

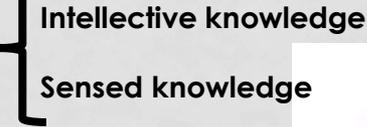
Biblical-Philosophical Psychology 22: Human Intellection and Emotions 14

Intellective = spiritual (no organ)

These function as a pair

Volitional/Will spiritual (no organ)

1st and 2nd order wills



Mr. Soulman



Intellect and will feed the emotional life

Emotions (formally psychic, materially organic)



6 basic emotions

Towards Good

- love
- desire
- delight

Away from Evil

- hate
- aversion
- sadness

Difficult to remove evil

Difficult to attain good

5 intensive emotions

- hope
- pleasure
- joy
- peace

- or despair
- suffering
- misery

- fear
- pleasure
- joy
- peace

anger

4-Internal senses: cortex

- Central sense
- Imagination
- Sense memory
- Cogitative power

This chart powerfully illustrates why we need PP!



5 External senses – via receptor organs

Soul animates body:

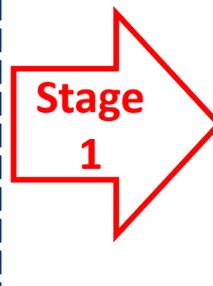
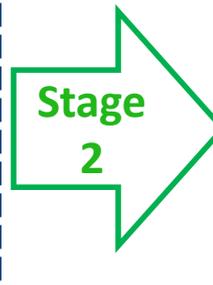
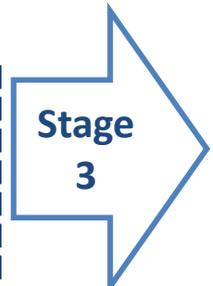
- Nourishment
- Growth
- Reproduction
- Locomotion

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

1. Just as we have made life changing breakthroughs in regard to 'Ehyeh and creation, we are moving into life changing breakthroughs on the nature of man that will open up the Word of God like never before.
2. These truths will get you to metaphysical reality of man so that you will never need to depend upon any man to understand human nature.
3. There is a critical need for every Christian to wake up and become a deep thinker about God and man. We have just about lost the evangelical mind. While many have recognized the great curse of anti-intellectualism, I may be the only one providing a solution to the problem in a comprehensive biblical way.
4. Just as the believer must leave fideistic naturalism of neo-deism to grasp Esse/esses, the believer must leave fideistic naturalism of Cartesianism and Platonic other-worldliness to grasp what it means to be human.
5. My goal is to get you to certainty in ultimate realities through PP. This is a unique opportunity for all believers of FBC. Think of what I am offering...



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.

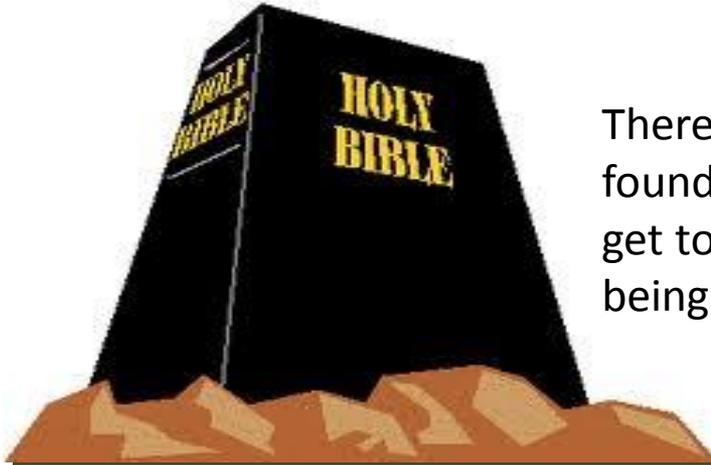
- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism or personal encounter with truth. If it works or feels good, they think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

Holy Spirit  Bible Doctrine

Holy Spirit  Bible Doctrine

- P.R. - 32**
- Hermeneutics
 - Linguistics
 - Epistemology
 - Metaphysics -16
 - Reality –Logic 32, Truth 32

The need for philosophical/theological foundation of philosophical realism



There is a critical need for these 5 philosophical foundations in the ICE method of interpretation to get to apodictic certainty and protect ICE from being corrupted by modern presuppositions.

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

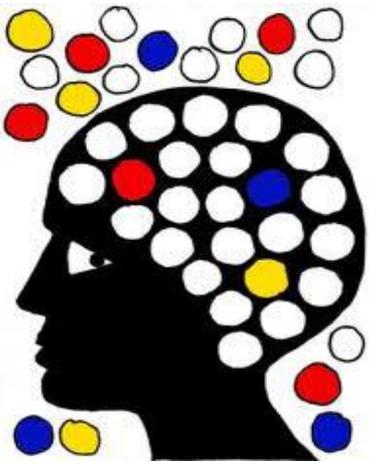
4- Linguistics – how is that which is communicated?

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

**2- Metaphysics – what is that which is? Being as being.
(15-Transcendentals – Time.1)**

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

PR 32



Post-modern Christian

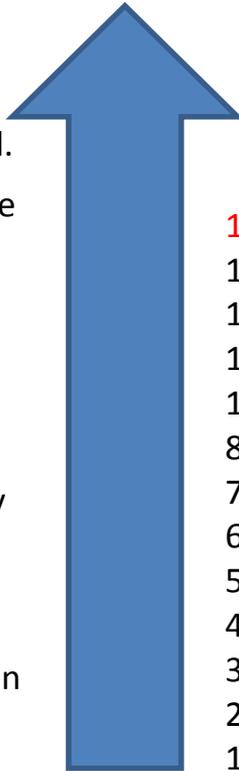
Thoughts of God are unclear and scattered.
 Anti-intellectual—disparages the use of the mind with God.
 Very limited in ability to love and worship God with the mind.
 Lack of clear thinking about God leads to a life mostly out of fellowship punctuated by needs to gin up faith.
 The scandal of the post-modern Christian mind is that there is not much of a Christian mind left.

Foundations: Metaphysics

Exodus 3:14

אֶהְיֶה אֲשֶׁר אֶהְיֶה

‘Ehyeh asher ‘Ehyeh



Science of Metaphysics 15



Classical Christian

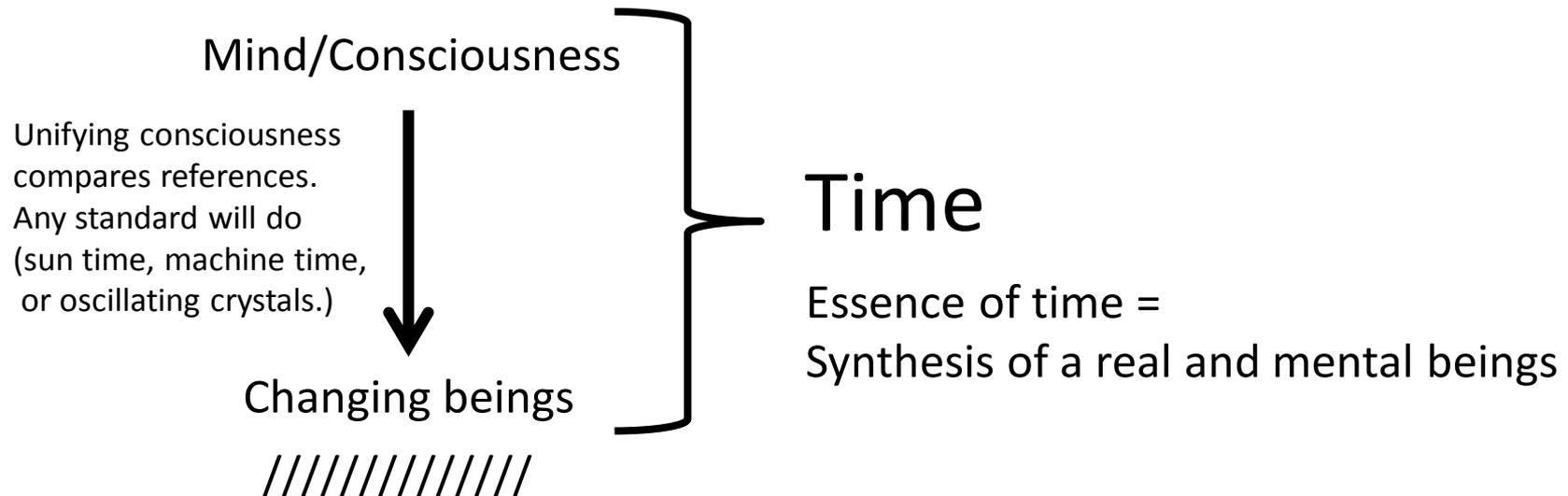
Christ-centered
 Loves truth.
 Volition stays influenced by HS
 A Philosophical realist
 Love and delight in Truth.
 Loves God with the mind

15- Time.2

- 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

Foundations: Metaphysics 16: Being in Time.2

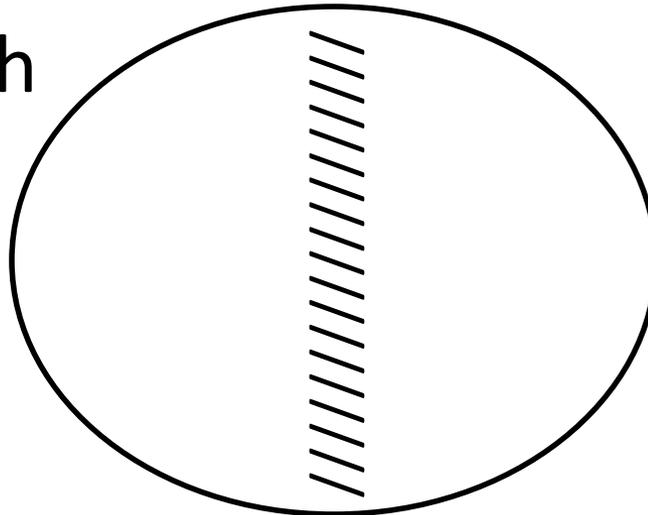
1. Time is a synthesis of real and mental being, founded in reality, existing formally in the mind. Time implies real succession or change. Without real succession of some kind, there is no basis for distinguishing before and after, which are essential ingredients in time.



2. There are two real modes of existence, time and eternity. Neither reduces to the other nor reduce to any third thing.
- a. Time (T). Time is the synthesis of real changing beings and mental beings. This is our world of time.
 - b. Eternality (E). This is God's eternal mode of existence. This is not to be confused with everlasting. In God's eternal mode of existence there is no change, no before or after, no sequences.

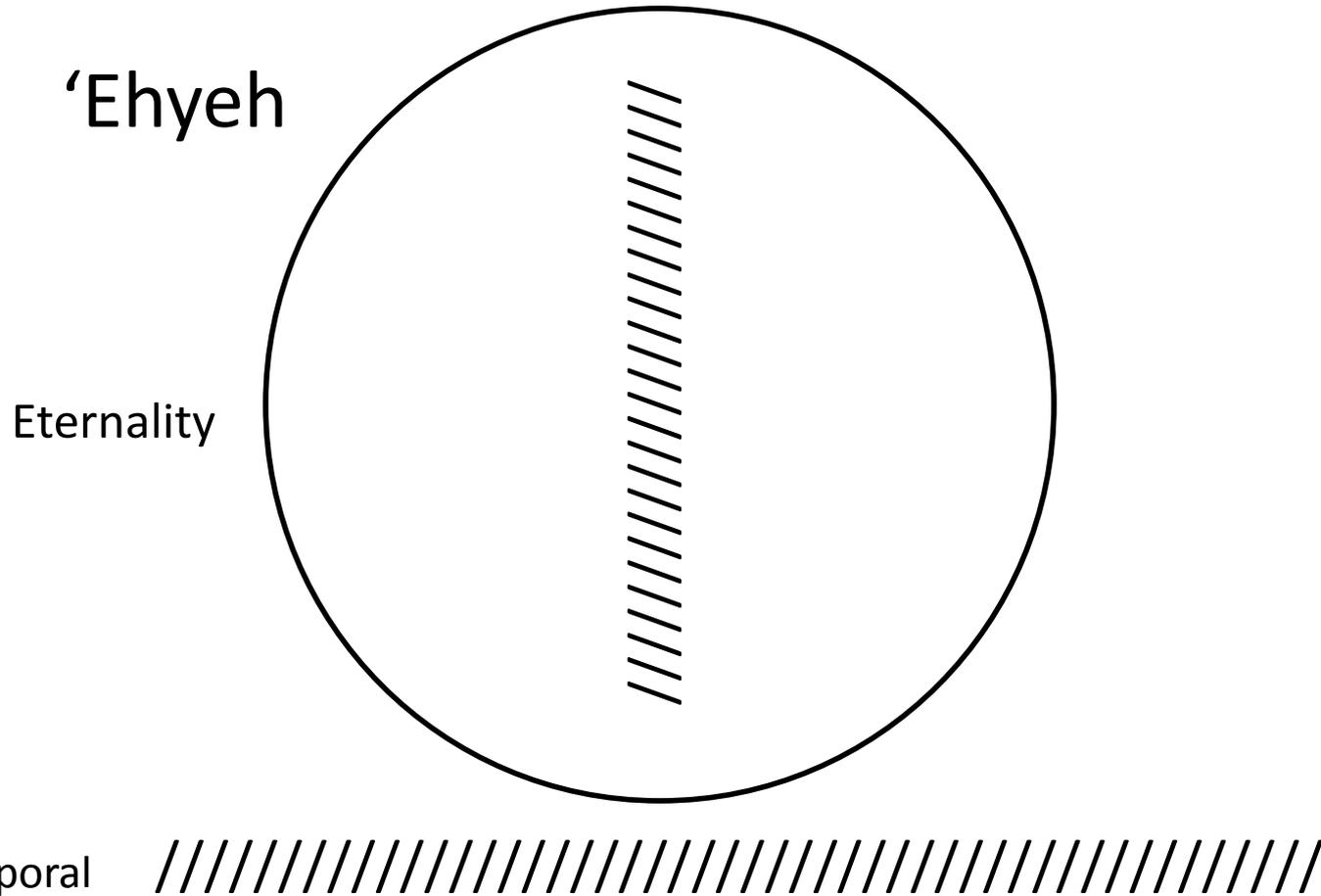
'Ehyeh

Eternality (no time)

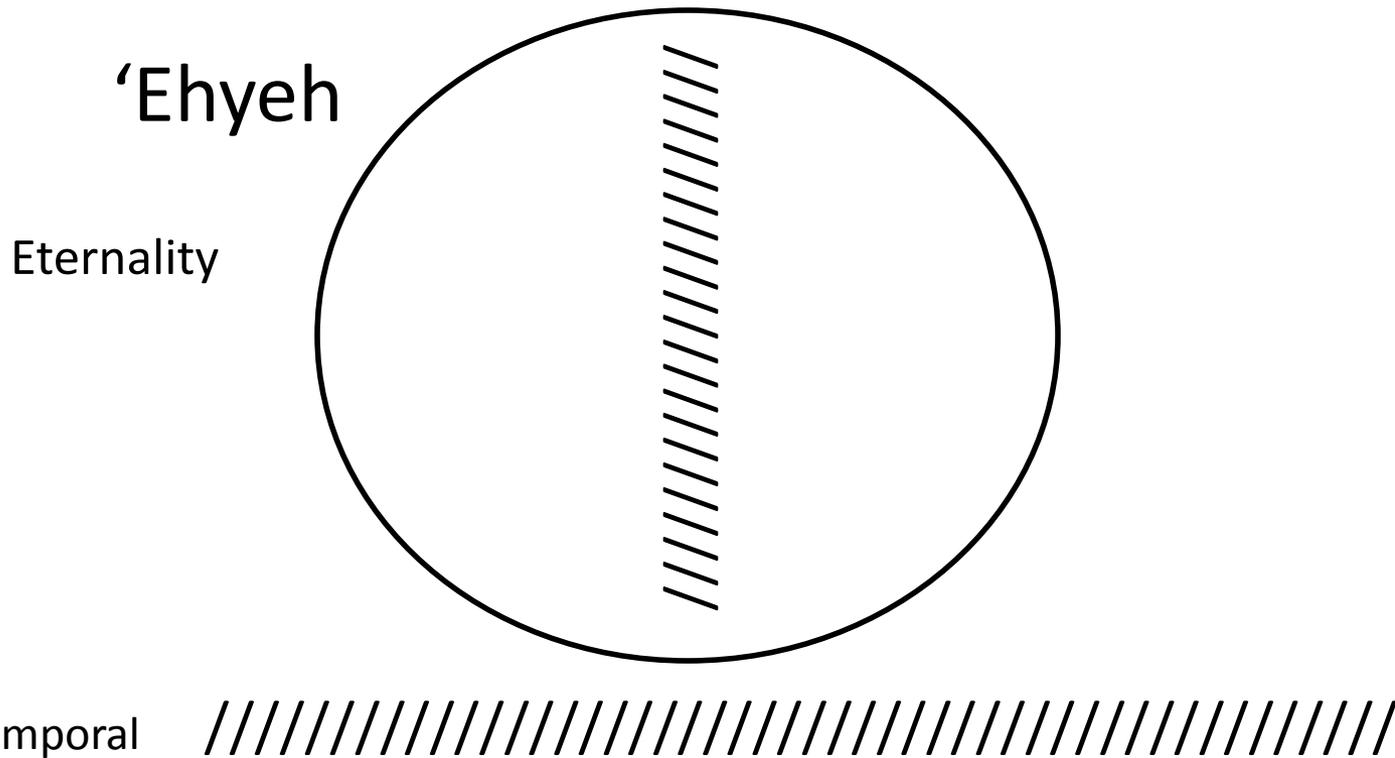


Temporality (time) //////////////////////////////////////

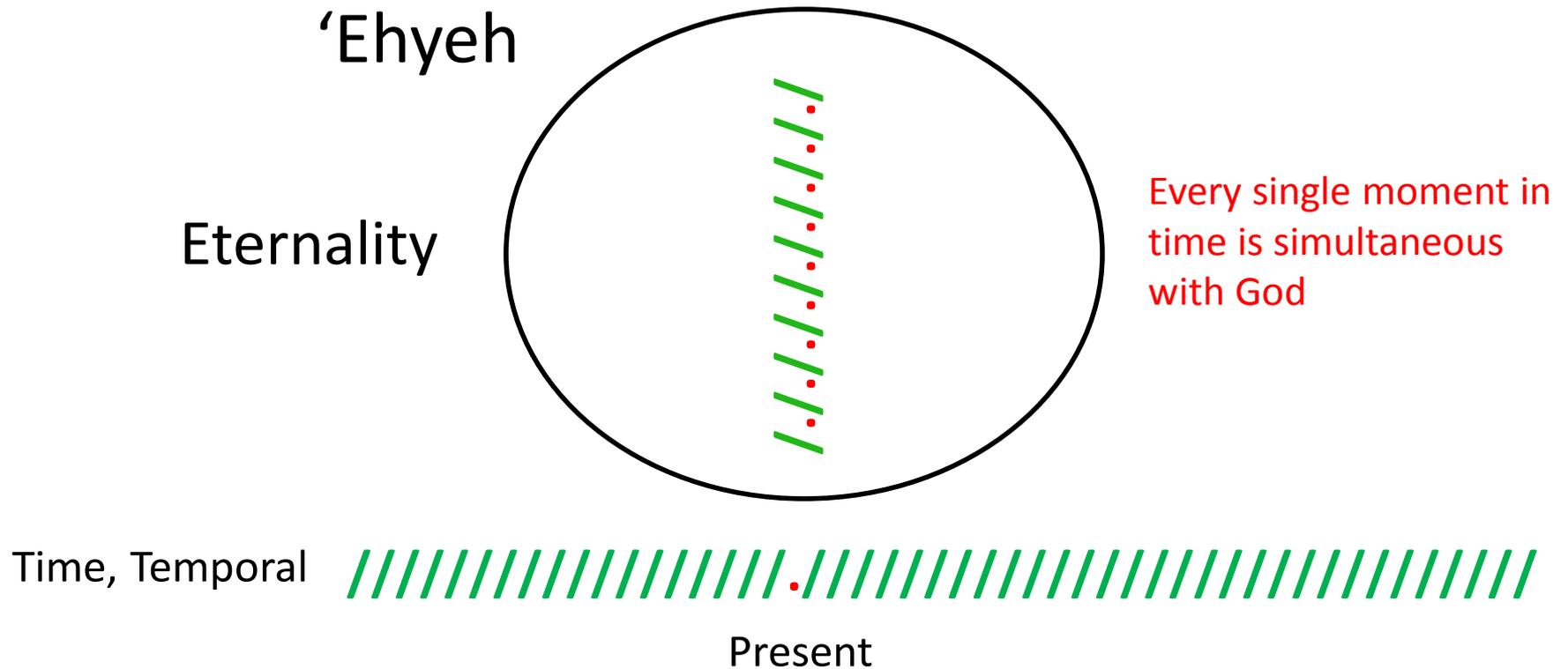
3. God knows at once instant everything that will ever happen. There is no time with God. Everything is all at once with Him.



4. God is outside of time. Technically it is incorrect to say that God knows what will happen. If God would know what will happen, then God would have foreknowledge and if He had foreknowledge, He would be in time. But He is outside of time. It is more accurate to think that what is future for us in respect to time is present to Him in eternity as it becomes present in time.



5. The eternality of God means that He is connected to every instant of your life. This means that He can be more intimate to you than any human can be because all parts of your life are available for Him to interact with. Your two-year old self, your old-man self, you funny adolescent self. They are all lite up, even the bad stuff. However, grace transforms the bad into good.



E = Eternality of God²

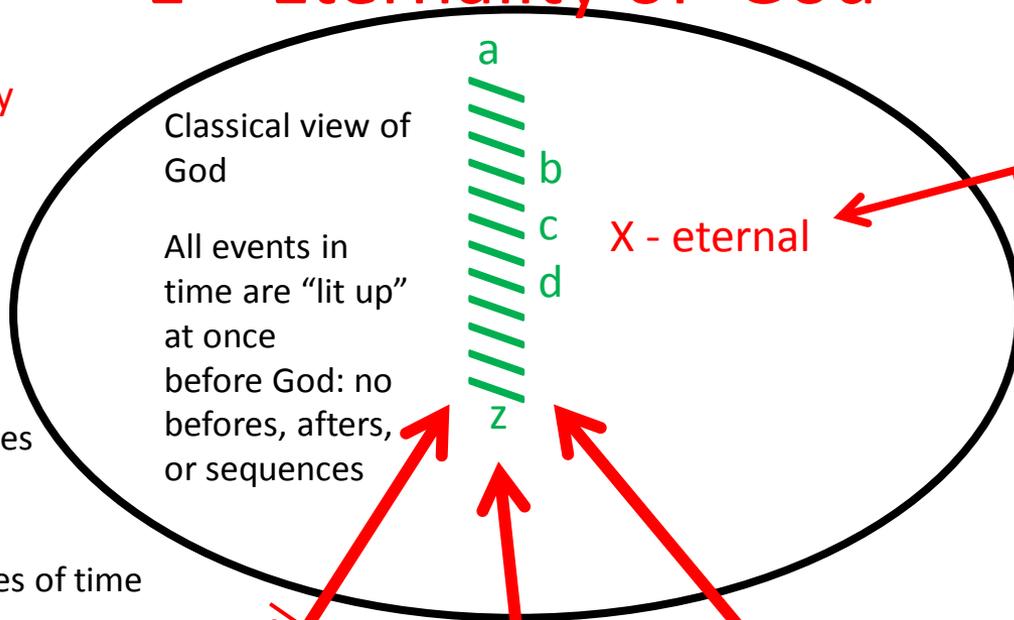
E-T Simultaneity:
Simultaneity
between eternity
(E) and time (T).

Every single
moment in time
is simultaneous
with God

Eternality = B-Series
of time

Temporality = A-Series of time

ET-S means that God's
eternality (E) and events in
time (T) are simultaneous
(S) in either direction: they
are symmetrical. However,
events in (T) are not
transitive within each
other; there is no
simultaneity
within T (a-z).



A-Eternal Observer:
ET-Simultaneous iff
X is eternally present and
Y is temporally present

B-Temporal Observer:
ET-Simultaneous iff
Y is temporally present
and X is eternally present

The theory of ET-S
defends Classical
theism *and* explains
how an eternal God
can actively engage in
time with an eternal
present relationship.

symmetrical

ET-simultaneity

symmetrical

symmetrical

asymmetrical

asymmetrical

(Abraham)

(Jesus death)

(Future sins)

b

c

d



T = Time, Temporality (a-z)

Biblical-Philosophical Psychology -22: Human Intellection and Emotions-14

1. **Biblical foundations on man's intellectual and emotional natures** (Psa. 16:2; 73:25-28; Prov. 2:1-10; John 8:31-32; Acts 17:2, 17, 18:4; Philip. 3:8; Luke 10:25-37; Philip. 4:4-14; Col. 1:24; 1 Thess. 4:3-8; 5:16; 2 Tim. 2:22; Titus 3:3; Heb. 13:17; James 1:2-4; 4:7-10; 5:1-6; 1 Pet. 1:6-9; 3:13-17; 1 John 3:17).
 - Emotions range in intensity and characteristics: from feelings to moods, sentiments, and temperaments/dispositions (habits).
 - It is the intellect and volition that feed the emotions which in turn intensifies intellectual and volitional activity.

Intellection and Volition form a pair =

Intellective = spiritual (no organ)



abstracts

- Intellective knowledge
- Sensed knowledge

4-Internal senses: cortex

- Central sense for awareness.
- Imagination to see objects not present
- Memory to access past experiences
- Cogitative power at the sensory level



5 external senses: end organs



5/18/2013

Volitional/Will
spiritual (no organ)

1st and 2nd order wills

Heart



Intellect and will (heart)
feed the emotional life

Emotions (formally psychic,
materially organic)



Towards Good

- love
- desire
- delight

6 basic emotions

Away from Evil

- hate
- aversion
- sadness

Difficult to attain good

- hope
- pleasure
- joy
- peace

or

- despair
- suffering
- misery

5 intensive emotions

Difficult to remove evil

fear

- courage
- pleasure
- joy
- peace

anger

12

Foundations: philosophical look at the 6 basic emotions.

By this man judges an object to be good.

Love/like is the primary emotion (motus/motion). Nothing is hated unless it is opposed to a sensed good



Unpleasurable side

An evil is a privation of a sought good
Presence of evil

Pleasurable side



Desire to turning away from evil



Sadness, pain, suffering due to presence of evil

Joy and happiness related to extent of good

Foundations: philosophical look at the 5 intense emotions.

Love/like is the primary motus (motion)
Nothing is hated unless it is opposed to a
sensed good.

Man's Knowledge and Will

Intellect and sensed knowledge of a good

Unpleasurable side

Pleasurable side

An evil is a privation of a sought good

Presence of evil

Hate/dislike evil b/c
it threatens the good

Love/Like of a good

Difficult to remove evil

Difficult to attain sensed good

fear

courage

anger

hope

despair

Displeasure
Sadness,
suffering

Pleasure
Joy, peace

Rage
bitterness

Pleasure
Joy, peace

Displeasure
Sadness,
suffering

Luke 10:27, And he answered and said, "You shall love the Lord your God with all your **heart**, and with all your **soul**, and with all your **strength**, and with all your **mind**; and your neighbor as yourself."

"heart, soul, strength, mind"

- The heart, soul, strength, and mind overlap and refer to the intellect, volition, and emotions/affections.
- The heart is not the emotions but is very close to the activity in the emotions. It feeds the emotions. What is in the heart goes to the emotions.
- There is also overlap in the trichotomy of body, soul, and spirit. There are not three separate autonomous things in you. You are one with three parts.

Luke 10:27, And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

“you shall love the Lord” (ἀγαπήσεις κύριον τὸν θεόν)

- “Love” is not equivalent to thought though it cannot exist apart from thought. Someone could have correct thoughts about God and still not love Him. However, no one can love God apart from correct thoughts about God.
- For thinking to be loving, it must be more than thinking.

Luke 10:27, And he answered and said, "You shall love the Lord your God **from all your heart**, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

“from all your heart” (ἐξ ὅλης τῆς καρδίας)

- Note that the heart (καρδίας) is mentioned first. This suggests the importance of the intellectual and volitional aspects of man’s soul.
- The deepest source of love to God is the heart, which is an expression of the acts of the soul from the intellectual-volitional bank which in turn feed the emotions.

Luke 10:27, And he answered and said, "You shall love the Lord your God with (ek, "from") **all your heart**, and with (en) all your soul, and with (en) all your strength, and with (en) all your mind; and your neighbor as yourself."

"from all your heart" (ἐξ ὅλης τῆς καρδίας)

- Note that the preposition connected to "heart" (ek) suggests that the heart is the source of our love for God, while the preposition (en) used with soul, strength, and mind shows that they are instruments of that love. Hence, love is primarily an action of the heart (intellective-volitional activity) on the emotions.
- The heart (intellective and volitional as a pair) holds the thoughts for the the emotions/affections (Luke 1:51; Heb. 4:12). This term emphasizes the center of our volitional and emotional life without excluding thought.
- The heart, not actions, is essential.

Luke 10:27, And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

- Note the intellectual, volitional, and emotional involvement in love. When we love something we know it, treasure it, and are moved to desire it, and when we obtain it, we find pleasure.
- When we have attained what we love we have the experience/emotion of cherishing, delighting, admiring, and valuing.
- Love for God is not merely ideas and thoughts and thinking, but a movement of the intellect, volition, and emotions to a state of love and desire. Thinking about God alone is not love for God. One has to see the Goodness of God (regeneration) and then value and cherish that goodness, Philip. 3:8.

Luke 10:27, And he answered and said, "You shall love the Lord your God with all your heart, and **with all your soul**, and with all your strength, and with all your mind; and your neighbor as yourself."

"With all your soul" (ἐν ὅλῃ τῇ ψυχῇ σου)

- The soul refers to the fullness of life with all of its 17 powers. The emphasis is on the intellective, volitional, and emotional aspects, but it would include activity of the 4 internal senses as well.
- The soul is all of what we are. It gives life to all of the body. The body is actually in the soul.
- Soul highlights our human life as a whole (Gen. 2:7). Whatever we do, we do for the glory of God, 1 Cor. 10:31. All of us belongs to God, Rom. 12:1-2.

Luke 10:27, And he answered and said, "You shall love the Lord your God with (ek, "from") all your heart, and with (en) all your soul, and with (en) **all your strength**, and with (en) all your mind; and your neighbor as yourself."

"With all your strength" (έν ὅλη τῇ ἰσχύϊ σου)

- Strength highlights the vigorous efforts both body and mental life (Luke 21:36).
- We ought to put all of our energy into loving God. He is far more important than your friends and other interests.

Luke 10:27, And he answered and said, "You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and **with all your mind**; and your neighbor as yourself."

"With all your mind" (ἐν ὅλῃ τῇ διανοίᾳ σου)

- Your mind is where your thoughts are. They include the three acts of the mind that are only found in human beings—and actually make it possible to grasp 'Ehyeh.
- Every believer should be engaged in deep, serious thought about the nature of God. The Bible places enormous emphasis on the mind, Eph. 4:23.
- The curse of modern anti-intellectualism saturated contemporary Christianity.

Luke 10:27, And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; **and your neighbor as yourself.**"

“and your neighbor as yourself” (τὸν πλησίον σου ὡς σεαυτόν)

- The second commandment is secondary and depends on the first—on loving God.
- Loving God is not defined as loving our neighbor. The thoughts and behaviors of love toward others are not identical with loving God. Loving God is not synonymous with the way we treat others.
- True love for God will bring about love for people. False love for God will not, cf., 1 John. Love for God overflows with love for others.
- Note the analogous use of “love.” The metaphysics of love cannot be understood apart from philosophy of language, linguistics.