

The Beauty/Glory of God.35

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”
Philosophy of Human Nature-3: Souls, Living things

John 1 : 14

And the Word was made flesh,
and dwelt among us, and we beheld his glory,
the glory as of the only begotten
of the Father full of grace and truth.

Philosophical/Theological/Doctrinal/Spiritual Mental Framework

Bible Doctrines (The True-Good-Beautiful!)

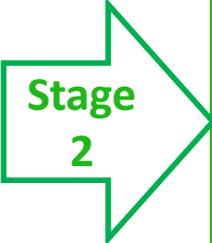
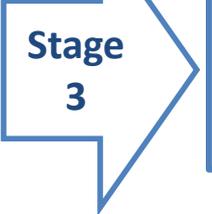
Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
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- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -11
(Trans. 39)
- Reality -Logic 32,
Truth 32

Any questions?

- 1) The doctrinal movement is the greatest movement in church history as far as upper level or revelatory truth for the various techniques for living the spiritual life. However, there is a great need to fill some gaps in foundational truths, which can only be accurately done through philosophical realism. Unless these issues are corrected, Platonic and fundy attitudes will persist.
- 2) The foundational truths begin with being and what is undeniable about being. Note the Truth we can get to from principles of being in Romans 1:20: "His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood *through what has been made*, so that they are without excuse."
- 3) The bottom line is the Word of God. Are we moving deeper in our understanding of the Word of God? Are we moving closer to the viewpoints of Jesus, Job, Jesus, John, Paul, and the author of Hebrews?



Stage 3 – Christian metaphysician = life of glory!

- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of 'Ehyeh/Esse and the transcendentals.
- Only in metaphysics can a believer really understand Bible, the attributes and glory of God

Stage 2 – Christian doctrinal believer = life of doctrine!

- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence in metaphysical truths.

Stage 1 – Christian baby = life of ups and downs.

- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism or personal encounter with truth. If it works or feels good, they think it must be true.

Holy Spirit Bible Doctrine

Holy Spirit Bible Doctrine

History of Metaphysics – Philosophy (realism) is a True Science

Biblical/Ehyeh metaphysics: Ex. 3:14; Jn. 1:3; Psa. 19:1-3; Rm. 1:18-32; Acts 17:28; Col. 1:17; Rev. 4:11

The Ancient Period (624 B.C. –A.D. 135): Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Parmenides, Anaxagoras, Empedocles, Zeno the Eleatic, Protagoras, Gorgias, Socrates, Democritus, Leucippus, Epicurus, Plato, Aristotle , Pyrrho, Epicurus, Lucretius, Zeno the Stoic, Epictetus.

The Classical Christian (Esse) period (30-1349): Jesus Christ, Apostles , Aristides (A.D. 110), Plotinus, Patristics, Augustine, Boethius, John Scotus Erigena, Avicenna, Anselm, Al-Ghazali, Peter Abelard, Averroes, Maimonides, Bonaventure, Thomas Aquinas, Eckhart, John Duns Scotus, William of Ockham.

The Modern Period (1466-1900): Erasmus, Copernicus, Luther, Bacon, Galileo, Hobbes, Descartes, Pascal, Spinoza, John Locke (1632-1704), Newton, Leibniz, Berkeley, Voltaire, Rousseau, David Hume (1711-1776), Kant, Schelling, Fichte, Hegel, Marx, Bentham, Comte, Mill, Darwin, Kierkegaard, Marx, Engels, Dostoevsky, Nietzsche.

The Contemporary Period (1900-): Charles S. Peirce, James, Freud, Husserl, Bergson, Dewey, Whitehead, Russell, Einstein, Wittgenstein, Martin Heidegger, Carnap, Ryle, Jean-Paul Sartre, Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty.

History of views on the nature of man can be summed up in three categories: atomism, (Democritus, modern science), dualism (Hindus, Plato, Descartes, many ancient and modern Christians) and hylomorphism (Bible, cf. Gen. 1:20; Rev. 16:13, 1 Cor. 15; 2 Cor. 5:4; Aristotle; Aquinas). All philosophical views on the nature of man fall into one of these three categories. You are either just a conglomeration of atoms with nothing existing above the atomic level. Or the real substance is your soul and your body is extraneous. Or you are a combination of soul and body, hylomorphism. The only view that fits all passages and reality as such is hylomorphism.

For the first thousand years of church history, dualism was the majority view. Plato and Augustine was very appealing to Christians for several reasons. However, the Word of God does not support dualism. Essentially, it was the dualism of Descartes and Darwinism that took souls out of living things.

Man is a composite of intellectual spiritual eternal soul and matter/body. The soul is the form in the matter. When the body dies, the soul will continue to live but not as full humanity (in the sense of genus) until it receives the resurrection body. This is true of believers and unbelievers.

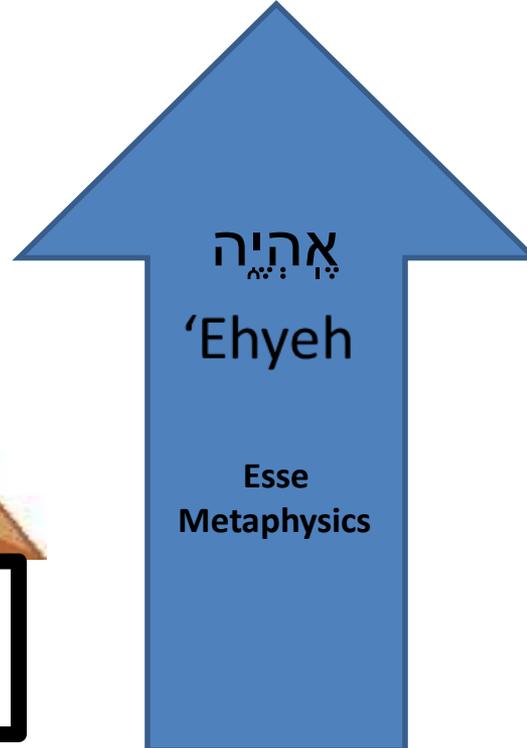
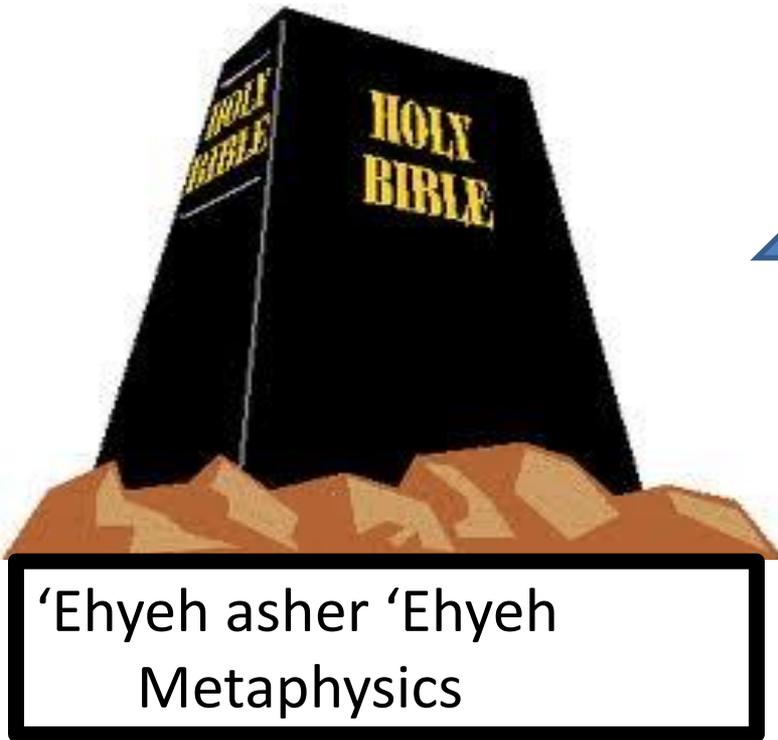
Ultimate reality of Being and beings

Monism, Pluralism
Atomism,
Humanism,
Pantheism,
Platonism
Aristotelianism
Essentialism
Rationalism
Radical Empiricism
Thomism,
Nominalism
Humanism,
Scientism
Agnosticism,
Skepticism
Secularism, Deism
Idealism,
Romanticism
Marxism , Anti-intellectualism
Evolutionism,
Atheism
Existentialism,
Pragmatism,
Hedonism,
Positivism
Post-modernism,
Relativism,
Functionalism,
Coherentism
Phenomenology
Existentialism,
Psychologism,
Nihilism. 3

Foundations: Metaphysics-11

Apart from following this chart, we never would have discovered the Esse in Job or in the wonders of creation.

It is metaphysics that proves with absolute certainty the existence and nature of God without any appeal to the Word of God, Rom. 1:20. We are spending a bit more time with the transcendentals to give believer more capacity to understand beauty *qua* beauty so he can grasp the glory of God, the beauty of His being.



11—The Transcendentals.39

- 8-10 Being-Becoming
- 7-Satan's attack on metaphysics
- 6-Integration of 4 causes
- 5-Act of existence = "to be"
- 4-Act and Potency/potential
- 3- Four causes
- 2-Being *qua* being
- 1-Introduction

Science of Metaphysics 11

The Transcendentals-39

(The Existence of Beauty: Poetry)

1. Since beauty is a transcendental, you cannot conceive of a *particular* image of beauty. It is a universal. Consider the variety of beauty in the various modes. Apart from development of transcendentals and conceptual thinking, the person can only think in images which is all that animals do. Note the modes of beauty we are examining:
 - ✓ Beauty in music (Ex. 15; Rev. 5).
 - ✓ Beauty in paintings—cf., Jesus’s appreciation of the beauty of nature.
 - ✓ Beauty in dancing —Ecc. 3:4.
 - **Beauty in poetry —cf. Psalms, SOS, Proverbs.**
 - Beauty and utility in architecture—cf. Rev 21-22.
 - Beauty in statuary/artifacts—cf., the tabernacle.
 - Beauty of the theatre—cf., drama in Song of Solomon.

The Transcendentals-39

(The Existence of Beauty: Poetry)

2. Due to pernicious influences of methodological naturalism, the modern mind is increasingly losing capacity for true beauty. This affects capacity to grasp the glory/beauty of God. Apart from beauty, all becomes pragmatic and utilitarian at best.
 - There is no beauty or anything transcendental in naturalism or nominalism. Naturalism rejects all metaphysics all with absolute morals, meaning, and beauty). It is no wonder that materialism is boring and has no capacity to really create beautiful literature (TGB). What kind of character could you create in a haphazard world? The only philosophy or literature that comes out of Darwinism is nihilism.

The Transcendentals-39

(The Existence of Beauty: Poetry)

3. Man is the only creature who has the capacity for beauty and the transcendentals because he is the only creature on earth with the capacity for concepts. He is the only one with intellectual power for abstraction of beauty. No animal has the power to see let alone appreciate beauty. All animals can do is deal with particular images and their associations.

The Transcendentals-39

(The Existence of Beauty: Poetry)

4. The Bible is filled with some of the most beautiful literature known to man. It is the highest form of poetic beauty because of its ability to combine the true, good, and beautiful. It is able to present Bible doctrine in the most beautiful, diverse, and clear forms. It is unfortunate that the Hebrew sounds are lost in translation. There are six types of distichs in Proverbs: synonymous, antithetical, synthetic, integral, parabolic, and comparative.

#1: The synonymous distich is where the second line repeats the sense of the first line in slightly different words.

The generous man will be prosperous,
And he who waters will himself be watered (Prov. 11:25)

The Transcendentals-39

(The Existence of Beauty: Poetry)

Pride goes before destruction,
And a haughty spirit before stumbling (16:18)

Righteous lips are the delight of kings,
And he who speaks right is loved (16:13)

How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver
(16:16)

The Beauty/Glory of God.35

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”

Philosophy of Human Nature-3: Souls, living things

John 1 : 14

And the Word was made flesh,
and dwelt among us, and we beheld his glory,
the glory as of the only begotten
of the Father full of grace and truth.

<http://www.fbcweb.org/sermons.html>

Crossway
Bible

The Beauty (Glory) of God-35 : The Road to understanding God's Beauty

Introduction of glory in creation, Christ, and God: Genesis 1-2; 3:6; 6:2; 12:11; Exod. 2:2; 25:8, 22; 29:43-46; 33:18-22; 40:34-38; Rev. 21:1-22:5; Psa. 19:1-2; Isa 5:20-21; 6:1-8; 42:18-20; Jer. 7:24-26; 13:13-14; Gal. 3:1-5; 2 Cor. 5:18-21; ; Matt. 5:8; 11:25-30; Rom. 1:18-32; Heb. 1:1-3; Philip. 2:5-11; 1 John 1:1-4; Prov. 6; 1 Peter. 3:1-5.

Effulgence of God's beauty/glory manifested in the incarnation: John 1;
2:11, 16; 3:13, 16-17; 4:6, 10, 14-18, 31-34; 5:17-27, 30, 36-37, 44; 6:33-48; 7:18, 28-30, 37-38; 8:12-14, 28, 31-42, 50, 58-59; 10:7-11, 14-18, 28-30, 38, 12:27-28, 32-50; 13:1-34; 14:6-31; 15:1-6, 8-19, 24-26; 16:7-15; 17:6, 24; 19:23-30; 20:28-31; 21:19.

Old Testament Glory: Job 38-42; creation, Garden, Abel, Abraham, Moses, David, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel and the throne of Glory, lost glory (Psa 27:4; 32:1-11; 34:8; 145:8-17; Prov. 4:5-9; 2 Chron. 26; Isa. 3:18 48:4; 64:6; 53; Jer 6:22-23; 15:12-14; 27:36).

New Testament Glory: Luke 1-2; 4:6-13; 21:5; Acts 3:2; 17:26-27; 20:28; Rom 3:9-19, 21-26; 5:1-2, 6-11; 10:15; 1 Cor 1:18, 23-31; 2:8-9; 2 Cor 3:6-4:6; 8:9; Gal 3:13-14; 4:4-5; Eph. 1:6; 2:10; 5:25-32; Col. 2:9, 13-14; 3:10-14; 3:13-14; 4:4-8; Titus 3:4-6; 1 Pet. 1:8; 2:21-25; 2 Pet. 3:16; Heb 2:11-18; 5:5; James 1:11, 17; 1 John; 2:1-2; 3:2-3, 16; 4:9-10, 20; Rev. 5:9-14; 12:3, 7, 9.

Conclusion: the beatific vision: Rev. 21:1-22:5.

The Beauty/Glory of God-35

John 1:3, All things *bes* through Him, and apart from Him not even on thing *bes* and continues to *be*. (Note the distinction between essence and existence).

1. The goal in continuing to unpack this verse is to aid us in shedding our neo-deism and naturalism and thus enabling us to see the glory of Christ in all things.
 - Not only will this new mindset enable us to really enter these truths in the Word of God in a powerful way, it will provide a wonderful hedge against materialism that we and our loved one's face everyday. To get this is to be able to laugh at naturalism. Most young Christians do not realize just how stupid naturalism is as they accept it and end up discarding their faith. To see it for what it is is to reject it outright.

The Beauty/Glory of God-35

2. Overview of biblical view of souls in living things from animals to man. *Nephesh* (נֶפֶשׁ) is translated “soul” throughout the OT and used of animals and man. The NT *psuche* (ψυχή) is used of man and animals as well. The Bible does not teach that only man has a soul (נֶפֶשׁ ψυχή). The translators are culpable for confusion throughout Christianity. Apart from the original languages, one would not know the same word is used for living things.

Genesis 1:20 Then God said, "Let the waters teem with swarms of living beings (נֶפֶשׁ חַיָּה), and let birds fly above the earth in the open expanse of the heavens."

Genesis 1:21 And God created the great sea creatures, and every living being (נֶפֶשׁ הַחַיָּה) that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

The Beauty/Glory of God-35

Genesis 1:24 Then God said, "Let the earth bring forth living beings (נִפְּשׁוֹת חַיִּים) after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

Genesis 1:30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which is living being (נִפְּשׁוֹת חַיִּים), I have given every green plant for food"; and it was so.

Genesis 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (נִפְּשׁוֹת חַיִּים).

The Beauty/Glory of God-35

Matthew 6:25 "For this reason I say to you, do not be anxious for your life (τῆ ψυχῆ ὑμῶν), as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life (ἡ ψυχὴ) more than food, and the body than clothing?"

Matthew 10:28 "And do not fear those who kill the body, but are unable to kill the soul (ψυχὴν); but rather fear Him who is able to destroy both soul (ψυχὴν) and body in hell.

The Beauty/Glory of God-35

1 John 3:16 We know love by this, that He laid down His life (τὴν ψυχὴν) for us; and we ought to lay down our lives (ψυχὰς) for the brethren.

Revelation 8:9 and a third of the creatures, which were in the sea and had life (ψυχὰς), died; and a third of the ships were destroyed.

Revelation 16:3 And the second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing (ψυχὴ ζωῆς) in the sea died.

The Beauty/Glory of God-35

3. By necessity those who hold to materialism must reject that there are any beings at all. All is just reduced to random molecules. This is absolutely absurd. Maybe we should just laugh when the profs and scientists who aver this.

4. In contrast to naturalism, philosophical realism (the metaphysics of being/esse), which begins with beings demands that there are living beings and as a matter of fact in these beings every single atom is working together to keep the whole being in existence as well as teleologically taking living beings through the various stages of life.

The Beauty/Glory of God-35

5. Not only have we been infected by deism, we have also been infected with forms of naturalism regarding the nature of living things and even man. We are not only unbiblical regarding contingency of creation, we are also materialistic and unbiblical regarding living things due to reductionism.
 - ✓ We have lost the biblical meaning and wonder of life due to naturalistic tendencies.
 - ✓ We tend to think in Cartesian terms as if living things do not have souls and they are simply biological robots of sorts. This is manifestly false.
 - ✓ We tend to be Platonic with little to no appreciation for the wonders of creation.

The Beauty/Glory of God-35

6. There are three main classes of living things.
 - a. Plants: Plants have the power of negative entropy, nourishment, growth, tropism, and reproduction of its species.
 - b. Animals: Animals have the power of negative entropy, nourishment, sensation, locomotion, and reproduction of its species. They have no intellectual abilities for such things as concepts.
 - c. Man: Man has the power of negative entropy, nourishment, sensation, locomotion, reproduction, and possesses an eternal spiritual intellectual soul. *This intellectual ability is different not in degree, but in kind to all other living things.* It is the image of God in man. Animals can only relate images, they do not deal with concepts. Man alone is a conceptual thinker as evidence by his morality, spirituality, and ever advancing technology.

The Beauty/Glory of God-35

7. Illustration of the necessity of a soul (life principle) in living things. Consider the rabbit seeing a carrot. If the rabbit was only just material, it could not bring all sensations into one unity. Mere matter cannot see anything. Animals have the power through their *nephesh* to use their organs (brains, and 5 senses). However, animals do not have the power of spiritual conception therefore their souls are not immortal.

The Beauty/Glory of God-35

8. The information embedded in all living things is what we call instincts. It is very specific and cannot be reduced to mere matter and energy. It was none other than our Lord, the Logos, who filled them with very specific information/logos.
- As one goes down the chain of life one finds more instincts. Insects have far more than your dog does. Insects are some of the most ignorant creatures but do the most amazing things, cf. the caterpillar and the migration of butterflies and birds.
 - Consider the dances of the bees as they waggle and dance to show other bees *exactly* where to go. They do not learn their dances from some dance studio. Consider the hexagonal architecture, which is the strongest and most efficient way of making their cells. BTW, they do not adapt and change them over time.

The Beauty/Glory of God-35

9. An instinct is an unlearned, particular, very specific pattern (e.g., spider making webs and throwing nets). There is estimation about a particular means to a particular end (teleology). There is a specific way of acting in a certain set of circumstances producing a certain set of designed results for self or for the species. Again, it is unlearned, unintelligent activity with no free choice, no reflection, no adaptability, and no grasping of means to ends.
 - Consider spiders. They do not go to a web constructing academies. Their mothers do not teach them. However, they have no plan B. This activity cannot be reduced to matter and energy.
 - Consider the bird's nest. They do not teach young how build a nest so the eggs will not fall to the ground, or how to pick this twig over that twig. However, there is no plan B.
 - Man has no instincts. He is to use reason and the Word of God. Because we can think conceptually we can adapt, develop plans B-Z.

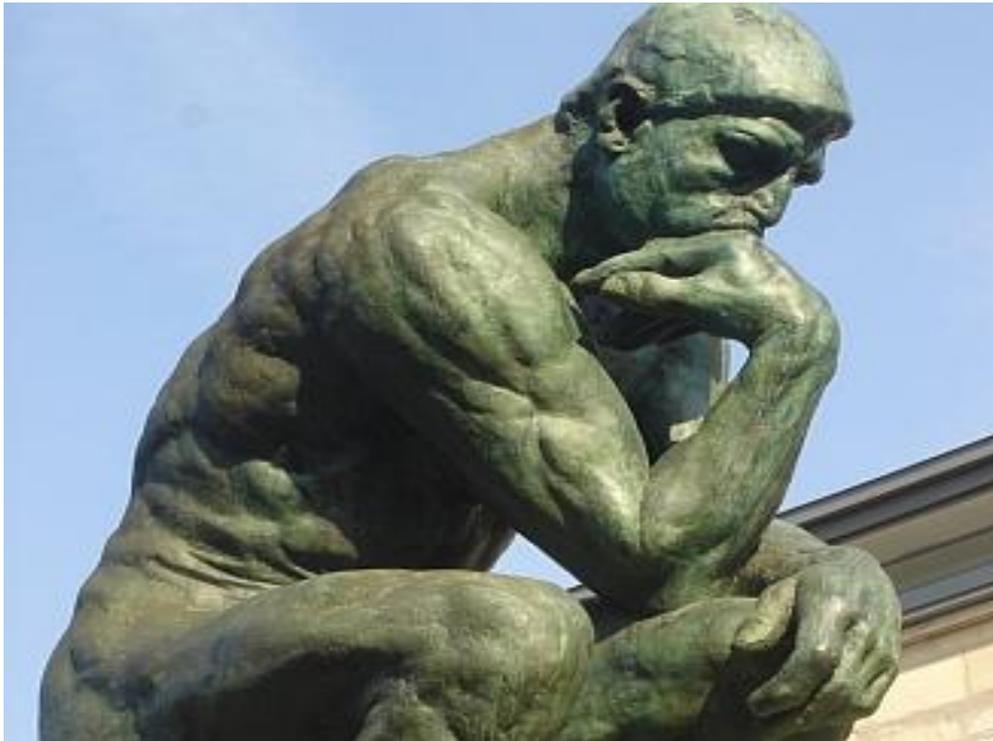
The Beauty/Glory of God-35

10. The believer that develops metaphysical and philosophical thinking skills is able to see for himself the God's glory in all of creation. It comes alive with not only the metaphysics of creation but in philosophy of nature. We can see what Job, John, Paul, and others saw and taught, but in even more detail with science. When we move into the participation of God in all things, we will see even more of His glory.

The Beauty/Glory of God-35

John 1:47–Nathanael: “A man in whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν).”

1. Methodology in understanding the makeup of man: Philosophical realism under the umbrella of the infallible Word of God, cf. Rom. 1:20. Careful examination of man’s being reveals that he is indeed a rational animal. His physicality is much like animals, but his rationality is of a spiritual nature that transcends matter. He thinks conceptually, universally, and understands the whatness of stuff, the principle of causality, et al. No animal can do this, not even chimps, cf. illustration of box and height, Clever Hans effect.



The Beauty/Glory of God-35

2. Man is neither animal, nor an angel nor a god, but a strange combination of attributes found in all three.
 - ✓ He is neither pure material nor pure spirit, but a curious combination of two substances (hylomorphism).
 - ✓ Ontologically, man is the strangest creature God ever made. He is a very complex rational (like God) creature with animal organs and emotions, but unlike animals he has free will. The curious interaction between his spiritual, intellectual, and fleshly natures makes man a very complicated being.
 - ✓ He possesses rationality that can easily be undermined through his emotional makeup, yet his emotional nature is designed to bless him. Each one has a different emotional makeup.
 - ✓ The basic nature of man through history does not change, though there can be improvements in qualities that each man possess in a lifetime.

The Beauty/Glory of God-35

3. Because of man's moral and rational nature, it is impossible for him to be totally integrated around evil. Dishonesty always fragments the person. The result is misery and alienation in self and for those in the periphery.

Romans 2:14-15 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them

The Beauty/Glory of God-35

4. In man's intellectual and emotional powers, he has two orders of wishes and volitions: a first order of reality and a second order that reflects on the first order in reality.
 - The only way a person can be free is if both wills are in unity around the good.
 - Man's volition is all about which *apparent* good he chooses. All men seek a good. There are no exceptions.

The Beauty/Glory of God-35

5. Consider the interplay of the intellective, emotional, and two orders of wills in the following illustration of a fictionalized account of Tamar who was raped by Amnon (2 Sam. 13:1-20).
- Say the rape resulted in birth of a son who looks just like Amnon.
 - Her 1st order divided desires may be to reject her son at some instant when he lashes out at her in a manner that reminds her of Amnon. Her emotions are going to move her in some direction.
 - Upon reflection of those 1st order wishes, she forms a 2nd order volition to reject the child or love the child. She will identify with one of the 1st order desires. She will orient to a “good.”
 - As a rational person she is entirely free to move her intellect in either direction and she will be able to give reasons for each. She may not have the power to make a first-order volition, but she has the choice of desiring a first order wish.

The Beauty/Glory of God-35

6. Consider the rational and irrational nature of the 2 orders and wishes with Augustine's father, Patricius.
 - Patricius beat his wife Monica when he lost his temper. Afterwards, he knows it is wrong and forms 2nd order wish to make a first order desire not to beat his wife when he becomes enraged.
 - However, the next time he becomes enraged, he acts on his 1st order desire to beat her. Once again, when the fit passes, he laments his action and recognizes it was wrong by his own lights.
 - He does not seem to have the strength of will to make his 1st order desires conform to second order desire.
 - However, he prays to God for help and thus expresses a 2nd order volition for God to alter his 1st order will. If God altered his will, his 1st order volitions would be in accord with his 2nd order desires. Instead of undermining his freedom, God would be actually be establishing his freedom by bringing his 1st order volitions with 2nd order desires.
 - Historically, Patricius accepted Christ and not only left paganism, but also quit beating Monica.

The Beauty/Glory of God-35

7. Due to the fact that morality is embedded in man, it is impossibility for him to be integrated around evil, cf. Nazis. This phenomenon is heightened in the believer who becomes double-minded and unstable in all of his ways when his first and second orders are fighting against each other, Js. 1:8.
- Heydrich was notoriously inaccessible to others, and Himmler said of him that “he was an unhappy man, completely divided against himself.”
 - Adolf Eichmann said of his own psyche during the Nazi years, “it would be better to call it a split state, a form of splitting, where one fled from one side to the other and vice versa.”
 - The social isolation and loneliness among upper-echelon of Nazis is a feature regularly remarked on by their biographers.
 - Same is said of Mao Tse-tung in his later years.

The Beauty/Glory of God-35

8. Refusal to orient the 2nd order will around the good, will result in God handing a person over to their own depravity (Rom. 1:28), thus hardening them.
 - We see this in Goebbels. As he reviews German newsreel footage of the devastation of Poland wrought by the German armies, his 1st order desires begin to slip under the fatigue of repression (cf Rom. 2:15-16).
 - It is difficult for him to keep his 1st order desires in line with 2nd order desires. He exhorts himself with “be hard, my heart, be hard.” This is a second order desire. He wants his heart to be hard on first order level.
 - By handing him over to his desires, God actually establishes his free will by hardening his first order will according to his true wishes in the 2nd order.

The Beauty/Glory of God-35

9. The hardening of Pharaoh's heart (Exod. 7-14) is but another example of God handing one over to their true wishes (Rom. 1:28). This is the love of God and His respect for man's free will, which God will use for His own glory. Of course, God always wins!

The Beauty/Glory of God-35

10. Not only does personal sin fragment a person, guilt and shame have enormous destructive power to fragment the soul and undermine capacity to love and receive love from others. Some of the worst cases of fragmentation is due to guilt and shame, which some religious people use as a weapon.
 - ✓ Guilt expects punishment. This undermines the good aspect of love. There is an expectation of punishment.
 - ✓ Shame expects rejection. This undermines the closeness aspect of love. There is a hatred or loathing of self in shame. This brings a willed loneliness.