

The Beauty/Glory of God.37

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

Philosophy of Human Nature-5: Virtue and Emotions

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>

Crossway
Bible Translators

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. 41)
- Reality –Logic 32,
Truth 32

Any questions?

- 1) The goal in life is Truth. It is truth that sets us free to know God and to know ourselves. All failure to see God in all of His glory and all problems in life are due to lack of orientation to truth. We must understand God and ourselves.
- 2) Knowing God. We have noted many terrific truths regarding the nature of God and creation and how He is always drawing us to Him. We can now see His glory in all of creation. We now have the capacity to see what Job saw, Esse in and through all esses.
- 3) Knowing ourselves. We now move to a study of human nature. Every man must know himself if he ever hopes to move into the good life, the happy life, and finally the supergrace life—the true, good, and most beautiful life.
- 4) Just as PR provided dianoetic knowledge about God and creation, it will also opens up the nature of man, his intellect, emotions, wills, volitions, and what he seeks and needs and why he is so often his own worst enemy.

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 – Theology, Philosophy, and Science 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.

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.

Never let experiential science bully you around regarding reality qua reality. The fact is that experimental science as an emperor has no clothes. This in spite of the common myth that it alone provides absolute truth whereas philosophy and theology are always changing. Experimental science is colorless, tasteless, purposeless, valueless, amoral, soulless, mindless, and changes constantly.

Furthermore, the only things that never change are the truths of the Word of God and the principles of philosophical realism (PR) that are presupposed by the Word of God—and true science built on PR. Bible doctrine and PR deal with dianoetic truth whereas experimental science deals with perinoetic knowledge.

Doing PR: 1) Philosophical realism starts with being and laws of being; 2) We know that being is; 3) we know that that non-being is not; 4) we know that being cannot both be and not be at the same time and in the same respect; 5) we know that being is intelligible; 6) we know that being needs to have a reason for being; 7) we know that if being is not fully its own reason for being, then something else must be the reason for its being; 8) we know from the principles of sufficient reason and causality that every effect has a cause; 9) we know that every cause must be proportionate to its effect; 10) we know that these are first, self-evident principles. We use these principles in gaining apodictic certainty regarding the existence of God as well as the existence of man's soul. With PR we can know that something is true, why it is true, & why it cannot be otherwise.

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

The Transcendentals-41

(The Existence of Beauty: Poetry)

1. Beauty is an abstraction. Only man can abstract and think in concepts. This is a unique human spiritual ability.
 - ✓ 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, Proverbs.
 - 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 True, Good, and Beautiful as grasped by rational man: truth resonates with his mind, the good resonates with his will, and the beauty resonates with his emotions.

The Transcendentals-41

(The Existence of Beauty: Poetry)

2. The six types of distichs in Proverbs: synonymous, antithetical, synthetic, integral, parabolic, and comparative.

#1: The synonymous distich is where the second line repeats the sense of the first line in slightly different words. The first line gives a doctrine which the second line repeats with different words.

How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver
(Prov. 16:16)

The truth, goodness, and beauty of this reality cannot be perceived by the foolish man who has been turned upside down by kosmos diabolicus regarding true value. Money is a means, never an end.

The Transcendentals-41

(The Existence of Beauty: Poetry)

#2: The antithetical distich communicates doctrine by means of contrast.

A sound heart is the life of the flesh,
But envy the rottenness of the bones
(Prov. 16:16)

Envy is self-destructive emotion based on irrational envious thinking. The envious person is always in the process of destroying any chance for the virtuous good life.

The Transcendentals-41

(The Existence of Beauty: Poetry)

#3: The synthetic distich synthesizes or combines more than one doctrine on a subject

He who conceals hatred has lying lips,
And he who spreads slander is a fool
(Prov. 10:18)

We have hypocrisy followed by slander. Another way to destroy virtue. Virtue is a habitual state of mind and action.

The Transcendentals-41

(The Existence of Beauty: Poetry)

#4: The integral distich where the first line starts a thought and the second line completes it.

Train up a child in the way he should go,
And when he is old, he will not depart from it
(Prov. 22:6)

(Consider these blessed truths of child training. One can't help but feel sorry for children who do not have a solid doctrinal foundation in them. One of the most beautiful things in the world is to watch a child with a full blown OSN be transformed into a supergrace believer).

The Transcendentals-41

(The Existence of Beauty: Poetry)

#5: Parabolic distich is where the first line gives an illustration and the second line gives the doctrine, or vice versa.

As a ring of gold in a swine's snout,
So is a beautiful woman who lacks discretion.
(Prov. 11:22)

Note the importance of virtue once again. To lack discretion is to lack virtue. The two choices in life are vice or virtue.

The Transcendentals-41

(The Existence of Beauty: Poetry)

#6: Comparative distich compares. Usually, there is a “better than.”

Better is a dish of vegetables where love is,
Than a fattened ox and hatred with it.
(Proverbs 15:17)

(Consider the truth, goodness, and beauty of being with those in an atmosphere of love rather than a banquet filled with people full of MAS)

The Beauty (Glory) of God-37 : 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-37

The Bible on creation: the truth about the world in which we live whether we realize it or not.

John 1:3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

Colossians 1:17 And He is before all things, and in Him all things hold together (τὰ πάντα ἐν αὐτῷ συνέστηκεν).

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things (φέρων τε τὰ πάντα) by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

Acts 17:28 For in Him we live (ζῶμεν), and move (κινούμεθα), and have our being (ἔσμεν); as certain also of your own poets have said, For we are also his offspring.

Job 12:10 In whose hand is the soul (ψυχή) of every living thing, And the breath of all mankind? [KJV actually translates this verse correctly whereas NASB translates *nephesh* as “life”].

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.

Philosophy of human nature-5: Man's cognition and emotions.

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

1. Due to naturalism (reductionism), modern man does not possess a robust understanding of the ontology of man. Just as modern man lives in darkness (ignorance) about creation, he lives in darkness about his own ontological makeup. Christian lack of dianoetic knowledge of God is also true regarding dianoetic knowledge of man.

The Beauty/Glory of God-37

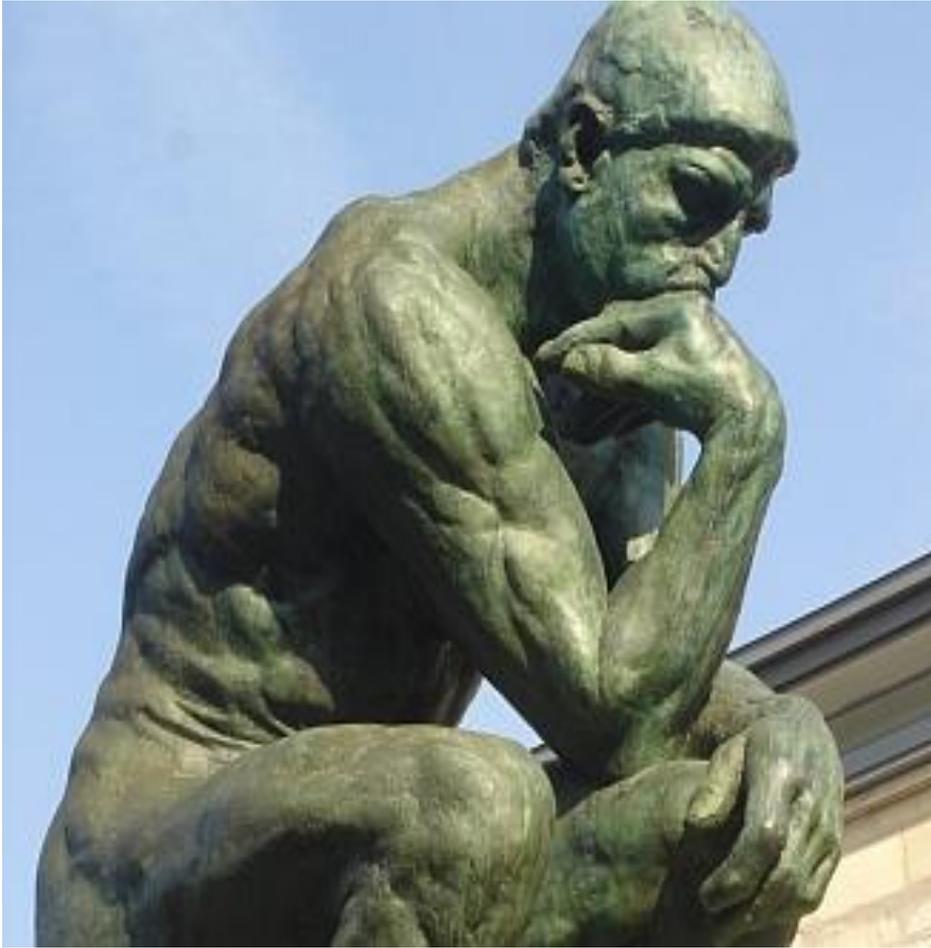
2. The lack of developed understanding of the ontology of man has led to many aberrations throughout modern Christianity.
 - ✓ The psychologizing of the faith that is so popular in Christianity.
 - ✓ It is the psychologizing of the faith that is a main culprit in anti-intellectualism in Christianity as believer want to “feel” first.
 - ✓ There is massive confusion about the nature of man’s soul, intellection, volitions, emotions, and *telos*.
 - ✓ There is much confusion about the good life, the virtuous life.
 - ✓ There is lack of capacity for self-examination due to lack of understanding the two orders of will and volitions.
 - ✓ Without robust understanding the ontology of man, the believer will have major problems with the spiritual life. He will live out of fellowship most of the time and for the rest of his life.

The Beauty/Glory of God-37

3. Philosophical realism establishes that there are three main categories of living things, each having a separate *telos*.
 - a. Plant life. What is the *telos* of an acorn according to its nature?
 - b. Animals. What is the *telos* of animals according to their nature?
 - c. Man. What is the *telos* of man according to his nature? How does this line up with what the Bible teaches? What does nature teach about emotions? What does the Bible teach about emotions?

The Beauty/Glory of God-37

4. To understand man, it is crucial to begin with a basic understanding his “being.” We need to shed our Cartesian dualism to appreciate the intimate connection between the soul and the body, the mind and emotions.



- a. Atomism. Absolutely absurd. This view shows that when man rejects God, there is no limit to what idiocy he embraces.
- b. Dualism. The belief that man is soul, and his body is either evil or not that important. This is Hinduistic, Platonic, Cartesian. It is not biblical. It is not Christian.
- c. Hylemorphism. Man is a combination of two basic substances: body and soul. Man is incomplete without a body, 2 Cor. 5:2-4. PR and the WOG indicates a very close connection between the soul and the body, Mt. 26:36-39.

The Beauty/Glory of God-37

5. Hylemorphism of man is the key to understanding the interplay between man's intellectual and emotional nature.
 - ✓ The emotional reaction is the reaction of the whole being of form and matter. You cannot affect one part without affecting the other.
 - ✓ Emotions are not just about the bodily or physical activity. Emotions are formally psychic faculties. The body is secondarily. However, due to close connection, it goes both ways, cf., tears.
 - ✓ Dualism fails biblically as well as philosophically: we are not two things; there is no means to connect immaterial with material; it is self-evident that without the body we would not be who we are.
 - ✓ There is a due proportion between form (soul) and matter (body). Form is to matter what act is to potential.

The Beauty/Glory of God-37

- ✓ Dualism and reincarnation. The metaphysical reason that this does not work is because the form would not fit the matter. The form of a chicken is not the same as a form of a man. Therefore, the form of a chicken cannot animate the form of a man, anymore than it would be fitting for the form of a man to take on the body of a chicken.
- ✓ In hylemorphism the body and soul are distinct co-principles of one substance. They are not things or substances by themselves. They have to be united as principles forming a substance. You are a person who lives a life existentially intimately related to this particular material expression, the body.

The Beauty/Glory of God-37

- ✓ The soul explains why a thing is alive, why it what it is, why it is one being. The soul is the intimate vivifying principle which constitutes the matter as what it is.
- ✓ Most Christians have no clue what a soul is partly because of translators who mistranslate words because their modern naturalistic presuppositions. The body is not the prison of the soul. Platonic influences have led to history of asceticism through church history with its hatred and mortification of the body.
- ✓ When God created man and breathed life into him, God said it was very good. Although man does share much in common with animals, when he reflected God's glory it was through his physical body.