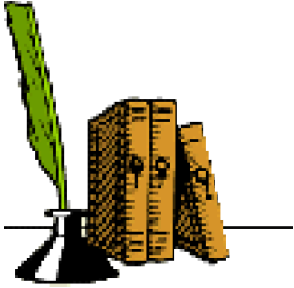


# MAN'S HIGHEST ENDOWMENT, INTELLECT

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## Quote!

*“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all [things] under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, [and whatsoever] passeth through the paths of the seas. O LORD our Lord, how excellent [is] thy name in all the*

*earth!”*<sup>1</sup>

## Intellect of man<sup>2</sup>

1. The power or faculty of the mind by which one knows or understands, as distinguished from that by which one feels and that by which one wills; the faculty of thinking and acquiring knowledge.
2. Capacity for thinking and acquiring knowledge.
3. A particular mind or intelligence exp. of a high order.
4. A person possessing a great capacity for thought and knowledge.

## Do Animals have intellect?

Mivart and Wasmann<sup>3</sup> are emphatic in their assertions that instinctive modes of behavior in the wider sense or the sensuous perceptions and practical inferences of animals differ fundamentally in kind from the rational or intelligent conduct of human beings, and that by no conceivable process of evolution could one pass upwards into the other.

## Consider this!

You can teach an animal a better way of life through enticement and repetitive practice to do things that enhance its' well being. Yet, the animal does not pass this new found knowledge to others in the community or their offspring for the betterment of the whole, let alone evolution. In fact, if left alone, the animal will revert to normal habits controlled by instinct.

## The existence of God!

The theory of **Aristotle** in respect to the causes of the motion of the spheres led him to assume the existence of Intelligence. Although this theory consists of assertions which cannot be proved, yet it is the least open to doubt, and is more systematic than any other, as has been stated by Alexander in the book called *The Origin of the Universe*. It includes maxims which are identical with those taught in Scripture, and it is to a still greater extent in harmony with doctrines contained in well known genuine Midrashim, a category of books in which various books of the Bible are interpreted and explained.

**Aristotle** came to the following conclusion: God created the first Intelligence, the motive agent of the first sphere; the Intelligence which causes the second sphere to move has its source and origin in the first Intelligence, and so on; the Intelligence which sets the sphere nearest to the earth in motion is the source and origin of the *Active Intellect*, the last in the series of purely spiritual beings.

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<sup>1</sup> Psalms 8:3-9.

<sup>2</sup> The Random House College Dictionary.

<sup>3</sup> See discussion of intelligence in animals. Encyclopedia Britannica 11<sup>th</sup> edition, vol. 13-14, Page 680.

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The greatest scientist of our time **Albert Einstein** never accepted that the universe was governed by chance. Quote! “Quantum mechanics is certainly imposing, but an inner voice tells me that this is not yet the real thing. The theory says a lot, but does not really bring us any closer to the secrets of *‘the old One.’*” God! said Einstein, does not play dice.”

Metaphysics is the urging to know what is seen and what is not seen, hence the two human impulses; an urging towards mysticism and an urging towards science. Mental perception, because it is connected with matter, is subject to conditions similar to those to which physical perception is subject. With the eye you can perceive all that is around you, however, if you strain the eye to see an object which is too distant for your eye, you will not only weaken the eye but you will also not be able to perceive the things you once saw before.

The same is the case with the speculative faculties of one who devotes himself to the study of any science or the scriptures. If a person studies too much and exhausts his reflective powers, he will be confused, and will not be able to apprehend even that which had been within the power of his apprehension.<sup>4</sup> For the powers of the body are all alike in this respect.

**Quote!** ‘The mental perceptions are not exempt from a similar condition. If you admit the doubt, and do not persuade yourself to believe that there is a proof for things which cannot be demonstrated, or to try at once to reject and positively to deny an assertion the opposite of which has never been proved, or attempt to perceive things which are beyond your perception, then you have attained the highest degree of human perfection. Then you are like R. Akibha who “in peace entered [the study of these theological problems], and came out in peace.” If, on the other hand, you attempt to exceed the limit of your intellectual power, or at once to reject things as impossible which have never been proved to be impossible, which are in fact possible, you will then become exceedingly imperfect. *Ideas and beliefs will be founded on mere imagination and will prevail over you. You will incline toward defects, and toward base and degraded habits because of the confusion which troubles the mind.* The dimness of its light, just as weakness of sight causes invalids to see many kinds of unreal images, especially when they have looked for a long time at dazzling or at very minute objects brings the confusion.’<sup>5</sup>

The scripture reflects this, “*Hast thou found honey? Eat as much as is sufficient for thee, lest thou be filled therewith, and vomit it.*”<sup>6</sup> The same subject is alluded to in the words of King David, “*Neither do I exercise myself in great matters, or in things too high for me.*”<sup>7</sup>

It is not the object of God’s Word as recorded by the Prophets and Sages, to close the gate of investigation, and to prevent the mind from comprehending what is within its reach, as is imagined by simple and idle people, whom it suits better to put forth their ignorance and incapacity as wisdom and perfection. They regard the distinction and wisdom of others as irreligion and imperfection, thus taking darkness for light and light for darkness.<sup>8</sup> The whole object of the Prophets was to declare that a limit is set to human reason, [**intellect**] where

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<sup>4</sup> For this cause, many who fast and pray more than they study and reflect quiet often go mad. We must have balance and be led by God, not driven by satan.

<sup>5</sup> The Guide for the Perplexed; Moses Maimonides, page 42. ISBN #0-486-20351-4

<sup>6</sup> Proverbs 25:16.

<sup>7</sup> Psalms 131:1.

<sup>8</sup> Isaiah 5:20 *‘Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!’*

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it must halt.

**Quote!** *'But as it is written, Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God hath prepared for them that love him. But unto us God revealed it through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.'*<sup>9</sup>

REFLECTION  
& REASON = TRUE AND FALSE = INTELLECTUAL PERCEPTION,  
NECESSARY TRUTH

e.g., One would not say good or bad to the earth being round or flat. But one would say true or false.

No commands in scripture are given to the brute creation or to those who are devoid of understanding: through the intellect man distinguishes between the true and the false. During the time of perfection in the Garden which was in Eden, man had pure perceptions for he talked with God.<sup>10</sup> Man was created in the image of God, meaning, a living soul in an earthly body for God is not flesh but Spirit. This endowment gave man free will, that is, choice for God has choice. It gave him absolute truth, intellectual perception. It gave him wisdom to be able to name the creatures and have dominion over them.

Aristotle states; 'Whilst one part of the universe owes its existence to divine providence, and is under the control of a ruler and governor, another part is abandoned and left to chance.'<sup>11</sup> End of Quote.

On this account it is allowed, even commanded to kill and eat animals; we are permitted by God to use them according to our pleasure.<sup>12</sup> Habakkuk 1:14-AV .....*And makest men as the fishes of the sea, as the creeping things, [that have] no ruler over them?*

God's eyes are upon man, (Divine Providence) to direct and correct. *"He fashioneth their hearts alike, he considereth all their works."*<sup>13</sup>

**The theory and teaching that Divine Providence does not extend to man, and that there is no difference between man and animals, implies very bad notions about God; It disturbs all social order, removes and destroys all the moral and intellectual virtues of man.**

Before disobedience man was not able to follow or to understand the principles of apparent truths; to appear in a state of nudity, was nothing un-becoming according to his idea: he could not comprehend why it should be so.

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<sup>9</sup> 1 Corinthians 2:9-10 1881 RV.

<sup>10</sup> Genesis 1: 28 1881 RV And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the land, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>11</sup> G.F.P. Maimonides Pg 282.

<sup>12</sup> Genesis 9:3-AV Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

<sup>13</sup> Psalms 33:15, Job 7:17-18; 33:21; Jer. 32:19.

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After mans disobedience, he gives way to desires that have their origin in his imagination and to gratification of his bodily appetites.<sup>14</sup> Man began to fully understand the magnitude of the loss he had sustained, what he had forfeited, and in what situation he was thereby placed by God. Hence we read; “*And ye shall be like Elohim, knowing good and evil,*”<sup>15</sup> and not ‘knowing’ or ‘discerning’ true and false. The passage Genesis 3:7 says they ‘knew’ they were naked and not ‘saw!’ For what they saw before and after was precisely the same.

Man through the temptation of an evil being, turned his face towards the things that he desired in his flesh.<sup>16</sup> Adam altered his intention and directed his thoughts to the acquisition of what he was forbidden. He was then banished from paradise, the absolutes and pure eternal image of God. He became subject to death. The punishment was measure for measure. Man lost the pure knowledge of true and false and went about groping in his imagination.<sup>17</sup> *The heart [is] deceitful above all [things], and desperately wicked: who can know it?*<sup>18</sup>

The scriptures are silent on the subject of how long Adam lived in harmony with God before disobedience. Man was not created to die! A recent find in Africa dates man back a million years and perhaps it is true. But one thing is certain, man now suffers death after a short life and there is the record that God has preserved for man, a schoolmaster to teach us the way back to pure truth, the absolutes that were lost by being separated from God.

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<sup>14</sup> Genesis 3:6-7 AV And when the woman **saw** that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

<sup>15</sup> Genesis 3:5 the temptation.

<sup>16</sup> Job 14:19-20 AV The waters wear the stones: thou washest away the things which grow [out] of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: **thou changest his countenance, and sendest him away.**

<sup>17</sup> Romans 1:18-32.

<sup>18</sup> Jeremiah 17:9, Matthew 15:19.