We accept and yield to Him when we choose those finite goods that lead us to Him. We reject Him when we choose those finite goods that lead us away from Him.
9. Attraction to the Infinite God/Good in the natural order takes place by reason. However, *supernatural attraction* to God as the Author of the goodness of grace is only known through the virtue of faith and the ministry of the Holy Spirit.

THE HUMAN WILL AND VIRTUE

The Three chief Spiritual virtues

1. The three theological virtues of faith, hope, and love have as their material object God. It is a matter of will. There are plenty of reasons people do not have an appetite for 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.

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.

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.

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.

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.

- 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.

- 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 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.

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?