

Biblical-Philosophical Psychology 155-Spiritual virtues 95 (Beatitude #6: Purity of Heart and the Will.17)

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 11
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; Luke 22:13-24.

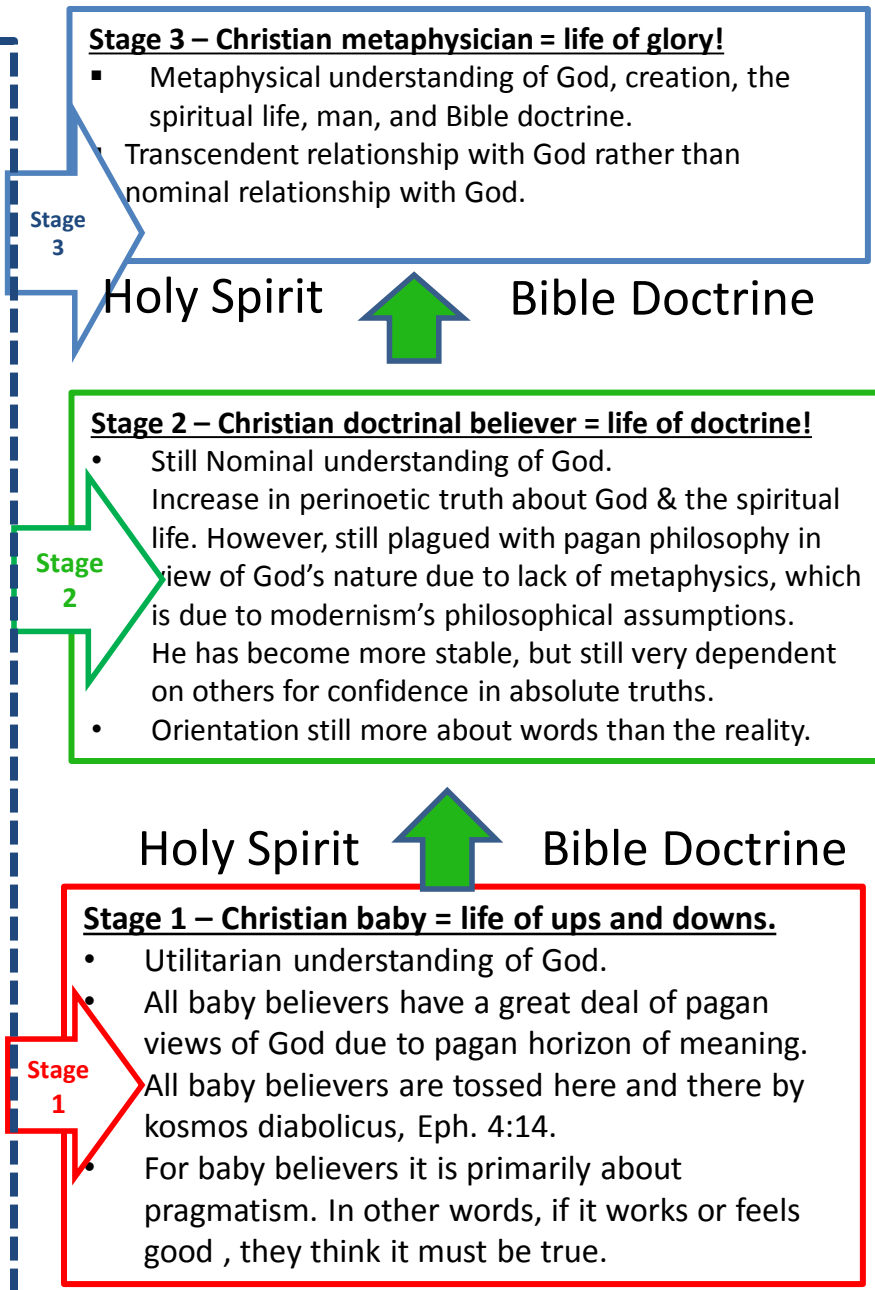
4 parts to Bible class (1) 15 minutes on being a man after God's own heart, (2) 20 min on philosophical realism; 3) 30 min in the Bible on love, 4) 10 minutes observing communion. Preparation for Bible class.

God calls David a man after God's own heart (1 Sam 13:14; Acts 13:22). What an honor! Though few ever *actually* become persons after God's heart, the *potential* for being a person after God's own heart is available for every believer. The metaphysics of being a person after God's own heart lies in the will and intellect. For a person to be a person after God's own heart, his intellect must treasure the Absolute Truth of God more than any other intellectual pursuit in life. The intellect must see Truth of God as the highest good.

Furthermore, for a person to be a person after God's own heart he must view God as the Ultimate Good— a greater good to pursue than anything on this earth. This is what loving God is all about. All of the talk about emotions really is not that pertinent to true love.

Apart from advancement in seeing God as the Ultimate Good of our existence, the believer wastes his life chasing finite goods of life. Moreover, when such a believer gets in a bind, he may return to doctrine, but only to fix problems---however, nothing has really changed: God is still viewed as a means to greater temporal goods. This is the great evil that each believer must overcome in his life.

David was a man after God's own heart and as such possessed a passion for the Lord, which translated into a passion for fellowship with God, a passion for God's righteousness, a passion for the Word of God, a passion for the plan of God, a passion for the people of God, and passion to be with the Lord (Psa. 23). Bottom line!



Causation 11

1. Philosophy of nature is the study of
 - ___ a. being, natures, change, causation
 - ___ b. a study of different philosophical viewpoints on creation and science

2. Jesus commanded believers to behold God's faithful and beautiful present activity in all of creation, and in so doing see God's loving faithfulness (Matt. 6). The believer is able to see God's faithful sustaining of creation
 - ___ a. through acts of fideism
 - ___ b. through the study of philosophy of nature

3. The great I AM, 'Ehyeh, *Ipsum Esse Subsistens*, the classical view of God (unique, immutable, incorporeal, perfect, infinite, all-powerful) is discovered
 - ___ a. through intuitive personal reflections on God, starting with the mind
 - ___ b. through philosophy of nature (external world)

Causation 11

4. When the metaphysics of philosophy of nature was replaced by a mechanistic philosophy of creation, God was increasingly seen as less and less necessary, causing man to slide from occasionalism, to conservationism, to deism, and then to atheism. The reason philosophy of nature was no longer accepted is because
- ___ a. it was proven to be false
 - ___ b. it was discarded due to its association with it's Aristotelian-Thomistic science
5. Suppression of I AM, 'Ehyeh, by unbelievers and believers alike, is due to suppression by the human
- ___ a. will
 - ___ b. intellect
6. David's heart after God, his passionate love for the Lord
- ___ a. was only based on Bible doctrine he studied as a shepherd in the fields.
 - ___ b. included beholding God's glory throughout creation in the fields

Causation 11

7. 'Ehyeh gives us existence every moment, which means we owe Him our very existence. Though both the will and intellect are needed for devotion, devotion to God primarily takes place in the
- a. intellect
 - b. will.
8. The will
- a. can outstrip the intellect's limited *knowledge* of a good
 - b. is unable to outstrip the intellect's knowledge of a good.
9. It is possible to have a zealous will for God without *true* knowledge
- a. True
 - b. False

Causation 11

10. Philosophy of nature, human history, and the Word of God demonstrate that the Last End of our intellect is
- _____ a. Absolute Truth
 - _____ b. Absolute Goodness
11. Philosophy of nature, human history, and the Word of God demonstrate that the Last End of our will is
- _____ a. Absolute Truth
 - _____ b. Absolute Goodness
12. Since joy is always associated with love, when unbelievers (and some believers) joyfully scoff at the truths of God and Realism they exhibit lack of love for God and
- _____ a. Suppression of God
 - _____ b. An honest, open, truth-seeking mind

Causation 11

13. Job's breakthrough in His love for the Lord in the most difficult of circumstances was possible because He understood God
- ___ a. functionally, in other words, that God would remove his problems.
 - ___ b. In terms of causation in all things, animate & inanimate (concurrentism).
14. The will that sets its love on the world, sin, and evil
- ___ a. Will have great difficulty in developing an appetite for seeing and loving God as the Ultimate Good.
 - ___ b. Can still actively love God as long as it confesses sins and faithfully takes in Bible doctrine regularly.
15. It is possible for any believer to be a person after God's own heart, which means that
- ___ a. he will have a passion for pursuing God as His Ultimate Good.
 - ___ b. he will have to pay the price of being a self-righteous bore

Causation 11

16. According to the Word of God, love for yourself is
- a. Sinful,
 - b. A natural and valid standard.
17. To love God simply means to see Him as Good, and to see Him as Good means to see what He sees as good as good and what He sees as evil as evil. As in all loves, there must be compatibility. The measure of a person's love is primarily related to
- a. How much information is in his intellect about God
 - b. How much goodness his will sees in God.

Causation 11

18. Philosophical realism (moderate realism) is required for an deep and accurate understanding of the nature of

- God
- Jesus Christ (I AM)
- Biblical truths
- Existence
- Science
- Creation
- Human nature
- Sin and evil
- The spiritual life
- Government
- Politics
- Ethics and virtue
- All of the above.

THE WILL-17: COMMUNION AND THE LOVE OF GOD

The Sinner's love and her crashing the dinner party, Luke 7:36-50

1. Luke 7:36-39: What is the cause of Simon's blindness to such love? What are the results as far as recognizing and appreciating Jesus Christ? Why is it so easy for us to take the Lord's forgiveness for granted?
2. Does it really matter, in the end, the class of debtors in which we find ourselves? Simon really is more moral than Sinner, at least on the superficial level, but does that matter as far as God's grace? They are both "unable to repay." No man is able to pay. Only Christ can pay for our sins and give us perfect righteousness.
3. Which one of them will love him more, vs. 42—if all other things are equal? Sometimes the worst sinners do make the greatest saints, but not always. Some go back to the pig's sty and never lose appetite for filth.

THE WILL-17: COMMUNION AND THE LOVE OF GOD

The Sinner's love, Luke 7:36-50

4. Consider what we have learned about the ontology of the will and love. What does that teach us about this narrative and about ourselves? What good could be greater than Him? What is our passion in life? Consider what it took to get her to open herself to this shame.
5. Consider the virtues that come with pure love in the will for Pure Good: faith, hope, love; a lifting up from degradation and filth; strength; confidence; removal of shame; love of self; purity of heart.
6. Consider how attitude towards sin and forgiveness affects our love for Jesus Christ. What are some of the implications?

THE WILL-17: COMMUNION AND THE LOVE OF GOD

The Sinner's love, Luke 7:36-50

7. Consider the works for Christ that love produces, 7:44-46. Consider the activities of the intellect and will in loving Jesus Christ. This is all done in 2nd person relationship. What acts of love do we do for the Lord?
8. Christ and Love. Christ as the incarnation and revelation of God's marvelous, everlasting love for all. He forgave both debtors and allows access of the grossest sinners to Him. Christ is the foundation of all love to God. Note how he accepts the love and worship of even the most filthy. Without the incarnation, God could not empathize without vulnerabilities. He loves all because He loves each. Consider His love on the Cross for us and for all of those around Him. Note how Christ takes His time with her and honors her before all.

THE WILL-17: COMMUNION AND THE LOVE OF GOD

The Sinner's love, Luke 7:36-50

9. The Sinner and Love. She recognized God's love. Her love was the proof of her forgiveness. Her sense of sin precedes her sense of forgiveness, and her forgiveness precedes love; and love precedes all acceptable and faithful service for God.
10. Love is *a* gateway to knowing God, the things of God, and desiring to be obedient to Him. Obedience is a privilege.
11. Her love gift, 7:44-46. What was used for evil, the perfume, is now used for pure love and adoration of the Lord. When considering living in obedience to Christ, does it seem like a burden or a great privilege?

THE WILL-17: COMMUNION AND THE LOVE OF GOD

The Sinner's love, Luke 7:36-50

12. Simon is so ignorant of God's love. He is the antithesis of the woman and her character. He was moral and probably talented and wealthy. He also believed in God and was likely a religious person. But he had no understanding of the love of God. None!
13. How is it that love is fundamental to pure knowledge, pure motives, and pure works for the Lord? 1 John 3:14-18; 4:8.

1 John 4:8 The one who does not love does not know God, for God is love.
14. "Go in peace." Luke 7:50.

THE WILL-17: COMMUNION AND THE LOVE OF GOD

Another illustration of love by Jesus, Luke 10:25-37.

1. Jesus's smashing of tradition and any attempt to water down love.
2. Jesus's definition of neighbor.
3. Jesus's description of agape love, godlike love.
4. This agape, God-like love extends to our enemies, Matt. 5:43-48.
5. The new command of loving fellow believers, 1 John 3:14-18.
6. The importance of loving "being" as such.

THE WILL-17: COMMUNION AND THE LOYAL LOVE OF GOD

God's faithful love and man's love, 2 Timothy 4:6-17.

1. The power of faith, hope, and love, 4:6-8.
2. Experiencing the unfaithful and faithful love of others, 4:9-16.
3. The Lord's faithful love and power, 4:17-18.

THE WILL-17: COMMUNION AND THE LOYAL LOVE OF GOD

More on love, 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.
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, purifying our knowledge, motives, and our lives before the Lord.

More Principles on love

1. True love always desires union with beloved according to appropriate office. There must be a likeness between subject and object.
2. True love is transcendent. In true love, the lover transcends himself and thinks about the good of the other person.
3. True love includes a zeal for the good of the object of love. There is no apathy in true love.
4. 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.

5. 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.
6. 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.
7. 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.
8. 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.

9. 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.
10. 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.
11. 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.

12. 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.

13. 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.