

# The Beauty/Splendor/Glory of God.43

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”  
Philosophy of Human Nature-10: Human Intellection and Emotion-3

## 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  
 Paterology  
 Trinitarianism  
 Cosmology  
 Theology Proper  
 Bibliology

**P.R. - 32**

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -11  
(Trans. 44)
- Reality –Logic 32,  
Truth 32

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Any questions? Repetition level?

1. The Bible speaks of a massive apostasy of believers 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.* When a person is deceived, he never knows he is deceived. 1 Tim 4:1, *But the Spirit explicitly says that in the later times, some will fall away from the faith.*
2. There will also be a massive revolution against Truth/God in the end times, 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.*
3. The crucial need for classical Christians who are described in 1 Peter 3:15, *but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account (λόγον) for the hope that is in you . . .*
  - The SL instead of psychology.
  - Note the reasoned/logical ambassadorship. The dismal shape of post-modern Christianity (anti-logic, anti-intellectual, psychologized, reductionistic).

**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 Transcendentals-45

## (The Existence of Beauty: Poetry)

1. There is a vital need to break the modern materialistic grip on believers' minds. Any view of beauty that is subjective must believe that beauty is nothing more than certain neurons firing in the brain in response to a stimulus. Materialists must believe, at some level, that the experience of beauty can be reduced to actions of neurons in the brain and thus subjective. In other words, for the non-realist, the non-transcendentalist, beauty is merely an experience in the physical brain, not an external, objective, extra-mental reality.
  - ✓ There is great chaos in the modern camps of materialistic neuroscientists with regard to consciousness and neuroaesthetics, as they frantically continue to map out the stages of neurons, encoding, and neural underpinnings with the hope of discovering consciousness and subjective beauty maker.

# The Transcendentals-45

## (The Existence of Beauty: Poetry)

2. Beauty is an external reality, not merely a subjective experience. This is the realist philosophy that the Bible presupposes.
- ✓ The reality of beauty in music (Ex. 15; Rev. 5).
  - ✓ 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-45

## (The Existence of Beauty: Poetry)

3. We have been noting the true, good, and beauty in biblical literature. The various TGB ways doctrines are presented in anything from distichs to octostichs.
- Synonymous – doctrine given, doctrine repeated
  - Antithetical—positive doctrine, negative doctrine
  - Synthetic—first doctrine, second doctrine
  - Integral – doctrine begun, doctrine completed
  - Parabolic—Illustration from life, analogous doctrine
  - Comparative—better than doctrine, comparative fact of life.

### ☐ Integral Tetrastich:

The eye that mocks a father,  
And scorns a mother,  
The ravens of the valley will pick it out,  
And the young eagles will eat it.  
(Proverbs 30:17)

# The Beauty (Glory) of God-43 : 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-43

1. A survey of the biblical data on man's intellectual and emotional nature demonstrates the crucial need for philosophical psychology in order to understand vital truths of the Word of God (cf. Acts 16:19-31; Rom. 12:1-2, 9-21; 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. 2:20-22; Titus 3:3; James 1:2-4; 3:1-18; 4:7-10 ; 1 Pet. 1:22; 4:8; 3:13-17; 2 Pet. 1:2-9; 1 John 3:17).

## The Beauty/Splendor/Glory of God-43

2. Apart from the philosophical realism with its attendant philosophical psychology, which the Bible presupposes, many passages of the Bible simply do not make sense (i.e., fit our cognitive maps).
  - Thus, we end up casting them aside along with their divine truths.
  - With our modern presuppositions of Cartesian dualism, we simply manipulate the language, the original languages or our native tongue, to deal with these concepts in a way that is *comfortable* with our way of thinking, our perceived good.
  - Philosophical psychology works on the principles of being (Esse/esse). Just as esses reveal the invisible attributes of God (Rom. 1:20, so esse reveals the nature of man's invisible attributes of man. It is all about *being*.

## The Beauty/Splendor/Glory of God-43

3. It all comes down to truth, correspondence truth. Every Christian must decide if he really wants the truth. Philosophy psychology is the only way to break the grip of the modern mindset of modern psychology, Christianized or otherwise, and Cartesian dualism.
4. The Word of God in original languages does not support our modern naturalistic mindset regarding the nature of God and creation (Esse, esse) or our modern reductionistic views of man. We all know, at least on some level, that the Bible rejects any type of deism or reductionism. Yet, note how easy it is miss the realities of Esse and esses in our daily lives.

## The Beauty/Splendor/Glory of God-43

5. Without understanding our hylemorphic composition, there is no way to understand the Word of God's testimony concerning man and the countless directives on the mind/emotions.
  - As a matter of fact, we do not even understand the true nature of sins, which are predominantly intellective/emotional reactions to what we perceive as good. The result is that we just confess the sins without understanding what the real problem is: our concept of what is good.

## The Beauty/Splendor/Glory of God-43

6. Intellection. We are all knowing *beings*. We are so much knowing beings that we cannot help but take it for granted, just as a bird takes its flight for granted and flies without thinking about it. The operations of our knowing is nothing short of absolute pure amazement. The way we think truly is miraculous, it goes beyond naturalism, beyond space, time, and energy.

## *The Beauty/Splendor/Glory of God-43*

7. Spiritual ontology of intellection. The term “spiritual” is used in reference to immaterial part of man and it does not refer to connection with the Holy Spirit or the spiritual life. We will get to the SL later. Foundations first! It is spiritual in the sense that it is immaterial. That means that it has no extension in the space-time continuum. There are no atoms or molecules that comprise your intellectual nature.

## The Beauty/Splendor/Glory of God-43

8. It is crucial to understand the radical differences between intellection (dependent on spiritual/immaterial substance of the soul) and sensation (dependent on material substances of the physical organs).
9. Animals have sensation of images but no intellection; thus no concepts. The dog only sees what is in front of it: What he can see, hear, touch or smell; or what he can remember in the *images* of what he has seen, heard, touched, or smelled.

## The Beauty/Splendor/Glory of God-43

10. Among earthly creatures, human beings alone have intellection.
- As human beings we can think about and discuss the principles of physics that apply to quasars on the other side of the cosmos. We can discuss the principles of modus ponens and modus tollens because we understand these immaterial concepts.
  - The intellect can deal with anything and everything. Even the things we have never experienced. Our minds can transcend anything in this room. Animals cannot do this.
  - The intellect is able to reach outside of its own form and bring the form of another into itself and impress it upon its being.

## The Beauty/Splendor/Glory of God-43

- We human beings are able to know universals such as truth, beauty, justice, equity. These universal concepts, being by their nature immaterial, prove that we must have an immaterial nature and capacity (cf. Bible as per Isa. 1:18, Plato, Aristotle, Avicenna, Averroes).

## *The Beauty/Splendor/Glory of God-43*

- Our minds can only receive the immaterial forms because of our immaterial subsistent souls with their powers of intellection. We could not receive these forms if our intellects were material. The intellect must have capacity to receive immaterial form. Only an immaterial entity can be received immateriality.
- Through intellection, man is able take an image and abstract its form and make a universal concept. There are actually two aspects of man's intellective abilities (passive and active).

## The Beauty/Splendor/Glory of God-43

11. In man's *intellection*, he alone among all of earthly creatures, actually thinks like God thinks (cf. Isa. 1:18): *man's thinking/intellection transcends matter and is not dependent upon matter.*
- Man, like God, can possess dianoetic knowledge. Because his thinking can actually transcend all things, he can see that Christ is the Truth behind all reality.
  - Until the modern era, man knew that the difference between all animals and man was in *kind* and not degree. With naturalism that general mindset has changed. It has gotten to the point where we are now being accused us of Speciesism, and there is even demands for rights for retired chimps.
  - To see the difference in kind is to see the miracle of our own immaterial intellection. Our intellection is outside of the space-time continuum, no atoms, no molecules, and no energy—all of which can be located in time and space. Note how this does not work with deism or reductionism.

## *The Beauty/Splendor/Glory of God-43*

12. In knowing, we do something rather remarkable. We somehow reach outside of our own being and embrace something else, the form of another and somehow bring it within our minds.
  
13. The knowledge of something is not in the object, or in the space between knower and the object. It is in the mind which has no atoms, no space, no energy. It is immaterial/spiritual and has no extension.