

Biblical-Philosophical Psychology 152-Spiritual virtues 92 (Beatitude #6: Purity of Heart and the Will.14)

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. 8
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32
P.R. - 32

John 8:32. 17:3; Mat. 5:8; Luke 10:42; Rom. 11:36.
Preparation for Bible class.

3 parts to Bible class (1) 15 minutes on fundamental aspects of Christianity; (2) 20 min on metaphysics to understand God, Bible, science; 3) 45 min in the Bible on our responsibility before God.

Note how PP enlightens us regarding our nature regarding sin and our ultimate good. We are always seeking to know and to attain some good.

Note how PP enables us to more clearly see God as our Ultimate Good instead of our Ultimate Resource for some supposed higher good. This is clearly in the Bible but not always explicitly stated (cf., Job, Habakkuk).

This understanding provides enormous capacity to truly love God in at least two ways. First, it keeps us from thinking that sin and evil are somehow really good but just forbidden. Second, it enables us to keep our love more pure by setting it on God as Highest Good instead of the Highest Means of getting some other good (Heb. 11-12:2). Difference between seeking God as a means of peace (FR) vs. seeking God as the Good.

Consider the difference it makes in regard to fellowship when you realize that by being out of fellowship you destroy your ability to see and be drawn to God as your Ultimate Good.

Seeing God as our Ultimate Good, frees us from the details of life and human approbation.

Seeing God as our Ultimate Good keeps us from thinking of God in terms of a means of gaining "higher goods." It tends to create a greater respect for Him.

Moreover, seeing God as our Ultimate Good enables us to live the transcendent life that parlays all of the difficulties in life into greater love for Him. It enables us to get the whole point of life, our natures and the Bible.

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 8 (More on accidental and essential causation)

Ordered series of causality. Accidental (A) or Essential (E)?

1. 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)* (A or E)? Sorry for confusion.
2. First Cause continues to be required for effect (A or E)?
3. First Cause is no longer needed for the effect (A or E)?
4. Causal relationship of the hand that releases bowling ball to falling bowling pins (A or E).
5. Causal relationship of the sun to the shining moon (A or E)

6. Causal relationship of fingers that release string to the arrow hitting its target (A or E)
7. Causal relationship between you and your reflection in a mirror (A or E)
8. Causal relationship between singer and her song (A or E)
9. Causal relationship between your finger that turns on light and the light staying on (A or E)
10. Causal relationship between deciding to make God your Ultimate Good and seeking God as your ultimate Good.

11. Causal relationship from hand on rod & reel to pulling in fish (A or E)
12. Causal relationship between hand that winds up toy and toy spinning (A or E)
13. Causal relationship between electrical current from outlet and vacuum cleaner (A or E)
14. The causes that are utterly dependent, mere instruments, (A or E)?
15. The cause that is independent, needing no causes (A or E)?

16. God is the only one who is a true idealist (T or F)
17. Metaphysics of Philosophical realism begins with natural revelation of finite beings and reasons to Infinite Being who is Pure Act, immutable, incorporeal, eternal, perfect, all-powerful, all-knowing, cf., Aristotle, Aquinas (T or F), cf., Rom. 1:20.
18. Metaphysics of supernatural revelation (Exodus 3:14) begins with Ehyeh/Esse and reasons to Infinite Being, Pure Act, immutable, incorporeal, eternal, perfect, all-powerful, all-knowing giving all beings existence (T or F).
19. Without a proper metaphysics (realism, biblical), the believer will have seriously flawed views of God, the Bible, creation, man, the spiritual life, and reality as such (T or F)
20. Mechanical view of the universe (Newtonian, mathematical) is not concerned with the natures or final causes in beings (T or F).

21. Restatement of the contingency (act-potential) argument that leads to Pure Act who is unique, immutable, eternal, perfect, omnipotent, omniscient, and all-good.
 - a. Changing beings exist.
 - b. All changing beings are composed of act and potency.
 - c. No potency can actualize itself.
 - d. Only Pure Act can actualize being.
 - e. So, all finite beings are actualized by Pure Act.

22. Responses to Newtonian objection: a body in motion tends to stay in motion.
- a. Newton's law applies only to local motion or movement from one place to another, while act-potential deals with change in general.
 - b. An object's transition from one place to another would still need an explanation in terms of something outside of it. Its acquisition or loss of momentum would require such an explanation, and thus lead us to an Unmoved Mover.
 - c. The operation of Newton's 1st law is itself something that needs explanation. Why is there inertia? What is the cause of such a thing's existing with a nature that it has. This takes us once again back to regress that can only terminate in a purely Actual Unmoved Mover.

Beatitude #6: Purity of Heart and the Will.14

1. Every believer will give an account of his life before the Lord Jesus Christ. This evaluation will be all about what we do with our lives, our choices, which ultimately comes down to the use of our intellects (the journey of knowledge that leads to God, Ultimate Truth) and wills (the journey of good that leads to God, Ultimate Good). It is all about the pursuit of truth and goodness, which is reflected in our regard for the Lord, the spiritual life, the Word of God, and God's people. Consider the intellect and will in various passages:
 - a. Treasures on earth or in heaven, Mat. 6:19-21.
 - b. Judgment Seat of God, Rom. 14:10-12.
 - c. Judgment Seat of Christ, 1 Cor. 3:10-15.
 - d. Discipline and eternal rewards, 1 Cor. 9:24-27.
 - e. Running the race, 2 Corinthians 5:10-11
 - f. Reaping what we sow, Gal. 6:6-10.
 - g. Freeness of eternal salvation and costliness of eternal rewards, 2 Tim. 2:11-13.
 - h. Shame or Boldness at Rapture, 1 Jn. 2:28; 4:17-21.

Beatitude #6: Purity of Heart and the Will.14

2. Review of the human will and intellect.
 - a. Man's nature has been divinely implanted with an unlimited appetite for knowledge (intellect) and goodness (will).
 - b. The human intellect is designed to seek knowledge—ultimately seeking the meaning and purpose of life. Who am I? Why am I here? Who is God? What is the point of it all? This is only found in God.
 - c. The human intellect's infinite appetite in seeking Truth and the infinite will's appetite for absolute good point beyond themselves to a transcendent realm. This is powerful philosophical testimony to the transcendent nature of the intellect and will for the next life. The journey of knowledge and good leads man to God, Being. Consider the history of man's search for knowledge and the good.

Beatitude #6: Purity of Heart and the Will.14

- d. Man's intellect and will are free to choose its "good." Man can choose God or he can choose other things for his *end*: e.g., wealth, entertainment, creation, health, honor, etc. That man is free is self-evident (consider hunger strikes, people reared in immorality who become just upon finding God, man's incredible ability to endure pain for some perceived greater end).
- e. When man truly finds God, he finds the transcendent happiness for which he naturally longs. Only in finding God is he free him from his frantic and never ending search for happiness in limited goods, Neh. 8:10; Psa. 16:2; 23; 27:4; 73:25; Lk 10:42; 2 Cor. 12:7-10; Philip 4:4-12; 1 Thess. 5:16.

Beatitude #6: Purity of Heart and the Will.14

- f. When God is first, we are blessed with both first and second things. However, if second things become first, we lose both the second things as well as the first things. It is God who gives us capacity for the temporal things of life, John 12:3.

- g. 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 beyond the material world of beings, which are always pointing beyond themselves to God.

Beatitude #6: Purity of Heart and the Will.14

- h. The seeking of God is to be for its own sake, Heb. 11:6; Jer. 29:13. It is evil to seek God for some other perceived higher good.
- i. The spiritual virtue of seeking God as the Highest Good requires 3 things: (1) knowledge; (2) desire; and (3) supernatural virtue from God (Rom. 15:13).
- j. The kosmos. For the first time in history, society in general no longer believes in a transcendent narrative. All meaning and purpose is horizontal. Unfortunately, many Christians have similar attitudes in that they tie everything to this life. This would explain why so many Christians are afraid of pain and see no purpose in pain in this life, contra 2 Cor. 4:17-18; 12:7-10; 1 Pet. 1:6-8; James 1:2.
- k. We must never forget that we are not here for ourselves.

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

THE HUMAN WILL AND VIRTUE

The Three chief Spiritual virtues (they are required before God can be Ultimate Good)

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). These are required before God can be seen as the Ultimate Good.

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

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 goods, 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.
- l. Reflection on the intellect and will in the nine-fold fruit of the Spirit in Galatians 5:22-23.