

# Biblical-Philosophical Psychology 164-Spiritual virtues 104 (Beatitude #6: Purity of Heart and the Will.26)

## Bible Doctrines (The True-Good-Beautiful)

<b>T/G/B</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
- <b>Causation 20</b>
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32
<b>P.R. - 32</b>

John 8:32; Num. 6:24-26.

**Preparation for Bible class:** The issue as far as being a healthy growing Christian is foremost virtue (of the intellect, will, and affections) rather than doing—it is more about being than isolated acts. This requires the ministry of the Holy Spirit. Every time we sin we actually harm and damage our nature as sin and evil destroy virtue in the intellect, will, and affections.

**3 Parts to Bible class:** (1) 10 min intro on evil philosophies that quench the HS, (2) 10 min/10 questions on PR (Cartesianism), (3) 55 min. on love and the nature of virtue.

We have been noting those evil horizontal philosophies (secularism, existentialism, humanism, hedonism, pragmatism, positivism, 2-truthisms) that keep the believer out of fellowship. Evil is a way of thinking and much more difficult to remove than sin per se. What these evil philosophies have in common is a disorientation to the metaphysical structure of reality.

**Governmentalism.** Today I would like to touch on the Christian and government (both anti and pro). One reason for this problem is due to lack of teaching about the purpose of government and nature of natural law. Two distortions include: (1) that government is designed to give stuff and (2) separation of church and state means that separation of God from government. While the church is not to rule over the state or vice versa, God is over both, and the Bible is clear about the purpose of government and our attitude toward government: Romans 13:1-7; 1 Pet. 1:13-17; 1 Tim. 2:1-3; Matt. 5:13-14. Consider the attitude anti-Christ regarding law and government in 2 Thess. 2:3,7. Both the church and the state are ordained of God and responsible to God, & we have responsibilities to both.

### 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 20 (Cartesianism)

1. Descartes left us a philosophical heritage that damages the way we think and the way we view God, reality, man, and the Word of God in very deep and fundamental ways. This heritage distorts and corrupts the very way we think—regardless of how much doctrine we “take in.”
  - a. His philosophy corrupts knowledge by rupturing the unity between the knower and the known, resulting in Idealism and Representationalism.
  - b. His philosophy corrupts our views of God by making God’s existence based on the idea of God in the mind. This results in everything from man creating god in the mind to mysticism and agnosticism.
  - c. His philosophy corrupts our view of man by rupturing the unity between the soul and the body (this tends toward immorality)
  - d. His philosophy corrupts our views of Bible doctrine, by making words the object of knowledge rather than natures that the words point to, i.e. the forms. This tends to lead to superstitious view of words, where the words have the power instead of the realities.

2. Descartes left us a heritage of
  - a. \_\_\_ Idealism
  - b. \_\_\_ Realism
  
3. In Idealism, the direct object of knowledge
  - a. \_\_\_ is the thing (form) in the external world
  - b. \_\_\_ is the idea in one's mind
  
4. Descartes left us the heritage of
  - a. \_\_\_ dualism
  - b. \_\_\_ hylomorphism

5. Contrary to Cartesianism, Realism teaches
  - a. \_\_\_ the human mind is in direct contact with forms/natures in the world
  - b. \_\_\_ the human senses have no knowledge value
  
6. Contrary to Cartesianism, Realism teaches that
  - a. \_\_\_ Ideas are things
  - b. \_\_\_ knowledge is measured by things in the world
  
7. By making the human mind the object of knowledge and arbiter of Truth rather than things in the external world, Descartes
  - a. \_\_\_ made man's thoughts supreme
  - b. \_\_\_ made external reality supreme.

8. Descartes system is
  - a. \_\_\_ fideistic
  - b. \_\_\_ the means of constructing a natural theology.
  
9. By eliminating formal causes, Descartes
  - a. \_\_\_ mechanized nature
  - b. \_\_\_ gave us a robust philosophy of nature
  
10. Realism unites whereas Cartesianism rips apart the nature of knowledge and the nature of man
  - a. \_\_\_ true
  - b. \_\_\_ false

## THE WILL 26: Virtue

### **The nature and need for virtue, 2 Peter 1:5-11.**

1. The natural man does not have the spiritual virtue required to see, orient to, and love God, even though metaphysically he is structured to seek Ultimate Truth and Goodness.
  - a. The depth of man's disorder: Jeremiah 17:9 "The heart is more deceitful than all else And is desperately sick; Who can understand it?"
  - b. The universality of man's disorder: Rom. 3:10-12. Note the disorders of the intellect and will.
  - c. The mental and affective characteristics of the disorder of the intellect and will, Eph. 4:17-24.

2. Characteristics of the power of the Holy Spirit as He raises the intellect, the will, and the affections to a supernatural level:
  - a. Romans 5:1-10. God's love to us is communicated by the Holy Spirit. Note what is "known." Knowledge is always about grasping the reality of God's love in a judgment. This is only possible by the Holy Spirit. Note the virtues. Virtue emphasizes being more than isolated acts of doing.
  - b. Romans 8:3-16. Sanctification is only possible by the Holy Spirit. Note the nature of the power of the Holy Spirit on the mind, will, and affections.
  - c. Romans 15:13. Prayer for the power of the Holy Spirit indicates that this power is not automatic, cf., Col. 1:9-12. Hope or confidence is a transcendent supernatural attitude that is only possible by the Holy Spirit.

- d. Galatians 4:6. It is the Holy Spirit that raises the intellect, will, and affections enabling the believer to say “Abba, Father.”
- e. Galatians 5:16-22. Note the influence of the Holy Spirit on the intellect, will, and affections throughout this section.

- f. 1 John 3:24; 4:13. The Holy Spirit and the nature of knowledge. Knowledge about something is always about what is real. One knows a thing when one's judgment about it is in conformity with what exists in the thing itself, and one knows that the judgment is true when one sees the conformity between the judgment and reality
- g. Grieving (Eph 4:30-31) and quenching (1 Thess 5:18-19) the Holy Spirit results in depriving ourselves of God's grace from the Holy Spirit to raise up our intellects, wills, and affections for God and the things of God.
- h. The preeminent spiritual virtue is love, 1 Cor. 13; 1 John 3:10-18; 4:7-21. The highest form of love relationship with God is based on virtue—not utility or pleasure. In virtue, there is not enough money in the world to get you to forsake or harm a friend. The virtue in this relationship is love for righteousness, the plan of God.

## **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 violate a person's intellect, will, and affections. We actually cooperate with God in sanctification:
  - 2 Pet 1:5, Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge;

3. There are four necessary stages in development of any virtue, natural or spiritual.
  - a. First, one must develop some conception of the ideal person of virtue. Without an ideal, there is no ground for virtue. For the Christian, this first stage is defined by the example of Jesus Christ. He is our paradigm for virtue.
  - b. Second, one must develop a clear list of virtues from 1<sup>st</sup> stage.
  - c. Third, one must develop how one goes about developing these virtues. For the Christian we understand the need to walk in the Holy Spirit. For the unbeliever natural virtue can be attained only through integrity.
  - d. Fourth, the principles necessary to construct must be habitually lived out. Virtue, natural or spiritual, cannot be developed apart from living them out in the real world on a habitual basis. Every act of vice creates a weakness, every good act builds virtue.

4. The granting of spiritual virtue does not take place in opposition to or foreign to one's nature. Rather, it is a perfecting of a nature that is there as it actualizes potentials. God does not add spiritual virtue to existing vices. The idea that God is going to automatically put virtue in a believer irrespective of that believer's activities just because that believer applies certain principles of Bible doctrine is not biblical. As per our passage, God works through concurrence.
  - a. The intellect must seek truth and wisdom before God will provide supernatural understanding and wisdom.
  - b. The will must seek the good before God will provide the supernatural power to love God and the things of God.
  - c. The affections must seek right feelings before God will bring the right order to our affective and emotional states.

5. There are 3 key areas of virtue for human beings.

- a. Intellect (truth, wisdom). This is the ability to know reality, the ability to arrive a truth and obtain true wisdom. The vice in this area is foolishness and anti-intellectualism. It is much more difficult to have faith, hope, and love in and for God in a state of ignorance. Far more difficult to trust in, hope in God, and love God if one is a fool, cf. Luke 24:25.
- b. Will (benevolence, beneficence). Virtue in the will is required to have the right wishes required for morality and spirituality. We all start out with disordered will and desperately need the HS for a well-ordered will.
- c. Affections (temperance, balance). Virtue in the affections is having the right feelings, affections, and emotions. Virtue in this area is not establish by repression, but by redirecting the passions. This area would include temperance in regard to sensual appetites (fornication, gluttony, drunkenness).

6. The need for diligence in living in fellowship with God and pressing forward in the spiritual virtues, 1 Pet. 2:1-7. Note the comprehensiveness in these virtues. Note the concurrent dynamics.
  
7. Although the New Testament does speak of doing (acts), it places the highest priority on virtue (being). Virtue ethics is all about character and virtue, of developing the character of Jesus Christ rather than just doing. The emphasis is on becoming more like Christ rather than just doing acts of righteousness.

8. Virtue refers to character, and character can only be developed through habitual activities. Knowledge alone cannot and will not create virtue.
  - a. 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 must be a genuine love of knowledge.
  - b. Virtue means actually desiring the true, good, and beautiful. Filth needs to be avoided.
  - c. Virtue means have the right feelings, both in affections and emotions, for the true, good, and beautiful. Virtue gives one the ability to control feelings.

9. Being a virtuous or good person is different than being good at something. Virtue is about being a good person. It is about character, about being as such.
10. A virtuous person is not hindered by difficult circumstances. He makes good choices in bad situations. Circumstances do not determine, they only challenge. A virtuous person is not weak and whinny. He is powerful and in control. He uses difficult circumstances to become a better person.
11. There is no true and deep happiness apart from virtue. Before there can be true happiness, there must be true goodness of soul, which is what virtue is all about.

12. Discussion of the contrasting virtues and vices: Mark 7:20-23; Rom. 13:8-10; Gal. 5:19-23; 1 Cor. 6:9-20; Eph. 4:20-32; Col. 3:1-11.
13. The issue in virtue ethics for the Christian is to *become* like Christ in the intellect, will, and affections, Eph 5:1-2; Philip. 2:5; 1 Pet. 2:21-24.
14. Only the Holy Spirit can transform us from the inside out (1 Cor. 2:14; 2 Cor. 3:18; Gal. 5:16, 22-23). Thus, the need to live in fellowship with God, to partake of the nature of God and advance in the virtues of Christ in the intellect, will, and affections.