

Biblical-Philosophical Psychology 154-Spiritual virtues 94 (Beatitude #6: Purity of Heart and the Will.16)

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 10
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32. Proverbs 4:5-9. Preparation for Bible class. 3 parts to Bible class (1) 20 minutes on the 2 most important virtues of our lives, (2) 15 min on metaphysics of causation; 3) 40 min in the Bible on the intellect, will and God,

What constitutes the image of God in human beings are their immaterial intellects and wills. The highest virtue in the intellect is wisdom. The highest virtue in the will is love. It is in wisdom and love that we are more like God and thus thrive more as humans.

The greatest virtue in the intellect is wisdom, Proverbs 7:1-11. It is in wisdom that we understand the meaning of life. Only in wisdom do we have a broad and deep perspective of God and the issues of life. Note what wisdom is not: it is not a high I.Q. (a lot of people with high I.Q.'s) are incredibly stupid about God), it is not about clichés, it is not about mechanically solving this or that, it is not about memorizing facts. It is all about seeing Ultimate Reality, God and life as such.

The greatest virtue in the will is love, 1 Cor. 13:1-13; Eph. 5:1. There is much to learn of the metaphysics of love, but at core in every conceivable case it signifies approval of an existence. This approval is an act of the will. It testifies to goodness of something in existence and also carries ideas of being in agreement, assenting, consenting, applauding, affirming, praising, and glorifying. It is never neutral, in fact it is the opposite of neutrality. Apathy not hate is the enemy of love.

Of course, it takes divine power to actualize divine wisdom and divine love. It is divine, after all. However, both this wisdom and love are, indeed, the foundational virtues of *all* of the other virtues necessary for a truly robust spiritual life. Without wisdom and true love we live more like animals than image bearers of God.

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 10

1. Causation as such is a *principle* of (science, metaphysics).
2. Science cannot exist without metaphysics (T or F)
3. Causation series from God to anything and everything that exists (A or E)
4. The classical metaphysical picture of the world (Plato, Aristotle, Augustine, Aquinas) is correct. This view effectively makes naturalism, agnosticism, and atheism impossible (T or F).
5. Historically, one of the single greatest causes of atheism and agnosticism is the belief that matter possesses existential inertia, in other words, that matter has autonomous power to exist on its own (T or F).

Causation 10

6. Aquinas makes a leap of faith from finite creation to the Infinite Creator (T or F)
7. Causal series of boy pushing stone with a stick (A or E): First Cause . . .to 4 fundamental forces, to the subatomic, atomic, molecular structure of the boy and the stick, and the stone—as well as his energy to move the stone.
8. Causal series: From lightning causing a large branch to fall and move a stone (A or E)
9. Natural theology must be grounded in philosophy of nature (metaphysics) and not in natural science. Philosophy of nature leads one to the classical view of God. Natural science does not lead to the classical view of God. Natural science can only lead to a god of deism, even if he is very intelligent and very powerful (T or F).

Causation 10

10. One cannot reason from the world to God, or see God through the world, unless the philosophical questions regarding the nature of change, causation, material substances are understood. This requires philosophy of nature with its science of causation. Classically, this view of science was considered the highest form of science (T or F).
11. Discarding the outdated Aristotelian science also necessitates getting rid of Aristotelean metaphysics, namely philosophy of nature (T or F).
12. Both the Bible and philosophy of nature (realistic metaphysics) teach that matter does not have existential inertia (T or F).

Beatitude #6: Purity of Heart and the Will.16

The Bible on the intellect, will, love, and God as our Ultimate Good.

Nehemiah 8:10, ... Do not be grieved, for the joy of the LORD is your strength."

1. Love, joy, and God as man's Ultimate Good.
 - a. Joy in the Lord with its resultant divine strength is always a result of a loving relationship with God.
 - b. Love always brings gladness as it finds satisfaction and delight in its object. Love, of course, is a transitive verb, meaning it takes a direct object.
 - c. Love and joy in the Lord is supernatural. It is beyond man's natural capacity. This requires God's grace and power.
 - d. Joys from a relationship with God in a God-fixed life include: a transcendent life; inner fulfillment; forgiveness; justification; removal of guilt, fear, worry, insecurities, and the frantic search for happiness. With God man finds the reason for his existence.

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2. The intellect and the will. The fact that this is a command shows that this is within our power as believers. We just need to turn our wills, which will then turn our intellects, to God as our Highest Good and see His grace, His plan, the true meaning of life, His promises, His faithfulness, His gifts of justification, forgiveness, and eternal future.

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3. Some fundamentals of the metaphysics of joy.

- a. Joy is simply the happiness of love.
- b. Love without joy is impossible.
- c. Love of someone or some thing always brings happiness, joy. Love is more than knowledge in the intellect. In love the will goes and unites with the object. In love a person is linked with the other. This requires a certain likeness and compatibility.
- d. Joy by its very nature is something secondary and subsidiary. There is no such thing as joy without a cause. There is always a reason.

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- e. All joy in life can be reduced to one common denominator: our receiving or possessing something we love—be it past, present, or future. It is when we receive what we love that we experience joy, always!
- f. Consequently, one who loves nothing and no one cannot rejoice, no matter how desperately he longs for happiness.
- g. The true antithesis of love is not hate but indifference, that feeling that nothing is important or good.
- h. The Bible teaches that the natural standard for loving others is ourselves (Matt. 22:39; Gal. 5:14; Eph. 5:28-29). All men love themselves unconditionally as *persons*. Loving and liking are two different things. Consider the impossibility of choosing to hate yourself to “be more spiritual.” There is no contradiction between loving self and loving others. They actually go hand in hand.

The Bible on the intellect, will, love, and God as our Ultimate Good.

Psalm 16:5 The LORD is the portion of my inheritance and my cup; Thou dost support my lot. 6 The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me.

1. An authentic relationship with God is one in which God is the Supreme Good. The inheritance is God. The “cup” refers to all of the circumstances of life which God provides.
2. Examples of making God your portion and cup: being occupied with Him; making Him the focus of our lives wherein He ministers to our deepest needs in our intellects and wills; entering into His interests; sharing in His interests; reverence; loving as God loves; alacritous obedience.
3. Note the security such a believer has as God supports the believer’s lot, God’s beautiful plan. God protects the believer’s lot.

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Psalm 16:8 I have set the LORD always before me; Because He is at my right hand, I will not be shaken... 11 Thou wilt make known to me the path of life; In Thy presence is fulness of joy; In Thy right hand there are pleasures forever.

1. Note how the activity of the intellect and will leads to future anticipation of being face to face with the Lord in eternity. Note how the present steadfastness leads to anticipation of eternal pleasures.
2. Note the will “I have set...always.” We must all fight against the distractions of the world. There are always a great deal of temporal things that block the eternal things of God. This is the only way one can not be shaken or moved in all of the changing circumstances of life.
3. It is the will that brings the hope in the future pleasures forevermore. Right now counts forever.

The Bible on the intellect, will, love, and God as our Ultimate Good.

Psalm 27:8 When Thou didst say, "Seek My face," my heart said to Thee, "Thy face, O LORD, I shall seek.

1. The call from God and the believer's response from His will. Again, it is the will that responds and drives the intellect.
2. God calls to us in all of His blessings. He calls to us in our consciences. He calls to us by the Holy Spirit. He calls to us in the Word of God. He calls to us in the circumstances of life. He never stops calling us to Himself.
3. To seek God is to seek Him in love as the Highest Good. It is not simply to use Him to make your life better.

The Bible on the intellect, will, love, and God as our Ultimate Good.

1 Cor 13:1-11

1. Spiritual/divine love is the source of any and all true virtue, 13:1-3.
2. Note the various virtues that are only possible with spiritual/divine love, 13:4-10. For parallel passages, see
3. The need to grow up spiritually, both in the intellect and will, 13:11-12.
4. The supreme importance of spiritual love, 13:13. This is because love deals with the will and the will is the driving force in our lives.

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John 14:15 "If you love Me, you will keep My commandments. ..21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him." ... 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. 24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

- ✓ Note the connection between the intellect and will.
- ✓ Note the connection between the will and love.
- ✓ Note the connection between love and obedience.

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Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And stop being conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

- ✓ Note the distinction between the will and the intellect.
- ✓ Note the need for both to advance spiritually.

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2 Corinthians 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself!
8 Concerning this I entreated the Lord three times that it might depart from me.
9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. **10** Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

- ✓ Note the connection between the will and happiness.
- ✓ Note that happiness is not dependent upon the circumstances of life.

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2 Peter 1:2-11 and virtue

- Note the knowledge and the intellect.
- Note the exhortation to the will.
- Note the growth in virtue.
- Note the supremacy of love, once again.

The Bible on the intellect, will, love, and God as our Ultimate Good.

Philip. 4:11 Not that I speak from want; for I have learned to be content in whatever circumstances I am. 12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. 4:13 I can do all things through Him who strengthens me.

- ✓ Learning requires both the intellect and the will: knowledge + willingness.

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James 1:2 Consider it all joy, my brethren, when you encounter various trials, 3 knowing that the testing of your faith produces endurance. 4 And let endurance have its perfect result, that you may be mature and complete, lacking in nothing.

- ✓ The will determines what is valuable.

The Bible on the intellect, will, love, and God as our Ultimate Good.

1 Peter 1:6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

- ✓ Note the connection with divine love, joy, and transcendence.

MORE ON LOVE

1. 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 apathy in true 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.

2. 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 faulty. It is always about an inclination to a perceived good.
3. 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.
4. Sensitive love is connected with our emotions and includes licit things in this world as well as in our relationship with God. Sensitive love just means that the love has a corporeal component.
5. 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.

6. 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.
7. 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.
8. 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.

9. 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.

10. 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 their *esse*.

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.