

Biblical-Philosophical Psychology 156-Spiritual virtues 96 (Beatitude #6: Purity of Heart and the Will.18)

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 12
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; Rom. 14:8; Matt. 6:19-20; Col. 3:1-5.
 3 parts to Bible class (1) 15 minutes on the nature and dangers of secularism , (2) 20 min on metaphysics of causation; 3) 45 min in the Bible on the will and love.
 There are a multitude of demonic/kosmic philosophies that attack us constantly. The one overarching satanic philosophy in the culture of the United States is secularism. It is our Weltanschauung. Principles: (1) Secularism is a philosophy, (2) the evil is in the "ism," (3) secularism is a way of looking at the world in terms of time, (4) in secularism life, value, norms and standards, goals, attitudes, hopes and dreams are judged by the values of this present time, the here & now, *hic et nunc*, (5) secularism is in direct conflict with Christianity, which is always concerned with eternal long-range considerations, (6) we were created for eternity and are in the battle between two world views: the standards and investments of now and the standards and investments of the eternal (Col 3:1-5), (7) the very heart of the NT message is that Christ has come to give us eternal life & that our lives are to be lived in terms of a long-term eternal investments—our lives are investments, (8) everything God does is from His transcendent eternal perspective (9) the constant admonition and rebuke that Christ brings to this world is that men are only thinking short term, the here and now, (10) kosmos diabolicus, the media, teaches that all reality is restricted and limited to the now—it is terminal viewpoint with only short-term goals for the now because there really is no tomorrow—so eat, drink, and be merry for tomorrow you die and that is it, and (11) consider the evil secularization of the gospel and "spiritual" life throughout America and throughout Christianity with reference to God and our lives.

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 12

1. Acts 17:28 for in Him we live (ζῶμεν) and move (κινούμεθα) and exist (ἐσμέν),

What principles do we find in this verse?

- a. Accidental Causation
- b. Essential Causation
- c. Vertical Causation
- d. Horizontal Causation
- e. Simultaneous Causation
- f. Deism
- g. Act-potential metaphysics
- h. Essence-Existence metaphysics
- h. Existence as an accident that is merely added to a being (man)
- i. Existence is a vital act of actualizing every part of that being (man)
- j. Concurrence (God gives man being & actualizes every part/activity)
- k. Occasionalism (God does everything)
- l. Conservationism (God conserves, but we have our own energy).

Causation 12

2. One cannot understand God or creation properly without understanding the metaphysical concepts of act/potential and essence/existence in all of creation.
- a. True
 - b. False
3. God is both the Creator/C and Sustainer/S of His universe. Mark C for His activity as Creator and S for His activity as Sustainer.
- a. Originator
 - b. Operator
 - c. Original Source
 - d. Conserver
 - e. Producer
 - f. Provider
 - g. No mediating agent
 - h. Mediating agents.

Causation 12

4. Correct metaphysical knowledge about God, the Bible, man, the spiritual life, and reality is very difficult for everyone. There are no instant metaphysicians. The development is slow, laborious, taking years of training and absorption. In light of all this, is it possible for one to decide not to engage in any metaphysics?
- a. Yes
 - b. No
5. One cannot get to the proper view of God (Ehyeh of Exodus 3:14) through the natural sciences (e.g., biology, chemistry) because
- a. Natural science does not deal with the metaphysical preconditions for there to be anything in existence (e.g., philosophy of nature with the nature of change, causation, material substance).
 - b. God is invisible and natural science only deals with the visible.

Causation 12

6. The perfecting of human nature in the Good (God, Good, virtue, self).
___ a. Chiefly takes place in the intellect and will
___ b. Chiefly takes place in the emotions and feelings.
7. When one does not study the Word or spend time with God in prayer because he does not feel like it, He is right to make his feelings the measure of love, sincerity, and truth.
___ a. False.
___ b. True.

Causation 12

8. Match the following:

- | | |
|--|---------------------|
| <input type="checkbox"/> Father of modern philosophy (behind modern science) | a. Concurrentism |
| <input type="checkbox"/> God is the sole cause of all causation in the universe | b. Pragmatism |
| <input type="checkbox"/> God only keeps beings in existence, they produce causes | c. Rene Descartes |
| <input type="checkbox"/> God is no longer active in the world | d. Conservationism |
| <input type="checkbox"/> God keeps things in being <i>and</i> is involved in all causes | e. Occasionalism |
| <input type="checkbox"/> Famous for his design argument for existence of God | f. Thomas Aquinas |
| <input type="checkbox"/> Reasoning that starts with mind to get to God/world | g. Secularism |
| <input type="checkbox"/> Reasoning that starts with the world to get to God/Esse | h. Paley, 1743-1805 |
| <input type="checkbox"/> The 1st person who built his entire philosophy on <i>Esse</i> | i. Rationalism |
| <input type="checkbox"/> Life is mainly viewed in terms of the <i>hic et nunc</i> | j. A posteriori |
| <input type="checkbox"/> View of God that sees Him primarily in terms of a means to other Goods instead of Him as the Ultimate Good/Goal | k. Deism |
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- (T, F) Existence is simply an accident of an essence
- (T, F) Existence is the vital act of actuality of all that is
- (T, F) God's immutability means that God must be Pure Actuality
- (T, F) If we try hard enough, we have it within our own power to love God
- (T, F) Joy is always a consequence of a love for someone or something

THE WILL-18: Paul on the Will and Love

2 Timothy 4:1-5: Paul's exhortation to Timothy.

1. Vs. 1. What is Paul's emphasis near the end of his life? Why the admonition? Why mention "presence" of God to timid Timothy?
2. Vs. 2. What does "in season and out of season" mean? How should the Word of God be taught?
3. Vss. 3-4. What characterizes dark days for the church? What is the difficulty for any pastor-teacher when he is faced with the prejudices of believers in his congregation? What about the problem of secularism and pragmatism where he is just viewed as a means of making believers feel better rather than focusing on truth, total truth.
4. Vs. 5. What spiritual virtues are required to fulfill these mandates? What is the virtue that is required before the virtue of devotion to God can exist?

THE WILL-18: Paul on the Will and Love

2 Timothy 4:6-8: Paul, the will, and love for the Lord.

1. Vs. 6. From viewpoint of secularism, he lost it all at the end of his life: the loss of all things, he threw away wonderful prospects and positions, he exposed himself to toils and sorrows, he had poor health, he was despised, misunderstood, laughed at and badgered by believers.
2. Vs. 6. Note the beauty of his love and giving of self to the Lord. Note the peace and confidence in the face of death. There is no fear in his tone nor any stoicism— no darkness, no gloom, no sadness as he faces death. Love is always active and fear is always passive.

THE WILL-18: Paul on the Will and Love

3. Vs. 6. “Being poured out” points to a violent death on an altar to God. This is the will focused on loving God and in full surrender to Him. In the spiritual virtue of devotion, he makes his death a final act of worship. Only a man whose will lives in submission to God can have such an attitude. Can there be any doubt that God is His Ultimate Good?

4. Vs. 6. “Departure (ἀναλύσεως).” Death is but a departure. It is just a change of place, location. It is a release from this world. Romans 14:8: *for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.*

5. Vs. 7. “The good fight (τὸν καλὸν ἀγῶνα).” As he looks back on his life, he sees the battles with the world, the flesh, and the devil, all of which he had to deal with and defeat. The adjective points to the elevation of his nature. This requires the virtues in the intellect (knowledge/wisdom) and will (love for the Good) to govern and master the body. How are you fairing in the fight of your spiritual life?

6. Vs. 7. “I have finished the course (τὸν δρόμον τετέλεκα).” We all have a course in this short life. The goal is always advancement into God as our Ultimate Good. The course is the elevation of our character by moral and spiritual virtues, the perfecting of our human natures, which enables us to advance in wisdom and love of God.

7. Vs. 7. “Kept the faith” (τὴν πίστιν τετήρηκα). Not only “kept,” but treasured the truths of God. The language is of treasuring Truth. He, like us, had to deal with all of those voices telling us to give up truth, to become more pragmatic, to become more secular, to invest our lives into this life. Again, the virtue of devotion, fueled by the virtue of love is required.
8. The Christian life is a battle, a race, and a treasury. It is all here to prepare us for the next life. Life is an investment in God and the things of God. The question for us all is how are we doing in the fight, the race, and with regard to the faith?
9. Note the spiritual virtues of faith, hope, love, wisdom, and devotion that thoroughly permeate this section of Scripture. Only with such supernatural virtue can someone live in such beauty and confidence and be so ready to go and be with the Lord.

10. Vs. 8. Note the connection between the crown and love for God. Righteousness is not to be equated with what we know, but character, and character that is lifted up through spiritual growth, which is always advancement in seeing, loving, and being drawn to the goodness of God.
11. Only righteousness is qualified to received a crown of righteousness. This righteousness is acquired by being victorious with regard to the fight, the race, and the treasury of Bible doctrine.
12. Vs. 11,16. Paul's experience of the unfaithfulness of fellow believers, and his love and forgiveness of them. One lesson we must learn is that we must live for the Lord, not people.

2 Timothy 4:9 – Demas

1. The connection between desertion and love for the world: Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα – note same word for love). Demas once loved Bible doctrine and was a faithful companion of Paul. He was part of the privileged inner circle.
2. A spiritual life that is weak in love for the Lord will be drawn into love for the present world. Consider the attractions of this present world: material advantages, titillation of the senses, comfort, ease, pleasure, approbation, reputation, entertainment. Love for all of the pleasurable things of the world caused him to turn against the Lord which was manifested in him deserting the Apostle Paul. This comes down to a very naturalistic metaphysics and secularism.
3. The church will always be plagued by Demases. Given we are in a fight against the world, it should not be surprising that there are casualties of believers who actually love the world more than the Lord Jesus Christ.

2 Timothy 4:9 – Demas

4. Love for the world and love for the Lord cannot occupy the same heart (will and intellect for God) so says Christ in Matthew 6:24. There cannot be two masters. When the believer put the world first, it has a way of crowding out the Lord Jesus Christ and the spiritual life—no room for Christ in a heart that lusts for the things of the world.
5. In the end it will come down to a love for the Lord that forsakes the world or a love for the world that forsakes the Lord. We will all forsake one or the other.

2 Timothy 4:11: Mark

1. Mark has recovered from reversionism. He was a coward, but Paul had forgiven him because of the love of Christ in him. The need to forgive and love all believers.
2. Although it is always possible to return to the Lord, most reversionists never make a complete turnaround followed by progressive sanctification. Mark is an exception who shows that it is always possible. Never count someone out. Because of grace, they can always return to the Lord and the spiritual life.

2 Timothy 4:11: Luke.

1. Only Luke is with me (Λουκᾶς ἔστιν μόνος μετ' ἐμοῦ). He had been faithful to the Lord and Paul for many years. He is one of those believers who is always there and who is always moving from strength to strength. Lukes are the best gifts from God: faithful believers who are there no matter what. Of course, this supernatural virtue is only possible by growing in grace and knowledge of the Lord as one grows in love for God as the Ultimate Good.
2. Recall Paul's statement that the crown of righteousness was for all of those who loved His appearing in verse 8. This is the only way to really grow in the spiritual life.

2 Timothy 4:13-18—more on Paul’s love and confidence.

1. Vs. 13. Paul’s love for studying the Word of God.
2. Vss. 14-15. Hostile opponents of Paul’s teaching.
3. Vs. 16. Paul’s love for others.
4. Vss. 17-18. Paul’s connection of the Lord’s past deliverance with confidence in the Lord’s future faithfulness. Paul’s death will be his deliverance. There is, also, an echo of the Lord’s prayer in verse 18.

Characteristics of 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.