

Biblical-Philosophical Psychology 153-Spiritual virtues 93 (Beatitude #6: Purity of Heart and the Will.15)

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 9
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

John 8:32. Psa. 42:1; Rom 8:31-39.

3 parts to Bible class (1) 15 minutes on fundamentals of spiritual life; (2) 20 min on metaphysics of causation; 3) 40 min in the Bible on the intellect/will & love of God.

First part: We have been noting man's crucial need for ultimate truth and ultimate goodness. Man's dire problem is that he does not have the ability to raise himself up to the supernatural level, which is required to see God as his Ultimate Good/Truth/Happiness. Thus he is doomed to a life of seeking finite goods.

Christianity offers Jesus Christ to raise man to God, to Ultimate Truth and Goodness. Moreover, Christ provides the permanent indwelling of the Holy Spirit for Church Age believers so the believer can live that supernatural transcendent spiritual life, Rom. 8:5-9. Thus, every believer has the supernatural power of the Holy Spirit to see the Ultimate Truth/Goodness of God and to be drawn to Him in love.

Consider what the Bible says about the Holy Spirit's transcendent power to raise the intellect, 1 Cor. 2:6-3:3; to infuse supernatural virtues, Gal. 5:22-23; for capacity for worship, thankfulness, submissiveness, Eph. 5:18-21; for fulfillment, John 7:37-39; for guidance, Rom. 8:14; for illumination, John 16:12-15; for assurance, Rom. 8:14; for prayer, Rom. 8:26; and for power over fallen nature, Gal. 5:16. Even Jesus Christ in His humanity depended upon the Holy Spirit to raise His human nature up to supernatural capacity, Luke 4:1, 14, 18.

Apart from the Holy Spirit we live in our natural fallen natures. It is the Holy Spirit who enables us to live the vertical transcendent life, which seeks God as the ultimate good and true and beautiful, first and foremost. He becomes the more important thing in our lives rather than means to other "goods."

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 9

1. Metaphysics is a more fundamental aspect of reality than modern science. Metaphysics is also crucial for the spiritual life: It has a direct bearing on your epistemology, anthropology, ethics, and Christian way of life. If you are materialistic, then material things will be more important than God. Moreover, you will be more concerned about comfort than sin and evil.
2. The actual-potential (change) proof for the existence of the God of classical theology has a history that goes back to Aristotle's natural theology (Unmoved Mover) and Thomas Aquinas's First Way.
3. Aquinas was addressing the problem of (atheism, fideism) in his time.

Causation 9

4. Grasping metaphysics has profound implications regarding the way we think about God and reality as such. It has a way of motivating you to be a seeker of wisdom rather than details of life. Some of the results of rejecting metaphysics in modernism:
 - a. Modernism's mental fragmentation.
 - b. The distrust of reason among Christians and philosophers.
 - c. Lack of epistemic justification of reason in science (scientism).
 - d. Lack of understanding of the nature of science.
 - e. Religious, philosophical, secular, and scientific fideism.
 - f. Functionally-oriented Christians rather than truth-seekers.
 - g. A superficial, gnostic, brand of Christianity, that is short on wisdom and long on clichés and formulas.

5. Behind all of the false philosophical and scientific systems is a failure to understand the nature of abstraction, which includes both the senses and reason.

6. What is wrong with Dawkins' (New Atheist's) attempted refutation of the First Way in his books (e.g., "God Delusion") by asserting that the big bang singularity would be more like a first cause of the universe than God? Has he no knowledge of history? Is it any wonder that informed atheists are embarrassed by him?
7. What's wrong with Dawkins' statement that "there is absolutely no reason to endow terminator [1st way] with any of the properties normally ascribed to God: omnipotence, omniscient, goodness, creativity of design, to say nothing of such human attributes as listening to prayers, forgiving sins, and reading innermost thoughts"?
8. Proof is always a matter of the (mind, will) but persuasion is a matter of the (mind, will).

9. There are two types of cosmological arguments for the existence of God: horizontal and vertical. Geisler compares the horizontal to a finger that starts dominos falling. However, dominos falling is an example of (A or E) causation. However, Patti points out that to label God's original creation as accidental is very problematic. Is Patti more accurate than Geisler?
10. Causal series between God and grass growing: Psalm 104:14 "He [God] causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth" (A or E).
11. Causal series between God and living beings: Psalm 104:30 ... they [living beings] are created (אָרַב, imperfect tense); And Thou dost renew the face of the ground (A or E).
12. Causal series between God and the wind: Amos 4:13 For behold, He who forms mountains and creates (אָרַב, qal active ptc) the wind (A or E).

13. The causal series between your foot on the brake pedal and your car stopping (A or E).
14. The causal series between turning on the headlights and them staying on (A or E).
15. The causal series between the Holy Spirit's causation in actualizing the believer's supernatural faith, hope, and love in God (A or E).
16. The causal series between initial faith resulting salvation and the continued possession of that salvation (A or E).

17. The causal series between the Lord and Pharaoh's hardened heart: Exodus 9:12 And the LORD hardened Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses (A or E).

18. Since the act-potential argument has the First Cause upholding the entire series of essentially ordered *right now*, the question of an infinite universe is irrelevant to the argument (T of F).

19. Summary of act-potential (change) argument: There cannot be an infinite series of movers, because then there would be no first mover and consequently no other movers. For subsequent movers move only inasmuch as they are moved by the first mover (as the stick is moved by the hand). This uncaused mover is Pure Act and thus by necessity must be one, immutable, immaterial, eternal, all-powerful, omniscience, and all-good. This is the God of classical theism.
20. Objection #2: Finite Beings Need only Finite Causes. On the contrary,
- a. Every limited being is caused.
 - b. However, the First Cause cannot be finite, limited, or caused because if it were limited (caused), then it would need a cause beyond it to ground its limited existence.
 - c. The First Cause must be uncaused, and an Uncaused Cause cannot be a limited cause. It must be the Unlimited or Infinite Cause of everything else.

Beatitude #6: Purity of Heart and the Will.15

Discussion of biblical testimony regarding the intellect, will, love, and Ultimate Good/Truth (Neh. 8:10; Psalm 16:2-11; 23:1-6; 27:4; 42:1-2; 73:25; Isa 5:20-21; Matt. 6:24; 16:24-26; 22:37-40; Luke 10:38-42; John 3:16-19; 14:15-24; Romans 6:12-19; 8:28-39; 12:1-2; 2 Cor. 12:7-10; Philip. 3:8; 4:4-12; Hebrews 11:32-12:2; James 1:2; 1 Pet. 1:6-9; 2 Peter 1:2-11; 1 John 2:15-17; 5:19).

1. Some of the insights you gain by becoming a Christian philosopher, and gain ability think deeply about God and reality for a life of wisdom and goodness:
 - a. A Christian philosopher understands the human immaterial intellect and will and how it naturally longs for infinite knowledge and good for happiness.
 - b. He understands, by reasoning from effects in the world, God continuous activity in all things and how it all points back to the God who is immutable, immaterial, eternal, unique, all-powerful, all good. He understands God as Existence, and as such is closer to him than anything else can be.

- c. He understands the impossible and miserable condition of humans without grace. He understands the great need for Jesus Christ and for infused supernatural grace for the spiritual life. He is well aware that the unbeliever has absolutely no ability to see God as His Ultimate Good, even though this is what he was designed for as a human being.
- d. He understands the nature and need for the believer for virtue, natural and supernatural. He knows that the believer without virtue has no capacity to live for God, no capacity for the transcendent life.
- e. He understands love on the natural, sensitive, and rational levels.
- f. He understands that no evil or sin is loved unless that they are perceived as goods in some way. He understands the sin problem.

2. The believer must avoid any and any temptation to seek anything as his highest good other than God Himself. This means that He is not to see some other good, like peace and prosperity, as his highest good and only God as a means to gain them. Remember, all finite goods are only means and material causes (e.g., wealth, honor, power, health, pleasure, virtue) to the greater good of God Himself.
3. It is crucial to make a distinction between the intellect and the will in regard to love for God. It is the will, not the intellect, that plays the greatest role in loving God. The will can actually outstrip the intellect in love for God.
4. While we make distinctions between the intellect and will, they actually operate as one unit in knowing and loving. This is the image of God in us.

5. It is in the intellect that we lay hold of God as our ultimate end and supreme happiness. However, it is the will that reaches out to Him for happiness and enjoyment. We must apprehend the good with our intellects before our wills can go out to it. Knowledge is a precondition to love.
6. When we know something, we bring it within our minds, where it exists with the mind's own existence. Love, on the other hand, goes outward to the object as it is in itself.
7. Our knowledge of God does not unite us as closely to God as does our love in our wills, which draws us to Him as He is in Himself. The will is all about intentionality.

8. While man's highest good is in the intellectual life and ultimately in knowledge of God, the importance of the will is crucial in reaching out and actually loving God. The will can outstrip knowledge in love, cf., newborn baby.
9. When we love God first and foremost, 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.
10. 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.

11. We must never forget that we are not here for ourselves. We do not find the meaning of our lives in this world. The worst thing about attaching our wills to things of this world is that this very process destroys love for Christ. Remember, love is about the will.

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

1 John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

12. Love, whether natural, sensitive, or rational, is a basic inclination of a subject toward an object. Any definition of love that fails in this basic definition is false. It is always about an inclination to a perceived good.
13. Natural love comes from our natural natures, like food, water, sleeping, etc. Even animals have this love. What would be against natural love is hatred for self—this is contrary to nature.
14. Sensitive love is connected with our emotions and applies to things of this world as well as God. Sensitive love just means they have a corporeal component.
15. Rational love is in the intellect and will—an act of the will. This does not mean that rational love is more powerful than sensitive love for God. Sensible love can be more powerful in influence than rational love.

16. Love is the root of all emotions: desire, fear, hope, hatred, anger, justice, jealousy, zeal, sadness, or joy. Each emotion is generated by some relation to good, which is connected to love. Love for humans is very teleological.
17. The will is the efficient cause of all that we do. It is the mover of all exterior acts. The will's proper act is to love and it moves us in the direction of that love in all that we do.
18. Love is the efficient cause of all spiritual virtues. Note how love of God brings the other virtues. No wonder it is the greatest commandment. For all virtues come from it, Matt 22:37-39.

19. Love for others is not to be primarily for their qualities. To love someone primarily for their qualities, be they spiritual, or physical, intellectual or temperamental, deteriorates into a kind of prostitution in which a person is used and valued for what he does and has. Relationships based on mutual admirations often end in disillusionment and bitterness.

20. We are to love another as a person—that is, for his very self, rather than for the qualities that attach to that self. We are to love others on account of something that underlies and transcends their desirable qualities. The love must penetrate to the core of the person who stands behind the qualities, to who has them so that you love them even when the lovable qualities have vanished. True love extends to the *esse*.

21. There are four key characteristics of human love.

- a. True love always desires union with beloved according to appropriate office. There must be a likeness between subject and object.
- b. True love is transcendent. In true love, the lover transcends himself and thinks about the good of the other person.
- c. True love includes a zeal for the good of the object of love. There is no complacency in love.
- d. True love requires a certain amount of integration in the subject. A person who is fragmented and hates himself cannot truly love others. He is too alienated from himself. The more spiritual self-esteem you have, the more you will be able to love others.

THE HUMAN WILL AND VIRTUE

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

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.