

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. Opening, John 8:32; Rev. 21:1-7.
2. One of the greatest evils of our time is that most Christians do not share the metaphysics or philosophy of Jesus Christ or heroes of the faith in the OT and NT. Most Christians are very pagan in their thinking about God, creation, the soul, emotions, and love, even though they may know the Bible.
3. Our studies of Esse and esses have given us the opportunity to regain what has been lost and move us into a life of worship and glorification of God as vividly illustrated in the Word.
4. Modern believers have not only been brainwashed with a pagan mindset, most in America are cursed with Laodecianism as well.
5. The mandate for PTs, especially in times of apostasy: *preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction*, 2 Tim. 4:2.
6. True "instruction" is the removal of all impediments that stand between you and Truth so you can enter into the dianoetic knowledge for yourself in core truths. The alternative is some form of legalism, which no one defends, yet few escape.

P.R. - 32

Hermeneutics

Linguistics

Epistemology

Metaphysics -15

Reality -Logic 32,
 Truth 32

6/5/2013

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 Esse, esses, and human attributes.
- Only in metaphysics can a believer really understand Bible, the attributes of man and 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 perinoetic truth 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 has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit  Bible Doctrine

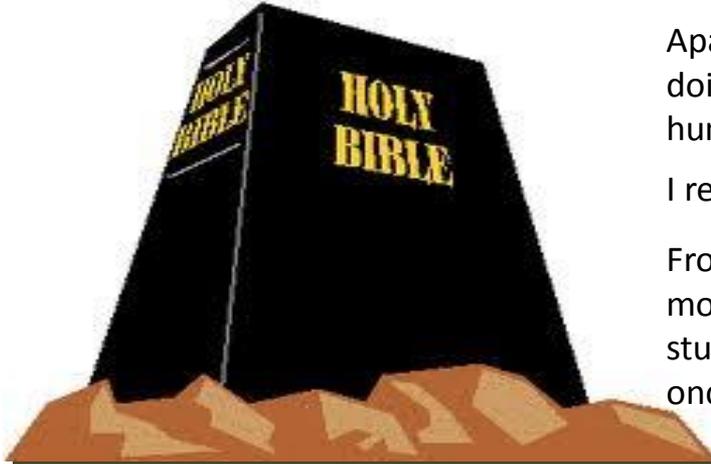
Stage 1

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 kosmos diabolicus, Eph 4:14.
- For baby believers it is primarily about pragmatism or personal encounter with truth. If it works or feels good, they think it must be true and enough.
- Most want to quickly learn how to play Chopin without all of the work.

Biblical-Philosophical Psychology 27: Seeking Ultimate Good, God!

The need for philosophical/theological foundation of philosophical realism



Apart from these 5 foundations, someone else will always be doing your thinking for you about God, creation, as well as the human soul with all of its attributes.

I refuse to be pastoral enabler.

From what we have studied, you should be living a life with more certainty (from logic), and appreciating God's glory from studies in metaphysics. You should not view the world as you once did before these studies.

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

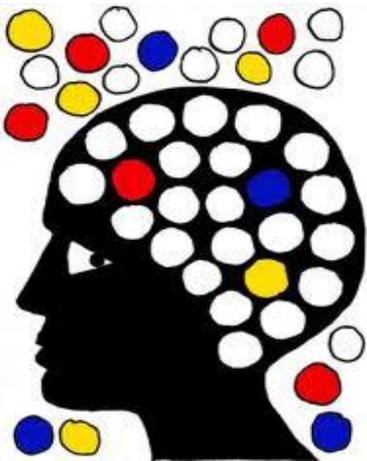
4- Linguistics – how is that which is communicated?

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

**2- Metaphysics – what is that which is? Being as being.
(15-Transcendentals – Time.5)**

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

PR 32



Foundations: Metaphysics

Exodus 3:14

אֶהְיֶה אֲשֶׁר אֶהְיֶה

‘Ehyeh asher ‘Ehyeh



Classical Christian

Anti-intellectual Post-modern Christian

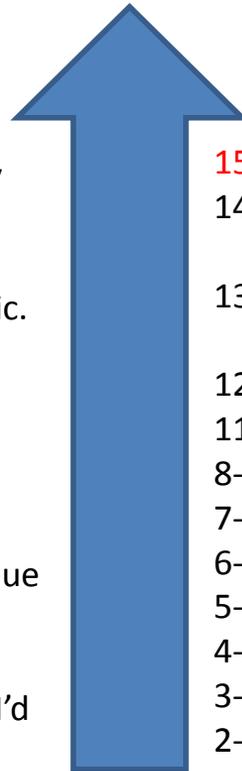
Views Jesus and the Word of God through the lens of modern philosophy and psychology (physiological)

Somewhat deistic, platonic, nominalistic.

No conviction that thinking is a gift of God, whose chief role is to pursue and love and live in ultimate truth.

Lives in subjectivism and pragmatism due to poverty of thought regarding God.

Billy Sunday, "If I had a million dollars, I'd give \$999,999 to the church and \$1 to education."



15- Time.6

- 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

Lives in the glory of ‘Ehyeh (Ex. 3:14; Col. 1:17; Rom. 11:36; Heb. 1:3; John 1:3).

Lives in the glory of God in esse (Matt. 6:26, 28; Prov. 6:6; Psa. 19:1; Rom. 1:20).

Advances in dianoetic realities.

Lives a life of worship.

Understands the history of ideas, especially Christian ideas.

Foundations: Metaphysics 15:

Time.6

1. Physical time is formally psychic (mental). Time is a product of the mind measuring real things in motion. Time is what the mind does when it encounters changing things. Without the mind there is no time, but this does not mean that time is an illusion.
2. There are two “time” frames- they are both equally real.



Foundations: Metaphysics 15:

Time.6

3. God's eternity is the complete possession all at once of illimitable life.
4. It is acknowledged that an eternal God is much more magnificent than a God who is just everlasting. It is a greater perfection. He is metaphysically greater and more intimate. He is more intimate because every instant of your life is available for Him. None of it ever falls away from Him. Your past is fixed for you but not for Him; they are always open to Him. Both the good (salvation, divine good) and the bad (sin and evil) that is turned to good by grace is before Him eternally.

Foundations: Metaphysics 15:

Time.6

5. It is unfortunate that most Christians today have no clue about the awesomeness of God's eternity. They have been robbed of the reality that God lives in an infinitely existing present without past, without future, without earlier than, without later than. It is far bigger mode of existing than everlasting.
6. Since God's present encompasses all of time, when we connect with God we are connecting to all of God's eternity. This means that your prayers were considered before the creation of the universe. Prayers are contingent means whereby God acts.

Foundations: Metaphysics 15:

Time.6

7. When the believer grasps the eternality of God, he is able to move into a more magnificent view of God on so many different levels. OWC can take on much broader realities. God truly is Other. He is not like us. He does not just have more of the time that we have. He has a much higher perfection than everlasting.

Knowledge (for Truth)

Appetite (for Good)

Intellect (immaterial, no organ)

Volition/Rational Will (immaterial, no organ)

Strong will: self-chosen goal, self-motivation, constancy

Agent intellect – 3 acts of the mind

abstracts concepts

Bible doctrine, Holy Spirit
Intellective knowledge
Deliberative power
Conceptualization
-God, love, justice.

Philosophical Psychology
(before modern materialism)

Higher Values
Inclinations
Affections

Soul

Sense appetite (lower values)

Emotions
"Passions"

4 internal senses

Estimative power
Imagination (cf. chart)
Sense memory
Central sense

Infinite Good + Joy
(David, Paul)
- Divine love
- Divine desire
- Divine delight

Towards Good — Away from Evil
-love — -hate
-desire — -aversion
-delight — -sadness

6 basic emotions

5 external senses

Difficult to attain good Difficult to remove evil

Pseudo Good H
(FSH; Laodecian)
Godless love
Godless desire
Godless delight

5 intensive emotions

fear or courage

hope
-pleasure
-joy
-peace

or

despair
-suffering
-misery

-pleasure
-joy
-peace

anger

Pastor Don Hargrove

Matthew 6

David

The Laodecian believer

Review of passages on seeking God as the Ultimate Good and source of +Joy, Matt. 6:19-33; Psa. 16:1-2, 11; 23:1-6; 31:7, 34:1-4; 35:9, 41:4; 42:1-6, 11, 43:5; 62:5; 63:1, 5, 8; 143:6; Luke 10:25-27; Rev. 3:14-22; 1 John 2:15; SOS 3:2-4; Isa. 26:9; Philip. 1:20-23; 3:4-14; 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.

- ❖ No human being is free from a desire for good and happiness. The critical issue is our view of what is good and what will bring happiness. Only that which is infinite and transcendent can provide the goodness and happiness for which we long.
- ❖ +Joy is the fulfillment of every desire and the elimination of every evil. There is no +Joy unless there is complete satisfaction of every faculty and the removal of all evil—in this life and the next, Psalm 16:11; Rev. 21:1-7.

Summary

1. The opposite of loving God is hating and despising God, Matt. 6:24; Rom. 1:18ff. Note how love and hate are the results of thinking and volition. Love and hate are strong emotional words that flow from what is in the mind and volition which determine the inclinations to or away from God.
2. The reason you cannot serve two masters (Mammon and God) is behind both behaviors are two directly opposed intellects (Mammon and God), volitions (Mammon and God), and passions (Mammon and God). Love for God is always preceded by treasuring Him in the intellect and emotions.

3. Thinking and inclinations feed into the emotions of love, desire, and delight. Thinking about God leads to affections for God. But this desire also fuels a thirst for wanting to know more about Him. Same with any of our emotions. You love your spouse and that brings desire and then pleasure and while you are in the pleasurable state you think good things about your spouse.
4. Believers start out with strong emotional feelings, but after time due to failure to develop the mind, those feelings atrophy. They forget that it was contact with truth that enflamed them.

5. The connection between thinking and emotions in loving God is demonstrable in that we cannot love God without knowing God. However, just knowing God is not enough, the volition has to decide that He is the Ultimate Good. This is only possible by the Holy Spirit.
6. There is no such thing as love for God apart from knowing Him. The deeper the knowledge the greater capacity for love, desire, and joy in Him. Vague knowledge of God does not love make.
7. The love that the Holy Spirit produces in the believer is always connected with the thought life and connection with God, Gal. 5:22-23. The Bible does not support the idea that a person can possess these virtues without accompanying mental virtues.

8. Loving God with all of our minds includes thinking clearly and accurately about God and JC in regard to their natures as well as actions.
9. God has given us minds to think to grasp His Esse as well as His actions so we can treasure Him above all of the things in our lives. Thinking hard about God and desiring Him is loving Him. Treasuring Him above all things is loving Him. This is only possible through discovery.
10. Anti-intellectualism undermines true and deep love for God. Not only in content but in vagueness and fideism through some pastor. Lack of apodictic certain undermines love for God.

Biblical-philosophical understanding Emotions

1. Emotions are part of the soul's activity. Cartesianism and Puritanism are unbiblical.
2. Through the human intellect and volition, we have the power to create mental space around our emotions to guide and direct them in the light of BD and HS.
3. Emotions have cognitive and appetitive functions. They are based on knowledge, but they also move our appetites toward a considered good and away from a considered evil.
4. Certain emotional states are commanded by the Word of God: do not fear, rejoice always!
5. Consider the pernicious power of emotions related to false teachings and evil influences.
6. Emotions are very involved in man's motives from picking friends to picking pastors.
7. Lacking emotions, like lacking sympathy, is a sign of mental and spiritual disorder (sociopath).
8. Some emotions are very healthy; others are very harmful.
9. Emotions are very good indicators of what we really love and believe is really Good.
10. Emotions are very involved in virtue (courage) or lack thereof (cowardice).
11. Some emotions are always fitting (+H) and some are always unfitting (envy).
12. Emotions often bring added determination to the will.
13. Healthy emotions enable a believer to enjoy life with compassion, joy, empathy.
14. Healthy emotions enable us to move out of those negative, self-lacerating emotions.
15. Transcendent emotions are always connected to God, Job 42:6; Gal 5:22-23; Philip 4:4; 2 Cor. 5:14; 1 Jn 3:17. They include fellowshiping and delighting in God, His grace, forgiveness, love, and peace in the face of death.
16. Being conformed to the image of Christ includes having a Christ-like mental attitude and emotions, Philip. 2:1-18.

Man's everlasting intellectual spiritual soul. This has been proven with apodictic certainty by the world's greatest minds spanning thousands of years. To date, no one has been able to demonstrate that the philosophical principles are invalid.

1. We see the soul's spiritual nature in the testimony of God Himself in the Word of God, (destroy soul)
2. We see the soul's spiritual nature in the testimony of man throughout history.
3. We see the soul's spiritual nature in the testimony of the most hard core naturalists.
4. We see the soul's spiritual nature in its ability to penetrate the sensible physical realm.
5. We see the soul's spiritual nature in its ability to go far beyond senses and images.
6. We see the soul's spiritual nature in its ability to receive spiritual and immaterial knowledge.
7. We see the soul's spiritual nature in its power to abstract the forms of things.
8. We see the soul's spiritual nature in its power for utter self-reflection.
9. We see the soul's spiritual nature in its power for unlimited amount of knowledge.
10. We see the soul's spiritual nature in its power to correct sense perception.
11. We see the soul's spiritual nature in its power to grasp concepts like chiliagons.
12. We see the soul's spiritual nature in its ability to create immaterial concepts.
13. We see the soul's spiritual nature in the power of its volition to go against determinism of matter.
14. We see the soul's spiritual nature in the lack of one-to-one correspondence b/t thought and brain.
15. We see the soul's spiritual nature in the lack of area of brain designated for rationality.
16. We see the soul's spiritual nature in the discrepancy between brain damage & rational thought.
17. We see the soul's spiritual nature in its continued rationality after widespread cortical damage.
18. We see the soul's spiritual nature in the lack of additional brain waves for high abstract thinking.
19. We see the soul's spiritual nature in frank admissions in psychological textbooks.
20. We see the soul's spiritual nature in its extrinsic use of the brain.
21. We see the soul's spiritual nature in the lack of any valid or sound arguments against it.

❖ **The distinction between concept and image. TO GRASP THE UNIQUENESS OF MAN'S INTELLECTIVE IMMATERIAL NATURE, ONE MUST UNDERSTAND THAT A CONCEPT IS NOT REDUCIBLE TO AN IMAGE**

The key to understanding the difference between intellective/conceptual knowledge and sensed/image knowledge is understanding the difference between an image and a concept. These are two radically different ways of thinking. To get this is to grasp the uniqueness of man and his spiritual intellection (dematerialized way of thinking about things that are not extended in space or matter, not located anywhere). People don't ask "Did you get my image?" rather, "Did you get my meaning?" "Did you understand what I *meant*?" Language is all about communication of meaning. This is key to understanding reality behind linguistics. Very important to see that concept cannot be reduced to image.

Image (knowing in sensible order, animals)

Concept (knowing in the intellective order, man)

- | | |
|---|---|
| 1. Sensible appearances (this bunny) | Nature/whatness/truth of a thing (bunnyness) |
| 2. Sensible qualities as singular (color, hardness) | No sensible qualities (justice, cause, loyalty) |
| 3. Singular (this triangle, this animal) | Universal (triangularity, animal predication) |
| 4. No degrees or extension (only this horse) | Universal (applies to all horses, mammals) |
| 5. Can be produced extra-mentally (make a triangle) | Cannot be produced (refers to all triangles) |
| 6. No distinction in image, no abstraction | Essence abstracted (pull out of the concrete) |
| 7. Concrete particular in time and space | Abstracts from concrete, not-locatable |
| 8. Fleeting, changing, variable | Permanent, logical, consistent, coherent |
| 9. Succeed one another by association | Follow by laws of reason; argumentation |
| 10. Can be varied w/o interruption of thought | Meaning is changed with conceptual change |
| 11. Not necessity of clarity of thought | True understanding; conceptual clarity |
| 12. Can vary (man, <i>anthropos</i> , <i>aner</i>) | Stable through variation (man) |
| 13. Alone does not make speech possible | Speech requires understanding concepts |
| 14. Alone makes translation impossible | Concepts enable translation; words = concepts |
| 15. Alone inability for the 2 nd act of the mind | Enables subject and predicate: two concepts |
| 16. Alone inability for the 3 rd act of the mind | Enables reasoning, the nexus of propositions |

Man's intellection has four natural capabilities that give positive proof of its utterly immaterial or spiritual existence.

#1, the ability to develop true speech. No animal has shown ability to develop arbitrary or conventional signs of language. They have had plenty of time. Language requires dianoetic knowledge.

#2, ability to make genuine intellectual progress. Only man does this. All other creatures can only imitate and repeat images.

#3, ability to understand relations. This deals with cause and effect, cf. chimp and cardboard, spider with no plan B. $A > B$, $B > C$, $C > D$, $A = D$

#4, capacity for knowledge of immaterial objects. Neither apes nor any animals pursue science, morality, universals, politics, or God. They can only deal in images. No capacity for immaterial knowledge.

If only one of these qualities is lacking, it would be positive proof of lack of intellectual ability. Apes and chimps lack all four and therefore do not have intellectual ability. Only man, by nature, demonstrates capacity for all four. His intelligence is not mere more, it is totally different in kind.