

The Beauty/Glory of God.20

(Glory/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.

<http://www.fbcweb.org/sermons.html>

Crossway
<http://www.crossway.org>

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. 25)

Reality –Logic 32,
 Truth 32

1 Timothy 3:15 . . . I write so that you may know how one ought to conduct himself in *the house of God, which is the church of the living God, the pillar and support of the truth.*

- As dwelling places of God every believer is called to be a pillar and support of truth as such.
- Satan in his monstrous, evil genius has just about destroyed the modern believer's orientation to truth as such.
- This chart is my attempt to break Satan's curse on the modern Christian mind regarding truth as such.
- It does takes a while to change our mental environments.
- How in the world could any believer become a pillar and support of truth apart from a lot of information?
- Doctrine is life!

Stage 3

Stage 2

Stage 1

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 – 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 – 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 to break our Marxist (satanic) view regarding beings

'Ehyeh/biblical metaphysics: Exod. 3:14; John 1:3; 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 (384-322 B.C.), Pyrrho, Epicurus, Zeno the Stoic, Epictetus, Plotinus, Church Fathers,

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

The Modern Period (1466-1900): Erasmus, Copernicus, Luther, Bacon, Galileo, Hobbes, Descartes, Pascal, Spinoza, John Locke (1632-1704), Newton, Leibniz, Berkeley, Voltaire, Rousseau, David Hume (1711-1776), 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, Martin Heidegger (1889-1976), Carnap, Ryle, Jean-Paul Sartre (1905-1980), Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty.

Monism, Pluralism
Atomism, Humanism,
Pantheism, Platonism
Aristotelianism
Essentialism
Rationalism
Radical Empiricism
Thomism, Nominalism
Humanism, Scientism
Agnosticism, Skepticism
Secularism, Deism
Idealism, Romanticism
Marxism = all beings are
only matter and energy,
just different degrees and
modes of evolving
Anti-intellectualism
Evolutionism
Atheism
Existentialism, Pragmatism,
Hedonism,
Post-modernism,
Relativism,
Positivism
Functionalism,
Coherentism
Phenomenology
Existentialism,
Psychologism, Nihilism,

Classical Christian period (100-1349): Christian revelation exerted a decisive influence on the development of metaphysics for the first 1,300 years by introducing the identification of God and Being. As soon as we identify God with Being, it becomes clear that there is a sense in which God alone is (Exod. 3:14; Mal 3:6). All else that we know is subject to becoming. Nothing in creation is perfect and immutable. All else are in modes of being, which pass from one state to another. Aristotle got very close, but it was the Christian philosophers of the first 1,300 years that were able to see much more deeply than the Greeks as they gathered from the Bible the identity of essence and existence in God. All else is contingent and participates in Being. Only Christian metaphysics answers Parmenides and Heraclitus regarding beings and change.

The removal of metaphysics from Christianity has led to modern Christians developing a deistic, reductionistic, mechanistic, fideistic, and Marxist attitude toward matter and creation. The modern Christian mind has been so perverted that it is unable to really understand and see the glory of God in all that exists, even though the Bible declares this to be the case, Rom. 1:18-32; Psa 19:1-4; Col 1:17; Heb. 1:3.

What a wonderful opportunity we have at FBC to recover the metaphysics of 'Ehyeh and advance in glory!

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

1. The universe is good (TGB) because it is of being (esse), but God is Goodness (TGB) because He is Being (Esse).
2. Since all things have their being (esse) in virtue of the continuous outpouring of divine Being/Esse, nothing that exists is independent of God. Of all the sins and temptations of life, it is the sin of independence that is the most dangerous and diabolicus.

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

3. The existence of every being stands in a radical ontological relation of dependence upon God. It is by Him alone that they are, and by Him alone they continue to exist; also they owe it to Him that they are what they are, since not only their existence but also their essence is a good that God creates.
4. The invisible glorious Being of God is seen in visible finite beings of creation, Rom. 1:18-23. The creation of the world by God is the most magnificent of all acts of creation. Creation and the Christ-form are two key manifestations of God's self-revelation.

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

5. If you want to know who God is, you need to know God through both creation and redemption. According to Scripture, the angels praise God for these two things:

Job 38:4-7 "Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 5 Who set its measurements, since you know? Or who stretched the line on it? 6 "On what were its bases sunk? Or who laid its cornerstone, 7 When the morning stars sang together, And all the sons of God shouted for joy?"

Luke 2:13-14 And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, 14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."

1 Peter 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

6. Jesus Christ is the transcendental source and goal of all beings.

Colossians 1:16-17 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and **for** Him. 17 And He is before all things, and in Him all things hold together.

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

Revelation 22:13 "I am the Alpha and the Omega, the first and the last, the beginning and the end."

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

Psalm 69:34 Let heaven and earth praise Him, The seas and everything that moves in them.

Psalm 96:1113 Let the heavens be glad, and let the earth rejoice; Let the sea roar, and all it contains; 12 Let the field exult, and all that is in it. Then all the trees of the forest will sing for joy 13 Before the LORD, for He is coming; For He is coming to judge the earth. He will judge the world in righteousness, And the peoples in His faithfulness.

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

Psalm 148:7-10 Praise the LORD from the earth, Sea creatures and all deeps; 8 Fire and hail, snow and clouds; Stormy wind, fulfilling His word; 9 Mountains and all hills; Fruit trees and all cedars; 10 Beasts and all cattle; Creeping things and winged fowl;

Job 38:8-11 "Or who enclosed the sea with doors, When, bursting forth, it went out from the womb; 9 When I made a cloud its garment, And thick darkness its swaddling band, 10 And I placed boundaries on it, And I set a bolt and doors, 11 And I said, 'Thus far you shall come, but no farther; And here shall your proud waves stop?

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

Job 38:41 "Who prepares for the raven its nourishment, When its young cry to God, And wander about without food?"

Acts 17:24-28 "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; 26 and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, 27 that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and have our being, as even some of your own poets have said, 'For we also are His offspring.'

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

Psalm 148:3 Praise Him, sun and moon; Praise Him, all stars of light! 4
Praise Him, highest heavens, And the waters that are above the
heavens! 5 Let them praise the name of the LORD, For He
commanded and they were created.

The Transcendentals-25

(God: The Source, Participation, and Goal of all Beings)

7. The heavens and creation declare the transcendent glory of God only because they in some way bear His likeness. Beings are analogues of God merely by the force of existing.
8. God communicates being to creatures and therefore communicates also a likeness of His being. This likeness extends to Being, True, Good, and Beautiful.
9. All that bes participate in the Being of God and by this participation they reflects His infinite Being, cf. truth and love in man.

The Beauty of God.18

John 1 : 14

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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-20

Overview of the three glory roads and the significance of this study. This study has the potential of being the most transformative study of our lives. It is impossible for me to overstate the importance of this study. It is truly remarkable and unlike anything you have ever heard.

Introduction of glory in creation, Christ, and God: Genesis 1-2; 3:6; 6:2; 12:11; Exod. 2:2; 25:8, 22; 29:43-46; 33:18-22; 40:34-38; Rev. 21:1-22:5; Psa. 19:1-2; Isa 5:20-21; 6:1-8; 42:18-20; Jer. 7:24-26; 13:13-14; Gal. 3:1-5; 2 Cor. 5:18-21; ; Matt. 5:8; 11:25-30; Rom. 1:18-32; Heb. 1:1-3; Philip. 2:5-11; 1 John 1:1-4; Prov. 6; 1 Peter. 3:1-5.

Effulgence of God's beauty/glory manifested in the incarnation: 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. **Old Testament Glory:** Job 38-42; creation, Garden, Abel, Abraham, Moses, David, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel and the throne of Glory, lost glory (Psa 27:4; 32:1-11; 34:8; 145:8-17; Prov. 4:5-9; 2 Chron. 26; Isa. 3:18 48:4; 64:6; 53; Jer 6:22-23; 15:12-14; 27:36). **New Testament Glory:** Luke 1-2; 4:6-13; 21:5; Acts 3:2; 17:26-27; 20:28; Rom 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; 8:9; Gal 3:13-14; 4:4-5; Eph. 1:6; 2:10; 5:25-32; Col. 2:9, 13-14; 3:10-14; 3:13-14; 4:4-8; Titus 3:4-6; 1 Pet. 1:8; 2:21-25; 2 Pet. 3:16; Heb 2:11-18; 5:5; James 1:11, 17; 1 John; 2:1-2; 3:2-3, 16; 4:9-10, 20; Rev. 5:9-14; 12:3, 7, 9.

Conclusion: the beatific vision: Rev. 21:1-22:5.

The Beauty/Glory of God-20

John 1:3: There are two aspects to anything: its isness/existence and its whatness/essence.

John 1:3 All things [whatnesses, essences] came into being [came to be, isness, existences] by Him, and apart from Him nothing came into being [came to be, isness, existences] that has come into being [perfect tense = came to be with the results that it continues to be].

One reason it may be more difficult to think of isness is that it is the second act of the mind, namely judgment, whereas the whatness is the first act of the mind. What is the third act of the mind?

Maybe this will help: think of the difference between a unicorn's essence and existence. How many horns does a unicorn have (whatness)? Is it real (isness)? There are things that are real but do not have essences in world, like time.

The Beauty/Glory of God-20

John 1:1-3.

- ❖ Doctrine is life. While in man's hardness and blindness (!) he easily dismisses such an idea, doctrine really is life. There is nothing more important than the doctrines in the Bible. In arrogance man makes the mistake of thinking that doctrine is abstract and not practical. Nothing could be further from the truth. There is no doctrine that touches us more deeply and frequently than the doctrine of Esse and how it relates to our existence and His providence and glory. It is easy for us to say that we believe that God holds all things together (Col. 1:17), but fail to believe that He really is in control of all things. The Bible does not give any sterile abstract doctrines. These truths are to be grasped and saturate our lives. Understanding Esse is orienting to ultimate provision.

The Beauty/Glory of God-20

John 1:1, 14.

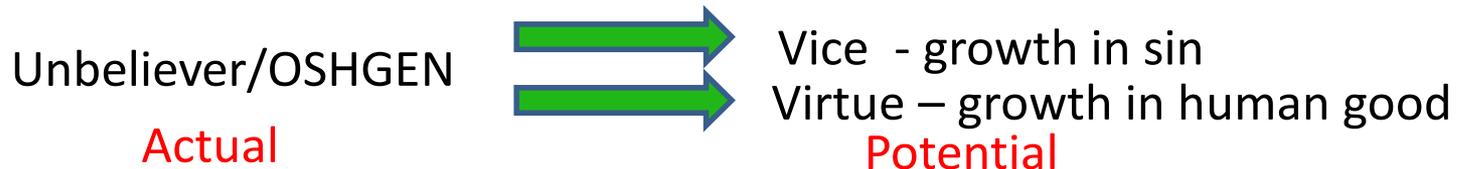
1. Logos and order. Because the divine Logos is the prime instrument of creation, the world is not a buzzing confusion but an orderly composition; it is a cosmos rather than a chaos. Consider the chaos theory and the butterfly effect. The Logos is in control of it all.
2. Logos and intelligibility. The divine Logos guarantees the world's intelligibility. In particular, it guarantees the ability of human language to make sense of the world and to speak meaningfully of God—hence our confidence that our words can speak truly about reality. Human language is a gift from God.
3. Logos and providence. All of the information in the world is mediated through the Logos (cf. DNA). The Logos controls history. He is intimately involved in all information from knowledge in the mind to the DNA in cells. He makes it possible for us to understand creation.

The Beauty/Glory of God-20

John 1:42-43 – the Logos before Peter and Philip. Lessons on divine providence.

❖ Review of Peter: Act and Potency: from Simon to Peter.

- Actual and potential on a unbeliever level. On a natural level we are a composition of OSN, genes, environmental influences, and free wills. No unbeliever has the potential for Christ-form.



- Actual and potential on a spiritual level. At salvation we are born again. Everything (TGB) is there for us to become a Christ-form.



Consider some the TGBs that totally transformed Peter's life

The Beauty/Glory of God-20

John 1:42-43: “You are Simon, you will be called Peter” Philip. . . “Follow me.”

Lessons of Divine providence:

1. Every believer must understand that God’s providence extends to all things. Regardless of where we are, we are all in the hands of God. God’s hand is in and on all things. There are no accidents in history. The only way this is explicable is in terms of the metaphysics of ‘Ehyeh. We are not in the hands of blind impersonal forces. What was Christ’s most frequent prohibition in Scripture? Why do believers lack faith that God can change them? Why do believers fail to follow Jesus without any reservation?

The Beauty/Glory of God-20

2. God is in control of everything all the while granting secondary causal powers to the agents of creation that He continually gives existence to. God gives all beings a causal power within their own beings. They perform their own operations. It is as if He created original centers of activity and efficacy. Science only deals with secondary causation.

The Beauty/Glory of God-20

3. God's providence works alongside man's free will (concurrency, confluence). God governs the universe through the free actions of man. Both Peter and Philip are part of the cause. It often takes many years for change and many years before we see what God has been doing in our lives.

Genesis 50:20 "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

Exodus 2. Consider all of the variables as baby Moses was placed in reeds on the bank of the Nile.

The Beauty/Glory of God-20

4. Divine providence, the believer, and the promise of TGB, Rom. 8:31-39. All of the trials in life are designed to develop in you the Christ-form. Regardless of what is going on, the believer can rest assured that God's invisible hand is on him, in him, and in all things. He is working all things together for good for those who love Him (cf., the change in Peter, Christ would construct His church on Peter's ministry in the Word).
 - a. It is the unknown future that frightens human beings more than anything else. We never know what the unknown future might hold (cancer, crime, accident). Neither Peter nor Philip have a clue what is in store for them.