

The Beauty/Glory of God.34

John 1:47: “In whom there is no deceit (ἐν ᾧ δόλος οὐκ ἔστιν)”

Philosophy of Human Nature-2: Emotions and Will

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.

← “Beauty”!
A transcendental
concept

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. 38)
- Reality –Logic 32,
Truth 32

Any questions?

- 1) The doctrinal movement is the greatest movement in church history as far as the various techniques for living the spiritual life. This truth is indubitable. However, there are serious problems in foundational truths which can only be corrected through philosophical realism. Unless these issues are corrected, deistic, fideistic, mechanistic, and neo-Platonic attitudes will persist.
- 2) We are entering into a new area of philosophical realism called philosophy of human nature or philosophical psychology. Apart from grasping philosophical psychology, the believer will default to using modern psychological and reductionistic babble for SL & interpreting the Bible.
- 3) The bottom line is the Word of God. Consider what we have developed in PR: Is it more in line with the WOG or less? Consider worldview of Job, Jesus, John, Paul, and the author of Hebrews, are we closer to their worldview than we were before PR?

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 – Philosophy (realism) is a True Science

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.

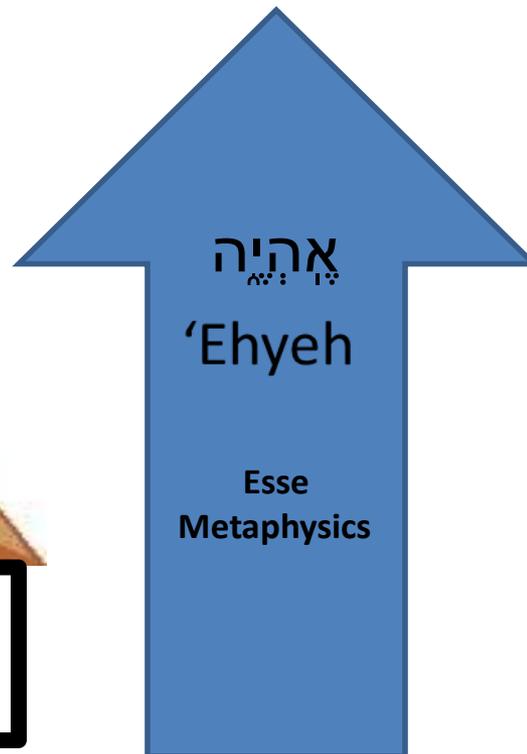
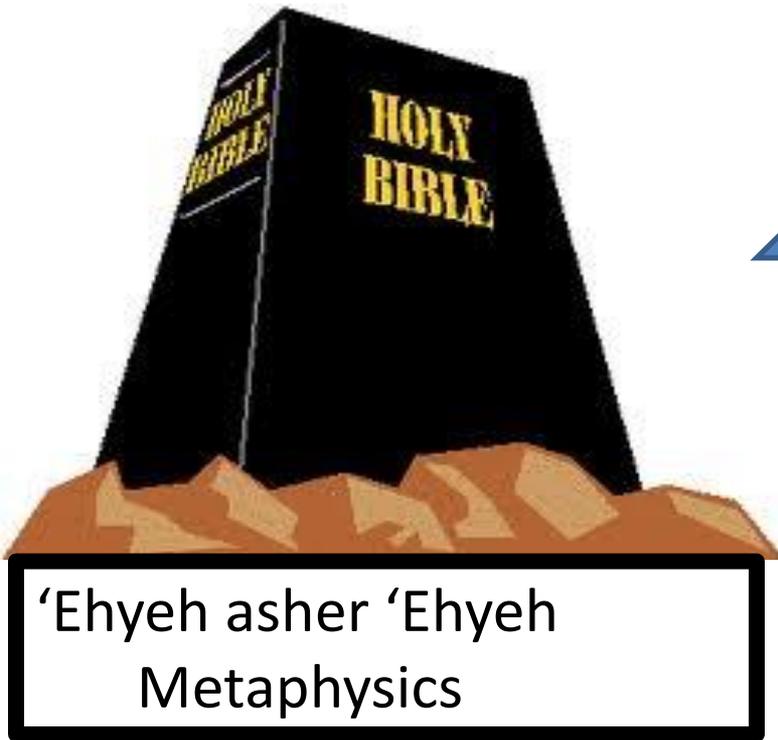
The Contemporary Period (1900-): Charles S. Peirce, James, Freud, Husserl, Bergson, Dewey, Whitehead, Russell, Einstein, Wittgenstein, Martin Heidegger, Carnap, Ryle, Jean-Paul Sartre, Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty.

Overview of the relationship between philosophy and science (true science and experimental science), and how science has run amuck: First, what does Ph. D stand for? Philosophy indeed is the truest of sciences. No one can do any science without PR (being and non-being, the law of non-contradiction, principle of causality, and sufficient reason). Where does the scientist get his presuppositions? He does not get them from science. The minute he says there is no such thing as law of contradiction or that things do not need a cause, he is no longer a scientist. There are reasons why things happen. You cannot know this as from science. You will never find in a physics or chemistry textbook where they tell you why there has to be reasons for things. How do we know there has to be causes?. Furthermore, all scientists accept the senses as somewhat reliable (principle of interacting with being). Traditionally it has been the role of philosophy to answer those questions. Without philosophy the scientist has no place to go. He is operating on blind faith. It is amazing how blind modern scientists are about their philosophical presuppositions. All scientists stand on a foundation which is not itself modern science. The pursuit of PR is to find out the truth about the world. The very word “science” means knowledge. There are only two resting places for apodictic or indubitable knowledge, and they both have to do with being as such (being is self-evident, truths are known through being). PR goes beyond phenomenon to the essence of reality as such and it deals with everything. The measure of PR is always reason. Nothing falls outside of the realm of PR. Furthermore, you do not know anything unless you know that it is, why it is, and why it cannot be otherwise. BTW, everyone is designed to live in absolutes, even if it is absolutely true that they have questions, uncertainty, and doubt.

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. 3

Foundations: Metaphysics-11



11—The Transcendentals.38

- 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-38

(The Existence of Beauty: Poetry)

1. Not only is God beautiful, He creates beauty, He endows man with capacity for beauty, and directs him to create beauty in various modes. There is a connection with capacity for beauty as such and capacity to see the beauty of God, which is the highest and purest form of fellowship and worship.

The Transcendentals-38

(The Existence of Beauty: Poetry)

2. When we say that beauty is a transcendental, we mean that it transcends the boundaries of things. This is why it is so hard to *define*. Beauty exists in various modes:

- ✓ Beauty in music (Ex. 15; Rev. 5).
- ✓ Beauty in paintings—cf., Jesus’s appreciation of the beauty of nature.
- ✓ Beauty in dancing —Ecc. 3:4.
- Beauty in poetry —cf. Psalms, SOS.
- Beauty and utility in architecture—cf. Rev 21-22.
- Beauty in statuary/artifacts—cf., the tabernacle.
- Beauty of the theatre—cf., drama in Song of Solomon.

The Transcendentals-38

(The Existence of Beauty: Poetry)

3. Beauty of poetry is especially rich in the Hebrew Old Testament. The Hebrew language has an intrinsic musical and euphonic quality that is inclined naturally toward poetic expression. It is basically a language of verbs and nouns, and these become the building blocks for Hebrew poetry.
4. Although there are no strict rules of rhyme and meter, the Hebrew language depends largely upon stress and accent for its rhythmic quality. This is lost in other languages with slighter stress. This beauty is also lost in translation. A word about the beautiful KJV and modern equivalent ugly translations.

The Transcendentals-38

(The Existence of Beauty: Poetry)

5. In Hebrew Old Testament poetry, units combine to form a verse-member (stich) or a line with 2-3 units (distich-tristich). The beauty of this divinely inspired Hebrew poetry is lost in all English translations.
- The heavens are telling of the glory of God ... (Psa. 19:1a)

Psalm 19:1 is a Hebrew tristich

כְּבוֹד־אֱלֹהִים

the-glory-of-God

מְסַפְּרִים

declare

הַשָּׁמַיִם

the heavens

The Beauty/Glory of God.34

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Philosophy of Human Nature-2: Emotions and Will

John 1 : 14

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← = Beauty!
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The Beauty (Glory) of God-34 : 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-34

John 1:3, All things (πάντα) bes/esses through Him, and apart from Him not even on thing *esses/bes* and continues to *esse/be*.

- Do you share the Apostle John's metaphysics? Consider the impact it made on him. Consider other biblical writers including Jesus.
- Will we ever break free from our neo-deistic mindset? This verse should be a lesson to every believer how much he is influenced by *kosmos diabolicus* in the area of relativism and deism.
- This verse not only teaches *Esse* metaphysics, it also links it to the *Logos* which refers to information. All of the information and *telos* (final cause) we see in all inanimate and animate things come from the *Logos*. He not only gives them existence, He gives them the instincts and goals.
- The more one goes down the chain of life, the more instincts one finds. This is because the dumber something is, the more instincts it must have. Those with the most instincts are insects. Human beings have the fewest.

The Beauty/Glory of God-34

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

1. Jesus’s statement to Nathaniel is in the context of Psalm 32 as well as in the life Jacob. Jacob, a believer, was filled with deceit. Yet, God loved him. The only reason Jacob-like believers continue to live is the grace of God. God often leaves them around to illustrate reversionism and also to test other believers. Believers who live in deceit live torturous lives due to fragmentation of 1st and 2nd order wills. If you are ever blessed with a friend like Nathanael, a positive believer who is honest through and through, you have been blessed with one of the greatest blessings in life.

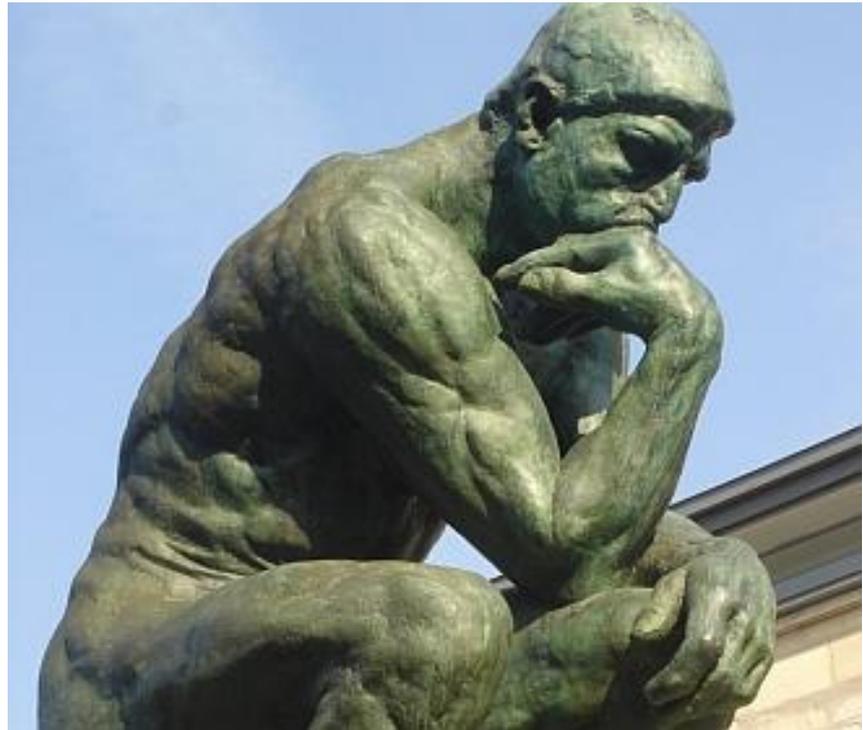
The Beauty/Glory of God-34

2. It is not true that everyone lies or lives a lie—even if it is true that most people do. One has to be very careful about projecting one’s own character flaws on others with something like “everyone does it.” This is not true! Nathanael was not only honest with others, he was honest with himself, which is even more difficult because it demands a great deal of self-reflection and adjustments in life, which are prerequisites for sanctification.

The Beauty/Glory of God-34

3. Just as the PR of esse/being opens up the true and beautiful nature of creation and its fascinating connection with God, PR of esse opens up the true nature of man (philosophical psychology or philosophy of human nature) and its fascinating relationship with God. It is most unfortunate that most Christians have such inadequate views of human nature due to Platonic and reductionistic influences.

Man, what a strange creature:
a rational animal with one foot
in the animal world
(organs: emotion) and one
“foot” in spiritual intellectual
world (image of God:
rationality).



The Beauty/Glory of God-34

4. Humility is required to learn anything, especially things you are not familiar with. It is more important for you to listen to the content of what the teacher is teaching than anything about him or his personality. Philosophical concepts take a while to get because they penetrate much deeper and are more universal. Give yourself a few weeks to get some of these concepts. Truth always takes *a great deal* effort. One thing about philosophical concepts, it is not just memorizing information, you have to get the way of thinking for yourself to understand.

James 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 22 And yourselves become doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

The Beauty/Glory of God-34

5. Philosophy of human nature begins where the metaphysics of God and creation begin: the undeniability of being and what is self-evident about being. There is nothing that we have more direct and immediate experience of than our own life, experience, and way of knowing our being. When philosophy of human nature is done properly, it not only fits the Word of God, it opens it up in many remarkable truths about us as complex beings. Just as a person is never the same after gaining *esse* metaphysics about the nature of God and creation, a person will never be the same after gaining knowledge on the philosophy of human nature—philosophical psychology. BTW, there is no good alternative to philosophical psychology.

The Beauty/Glory of God-34

6. The correct view of the nature of man is called hylomorphic (Hylō = matter + morphic = form/shape). Man is a matter/form composite. This is undeniable and self-evident upon any close examination of our being. The other two views (Atomism/materialism and Dualism/ghost in a machine) are utter failures. Hylomorphism fits not only self-evident reality, it also fits perfectly with all passages in the Word of God (cf., 1 Cor. 15; 2 Cor. 5:3; the fact that animals and fish are said to have “souls” in Genesis and Revelation).

The Beauty/Glory of God-34

7. The fact that man is both matter and form (intellective soul) makes him a very interesting creature. What makes man unique is that he naturally lives an intellectual life without even thinking about it. It is as natural for him to reason as it is for animals to be governed by instincts.

The Beauty/Glory of God-34

8. The “soul” is the animating principle of life that is found in all living things, from carrots, bunnies, to man.
 - ✓ What makes man’s soul distinctive is that he has an eternal intellectual soul.
 - ✓ Descartes was one of the ones responsible for the reduction of physical living things to just biological machines instead of animate/soulful things.
 - ✓ Reductionistic influences lead to the view that everything below man is just an animal biological robot of sorts, highly evolved set of molecules; man alone was seen to have a soul. This confusion led to relegating everything below man to the world of Charles Darwin with no need for a soul/life force in lower living things.
 - ✓ However, throughout Western Civilization it was consistently taught in science that all living things had souls.

The Beauty/Glory of God-34

9. The essential meaning “soul” (נַפְשׁ , ψυχή) as the animating principle of life with all of its capacities fits perfectly with all of the passages throughout the Word of God. The idea that the “soul” is something that only man possesses is explicitly contradicted by the testimony of Scripture from Genesis to Revelation where man, birds, animals, and even fish are said to have “souls.”

Genesis 1:20 Then God said, "Let the waters teem with swarms of living creatures [נַפְשׁוֹת חַיִּים], and let birds fly above the earth in the open expanse of the heavens."

Revelation 16:3 And the second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing (ψυχή ζωής) in the sea died.

The Beauty/Glory of God-34

10. The fact that there is a distinction between inanimate (non-life; “animate” is the Latin for soul/mind) things and animate (life/soul) things is self-evident. “Soul” is just another word for living/animate beings.

The Beauty/Glory of God-34

11. The identification of the soul/life with form. Everything is composed of form and matter. The form in all living things we call souls.
 - ✓ A materialist has to conceded that there is no difference between a living thing and a dead thing. He must not only reject forms, he must reject life itself as a separate entity. Do atoms think and reason? Is life itself extended in space?

The Beauty/Glory of God-34

12. It is the form/soul of living things that activates particular matter; and matter limits the life/soul. It is the form that makes the matter what it is, cf. the difference between a living person and a corpse. The corpse is matter without form.

The Beauty/Glory of God-34

13. Only man has a spiritual eternal intellectual soul. While other things have souls, only man has an intellectual eternal soul with universal capacities for such things as universals, transcendentals, self-reflection, and God. The question is not if we are the only ones with souls, but the nature of our souls. Human souls are qualitatively different than all other life forms. There are at least three ways human reason surpasses animal “intelligence:”
- a. Man can acquire knowledge beyond experience by deductive reasoning, cf. syllogisms.
 - b. Man can know both particular and universal truths. Thus we can affirm things not just about “my dog” but “dogs” “trees” and “humans.” Animals do not have reason and therefore cannot have universal concepts.
 - c. Man can know necessary and unchangeable truth. If A is B and B is C then A is C. This is true regardless if anything was ever created.

The Beauty/Glory of God-34

14. Man is neither an angel or a beast. He is neither pure spirit or pure animal, but a curious combination of two. Ontologically, man is the strangest creature God ever made. We have a foot in both worlds—this is very important to understand.

- ✓ The curious interaction between our spiritual nature and fleshly nature makes man a very complicated being.
- ✓ Understanding the nature of this interaction is very important. We can not afford to be Platonic or materialistic. We have to understand both of our natures.
- ✓ Our volition and emotional life and its interactions with our flesh-life have serious ramifications.
- ✓ We need to understand that we all have different emotional makeups. We all have different strengths and weaknesses. Yes, we must control them, but they are still very real.