

# The Beauty/Glory of God.26

Glory/Beauty of God in John 1:  
“Follow Me”: the Nature of True Love

## 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.

# 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. 30)
- Reality –Logic 32,  
Truth 32

2/7/2013

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

- While it is true that the only thing a person has to do for salvation is trust Christ, it is not true that Christianity is *only* about a personal relationship with Jesus Christ:

John 8:31 Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; 32 and you shall know the truth, and the truth shall make you free."

- The Holy Spirit provides the believer with the divine power and inclinations. However, it does not automatically free the believer free from all of the mental snares of Satan's "isms," e.g. postmodernism, emotionalism, mysticism, reversionism, deism, skepticism, agnosticism, and humanism.
- It is Holy Spirit working in tandem with Total Truth that frees the believer from the evil philosophies of KD.

**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.

# History of Metaphysics – **Classical** vs. **Modern**

**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. 135): 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). MATERIALISM AND THE VOID**

**The Classical Christian-'Ehyeh period (30-1349): Jesus Christ, 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. Metaphysics of God, creation, & man.**

**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. MATH**

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

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/Esse metaphysics on man and freedom (A.D. 30–1349).** In the Classical Christian period the metaphysics on the free will of man was developed and emphatically asserted (Duns Scotus, Anselm, Boethius, Aquinas). Because of their rich metaphysical development, they had a very deep understanding the will of man, which in turn influenced society. This is where we get rich philosophical terms such as liberty, freedom, responsibility, inherent power of wishing (volition), two orders of wills, etc.. However, the Reformers, for the most part, rejected this heritage of metaphysics, philosophy, free will and taught that the will was in fact dead. Regeneration must precede faith.

**America's naturalistic metaphysics on man and freedom.** Consider Clarence Darrow's "this century's most eloquent courtroom argument in his defense of Nathan "Babe" Leopold and Richard "Dickie" Loeb (1924). Darrow's said we must choose between the "the old theory that a man does something . . . because he willfully, purposely, and with a malignant heart sees fit to do it" or the new theory of modern science that "every human being is the product of the endless heredity back of him and the infinite environment around him"—supersition or reason, dark ages or age of enlightened progress? Darrow appealed to the court to embrace the truth that human beings determined wholly by their heredity/environment.

*L'homme Machine* is alive and well in USA.

# Foundations: Metaphysics-11

A few words about the two most fundamental periods of change in my life: the first three years after salvation and the last couple of years. And I have just begun to open the door to a totally new reality regarding human nature, creation, and the love and glory of God. There is nothing like whole truth, total truth.



'Ehyeh asher 'Ehyeh  
Metaphysics

אֶהְיֶה

'Ehyeh

## 11—The Transcendentals.30

- 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

# The Transcendentals-30

## (The Existence of Beauty in Aesthetics)

1. From the perspective of the metaphysician, dance is a special art whose aim is to impart a formal beauty with and by the human being as a soul/body composite.
2. In dance the human body becomes the material or instrument that is pressed into the service of art. Since man cannot be played like a piano or painted on like a canvass, he seeks beauty in dance where the human body can move *beautifully*.

# The Transcendentals-30

## (The Existence of Beauty in Aesthetics)

3. Dance is composed of bodily movements that create a form which is pleasing in itself, independently of any other ends.
4. There is natural pleasure in dancing. We see this in little children as they make up their own moves.
5. There are all kinds of different dances: religious dances, war dances, some cultures like to use their hands and some their legs. The pleasure of the movements is the pleasure of the beautiful.
6. The body is the dancer's instrument. Mastery over the body can express beauty and bring pleasure, and "beauty" is but a superlative of good.

# The Transcendentals-30

## (The Existence of Beauty in Aesthetics)

7. Note a few passages on dancing in the Bible:

Exodus 32:19 And it came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain.

Ecclesiastes 3:4 A time to weep, and a time to laugh; A time to mourn, and a time to dance.

Luke 15:25 "Now his older son was in the field, and when he came and approached the house, he heard music and dancing.

Psalms 149:3 Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre.

Psalms 150:4 Praise Him with timbrel and dancing; Praise Him with stringed instruments and pipe.

# The Beauty/Glory of God-26

John 1:1-5 – unpacking Total Truth.

1. Not only do we have the creation of all matter ex nihilo, but we also have the creation of information ex nihilo *and* its instantiation and activity in matter.
2. We are now in the information/Logos age. We are beyond any notion of only matter, energy, and random motion.
3. However, information or letters like DNA do nothing by themselves. Letters or bits of information are inert (cf. Marx's joke about 26 letters).
4. Without design or guidance or control, matter goes nowhere—even if one posits that matter can exist without information.
5. The critical problem with evolution is that it has no mechanism.
6. Descartes' problem continues unresolved. How does information [invisible intelligent forces] exist in matter, and how does it move matter?

## The Beauty/Glory of God-26

John 1:43 – “Follow Me” (ἀκολουθεῖ μοι) – loving Christ.

1. The Bible is filled with countless examples of explicit and implicit references to the free will of man. This was understood and powerfully asserted in classical Christian metaphysical history (2<sup>nd</sup>- 14<sup>th</sup> centuries).
  - a. Man’s free will is found within the metaphysics of his rationality. It is in virtue of man’s reason that he can choose. It is man’s gift of intellect that makes it possible for any man to choose for or against God. He can choose what he thinks is good. However, choice is impossible without knowledge which must come from God.

## The Beauty/Glory of God-26

- b. This means that every will is free to will or not to will. There is free movement of reason. Every man is free to choose what seems to him good.
- c. However, at the end of the Middle Ages, the Reformers denied free will altogether. They failed to make the distinction made by the Church Fathers and Middle Age theologians who separated a wish in the will and a doing in the will. Reformers took away free will as such thereby making it impossible for God to cooperate with a will that seeks help.
- d. It was the classical Christian metaphysical tradition that held to a rich view of the spontaneity of the free will and its desire for the good and true and a God who was near to respond in grace (Acts 17:26-28).

## The Beauty/Glory of God-26

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

2. There are 3 aspects that need to be considered in being a follower, that is a lover of Christ: the subject, the dynamics, and the object.
  - a. The **subject** is the believer. The key is for the person to be integrated around the TGB. There are many issues here: free will, integration, 2<sup>nd</sup> personal love. There must be a wholeness to the will.
  - b. The **dynamics** of grace (2 Cor 3:18). We do not have the ability to see the beauty of Jesus Christ in and of ourselves. We all need revelation to respond to and the ability to grasp it.
  - c. The **objective** form—the objective beauty/glory of Christ. The greatest need today is understanding the object, Jesus Christ. There must be a deep understanding of Christ before there can be a deep love for Christ. There is no excuse for shallow views of Christ. You cannot delight in what you do not understand.

# The Beauty/Glory of God-26

## The Nature of Love

1. The metaphysical reality (not word studies as per nominalism) of God's love must be the ground and pattern of all other loves (Job 38-39; Matt. 5:44-48; 22:37; John 3:16; 13:34-35; 21:15; Rom. 5:5-11; 8:38-39; 12:9-10; 17-20; 13:8-14; 1 Cor 16:13-14; 2 Cor. 5:14-15; Gal. 5:22; Eph. 5:1-2; James 1:12; 1 John 2:5, 11, 15; 3:1, 10-18, 23; 4:19).
2. While there is a place for the nominal/dictionary approaches to understanding love as per the five different words for love (*agape, storge, epithumia, eros, philos*), this must never be the starting point or the metaphysical foundation on the reality of love.

# The Beauty/Glory of God-26

## The Nature of Love

3. Being grounded in God's love goes beyond being grounded intellectually. This is a grounding and participation in the very love of God Himself, albeit analogously.
4. We need to make a distinction between the metaphysical reality of love and the power of the Holy Spirit to make true and deep love possible. We need to have a good grasp of what love is before we move into the power that makes that love a reality.

# The Beauty/Glory of God-26

## The Nature of Love

5. In the Classical-metaphysical Christian period (30-1349) *God's love* was the dominant paradigm for all aspects of love. Highest love and truest love was for God alone. There was a very deep understanding of God's love in all of creation, for all men, for believers especially, and even the healthy love the believer is to have for himself.
6. Unfortunately, virtually all modern Christians start with their own views of love and proceed to find passages to piggy back on those views (cf. emotional versus non-emotional preachers). This does not mean that they do not possess God's love; it just means that they have muddled views at best on the love of and for God.

# The Beauty/Glory of God-26

## 4 Modern dominant *modern* views of love:

There are 4 dominate modern views on human love. While each one might have an element of true love in them, they are all inadequate.

1. #1: Feelings/emotions-based account of human love. This is the most popular as well as worst view of what human love is. Feelings always co-vary and are totally untrustworthy as a measure of true love (or truth). This emotional based love is probably the main reason many get married and then divorce. Emotions are wonderful as they respond to truth, but they are really killers when they become the foundation and measure of true love. One way to demonstrate true love in spite of lack of emotions is the attitude of a new mother with her newborn who keeps her up night after night.

# The Beauty/Glory of God-26

## 4 Modern dominant *modern* views of love:

2. #2: Responsiveness account of human love. This is loving someone because x, y, z, is in the beloved. This is loving someone because of qualities in the object of love. On this view, love is engendered by characteristics in the object of love. There is a reason IN the beloved for the love. While there is something intuitive appealing about this view (as seen in personal love), it has serious problems:
  - Any intrinsic quality in the beloved can also be found in others. Yet, true love seems to include the concept of non- substitutability.
  - Problem of constancy of love when the beloved no longer has those qualities that initially attracted you?
  - This makes love very fragile contrary to what we find in many cases.
  - We do not love our children more than other children *primarily* because of qualities in them.

# The Beauty/Glory of God-26

## 4 Modern dominant *modern* views of love:

3. #3, Volitional account of human love. Loved based on the decision to love the beloved. This highlights the role of the will. The value the lover sees in the beloved is the value that derives from his own volition. E.g., “Why do you love me?” “Oh, there is no reason, at least no reason having anything to do with you.” The value of the beloved is in the volition of the lover. The problem is that
  - on this account there is no reason for loving in the beloved
  - it seems counterintuitive. One could just as easily love another person, if there is no outside reason
  - it can be turned on or off capriciously

# The Beauty/Glory of God-26

## 4 Modern dominant *modern* views of love:

4. #4, Relational account of human love. On this view the love is based on the relationship. This stands in contrast to the volitional or responsive view. *Reason* for the love is based on history of interaction in a relationship. While it is better than its competitors, its insufficiency can be seen in that there are a lot of relationship that do not cause love, even though they should.

## The Beauty/Glory of God-26

The historical classical-metaphysical Christian view on the *essence* of love is built on the metaphysical theology of the Bible (cf., 2,000 B.C. – 14<sup>th</sup> A.D., O.T. , Job, N.T., St. Bernard, William of Saint-Thierry, Anselm, Aquinas). They had a totally different way of thinking about reality, God, and love than modern man.

- ❖ Consider modern theologians with regard to Job. Anchor Bible commentator says God's speeches near the end of Job are

Something of a surprise and . . . a disappointment. The issue, as Job had posed it, is completely ignored. No explanation or excuse is offered for Job's suffering . . . Job had already expressed his awe and wonder at God's power . . . He had questioned not divine omnipotence but [divine] justice and mercy. The complete evasion of the issue as Job had posed it must be the poet's oblique way of admitting there is no satisfactory answer available to man.

Although evangelicals would not be that honest, they would agree that there is no answer in Job. However, the classical Christian metaphysician-theologian understood God's powerful 2<sup>nd</sup> person message of love to Job. Consider how metaphysics opens up Job and the love of God for man and all creatures.

## The Beauty/Glory of God-26

- ❖ The Classical Christian view of true love in the human realm is made up of two interconnected and mutually governing desires. This is the heart of the classical account (cf. Anselm, Aquinas). This view fits perfectly with the Word of God and resolves the problems that so plague the modern views. Two things must be present for true love on the metaphysical theological account:
  1. #1, a desire for the good of the beloved (TGB). This love does not depend upon anything good in the beloved. This good is objective and not based on what you might think is good. This goodness revolves around goodness in God—it is metaphysical, spiritual, and moral.
    - This goodness at issue is objective. It has to truly be good for the beloved and interest for it to be true love. It is not based on what lover thinks might be good.

## The Beauty/Glory of God-26

- Desire for one's Good does not depend on emotions, caprice, relationship, or any qualities *in* the beloved. The desire for the good of a person only requires desire of will coupled with knowledge of the Good, Bible doctrine.
- Desire for one's Good is stable because it is unaffected by the state or activity of the beloved. This invariable love for the beloved's goodness is only possible by knowing the Good and willingness to persist wishing for that person's good.

## The Beauty/Glory of God-26

2. #2, the second requirement for true love is a desire for union with the beloved. This union is always according to the office of that relationship. This is not the same as being in the company of the beloved. You can love someone without having the desire to be in his presence—just as it is possible to be in someone’s company and not being united with him. It is a desire to be united in mind around the Good. It might have to wait until one is in heaven with the Lord.
  - If there is no desire for union then there is no true love.
  - Actual union, unlike the first desire, does depend on the intrinsic and relational characteristics of the beloved.

## The Beauty/Glory of God-26

- The love and union is determined by the office. These offices provide the Good foundation; they do not suppress love, they provide for it by circumscribing it.
- Violation of the office of love is a violation of love. To love in an inappropriate way is not true love at all regardless of one's feelings. To love inappropriately undermines the Good and thus destroys true love regardless of one's "sincerity" and emotions. No matter how "affectionate" or "loving" a parent or priest might feel toward a child, he is not loving the child if he has sex with a child because that is not the appropriate office of love. It is not objectively good for the child regardless how the adult feels.

## The Beauty/Glory of God-26

- The classical view is far superior to any other view: it is based on the overarching love of God, it seeks the good of the beloved and union with the beloved according to the appropriate office of love.
- The love according to the appropriate office of love removes all of the problems inherent in the other systems which often include some manner of competition of loves.
- Love according to this classical view will vary in *kind* only as offices change (child who becomes an adult, divorce and remarriage changes offices of love).

## The Beauty/Glory of God-26

- ❖ The single greatest hindrance to any person's capacity to love God as well as others is lack of internal integration around the TGB and lack of development of 2<sup>nd</sup> person relationship with God.
  - ✓ Apart from integrating around the TGB, the believer will be fragmented, which means that he will be alienated from himself (Rom. 7:15-25).
  - ✓ In state of alienation from self, the believer is double-minded (James 1:8; 4:8). He is frustrated and lacks wholeheartedness, thus he is unable to love God with all of heart, soul, mind, and strength.
  - ✓ The fragmented believer has no union in self and is in fact alienated from self. In such state he is precluded from flourishing in any way.
  - ✓ The fragmented believer can never be at peace. No one can be alienated from self and be at peace.

## The Beauty/Glory of God-26

❖ The twofold love, namely for the good and for union, applies to love for self (cf., Matt. 22:39; Eph. 5:29). On the classical account (cf., Anselm, Aquinas) healthy love for oneself is included. To be godless, selfish and narcissistic is not to love oneself. For the classical Christian, love is a systems' feature—it emerges from the interactions of two mutually governing desires. To love oneself is to seek the Good for oneself and to be in union with oneself—i.e., not to be fragmented, instead to enjoy an integrated will around God and the Good.

1. Desire for the Good of self is only possible in God, cf., Philip 3.
2. Desire for union with self. This is coming together in wholeheartedness around the Good and God. This is personal *integrity*. Failure here is to be double-minded and lack wholeness with reference to God. The person becomes alienated from himself. He lacks the wholeness that is required for peace. Failure at wholeheartedness in self results in becoming alienated from himself, in a word “fragmented.”

## The Beauty/Glory of God-26

- ❖ Refusal to forgive anyone affects one's capacity to love God and others because such refusal fragments the believer. You cannot wish the best for someone whom you do not forgive. If you cannot find it within yourself the desire to forgive others, it is because you in some sense do not stand in a right relationship to the nature of the TGB. There is some part of the TGB that you are alienated from.
  - ✓ You are a human being are built in such a way that you can never be wholehearted around evil, some part of your mind will always reject the part of you that is rejecting the good (TGB).
  - ✓ Anytime that you do something which is not good, you always have to fragment in mind and in will. When you fragment, you are alienated from yourself. When you are alienated from yourself, you cannot be close to anyone.
  - ✓ There is no peace for anyone who is alienated from self.