

The Beauty/Splendor/Glory of God.44

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”
Philosophy of Human Nature-11: Human Intellection and Emotion-4

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

4/14/2013

Any questions? Repetition level OK?

1. The Bible speaks of a massive apostasy and deception in the end times, 2 Thess. 2:3, *Let no one in any way deceive you, for it will not come unless the apostasy comes first . . .* 1 Tim. 4:1 *But the Spirit explicitly says that in the later times, some will fall away from the faith . . .* 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 . . .* Spiritual deception among believers in the Bible stem from lack of fellowship with God and lack of correct Bible doctrine. Modern philosophical deception: anti-intellectualism, fideism, pragmatism, religionism.
2. Note three concepts in 1 Peter 3:15, *but sanctify Christ as Lord in your hearts (CCL, SL, BD) always being ready to make a defense (ἀπολογία, requires philosophy) to everyone who asks you to give an account (λόγον) for the hope that is in you (SL).*
 - #1 CCL, SL, BD.
 - #2 Apologetics, PR.
 - #3 "Account" = Logic. We need logic & philosophy for WOG to get to correct presuppositions.

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-46

(The Existence of Beauty: Poetry)

1. We live in time afflicted with an anti-realist lunacy. It permeates the world and Christianity (cf. the lunacy of materialism, anti-intellectualism, and the insane anti-philosophical and anti-transcendental mindsets). The bankruptcy of materialism needs to be exposed and philosophical realism needs to be established and developed.
 - Lunacy of methodological naturalism.
 - Lunacy of fideism and anti-intellectualism.
 - Lunacy of “Christian” materialists. Overcoming “Christian” methodological naturalism, fideism, and anti-intellectualism are enormous challenges.
 - Beauty really does transcend the merely physical and enters the realm of the numinous—realities that surpass scientific reductionistic comprehension.

The Transcendentals-46

(The Existence of Beauty: Poetry)

2. Methodological naturalism (MN) undermines rationality.
 - In MN the modes of rational analysis and science are completely undermined. Hence, atheism undermines science.
 - Atheism teaches that since “human life has been cobbled together by unguided evolution; it is unlikely that our view of the world is accurate” (Dawkins).
 - Materialists are reductionists who must reduce all beliefs to the physics and chemistry of neurological structures. If atoms in the brain are produced by an unguided random mindless process, why should we believe them? This is all logically incoherent.
 - However, theism tells us that the reason science is possible is because the same God who created the universe is ultimately responsible for the human mind. It is recognized by those in philosophy of science that science grew out of a Christian background in the 16-17th centuries. Why is that? Consider modern Christianity.

The Transcendentals-46

(The Existence of Beauty: Poetry)

3. MN is bankrupt regarding any possibility for there to be objective beauty of any kind.
 - Beauty is “merely” an experience in the physical brain, not an external reality. It is nothing more than certain neurons firing in response to a stimulus.
 - Beauty for the materialist in the fields of neuroscience and neuroaesthetics is reduced to actions of neurons in the brain.
 - There should be no surprise that the problems of beauty and consciousness for the materialists are only increasing.

The Transcendentals-46

(The Existence of Beauty: Poetry)

4. Beauty is an external reality, not merely a subjective experience. This is the realist philosophy that the Bible presupposes. The Bible has a realist position on the transcendentals.
- ✓ 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-46

(The Existence of Beauty: Poetry)

5. We have been noting the transcendentals of the true, good, and beautiful in the biblical poetry. In Proverbs the poems vary from distichs (2 line poems) to octostichs (8 line poems) and are found in different conceptual *forms*.
- 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 Pentastich (Prov. 23:6-7):

Do not eat the bread of him who has an evil eye,
Neither desire his dainty meats:
For as he thinks in his heart, so is he:
Eat and drink, says he to you;
But his heart is not with you.

The first two lines give the doctrine, the last three lines give reasons for the doctrine.

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-44

A survey of the biblical data on man's intellectual and emotional natures demonstrates the crucial need for philosophical psychology (PR) to make sense of the Bible. Note how knowing the original languages of Scripture does not solve the "problems" (cf. John 16:6, 20-22; Rom. 1:24-31; 9:1-3; 2 Cor. 2:3-4; 7:8-11; Philip. 4:4-13; Col. 3:12-14; 1 Thess. 4:1-8 ; 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).

1 John 3:17, But whoever has the world's goods, and beholds his brother in need and suppresses his emotions (κλείση τὰ σπλάγχνα αὐτοῦ) against him, how does the love of God abide in him?

- ✓ Why would one suppress his emotions? What is involved?
- ✓ How would one naturally become more emotionally involved in someone's else's situation be it joy or sorrow?
- ✓ Not the real caring, a real connection, and hylemorphic wholeness.

Principles of human intellection:

1. Both modern society and Christianity operate under the curse of the irrationality of methodological naturalism in intellection. We are intellectual beings, so much so that we do not even think about it. It is as natural as breathing, yet it is supernatural in its power.
2. 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, modus tollens, sorites, enthymemes, pure hypothetical syllogisms, conjunctive syllogisms, disjunctive syllogisms, complex constructive and destructive syllogisms, etc., because we understand these immaterial *concepts* in an immaterial way.

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3. By intellection a human being can reach outside of his own form and bring the form of another into itself and impress it upon its being. 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. All they know is what is before them and the images they remember and associate with other images.

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4. The intellective soul is not something that can be the product of evolution. It is immaterial understanding. It understands the nature of invisible forms. The intellective soul lives off of understanding, not sensations. It achieves dianoetic knowledge. This demands an immaterial metaphysical ontology.

5. Intellective knowledge is radically different from sensory knowledge. The sensory knowledge of the eyesight of a hawk does not give you the least element of understanding. Even the greatest human idiot who ever lived who understands anything is infinitely above any sensory creature. Even the dumbest person on the planet is an intellectual being. We all have intellects.

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6. Philosophically we know that the intellect is not reducible to sensation or brain activity because intellection is an operation that does not depend upon anything material.
7. The intellective nature of man makes it possible for him 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).

Isaiah 1:18 "Come now, and let us reason (נִדְּבֹר) together," Says the LORD,

The Beauty/Splendor/Glory of God-44

8. 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 an immaterial form. Only an immaterial entity can be received immaterially.

9. 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).

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10. 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.
11. The difference between intellectual knowledge and sense knowledge is a difference in kind, not amount. Until the modern era, man knew that the difference between all animals and man was in *kind* and not degree. Some now accuse us of Speciesism, and there are even demands for rights for retired chimps.

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12. To see the difference in kind between intellectual and sensory knowledge is to see the miracle of your 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.
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 and has no extension.

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14. A knowing human being has the ability to reach out around the world or out to the Andromeda galaxy which is 2 ½ million light years away and bring their forms in some real way within itself. We can discuss the constants of the universe. All science depends upon intellectual knowledge. That is why animals do not make any progress in science.

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15. Illustrations of the two ways of knowing, namely imaging versus intellection.
 - a. Imagine a triangle. What kind of triangle did you imagine? Knowing individual triangles is imagining. The image of a triangle is limited to one.
 - b. Imagine triangularity. This is an abstract idea and as such it has no physical dimensions. You cannot picture or image triangularity. To understand triangularity or any universal is to grasp the concept, which is outside of the time-space continuum.
 - c. The concept of a triangle is universal and applies to an infinite number of triangles. This means that you cannot imagine them, but you do conceive of them and can define them (180 degrees). You know the meaning of the word/concept when I use it.

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- d. Imagine a man. You can imagine in concrete terms one man or a certain number of different men.
- e. Imagine humanity. This would apply to not only 6-7 billion people on the planet, it would also apply to all those who lived in the past and all of those who are going to live the future. Every single one is different, yet they all have the same being of humanity.
- f. You know humanity in a completely dematerialized way. There is absolutely nothing material about that knowledge. This knowledge is outside of the space-time continuum.

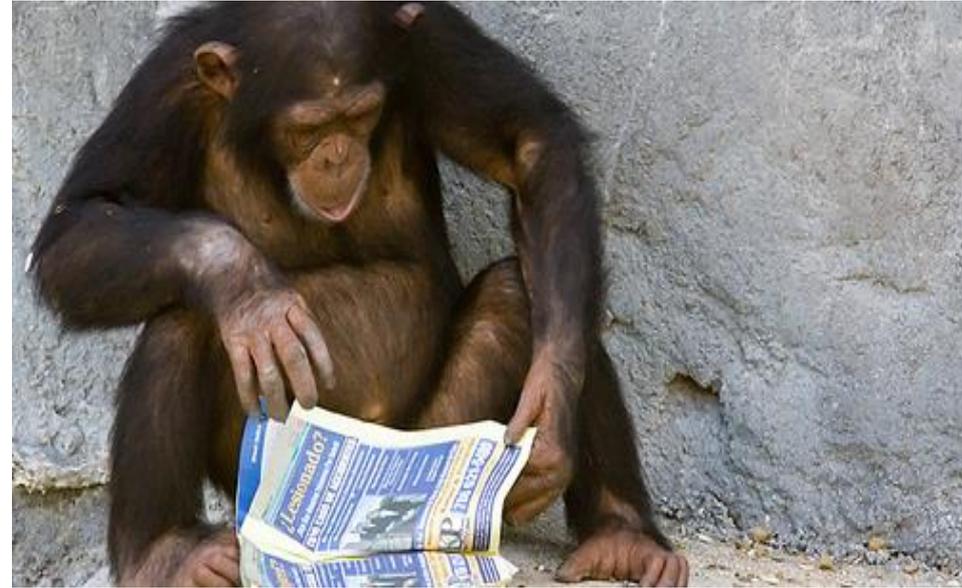
Humans are natural philosophers



Conceptualization

**Capacity transcends
matter and space – beyond the
space-time continuum**

Chimps have no capacity for philosophy



Imaging

Dependent on matter