

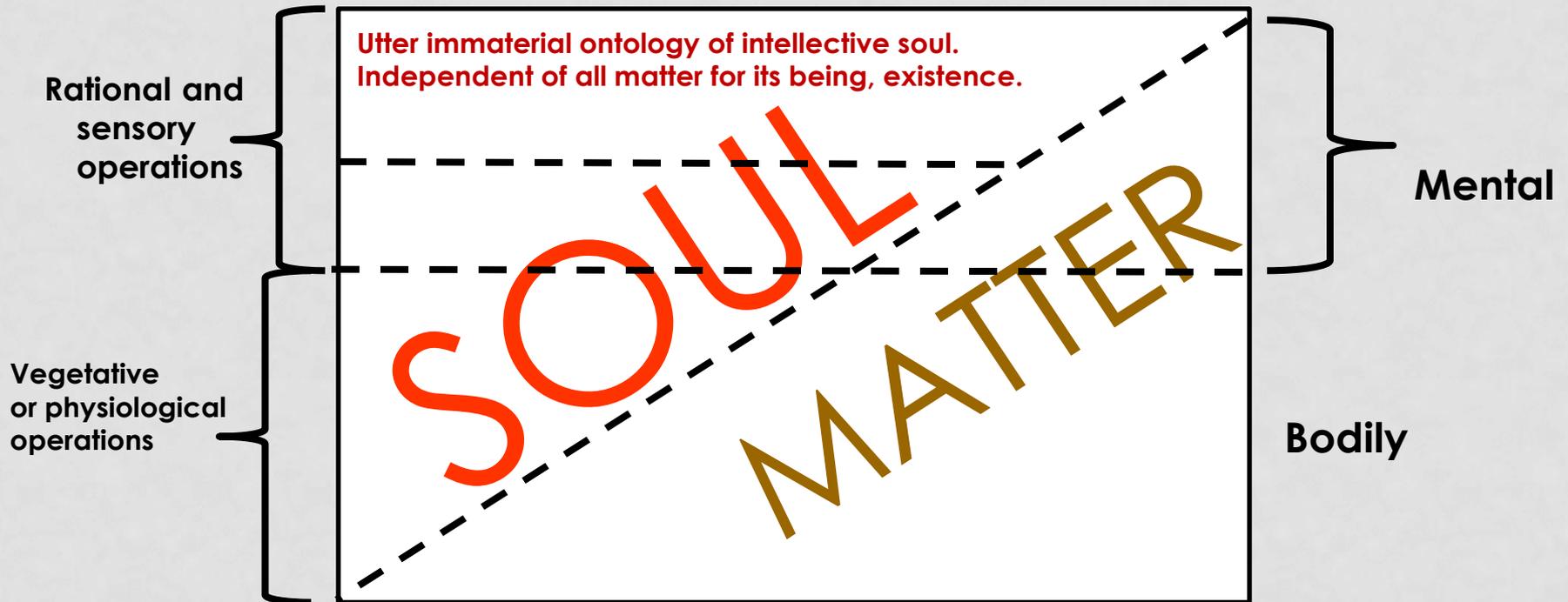
Biblical-Philosophical Psychology 16: Human Intellection and Emotions 8

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.

Genesis 1:27 And God created man in His own image, in the image of God He created him; male and female He created them.

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

Hylemorphic Man = Man is One Being



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

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

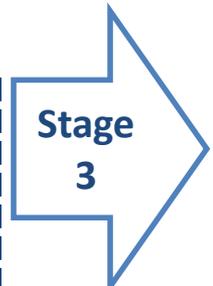
Linguistics

Epistemology

Metaphysics -11
 (Trans. 50)

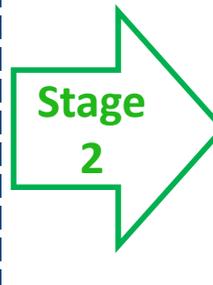
Reality –Logic 32,
 Truth 32

1. 1 Peter 3:15, *but sanctify Christ as Lord in your hearts (CCL), always being ready to make a defense (BD, ST, PR) to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence (SL).*
2. Clear and confident knowledge about the *nature* of world, God, Scripture, reality, creation, and man requires the logic of PR, Job 38; Matt. 6; Rom. 1:20.
3. Clear and confident knowledge about the spiritual life requires the Holy Spirit, Jn. 16:7-15; Gal. 3:26; Rom. 8:15-16; 1 Jn. 3:24.
4. One reason we continue to make fundamental errors regarding understanding the nature of God, creation and man is due to faulty/irrational presuppositions of reductionism. To understand the glory of God, we need to understand not only God through PR and Scripture, we need to understand man, especially his intellectual and emotional natures.
5. Christianity has been so busy jacking up believers' existential life, that true and deep knowledge, dianoetic knowledge, has been lost. Many believers have become rationally illiterate.



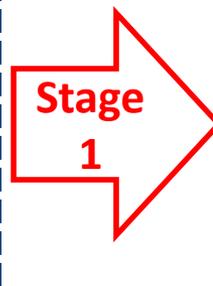
Stage 3 – Christian metaphysician = life of glory!

- 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.

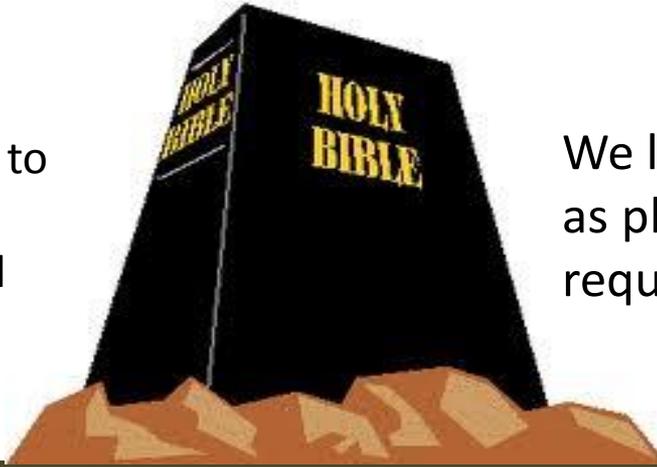
- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism or personal encounter with truth. If it works or feels good, they think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

Holy Spirit  Bible Doctrine

Holy Spirit  Bible Doctrine

Philosophical Foundations for a Christian/Biblical Worldview

It is not OK for doctrinal believers not to know the philosophical foundations for truth, God and the Word of God.



We live in very Dark Ages as far as philosophical hermeneutics required for Truth.

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

4- Linguistics – how is that which is communicated?

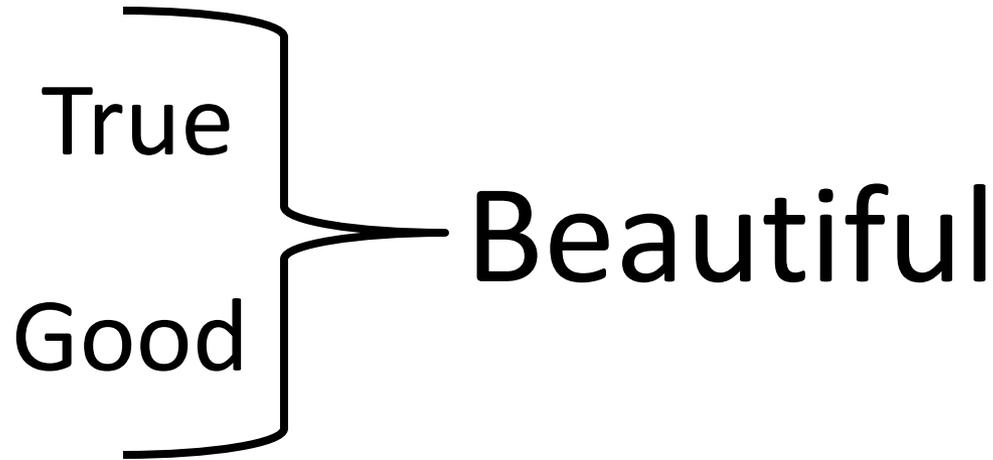
3- Epistemology –how do I know that which is?

**2- Metaphysics – what is that which is? Being as being.
(11-Transcendentals.50)**

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

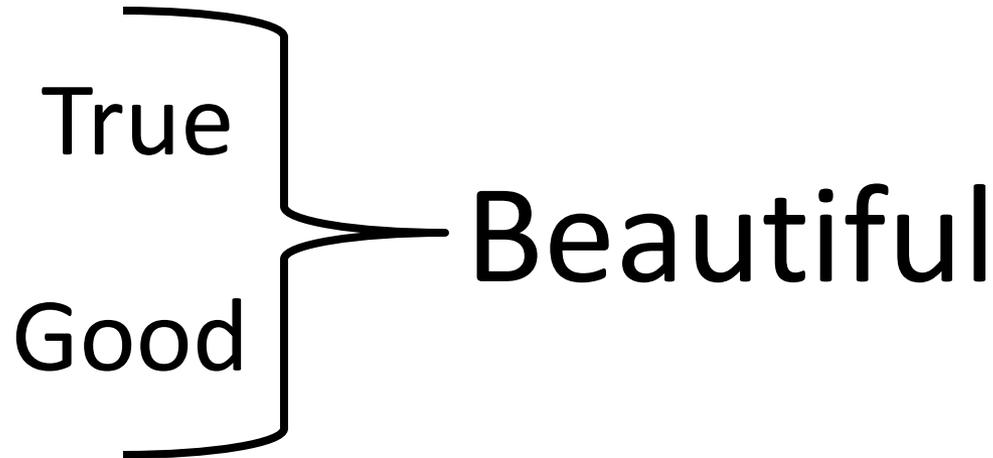
PR 32

The Transcendentals-50 (Concluding thoughts on Beauty)



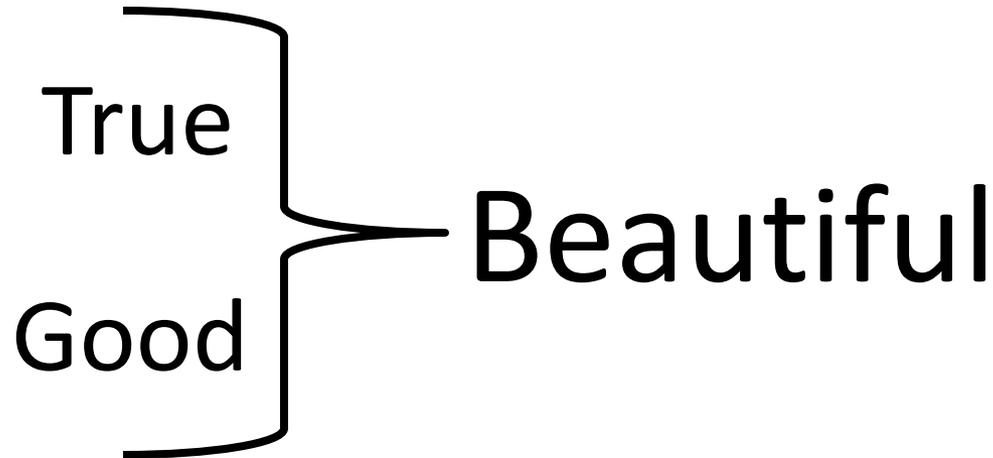
- ❖ Truth, goodness, and beauty are inseparable transcendentals. Beauty is a manifestation of the good and truth. Beauty is all about form.
- ❖ Naturalism/reductionism has corrupted modern man's ability to grasp the nature of beauty as an objective reality. It can only be grasped by man's intellectual powers to grasp being. Man's sensitive powers cannot see beauty.

The Transcendentals-50 (Concluding thoughts on Beauty)



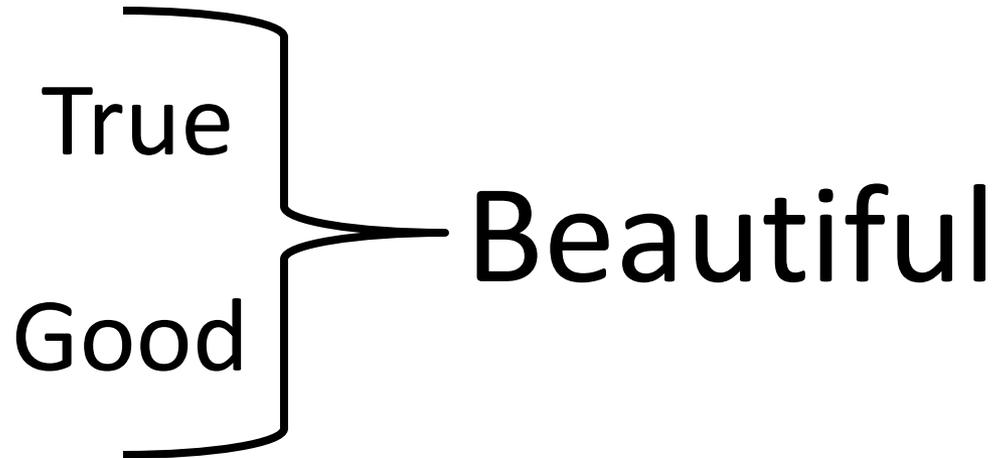
- ❖ While art is the making of beauty, the apperception of beauty is cognition and contemplation. But contemplation does not come easily to modern irrational man.
- ❖ It is always easier to laugh at a masterpiece or the beauty of nature or art than to appreciate it. It is easier to desecrate beauty than to grasp and enjoy it as an objective reality.

The Transcendentals-50 (Concluding thoughts on Beauty)



- ❖ Due to methodological naturalism, we now live in an age of educated and uneducated “metaphysical philistinism,” which blinds itself to the objectivity of true beauty, goodness, and truth.

The Transcendentals-50 (Concluding thoughts on Beauty)



- ❖ This aesthetic philistinism comes in many forms: subjectivism; nihilism; ripping beauty away from truth, goodness, and being; ignorance of the transcendentals; redefinition of beauty (perversion of form and proportion); denigration, etc.

Biblical-Philosophical Psychology -16: Human Intellection and Emotions- 8

1. Overview of key biblical passages on human intellection and emotion (cf. 1 John 3:17; Heb. 5:7; John 11:32-41; Luke 22:54-62 ; 7:1-10; 10:27; John 3:16 w/ 19; Psa. 84:2; Col. 3:1-2; 12-14; Philip. 4:4-13; 1 Thess. 4:3-8 ; 2 Tim. 2:20-23; 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).

A LOOK AT “LOVE” IN THE GREEK AND HEBREW LEXICONS (Perinoetic knowledge)

ἀγαπάω

1. to have a warm regard for and interest in another, *cherish, have affection for, love*

a. by human beings (Pind., Pla. et al.)

α. to a broad range of persons, apart from recipients of special devotion, for which see β; w. obj. given γυναῖκας Eph 5:25, 28, 33 (on proper attitude of the husband cp. Plut., Mor. 142e); Col 3:19; ὡς ἀδελφὴν Hv 1, 1, 1. τὸν πλησίον Mt 5:43; 19:19; 22:39; Mk 12:31, 33 (on 33b s. Aristaen., Ep. 2, 13, end φιλῶ σε ὡς ἑμαυτήν); Ro 13:9; Gal 5:14; Js 2:8; B 19:5 (all quotes. fr. Lev 19:18); s. πλησίον 2; τὸν ἕτερον Ro 13:8. τὸν ἀδελφόν 1J 2:10; 3:10; 4:20f. τοὺς ἀδελφούς 3:14. τὰ τέκνα τοῦ θεοῦ 5:2. ἀλλήλους J 13:34; 15:12, 17; 1J 3:11, 23; 4:7, 11f; 2J 5; Ro 13:8; 1 Th 4:9. τοὺς ἀγαπῶντας Mt 5:46; Lk 6:32. τὸ ἔθνος ἡμῶν 7:5. τοὺς ἐχθρούς Mt 5:44; Lk 6:27, 35; s. WvanUnnik, NovT 8, '66, 284-300, and s. ἐχθρός 2bβ; ἄ. τινα ὑπὲρ τὴν ψυχὴν *love someone more than one's own life* B 1:4; 4:6; 19:5; D 2:7 (cp. Philo, Rer. Div. Her. 42 ὑπερφυῶς ἄ.; Kaibel 716, 5 φίλους ὑπὲρ αὐτὸν [=αὐτὸν] ἐτίμα). εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον ἀγαπῶμαι; *if I love you the more, am I to be loved less?* 2 Cor 12:15; ἄ. πολύ, ὀλίγον *show much or little affection* Lk 7:47; cp. πλεῖον ἀγαπήσει αὐτόν *will love him more* vs. 42 (on the **love-hate pair** s. AFridrichsen, Svensk Exegetisk Årsbok 5, '40, 152-62.—The meaning *be grateful* is suggested for Lk 7:42 by HWood, ET 66, '55, 319, after JJeremias. See Jos., Bell. 1, 392 and Ps 114:1 LXX). Abs. ἡμεῖς ἀγαπῶμεν 1J 4:19. πᾶς ὁ ἀγαπῶν vs. 7. ὁ μὴ ἀγαπῶν vs. 8. W. indication of the **kind of affection**: ἄ. ἐν Ἰησοῦ Χρ. I Mg 6:2. Opp. μισεῖν (Dt 21:15-17) Mt 6:24; Lk 16:13.

β. to transcendent recipients of special devotion: to Jesus 1 Pt 1:8. Esp. in J: 8:42; 14:15, 21, 23f; 21:15f (always spoken by Jesus).—On the last passage s. AFridrichsen, SymbOsl 14, '35, 46-49; EMcDowell, RevExp 32, '35, 422-41; Goodsp., Probs. 116-18; JScott, CIW 39, '45-'46, 71f; 40, '46-'47, 60f; M-EBoismard, RB 54, '47, 486f.—ἄ. and **φιλέω may be used interchangeably here** (cp. the freq. interchange of synonyms elsewh. in the same chapter [βόσκειν-ποιμαίνειν, ἀρνία-προβάτια, ἐλκύειν-σύρειν], but s. KMcKay, NovT 27, '85, 319-33; also φιλέω).—**To God** (Dio Chrys. 11 [12], 61; Sextus 442; 444; ParJer 6:6; LXX; Philo, Post. Caini 69; Jos., Ant. 7, 269; TestBenj 3:1; 4:5) Mt 22:37; Mk 12:30, 33; Lk 10:27 (all Dt 6:5); Ro 8:28; 1 Cor 2:9; 8:3. **Of affection for the Creator** B 19:2.

A LOOK AT “LOVE” IN THE GREEK AND HEBREW LEXICONS (Perinoetic knowledge)

b. of the affection of transcendent beings

α. for ordinary human beings (Dio Chrys. 3, 60 ἀγαπώμενος ὑπὸ θεῶν; 79 [28], 13; CIG 5159 Βρουτταρᾶτος, ὃν ἀγαπᾷ ἡ Φαρία Ἰσις; Norden, Agn. Th. 225 ὃν Ἄμμων ἀγαπᾷ; 226 [= OGI 90, 4]; s. β below; LXX; Jos., Ant. 8, 173; 314; TestNapht 8:4, 10) **Ro 8:37; 9:13** (Mal 1:2); **2 Th 2:16; Hb 12:6** (Pr 3:12); **J 14:21** (τηρηθήσεται P⁷⁵); **1J 4:10, 19**; 1 Cl 56:4 (Pr 3:12). ἰλαρὸν δότην **2 Cor 9:7**.—Jesus’ affection for people Ἴ ἠγάπησεν αὐτόν **J. liked him or was fond of him Mk 10:21 (displayed affection, caressed him)** has also been suggested; cp. X., Cyr. 7, 5, 50; Plut., Pericl. 152 [1, 1] al.).—**Gal 2:20; Eph 5:2; J 11:5; 15:9**; B 1:1. Of the beloved disciple **J 13:23; 19:26; 21:7, 20**; s. Hdb.³ on **J 13:23**, also JMaynard, JSOR 13, 1929, 155-59; Bultmann ad loc. et al.; AKragerud, Der Lieblingsjünger im Johannesevangelium, ’59; LJohnson, ET 77, ’66, 157f; see also μαθητής 2βα.—W. pf. pass. ptc. (cp. β) ἀδελφοὶ ἡ. ὑπὸ τ. θεοῦ (cp. Sir 45:1; 46:13) **1 Th 1:4; 2 Th 2:13**; ἅγιοι καὶ ἡ. **Col 3:12**; τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις **Jd 1**; ἐκκλησία ἡ. ITr ins; I Ro ins.—**Ro 9:25** (Hos 2:25 v.l.).

β. for other transcendent beings: God’s love for Jesus J 3:35; 10:17; 17:26, from before creation 17:24. Here belongs also the pf. pass. ptc. *the one loved* by God (cp. Dt 32:15; 33:5, 26; Is 44:2) as designation of Jesus (cp. ParJer 3:11; Ascls 3:4; TestAbr A 1 p. 78, 6 [Stone p. 4] Ἀβραὰμ τὸν ἡ. μου φίλον; OGI 90, 4 [II BC] an Egyptian king is ἠγαπημένος ὑπὸ τοῦ Φθᾶ; Mitt-Wilck. I/2, 109, 12 [III BC] a king ἠγαπημένος ὑπὸ τ. Ἰσιδος) **Eph 1:6**; B 3:6; 4:3, 8. ἠγαπημένος παῖς αὐτοῦ 1 Cl 59:2f; υἱὸς ἡ. Hs 9, 12, 5. Of Jerusalem τὴν πόλιν τὴν ἡ. (Sir 24:11) **Rv 20:9**.—S. the lit. on φιλέω 1a.—**Jesus’ love for God J 14:31.**

A LOOK AT “LOVE” IN THE GREEK AND HEBREW LEXICONS (Perinoetic knowledge)

2. to have high esteem for or satisfaction with someth., take pleasure in (Aesop, Fab. 156 P.)—Appian, Mithrid. 57 §230 τὰ προτεινόμενα=the proffered terms. PsSol 14:6 ἡμέραν ἐν μετοχῇ ἀμαρτίας αὐτῶν day of partnership in their sin. Also striving after someth. (Theopomp. [IV BC]: 115 fgm. 124 Jac. τιμῆν; Diod. S 11, 46, 2 τ. πλοῦτον; Appian, Bell. Civ. 1, 49 §215 citizenship; SIG 1268 I, 9 [III BC] φιλίαν ἀγάπα=**value friendship**’; pap of early Ptolemaic times in WCrönert, NGG 1922, 31; Ps 39:17; Sir 3:26) τὴν πρωτοκαθεδρίαν καὶ τοὺς ἀσπασμούς **Lk 11:43**. μισθὸν ἀδικίας **2 Pt 2:15**. **τὸν κόσμον 1J 2:15**. τὸν νῦν αἰῶνα **2 Ti 4:10**; Pol 9:2. δικαιοσύνην (Wsd 1:1; Orig., C. Cels. 6, 79, 22) **Hb 1:9** (Ps 44:8). σεμνότητα Hm 5, 2, 8. τὴν ἀλήθειαν (Jos., C. Ap. 2, 296; TestReub 3:9) 1 Cl 18:6 (Ps 50:8); Hm 3:1. Opp. ἄ. ψεύδη B 20:2. ὄρκον ψευδῆ 2:8 (Zech 8:17). μᾶλλον τὸ σκότος ἢ τὸ φῶς **J 3:19** (on ἄγ. μᾶλλον w. acc. cp. Jos., Ant. 5, 350 and see μᾶλλον 3c); ἄ. τὴν δόξαν τ. ἀνθρώπων μᾶλλον ἢ περ τ. δ. τοῦ θεοῦ **value the approval of human beings more highly than that of God 12:43** (cp. Pla. Phdr. 257e). ζωὴν *enjoy life* (Sir 4:12) **1 Pt 3:10**; also τὴν ψυχὴν (Sir 30:23 v.l.) **Rv 12:11**.—Hence **long for** τὶ *someth.* (Ps 39:17) τὴν ἐπιφάνειαν αὐτοῦ *his appearing* **2 Ti 4:8**. W. inf. fol. *wish* (Anton. Lib. 40, 1 ἠγάπησεν αἰεὶ παρθένος εἶναι) ἄ. ἡμέρας ἰδεῖν ἀγαθὰς *to see good days* 1 Cl 22:2 (Ps 33:13). τὸ παθεῖν *wish for martyrdom* ITr 4:2.—ἀγάπην ἄ. (2 Km 13:15) **show love J 17:26; Eph 2:4; show one’s admiration** τὰ δεσμά *for my bonds* i.e. they were not embarrassed by them IPol 2:3

3. to practice/express love, prove one’s love J 13:1, 34 (perh. an allusion to the agape or love-feast, s. ἀγάπη 2). Abs. w. indication of the means μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ *let us show our love with deeds as well as w. word or tongue* (TestGad 6:1 ἀγαπήσατε ἀλλήλους ἐν ἔργῳ) **1J 3:18**; cp. ἄ. τῷ στόματι *love w. the mouth* 1 Cl 15:4 (Ps 77:36 Swete; ed. Rahlfs ’31 v.l.).—RJoly, Le vocabulaire chretien de l’amour est-il original? ’68.—B. 1110. DELG. M-M. TW. Spicq. Sv.

A LOOK AT “LOVE” IN THE GREEK AND HEBREW LEXICONS (Perinoetic knowledge)

ἀγαπάω, ἀγάπη, ἀγαπητός* → φιλέω

A. Love in the OT. (TDNT)

1. Lexical analysis shows that the main word employed to express the concept of love in the OT is the root אהב¹ with its derivatives אהב, אהב, אהב. Like the English word, this is used with reference to persons as well as things and actions, and there is a most informative religious as well as a profane use. LXX mostly renders it ἀγαπᾶν,² and only seldom and in a secular context φιλεῖν (10 times; φιλία 5 times for אהב), (אהב, ἔρᾶσθαι (twice) or φιλιάζειν (once). The next term which calls for notice is the common Semitic root אהב which is used as a verb in the OT with one exception³ in the piel. In most cases this restricts the concept of love to that of pity for the needy,⁴ and it is often used, therefore, to denote the love of God. In almost every case God alone is called “אֱלֹהִים merciful”).⁵ In translation of אהב the LXX uses ἀγαπᾶν only 5 times, in other cases using ἐλεεῖν as the most common rendering (26 times) or οἰκτεῖρειν (10 times). To this circle also belong the roots אהב⁶ in the LXX mostly ἐθέλειν, otherwise βούλεσθαι, βουλεύεσθαι, εὐδοκεῖν and ἀγαπᾶν) and אהב⁷ LXX εὐδοκεῖν, προσδέχεσθαι, παραδέχεσθαι, εὐλογεῖν, and ἀγαπᾶν). These cause the person or thing by which the emotion is evoked to be followed by “אהב to have pleasure in.” Mention may also be made of אהב⁸ “to adhere to someone in love” (LXX, προαιρεῖσθαι, ἐνθυμεῖσθαι, ἐλπίζειν), and אהב⁹ which in the OT is found only in Dt. 33:3, but which is common in Aramaic. Limited to the secular sphere is אהב which denotes the sensually demanding¹⁰ love of the female, being used of the male only in Jer. 4:30. So, too, are the nouns אהב and “אהב beloved” is used only in the phrase “אהב יהוה beloved of Yahweh.”¹¹

From this analysis we learn that love in the OT is basically a spontaneous feeling¹² which impels to self-giving¹³ or, in relation to things, to the seizure of the object which awakens the feeling, or to the performance of the action in which pleasure is taken. Love is an inexplicable power of soul given in the inward person: אהב Dt. 6:5). One loves “with all one’s heart and soul and strength” (Dt. 6:5; 13:4)

A LOOK AT “LOVE” IN THE GREEK AND HEBREW LEXICONS (Perinoetic knowledge)

אַהֶבָה BDB

vb. love—**Qal Pf.** אָהַב—*love* (affection both pure & impure, divine & human);—**1. human love to human object**; abs., opp. hate שָׂנֵא Ec 3:8; of love to son Gn 22:2 **man's love to woman; wife; Carnal desire**, אָהַב אִשָּׁה *loving a paramour*, **woman's love to man; love of slave to master** Ex 21:5 (JE); **inferior to superior** 1 S 18:22 cf. v:16; **love to neighbor; love of friend to friend ; of appetite, obj. food**, Gn 27:7, 27:9, 27:14 (JE); drink Ho 3:1, Pr 21:17; husbandry 2 Ch 26:10; love of sleep Pr 20:13; abstr. wisdom (personif.), knowledge, righteousness; of idolatry Ho 4:13; love to God Ex 20:6 (JE).

How can the same word refer to so many different things?

2. What hope is there to get to dianoetic understanding of love if the same word for love has so many different meanings?
3. On what basis are the linguists making their decision? Perinoetic or dianoetic considerations? There is a vast difference between perinoetic knowledge and apperception.

4. Why do pastors use new nomenclature, e.g. “relaxed mental attitude,” “impersonal love,” or my own “spiritual love?” Why is this necessary?
- What goes into the decision on the nomenclature?
 - What part of the pastor’s background is going to figure into his definition? What if he is emotional about love, what if he isn’t. What is he views emotion in Cartesian terms?
 - How would you know if the pastor picked accurate nomenclature?

5. What if I could move you into dianoetic or apperceptive knowledge that cut through all of this perinoetic or nominal knowledge? What if I could get you to the metaphysical reality beyond the original languages.
- What would be the benefits? You would not have to depend on any man for final authority on ultimate reality—though you will always need serious teaching to advance in the spiritual life. You would move into apperception of Esse and creation.
 - Imagine having the metaphysical insight to reach to the core of the metaphysical reality to the extent to know exactly why words have so many nuances.
 - Would you be interested? The cost? Dedication to Truth as such. All it requires is the five foundations of philosophical realism.

6. A basic understanding logic is required before there can be any certainty philosophically or biblically. Lets take an example from the Bible: Consider how easy it is for a believer to distort the Word of God by not knowing logic in the case of 1 John 1:9. BTW, is it OK to distort a passage just as long as the principle is true? How would we even know if we are distorting a passage without the basics of modus ponens and modus tollens? What is alternative to knowing logic?

1 John 1:9

Modus Ponens

$P \rightarrow Q$

P

Therefore Q

Modus Tollens

$P \rightarrow Q$

$\neg Q$

$\neg P$

FALSE MODUS PONENS

$P \rightarrow Q$

Q

Therefore P

FALSE MODUS TOLLENS

$P \rightarrow Q$

$\neg P$

Therefore, $\neg Q$

7. My goal as pastor-teacher of FBC is to ground the believers in the basics of four areas of logic. These are not only key to handling Scripture with integrity, but being able to evaluate your pastor, and all issues of life. This also enables the believer to grasp Esse, esses, and philosophical psychology.
 - a. Modus ponens.
 - b. Modus tollens.
 - c. Be able to put any sentence in logical form.
 - d. Be able to construct and test any syllogism for validity. **A basic syllogism (συλλογισμός) is a logical argument where a proposition is concluded from two other propositions.**

8. If we are going to be men and women of truth, who love and know the truth with certainty, and if we are going to go around saying things are irrational, how can we ignore the laws of rationality? How can you really own it, if you just have to believe what someone else says without being able to logically evaluate it?
- It may not be as fun, at first, as Facebook or TV, but consider the consequences regarding Truth. Consider how many people believe in things like “you cannot prove a negative”? Guess how many logicians believe that?
 - There is nothing like loving Truth! Nothing worse for anyone than atrophy of intellectual ability due to laziness.
 - These principles might seem overwhelming at first. However, with repeated exposure they become second nature.
 - As they become second nature, you develop new thinking skills. Logic is not about memory, it is about thinking why. You no longer depend on images as much.