

The Beauty/Glory of God.27

Glory/Beauty of God in John 1:
“Follow Me”: Understanding 2nd Person 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.

<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. 31)
- Reality –Logic 32,
Truth 32

The Bible explicitly teaches that the believer is to not only know the truths of Bible doctrine and the spiritual life, he is to be a pillar and support of truth as such (1 Tim. 3:15).

- One can know Bible doctrine, how to live the spiritual life, and have many memory verses at the ready all the while possess a corrupt and broken mental framework that precludes one being a pillar or foundation for these wonderful truths.
- Being a pillar and support of truth is far more involved and difficult than simply knowing Bible doctrine, how to live the spiritual life, or memorizing and using various verses of the Bible.
- Our problem is exacerbated because of decades long absorption of corrupt modern anti-biblical frameworks which reek havoc on the doctrines in the soul. These go undetected because we have correct nominal doctrinal definitions.
- Without the proper biblical foundation, the believer is incapable of seeing the glory of Esse in creation, TGB, or love. While he may have plenty of doctrine, he possesses no fascination with reality as such—he is bored with it all.

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). The personal mental environment of Christians in the Classical Christian period is markedly different from the modern Christian mind not only in key areas of philosophical realism but in basic moral principles and views of God, glory, creation, TGB, evil, and sin. Consider Aristides, the first Christian to specifically call himself a philosopher, and his defense to King Hadrian in A.D. 120.

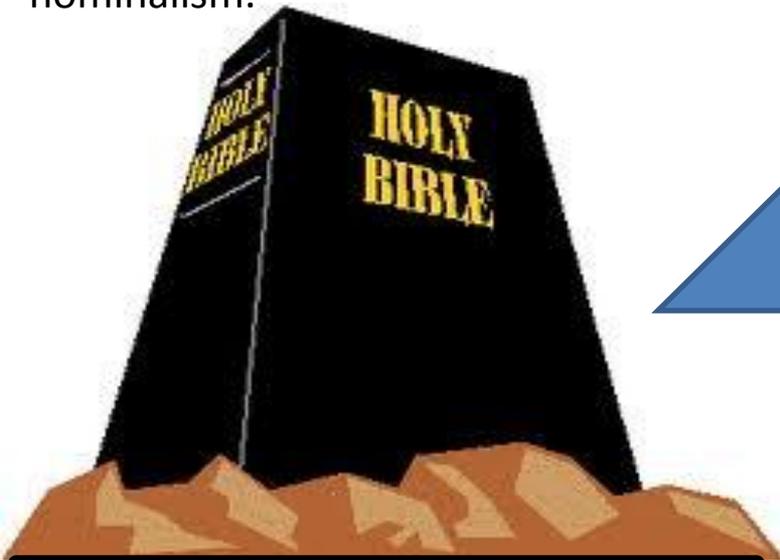
America's naturalistic metaphysics on U.S. Constitution. Aside from the filth of degeneracy among unbelievers consider the growing attitudes of many American "elites" regarding any notion of abiding principles in the U.S. Constitution. As society's view of abiding stable principles erode so does its view of the Constitution. If Darwinism is true, then the Constitution of the United States is in fact outdated and should be thrown out.

All-powerful Caesar Titus Hadrianus Antoninus, venerable and merciful, from Marcianus Aristides, an Athenian philosopher...

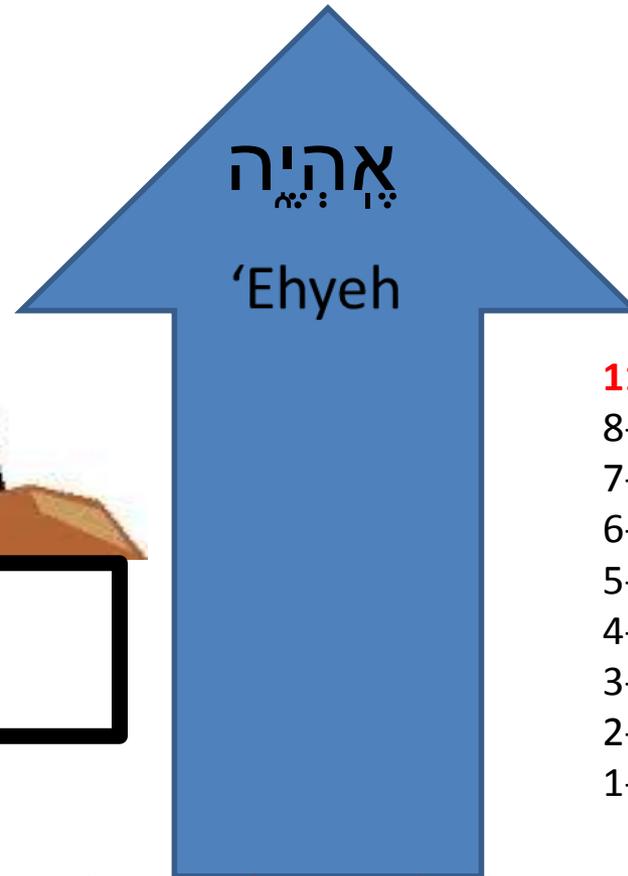
XV. But the Christians, O King, while they went about and made search, have found the truth; and as we learned from their writings, they have come nearer to truth and genuine knowledge than the rest of the nations. For they know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is no other god as companion, from whom they received commandments which they engraved upon their minds and observe in hope and expectation of the world which is to come. Wherefore they do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honor father and mother, and show kindness to those near to them; and whenever they are judges, they judge uprightly. They do not worship idols (made) in the image of man; and whatsoever they would not that others should do unto them, they do not to others; and of the food which is consecrated to idols they do not eat, for they are pure. And their oppressors they comfort and make them their friends; they do good to their enemies; and their women, O King, are pure as virgins, and their daughters are modest; and their men keep themselves from every unlawful union and from all uncleanness, in the hope of a recompense to come in the other world. Further, if one or other of them have bondmen and bondwomen or children, through love towards them they persuade them to become Christians, and when they have done so, they call them brethren without distinction. They do not worship strange gods, and they go their way in all modesty and cheerfulness. Falsehood is not found among them; and they love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he, who has, gives to him who has not, without boasting. . . (Aristides, A.D. 120 to Caesar Hadrian).

Foundations: Metaphysics-11

There is a critical need to restore the basic foundations of truth, logic, metaphysics, goodness, beauty and love. The believer who believes that his mental and moral cognitive structure is not infected by modern thinking and that all he has to do is read and study the Bible to fix these serious problems, does not understand. He will never understand the true nature of God, truth, goodness, beauty, glory, evil or sin. This is my attempt to ground reality in 'Ehyeh and get us away from the curse of nominalism.



'Ehyeh asher 'Ehyeh
Metaphysics



11—The Transcendentals.31

- 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-31

(The Existence of Beauty: Dance)

1. Dancing is the art of motion produced by the human body. Therefore, the body is as important as the canvass is to the painter, the piano to the pianist, the stone is to the sculptor. The right material must be there for the arduous physical and mental requirements. The body must be capable of patterning itself according to the wishes of the mind and be able to picture itself in doing it (mental). Like in painting and music, technique must be learned. Dance demands a union of body and mind.

The Transcendentals-31

(The Existence of Beauty: Dance)

2. Whereas in paintings the canvass is the material and the paint and brushes are the means to create the form of beauty, and in music sound waves are the material and the instruments are the means to create the form of beauty, in dance the body is the material and the movements are the means of creating the form of beauty.
3. Because the “canvas” in dance is the human body, there is a special human dignity to dance as a beauty. The body informed by the soul/mind creates beauty of motion.

The Transcendentals-31

(Aesthetic Existence: the beauty of dance)

4. Dancing for pleasure is to be distinguished from the art of dancing which has the sole purpose of creating beauty. All art is for the sake of beauty alone.
5. While certain aspects of athleticism (as with professional athletes), may have some beauty or grace in movement, it is not the same as movement for the sole purpose of beauty as in dance.

The Transcendentals-31

(The Existence of Beauty: Dance)

6. Since dance is an art of which man himself is the instrument, it grows, ages, and dies with him. Each “human art” is unique to that person and dies with that person. The human body is not like the violinist's instrument that improves as it ages.

The Transcendentals-31

(The Existence of Beauty: Dance)

7. The art of the body in motion has a beauty of its own as the dancer becomes both the author and executant. He is the author and interpreter of his art, like a musician who executes one of his own works.

The Transcendentals-31

(The Existence of Beauty: Dance)

8. Just as music is made of sonorous forms succeeding each other in time, so is the dance made up of human forms in motion in space also succeeding each other in time. Although a dancer can work in silence thereby creating a proper beauty of its own, dancers often prefer music to give the temporal structure within which her dance will be inscribed. In this case music as an art is invited to aid in the service of the art of dancing.

The Transcendentals-31

(The Existence of Beauty: Dance)

9. Destruction of metaphysics has led to the destruction of the form of beauty of dance, the aesthetics as beauty as such. With the impediments of naturalism it is more difficult for man to experience the beautiful in paintings, music, or dance. The movement has become more about based fleshly desire (Madonna, Beyonce) rather than the pleasurable, beautiful and transcendent experience of the form of dignity of a human being as designed by God.

The Beauty/Glory of God-27

John 1:3 – The failure of metaphysical and epistemological naturalism.

Consider, Alex Rosenberg's (he is rated #13 of the 50th most famous atheists in the world) admission of consequences of naturalism in "An Atheist's Guide to Reality, Enjoying Life Without Illusions." If metaphysical naturalism is true, he explicitly in the aforementioned book that

- 1) we cannot really think about anything . . .
- 2) no sentence has any meaning . . .
- 3) there is no basis of morality (no praise or blame)
- 4) there is no freedom
- 5) there is no purpose
- 6) there is no intentionality
- 7) there is no personal enduring
- 8) there is no self, no "I"

The importance of logic—it is the single greatest "tool" we have to spot errors and clarify Bible doctrines.

The Beauty/Glory of God-27

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

We have at least three crucial concepts in this injunction:

1. 2nd person relationship with the Lord (which these 5 men in John 1 had and which proved to be the only solution for Job’s defiance).
2. Fragmentation and alienation from self.
3. The true nature of love as a metaphysical reality instead of a nominalistic “entity.” Love as a metaphysical reality is very difficult for the modern mind to grasp. It is related to TGB, beauty itself, glory, and capacity to see true beauty. We must be able to understand the metaphysical reality of love as it is used of everything from loving food, money and the kosmos, to loving spouse, family, and God (Gen. 22:2 (son); 27:4 (food); 29:20 (member of the opposite sex); Exod. 20:6 (God); Matt. 5:44 (enemies); 6:24 (kosmos diabolicus); 19:19 (neighbor); 22:37-39 (God and neighbor); Col. 3:19 (wife); 2 Thess. 2:10 (truth); 1 Tim 3:3 (money); 6:10 (money); Titus 3:4 (God’s love); 1 John 2:15 (kosmos, God); Rev. 12:11 (self)).

The Beauty/Glory of God-27

4 Modern dominant *modern* views of love:

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

1. #1: Feelings/emotion-based account of human love.
 - This is the most popular view in society, especially among young people. It is the mantra of our culture.
 - Feelings/emotions are largely based on fluctuating physiological states (which neither God nor angels have).
 - Emotions are wonderful as they respond to truth, but they are really killers if they become the foundation and measure of true love.

The Beauty/Glory of God-27

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. On this view, love is primarily based on the characteristics in the object of 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-27

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
 - one could just as easily love another person, if there is no outside reason
 - with volitional love, one does not have to think about what is good for the object of love

The Beauty/Glory of God-27

4 Modern dominant *modern* views of love:

4. #4, Relational account of human love. On this view the love is based on the relationship—it is because of the relationship. I love her *because* she is my wife.
 - 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 problem is not in loving someone in the relationship, but loving them only because of the relationship.

The Beauty/Glory of God-27

- ❖ 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. This view fits perfectly with the Word of God and resolves the weaknesses that so plague contemporary views. Two things must be present for there to be true love:
 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-27

- 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-27

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-27

- The love and union is determined by the office. These offices provide the Good foundation; they do not suppress love, they provide for its flourishing 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" or 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-27

- 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-27

❖ 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.
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-27

- ❖ The refusal to forgive anyone affects one's capacity to love God or 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 in some sense you 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 as 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 very close to anyone.
 - ✓ There is no peace for anyone who is alienated from self.

The Beauty/Glory of God-27

- ❖ 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 2nd 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-27

Understanding Second Person love.

1. 1st person. Our first person point of view consists of our views, attitudes, feelings, beliefs, and desires.
2. 3rd person would be the view of someone like a neurologist who looks at my brain.
3. 2nd person point of view. This is distinguished between first and third. This is the view we have when we have conscious awareness of some other person. This would include the kind of experience you have when you are conscious and in the conscious presence of another person with whom you are interacting *directly and immediately*. This is different than when you are alone and the only direct and immediate experience of someone is yourself.

The Beauty/Glory of God-27

Second Person Relationship.

4. Second person interaction and a neurologist. He is in contact with someone other than self but that self is not the person. It is just part of the person, the brain.
5. The second person requires that you have another person as a person directly and immediately present to you in direct awareness. This is the kind of experience we are having with each other right now.

The Beauty/Glory of God-27

Second Person Relationship.

6. 2nd person direct and personal interaction goes beyond propositional forms of communication. They cannot be reduced to propositions. Since that is the case, how do we get across certain truths?