

The Beauty/Splendor/Glory of God.42

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”
Philosophy of Human Nature-9: Human Intellection and Emotion-2

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

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
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

P.R. - 32

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -11
(Trans. 43)
- Reality –Logic 32,
Truth 32

4/7/2013

Any questions?

1. The Bible speaks of a massive apostasy in Christianity in the end times, 2 Thess. 2:3, *Let no one in any way deceive you, it [day of the Lord] will not come unless the apostasy (ἀποστασία) comes first.* No one knows when he is deceived.
2. Modern Christianity is ripe for the “perfect storm.” The conditions are perfect both liberal and conservative camps: anti-intellectualism, superstition, lack of love for truth as such, deistic, psychologized, anti-philosophical. Consider lack of passion for doctrines on left. Truth has been reduced to Christian psychologizing that makes one feel good and get blessings. Most believers could not even form a valid syllogism on their basic beliefs of or love for Jesus Christ, or see errors on atheistic websites. Even those with a lot of doctrine are flummoxed due to lack of logic skills.
3. Massive revolt of pagans/unbelievers against Truth/God, 2 Thess. 2:10-12, . . . *those who perish, because they did not receive the love of the truth so as to be saved . . . that they might be judged who did not believe the truth, but took pleasure in wickedness.*

Stage 3

Stage 2

Stage 1

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

Holy Spirit  Bible Doctrine

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.

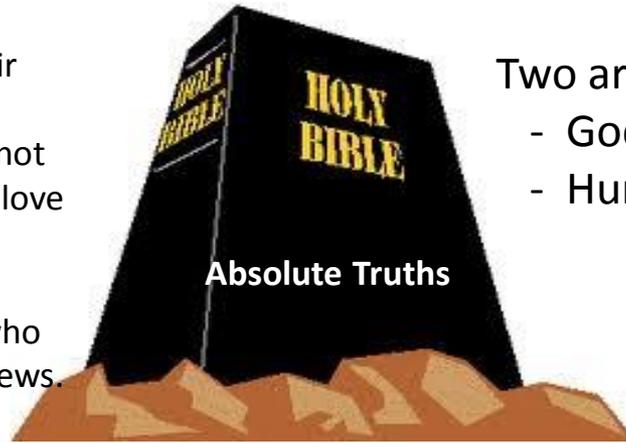
Holy Spirit  Bible Doctrine

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.

The Bible presupposes Philosophical Realism

Almost all modern Christians have serious philosophical errors in their foundations in regard to their faith. The fact that many do not care shows they have already lost love for Truth. They do not share the philosophical commitments of the apostles Paul or John or Jesus — who would be shocked at their worldviews.



Two areas of serious errors in foundations:

- God and creation, Rom 1:20; Jn 1:3.
- Human *being* (ontology)

5- Hermeneutics – how do we understand that which is?

4- Linguistics – how is that which is communicated?

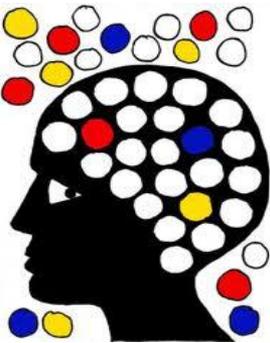
3- Epistemology –how do I know that which is?

**2- Metaphysics – what is that which is? Being as being.
(11-Transcendentals.44)**

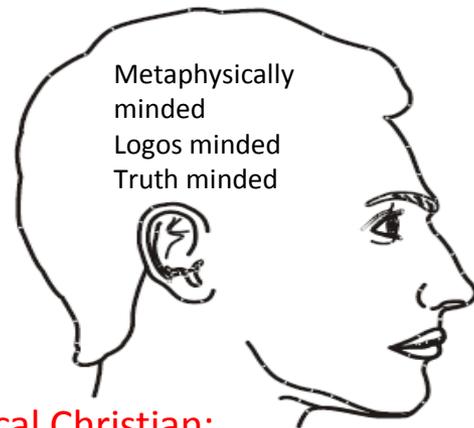
1- Reality – that which is (Logic 32, Truth 32)

PR 32

Foundations: Metaphysics



A double minded man is unstable in all his ways,
James 1:8

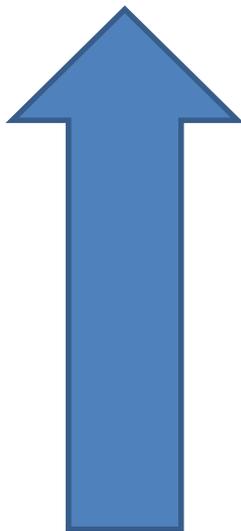


Modern Christian:

- Neo-deistic.
- Does not grasp the nature of God, creation or man.
- Does not understand the hylemorphic nature of man (intellection)
- Does not understand the love of God.
- Has been psychologized by KD.
- Irrational, lacks reasoning skills.
- Anti-intellectual.
- Does not love truth qua truth.

אֶהְיֶה אֲשֶׁר אֶהְיֶה

'Ehyeh asher 'Ehyeh



Classical Christian:

- Lover of truth, logical
- Loves God with the mind
- Understands creation
- Understands the nature of man
- Understands truth claims
- Formidable Christian

11—The Transcendentals.44

- 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-44

(The Existence of Beauty: Poetry)

1. As children of God,
 - We are to believe what is true, desire what is good, and appreciate what is beautiful.
 - This requires a developed understanding of the transcendentals.
 - Rejection of the transcendentals ultimately leads rejection of the good, and then truth.
 - Nominalism is the greatest curse in modern society.

The Transcendentals-44

(The Existence of Beauty: Poetry)

2. Though we live in an anti-philosophical age of nominalism, nominalism cannot be lived out consistently. Even Dawkins, Sagan, and Einstein had a powerful sense of wonder, admiration, and awe at the beauty of the universe.
 - ✓ The reality of beauty in music (Ex. 15; Rev. 5). Pythagoras and Plato noted that it is in music where a person first experiences contact with formal mathematical structures of reality. This points to music's objectivity.
 - ✓ The reality of beauty in paintings.
 - ✓ The reality of beauty in dancing.
 - The reality of beauty in poetry and literature —cf. Psalms, SOS, Proverbs, Gospels.
 - 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-44

(The Existence of Beauty: Poetry)

3. We have noted the beauty of literature in Proverbs in synonymous distichs, antithetical distichs, synthetic distichs (1st doctrine then 2nd doctrine), integral distichs, parabolic distichs, and comparative distichs. We now look at tetrastichs.

- Synthetic Tetrastich in Proverbs 30:5-6,

Every word of God is pure;
He is a shield to those who take refuge in Him.
Do not add to His words
Lest He reprove you, and you be proved a liar.

The Beauty (Glory) of God-42 : 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/Splendor/Glory of God-42

Philosophical psychology: the intellectual and emotional aspects of man

1. How do you *feel* about the fact that Jesus Christ as the Perfect Man experienced the full range of powerfully affecting human emotions?
 - Does it make you uncomfortable that Jesus was not some Mr. Stoic Superman, the Super-*Apatheia* Man?
 - How do you feel about His tears which wet His cheeks, when He looked at the grief of Mary, which was caused by her lack of faith?
 - What do you think about the fact that the most frequently attributed emotion to Jesus Christ is *σπλαγχνίζομαι* “compassion,” as the *sight* of human distress aroused His emotions, cf. Mark 1:41.

The Beauty/Splendor/Glory of God-42

2. The fact that sinless, perfect Christ possessed the full range of human emotions highlights their intrinsic goodness and value to a dynamic and thriving life as a human being.
3. The question is not if we have been infected by naturalism, it is a question of degree. Our views of *being*, human beings, emotions, like our views of God and creation, have been infected with the curse of methodological naturalism (reductionism) and Cartesian dualism.
4. Modernism (science or psychology) does not view man primarily as *being*.

The Beauty/Splendor/Glory of God-42

5. While the doctrinal movement is the greatest movement in church history regarding the mechanics of the spiritual life, it too has been infected with Cartesianism and reductionism of the age. Consider that,
- Teaching of emotions is not thoroughly developed from PR of being. Consider the difference of Rom. 1:20 with PR.
 - When the doctrine of emotions is taught it is generally done with the influence of naturalism, physicalism.
 - Emotions are not generally seen as dynamic necessities of being.
 - Emotions of Jesus are not generally developed or really appreciated.
 - Emotions are not seen in the hylemorphic context.
 - Emotions are not seen in an act-potential ontology.
 - It is one thing to look up passages and the various words, it is another thing to see the metaphysics of emotions, which connects the knowledge from the bottom-up (philosophical) to the top-down (the Word of God).
 - My 30+ years in doctrine.

The Beauty/Splendor/Glory of God-42

6. Christ's emotions, like the emotions of all human beings, are inextricably connected to both the sense and intellectual levels of the *soul*.
 - ✓ Jesus's intellectual emotions included anger at religion, frustration with believers, love and compassion for the sick and helpless, sorrow at unbelieving Jews, and joy at the prospect of future glorification, Heb. 12:1-2.
 - ✓ Jesus's sense emotions included hunger (Mt 4:2); thirst (John 19:20); weariness (John 4:6, κεκοπιακῶς), and physical suffering (1 Pet 2:21-23).

The Beauty/Splendor/Glory of God-42

7. The Bible is explicit about the importance of man's intellection (enlightened by the HS) to advance in the spiritual life. It is through his *intellective abilities* that man can understand, love, appreciate/control his emotions, develop true virtue, be transformed, and move into the supergrace life (cf. Prov. 2:1-20; 6:23-28; Matt. 11:28-30; 22:34-40; John 8:31-32 ; Acts 16:19-31; Rom. 12:1-2; 2 Cor. 12:7-10; Eph. 4:17-32; Philip. 4:4-13; Col. 3:12-14; 1 Thess. 4:1-8 ; 5:16-18; 2 Tim. 2:22; James 1:2-4; 4:8-10 ; 1 Pet. 3:13-17; 2 Pet. 1:2-9).

The Beauty/Splendor/Glory of God-42

8. The key to thriving in life is dianoetic knowledge, not merely perinoetic knowledge.
 - The mis-education of modern man is going to be the toughest thing for me to get through.
 - *In man's intellection, he alone among all of creation, actually thinks like God thinks as he transcends matter.*
 - Through dianoetic knowledge, He can see that Christ is the Truth behind all things.
 - It is through truth that we can see and live in proper hierarchy of intellection over emotion.

The Beauty/Splendor/Glory of God-42

9. Emotions come from thinking/perception. What we think about will always have a simultaneous corresponding emotion/feeling. Emotional reactions follow knowledge and “love.” We do not love that which we do not know. You have to know something before we can like or dislike it.

The Beauty/Splendor/Glory of God-42

10. Emotions are formally psychic and materially organic. Emotion is a soulish/psychic movement toward a sensible good or away from a sensible evil elicited by sense knowledge with an organic change simultaneously preparing the being for some kind of action.

11. Emotions are what drive us to or away from some sensible or intellectual object, towards the acquisition of a perceived good object or distancing ourselves from a perceived evil/harmful object.

The Beauty/Splendor/Glory of God-42

12. Chart on how the emotions move on a *natural* level.

Love Desire Joy  Good
Hate Aversion Sadness Evil/Harm

Hope: possible to attain  Difficult Good
Despair: impossible to attain

Boldness: possible to conquer  Difficult Evil
Fear: impossible to conquer

Anger  Difficult Evil
Opposed is joy or calm

Composite Emotions

Joy at the goodness which comes to another = benevolence.

Joy at the evil which comes to another = malevolence, malice, revenge

Sadness at the good which comes to another = envy.

Sadness at the evil which comes to another = pity.

The Beauty/Splendor/Glory of God-42

13. The normal movement of emotions is to start with love/like and as you move toward a perceived good there is joy. If you are denied the perceived good, there is a frustration and anger. But the normal person recovers and moves back to the like/love state.

The Beauty/Splendor/Glory of God-42

15. Understanding God gift to man of intellection. Review of the evolutionists' extensive study of chimps in their attempt to show that the only difference between man and animals is degree and not kind. However, after years of extensive study by naturalists in the most intimate family environment (beginning in the 1940s), it was concluded that ape's and chimp's cannot learn language (cf. Terrace, *Psychology Today*). Language requires intellection. All chimps can do is image. Terrace was hopeful at first but then realized that it was nothing but the clever hans effect (cueing) and *anthropomorphism*.



After extensive training it was concluded that chimps were only interested in rewards. They have zero intellectual abilities.



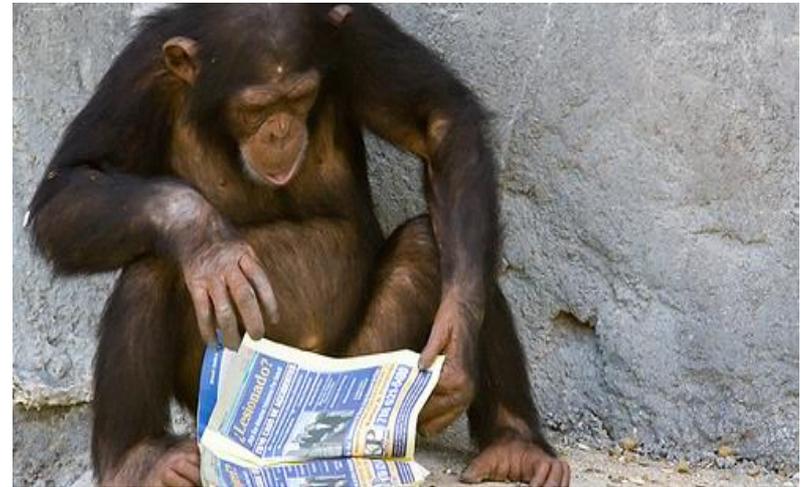
16. Humans are natural philosophers



Engages in abstraction and universals naturally: “that’s a dog, a cat, a mommy.”
Cause and effect. Why do you do that?
They naturally want to know what something is, i.e., dianoetic knowledge
Born wired for syntax and grammar
Invents and imposes language on reality
Thinks about the past and future
Conceptualizes about God, justice, and love.
These are all qualities of immaterial intellection.

4/7/2013

Chimps have no capacity for philosophy



They do not care what something is, the true nature of things.
Only perinoetic/phenomenological knowledge
Absolutely no ability for syntax or grammar
Only interested in concrete objects
Do not understand means to end
All they can do is associate images.
No capacity for future or past: it is all about the now: food, sex, play, comfort.
No concept of God or justice or love