

# The Beauty/Glory of God.17

(Whole Truth/Goodness/Beauty of the Eternal Logos in John 1)

## John 1 : 14

And the Word was made flesh,  
and dwelt among us, and we beheld his glory,  
the glory as of the only begotten  
of the Father full of grace and truth.

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# 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 -11  
 (Trans. 22)

Reality –Logic 32,  
 Truth 32

The single greatest challenge of life is growing in whole truth, total truth. We see it in the history of philosophy and Christianity. Apart from a chart or plan like this, how in the world would believers ever grow in whole truth, total truth? Consider what PR delivered in 2012 on God and TGB? Significant?

Do you want all the truth, whole truth, total truth? If not, what truth do you want? What are the ramifications of suppressing any truth—even if by neglect?

In 2013 we will be broadening our understanding of the beauty of God. We will develop the beauty of God reflected in Christ in Gospel of John and then go to the OT where we will finish Job, and then examine the lives of OT believers and then back to the NT, and then Paul.

It is in grasping the beauty of God that causes the believer to be enthralled regarding God, His Word, the SL, and His plan, and move into incredible love for God as the True, God and Beautiful (cf. John and Paul).

While PSD's are very important, a focus on the beauty of God is critical to moving the believer into OWC instead of OW various problems of life. It is a matter of balance—whole truth.

**Stage 3**

**Stage 2**

**Stage 1**

### Stage 3 – Christian metaphysician

- 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 of God

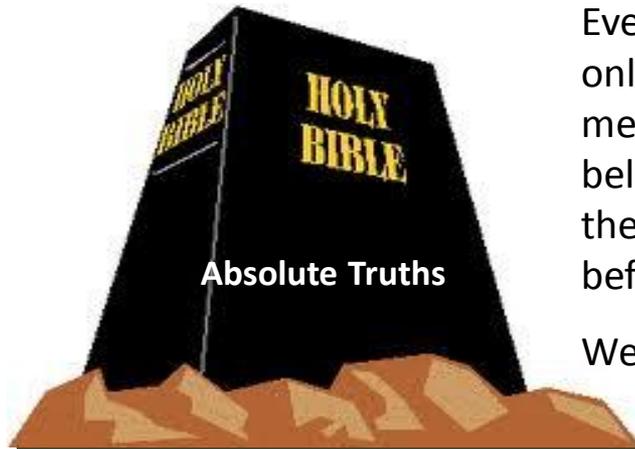
### Stage 2 – Christian doctrinal believer

- 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.

### Stage 1 – Christian baby

- 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



Every human being operates on metaphysical principles. The only metaphysics that has proven itself over 3400 years is the metaphysics of Being, 'Ehyeh (Exodus 3:14). Before the believer can have the mind of Christ, he must have the metaphysical mindset that the Bible assumes. It is required before one can love God with all of His heart, soul, and mind.

We should reject any studies that do not lead to more truth.

**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?**

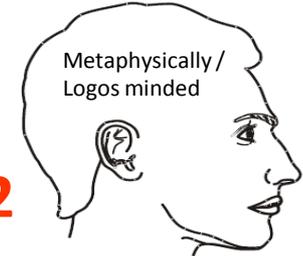
**2- Metaphysics – what is that which is? Being as being.  
(11-Transcendentals.21)**

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

PR 32

# Foundations: Metaphysics

Philosophical Realist:  
Understands Esse,  
esses, and the  
metaphysics of the  
Bible.



Christian Philosopher

Seeker of Whole Truth

## TWO-FOLD GOAL IN THE STUDY OF METAPHYSICS

#1

Philosophical history is one long discussion of Being/Esse and beings/esses—the nature of ultimate reality.

#2

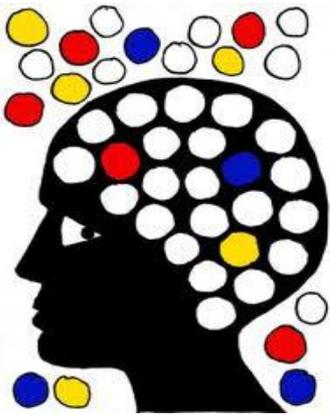
אֶהְיֶה אֲשֶׁר אֶהְיֶה

'Ehyeh asher 'Ehyeh

### 11—The Transcendentals.21

- 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 11



Kosmic Foolosopher

Does not care about whole truth—not even if it means living before an Unknown God as far as His nature. Not interested in systematic truth—being conversant in all of Christian doctrines. He is double-minded.

Expose the modern problem by examining historical discussions of Being and beings in the history of philosophy (cf., next slide).

# Philosophical history is all about discussion of Being and beings (metaphysics)

It is imperative that the believer grasp philosophy of Being as per Exodus 3:14

(also see Psalm 19:1-3; Rom. 1:18-32; Acts 17:28; Col. 1:17)

The Ancient Period (624 B.C. - A.D. 270): Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Parmenides, Anaxagoras, Empedocles, Zeno the Eleatic, Protagoras, Gorgias, Socrates, Plato, Aristotle, Pyrrho, Epicurus, Zeno the Stoic, Epictetus, Plotinus.

The Middle Ages (354-1349): Augustine, Boethius, John Scotus Erigena, Avicenna, Anselm, Al-Ghazali, Peter Abelard, Averroes, Maimonides, Thomas Aquinas, Eckhart, John Duns Scotus, William of Ockham.

The Modern Period (1466-1900): Erasmus, Copernicus, Luther, Bacon, Galileo, Hobbes, Descartes, Pascal, Spinoza, Locke, Newton, Leibniz, Berkeley, Voltaire, Rousseau, Hume, Kant, Schelling, Fichte, Hegel, Marx, Bentham, Comte, Mill, Darwin, Kierkegaard, Marx, Engels, Dostoevsky, Nietzsche.

The Contemporary Period (1900-): Charles S. Peirce, James, Freud, Husserl, Bergson, Dewey, Whitehead, Russell, Einstein, Wittgenstein, Heidegger, Carnap, Ryle, Sartre, Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty.

A distinction needs to be made between the classical empiricism of Aristotle and Aquinas, and modern or radical empiricism (scientism). The Bible has philosophical commitments of empiricism—ability to truthfully know the ultimate realm through the senses: Luke 1 (“many infallible truths,” eye-witness testimony); Rom. 1; Psa. 19; the incarnation of God (Acts 10:38-39; 26:26; 1 John 1); think of those who were witnesses to the risen Lord (Mary Magdalene, Mary and other women, Peter, the two disciples on the road to Emmaus, the eleven disciples, 500 brethren, James, and Paul). Jesus Christ presented Himself on an empirical level. It is rejection of classical empiricism in church history that led to disinterest in physical realm (e.g., asceticism) where the physical is not important, the idea that the real you is the soul, and only the soul is important, and how this led to lack of ability to see and celebrate the beauty of God through the beautiful, yet fallen creation. Modern or radical empiricism began with the mathematizing of all things. This was great in that it allowed science to really take off, but it was bad in that it reduced everything to mathematical mechanism. Math is only *part* of everything, but they made math everything. Philosophy is the only discipline that deals with the whole thing, total truth. Again, whole truth is the greatest issue in human history outside and inside of the church—it even effects Christian philosophers who do not know Bible doctrine or how to live the spiritual life.

# The Transcendentals-22

Review of the metaphysics of the true, good, and beautiful.

Beauty is found in the Form; Form is grasped by the intellect (with its N&S)



不要单注重外表的装饰，  
就如髻头发，戴金饰，穿华丽衣服，  
却要在里面存着温柔安静心灵，  
作不能毁坏的装饰，  
这在神面前是极宝贵的。

Your beauty should not come from outward adornment  
such as elaborate hairstyles and the wearing of gold  
jewelry or fine clothes.

Rather, it should be that of your inner self,  
the unfading beauty of a gentle and quiet  
spirit, which is of great worth in God's sight.

1 PETER 3:3-4

## The Transcendentals-22

Consider the theological and spiritual aesthetics (beauty) involved in a Christ-centered marriage, Ephesians 5:20-25. Beautiful? TGB?

Ephesians 5:25-33, Husbands, **love your wives**, just as Christ also **loved** the church and **gave Himself** up for her; 26 that He might **sanctify her**, having **cleansed her** by the washing of water with the word, 27 that He might present to Himself the church in **all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.** 28 So husbands ought also to **love their own wives** as their own bodies. He **who loves his own wife loves himself**; 29 for no one ever hated his own flesh, but **nourishes and cherishes it**, just as Christ also does the church, 30 because we are members of His body. 31 For this cause a man shall leave his father and mother, and shall cleave to his wife; and **the two shall become one flesh.** 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless let each individual among you also **love his own wife** even as himself; and let the wife see to it that **she respect her husband.**

## The Transcendentals-22



Review of the TGB in light of 1 Peter 3:1-7.

Is this prayer beautiful? To God? To all? What would make it ugly?

The TGB applies to God, Bible doctrine, others, us, and all things.

1. Show me how to demonstrate a reverent spirit to my husband and honor him as the head of our home, 1 Pt 3:2
2. Show me how to demonstrate a grateful spirit toward my husband for how he has benefitted my life, 1 Thess 5:18
3. Remind me daily of loving ways that I can serve my husband to help him be successful in all his roles, Mark 10:44
4. Pour out Your grace on me, and enable me to have a meek and quiet spirit that can only come from You, 1 Peter 3:1-6
5. May my husband be a man, according to Your will, that loves You with all his heart, soul, mind and strength, and may he love his neighbor as himself, Mark 12:29-30
6. I pray that I will love him with an abiding, faithful love as long as we live and that he would dwell with me according to knowledge, understanding how God created me as a woman, Ephesians 5:25-31; 1 Peter 3:7
7. Lord, make my husband a mighty man of valor, one prudent in speech, a man of whom others would say, "...the Lord is with him." 1 Samuel 16:18
8. May I be an encouragement to him daily, and bless him with Your peace. Hebrews 3:13; Philippians 4:7
9. Father, may he not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. May he delight in the law of the Lord and meditate on it day and night. May he be like a tree that is planted by the stream, one in which the leaves will not wither and may he prosper in whatever he does. Psalm 1:1-3

# The Beauty of God.17

## John 1 : 14

And the Word was made flesh,  
and dwelt among us, and we beheld his glory,  
the glory as of the only begotten  
of the Father full of grace and truth.

## The Beauty/Glory of God-17

Apart from grasping the beauty of God, the believer will never be enthralled over God. Mechanics alone will not get you there. Furthermore, it is personal love for God that takes a person out of the realm of works and legalism. Bible is explicit that all of it was written for the purpose of man loving God with all of our hearts, souls, minds, and strength for who and what He is. This requires grasping His splendor, His glory, and being captivated by Him. The only way of grasp His Glory is in the whole truth of form: [Gen 1-3; 3:24; 6:2; 12:11](#) [Exod. 2:2; 25:8, 22; 29:43-46; 33:18-22; 40:34-38](#); Job 38-39; [Psa. 19:1-2; 27:4; 32:1-11; 34:8; 145:8-17](#); Prov. 4:5-9; 2 Chron. 26; Isa. 3:18; [5:20-21; 6:1-8; 42:18-20](#); 48:4; 64:6; 53; [Jer. 7:24-26; Matt. 5:8; 11:25-30](#); 6:22-23; [13:13-14](#); 15:12-14; 27:36; Mark 10:45; Luke 1-2; 4:6-13; 21:5; [John 1](#); 2:11, 16; 3:13, 16-17; 4:6, 10, 14-18, 31-34; 5:17-27, 30, 36-37, 44; 6:33-48; 7:18, 28-30, 37-38; 8:12-14, 28, 31-42, 50, 58-59; 10:7-11, 14-18, 28-30, 38, 12:27-28, 32-50; 13:1-34; 14:6-31; 15:1-6, 8-19, 24-26; 16:7-15; 17:6, 24; 19:23-30; 20:28-31; 21:19; Acts 3:2; 17:26-27; 20:28; [Rom. 1:18-32](#); 3:9-19, 21-26; 5:1-2, 6-11; 10:15; 1 Cor 1:18, 23-31; 2:8-9; 2 Cor 3:6-4:6; [5:18-21](#); 8:9; [Gal. 3:1-5](#); 3:13-14; 4:4-5; Eph. 1:6; 2:10; 5:25-32; Col. 2:9, 13-14; [Philip. 2:5-11](#); 3:10-14; 3:13-14; 4:4-8; Titus 3:4-6; [1 Pet. 1:8](#); 2:21-25; [3:1-5](#); 2 Pet. 3:16; [Heb. 1:1-3](#); 2:11-18; 5:5; James 1:11, 17; [1 John 1:1-4](#); 2:1-2; 3:2-3, 16; 4:9-10, 20; Rev. 5:9-14; 12:3, 7, 9; [21:1-22:5](#).

## The Beauty/Glory of God-17

John 1:1-3.

1. Christ: Creator and Designer. He not only creates all beings, as Logos He is the Source of all design, truth, goodness, and beauty in creation. He is the Designer of all that exists. All that exists carry His design, even if they also carry marks of the Fall.

## The Beauty/Glory of God-17

John 1:1-3.

2. The Bible explicitly teaches that man can clearly see the invisible nature and glory of God through visible creation, Rom. 1:18-23. The more we study creation, the more we are able to see the glory of God. Creation is very much part of the Christian world view. Consider the pernicious effect of Darwinian evolution in biology when Christians are not taught about the divine design—cf., the myth man, Joseph Campbell. It is important to understand how “evolution” is used as a stretch word and exactly what Darwinian evolution maintains. Consider the vast ability of the micro information chemical data storage systems in single cell: using their system you could store all of the designs for all the species which have ever existed on the planet (one hundred thousand million) in a teaspoon with room left over for all of the information in every book ever written. It is widely recognized by the experts that there is absolutely no Darwinian explanation of the cell, life’s most basic life form.

## The Beauty/Glory of God-17

3. The truth of John 1:3 provides the opportunity for every person to appreciate the fact that the existence of God is necessary for anything to exist. If anything exists at all, it demands that God exists. In other words, the existence of anything requires a Necessary being. This is the only apologetic proof in natural revelation that brings apodictic certainty—a truth that is absolute and its contrariness is impossible.
  - a. Something cannot be and not be at the same time. Law of non-contradiction shows the absurdity of self-creation.
  - b. Between being and non-being there is no third, no excluded middle. Law of excluded middle guarantees this.

## The Beauty/Glory of God-17

- c. The principle of actual and potential (act and potency) demonstrates the need for a Necessary Being. Something that is potential cannot actualize itself. The potential for a rock to be thrown is not in the rock (principle of inertia). It is absurd to have an infinite regress of movers. There has to be an Unmoved Mover. An infinite series of movers would only be instruments.

## The Beauty/Glory of God-17

- d. It is absurd to posit a infinite series of contingent beings. There are contingent things all around us. Contingent beings require a Necessary being.
- e. All contingent beings may or may not be whereas a Necessary being, must be. A necessary being cannot not be.

## The Beauty/Glory of God-17

- f. Take a tree. It is either necessary or contingent.
- A tree's being (isness) is either from itself and therefore necessary or it is contingent.
  - It is either caused to be from itself (cause of own being) or it receives its being from another.
  - It is either caused to be by another and therefore dependent (on water, sunlight, etc.) or it is its own cause and is not dependent on anything, i.e. it is self-existing being.
  - The tree does not necessarily be for then it could not not-be. The evidence for this is that sometimes it does be and sometimes it does not be.
  - If tree was necessary then it would not cease to be.

## The Beauty/Glory of God-17

- g. It is a fact that the tree has its being from another. It is totally dependent.
- h. In fact ever contingent being is caused to be by another. There cannot be an infinite series of essentially subordinated dependents depending on another for their being.
- i. There must be a First Necessary Cause, an Uncaused Cause cause of BE. The unmoved mover.
- j. Either God (First Cause) necessarily be or nothing can be.
- k. If any contingent beings exist, then God necessarily (logically and ontologically) exists.

## The Beauty/Glory of God-17

4. A look at the glory/beauty (TGB) of the eternal Logos enfleshed in a shared human nature as He seeks to be with man, John 1:35-51.