

The Beauty/Splendor/Glory of God.46

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

Philosophical Psychology-14: Human Intellection and Emotion-6

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. 48)
- Reality –Logic 32,
Truth 32

4/20/2013

Any questions? Repetition level OK?

1. Christians are warned: *Let no one in any way deceive you, it [day of the Lord] will not come unless the apostasy comes first* (2 Thess. 2:3); *the Spirit explicitly says that in the later times, some will fall away from the faith* (1 Tim. 4:1); *those who perish do so because they did not receive the love of the truth so as to be saved* (2 Thess. 2:10-12) (= -R).
2. Every believer has the option of living and growing in truth with absolute confidence (Jn. 4:23-24; 8:32). Why certainty is required for advancement.
3. Confidence #1: Philosophical realism gives us foundation for natural and special revelation, Rom. 1:20. With PR there is absolute confidence with regard to basic big questions. Philosophical facts never change.
4. Confidence #2: By the Holy Spirit, Jn. 16:7-15; Gal. 3:26; Rom. 8:15-16; 1 Jn. 3:24. FHS provides absolute confidence that we are God's children.
5. The great challenge today to move post-modernism to classical Christianity (1 Pet. 3:15): i.e. Christ-centered, doctrinally mature, and philosophically sound (logic, PR).

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.

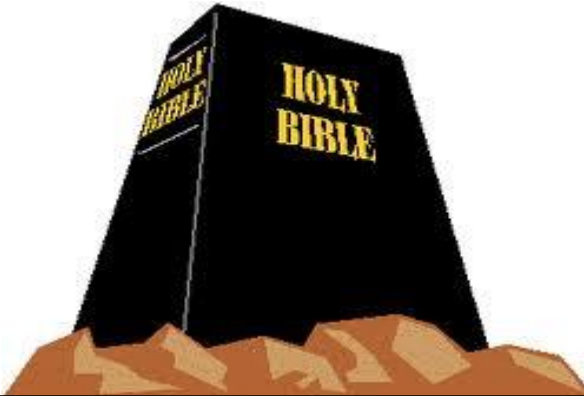
Holy Spirit  Bible Doctrine

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 post-modern corrupt foundation

Postmodern
“Christian’s”
Unbiblical
Foundation



Anti-Christian &
Anti-doctrinal
Philosophical
Foundation

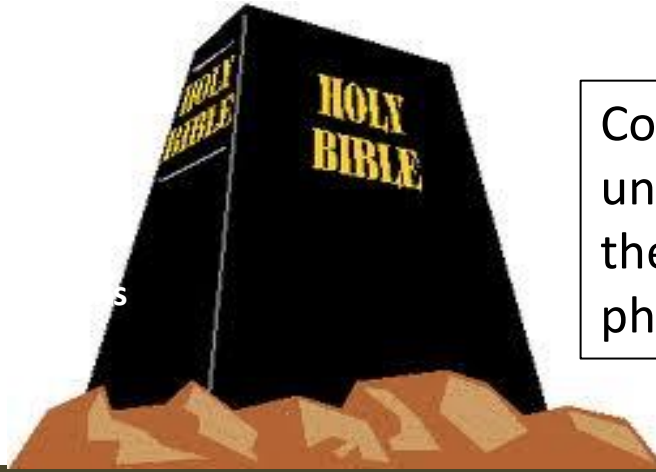


The curse of irrational, unworkable modern methodological naturalism has worked its way into modern Christian thinking in the forms of Cartesian dualism; fideism; anti-intellectualism; superstition; double-mindedness; skepticism; irrationality; neo-deism; habitual carnality; religionism; stark ignorance on the nature of God, creation and man; unstable, stoic v emotional, nominalistic; anti-transcendental, anti-philosophical, pragmatic, and subjective.

Philosophically speaking, most Christians unknowingly live in the naturalistic philosophies of Democritus, William of Ockham, Rene Descartes, David Hume, Immanuel Kant, B.F. Skinner, Sigmund Freud, Soren Kierkegaard, Maslow, Gould, O’Reilly, Dr. Phil, et al. Jesus Christ explicitly rejected all of these philosophies.

What is ironic is that while Christians are into modern naturalism, there is a movement by naturalistic psychologists away from naturalism and correlationism and back to human essences and souls of an Aristotelian and Thomistic order. Philosophical principles never change. This is certainly true in the case of philosophical psychology.

THE SOLUTION: PHILOSOPHICAL REALISM - WHICH THE BIBLE ASSUMES!!!



Consider what we have uncovered by following these unchanging philosophical principles.

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.48)**

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

PR 32

The Transcendentals-48

(The Existence of Beauty: Poetry)

- ❖ The biblical viewpoint of the Bible on beauty is one of realism. Beauty, like the true and good, are transcendentals because they transcend different forms. There is beauty in science, law, nature, Bible doctrine, and the absolute beauty of God Himself, from whom come all truth, goodness, and beauty. To see the beauty of Bible doctrine is to see goodness and truthfulness in its beautiful fullness. The point here is that beauty is not created in us. It is out there objectively. This is impossible in methodological naturalism, i.e., reductionism.
 - ✓ The objective reality of beauty in music (Ex. 15; Rev. 5).
 - ✓ The objective reality of beauty in paintings.
 - ✓ The objective reality of beauty in dance.
 - The objective reality of beauty in poetry and literature —cf. Psalms, SOS, Proverbs, Gospels.
 - The objective reality of beauty (& utility) in architecture—cf. Rev 21-22.
 - The objective reality of beauty in statuary/artifacts—cf., the tabernacle.
 - The objective reality of beauty of the theatre—cf., drama in SOS.

The Transcendentals-48

(The Existence of Beauty: Poetry)

- ❖ We have been noting the transcendentals of the true, good, and beautiful in the biblical poetry. In Proverbs, we find the different forms proverbial poems ranging from distichs (2 line proverbs) to octostichs (8 line poems).

- Octostich, Prov. 6:16-19

There are six things which the LORD hates,
Yes, seven which are an abomination to Him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood,
A heart that devises wicked plans,
Feet that run rapidly to evil,
A false witness who utters lies,
And one who spreads strife among brothers.

The one who sees the truth, goodness, and beauty of this passage is able to grasp the ugliness of pride, lying, murder, wickedness, evil, and slander. The only way to really see the ugliness of these vices is to see the beauty of true virtue. The only reason anyone gets involved in these vices is that they see them as good in some way. To get the TGB of the Bible is to move beyond life of attraction & confession.

The Beauty (Glory) of God-45 : 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.

Philosophical Psychology-14

1. Survey of biblical passages on intellection and emotion (cf. Matt. 6:19-33; 2 Cor. 4:18; 10:3-5; **1 John 3:17**; **Matt. 9:36; 14:14; 15:32**; **Mark 8:12**; **Lk. 16:25; 19:41**; **John 11:32-41**; 13:1, 34-35; 15:8-13; Psa. 84:2; 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; 3:13-17; 4:8; 2 Pet. 1:2-9).

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

- ✓ Love is the foundation of compassion. If 1 John 3:17 does not make sense, it is because you have false presuppositions.
- ✓ Why is Jesus's love only mentioned once in the synoptic gospels?
- ✓ Why is compassion never mentioned in John?
- ✓ Which view does the Bible support? Cartesian dualism or hylemorphic unity? Hylemorphism of being or naturalism?
- ✓ The bottom line: Are we getting closer to the Truth in the Word of God?

Philosophical Psychology-14

2. A human being is one hylemorphic being consisting of two co-principles of form (soul) and matter (body). Philosophical examination of man's being reveals 17 powers of his spiritual intellectualive soul.
 1. Nourishment
 2. Growth
 3. Reproduction
 4. Locomotion
 5. Internal sense: Central Sense (organ + cerebral cortex)
 6. Internal sense: Imagination (organ=cortex)
 7. Internal sense: Sense memory (organ=cortex)
 8. Internal sense: Estimative Power ("instinct/drive"; organ=cortex)
 9. Internal sense: Sensory cognition (imaging; organ=cortex)
 - 10-14. External senses: see, hear, touch, smell, feel (receptor organs)
 15. Passive intellect (organ = none)
 16. Active intellect (organ = none)
 17. Will (volition; organ=none)

This study is only concerned with human intellection and emotion. Note that emotion is not listed as a separate power. It is actually involved in all of the 17 powers.

Philosophical Psychology-14

3. The activity of the intellective soul in forming universal concepts reveals its spiritual ontology. Universal concepts are not material, and they are not images, they are radically different than images. Because the intellect can form these spiritual concepts, we know that it must be on the same plane as the concepts it forms. Therefore, we have evidence that the intellective soul has a spiritual ontology.

Philosophical Psychology-14

4. To aver that an immaterial object, independent of space, time, and individual material qualities, could be grasped by a material organic power is to contradict the principle of causality.
5. A material power cannot cause an immaterial operation (e.g. the square root of -1; things that transcend space and time; ability to pry into the vastness of the universe that measures in millions of light years; and use formulas for invisible concepts).

Philosophical Psychology-14

6. While animals have imagination which is immaterial, this is not enough to establish their immortality. For their immateriality which is not extended in space depends upon matter which is extended in space. So when they die they have no capacity for immortal independent existence.

7. While the human intellectualive soul is spiritual and does not depend upon matter for its existence, it does use matter as per the image to do the abstraction of universal forms. The spiritual intellectualive soul is not dependent on space and also not dependent for its existence on things that are extended in space for its being. It is extrinsically dependent upon the material faculties and the material organs to get the data, which it then uses as a subject matter for abstracting universals which it then forms into its intellectualive content. Understanding is what intellectualive souls have and animals do not have.

8. Illustrations of the spiritual and immaterial intellectual soul of man.

Syllogisms on faith in Christ (Acts 16:31; Rom. 5; 2 Cor. 5:20; Rev. 22):

P=believe in Jesus

Q=saved

R = +R

S= will be heaven

T = will experience ultimate bliss

U =will experience beatific vision

- Modes ponens: $P \supset Q, P, \therefore Q$
- False modus ponens: $P \supset Q, Q, \therefore P$
- Modes tollens: $P \supset Q, \neg Q, \therefore \neg P$
- False modus tollens: $P \supset Q, \neg P, \therefore, \neg Q$ (invalid)
- Sorites: All $P=Q, Q=R, R=S, S=T, T=U, \therefore P=U$
- Enthymemes: $P \supset Q (Q \supset \text{Eternal life}), \therefore P \supset \text{Eternal life}$
- Pure Hypothetical: $P \supset Q, Q \supset R, R \supset S, S \supset T, T \supset U, \therefore P \supset U$

Man not only knows things in an immaterial way, his intellection does not depend upon anything material for its power.

Syllogism on temporal forgiveness of David, Psa. 32.

P=David confess sins

Q=God's heavy discipling hand removed

R = Restored to fellowship

S = Joy of salvation

$P > Q, Q > R, R > S, \therefore P = S$

$P > Q, Q > R, R \neq S, \therefore P \neq S$

The ability to use arbitrary symbols for abstract concepts and arrange them by will demonstrates the spiritual ontology of man.

Sorites

P=suffer

Q=persevere

R = develop character

S= hope

T = not disappointed.

$P=Q, Q=R, R=S, S=T,$

\therefore Unstated conclusion (enthymeme) $P=T$

Romans 5:3-5

All who suffer, persevere.

All who persevere, develop character.

All who develop character, have hope.

All who hope will not be disappointed.

(*Unstated conclusion [enthymeme], implied in text: Therefore, all who suffer, will not be disappointed.)

This requires a spiritual ontology with three powers of the mind: concepts, judgments, and reasonings.

Philosophical Psychology-14

The intellective soul has capacity for syllogisms (spaceless, timeless concepts)

- All [tw is men] is [mortal]
- All [Socrates is [tw is a man]
- ∴ Socrates is mortal.

- Some [immaterial knowledge] is [tw we possess]
- No [sense knowledge] is [immaterial knowledge]
- ∴ Therefore, some [tw we possess] is not [sense knowledge]

- All [tw is mere matter] is [tw is the object of thinking]
- No [tw can think] is [tw is the object of thinking]
- ∴ Therefore, no [tw is mere matter] is [tw can think]

To be able to form and manipulate concepts that are not in space or time (they are not locatable) requires a spiritual intellection with three powers of the mind.