

# The Beauty/Glory of God.30

Glory/Beauty of God in John 1:43  
“Follow Me”: God’s Love and Man’s Fragmentation

## 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. 34)
- Reality –Logic 32,  
Truth 32

2/20/2013

Any questions?  
 Need for any disambiguation?  
 A few words about my new life (regeneration and sanctification ), my Damascus Road experiences, in Bible doctrine, and philosophical realism.

- My new life in Bible doctrine for the first few years of my regenerate life was in total amazement over the marvelous truths of God. My head was in the “doctrinal clouds” most of the time.
- Thirty years of growing in Bible doctrine, and learning about the Lord, His plan, and grace, was wonderful but I was blind to God’s glory “beneath those clouds.”
- My new life in philosophical realism, especially metaphysics! over the last year or so has enabled me to see the glory of God in all things and actually understand metaphysical truths of God, His nature, the Bible, man, and now love. I am still in a somewhat of daze in this 2<sup>nd</sup> Damascus experience.
- The difference between Bible doctrine without and with philosophical realism. Apart from PR one is almost certain to have false views of God, creation, man, glory, and love—views that border on heresy.

**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.

# History of Metaphysics – Basic Human Morality/Ethics Through the Ages

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. Aristotle called human morality, ethics, honor and virtue the *kalon*, the beautiful, which was to be praised apart from its utility. Sin (*hamartia*) was seen as defects of man in the area of rationality. All acts of sin and immortality were acts of madness, cf. losing temper.

**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. Christians agreed with the Greeks that sin and evil were inimical to human nature; they were irrational. However, they advanced these concepts by relating them to the OT and God.

**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. Man breaks "free" from Classical Christianity and enters into the Renaissance Age of Protestantism and Materialism (cf., Thomas Hobbes). Protestantism moves into nominalism, Ockhamism, and voluntarism (divine command theory of morality).

**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. Darwinism permeates everything from the social scientists to theology. The freedom and autonomy that man thought he would gain in the Enlightenment ends like a horrible nightmare. Subjectivism is followed by skepticism. With the loss of natures (nominalism), man loses grasp of God, man, beauty, love.

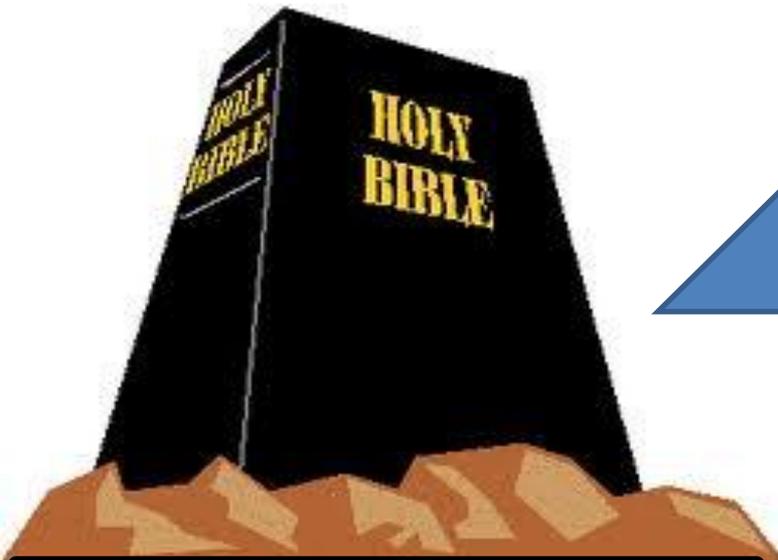
## Ultimate reality of Being and beings

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.

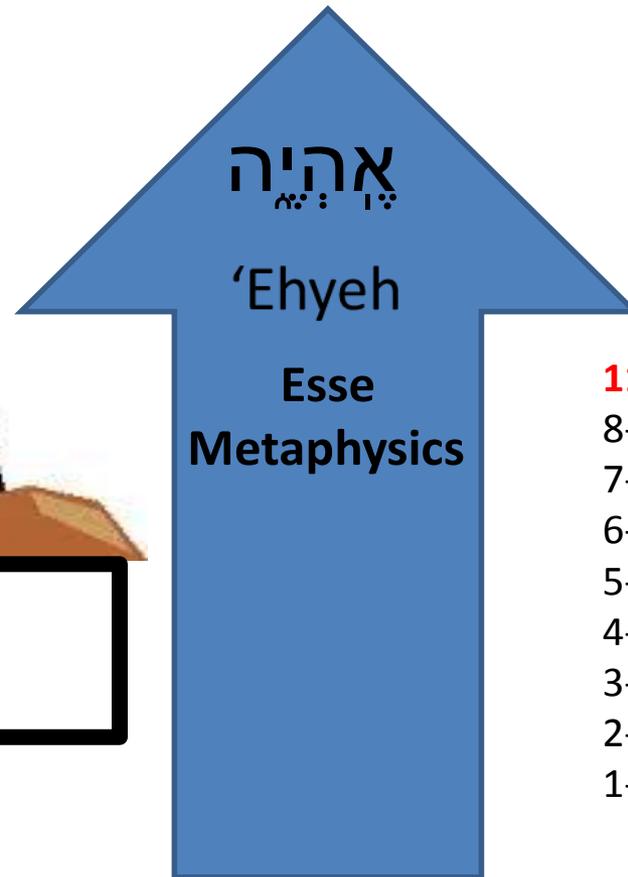
# Foundations: Metaphysics-11

The doctrinal believer without 'Ehyeh/Esse classical metaphysics cannot see the glory of God in the temporal, physical world in which he lives. By default he will be a nominalist.

The doctrinal believer with 'Ehyeh/Esse classical metaphysics is able to enjoy both the upper realm doctrines as well as the Esse foundations of the temporal, physical world in which he lives.



'Ehyeh asher 'Ehyeh  
Metaphysics



## 11—The Transcendentals.34

- 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-33

## (The Existence of Beauty: Poetry)

1. Beauty is an objective reality recognized by God Himself. It is not subjective as per nominalism.
2. Beauty is an aspect of the good that when “seen” brings pleasure. Man is constructed in such a way to be able to see, resonate, and be drawn to true beauty. It is only when man becomes depraved and darkened in his heart (Rom. 1:28) does he become fascinated with ugliness and enjoy its shock value.
3. There are various modes of beauty, e.g., music, paintings, dancing, poetry.

## **The Transcendentals-33**

### **(The Existence of Beauty: Poetry)**

4. Poetry, like music, is an art of time. This does not mean that it requires time to perceive a poem, for the same holds true with respect to a painting. Music and poetry are arts of time in the sense that their works do not have a total simultaneous existence, like that of the arts of space (e.g., paintings and architecture).

## **The Transcendentals-33**

### **(The Existence of Beauty: Poetry)**

5. Poetry is an art of the mind. Thoughts becomes the material of art only because it itself has its own body, namely language, the embodiment of the word. Its material are words, spoken, heard and understood. This means that there will necessarily be limitations that are not inherent in art like music.

## **The Transcendentals-33**

### **(The Existence of Beauty: Poetry)**

6. Poetry has its own unique form. Its material consists of sonorous forms of sounds of language, taken together with the ensemble of the quantitative and qualitative relationships that make it up. Each word, each group of words, each sentence, or element of the sentence in a consequence is perceived in sonorous unity that produces beauty and thus gives pleasure.

# The Beauty/Glory of God.30

Glory/Beauty of God in John 1:  
“Follow Me”: God’s Love and Man’s Fragmentation

## John 1 : 14

And the Word was made flesh,  
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the glory as of the only begotten  
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<http://www.fbcweb.org/sermons.html>

Crossway  
<http://www.crossway.org>

# The Beauty/Glory of God-30

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-30

John 1:1-3 – Note John's esse metaphysics! He is a philosophical realist.

1. The fact that Logos created all things and participates in all beings is why all things have matter, energy and information—from inanimate to animate creation—from properties to instincts. Einstein was right and Darwin was wrong. There is a law of constancy that pervades the universe.
2. New information is never added by environment. The changes that occur are a result of *inner* mutation and sloughing off of genes, cf. going from the wolf to the Chihuahua.
3. Consider the GPA system (Magnetoreceptor Cells) in some animals that enable them to read small variations and map out both longitudinal and latitudinal information by reading the intensity of Earth's magnetic field and using that to guide them to their destination (teleology): trout, pigeons, sea turtles, etc. From whence did these magnetic maps come?

# The Beauty/Glory of God-30

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

1. We are looking at two ideas.

#1 – The nature of God’s being and love.

#2 – The nature of man’s 1<sup>st</sup> and 2<sup>nd</sup> order wills and volitions and the ubiquitous problem of fragmentation in the unsaved as well as in the regenerate.

## The Beauty/Glory of God-30

2. God as the giver of all existences along with their properties.

Job 38:8-11. Water and its properties.

Job 38:41. God as existence.

## The Beauty/Glory of God-30

3. To understand the true nature of God requires seeing His nature (Esse/Being) as well as His character (faithful, loving). To see God's love in all of creation is to move into a whole new level of understanding God, His love, and His glory. We see this explicitly in Job, John, Paul, and Jesus.

Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee; 6 Therefore I retract, And I repent in dust and ashes."

Job sees God 2<sup>nd</sup> personal knowledge through creation.

## The Beauty/Glory of God-30

4. God is Being, “BE” of Exodus 3:14. Unlike all of other creation, there is no distinction between His being and essence. His essence is BEING. This is key to understanding the simplicity and goodness of God as well as His love.
5. Both metaphysically and theologically the fact that God is Ultimate Being/Esse means that He is Ultimate Goodness. His essential nature means He is essentially Good.

## The Beauty/Glory of God-30

6. The establishment of God as Being solves the Euthyphro problem by splitting the horns of the dilemma between God willing good because it is good (= must be outside of God) or something being good because He wills it (divine command theory = arbitrary God). Since God is Ultimate Goodness, all that He will is according to His own nature.

## The Beauty/Glory of God-30

7. The establishment of God as Pure Being also establishes the doctrine of the simplicity of God. This teaches that there are no parts or accidents in God. He is radically One. All of the attributes that we ascribe to God are reflections of His One Being from our perspective. He does not have separate attributes that are in conflict or competition with each other.

## The Beauty/Glory of God-30

8. This means that attributes should never be pitted against each other as if they were accidents battling it out. This is not the way God really is. God's justice should never be separated from His love. His discipline is part of His love.

Hebrews 12:6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives."

## The Beauty/Glory of God-30

9. The essential nature of God is BEING/GOODNESS which means that all He does is out of His goodness. He is good to all of creation!!!

Matthew 5:43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' 44 "But I say to you, love your enemies, and pray for those who persecute you 45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 "For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? 47 "And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? 48 "Therefore you are to be complete, as your heavenly Father is complete.

## The Beauty/Glory of God-30

10. The fact that God is good to all creatures [=love] does not mean that God is a pleasure-maximizer. Traditional Christianity has never taught that God's love and goodness meant that He was some Pleasure-Maximizing God. It was only in the modern psychological era did this notion take root and spread.

## The Beauty/Glory of God-30

11. Instead of being a Pleasure-Maximizer, God is like a good parent who will sometimes allow His children whom He loves to suffer—but only if that suffering confers benefits that could not be achieved apart from that suffering, Acts 2:22-24; Rom. 5:1-5; 8:28; 2 Cor. 12:7-10; Philip. 4:4-9; James 1:2-4; 1 Pet. 1:6-9.

- Would you choose someone else to be God, if he could guarantee you no more testing, suffering, disease, or death?
- Would that person love you more or less than God?
- God has His own ways to bring children to Himself. Consider Abel and Cain.

## The Beauty/Glory of God-30

12. If God loves, supports, and develops the good of all creation, then a fortiori that He loves man, His image bearer, 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.

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 and apply it to their lives as they see God in all of creation.

## The Beauty/Glory of God-30

13. God's love for all things just means that He is good to all things as He gives all things the goodness of continued existence (cf. God's message to Job). Nothing exists apart from His will. All things in their beings are good and are the direct result of the will of God. Since loving is the same as willing good to something, God clearly loves everything by giving everything their existence which is their goodness.

## The Beauty/Glory of God-30

14. While refinement is a major part of testing, we must never forget that this is not the ultimate issue in our trials. The ultimate issue in all testing is the love of (plenary genitive) God. God's love for us is always manifested in making us better and in drawing us closer to Him. The issue for us is the good/integration and 2<sup>nd</sup> person love for God. This is what Job grasped. He saw the love and goodness of God illustrated in all of creation.

2 Corinthians 5:14 For the love of Christ controls us,

What Job wanted was answers, what He got was God's love! Love for God must underlie all spiritual virtues. We do not really get it until we really get the nature of His love. At that point we come alive!

## The Beauty/Glory of God-30

The love and goodness of God upon those in Hell.

1. Hell was created by God in His perfect love, goodness, and wisdom (virtue). The same love of God that designed the cross and bore the sins of all men (in the body of the God-man) is the same love that designed Hell.
2. While many are familiar with Dante's inscription over the entrance to Hell, "Abandon all hope, ye who enter here," many are unaware of the preceding inscription that says that Hell was built by divine power, by the highest wisdom, and by His great primordial love. How can Hell be the creation of God's love?

## The Beauty/Glory of God-30

3. While modern man has serious objections to the idea of a loving God who creates Hell and sends certain men to eternal Hell with no chance of escape, there is absolutely nothing incompatible with the goodness and love of God and the existence of eternal Hell. In fact it is perfectly compatible. However, one must have the metaphysics of Esse, esses, beings, existence, good, and love to see it. The love and goodness of God upon those in Hell is demonstrated by the fact that
  - a. God's love and goodness for any creature is according to its nature. He honors the nature they have chosen in their second-order volition. Man is free to accept or reject God. Those who accept Him will be united with Him in heaven. Those who reject Him will get their wish of not wanting to be united with Him. It is impossible for God to make man freely will anything.

## The Beauty/Glory of God-30

- b. God's love and goodness are manifested to those in Hell by honoring their wishes not to be with Him. This is being good to them. God's goodness precludes Him making them go to Heaven apart from their wishes. They do not wish to be united with Him and so He does not force them. Forced love is not love; it is more akin to rape.

## The Beauty/Glory of God-30

- c. God's love and goodness are manifested to those in Hell by Him not annihilating their beings. To annihilate them is to eradicate their being which is their metaphysical goodness; but to eradicate being is a prima facie evil, which an essentially good God could not do. To give them less being would not be being good to them. Being good is giving existence and as much existence as it possible for that nature.

## The Beauty/Glory of God-30

- d. God's goodness and love are manifested to those in Hell by confining them to a place fit for their fallen nature.
- e. God's goodness and love are manifested to those in Hell by preventing them from doing further evil to His children. His love and goodness quarantines them. This actually prevents them from further disintegration which would be caused by continuing to perpetrate evil on the just.

## The Beauty/Glory of God-30

- f. God's goodness and love are manifested to those in Hell through punishment. Punishment is a positive good for them and for anyone. It is a good thing that the sin and evil is punished. It was a good and loving thing that Christ bore our punishment. Not to punish the evil would be neither just or loving.

## The Beauty/Glory of God-30

- g. Summary. Hell is founded on God's love: His love to let people reject Him; His love in not annihilating them; His love in keeping them from further disintegration and doing more evil on the just. They remain unchanged forever. This is good on a metaphysical account. Again, He gives them their wishes, keeps them from harming the good, puts restraints on the evil they can do, and does good to them by punishing them. He actually maximizes their being by keeping them from additional decay and darkness. In this way, yes, God exercises His love and goodness for the damned.
  
- h. It is crucial to make a distinction between God's antecedent will (that none go to Hell, unlimited atonement) and His consequent will (that some go to Hell). However, this is not to imply that God changes.