

The Beauty/Glory of God.24

(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. 28)

Reality –Logic 32,
 Truth 32

God intends for every believer to be a pillar (**στυλος**) and support /foundation (**ἐδραιωμα**) of the Truth (1 Tim. 3:15).

- Every believer has been called to be a living pillar and foundation of truth.
- I reject modern concepts that believers are too stupid and sensate to handle total truth. Believers need a lot of information [mind], and challenges [will]; they do not need coddling and epigrams.
- To be a pillar and support of truth means you must have a deep roots in Truth as such. Apart from total truth the believer will default into pragmatic or functional view of truth. It is unconscionable for Christians to be *illiterate* in truth as such.
- There does not exist, to my knowledge, any respected Christian philosopher or theologian who does not think that the American church is pathetic with regard to truth as such.

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

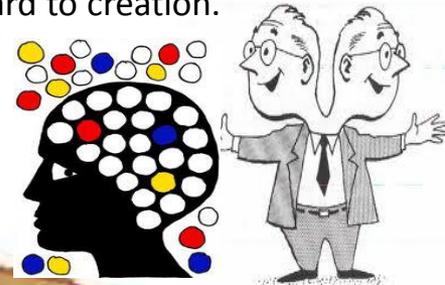
Stage 1 – Christian baby = life of ups and downs.

- 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.

Believer with
'Ehyeh/Yahweh/biblical
metaphysics: enjoys a totally new
way of thinking regarding creation,
God, TGB, glory, self.

Modern believer: (1349-present)
Anti-metaphysical, anti-
philosophical, anti-intellectual,
naturalistic—thinks like atheist
with regard to creation.

'Ehyeh metaphysics



Deistic
Minded

'Ehyeh metaphysics

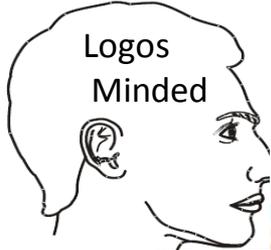
5- Hermeneutics – how do we understand that which is?

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 qua being.
(11-Transcendentals.29)

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

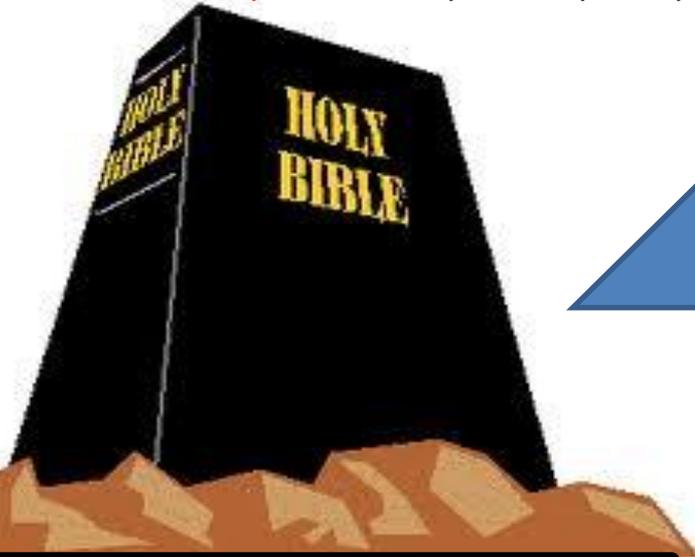


Logos
Minded

PR 32
'Ehyeh
metaphysics

Foundations: Metaphysics-11

How philosophical realism and 'Ehyeh metaphysics have changed my life. I would never want to go back to my former way of thinking. It is unfortunate that I did not know this during my last 15+ years of verse-by-verse, exegetical and topical studies, it would have enhanced them so much more: Fellowship (1995-2000), Divine Guidance (1999-2000), Philippians (1996-1997), 1 Peter (1998-2001), Nehemiah (2001-2002), Malachi (2001-2002), Ephesians (2001-2003), Zechariah (2002), Daniel (2003), Jude (2003), 3rd John (2003), Romans 1:1-3:24 (2003-2005), PSDs (2008), Satanology (2008-2009).



'Ehyeh asher 'Ehyeh
Metaphysics

אֶהְיֶה

'Ehyeh

11—The Transcendentals.29

- 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

Biblical/'Ehyeh metaphysics: Ex. 3:14; Jn. 1:3; Psa. 19:1-3; Rm. 1:18-32; Acts 17:28; Col. 1:17; Rev. 4:11

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): Jesus Christ (John 8:58, Mark 8:36), Apostles, 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, Engles, 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, Anti-intellectualism
Evolutionism, Atheism
Existentialism, Pragmatism,
Hedonism, Positivism
Post-modernism,
Relativism, Functionalism,
Coherentism
Phenomenology
Existentialism,
Psychologism, Nihilism,

Classical Christian/'Ehyeh metaphysics of anthropology (A.D. 30-1349). Man is viewed as a analogue of God, endowed with personal free will causality. He is created in the image of God endowed with dignity and value. Christ preached to the poor, ignorant, and sick (Lk 7:2). The Gospel and BD brought good news that transcended genes and environment (1 Cor. 6:9-11). A new life was open to all of humanity, rich and poor, master and slave, learned and ignorant alike. God provides the free will option for any believer to live and thrive.

Contemporary "metaphysics" of anthropology in America (1912-1940). First, note how naturalism infects modern America with gay rights thinking. Second, consider the infection in the early 20th century in the eugenic movement where the mantra was to keep man from sinning against Nature (i.e. by helping the poor, sick, and defective infants). Man was viewed as no different than horses, dogs, and blackberries, so the same technique should apply under the hand of Nature. Biological reductionism was the model for advancing man into a new Garden of Eden. Eugenics legislation was enacted on marriage and immigration with a view of weeding out the feeble minded and to bring in a new pedigree. When marriage laws and immigration policies were ineffective, forced sterilization became the policy of the eugenics movement. Margaret Sanger promoted forced sterilization calling the poor and feeble "weeds" and "parasites" to the human race much like a cancer. During the Great Depression, eugenists championed sterilization to solve underemployment problem which they viewed as partially to blame for unlimited procreation of defectives. 46 % of sterilization were on those classified as "feeble-mindedness." Darwin's anthropology had more of an impact on the church than the New Testament book of Philemon. Biological white supremacy was everywhere, even from prominent universities and scientific communities. The constant appeal was to universal Nature, which was marching forward.

The Transcendentals-29

(The Existence of Beauty in Aesthetics)

1. While it is true (metaphysically speaking) that all beings are true, good, and beautiful because they are beings, aesthetic works of man are unlike all other beings in that they are specifically created for pure beauty, that is, to give pleasure.

The Transcendentals-29

(The Existence of Beauty in Aesthetics)

2. What is beautiful and good in a thing are identical fundamentally, for they are based on the same thing, namely the form; and this is why good is praised as beautiful. But they differ in the mind:
 - a. Good is related to appetite or desire and therefore has the nature of an end—a movement towards a thing. Desire rests in what is good.
 - b. Beauty relates to cognitive power. We do not speak of something that tastes or smells beautifully. Things are said to be beautiful which please when seen. Beauty consists in due proportion, which the intellect delights in. The intellect finds rest in beauty as it comprehends its glory.

The Transcendentals-29

(The Existence of Beauty in Aesthetics)

3. Successfully achieved works of art are not beautiful because they please our “eyes”; they please our eyes because they are objectively beautiful.
4. The primary function of art (paintings) is to provide man with objects nature does not *fully* furnish, to bring out more beauty that nature exhibits on a natural level.
5. Just as the universe bears witness to the existence and power of its Creator; a work of art likewise points to a human master as he imitates the Creator—analogously creating something ex nihilo out of space.

The Beauty of God.24

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-24

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-24

John 1:1-3

1. John 1:1-3 provides us with the metaphysics of the universe founded on 'Ehyeh-Logos: matter, energy and information in all beings—inanimate and animate. All other metaphysical systems are pathetic failures and are buried under the rubble of history. Apart from 'Ehyeh metaphysics, there is nothing but skepticism and/or fideism.

The Beauty/Glory of God-24

John 1:1-3 – Logos-information

2. The current trend in science, initiated by John Wheeler of Princeton University, is to regard the physical world as made of information, with energy and matter as incidentals. It was Wheeler who went from Everything is Particles (neutrons, protons, mesons), to Everything is Fields (i.e. particles are just manifestations of magnetic fields, gravitational fields) to Everything is Information (information as the bedrock of physical theory that gives existence to fields and neutrons).

The Beauty/Glory of God-24

John 1:1-3—Logos-information

Cf., Scientific America (2003)

“Ask anybody what the physical world is made of, and you are likely to be told “matter and energy.” Yet if we have learned anything from engineering, biology, and physics, information is just as crucial an ingredient.”

The Beauty/Glory of God-24

John 1:1-3—Logos-information

Scientific America (2003)

“The robot at the automobile factory is supplied with metal and plastic but can make nothing without copious instructions telling it which part to weld to what and so on. A ribosome in a cell in your body is supplied with amino acid building blocks and is powered by energy released by the conversion of ATP to ADP, but it can synthesize no proteins without the information brought to it from DNA in the cell’s nucleus. Likewise, a century of developments in physics has taught us that information is a crucial player in physical systems and processes.”

The Beauty/Glory of God-24

John 1:1-3

Introduction to matter, information, and design.

1. “Matter” is from Latin (*materia*), which came to be used of any raw material with the potential to assume different shapes, forms, arrangements.
2. “Information” derives from Latin (*informare*) and literally means to give form, shape, arrangement or structure. There is now a revolution in physics and in our understanding of the world. Scientists are increasingly discovering that information is the fundamental stuff underlying physical reality—just as we have in John 1:1-3 and ‘Ehyeh metaphysics.
3. “Design” is from *techne*, from which we get our word technology.

The Beauty/Glory of God-24

John 1:1-3

- An illustration of the difference between matter and information. Both the slab of marble and the CD had to be taken from potential to being informed —to be given another shape, a design.



The Beauty/Glory of God-24

John 1:1-3

- Consider the difference between raw pieces of wood and an acorn. The wood has no power to inform itself into a wooden ship, whereas an acorn does have the power within it to become an oak tree. The wood needs a designer. The acorn is a seed programmed to produce an oak tree.



The Beauty/Glory of God-24

John 1:1-3

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Pattern best explained by intelligence?



The Beauty/Glory of God-24

John 1:1-3

Pattern best explained by intelligence?



The Beauty/Glory of God-24

John 1:1-3

Pattern best explained by intelligence?



The Beauty/Glory of God-24

John 1:1-3

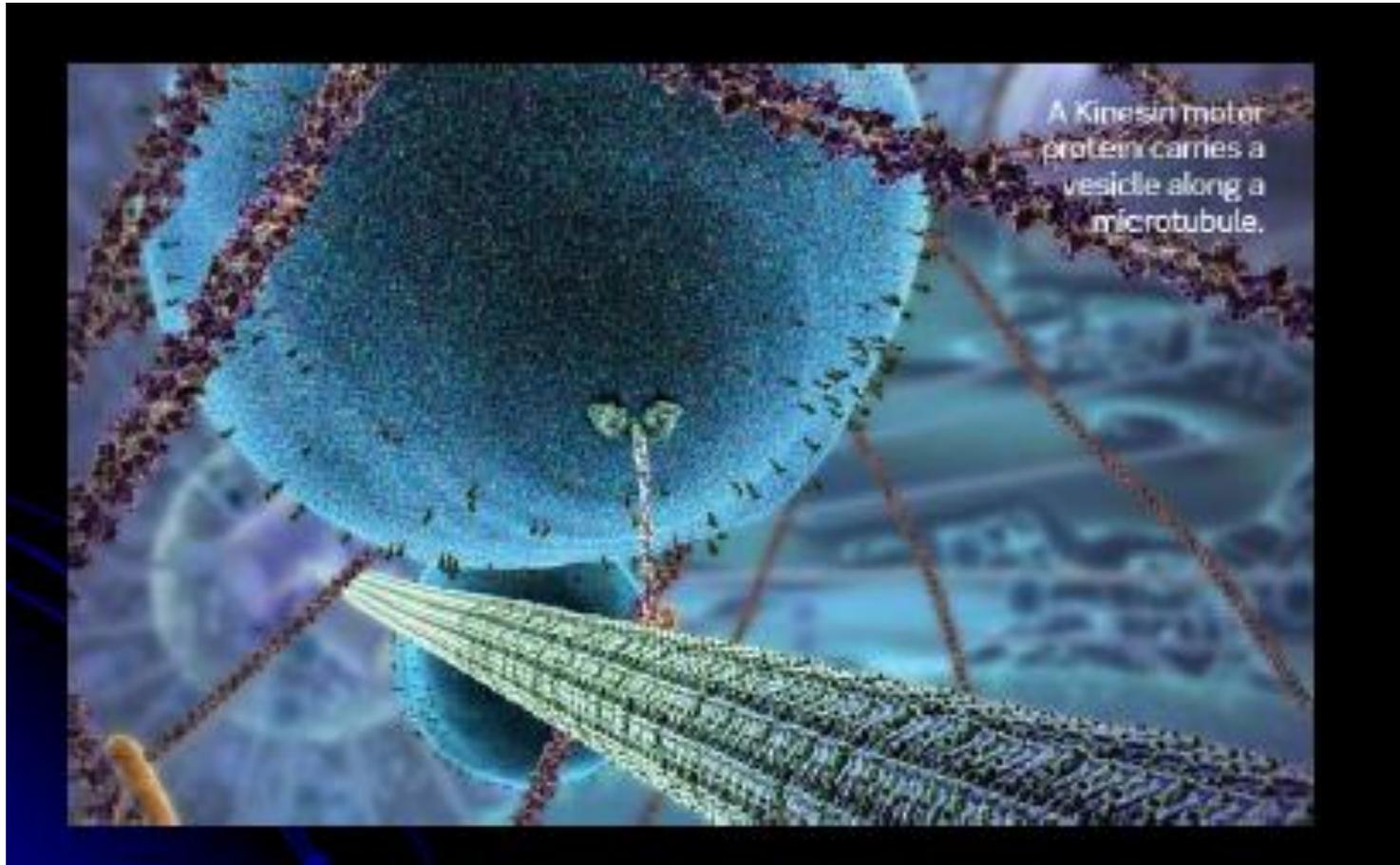
Pattern best explained by intelligence?



The Beauty/Glory of God-24

John 1:1-3

Pattern best explained by intelligence?



The Beauty/Glory of God-24

John 1:43 – “Follow Me” –loving Christ.

1. Life is all about your choices (not your genes or environment). While genes and environment might limit certain options, they never determine the *direction* of your life and advancement into the Good Life (TGB).

The Beauty/Glory of God-24

John 1:43 – “Follow Me” –loving Christ.

2. Truly following Jesus Christ is not about your emotions, resolve, or trying to do the right thing as a Christian. Following Jesus is not about mysticism or gnosticism. It is not about ginning up more faith in an effort to turn everything over to Him—and feel great because you are totally trusting Him. It is not *just* about being confessed up. It is not *merely* about taking in Bible doctrine. Doctrine is essential (necessary but not sufficient) but it is not going to make you follow Jesus Christ or transform you into the Christ-form or make you love Jesus Christ—at least not automatically.

The Beauty/Glory of God-24

John 1:43 – “Follow Me” –loving Christ.

3. Truly following Jesus is all about truly loving Him. Apart from true and deep love for Jesus Christ, no believer will truly follow Him. These five disciples are gathering around Him out of love, even though at this stage that love is immature and has not been purified. They will need integration around the Good before they can possess a deep love for Christ.
4. Before anyone can truly love Christ, he must understand Him. Again, it is not about ginning up emotions. It is all about knowing Him. Most believers put the emphasis on the subject instead of knowing the object—and they feel that they have achieved it when they have received their emotional highs.

The Beauty/Glory of God-24

John 1:43 – “Follow Me” – loving Christ.

5. While it might sound easy to love Jesus, it is anything but easy. One has to have a very deep understanding of self, be very integrated around the TGB, and have a very deep understanding of Jesus Christ, Bible doctrine, the spiritual life, and reality as such. This is only possible by the ministry of the Holy Spirit, the Word of God, and ‘Ehyeh metaphysics (John 1:1-3, 14; Col. 1:17; Heb. 1:13; Acts 17:28; Psa. 19; Rom. 1:20).

The Beauty/Glory of God-24

John 1:43 – “Follow Me” – loving Christ.

6. Again, deep love for Christ is impossible without very deep and broad roots in understanding the nature and Person of Christ. It is a matter of *becoming* a lover of Christ rather than *trying to* love Christ. Healthy branches and fruit are only possible with deep and broad roots.
7. Without the metaphysics (cf. transcendentals), it is impossible to even understand the term “glory” let alone behold Christ’s glory with an enrapturing love. No one can love Christ deeply by his subjective wishes. One must understand Christ deeply to love Him deeply, cf. John 1:1-3; Col. 1:17.

The Beauty/Glory of God-24

John 1:43 – “Follow Me” – loving Christ.

8. Loving Christ: there are four dominate views on the nature of love.
 - a. The responsiveness account of love. Loving someone because of something in them. The emphasis is on the object.
 - b. Volitional account of love. Loving someone because you choose to love them. It has nothing to do with the subject. The emphasis is on the subject. Could just as easily choose to love another.
 - c. Relational account of love. Love based on relationship.
 - d. TGB-categorical/office love that consisting of love as a desire for the good of the beloved and desire for union with the beloved. This is the biblical view. There is a lot that needs to be unpacked here. This requires 2nd person experience, internal integration (in the TGB), and mutual closeness. The reason this is so difficult is because we are inclined (OSN) to prefer our own power and pleasure over the TGB and thus not willing to be integrated around the TGB.