

Biblical-Philosophical Psychology 151-Spiritual virtues 91 (Beatitude #6: Purity of Heart and the Will.13)

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
- Misc. 7
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32. Truth enables one to be more human, theistic, biblical, and Christian in contrast to living a sub-human life, animal-like life (Jude 1:10; 2 Pet. 2:12). My goal and end and your end. Preparation for Bible class.

3 parts to Bible class (1) 15 minutes on Esse, the causation, and or final end, (2) 15 min on biblical metaphysics of causation, and (3) 45 min on the biblical-philosophical ontology of man's will-intellect.

Now that you have gained a fair amount of biblical metaphysics regarding causation, I would like to advance the ball a bit more into the area of causation and the spiritual life. We have noted both on grounds of reason alone as well as testimony of the Bible that matter cannot exist apart from God. All things are contingent; nothing has the power of being in itself. Let's see if we can expunge all traces of deism by understanding how God gives being to all things: It is through His thinking! God is the only true idealist.

God actualizes all things and potentials of all contingent things by thinking them. Analogously, this is like an author of a book who is in the process of writing a novel. Think of the application to the spiritual life: God actualizing your own thoughts, attitudes, love, worship.

To see Him in all things, just like the Bible teaches, is to be drawn to Him *in love* and to depend upon Him for all things (impossible in deism). There is a vast difference between someone who "loves" God for utilitarian reasons and one who is drawn to God because he loves God, cf., the religionist vs. the loving martyr, Heb. 11:1-12:2. A mature love for God, just like a best- friend human love, always thinks what is best for the object of love. God is our End, the fulfillment of our very being. Love for and adoration of Him is our greatest and final end of our very being. It is why we are here.

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

Miscellaneous 7 (Essentially vs. Accidentally Ordered Causation)

Review of accidental (A) vs. essential (E) ordered series of causes.

1. Ordered series of causes that *continues* to depend on the first cause (A or E)
2. Ordered series of causes that no longer needs the first cause (A or E)
3. Matthew 1:2, *To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers* (A or E).
4. Acts 17:28, *for in Him we live and move and exist* (A or E)
5. Hebrews 1:3 *And He . . . upholds all things by the word of His power* (A or E).

Accidental (A) vs. Essential (E) ordered series of causes.

6. *Isaiah 45:18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), "I am the LORD, and there is none else (A or E).*
7. Kalam cosmological argument for existence of God, cf. Big Bang (A or E).
8. Intelligent design argument for the existence of God (A or E).

Accidental (A) vs. Essential (E) ordered series of causes.

9. The actualization of the movement of a stone by the stick, which movement is actualized by a hand, which is actualized by muscles, which is actualized by motor neurons, which is actualized by nerves, which is actualized by molecular structure of the nerves, which is actualized by atomic structure of the nerves, which is actualized by sub-atomic structure, which is actualized by strong force, weak force, etc. How far can this go? Not very, actually! (A or E).
10. Most popular arguments for the existence of God (A or E)
11. Most powerful argument (undeniability, necessary, and spiritually) for the existence of God (A or E).
12. The argument that requires greater metaphysical understanding (A or E)

Accidental (A) vs. Essential (E) ordered series of causes.

13. Argument that tends toward a deistic view of God (A or E)

14. The first cause is no longer doing anything, cf. falling dominoes (A or E)

15. The first cause continues to do everything. In fact, it is the only thing that is doing anything, cf., locomotive pulling freight trains, the foundation holding up my drink (A or E)

Accidental (A) vs. Essential (E) ordered series of causes.

16. Allows for the possibility for matter to operate apart from God (A or E).
15. Does not allow for the possibility for matter to operate apart from God (A or E).
16. Makes God far more necessary to our daily lives (A or E).
17. Means that God is much closer and more involved in our daily lives (A or E)
18. Brings a greater enhancement of love, worship, and awe of God (A or E).
19. Necessarily concludes with all of the classical attributes of God, e.g., unique, immaterial, eternal, all-good, all powerful, all-knowing, perfect, and loving (A or E).

20. 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. Simultaneous does not mean instantaneous, e.g.,
 - a potter making a pot,
 - one billiard ball hitting another billiard ball,
 - pushing chair across the room.

Beatitude #6: Purity of Heart and the Will.13

1. The need to understand the basic metaphysical structure of man to understand human nature: everything from his sense appetites for finite goods, and his intellectual appetites (for truth), to his will's appetite for the good, Romans 1:18-32; 6:19; Eph. 4:17-5:31.
2. The Bible does not provide us with an explicit framework for the various passages that speak on the nature of man. There is only one system that is in harmony with all of the biblical data on man's unified being and that is classical philosophical psychology ("being is as being does"). Loss of this perspective is due to anti-intellectualism and reactions to false science.

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3. Modern view of science tells us nothing about the nature of man, or the natures of anything else as far as that goes. Science does not deal with the whatness of things; it only deals with visible quantifiable aspects. Moreover, in its rejection of final causality, it has embraced an untenable metaphysics.
4. Everything in the universe has a nature and seeks an end, consciously or unconsciously. God creates beings with specific natures that move toward their good, toward something outside of themselves, even if that good is its efficiency (inorganic world). Final causation is most evident in biology, cf., Dawkins “selfish gene,” and the human mind. One cannot begin to do biology without talking about function.

Beatitude #6: Purity of Heart and the Will.13

5. Man has a “spiritual” intellect and will that seeks good, which leads to happiness. However, it is always seeking infinite and perfect good for perfect and infinite happiness, cf., Ecclesiastes.
 - a. Hedonism (pleasure) as a human end fails to provide true happiness. The sense appetites may enjoy eating, drinking, and sex, but these goods are limited and only deal with part of our natures, not the whole nature. Hedonism is ephemeral.
 - b. Human honor as an end fails to provide true happiness because it is not an end in itself, it points to something else. It too is ephemera.
 - c. Riches as a human end fail because they are only means to other ends. Besides, money is ephemeral—and you never get enough.

Beatitude #6: Purity of Heart and the Will.13

- d. The end of man cannot be in anything that deals with the body because the body is designed to be subordinate to the spiritual soul, intellect, and will.
- e. All of the finite goods are ephemeral and thus can never satisfy man's spiritual intellect and will, which is always seeking truth and goodness that transcend this world.
- f. The end of man does not even lie in moral or spiritual virtues. For these are also means to other ends, namely the perfecting of human nature and knowing God.

Beatitude #6: Purity of Heart and the Will.13

6. A word about the interaction of the negative *person* with his intellect and will.
 - a. In reality the intellect and the will are accidents/properties of the person.
 - b. In negative volition the person deceives his own intellect through rationalization, which allows the will to pursue another “good.”
 - c. Say, for example, a young Christian man grows up in a strong Christian home. He knows the arguments for Christianity are very strong. He, then, goes off to college and falls into immoral temptation.
 - d. His conscience bothers him, and he seeks a means of escaping its accusations. He has two choices: return to walking with the Lord or continue in his immorality. If he chooses the latter, he will seek to smother his conscience by giving up former ideas of God. He does much of this unconsciously. On the surface he thinks he now sees clearly. Yet, deep down it was his love for the immoral lifestyle that caused him to find, through rationalization, a valid excuse for his lifestyle.
 - e. Note how the person uses the will and the will to attain what he really loves and thinks is good. It is very easy to deceive self.

Beatitude #6: Purity of Heart and the Will.13

7. The ultimate happiness of man consists in God and contemplation of God.
 - a. Man by nature seeks to know truth (mind). Only God gives us the Whole Truth. Man's natural desire for knowledge tends to an infinite end, the highest thing knowable, which is God. Therefore, the knowledge of God is man's last end. This is the last and ultimate beatitude.
 - b. Man by nature seeks to know what beings are. God is Ultimate Being (cf., greatest scientists). Our intellects want to know the nature of things around us. Philosophy grows out of the attempt to understand reality, meaning, and purpose. Sure, we like these other things for comfort and enjoyment. But all of those things are subordinate to our greatest needs. We, instinctively, want to know why there are beings and the Being beyond all beings, Who is responsible for all beings, Being/*Esse* Himself.

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- c. Man by nature (will) seeks infinite goodness—this is only found in God.
- d. Man by nature seeks ultimate meaning. Who am I? Why am I here? Man naturally seeks a purpose outside of this life.
- e. We are not here for ourselves, but for the glory of God. Precisely because this is the end set for us by our natures, it is in Him alone that we can find our true happiness.
- f. Man distorts his own being when he substitutes finite goods for Infinite Good and makes creation instead of the Creator his god. Such a person never moves to an understanding that is beyond the material world of beings, which are always pointing beyond themselves to God.

Beatitude #6: Purity of Heart and the Will.13

Review and further development of the four acts of the will.

1. First step: temptation. This consists in the attractions exercised by some good on the will. Say, for example, Lot or Joseph, Christ or Judas, Daniel or Demas, Maximus or Commodus, Maximus or some doctrinal believers (I know), John the Baptist or Pilate, Joshua or Golden calf Israelite, Moses or Aaron, 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.*

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2. 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.

Beatitude #6: Purity of Heart and the Will.13

3. 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 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 and staying away from bad influences?
 - 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. What if he was just studying and worshipping God vs. watching porn?

Beatitude #6: Purity of Heart and the Will.13

4. 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.
- What if he says “yes” to her and then on the way to picking her up gets a text from a friend saying she has been infected with e-bola?

Beatitude #6: Purity of Heart and the Will.13

More principles on the will.

1. 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.
2. 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).
3. 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.13

4. When Esse gives existence to man, He gives him existence as a free agent. To be human is to have free will. Every person is born with capacity to turn to God, the Ultimate Good, and by doing so totally make a radical change in his will.
5. God is the Supreme Good who 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.
6. 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.
7. 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?