

Biblical-Philosophical Psychology 23: Human Intellection and Emotions 15

Intellective = spiritual (no organ) ← **These function as a pair** → **Volitional/Will spiritual (no organ)**
 1st and 2nd order wills

↑ abstracts ↓
 {
 Intellective knowledge
 - Deliberative power
 - Conceptualize like God
 }
 Sensed knowledge

Human is a souled body
 ↓
love

Intellect and will
 feed the emotional life

Emotions (formally psychic,
 materially organic)

↓ **6 basic emotions**

<u>Towards Good</u>	—	<u>Away from Evil</u>
-love -desire -delight		-hate -aversion -sadness

Difficult to remove evil

Difficult to attain good

5 intensive emotions

hope -pleasure -joy -peace	or	despair -suffering -misery	fear	courage -pleasure -joy -peace	anger
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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. My desire and vision for believers of FBC is to guide them into personal discovery of dianoetic, metaphysical truths. You need to know what you believe about God and be able defend it logically, doctrinally, and biblically.
2. It is unhealthy for any believer to believe something *just* because a pastor said it. It is very dangerous to let any man come between you and the Word of God. It is the PT's job to show you the Word so you can trust the Word, not depend upon man.
3. Consider the fantastic blessing I am offering you. I can lead you far beyond the original languages of Scripture, far beyond what I ever thought was possible, far beyond most nominalistic Hebrew/Greek scholars, and seminary professors.
4. It is going to take some mental effort, but it will be worth it, and you will be protected for the rest of your life. While you will always need a PT to fill in details and challenge you, you will not need to trust one for ultimate truths regarding God, creation, man.
5. Contact with ultimate truth is always exciting and invigorating, but only for those with positive volition. If you stick with it you will get it.

P.R. - 32

Hermeneutics

Linguistics

Epistemology

Metaphysics -17

Reality -Logic 32,
 Truth 32

5/17/2013

Stage
3

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

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.

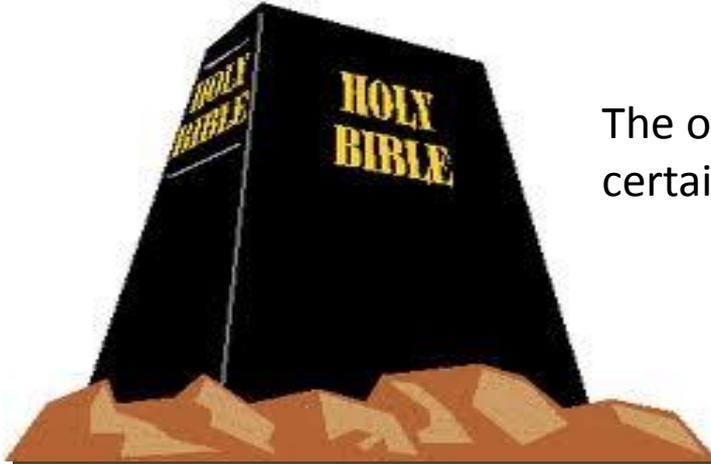
Holy Spirit  Bible Doctrine

Stage
1

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 need for philosophical/theological foundation of philosophical realism



The only system that can guarantee apodictic certainty is PR + ICE methodology.

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

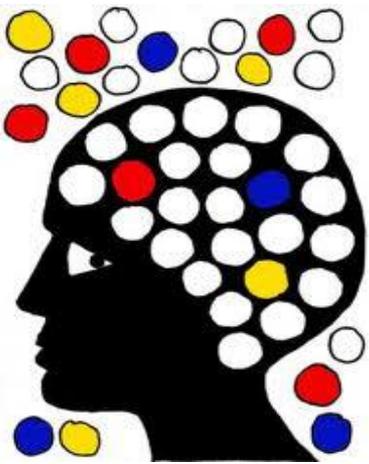
4- Linguistics – how is that which is communicated?

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

Foundations: Metaphysics

Exodus 3:14

אֶהְיֶה אֲשֶׁר אֶהְיֶה

'Ehyeh asher 'Ehyeh



Classical Christian

Christ-centered
Loves truth.
Metaphysically minded.
Loves God with all the mind

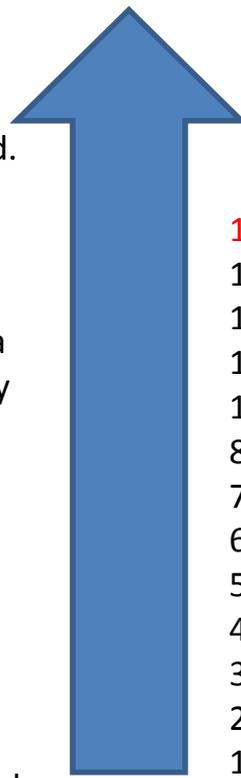
Thoughts of God are unclear and scattered.
A lot of incoherency and lack of definition regarding God and the human soul.

Lack of clear thinking about God leads to a life mostly out of fellowship punctuated by needs to gin up faith.

Great need for formulaic Christianity.

Always seeking some victorious new spiritual life experience.

The scandal of the post-modern Christian anti-intellectualism is that it is so bad mind hardly anyone notices it.



15- Time.3

- 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

Science of Metaphysics 15

Foundations: Metaphysics 15:

Time.3

1. Most Christians have sloppy and horrid views about God due in no small part to therapeutic and anti-intellectual victorious life mentalities. Common notions of God keep countless Christians from entering into a life of worship and adoration of God.
2. Failure to live a life of worship and adoration will naturally result in a life with more protracted problems with carnality. Why is it that you cannot be around certain doctrinal Christians more than a few minutes before there is coarse jesting and sexual innuendo? Contra Eph. 5:4. Why is it that some believers have such a hard time staying in fellowship for extended periods of time?

3. Conceptualizing about God and the things of God is the most intellectual enterprise you can engage yourself in.
 - Grasping God is an activity of abstraction, an activity of the mind, not of imaging.
 - Understanding God is something that the mind grasps, not imagination, and not senses.
 - Truths about God are not what you imagine, feel, or think.

4. There are two time modes: time (changes) and eternity (no changes).
- a. Time. Time in creation is a matter of before and after. We are constantly changing: losing and gaining things. Time is all about change. Changing is all about potencies. Technically, we are not in time, we are not in a minute. Time is just a measuring device.
 - b. Eternity. God is eternal. Perfection never changes. God exists in an eternal present. Eternity is an immutable everlasting now. There is no time in eternity. To put God in time is to attack His immutability.
 - God never changes. His promises never change. His love never changes, and His love is not an anthropopathism. He is always good to you—always! If He is in time, He changes and becomes less.
 - Every prayer you ever prayed was answered before you ever existed. Either pray or not and stop worrying about it.

5. 'Ehyeh is transcendent over time. He is Lord over time.

Exodus 3:14 God said to Moses, "Ehyeh Asher Ehyeh [I am]," and added, "Here is what to say to the people of Israel: 'Ehyeh [I Am] has sent me to you.'"

Psalms 90:2 Before the mountains were born, Or You gave birth to the earth and the world, Even from everlasting to everlasting, Thou art God.

Isaiah 57:15 For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

John 17:5 "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was.

Jude 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

Job 36:26 "Behold, God is exalted, and we do not know Him; The number of His years is unsearchable.

Psalm 90:4 For a thousand years in Thy sight Are like yesterday when it passes by, Or as a watch in the night.

2 Peter 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

6. Classical Christianity as well as the other major monotheisms take God to be eternal (Maimonides, Averroes, Aquinas, Boethius).
7. If God is eternal, then He is outside of time. So to ask if He knows the future, is to assume that there is something that is future with respect to Him that He might know. But that presupposition is denied in the doctrine of the eternity of God.

8. We interact with Him in the now, but all of our actions are before Him in an eternal now. Every instant of our lives are laid before Him at once.

9. In God there is no was or will be, but a continuous and unbroken is. In Him history and prophecy are one and the same. Whatever God is He is infinitely. The eternality of God is nothing else but the duration of God, and the duration of God is nothing else but his existence/Esse enduring.

10. Time dwells within God. He causes, affects, and controls it, and yet does so without time exerting any control or hold on Him. Everything about God is "always" and "I Am". No hour glass can be turned over for the Creator of time, for He is not subject to time!

11. God's nature is without beginning and without end, free from all succession of time. God dwells in eternity. Eternity is not just "extended time" but rather is existence above and apart from time. God contains in Himself the cause of time!

12. The theological grounds for God's eternity are found in several other attributes. For example, immutability implies eternity, for an immutable being cannot change. But whatever is in time changes. Hence, God cannot be in time. God's eternity can also be inferred from his **infinity**. An infinite being has no limits, whereas a temporal being has limits. Hence, God is not a temporal being.

13. Pure actuality is the ground for the Being of eternity. Pure actuality means that God is actuality and has no potentiality whatsoever. Everything He could be, He is and always was and always will be. He exists but has no potentiality, but whatever is temporal has potentiality. Hence, God is not temporal but eternal."

Intellection and Volition form a pair, Heb. 4:12

Intellective = spiritual (no organ)



abstracts

- Intellective knowledge
 - deliberative power
- Sensed knowledge
 - instinctive

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

A human being is a souled body



Soul animates body:

- Nourishment
- Growth
- Reproduction
- Locomotion

5/22/2018

Heart



Volitional/Will
spiritual (no organ)

- Intellective appetite
- Sensed appetite

love



Intellect (cognition) and will (appetition) affect 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

5 intensive emotions

- hope
- pleasure
- joy
- peace

or

- despair
- suffering
- misery

Difficult to remove evil

fear

- courage
- pleasure
- joy
- peace

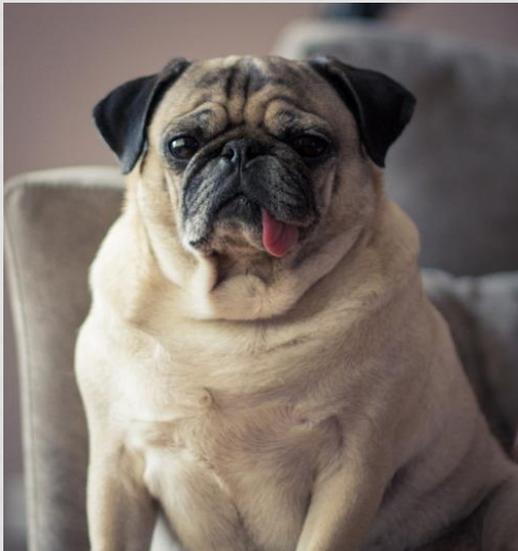
anger

- ✓ Note what is missing in an animal soul.
- ✓ Consider the ramifications of metaphysics.
- ✓ Unless and until one gets the metaphysics of the soul (nephesh) right, he will continue to talk incoherently and unbiblically (= reason for the tone).
- ✓ There is no excuse for name-calling, especially among believers.

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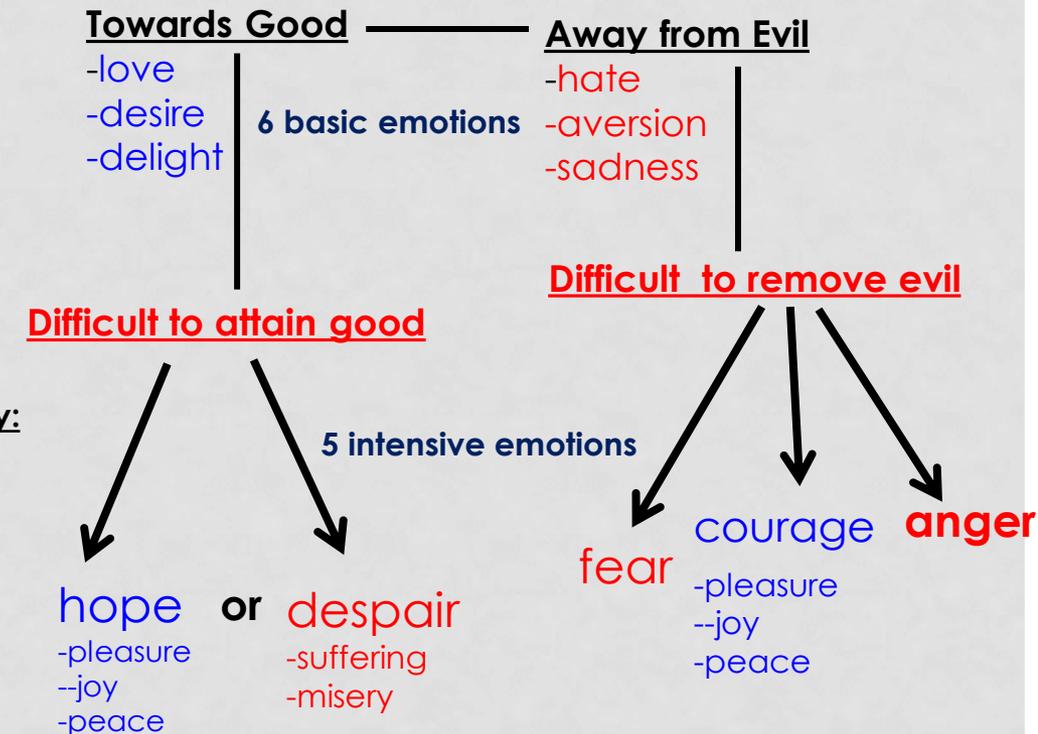
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NO IMMATERIAL INTELLECTION

NO IMMATERIAL VOLITION

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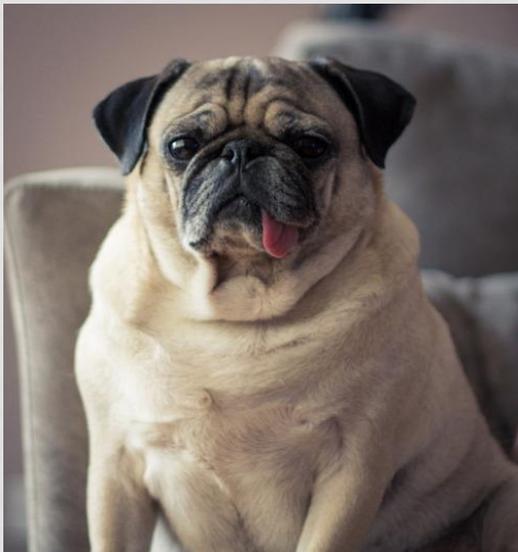


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Animal soul



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IMMATERIAL INTELLECTION?

IMMATERIAL VOLITION?

↕ ? **Three positions: Traducianism, creationism, and soul-formatism** ↕ ?
 Gen. 2:7; Ex. 21:22-25; Job 33:4, Psalm 139; Luke 1:15, 44.

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↑
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 Human or animal soul?



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Biblical-Philosophical Psychology -23: Human Intellection and Emotions-15

1. Without metaphysics, one is totally lost in a nominalistic world on *nephesh*, the soul (נֶפֶשׁ). Nephesh is the exclusive word for soul used hundreds of times throughout the Old Testament. Yet, its use is very diverse.
2. Consider how much difficulty even the greatest Christian scholars have with the biblical data on the nephesh/soul. This is all because of anti-biblical, anti-metaphysical, deistic, Platonic, and Cartesian influences. Consider America's Cartesian view of life by media's attitude in covering Gosnell vs. Rodney King.

3. Review of passages on the soul (nephesh).

Genesis 1:20 Then God said, "Let the waters teem with swarms of **living nepheshes**, and let birds fly above the earth in the open expanse of the heavens."

Genesis 1:21 And God created the great sea creatures, and every **living nephesh** that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

Genesis 1:24 Then God said, "Let the earth bring forth **living nepheshes** after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

Genesis 1:30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has **nephesh**, I have given every green plant for food"; and it was so.

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 **nephesh**.

Genesis 2:19 And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living **nephesh**, that was its name.

Genesis 9:16 "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living **nephesh** of all flesh that is on the earth."

4. Consider the intractable subjectivity in doing a Hebrew word study on nephesh without having the metaphysical framework in place:

BDB: נַפֶּשׁ soul, living being, life, self, person, desire, appetite, emotion, and passion; the inner being of man; of animals; seat of the appetites (hungry soul, weary soul, thirsty soul); seat of emotions and passions (desire, loathing, bitterness, discontented, grief, fear, sadness, weeping, distress, rejoicing, hatred, revenge, compassion); used of mental acts (Psalm 139:14: my soul knows well; Prov 19:2: the soul that be without knowledge is not good; Prov 24:14: know wisdom for thy soul; Est 4:13: think not in your soul; Prov 23:7: as he reckons in his soul so he is); acts of the will (Gen. 23:8).

How in the world would anyone know how nephesh/soul was used in the passage with apodictic certainty? Even if you picked the right one, how would that really help you understand nephesh on a global scale?

Now consider the difference between not having the metaphysics vs. having the metaphysical framework, the global view. With the metaphysical framework you can understand *why* there are different meanings in the same original word. Again, original languages by themselves are not going to deliver apodictic certainty. ICE by itself cannot deliver the dogma. W/o metaphysics almost all talk of breath of life is incoherent. W/o logic one cannot even make a coherent case.

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Intellecutive = spiritual (no organ)



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- joy
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or

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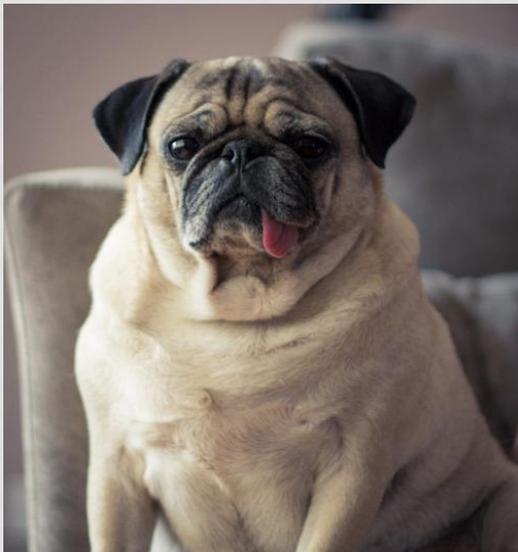


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Animal soul



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Emotions (formally psychic, materially organic)

- Latent
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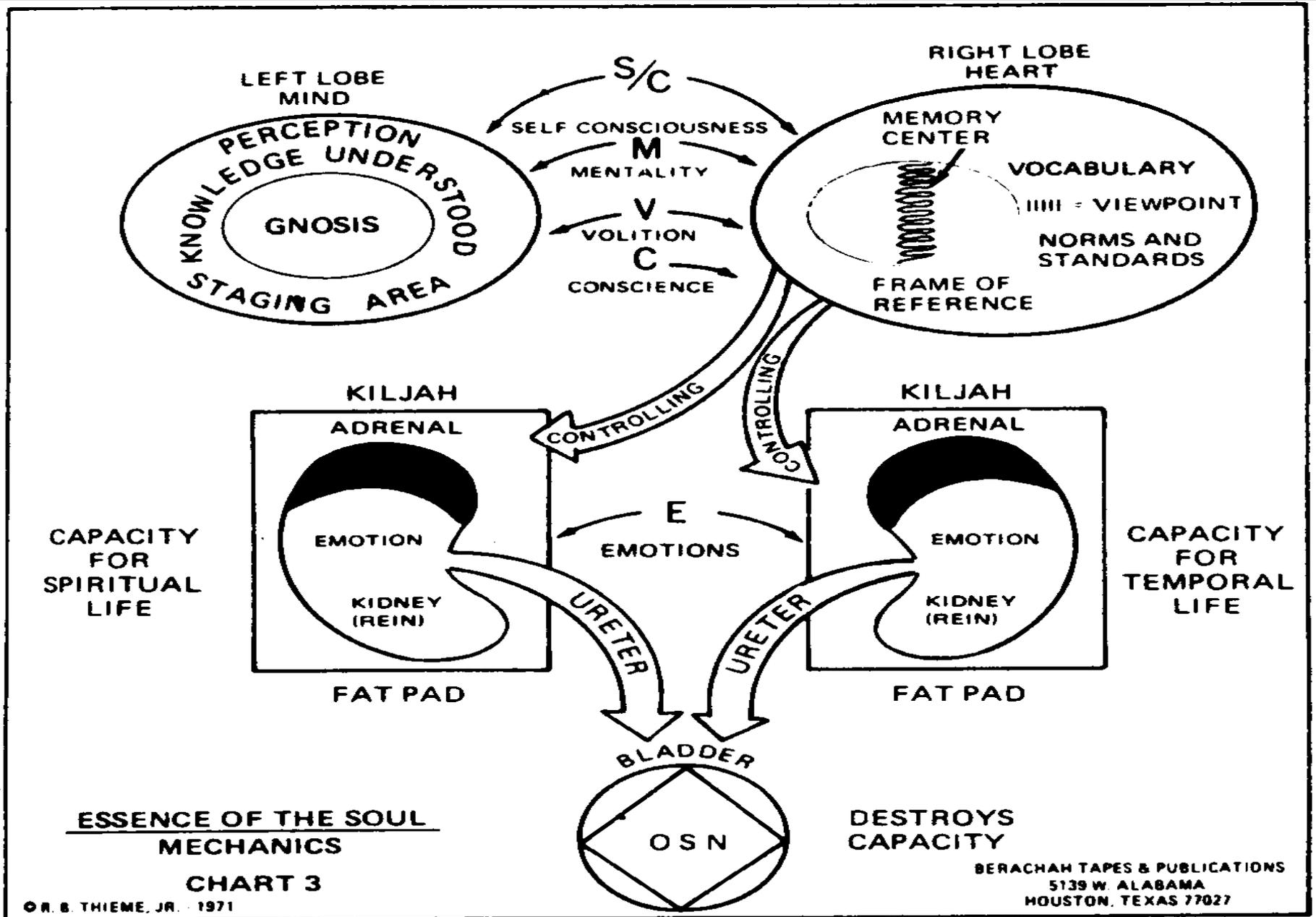
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5 external senses: end organs
Human or animal soul?



An illustration about the two approaches to understanding the soul.



Biblical-Philosophical Psychology -23: Human Intellection and Emotions-15

Review of more passages on the wholeness of man's intellective, volitional, and emotional natures: Psa. 6:3-4; 11:1; 13:2; 23:3; 31:7, 9; 34:2; 35:9, 12; 41:4; 42:1-6, 11, 43:5; 62:5; 63:1, 5, 8, 69:10; 84:2; 86:4; 94:19; 119:28; 143:6; SOS 1:7; 3:2-4; Isa. 26:9; Philip. 1:20-21, 23; 3:8; Luke 10:25-27; John 8:31-32; Acts 13:7; 22:3 ; 17:2, 17, 18:4, 24; 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, 13-15 3:13-17; 1 John 3:17.

- Loving God is knowing, treasuring, living—for the glory of God with the whole soul. The whole being for the glory of God God has given us minds, the FHS, and the WOG so can treasure Him through and above all things with all of our souls.
- The more we understand His surpassing greatness and knowledge and wisdom and power and justice and grace and love, the more we will treasure Him.
- Truth grasped always makes a profound difference.