

The Beauty/Glory of God.22

(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
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. 27)

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.*

- The need for total truth, whole truth, in order to regain a biblical mental framework, which is not the same as a Christian worldview.
- Your mental framework is your deeply entrenched cognitive, moral, and spiritual structures by which you make sense out of life. It is far more influential than your worldview. Consider the doctrines on the left and the metaphysics on the right.
- Without question, your mental framework is total different from that of historic Christianity from 30 -1600 (as well as OT believers). Just tacking on BD to a naturalistic or deist mental framework will not do.
- Generally, there are three stages regarding whole truth, total truth:
 1. ridiculed
 2. opposed
 3. accepted as self-evident.

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.

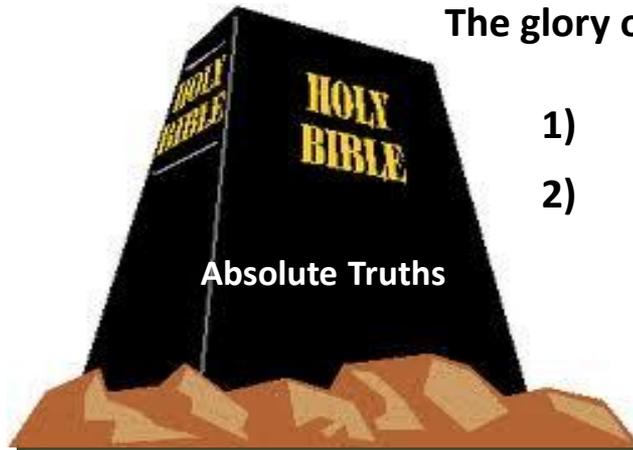
Holy Spirit  Bible Doctrine

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 for philosophical/theological foundation of philosophical realism

The glory of God is revealed in



- 1) The Word of God.
- 2) In creation, Rom 1; Psa 19; Job 38; Col. 1:17; Acts 17:28. Our understanding of nature is drastically different than OT believers and believers of the church age 33-1400 A.D.

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)

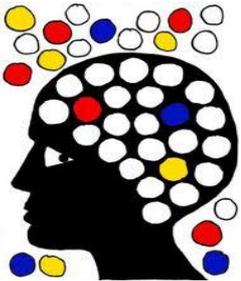
1- Reality – that which is (Logic 32, Truth 32)

PR 32

Foundations: Metaphysics-11

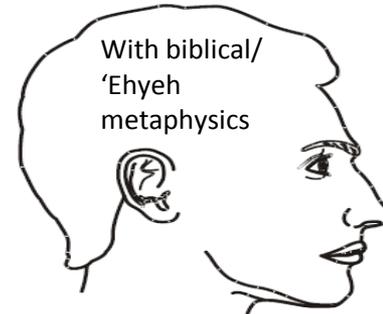
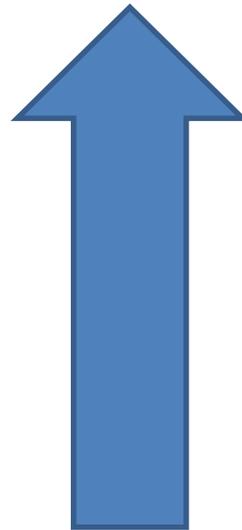
The Christian metaphysics of the first 1300 years is unparalleled in human history. Apart from this mental environment, your mind is broken with regard to seeing the connection between God and creation. You are likely deistic with little to no ability to see the glory of God in all of creation. It is imperative to see how God alone is Pure Being and everything else is but becoming. There are no other options; they have all been tried. Either God is giving everything that exists existence or you are reduced to naturalism in the world and a God who really is not in control. Lack of metaphysical training also renders the believer blind to the true nature of TGB and Evil.

W/o biblical-
'Ehyeh metaphysics



אֶהְיֶה אֲשֶׁר אֶהְיֶה

'Ehyeh asher 'Ehyeh



With biblical/
'Ehyeh
metaphysics

11—The Transcendentals.27

- 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 (on the nature of evil and creation), 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): We have a wonderful metaphysical heritage up through the Middle Ages. It is unlike any other metaphysical, philosophical, and theological period in human history. It is this existential metaphysic that fits perfectly with the Word of God. God alone is Pure Being and He created everything ex nihilo, out of nothingness, and everything exists in virtue of His creative act and endures in virtue of Him. All things are contingent and would collapse into nothing apart from Him. Furthermore, the popular Christian idea that creation is inherently corrupt owes its influence to Luther and Calvin. This is far different from Christians from 30-1349 (and in the OT), especially as taught by Augustine and Aquinas who viewed creation in terms of being good but corrupted in accident. Reformers tended to cut God away from creation due to effects of sin and the Fall.

Contemporary naturalistic metaphysics from 1912-1940. We are exposed to metaphysical naturalism (MN) in everything we see, hear, and touch (except at FBC). Consider the results of MN between 1912-1940 when 36,000 "morons" (Goddard) or "defectives" (Sanger) were forced to be sterilized to save the American's racial breeding "stock" (cf. eugenics and Kallikak). Consider the full title of Origin of Species.

The Transcendentals-27

(Aesthetic Existence)

1. Metaphysical study of aesthetic existence includes the study of beings in the mind such as art, poetry, and music. A distinction needs to be made between philosophizing about art and being an art critic. All the metaphysician can do is tell you about its esse.

The Transcendentals-27 (Aesthetic Existence)

2. Aesthetic existences have different modalities. Paintings have a different modality than music or poetry.
3. There is a sense in which both paintings and music are created *ex nihilo* by man (cf., the silence or absolute nothingness of other sounds for music, and the blank canvas). Their essence comes from the human mind in a way that is analogous to God's mind and creation.

The Transcendentals-27

(Aesthetic Existence)

4. Music's mode of existence.

- a. It is mental. It has no physical locality, though it has a physical basis.
- b. It never grows old and can be reproduced forever.
- c. Music only exists while it is being performed.
- d. Music has a discontinuous mode of existence. Whereas paintings have a wholeness of existence.

The Transcendentals-27

(Aesthetic Existence)

5. Painting's modes of existence.
 - a. Physical existence in one place.
 - b. Aesthetic existence of paintings in the mind of the painter and in the mind of the person viewing the painting.
 - c. One can mentally see the painter in his paintings.
 - d. Paintings come very close to portraying Being rather than becoming/change as we see in all of creation.
 - e. In paintings man creates beauty (objects of delight) in a way similar to God's creation of beauty. Both create new objects of beauty and delight. However, it is God who gives the painter and his work continuous existence.

The Beauty of God.22

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
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The Beauty/Glory of God-22

The glory road. **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-22

John 1:1-3

1. The Trinitarian Mode of Creation, Genesis 1:1-2; John 1:1-3. There is an analogy between the Father, Son, and the Holy Spirit in creation and the nature of information (logos), man, and creation. This analogy revolves around the use language and information, *logos*.

The Beauty/Glory of God-22

John 1:1-3

2. Etymologically, *logos* originally meant to pick up, select and put together. This, then, came to refer to the collecting of things in the mind and of words by which they are expressed. It therefore referred to outward form and inward thought. It is where we get our word logic, and also through Latin where we get intellect and intelligent. In Latin we have *inter* “between” and *lego* “to choose or select” Intelligence therefore consists in choosing between information.

The Beauty/Glory of God-22

3. The bottom line is that the *logos* is all about information. The concept of information is not only central to theology but to science as well. Consider the world-respected theoretical physicist, John Archibald Wheeler, discuss the three stages of his life.

“In the first period, extending from the beginning of my career until the early 1950’s, I was in the grip that **Everything Is Particles**. . . . I call my second period **Everything is Fields**. From the time I fell I love with general relativity and gravitation in 1952 until late in my career . . . Now I am in the grip of a new vision, that **Everything is Information**. The more I have pondered the mystery of quantum and our strange ability to comprehend this world in which we live, the more I see possible fundamental roles for logic and information as the bedrock of physical theory. I am eighty-six as of this writing, but I continue to search.”

Wheeler is in fact tracing a revolution in modern physics and in our understanding of the world in generally: at core it is about *logos*.

The Beauty/Glory of God-22

John 1:38-43 – Incarnate Glory, Absolute True/Good/Beautiful, and His work of grace-transformation of believers into the glory/beauty (TGB) of the Christ-form.

1. Jesus Christ provides every believer with the grace option of being transformed into the Christ-form (the highest true/good/beautiful possible on earth) as He did these first five disciples. Life is all about choices. It is not about genetics or environment. It is about the choices you make in life. Your choices determine your growing mental environment.

The Beauty/Glory of God-22

2. The promise of Romans 8:28-29 is one of the most beautiful promises in the Word of God with respect to God's transformative work to make the believer "good" (True/Good/Beautiful) as per the Christ-form.
 - a. The promise is only for those who love God. If you do not love God, then you cannot claim this promise.
 - b. This promise is all about transforming the believer into the Christ-form. This will require really seeing and moving into the TGB.
 - c. This promise does not mean that nothing bad is going to happen to you, Rom. 8:35-37.
 - d. This promise means that nothing ultimately bad is going to happen to you as long as you are loving the Lord.

The Beauty/Glory of God-22

3. All defects among Christians are traced back to lack of love for the Lord. Consider the defects among the Corinthians. Note how beautifully (TGB) Paul brings in grace. Isn't it odd that any believer would have to be warned about not loving the Lord? Isn't it odd that any believer would have to be "paid" to be encouraged to love the Lord (as per prosperity gospel)?

1 Corinthians 16:22 If anyone does not love (φιλεῖ) the Lord, let him be accursed (anathema). Maranatha. 23 The grace of the Lord Jesus be with you. 24 My love be with you all in Christ Jesus. Amen.

The Beauty/Glory of God-22

4. The dominant characteristic (pathology) of those who do not love God are clearly laid out in Romans 1:18-32. These are not only found in all unbelievers, they are in all fallen natures (OSN). These characteristics all revolve around personal autonomy and include the suppression of God in unrighteousness, repression of His knowledge in creation, refusal to honor God, being unthankful, being arrogant, exchanging God's truth for a lie, worshipping creation (animals, friends, family), accepting perverse standards of the kosmos, calling evil good and good evil, and accepting the PC immorality of kosmos diabolicus.

The Beauty/Glory of God-22

5. The person who truly loves the Lord is characterized by lack of desire for any personal autonomy apart from the Lord and lives with great appreciation for God (as the TGB) and His gifts of grace. You cannot do this if your mental environment is stamped and shaped by personal autonomy and kosmos diabolicus

Galatians 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Philip. 3:1-14.

2 Cor. 12:7-10.

The Beauty/Glory of God-22

James 1:17 Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

Ephesians 5:20 always giving thanks on behalf of (ὐπὲρ) all things in the name of our Lord Jesus Christ to God, even the Father;

1 Thessalonians 5:18 in everything give thanks; for this is God's will for you in Christ Jesus.

John 14:15 "If you love Me, you will keep My commandments.

John 14:24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.