

# The Beauty/Glory of God.33

Glory/Beauty of God, John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”  
Philosophy of Human Nature-1

## 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. 37)
- Reality -Logic 32,  
Truth 32

3/7/2013

Any questions? Need for disambiguation?

The two worlds that need to be brought together for whole truth, total truth.

➤ The doctrinal world. Most of us have been beneficiaries of wonderful doctrinal development from the geniuses of men like Chafer, Thieme, and Carnagey. As far as I am concerned the doctrinal movement is the finest that has ever been developed as far as techniques on the spiritual life. However, there are deep and serious flaws with respect to foundational truths like logic, philosophical realism, and philosophy of nature. These faulty foundations cause serious misunderstandings regarding man and God. Furthermore, they tend toward some a form of Platonism.

➤ The philosophical (realism) world. Philosophical realism is absolutely fantastic. There is nothing like it in understanding reality as such. It opens up the Word of God, the nature and love of God, and the nature of man. These philosophers know a lot more about God and man than doctrinal believers—including the geniuses who developed the doctrine. However, they do not understand the spiritual 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” 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. Happiness was related to a person’s virtue and not circumstances (cf., eudaimonia). They believed it was impossible for unjust to be happy. Happiness was a quality of soul, an objective *state of being: blessed state*

**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 Christians during the Classical period agreed that happiness was the result of a quality of the soul but connected it to the true God, the Holy Spirit, and Bible doctrine, cf. Sermon on the Mount, and the testimony in the epistles, cf. Philip. 4:1-8; Rom. 5:1-5. Metaphysics matters! Doctrine matters!

**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 having the power to manipulate nature and the circumstances through science. Happiness was no longer viewed as the fruit of virtue or the spiritual life.

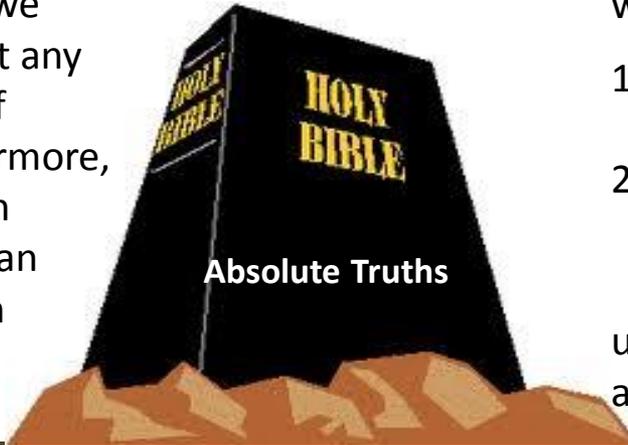
**The Contemporary Period (1900-):** Charles S. Peirce, James, Freud, Husserl, Bergson, Dewey, Whitehead, Russell, Einstein, Wittgenstein, Martin Heidegger, Carnap, Ryle, Jean-Paul Sartre, Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty. Having cut man off from God and philosophical realism, man in his autonomy comes to realize that he is nothing, just a conglomeration of atoms. Without God man is has no more significance than a leaf blowing in the wind. Happiness in the contemporary arena is seen in the attainment of temporal goods. Most Christians today side with the godless moderns instead of with Christ and the Word of God regarding true happiness. Our society no longer supports the Christian framework. Most seek and live for happiness in stuff rather than seriously seeking happiness in the Ultimate Good of God Himself. God is often seen as a means to more temporal goods. This can only be solved through understanding philosophy of human nature.

## 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

We cannot just begin wherever we desire. We cannot start with just any opinion. It is not just a matter of arbitrary starting points. Furthermore, our foundation cannot lead to an ultimate regress. We must have an indubitable starting point to gain indubitable knowledge.



There are only two foundations upon which one can build absolute certainty.

1. Truths that are self-evident: being is self-evident.
2. Truths that are immediately known through being.

You really do not know something unless you know that it is, why it is, and why it cannot be otherwise.

**5- Hermeneutics – how do we understand that which is?**

**4- Linguistics – how is that which is communicated?**

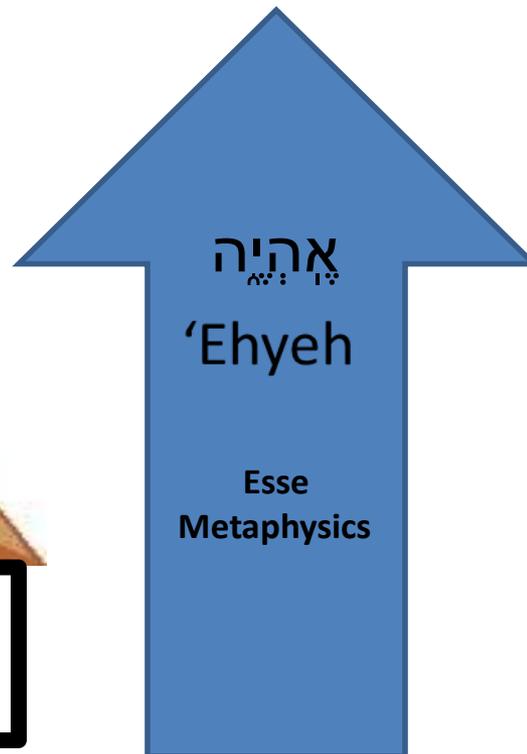
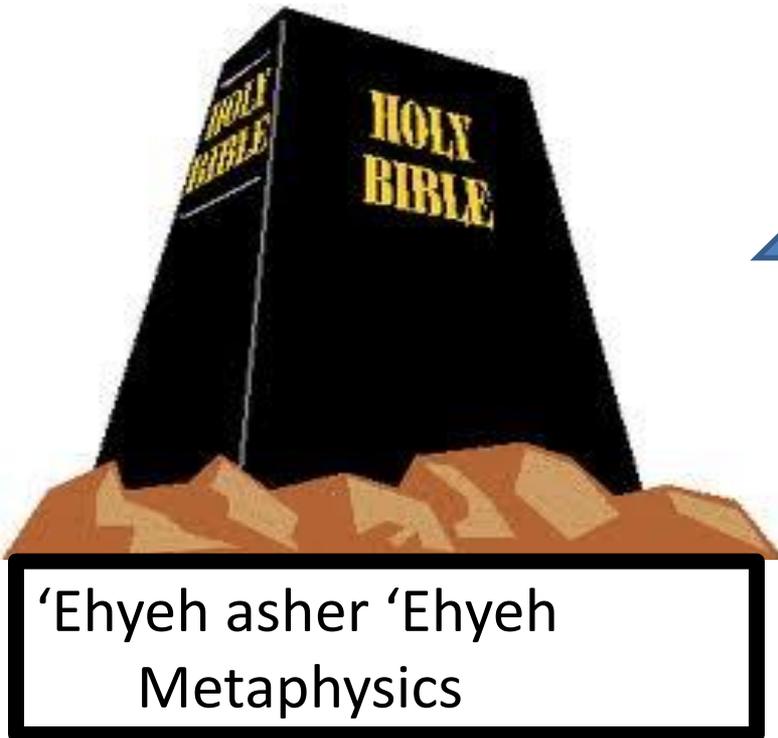
**3- Epistemology –how do I know that which is?**

**2- Metaphysics – what is that which is? Being as being.  
(11-Transcendentals.37)**

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

PR 32

# Foundations: Metaphysics-11



## 11—The Transcendentals.37

- 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-37

## (The Existence of Beauty: Poetry)

1. We see beauty as a reality created by God throughout the Bible from the beginning to the end. 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 arts are the modes of beauty. They are part of common grace—a pagan has the ability to create beauty that brings human beings pleasure.
  - ✓ Beauty of music as an art (Ex. 15; Rev. 5)
  - ✓ Beauty of paintings as an art—love of glory in creation.
  - ✓ Beauty of dancing as an art—David before the Lord.
  - Beauty of poetry as an art—cf. Psalms, SOS.
  - Beauty and utility of architecture—cf. Rev 21-22.
  - Beauty of statuary—in the tabernacle.
  - Beauty of the theatre—Song of Solomon.

# The Transcendentals-37

## (The Existence of Beauty: Poetry)

2. Beauty is “seen” by man’s intellectual and sensing capacities, and when seen it brings pleasure. Human intellect is able to see and enjoy beauty in all of its various existential modes.
3. In all beauty there is a sense in which the form of something exceeds, breaks out, and radiates of matter. E.g., form of music breaks out of sound waves, the form of visual beauty breaks out of the canvas, and the euphonic beauty of thoughts and imagery breaks out of words (poetry).

# The Transcendentals-37

## (The Existence of Beauty: Poetry)

4. Poetry combines thought and sound for euphonic beauty and pleasure. Consider the difference between the Hebrew and Greek word for woman: ἡ γυνή , הנִשְׂאָה . We have the same concept and same term but different word (linguistic expression). Which term communicates more beautifully the reality of the woman? The sounds of words matter, and it is the poet who creates beauty out of the sounds and imagery of words.

# The Transcendentals-37

## (The Existence of Beauty: Poetry)

5. Poetry is just a way of seeing beautiful through the ear and thought, cf., Blake:

To see a world in a grain of sand,  
And a heaven in a wild flower,  
Hold infinity in the palm of your hand,  
And eternity in an hour.

or

“This life's dim windows of the soul  
Distorts the heavens from pole to pole  
And leads you to believe a lie  
When you see with, not through, the eye.”

## **The Transcendentals-37**

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

6. Consider the power of the poetic imagery on Job. It was this divine poetic imagery that got through to Job (and me regarding God and creation). It was God's love for inanimate and animate creation that enabled Job to see Esse—to see Him is to love and trust Him. To see truth is the greatest power in the world.

# The Beauty/Glory of God.33

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Philosophy of Human Nature-1

John 1 : 14

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# The Beauty (Glory) of God-33 : 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-33

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

- All of the information we see in creation—both in inanimate and animate creation—finds its source in Christ, the Logos. To move into this reality opens up the glory of Christ in all that we see (cf., Job).
- Modern science has no explanation for the information that we find in all living things.
- The fact that lower life forms have instincts that are filled with information/logos should not be concerning for the believer. This is exactly what the Bible teaches.
- It is the materialists that have real problems accounting for anything that is above matter. Materialism is indefensible.

## The Beauty/Glory of God-33

John 1:47 – Nathanael: A man in whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν).

1. Jesus's evaluation of Nathanael: "In whom there is no deceit," is a remarkable statement regarding Nathanael's status as a human being. This does not mean that Nathanael was sinless. It does, however, point to integration of his soul, the integration of 1<sup>st</sup> order and 2<sup>nd</sup> order volitions.
2. Due to lack of development of philosophy of human nature in Christianity, most Christians have very nominalistic and psychological views of man's physiological, spiritual, and soulish makeup. The lack of esse/being metaphysics regarding understanding creation and God is matched by lack of esse/being metaphysics in understanding human nature.

## The Beauty/Glory of God-33

3. Philosophy of human nature begins where the metaphysics of God and creation begin: on the indubitable foundation of being, the undeniability of being and what is self-evident about being.

## The Beauty/Glory of God-33

4. There are 3 popular views on the basic structure of human being.
  - a. #1: Atomism (from Democritus to Darwin). In this view all things are composed of fundamental atomic entities. Things above the atomic level do not exist as substances. There are no forms or souls. All one has to do to defeat materialism is to show some non-material entity. No materialist has been able to defend materialism as such. It is the majority opinion today among scientists.

## The Beauty/Glory of God-33

- b. #2: Dualism (Platonism/Hinduism/Cartesianism). This views man as trapped in matter. He is not body and soul, just a soul. Bodies are just chemical robots. It was the most popular position in early Christianity, and is a popular position today in many Christian circles. However, the problem of the connection between the two entities has never been solved. Atomism denies the spiritual realm whereas Dualism denies that man's nature includes the body. The body is merely accidental. A major difficulty is what is self-evident in human experience: we are very well aware that we are *physical* beings. We are not autonomous ghosts in machines.

## The Beauty/Glory of God-33

- c. #3: Hylomorphic view (biblical view, Gen. 2:7). Man consists of matter and form. He is a soul/matter composite. Though the human soul has the ability to subsist, to exist on its own, independently after death, a human being is both soul and body. The form of the soul dictates the nature of the matter. This conforms to our experience as existing as a single bodied being. We are all immediate aware of being one person, and the connection between the soulish and physical is self-evident—tears from sorrow and peeling onions. We have immediate awareness of existential unity. All other systems do not work—atomism and dualism. This view fits all the biblical data and has enormous implications regarding the spiritual life, especially in the area of emotions, and the wills.

## The Beauty/Glory of God-33

5. Man is a being who is animated by an intellectual soul and possessing 17 qualities of powers (internal and external senses). In this study we will examine just a few of these powers or attributes.

## The Beauty/Glory of God-33

6. Conscience ( בל, **συνείδησις**) is just another name for the intellect. It gives man the last practical judgment of what to do and what not to do, Acts 23:1; 24:16; Rom. 2:15; 9:1; 1 Tim. 1:5, 18-19; 3:9; 2 Tim. 1:3; 1 Pet. 3:15-16. It is just as intelligent as we are, so it can be wrong by being bribed or misinformed. It is not some person that sits on your shoulder. It is important to examine your conscience with 2<sup>nd</sup> order will.

Acts 23:1 And Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day."

Acts 24:16 "In view of this, I also do my best to maintain always a blameless conscience both before God and before men.

## The Beauty/Glory of God-33

7. Emotions (from the Latin meaning “to move”) is a movement in man’s sense appetites. It is part of appetite (“to seek”). By cognition you know things, but in appetite you want them, you desire them. So appetite is a seeking toward something. This is based on the principle that every agent acts for an end, not just any outcome. Every agent acts toward certain definite ends. There is a sense in which this is true of inanimate and animate things. Without this science could not exist because it studies the nature of things from chemistry to human beings.

Philippians 3:19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.

## The Beauty/Glory of God-33

8. Every agent acts for an end and every agent acts for a good to fulfill itself in some way. This action is according to its form as it seeks something fitting according to it—for its good and the good of its species. Living beings seek food, water, nutrition, and sexual objects to replicate their beings. These are natural appetite in all things.
9. While sense appetite is in all things, only man has an intellectual appetite which is his will. Sense appetite seeks sensible goods, intellectual appetite would be seeking something like money.

## The Beauty/Glory of God-33

10. Emotion is the movement of sense appetite. The sense appetite is directly connected to the emotions. Your appetite is a potential that awaits to be actualized by emotions. We all have these appetites that are not being actualized because we are not thinking about certain “goods.” However, the moment I mention something that would elicit the activity of your sense appetite, like your favorite food, there is motion of your sense appetite. Once I put a “good” before you, and you are moved to wanting it, I have actualized your emotions—your movement to or away from something (if you are sick). But nothing happens to your sense appetite until I mention the “good,” and you think about it. Emotions are elicited by the five senses, c.f., the smell of fresh baked bread.