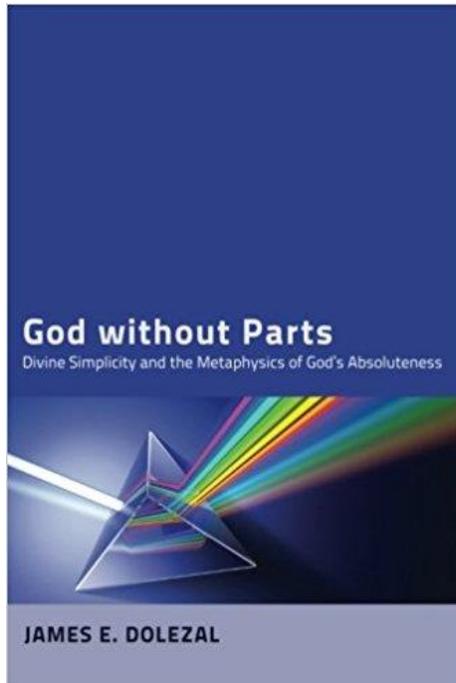


**Daily Life with Christ-67. Understanding brain addictions (7)—God does not have a brain-4 (i.e., God has no nucleus accumbens).**



Our studies of the pathology of brain addictions include five areas: 1) the cognitive unconscious, (2) the conscious, (3) the prefrontal cortex (thinking center), (4) the nucleus accumbens (pleasure center), and (5) the ventral tegmental area-VTA (craving center). See Daily Life in Christ-59 for a diagram of the three parts of the brain that suffer from addicted related changes.

Due to modern pagan views of God that saturate much of contemporary Christianity, I have decided to see how these areas are not found in God—literally, spiritually, or figuratively. In other words, I am pushing back on the idea that God thinks and feels the way humans do. No, God is not an immaterial bigger and powerful version of man, such anthropomorphic and anthropopathic depictions—e.g., that He is mutable, emotional, happy one moment and then wrathful another—of God abound in Greek mythology and are radically inconsistent with the ‘EHYEH (אֲנִי־אֵשֶׁת) of Exodus 3:14. In sum, God is absolutely immutable. He never changes because He is most absolute in every way all the time. This means that God does not have parts, not even separate attributes. The doctrine of God’s absoluteness is what has been known in classical theism (orthodox Christianity from the beginning through the Reformation) as divine simplicity. There is only one place in Scripture that describes the true ontology of God and that is Exodus 3:14. This ontology expresses the idea that God’s essential nature is His existence. He is ESSE (TO BE/IS). No other creature is named from its esse inasmuch as all things are named from their essence, and it is not the essence of any creature to be. While we are composed of a nature + existence/esse: We have a nature and an existence. God’s nature is existence.

Moreover, it should also be noted that God as such is not a person. If God as such was a person, then we have a contradiction. If God was a person, then how can you have each person in the

Godhead as separate persons? You can't. In sum, God in nature is not a person, He is ESSE—the ESSE with three persons: Father, Son, and Holy Spirit.

God does not have any parts, material or otherwise, including separate attributes that are at odds with each other—God is not internally divided. He does not have a nucleus accumbens (a pleasure center), which when stimulated brings Him happiness. God is 100% happy all the time just as He is 100% love all the time just as He is 100% of all of His attributes at the same time all of the time. The idea that one of God's attributes fights against another one, like God's love fighting against God's righteousness, depicts a God who is divided with Himself—like a double-minded person. Such depictions are far outside the bounds of classical theism. Such views diminish the nature of God. Moreover, God does not suffer. In an effort to make God more relatable, modern man has created a god who suffers. If God suffers, then He is not all-powerful nor completely happy all of the time—His emotions go up and down, and in accordance with each person who ever existed. Such a god is controlled by the circumstances of man. This not only diminishes the greatness of God's fully actualized love 100% of the time, it undermines the uniqueness of the incarnation of the Son of God, which made it possible for one member of the Triune God to suffer, even if only to suffer as a man.

While we have a brain with a pleasure center called the nucleus accumbens that can be stimulated by sense desires (VTA) or high abstract thoughts of God (prefrontal cortex), God does not. He has no embodiment. God is without parts and without passions (passive feelings). This is a central tenet of orthodox Christianity as noted in the Westminster Confession of Faith:

"There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute."

Though we cannot comprehend Him as He is, we must be careful not to fancy Him to be what He is not. Of course, the central issue is faith in Jesus Christ for salvation (Eph. 2:8-9), for regeneration. Once one is regenerated, the journey of fathoming the unfathomable God begins. The journey has many twists, turns, and surprises, but one thing is constant throughout the journey: a God-centered happiness every step of the way.

In Jesus Christ,

Pastor Don