

The Beauty/Glory of God.21

(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.***

- Truth is life! Doctrine is life!
- Satan has neutralized just about every modern Christian from growing in whole truth, total truth. Consider his lies regarding abstract truth, the doctrines on the left, the spiritual life on the right, Christianity being only about an experiential relationship with Jesus Christ, the psychologizing of the faith, et. al.
- The great need to overcome the psychologizing of faith.
- There are generally three stages regarding whole truth, total truth:
 1. ridiculed
 2. opposed
 3. accepted as self-evident.

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

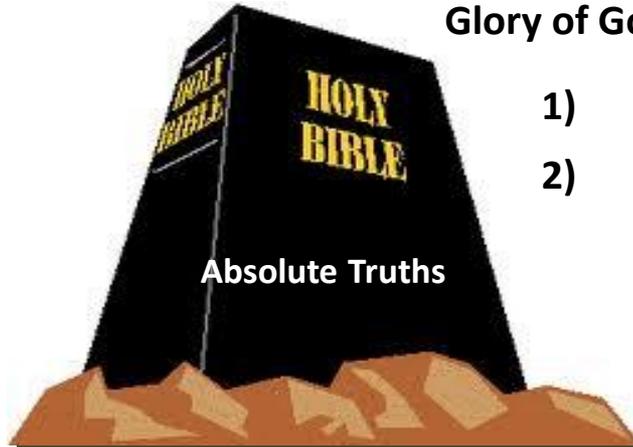
Stage 1

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

Glory of God is revealed in



- 1) The Word of God.
- 2) In natural revelation, metaphysics, and creation. Due to influence of methodological naturalism we have been blinded to the nature of God, creation and their participatory relationship in spite of the clear biblical teachings, Rom 1; Psa 19; Job 38; Col. 1:17; Acts 17:28.

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.26)

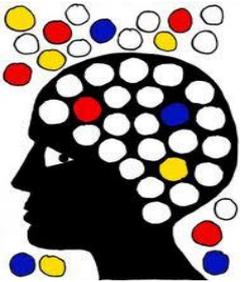
1- Reality – that which is (Logic 32, Truth 32)

PR 32

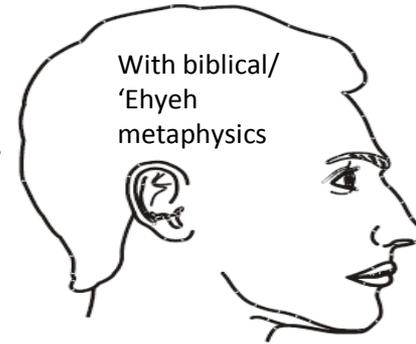
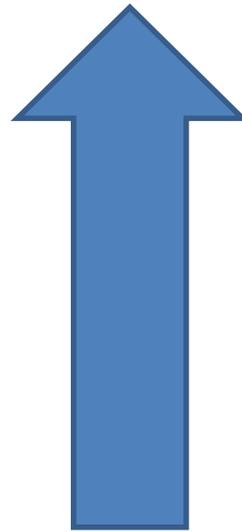
Foundations: Metaphysics-11

The crucial need to break the curse of methodological naturalism. It pains me to see how we have lost our Christian heritage; a heritage that is at the core of the nature of God, creation, glory, and man. There are fundamental reasons we do not think or live like OT believers or NT believers even though we have the completed canon and the full ministry of the Holy Spirit.

W/o biblical/
'Ehyeh metaphysics



אֶהְיֶה אֲשֶׁר אֶהְיֶה
'Ehyeh asher 'Ehyeh



11—The Transcendentals.26

- 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

History of Metaphysics

Ultimate reality of Being and 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, Democritus, Leucippus, Epicurus, Plato, Aristotle, Pyrrho, Epicurus, Zeno the Stoic, Epictetus. Plato and Aristotle were the most compelling metaphysical critics of materialism and reductionism in the Greek world (i.e., "nothing buttery" philosophy).

The Classical Christian-'Ehyeh period (30-1349): Apostles (especially John and Paul), Plotinus, Church Fathers, 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/'Ehyeh period (30-1349): This period is unlike any other period in human history with regard to metaphysics. Yet, this wonderful Christian metaphysical heritage is totally absent from evangelicalism. For the first 1300 years we have unique Christian philosophy built on 'Ehyeh metaphysics. There is nothing like in any philosophical or religious system. This would not have been possible apart from the correct view of Christianity and philosophy.

A look at the various pathologies in American history due to Darwinian methodological naturalism (DMN): DMN has infected all aspects of American society, including the church, even the doctrinal movement; it is in everything we are exposed to. This has led to "natural" rejection of God and the dehumanizing of modern man: cf., eugenics, criminal justice system, welfare, capitalism, sex education, psychology, government policies, Planned Parenthood. Can anyone tell me the full title of *Origin of the Species*? Between 1912-1940 36,000 "morons" (Goddard) or "defectives" (Sanger) were forced to be sterilized to save the American's racial breeding "stock." Both American society and most churches widely accepted the attempt to upbreed and thus save Americans. Even Hitler was very impressed with many policies of many states.

The Transcendentals-26

(Aesthetic Existence)

1. The study of aesthetic existence includes the study of beings in the mind. It is the study of such things as art, poetry, and music. However, to philosophize about art is not the same thing as being an art critic. All the metaphysician can do is tell you about its esse.

The Transcendentals-26

(Aesthetic Existence)

2. There are different modes of existence in beings. We see this with poetry, music, and paintings. We also see it with things such as time. To study certain beings is to examine the modalities of their existence.

The Transcendentals-26 (Aesthetic Existence)

3. God is the only one who is pure being (Exod. 3:14). He is absolute being, Supreme Being. There is no other like Him. This means that all other things are in some state of becoming, they have a coming to be and a passing away. This is especially true of aesthetic existences.

The Transcendentals-26 (Aesthetic Existence)

4. Paintings have two modes of existence (physical and aesthetic) whereas music and poetry only have one mode of existence (aesthetic or phenomenological). Neither music nor poetry have physical modes of existence. Poetry only has an existence while someone reads or hears it. The same is true of music. You can locate a painting in one physical locale, this is not true of poetry or music.

The Transcendentals-26 (Aesthetic Existence)

5. Although music's mode of existence is mental, it has a physical basis in reality as per the sound waves or vibrations. It has a physical basis but no physical existence as such on its own. Music is not a thing whereas a painting is a thing.

The Transcendentals-26 (Aesthetic Existence)

6. Music's being only exists while it is actually performed. Musical pieces have a discontinuous mode of existence whereas paintings have a continual mode of existence that portrays being. Music's mode of existence is discontinuous because it consists of sounds that have no subsistence of their own except while they are actually being produced.

The Transcendentals-26 (Aesthetic Existence)

7. Music does not have simultaneous existence. It never enjoys the kind of total presence that belongs to paintings. All we hear is one chord at a time. Like time, it only has existence in the mind, owing to our memory of the past and to our expectation of the future. To experience music is to communicate with the kind of order, and therefore of unity, of which becoming is capable. Poetry is like music in that it is a relation of parts like rhythms, numbers, and proportions. It does not present a whole static being like paintings.

The Transcendentals-26 (Aesthetic Existence)

8. Paintings can capture beings and be more or less free from action or change. They have static patterns. This is not true of music or poetry. Paintings is best equipped to depict being as being.

The Beauty of God.21

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-21

God has brought us face-to-face with a most remarkable journey. This journey is not like any other journey you have ever imagined (unless you are a Christian and metaphysical scholar). This is not just another doctrine or more information. This is a totally new way of seeing God, reality, creation, self, and the spiritual life. It is impossible for me to overstate the importance of this study.

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-21

John 1:1-3

1. The Christian concept of God is the very keystone of all metaphysics. God is Being first and foremost, Exod. 3:14. This is what opens up the inexhaustible metaphysical riches of the glory of God, in the Bible, God, and the spiritual life.

The Beauty/Glory of God-21

John 1:1-3

2. The Christian concept of God is that He is Supreme being and there is no other (Deut. 6:4; Mk. 12:29). To give these words all their weight is to admit that there is but One Being really worthy of the name God, and that the proper name of this God is Being—a name that is applicable to no other. This is unique, not derived from Hellenism or any philosophy. No other religion or philosophy thought of such an idea as God as Unique Being, let alone make it the foundation of their metaphysics:

- Xenophon teaches the existence of a great god, but that merely means a supreme God among gods and men. Neither Empedocles nor Polonius went any further, and as for Plutarch, it is well known that the plurality of gods was one of his dogmas.
- Plato developed the Idea of the Good. However, he did not see God as a higher and perfect existence. For Plato, god was the first among many, but among them he was. He did talk about ultimate being but never identified it with God. He never called God ultimate Being.
- While Aristotle made great advances toward the right concept of God, he stopped on the way and was a polytheist. His god was “thought of thought,” “pure act,” “unmoved mover” and separate from sensible beings. To be sure, his gods were without parts, immaterial, separate, eternal substance. However, Aristotle could not decide whether we have 49 or 44 other movers. Although Christianity owes much of its philosophical concepts to Aristotle, in the end, Aristotle was a polytheist and was not able to see the Being of God as Pure/Supreme Esse/Existence.

The Beauty/Glory of God-21

John 1:1-3

3. If God is Being, He is not only Total Being, He is True Being. This means that everything else is only partial being, hardly deserving the name of true being at all. As soon as we identify God with Being it becomes clear that there is a sense in which God alone *is*; only He is true being.

The Beauty/Glory of God-21

John 1:1-3

4. This means that all save God might possibly not exist. The radical contingency stamps the world with a character of metaphysical novelty of immense significance, cf. Gen 1:1; John 1:3.
5. Since God is Being and He alone is Being, then all that is not God must of necessity hold its existence from God. This is the ultimate metaphysical root of Christianity. God endows creation with existence. He is the first principle of all being. We see unanimity of this idea in the NT, the Church Fathers, and through the Middle Ages.

The Beauty/Glory of God-21

John 1:1-3

6. This contingency means that God not only gives all beings existence, but conserves them in existence through all successive moments of their duration. This contingency reaches down to the roots of all beings. Apart from Being, all would collapse into nothingness. Apart from Being, there would be no being, no movement, no energy, nothing.

The Beauty/Glory of God-21

John 1:1-3

7. The Christian world manifests the glory of God not only by the spectacle of its splendor, but also the very fact that it exists. The very relation between effect and cause goes back to Being, Rom. 1:20.

The Beauty/Glory of God-21

John 1:1-3

8. From the standpoint of science, being and movement can be taken for granted, but philosophically they stand in need of justification, and the same has to be said for causality.
9. Contingency necessitates participation. This means that all of creation is an analogue of God. God's glory is directly reflected in creation. Creation does not add or subtract from God but includes a participation of God for its very existence and causal powers.

The Beauty/Glory of God-21

John 1:1-3

10. This participation can be seen throughout the created world in various modes. We see the Logos giving the dynamism of all things: the information, movement, the *telos*, etc. All things have ideas in them that they have not thought up themselves; it all came from the Logos. We see all things moving toward ends. We see information in all living things driving them, their telos, cf. the living cell.

The Beauty/Glory of God-21

11. Understanding how Divine Being gives all beings existences along with their activity, enables us to see how He is in absolute control of every event of history—God’s providence is absolute. There are no accidents—none!

12. John 1:42. Because God is timeless, He needs no time to work out His providence. When He predicts Simon’s Christ-form of Peter, His omniscience is not looking in the future. He is in the eternal NOW. He is with you in the eternal NOW. He is present to you all of your life all of the time. Predestination is from our viewpoint, not God’s.

The Beauty/Glory of God-21

13. God gives man being with all of its abilities for action. He works with us and guides us toward our futures right now in the present. He is working in our being and in our free will and granting the consequences of our choices. He participates and works with all creatures in giving their *teloi*. Only man has free will to move in spiritual *telos*. He is continuously feeding into us our existence as well as the existence of our choices.

14. Act and potency operates on two levels, the natural and spiritual, cf. Simon in John 1 will become Peter in 1 Peter; but Judas never actuated his potentiality to become a believer.

The Beauty/Glory of God-21

15. It is the 'Ehyeh metaphysics that grounds the doctrinal truth that there are no accidents. 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. Again, God is in absolute control over everything!

Matthew 6:28 "And why are you **anxious** (μεριμνᾶτε) about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that even Solomon in all his glory did not clothe himself like one of these. 30 "But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of **little faith**?

Luke 12:6 "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. 7 "Indeed, the very hairs of your head are all numbered. **Do not fear** (μὴ φοβεῖσθε); you are of more value than many sparrows.

The Beauty/Glory of God-21

16. 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-21

17. God's blessed promise in Romans 8:28 means that no matter what, all things work together (συνεργεῖ) for Good (the Christ-form) for those who love God (τοῖς ἀγαπῶσιν τὸν θεόν). In other words, no matter what, nothing will ever hurt you, ultimately. What a wonderful promise! No matter how many heartaches enter the life, God is working on all things for the Good for those who love the Lord, cf. 35-39. No matter how much evil attacks and enters your life, God is working on all things for the Good for those who love the Lord. We need to distinguish between ultimate and proximate causes in these verses.

The Beauty/Glory of God-21

18. Caveat: God does not promise Good for every person. This is not a blanket statement. Note the qualifier. The Good is the Christ-form. This is not a promise for every person regardless of attitude toward God. As a matter of fact, for those who are negative, good things of life become bad things.

The Beauty/Glory of God-21

19. Caveat: This promise is limited to those who love God. If you do not love God, there is no guarantee that things will work out for your good. If you are working against God, do not take refuge in this passage. What is love for God? Commitment? Desire? Devotion? Love for His Word? Fellowship with Him? Love for fellow believers? Can you love Him if He is not real to you? What does the Bible say about those who do not love Him?