

Biblical-Philosophical Psychology 150-Spiritual virtues 90 (Beatitude #6: Purity of Heart and the Will.12)

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 6
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

John 8:32: Consider the difference understanding Truth makes in regard to our fallen natures & fellowship. Consider the alternative. Preparation for Bible class. 3 parts to Bible class (1) 10 min on ontology on man, sin, believer and SL, (2) 20 min on metaphysics of causation, and (3) 45 min on the ontology of man, sin, and the SL.

In the beginning of last our Bible class, I laid out many of God's obligations in an effort to get us away from any pagan notion of God being here mainly to help us build our own kingdoms. We cannot afford to be dismissive about Him w/o creating our own misery.

Let's now reflect on some of those manifold divine mandates from an ontological perspective. Take the command to love, serve, and obey God. Why is it so evil for a believer not to love God? Take the directives not to live for money: Why is it so wicked to live for money? Take the mandates against drunkenness and gluttony. What is this so sinful? Why is it idiotic to take our standards from Satan's kosmos or Laodiceans?

A common error among many Christians is what is known as divine command theory of good. Why must God's love be tied to human and Christian nature (e.g., contra squirrel in cage fed toothpaste on Ritz cracker).

Why is it perverted for a Christian not to give self totally to God (Rom 12:1-2), not be lovers of truth, be peevish or morose, be immoral, live for the things of the world, not look forward to the next life (Col. 3:4), not live in continual joy (1 Thess. 5:16-18)? Why is it sick for any Christian to reject God and His mandates? How could any life that dismisses its highest and final End be anything but a malformed life? Given all that we have, how retarded is to be dismissive of God and His perfect plan for our lives? Why is it not madness for a child of God to take his standards from Satan/kosmos or others?

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.6 (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. I am very encouraged at your interest in causation. To get “actual-potential” is to be able to really see Esse, His present activity, His attributes, the nature and history of science, and philosophy of nature, and thus break the mental curse of materialism/deism. (We will really turn the corner when we see actual-potential in light of Parmenides, Heraclitus, Aristotle, Aquinas, scientism, occasionalism, pantheism, conservationism, Paleyanism/ID, deism, and atheism).
2. A word about my history and attraction to the ICE movement and philosophical realism.

3. We have been noting two kinds of changes:

- a. Accidentally ordered series of causes. A (father) causes B (son), B causes C (son) C causes D (son). In an accidental series of ordered causes, the first cause goes back in time but is no longer needed in the present for causation to continue, cf. God and deism, birth of children, turning down the thermostat.
- b. Essentially ordered series of causes. A (locomotive) is the cause of B and C (freight cars) and D (caboose). In an essentially ordered series of causes, the first cause is required *right now* for causation, cf., Esse, locomotive, hand-on-stick-moving-stone, foundation to holding up this cup. This is Aristotle's and Aquinas's First Unmoved Mover. The caboose and freight cars have absolutely no power in themselves, they are only instruments.

5. We have also been noting the actual-potential that is built-in the nature of all things. This has huge ramifications in regard to science and Esse, and how so many today are deists and practical atheists with regard to creation.
 - a. Consider the act and potential of a rubber ball in an oven as the rubber ball goes from potentially soft and gooey to actual soft and gooey. It is not that gooey comes from nothing. We also have final causality (telos) in the act-potential. How does a potential become actualized, come into being? It cannot happen by itself, we need an actual. A potential cannot make itself actual. This must be actualized by heat.
 - b. Consider the act and potential of ice-cream that falls on hot pavement as it goes from cold and solid to warm and liquid. It is not that the liquid comes from nothing.
 - c. The metaphysical truths regarding the rubber ball and ice-cream are far more certain than the science of their physics, which only tell us one aspect of beings through various mathematical formulas. Physics does not tell us what something is or give principles of changes. Departure from A-T philosophy of nature is why we have godless views of creation.

6. Understanding the simultaneity of causation.
 - a. The immediate cause of an effect is simultaneous with it.
 - b. Cause and effect are not two events, but two elements of one event.
 - c. It makes no sense to think of a cause producing without its effect being produced, or an effect being produced without its cause producing it.
 - d. The cutting-of-the-orange-by-the-knife must be identical with the orange-being-cut; otherwise the knife is not cutting anything at the moment of its cutting, nor is the orange-being-cut by anything at the later moment of its being cut.

- e. However, simultaneous does not entail instantaneous. An event is, of course, spread out through time. The point is that a cause's producing its effect is part of the same one event in which the effect is being produced, however long that event lasts.
- f. For example, it takes me time to push a chair across the room; but there is no time at all between my pushing the chair and the chair being pushed.
- g. Einstein's relativity does not invalidate simultaneity in causation because we are not talking about two spatially separated events. Again, an effect and its immediate cause are part of the same event, rather than two spatially separated events.

- h. The effect of the rubber ball melting is simultaneous with the heat's causing it to melt. The ice-cream melting is simultaneous with the hot cement melting it.

- i. When a potter makes a pot, the effect of the pots taking on a curved shape is simultaneous with the potter's hand taking a curved position as he molds it. This is an essentially ordered simultaneous series that can be traced *down* to 4 fundamental forces and beyond. This is unlike his girlfriend's request, which is accidental and back in time.

- j. Hand-stick-stone illustration. The stone is being moved by the stick, which is being moved by the hand. In every moment of the last part of the series, the hand must exist. The stone and the stick move only because the hand moves them. Indeed it really is the hand alone that is doing the moving of the stone. The stick is a mere instrument by which it accomplishes this. It is an essentially ordered series of causation in the later series of members have no power of motion and derive their motion from the first member, in this case the hand. The series could not continue without the first member.

- k. In an essentially ordered series of causes the first cause is required (hand-stick-rock). In an accidentally ordered series of causes, the first cause is no longer needed (Father-son-son). While it may be theoretically possible for accidental series to go back to infinity, this is impossible for essentially ordered series—it can only go down so far and not really that far. In essentially ordered series of causation, the first cause continues to be required. This is not true in accidentally ordered series.

- I. An essentially order series needs the first cause right now, in the present moment. The later members have no causal power of its own (stick, caboose). Therefore if there were no first member, they would not be moving at all. This cannot go to infinity, can only go so far: muscles, neurons, molecular structure, atomic structure, strong force, weak force, electromagnetic force, and gravity, *all working at the same time*.

- m. It is the first cause in the essentially ordered series that is really doing everything. Later members are just instruments with no independent actualizing power of their own.

- n. Loss of understanding of this basic principle is why materialism is so prevalent among unbelievers and even believers. All one has to do to be a materialist (instead of a classical theist) is to believe that matter is autonomous. More later . . .

- o. Suppose you see a caboose pulling out of the train station and you seek to see what is pulling the caboose. You are told a freight car, and then another and another and another. All true enough, but none of that explains anything because neither the freight cars or the caboose have any independent power of their own. So, no appeal to freight cars explains anything. What is needed is something that has the power of movement in itself, like the locomotive. Infinite cars do not help at all. We need independent power. Again, the First Mover moves through all of the others.

- p. What is needed is a first mover that is unmoved. For if it were being moved or changing, going from potential to actual, it would have to be by something outside it, actualizing its potential, in which case it would not be the first mover. Not only must it be unmoved, it must be unmovable or changeable.

- q. The first mover must be Existence/Esse who does not need to be actualized by anything else. He has no admixture of potentiality whatsoever. This is the classical view of God and only attainable by act-potential understanding (unique, immutable, eternal, all-good, all-knowing, all-powerful).

Beatitude #6: Purity of Heart and the Will.12

Biblical, ontological, metaphysical, teleological, and spiritual view of the human will in relation to divine mandates and issues of spirituality, thriving, normal, vs. sin, evil, corruption, and perversion, Rom. 12:1-2; 1 Tim. 6:10-11, 17-19; 2 Tim. 4:10; 1 Cor. 3:1-3; 6:13; 16:18-24; Philip. 3:17-21; 1 Pet. 2:11-17; 4:1-4; Col. 3:5-10; Titus 2:11-14.

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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, Daniel is studying 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 may fall into unnecessary anxiety 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.

Beatitude #6: Purity of Heart and the Will.12

- 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 the 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.
 - Say, he is in diminished state: drunk or high. 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, sensate. 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?
 - Note the importance of the intellect. What are other diminished mental states?

Beatitude #6: Purity of Heart and the Will.12

- 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 his view of his good in the self-centered life.
 - Consider his view of his good in the God-centered life.
 - What are his responsibilities before God?
 - What are his responsibilities with regard to self?
 - What are his responsibilities with respect to local church and fellow believers?
 - What are his responsibilities with regard to Suzie?
 - What really is normal? Note the difference simply by shifting the focus from the world to God.

Beatitude #6: Purity of Heart and the Will.12

- 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.

Beatitude #6: Purity of Heart and the Will.12

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., Commodus vs. Maximus (Gladiator). A word about the Author of history and need for daily study of the Word.
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.

Beatitude #6: Purity of Heart and the Will.12

6. When Esse gives existence to man, He gives him existence as a free agent. To be human is to have free will.
7. God is the 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?