

The Beauty/Glory of God.28

Glory/Beauty of God in John 1:43

“Follow Me”: God’s Love for All of Creation Vividly Illustrated

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>

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Philosophical/Theological/Doctrinal/Spiritual Mental Framework

Bible Doctrines (The True-Good-Beautiful!)

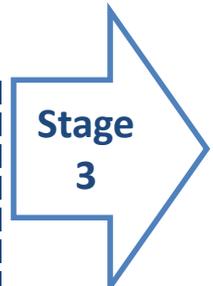
Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

P.R. - 32

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -11
(Trans. 32)
- Reality –Logic 32,
Truth 32

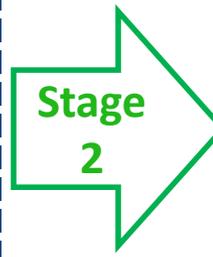
Any questions? Need for Clarification?
 Every believer is called by God to be a “pillar” and “foundation” of truth (1 Tim. 3:15). In other words, our basic mental maps are to be of such a nature to provide cognitive foundation and support for truth. The modern mind cannot do this regardless of the amount of doctrine it might have.

- Consider the foundational truths we recovered:
 - ✓ True nature of God
 - ✓ Creation, contingency, and divine glory, Rom. 1:20
 - ✓ God’s involvement and love for all of creation, Job 38ff.
 - ✓ The transcendentals: TGB and their convertibility.
 - ✓ Goodness of being as such.
 - ✓ Aesthetic/beauty as an existence: paintings, music, & dance as an art of motion.
 - ✓ True nature of love. I never really understood the nature of love until I understood its metaphysics. Now I get it.
- Metaphysics deals with your cognitive structures. Think of it like a map apart from which you cannot reach a destination.



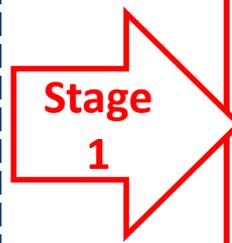
Stage 3 – Christian metaphysician = life of glory!

- 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



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.



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.

Holy Spirit Bible Doctrine

Holy Spirit Bible Doctrine

History of Metaphysics – Classical vs. Modern

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, Lucretius, Zeno the Stoic, Epictetus
MATERIALISM: things (atoms & void) self-existed. Aristotle and Plato fight against materialism.

The Classical Christian-Esse period (30-1349): Jesus Christ, Apostles, Aristides (A.D. 110), Plotinus, Patristics, Augustine, Boethius, John Scotus Erigena, Avicenna, Anselm, Al-Ghazali, Peter Abelard, Averroes, Maimonides, Bonaventure, Thomas Aquinas, Eckhart, John Duns Scotus, William of Ockham. **PHILOSOPHICAL REALISM:**
Metaphysics of God, truth, creation, man, grace, sin, evil, angels, Satan.

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.
MATHEMATICS AND MATERIALISM.

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, SKEPTICISM.**

Ultimate reality of Being and beings

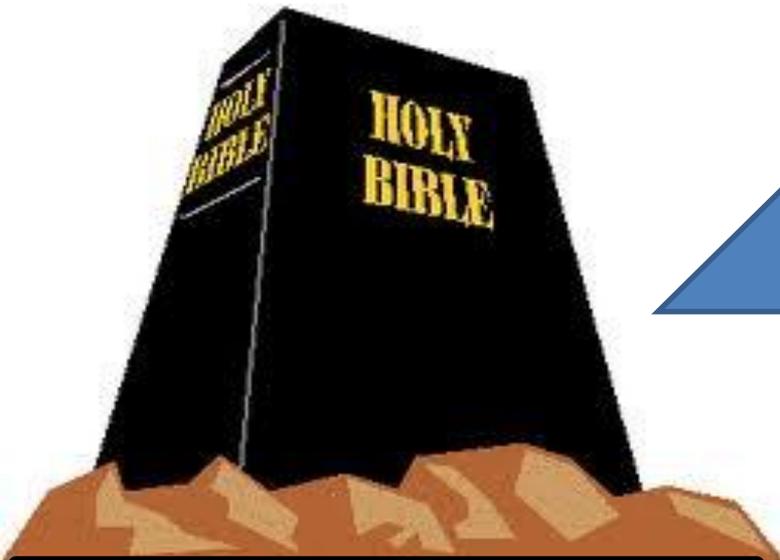
Monism, Pluralism
Atomism, Humanism,
Pantheism, Platonism
Aristotelianism
Essentialism
Rationalism
Radical Empiricism
Thomism, Nominalism
Humanism, Scientism
Agnosticism, Skepticism
Secularism, Deism
Idealism, Romanticism
Marxism, Anti-intellectualism
Evolutionism, Atheism
Existentialism,
Pragmatism,
Hedonism, Positivism
Post-modernism,
Relativism,
Functionalism,
Coherentism
Phenomenology
Existentialism,
Psychologism, Nihilism,

Classical Christian (A.D. 30–1349). The first Christian philosopher was Aristides (A.D. 110). I will cover him in the next DDR. Christianity was accepted as the philosophical answer to the various problems of knowledge.

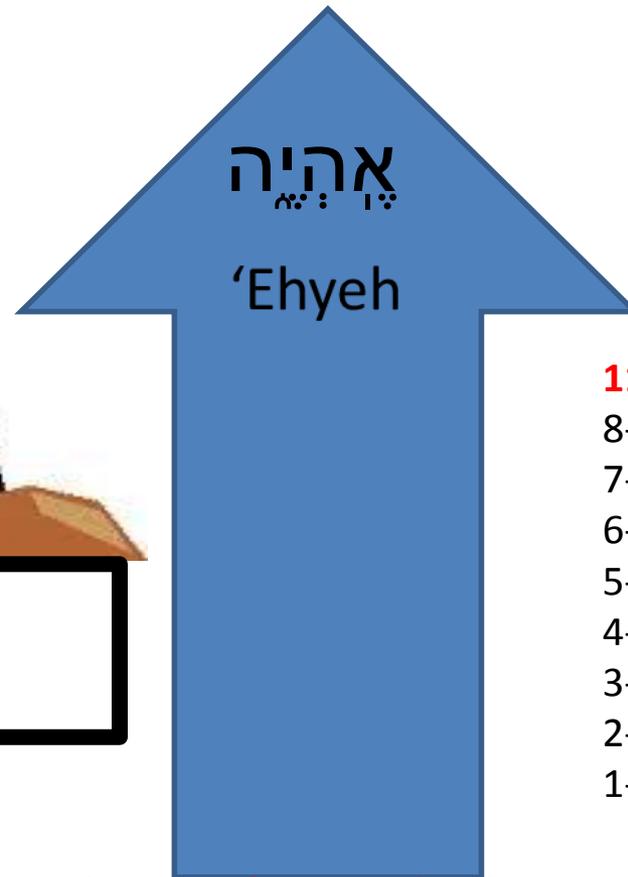
American metaphysical naturalism illustrated in the Scope's trial of 1925. Consider George Hunter's textbook *A Civic Biology* (1914) which was the issue in the Scope's trial and propagandized in *Inherit the Wind*. It speaks volumes about the metaphysical culture of the era. If any teacher in America tried teaching evolution using this book, he would be fired on the spot. The goal of the book was to equip students to be good citizens. Hunter informs students that there are "five races or varieties of man . . . the Ethiopian or negro type, the Malay or brown race . . . the American Indian . . . The Mongolian or yellow race . . . and finally, the highest type of all, the Caucasians, represented by the civilized white inhabitants of Europe and America." The book is explicit about the need for eugenics to get rid of the bad biology (as illustrated in the Jukes family). Bad biology was seen as the cause of criminality, disease, alcoholism, and immorality. He calls these people "parasites" that need to be removed through eugenic laws.

Foundations: Metaphysics-11

The fact that biblical metaphysics is difficult just underscores how modern thinking as corrupted our mental maps. There are many impediments that must be removed to get where we need to be in understanding God, creation, man, love, and joy.



'Ehyeh asher 'Ehyeh
Metaphysics

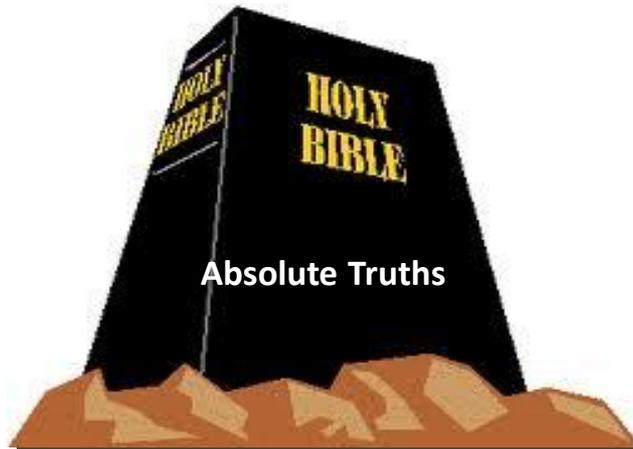


11—The Transcendentals.32

- 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 need for philosophical/theological foundation of philosophical realism



It was only through working through this foundation of truth that I came to understand for the first time the nature of God, the nature of creation, the nature and convertibility of the TGB, aesthetic existences of such things as music, art, dance, and nature of love and joy. Yet, I had a terrific foundation in the original languages and have exegeted God's word for 20+ years. I am convinced that if I had exegeted verse-by-verse from the original for another 100 years without a foundation of metaphysics, I still would not have discovered these truths.

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.
(Metaphysics 11: Transcendentals.32)**

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

PR 32

The Transcendentals-32

(The Existence of Beauty: Nominalism or Realism?)

1. Nominalism is the philosophical theory that words are mere “names” that humans give objects; these names only reveal information about the “namers” and nothing about the objects so named. In Nominalism there is no *inherent* meaning in the object.
2. In contrast, Realism teaches that Reality is a given and perception is viewed as the ability to observe, in varying degrees, what is Real.

The Transcendentals-32

(The Existence of Beauty: Nominalism or Realism?)

3. Today, most people are post-Realists, or Nominalists. Prior to Nominalism, the prevailing philosophies in the West were all variations on Realism.
4. All aesthetic theory within a Realist framework is therefore entirely different from such a theory within a Nominalist framework.
5. Within a Realist framework, aesthetics existence is a discussion about how and why Reality (or parts thereof) actually is beautiful.

The Transcendentals-32

(The Existence of Beauty: Nominalism or Realism?)

6. Within a Nominalist framework, there is no beauty within Reality itself; “beauty” is a mere *name* employed to impose meaningful structure onto a Reality that has none.

7. In the Nominalist framework, the Grand Canyon is beautiful not in itself but as I regard it as beautiful.

The Transcendentals-32

(The Existence of Beauty: Nominalism or Realism?)

8. The Bible and Christian Theism is unabashedly Realist from the beginning to the end of the Word of God. God saw and called all created things “good/beautiful. ” Goodness and beauty are existential facts, Psa. 19:1-4; Rom 1:20; Philip. 4:8; Gen. 1; Rev. 22.
9. We are mandated to stop being conformed to this age (τῷ αἰῶνι τούτῳ). This means the believer is to be a biblical Moderate Realist.

The Transcendentals-32

(The Existence of Beauty: Nominalism or Realism?)

10. The development of Realism enables the believer not only to understand the true nature of good and love, but see the existential reality of beauty in the aesthetics of music, paintings, dance, architecture, and poetry— which are viewed as real in the Bible.

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
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The Beauty/Glory of God-28

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-28

John 1:3 – This passage gives us such a rich view of Christ, the Logos, as the One who brings all things into existence—creation should never be boring for the Christian. Science is just now catching up with the truths in this passage about matter, energy, and information. The truths in this passage continue to baffle atheists around the world. Four points about this passage:

#1 - Scientists tell us that the universe began at a zero point when there was no matter or space nor time nor energy. This points to a cause beyond the universe, a cause for the universe itself that must transcend time, matter, space, and energy.

The Beauty/Glory of God-28

#2 – Scientists are now talking about information wave as the ultimate reality of all things—i.e. the Logos. They have also discovered vast stores of information in creation.

- Information comes from Mind. We see this information in the beginning of the universe and in all things—manifestly obvious in all living things. Where did the information come from? It came from Logos. He is the Prime Reality behind all things.
- This information is seen in the fine tuning of the universe in the initial arrangement of matter. The laws and constants of physics are all delicately balanced for life to exist. If the force of gravitational attraction were a little less stronger or weaker life would be impossible. The physicist Fred Hoyle says, “it looks as if a super intellect has monkeyed with physics and chemistry to make life possible.”

The Beauty/Glory of God-28

#3 – Biology.

- In biology we have discovered over 50 years an intricate realm of nanotechnology and information processing. There are little miniature circuits inside cells, signal transduction circuits. They are little miniature machines, little rotary engines inside the cell wall that looks like something Mazda design. It has 0 rings, bushings, drive shaft, it has a little propeller to move it through liquid. Very high tech!
- At its base all of life depends upon information. Like the 4 digit digital code in DNA molecule. All of the evolutionary biologists are flummoxed by the origin of these genetic assembly instructions. There are vast and exquisite information processing systems in all living things.

The Beauty/Glory of God-28

#4 – The ramification of John 1:3.

- Enables one to refute atheists by using science alone.
- Enables the believer to appreciate and have more of a worshipful attitude toward Jesus Christ as the Logos, the Creator and Sustainer of all things, Col. 1:17; Heb. 1:3.
- Enables one to help fellow believers who are struggling with their faith.

The Beauty/Glory of God-28

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

1. The single greatest, most powerful, and blessed experience in any believer’s life is a second-person love relationship with God undergirded by *Esse* metaphysics and Bible doctrine. Nothing less will enable the believer to behold and be drawn by His glory/beauty.

The Beauty/Glory of God-28

2. Illustration of the power of 2nd person love of God. Remember, Job understood the power and sovereignty of God, but it was not until He moved into 2nd person conscious awareness of the love of God in the context of *Esse* metaphysics that he got it. He could have merely submitted with a far different attitude. Furthermore, to simply say that “God can do what He wants” robs God of His goodness and love. This kind of attitude would not have caused Job to retract what He said. Look at the total transformation:
- The same person standing before Philip in 2nd person relationship is the same person speaking to Job in and about His 2nd person relationship with creation.
 - Job 40:3-5, after God’s 1st speech.
 - Job 42:5-6, after God’s 2nd speech.

The Beauty/Glory of God-28

3. The primary reason modern commentaries miss what is going on here is due to lack of Esse metaphysics. The charge that the theodicy in Job is inadequate or that we do not have an answer comes from modern mindset. Esse metaphysics and the metaphysics of love is key. How is it that God loves all creation—inanimate and animate?
 - ❖ God loves all existing thing. Metaphysically every existing thing is a good in its being. God's will is the cause of all beings and therefore God has willed all things insofar as they have any reality or goodness at all. So God wills some good to every existing thing. Since loving is the same as willing good to something, God clearly loves everything.

There is a need to remove emotions from God and also to make a distinction between experience and emotions.

The Beauty/Glory of God-28

4. Job 38:4-7. Second-person knowledge, *Esse* metaphysics, and the Angels.
 - ✓ Note the communal aspects God reveals. How the angels as sons of God are filled with joy as they observe God's creating activity. How they sing and are filled with joy. God brings them joy as He shares His creating and sustaining activity to them.
 - ✓ Note the parental and communal imagery. This community is not passive, it is responding to what God is doing. This is only possible in our time through *Esse* metaphysics.
 - ✓ The implication is that by seeing this we too will rejoice at God's creating abilities.

The Beauty/Glory of God-28

5. Job 38:8-12. Second-person knowledge, *Esse* metaphysics, and the seas.

- ✓ Note the maternal relation depicted between God and the sea. The sea comes out of the womb. God deals with the sea as a mother deals with her newborn child. He wraps it in swaddling band and clothes it with a garment. Very personal relationship.
- ✓ Note how God controls the sea by talking to it. He does not just exert His great power and decree its attributes. He gives us a very person interaction with God and the sea.
- ✓ Note how God addresses the sea directly as a rambunctious child, nonetheless a child who can hear Him and understand Him and respond to Him. He brings the sea in conformity to His will and explaining to the sea on what it can and cannot do.
- ✓ This is a picture of metaphysical love for inanimate creation. Remember, it is God who is talking to the seas and Job.

The Beauty/Glory of God-28

6. Job 38:28-29. Second-person knowledge, *Esse* metaphysics, and the rain.
 - ✓ Again, more intimacy of God with creation. This cannot be appreciate apart from *Esse* metaphysics and 2nd personal relationship. Again, this is all coming from God Himself. This conveys a picture, an impression of God entering into a personal relationship with ALL parts of His creation. What does this have to do with Job's situation?

The Beauty/Glory of God-28

7. Job 38:41. Esse metaphysics of God loving, providing the good, for ravens.
8. Job 41:1-5. Power and yet God playing with Leviathan (crocodiles). The inference is that even these creatures talk to God (but not to Job), cf., the raven. Our Bibles teach us that God has an association with these great beasts who not only talk to Him with “soft” words but cajole Him, plead with Him, and make covenants with Him. It is a mistake to see only power in God’s speeches.

The Beauty/Glory of God-28

9. Esse metaphysics explicitly posits that God relates to everything very intimately, He has a face to face relationship with all that He has made from the seas, rain, raven, donkey, and even the Leviathan. He is pictured as bringing creation out of the womb, swaddling them, feeding them, guiding them, playing with them, and even talking with them.
10. These speeches make it very clear that God is intimately involved in all creation. They portray Him as having a personal interest in all of creation, even the inanimate ones. This makes no sense to the modern mind; it makes perfect sense to the classically minded believer.

Before one criticizes this, remember: God is speaking!

The Beauty/Glory of God-28

11. Note that the divine speeches do not make claims of God's love and concern for all of creation, if they did they would have to be in 3rd person language and lay out some third person theological position. Instead the divine speeches represent a second person account which lets us participate in some limited sense in the perception of God's relation to inanimate things like plants and animals.

The Beauty/Glory of God-28

12. What Job wanted was an explanation of God's relationship, and he does get it, but he gets it in the form of a second person account. He had demanded goodness in that relationship, what He got was a beautiful picture of God's love. This cannot be translated by third person propositions.

The Beauty/Glory of God-28

13. In these 2nd person speeches God's relationship and provision for all of His creatures are very personal, intimate, and parental. Like a good mother who will sometimes allow a child she loves to suffer for benefits apart from which these benefits would be impossible. A good mother would not cause suffering to an innocent child for the sole purpose of teaching someone else a lesson. In the same way God is portrayed as giving the animal what they need just because they need it. God's love is powerfully portrayed as a nurturing mother's love.

The Beauty/Glory of God-28

14. If God loves all of creation, then a fortiori that He loves man who is made in His image even more. If God deals maternally with even inanimate parts of His creation, if He seeks to preserve the good even for the ravens, then a fortiori, He will be faithful in dealings with human beings who are worth so much more. Sound like a familiar argument?

Matthew 6:26 "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?"

Matthew 6:30 "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?"

Jesus expected the disciples to be oriented to Esse metaphysics.