

# The Beauty/Glory of God.32

Glory/Beauty of God, John 1:43-49:  
Integration around the True/Good/Beautiful

## 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.

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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. 36)
- Reality –Logic 32,  
Truth 32

2/28/2013

Any questions? Need for disambiguation?  
 Grasping the truths of Christianity changes everything (phase 1 and 2). Jesus Christ with His message of the Gospel and the Word of God Christ changed every person He ever met. Then He changed history. If He and His Word does not change you, then you do not really know Him.

- The first few years of my life after salvation: For the first time in my life, I was alive to the beauty of God, His grace, and His plan.
- For the next thirty years I continued to grow in BD and the spiritual life. I was very much alive to the Lord and BD. As I reflect on many very difficult tests, I can see how doctrine and the SL gave me stability. I also am aware of the tests I have passed and those that I will need to retake.
- However, it was not until the last year of philosophical realism that I have become alive to the true beauty of God in our lower realm. Before the last year, I had many deistic, nominalistic tendencies, and really did not appreciate the effulgent beauty of God, and the richness of life.

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 – A look at “happiness”

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.

**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.

**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. **Happiness was seen in being free from God and manipulating circumstances.**

**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.

**The Ancients on “happiness.”** The ancients had a totally different perspective of what we call happiness. This can be demonstrated by two words they used for happiness: makarios and eudaimonia. Take the latter: 1) eu (good = must be good to be happy); 2) daimon (spirit/soul, quality of soul not body); 3) ia (state, not happenstance, you are responsible). For the Ancients, happiness was objective and tied to virtue or inner goodness of soul. On this account the unjust are precluded from possessing true happiness in their souls.

**The Classical Christian period on “happiness.”** They agreed with the Ancients, but connected the reality and mechanics to God, the spiritual life, and Bible doctrine. Christ made this crystal clear in His Sermon on the Mount where He proclaimed that those are truly happy/makarios are not the ones with “stuff.” If you took a poll today, most would disagree with Him—even Christians—and the writers of the NT, cf. Paul, Philippians 4. **Metaphysics matters! Doctrine matters!**

**The Contemporary period on “happiness.”** It makes no sense to contemporary man to tell him he is not really happy without God if he is feeling good and everything is going well. Modern superficial man only connects it with subjective satisfaction or contentment. The modern mental landscape does not support Christian metaphysics that underlie the bible. Much of Christianity follows contemporary/godless mindset, but cover it up with Bible passages.

## 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.

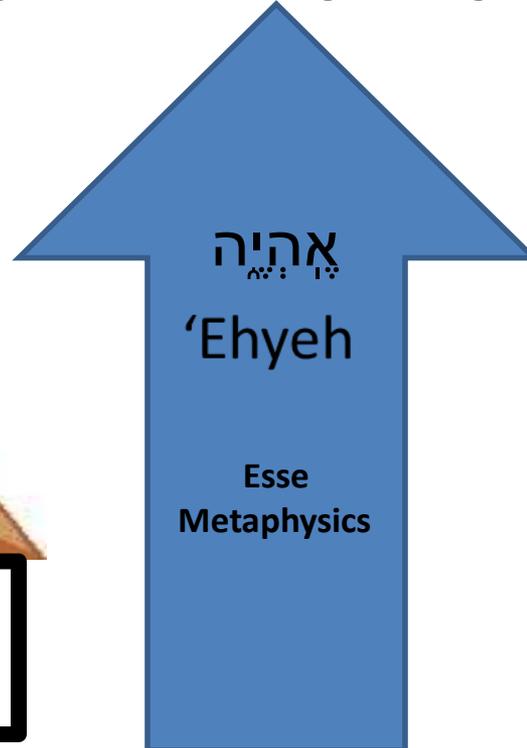
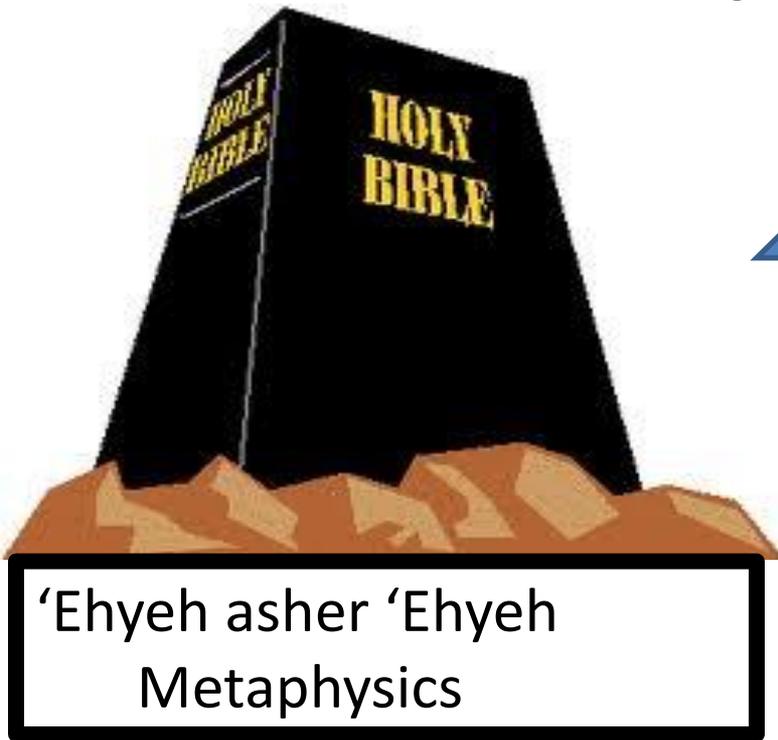
# Foundations: Metaphysics-11

It is the metaphysical foundations, that enable the believer to come alive to God and His Beauty/Glory.

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Acts 17:28 for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'

Colossians 1:17 And He is before all things, and in Him all things hold together.



## 11—The Transcendentals.36

- 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-36

## (The Existence of Beauty: Poetry)

1. Because man is made in the image of God, he is endowed with the ability to see, resonate, enjoy, and create beauty in various modes.
  - ✓ The beauty of music as an art (Ex. 15; Rev. 5)
  - ✓ The beauty of paintings as an art—love of glory in creation.
  - ✓ The beauty of dancing as an art—David before the Lord.
  - The beauty of poetry as an art—cf. Psalms, SOS.
  - The beauty and utility of architecture—cf. Rev 21-22.
  - The beauty of statuary—in the tabernacle.
  - The beauty of the theatre—Song of Solomon.

# The Transcendentals-36

## (The Existence of Beauty: Poetry)

2. Beauty, along with its convertibles of truth and goodness, is one of those things that is vital for a thriving human soul. These are the three things we all want infinitely and absolutely, and are ultimately found in God.
  - Truth: Christian philosophy is the most intelligent philosophy that has ever existed.
  - Goodness: Christian ethics, morality, and spirituality is the most pure and holy of moralities.
  - Beauty: For the most part, modern Christianity no longer produces the most beautiful and most arresting art. The mission field is wide open to a culture that is saturated with crass materialism and prurient interests, cf. NEA. With the removal of transcendent beauty and mystery, all that is left is carnal, bane, desires with no room for transcendent beauty.
  - To miss beauty is to miss aspects of truth and goodness. God is Beautiful (Glory!). Jesus Christ is the most beautiful Person who ever graced this planet.

## The Transcendentals-36

### (The Existence of Beauty: Poetry)

3. To be alive to beauty is to leave the world of the boring and move into total truth, whole truth, and the beauty/glory of God. Furthermore, grasping God's beauty is always connected with love.
4. Modern man has lost a great deal of the sense of beauty and wonder. This results in him attempting to fill the hole of his boredom with entertainment, materialism, approbation lust, illicit sex (ugly sex), sin, evil, and pleasure. However, even pleasure cannot fill the darkness of boredom. Money does not help either, in fact it makes it worst because life is even more predictable for the rich—the rich commit more suicides than the poor.

# The Transcendentals-36

## (The Existence of Beauty: Poetry)

5. Modern man lives passively in the presence of the True, Good, and Beautiful. He has no eyes for the true beauty of God manifested in creation because he no longer lives in the reality of the transcendentals.
6. Beauty as a transcendent reality has also been taken away from many modern Christians. Many are bored with God, the Word of God, Jesus Christ, and plan of God. They live deistic, functional, nominalistic lives. They have not been trained to see Truth or Beauty of God.

# The Transcendentals-36

## (The Existence of Beauty: Poetry)

7. The beauty of biblical poetry has been taken away from many believers in modern Bible translations and interpretations.
  - The KJV. There is no greater beauty of translation than the King James Version. The reason we do not see its poetic beauty is because we have lost ability to appreciate beauty of language as an art—euphonic proximity of words played like keys on a piano.
  - Many of the newer translations are less accurate and definitely less aesthetic.
  - Song of Solomon. Beautiful love poem is often allegorized or reduced to the prurient level. The title is literally Song of Songs; it is the Hebrew way of communicating superlative, “greatest of songs.” Not a literal song, but love/beauty is like a song. God is not mentioned in this beautiful love song/poem, but He is there everywhere in love and beauty.

## BEAUTIFUL DIVINELY INSPIRED POETRY

# תהילים 119 PSALM

The Westminster Leningrad Codex :: <http://tanach.us>

World English Bible :: <http://ebible.org>

א  
אֲשֶׁר־יִתְמִימֵי־דָרְךְ הַהֲלָכִים בְּתוֹרַת יְהוָה: 1  
YHWH TORAH  
אֲשֶׁר־יִנְצְרֵי עֲדוֹתָיו בְּכָל־לֵב יִדְרֹשׁוּהוּ: 2  
EDAH  
אִם לֹא־פָעְלוּ עוֹלָה בְּדַרְכֵי הַלְכוּ: 3  
DEREK  
אֲתָה צִוִּיתָה פִקְדֵיךָ לְשֹׁמֵר מֵאֵד: 4  
PIQQUWD  
אֲחֲלִי יִכְנֹו דַרְכֵי לְשֹׁמֵר חֻקֶיךָ: 5  
CHOQ  
אִז לֹא־אֲבוֹשׁ בְּהִבִּיטִי אֶל־כָּל־מִצְוֹתֶיךָ: 6  
MITSVAH  
אֲוֹדֶךָ בְּיֶשֶׁר לֵב בְּלִמְדֵי מִשְׁפָּטֶי צְדָקָךָ: 7  
MISHPAT  
אֲתַחֲקֶיךָ אֲשֶׁמֶר אֶלְתַּעֲזֹבֵנִי עַד־מֵאֵד: 8  
CHOQ

### 1 ALEPH

Blessed are those whose ways are blameless,  
who walk according to **Yahweh's law**.  
Blessed are those who keep his **statutes**,  
who seek him with their whole heart.  
Yes, they do nothing wrong.  
They walk in his **ways**.  
You have commanded your **precepts**,  
that we should fully obey them.  
Oh that my ways were steadfast  
to obey your **statutes**!  
Then I wouldn't be disappointed,  
when I consider all of your **commandments**.  
I will give thanks to you with uprightness of heart,  
when I learn your righteous **judgments**.  
I will observe your **statutes**.  
Don't utterly forsake me.

# The Beauty/Glory of God.32

Glory/Beauty of God, John 1:43-49:

Integration around the True/Good/Beautiful

## 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.

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# The Beauty (Glory) of God-32 : The Road to understanding God's Beauty

**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-32

John 1:3, πάντα δι' αὐτοῦ (ὁ λόγος) ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.  
ὃ γέγονεν

- No pagan ever thought of God creating all beings out of non-beings. They could only think of “God” putting form in existing matter.
- The God who is everything and needs nothing creates beings and participates in the existence of all beings by giving them the core of their being. He is the Great “I” and creates billions of other “Is.” He creates other selves with rational powers to choose for Him or against Him.
- Then God took on the form of man in the nature of a baby, a child, teenager, man, and then corpse. He actually took on a human rational animal nature with its organs. This is the greatest love story of all time, the most beautiful story in all of human history.

## The Beauty/Glory of God-32

John 1:44-49 – “Nathanael: A man in whom there is no deceit (δόλος).”

1. Lack of deceit is a characteristic of a person with an integrated soul, cf. Psalm 32:1-11. A fragmented person is always plagued with deceit and fragmentation in his soul which precludes him from being able to follow the Lord. He is unable to translate his 2<sup>nd</sup> order wish to 1<sup>st</sup> order volition.
2. Before one can be close to God (e.g., fellowship, union of love, closeness, presence) or anyone, there must be an internal integration of the soul around the good. While God is unilaterally there for every person, a person cannot make a significant connection (fellowship) with God with a fragmented soul. Love or fellowship cannot be substantial for anyone who is divided in himself.

## The Beauty/Glory of God-32

3. Because man is a self-reflecting rational and sinful being with the natural law of morality written in his being, he possesses two sets of desires and volitions: a set of first order desires and volitions and set of second order desires and volitions. The volitions are the acts of willing that come to fruition. Your volitions are your effective desires; they move you to action.
4. Fragmentation in the soul takes place when there is disharmony between a person's higher-order desires (2<sup>nd</sup> order) and lower-order desires (1<sup>st</sup> order). It is impossible for anyone to be totally integrated around evil. The only path to freedom is integration around the good. This is the only path to wholeheartedness.

## The Beauty/Glory of God-32

5. The human problem of disintegration is ubiquitous. Fallen human beings are powerfully inclined to prefer their own power and pleasure over the good, and thus are not willing to be integrated around the good.

Romans 2:14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them

Romans 7:15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

James 1:8 A double minded man is unstable in all his ways.

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

## The Beauty/Glory of God-32

6. The trials in life are designed to bring integration around the good in love (Rom. 5:1-5; 8:28; 2 Cor. 12:7-10; Philip. 4:4-9; James 1:2-4; 1 Pet. 1:6-9).