

Biblical-Philosophical Psychology 163-Spiritual virtues 103 (Beatitude #6: Purity of Heart and the Will.25)

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 19
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
P.R. - 32

John 8:32; Eph. 4:17-24; 2 Pet. 3:17-18.
 3 Parts to Bible class: (1) 10 min on “isms” that grieve and quench the HS, (2) 20 min on PR and objectivity, (3) 45 min. on 2 Pet 1: the HS, will, and virtue.

We have been noting those horizontal philosophies (secularism, existentialism, humanism, hedonism, pragmatism, positivism) that destroy any hope of having a growing and thriving spiritual life because they are all at cross purposes with the Holy Spirit and His sanctification of your life—your spiritual virtue. They all bring darkness to the intellect and create a distaste for the things of God in the will.

Today we look at what I call 2-truthisms. This is the attitude that there is one truth for science/work (macroevolution) and one for church (Adam and Eve), which contradicts “science,” but “it does not matter.”

With this attitude the believer develops a philosophy that the church is only about spiritual truth. Church has degraded in epistemological relativism to where the same type of problem exists in doctrinal churches. What happens when churches only talk about spiritual things for power and solutions? What does that communicate? How many Christians understand concurrence or metaphysics? Or the nature of God or man? Or basis of objective biblical interpretation? By the way didn’t God push science from the beginning when He told Adam to exercise dominion over the earth? The truth of the matter is that only the Christian position provides the metaphysical structure for science (through natures, abstraction, and reduction of all things to the first principles of thought and being). There is something very wrong with doctrinal believers with pagan views of ultimate reality , God, and man. This paganism extends to use of original languages.

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 19 (Cartesianism vs. Formal Causes)

1. Ultimate Reality of everything is found in the principle of
 - a. Thatness, that it is
 - b. Whatness, what it is

2. Forms are
 - a. Physical
 - b. Non-physical

3. The modern “scientific” idea, spawned by Descartes, that the world is only filled with things extended in space that have no metaphysical structure is self-evidentially
 - a. false
 - b. true

Causation 19 (Cartesianism vs. Formal Causes)

4. If there are no formal causes, there are no enduring substances.
 - a. True
 - b. False

5. If there are no formal causes, there are no final causes
 - a. True
 - b. False.

6. Final causes require intentionality and thus Mind, which is why materialists attempt to deny them, but intentionality fills their scientific literature.
 - a. True
 - b. False

Causation 19 (Cartesianism vs. Formal Causes)

7. Descartes believed in two kinds of substances: incorporeal minds/souls and corporeal bodies extended in space. Since animals do not have minds/souls according to Descartes, he believed that animals could not consciously feel pain.
 - a. True
 - b. False

8. With the removal of metaphysics, Descartes set in motion the destruction of any hope to gain biblical objectivity, even with ICE hermeneutics?
 - a. True, ICE has no basis for objectivity without metaphysics of Realism
 - b. False, ICE does not need metaphysics of Realism

Causation 19 (Cartesianism vs. Formal Causes)

9. Without objectivity we have no basis to say that we are right and Jehovah Witnesses, Finis Dake, Benny Hinn, the Word of Faith Movement, etc. are wrong?
 - a. True, without objectivity all truth claims are vacuous even if teachings make us feel better and closer to God.
 - b. False, we can nonetheless obtain objectivity.

10. Because of the importance of the Word of God, i.e. the proper understanding of God's Word to man,
 - a. we must learn the metaphysics of Realism ('Ehyeh metaphysics), which reduce to the first principles of being and thought
 - b. we must be extra-sincere and stick with what makes us feel better about ourselves and God and just play our language games (Ludwig, Wittgenstein).

Causation 19 (Cartesianism vs. Formal Causes)

11. Illustration of the need for metaphysics of realism: first principles of being and laws of thought for objective interpretation.
 - a. Passage: Exodus 32:14 *And the LORD repented of the evil* [וַיִּנָּחֵם יְהוָה] *which he thought to do unto his people.* [עַל-הַרְעָה]
 - b. Bible does not provide any footnotes on whether to take such passages literally or figuratively. ICE does not resolve the problem. Moreover, neither induction, deduction, or just taking the Bible “normally” obtains objectivity.
 - c. Only the first principles of being and laws of thought can give us objectivity regarding whether the above passage is figurative or literal.
 - d. Change involves before and after and whatever we can say about time, it is before and after. So if God changes His mind then He is in time and a temporal being.

Causation 19 (Cartesianism vs. Formal Causes)

- e. If God is temporal being then we several metaphysical problems with God, like being the Creator of the Universe as First Efficient Uncaused Cause, like being eternal, since something temporal cannot be the eternal uncaused cause of the universe. To say that the temporal is the eternal violates the first principle of the law of contradiction. *The law of non-contradiction is an expression of the nature of reality as such—it is grounded in reality and it is unchangeable*

- f. We do not arrive at this conclusion by starting with induction or deduction, or ICE, but by reduction. We reduce claims to the first principles of thought and being. This the classical foundationalism of philosophical realism.

Causation 19 (Cartesianism vs. Formal Causes)

- g. The reductive system in philosophical realism provides the only basis for true interpretation in every area of hermeneutics. It is a direct realism that grounds all of reality in being, in Esse, and the first principles of being and law. Thus, we have a system for objectivity for all presuppositions, which everyone brings to the Text.
- h. ICE is a good tool, but it does not provide the foundation for objective biblical interpretation regarding the true nature of God, or man, and thus is deficient in first principles of being.
- i. You only get objectivity regarding anything through the universal, undeniable, self-evident laws of thought and being, which derive from the natures of things (God, man, creation) and the law of non-contradiction which is but an expression of reality as such.

THE WILL 25: Disorders of the intellect and will and the provision of grace

The will and virtue, 2 Peter 1:2-11.

1. 2 Pet 1:4 “by lust” (*epithumia*, ἐπιθυμία). The brokenness of man in his intellect and will with respect to God means that his life will be principally defined in terms of sense appetites, cf., 1 Pet. 4:1-4. This emphasizes will.
 - a. Overview of how language works with reality, how it maps on, not creates, the real world. Lexicons only describe how language is used. One must understand metaphysics of man, language & direct realism, cf. child.
 - b. Uses of *epithumia/epithumeo* in Scripture
 - Matthew 5:28 but I say to you, that everyone who looks on a woman to lust (τὸ ἐπιθυμῆσαι) for her has committed adultery with her already in his heart.
 - Luke 22:15 And He said to them, "I have earnestly desired (ἐπιθυμία ἐπεθύμησα)
 - Galatians 5:16-17 But I say, walk by the Spirit, and you will not carry out the desire (ἐπιθυμίαν) of the flesh. For the flesh sets its desire (ἐπιθυμεῖ) against the Spirit, and the Spirit against the flesh;

THE WILL 25: Love and Virtue

2. The greatest issue in life is knowing and loving God. Knowing takes place by the intellect and loving takes place in the will. We are made in the image of God and this centrally involves resembling God in being persons—beings with intellect and will.

3. However, with respect to God we all come into this world with defective intellects and wills with respect to God (cf. corruption . . . lusts). The intellect is unable to see God clearly and the will is unable to believe in and find Him attractive. This is a disorder, or disinclination to believe and see God as Good.
 - Jeremiah 17:9 "The heart is more deceitful than all else And is desperately sick; Who can understand it?"

 - Rom. 3:9-18.

 - Eph. 4:17-24.

THE WILL 25: Love and Virtue

4. Faith includes both the intellect and the will. When we first heard the gospel and believed it, it was because the Holy Spirit revealed with clarity this truth to our intellect and enhanced our wills to see its goodness.
 - a. With the intellect we understand. We need the Holy Spirit to believe Christ died for our sins. He makes that perspicuous.
 - b. With the will we assent. We need the Holy Spirit to bring about a sense of positive affections for this message.

THE WILL 25: Love and Virtue

5. The consequences of a disordered will is a love for self above all, rather than God. This is a disordered love. We are to love ourselves, but to love ourselves for the sake of ourselves is really not loving ourselves as we should. Moreover, the will has a natural resistance to God's authority and plan.
6. The consequences of a disordered intellect is a severely compromised view of God. Instead of God being viewed as glorious and wonderful, the image of God is damaged, distorted, and viewed very narrowly and negatively.
7. Man is unable by his own efforts to extricate himself from this quagmire. God by His own grace provides the means of salvation and a life of fellowship and growth by partaking of the trinitarian nature of God.

8. Salvation is not only positional, it involves a restoration of the intellect and will, enabling us to see God and His truths and love Him and them.
- a. Prior to regeneration, **man's intellect** has a sort of blindness to it, an imperceptiveness and dullness that prevents him from having a proper knowledge of God and His glory, beauty, and grace. It also prevents him from seeing what is worth loving and rejecting, and what should be sought and eschewed. This mental blindness compromises both knowledge of fact and knowledge of value. There is no cure apart from the ministry of the HS at salvation and in progressive sanctification.
 - b. Prior to regeneration, **man's will/affections** are directed to the wrong objects; he loves and hates the wrong things. Instead of seeking first God and His kingdom, man is inclined to seek first his own glorification and aggrandizement. Instead of loving God and neighbor, man tends to love self and hate God and neighbor. This attitude spawns such things as mammonism, envy, greed, pride ("I am as good as anyone else, including God...I don't deserve this"). The root sin and evil of it all: autonomy and distaste for God and the things of God. The hardheartedness is all about the will.

9. The only solution to man's dual problem of a disordered intellect and will is the Holy Spirit. Only He can bring new life to man's disordered intellect and will. He does this through bringing us into fellowship with the Trinity—first at salvation and then through progressive sanctification.

10. It is only by virtue of the Holy Spirit that Christians come to grasp, believe, accept, endorse and rejoice in the truth of the Gospel, Bible doctrine, and Total Truth. The Holy Spirit works on the intellect and the will to produce a firm and certain knowledge of God and His grace, and enable us to be lovers of God—something the world finds fanatical and thus distasteful.

11. Overview of the power of the Holy Spirit on the human intellect and will: Romans 5:1-5; 8:3-16; 15:13; 1 Cor. 2:12-3:3; Gal. 4:6; 5:16-23: Hebrews 11:1; 1 John 3:24; 4:13.
12. The Holy Spirit has the ministry of enabling us to become lovers of God, Rom. 5:5. This is only possible by spiritually enhancing the intellect and the will.
13. Grieving (Eph 4:30-31) and quenching (1 Thess 5:18-19) the Holy Spirit meaning depriving yourself of God's grace for the intellect and will and thus capacity to love God.
14. The nature of love, 1 Cor. 13. (Not the nature of the word "love").
15. The anathema on those who do not love the Lord:

1 Corinthians 16:22 If anyone does not love the Lord, let him be accursed. Maranatha. 23 The grace of the Lord Jesus be with you. 24 My love be with you all in Christ Jesus. Amen.

THE WILL 25: Love and Virtue

Discussion of virtues, 2 Peter 1:5-11.

1. It is important to make a distinction between natural virtues attainable by common grace and the theological virtues which are only attainable through supernatural grace ministry of the Holy Spirit.
2. It is also important to understand that these supernatural virtues are not given to those who habitually grieve and quench the Spirit, to do so would be to violation a person's desires.

THE WILL 25: Love and Virtue

Discussion of virtues, 2 Peter 1:5-11.

3. Diligence vs. sloth, cf. Rev. 3:15-19. Spiritual sloth has nothing to do with resting and taking it easy. Rather, it is a certain deadness, blindness, and lack of affection for God, the things of God, and the plan of God. In sloth a person rarely thinks of God throughout the day. There is a habitual lack of awareness of God's presence, love, and directives.
4. The mandate for and concurrence of diligence, 2 Pet. 1:5; also see 2 Pet 3:10-18. "Applying all diligence (σπουδῆν), supplying τῇ ἀρετῇ. . ." Note the comprehensiveness in these virtues. Note the concurrent dynamics.
5. There is no true or serious growth apart from diligence. Moreover, diligence is the cure for many spiritual diseases. This diligence is accomplished in participation of the nature of God.

THE WILL 25: Love and Virtue

6. “In your faith, supply virtue.” Overview of virtue (**ἀρετή**). Virtue as a form . . .
 - a. The need to understand the metaphysical reality of man.
 - b. Virtue refers to character, and character must be developed through acts of virtue. It cannot be done by knowledge alone.
 - c. The character of virtue is one of rationality (wisdom), good will (benevolence) and control over one’s sense appetites and emotions (temperance). One is to be wise, benevolent, and temperate. It is impossible to be a virtuous person and a nincompoop.
 - d. Virtue is the art of living and flourishing as a human being. Virtue is the perfection of human nature.
 - e. Virtue means living intelligently—living and growing in wisdom rather than living a sensate, vegetative-like life. Only through spiritual enlightenment can man really understand himself, God, and the world in which he lives. This means that there is to be a genuine love of knowledge. Only through knowledge can one improve one’s soul.
 - f. One cannot be virtuous and be ignorant about what is true, good, and beautiful. In ignorance one is unable to live in fellowship with God for extended periods of time.

THE WILL 25: Love and Virtue

- g. Virtue means controlling, not eliminating emotions. Emotions are indispensable and can be helpful in moving us to the Good and away from the Evil. A virtuous person knows how to utilize and control his emotions. A good human being is not one without emotions.
- h. Being a virtuous or good person is different from being good at something. Virtue is about being a good man.
- i. A virtuous person is not hindered by difficult circumstances. He makes good choices in bad situations. Circumstances do not determine, they only challenge.
- j. A virtuous person is not weak and whinny. He is powerful and in control. He does not feel sorry for himself for he is not always thinking about himself.
- k. There is no true happiness apart from goodness, which means there is no happiness apart from virtue. There must be goodness in the intellect and will for there to be happiness as a thriving human being.
- l. A life of virtue translates into a life of happiness, regardless of any other factor.

7. Partaking of the nature of God enables the believer to develop his love relationship with God. The highest love with God is the best friend model John 15:13-17. Characteristics of friendship love with God.
 - a. Friendship love involves willingness for self-sacrifice, John 15:13; Rom. 12:1; 2 Tim. 4:6; James 2:23; Gen. 22; Heb. 11.
 - b. Friendship love requires right knowledge and desire. With the intellect we apprehend and evaluate the goodness, with the will we choose and act. Love cannot exist in darkness and ignorance.
 - c. Friends know, trust, and love one another. Mutual confidence binds best friends, true lovers. Suspicion kills friendships.

- d. Friends have frank and regular conversations with each other.

Gen. 18:17: “Shall I hide from Abraham the thing I will do?”(Gen. 18:17) .

Jude 1:20 But you, beloved, building yourselves up (ἐποικοδομοῦντες) on your most holy faith; praying in the Holy Spirit

- e. Friends delight to meet each other’s wishes. Abraham delighted to offer up his son to meet God’s wishes, fully trusting God. Did not God meet Abraham’s wishes?

f. Friends stand up for each other.

Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."

g. Loving God means loving Him above all things and seeing Him as our Ultimate Good, both in fellowship in time and as our Final Goal after we leave this life.