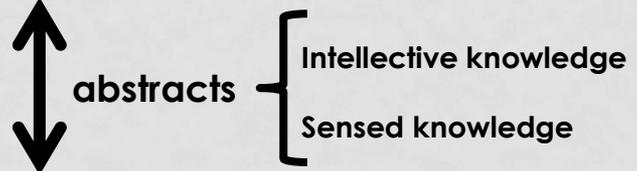


Biblical-Philosophical Psychology 20: Human Intellection and Emotions 12

Intellective = spiritual (no organ)



Volitional/Will spiritual (no organ)

1st and 2nd order wills

Intellect and will feed the emotional life

5-Internal senses: cortex

- Central sense
- Imagination
- Memory
- Estimative sense
- Sensory cognition

5 External senses – via receptor organs

Animation for body:

- Nourishment
- Growth
- Reproduction
- Locomotion



Emotions (motus)

6 basic emotions



Difficult to remove evil

Difficult to attain good



5 intensive emotions

Powers of the Human Soul

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

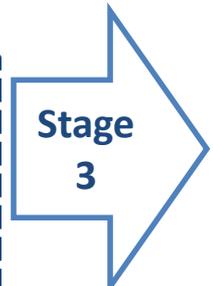
Linguistics

Epistemology

Metaphysics -14

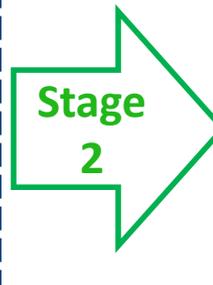
Reality -Logic 32,
 Truth 32

1. It is imperative that every believer advance in dianoetic knowledge. We must understand and not just do. We live in an era paganism in fideistic Christianity and naturalism.
2. It is imperative that every believer advance in apodictic certainty: philosophically and spiritually.
3. The original languages of Scripture alone cannot get us to dianoetic knowledge or apodictic certainty.
4. The fact that many Christians have trouble grasping the nature of Esse and esses is testimony to the naturalistic and fideistic influences of our culture—in spite of clear biblical teaching (Col. 1:17; Jn 1:3).
5. The study of human esse is much easier and yet more complex than Esse. It is unfortunate that most believers are totally ignorant about human nature, especially the intellectual, volitional, and emotional powers. Yet, they are crucial for victory in the spiritual life.
6. We are all Platonic or Aristotelian in our epistemology.
7. Every spiritually healthy believer wants to know the whole truth. All believers start out that way. However, most lost that desire due to fideism.



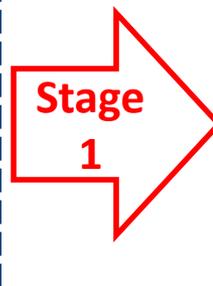
Stage 3 – Christian metaphysician = life of glory!

- 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.



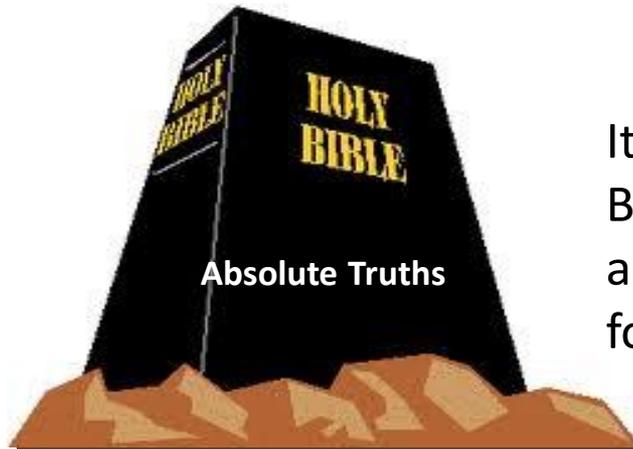
Stage 1 – Christian baby = life of ups and downs.

- 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

The need for philosophical/theological foundation of philosophical realism



It is not possible to move into dianoetic Bible knowledge of God, creation, or man apart from objectivity in these foundations.

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

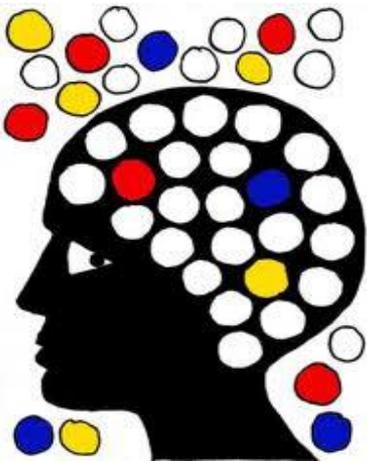
4- Linguistics – how is that which is communicated?

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

**2- Metaphysics – what is that which is? Being as being.
(14-Transcendentals – metaphysical structures)**

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

PR 32

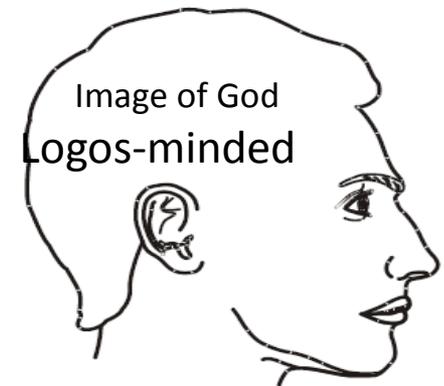


Foundations: Metaphysics

Exodus 3:14

אֶהְיֶה אֲשֶׁר אֶהְיֶה

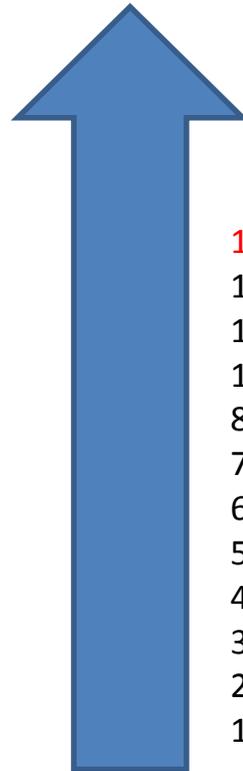
'Ehyeh asher 'Ehyeh



Classical Christian

Note 3 characteristics in 1 Pet. 3:15.
 Esse/esse mindset as illustrated with Job's recovery.
 Grows in dianoetic knowledge in PR and SL.
 Grows in apodictic certainty in PR and SL.

Post-Modern Christian



14-Metaphysical structures of finite being.

13-Participation in universe of form and matter

12-Participation in Esse-2

11—The Transcendentals.50

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

It is not possible to teach accurately about the nature of God, creation, or man apart from metaphysics- certainly not in any depth.

Science of Metaphysics 13

- Is unable to properly control his emotions.
- Does not realize that he is responsible for having appropriate emotions.
- Insufficient dianoetic knowledge.
- Loss of apodictic certainty.
- A double minded fideist:
 - Methodological Naturalism
 - Christianity

Foundations: Metaphysics 13:

14-Metaphysical structures of finite being

1. The most fundamental structure of reality is the fact that all real beings, except God, are composed of essence and existence.
 - We have noted the One and the Many as far as beings.
 - We have noted that God literally does not have an essence separate from His existence.
 - We have also noted that technically speaking, it is not correct to talk about God's existence. He is AM who has no outside cause for his existence.

Foundations: Metaphysics 13:

14-Metaphysical structures of finite being

2. There are three metaphysical substructures of all beings. They are found in endless varied combinations, and are all that is needed to take care of fundamental intrinsic properties common to all finite and changing things.
 - a. Essence/existence. This makes a thing a member of the community of existents. This is the foundation of all else. This makes it possible for there to be more than one being. The essence here acts as the restrictive channel for the act of existence, the energy of existence.
 - b. Matter/form. This makes it a member of a species or kind of being. The matter here is what restricts the form. It is the limiting principle.
 - c. Substance/accident. These are the many different substance/accident compositions which retains an enduring self-identity as it undergoes change in interaction with the rest of the universe.

Foundations: Metaphysics 13: Participation throughout the universe of form and matter-2

3. Although the metaphysical concepts of the One and the Many on the same level of being is too complex to cover now, it is important that the believer understand that the nature or form of created things is not primarily the matter. This requires philosophical insight. A squirrel has a squirrel nature/form that is distinct from its physicality. Man has a real nature that is distinct from his physical composition, and so does everything else
4. This metaphysical structure shows the connection between all forms in a species. They are on the same plane. Apart from a connection with all like forms how could Jesus Christ take on “our human nature/form?” Philip. 2.
5. Without metaphysics you will necessarily be stuck in some form of materialism or fideism, which can never deliver apodictic certainty.
6. Apart from metaphysics the focus is on the subject rather than the object.

Biblical-Philosophical Psychology -20: Human Intellection and Emotions- 12

1. Biblical foundations. A biblical examination of the emotional life of the Lord Jesus Christ is very instructive on the proper function of human emotions. It will also provide the foundation for advanced understanding of true happiness.
 - Any questions on the foundations we have established concerning the emotional life of Jesus Christ and its connection to love?

2. Philosophical psychology (PP) may be defined as “the science of living beings which interprets empirical data of experience in light of metaphysical principles.”
- These metaphysical principles include principles of logic, being, and sufficient and ultimate causation.
 - Note what Bible says can be achieved via study of causation, Rom. 1:20.
 - Since the soul is the innermost reality of all organisms, the soul, its faculties and activities, is the main object of philosophical psychology.
 - Being does as being is. Nature of something does as nature of something is. As being is, so it acts. We know the nature of a being by studying its activities. This is true for inanimate and animate objects.
 - As we can know a cause by examining its effects, so we know the nature of a being by studying its operations.
 - An effect cannot possess more than its cause. This is true for the creation of the world as well as spiritual activities of all human souls.
 - Philosophical principles are immutable.
 - PP studies the whole *being*, souls of living things rather than piecemeal as per experimental psychology or empirical psychology (more Cartesian as it focus on consciousness of man rather than whole being as organism).

Illustration of varying emotional states of a human being.

- First phone call. Imagine getting a call from a very close friend. You have not had a chance to talk to in a while. She sounds happy, and you are elevated. As she relates the conversation, you feel yourself drawn closer to her. You resonate with pleasure. After the call, you rehearse parts of the conversation, smiling.



- 2nd phone call, 5 minutes later: You are still in a good mood thinking about friend and you answer the phone cheerfully. But on the other line is someone with whom you have had a very difficult relationship. At the sound of his voice, you recoil and your defenses go up. Every time you talk with him, he says something insulting. You tend to draw away. You do not really listen. Old wounds are replayed in your mind. If he mentions that he has suffering from telling someone off you are elated. You get off the phone, and replay some of the conversation and kick yourself for not saying this or that. You hang up, you are no longer in a good mood. Distorting his image, you look for ways to get off the phone.



- 3rd phone call, 5 minutes later: “I am afraid I have some bad news. Your mother has had a heart attack and is in the hospital and is in critical condition.” The adrenaline rush causes you to forget all about the last two calls. You immediately ask question in an attempt to put images to her state, the hospital, etc.



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3. We see that emotions are passions of the soul mediated by the body. They are formally psychic but materially organic (dualism is false). They have two major components: cognitive and appetitive (intellective and sensory). Consider how emotions moved Jesus Christ in John 11:33-39.
- Note the very different mental states after each call.
 - Consider the mental attitude toward each object as well the attitude to others in the affected person's periphery.
 - Now imagine the responses of a sociopath in each case.



4. Consider some of the moral and spiritual implications of our emotions.

- God holds us responsible both spiritually and morally for our ongoing emotional states (but not personality type) that are part of our cognition and appetitive powers.
- Therefore it is imperative that believers seek a greater understanding of their emotions as to these complex intellectual and appetitive dynamics.
- The only emotions we do not have control over are short term emotional reactions. However, we are responsible for certain actions even in this state .

- The health of our emotional states are a direct result of our spiritual lives. They are but the results of ongoing thinking. Therefore, we do have a measure of moral and spiritual responsibility.
- Only through the ministry of the Holy Spirit and Bible doctrine can a believer have a healthy emotional life that is always under control. Only God is going to enable the believer to have an emotional life analogous to that of the Lord Jesus Christ.

- Consider the fact that man is judged on his inner motives and yet it is in those inner motives that emotions can have the most profound effect. Consider the difference of your attitude to someone you like versus someone you do not like (appetitive side of emotions).
- Consider the fact that we are commanded by God not to live in an emotional state of fear or anxiety, Num. 14:1-11 Psalm 40; 56:2-5; 118:5-6; Philip 4:6; 1 Pet. 5:6-7. The need to move into dianoetic knowledge instead of techniques.
- Consider the fact that we are to live thanksgiving and gratitude, Eph 5:20; 1 Thess. 5:18. This includes many cognitive and appetitive implications.