

# The Glory/Beauty of God-6

**2 Corinthians 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord (τὴν δόξαν κυρίου), are being transformed into the same image from glory to glory (ἀπὸ δόξης εἰς δόξαν),\* just as from the Lord, the Spirit.\*\***

\*This is a far greater glory than man possessed in the beginning, e.g., far greater righteousness (the righteousness of God!) and security. Moreover, the mature believer can existentially reflect the glory of God in far greater degree than Adam.

\*\*The Spirit is the very life of God communicated in the believer. He enables us to see the glory (beauty, love) of God and be transformed by it. He is the key to the spiritual life. Without the H.S. we are spiritually lethargic, and blind to God's truth, goodness, and beauty. The Holy Spirit gives us the very life and energy from God Himself. Without Him God and SL are flat at best.

**The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (90): Job 38: God & Creation-36 - (The Beauty of God-6)**

# Philosophical/Theological/Doctrinal/Spiritual 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

History-8

Reality –Logic 32,  
 Truth 32

**A few words about the Holy Spirit, the spiritual life, functional view of doctrine, and spiritual virtue.**

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these . . . (fractured, disunited).

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithful, 23 gentleness, self-control (act-potency)

**The curse of a functional view of Truth. No believer can afford to live a life in disrespect of the Holy Spirit.**

**Stage 3**

**Stage 2**

**Stage 1**

### Stage 3 – Christian metaphysician

- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of 'Ehyeh/Esse and all of reality.
- Only in metaphysics can a believer really understand the attributes of God.

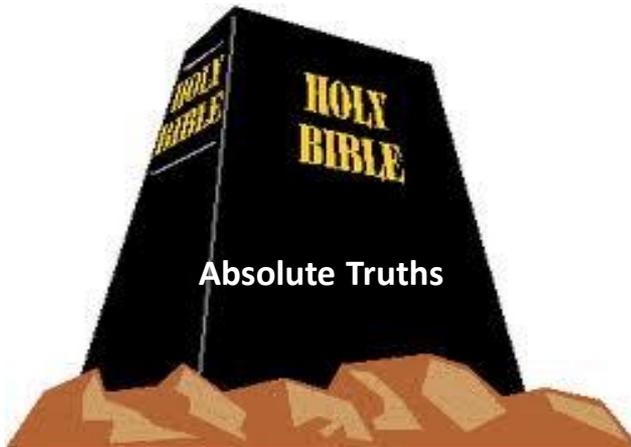
### Stage 2 – Christian doctrinal believer

- 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.

### Stage 1 – Christian baby

- 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. If it works, they think it must be true.

# The need for Philosophical/theological foundation in PR



Without philosophical realism the believer remains brainwashed and trapped by the modern mindset. We have noted this with *Esse* and the transcendentals of God. No believer can advance in grasping the beauty of the Lord, Bible doctrine or the SL if he has a functional or pragmatic view of truth. The focus will always be on self or some boon. He lives in victimization of self.



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?

(History of Metaphysics 8, **Science of Metaphysics 11**)

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

PR 32

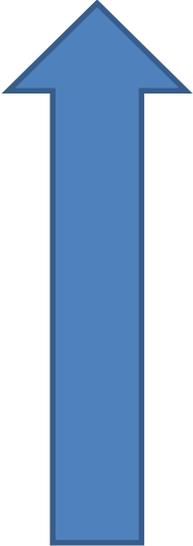
# Foundations: Metaphysics (Science of Being *qua* Being 11)

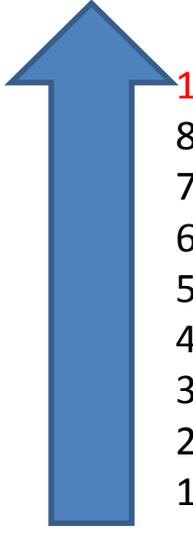
## History of Metaphysics 32

## The Science of Metaphysics 32

A careful analysis of the Word reveals that the biblical writers were vibrantly alive to the transcendentals of truth, goodness, and beauty in God as expressed in all of creation. This is lost on the modern mind and much of Christianity.

The biblical writers exult in the radiant splendor of the Lord as seen in both creation as well as in salvation history. They used the same word for both (δόξα). We are invited by them to muse and recount on God's wonders, to marvel at His providence, and to exult in His goodness and truth and beauty.

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- 8-Plato.6 (more on Plato later)
  - 7-Socrates (executed for commitment to Truth)
  - 6- Monists vs. Pluralists – the one & the many
  - 5- Parmenides (515-450 BC) – all is being  
Heraclitus (540-480 BC) – all is flux
  - 4- Anaximander (610-545 BC) - *apeiron*  
Anaximenes (580-500 BC) - air
  - 3- Thales – (624-545 BC) - water
  - 2- Kant's Wall
  - 1- Overview

- 
- 11—The Transcendentals.11
  - 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

History of Metaphysics 8

Science of Metaphysics 11

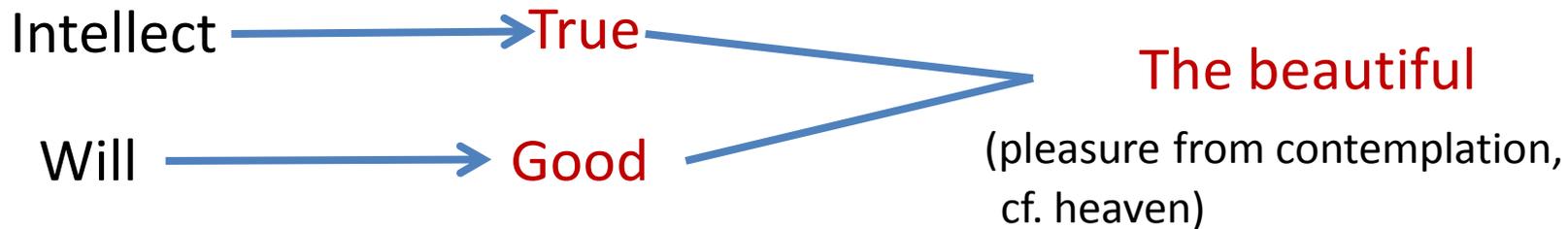
# The Transcendentals-11

1. God Himself demonstrates the objectivity of the true, good, and beautiful from the beginning to the end of the Bible.
2. The angels tells us that the whole world is full of God's glory, and Paul tells us that this radiates throughout creation, Isa. 6:4; Rom. 1:18-23.

# The Transcendentals-11

## 3. Chart of the true, good and beautiful.

Beauty is a mediate property of being, i.e. it is derived through the mediacy of the true and good



The intellect is attracted by the **true**

The will is attracted to the **good**.

The senses are attracted to **beauty**, which brings a certain delight, pleasure or satisfaction in beholding.

# The Transcendentals-11

4. Beauty is related to the form (remember the distinction between form and matter). Beauty has three characteristics.
  - a. Integrity of form. It is all there.
  - b. Right proportion. There is right proportion to its parts.
  - c. Splendor of form. There is a certain radiance about it.

# The Transcendentals-11

5. If our reflections on beauty are to be realistic, we must also deal with the dark and ugly side of beings.
6. Just as beauty always points to truth so ugliness always points to error and evil. Evil is always deformed, repulsive, and loathsome in the light of truth.

# The Transcendentals-11

7. Everything that we have learned about what makes something beautiful is precisely what is missing from the ugly. Ugly is always related to distortion in place of integrity, proportion and harmony.

# The Transcendentals-11

8. Ugliness is always deformity. Let's recall what forms are: literary forms (prose, poetry, drama, history, editorial), musical forms (with varying melodies, harmonies, rhythms, and timbre), there are forms of life - millions of species of plants and animals (but only made up of 109 elements!). Form is the deep down principle that gives each reality its specific whatness and explains why its beauty and powers are so different from all others.
- Frank Sinatra said that rock music was “the most brutal, ugly, desperate, vicious form of expression it has been my misfortune to hear.” It is interesting that rock music is never described as graceful, uplifting, or lovely.

# The Transcendentals-11

9. Because the ugly lacks unity, proportion, and wholeness rooted in its invisible form, it is by definition deformed. This is why it is unsightly, twisted, disfigured, and even perverted and grotesque.
10. Again, ugly is largely a negation, a deprivation of due true and goodness.
11. To be in error is by definition to be out of touch with reality as it is. Something that is false actually does not have a form. There is no ontological basis for evil (cf., same sex marriage, Arian views of Jesus, atheism). Something that does not have a form cannot be true, good, or beautiful, at least ontologically.

# The Transcendentals-11

12. Ugly is always a negation, a deprivation of due truth and goodness (e.g., evil).

Some examples of distortions of the true, good, and beautiful:

- Idolatry, carnality, reversionism.
- Prosperity gospel.
- Sin and evil (cf. Hebrew and Greek words)
- Atheism and materialism are ugly (cf. existential statements).
- Anti-intellectualism is ugly.
- Unfaithfulness is ugly.
- Mammonism is ugly.
- Legalism is ugly.
- Anti-metaphysics is ugly (cf. Bacon, Hobbes, Hume, Schelling, Hegel)
- The Exodus generation was ugly.
- The Corinthians were ugly believers.
- Demas was an ugly believer.
- The Galatians were ugly believers.
- The Laodecians were ugly believers, Rev. 3.

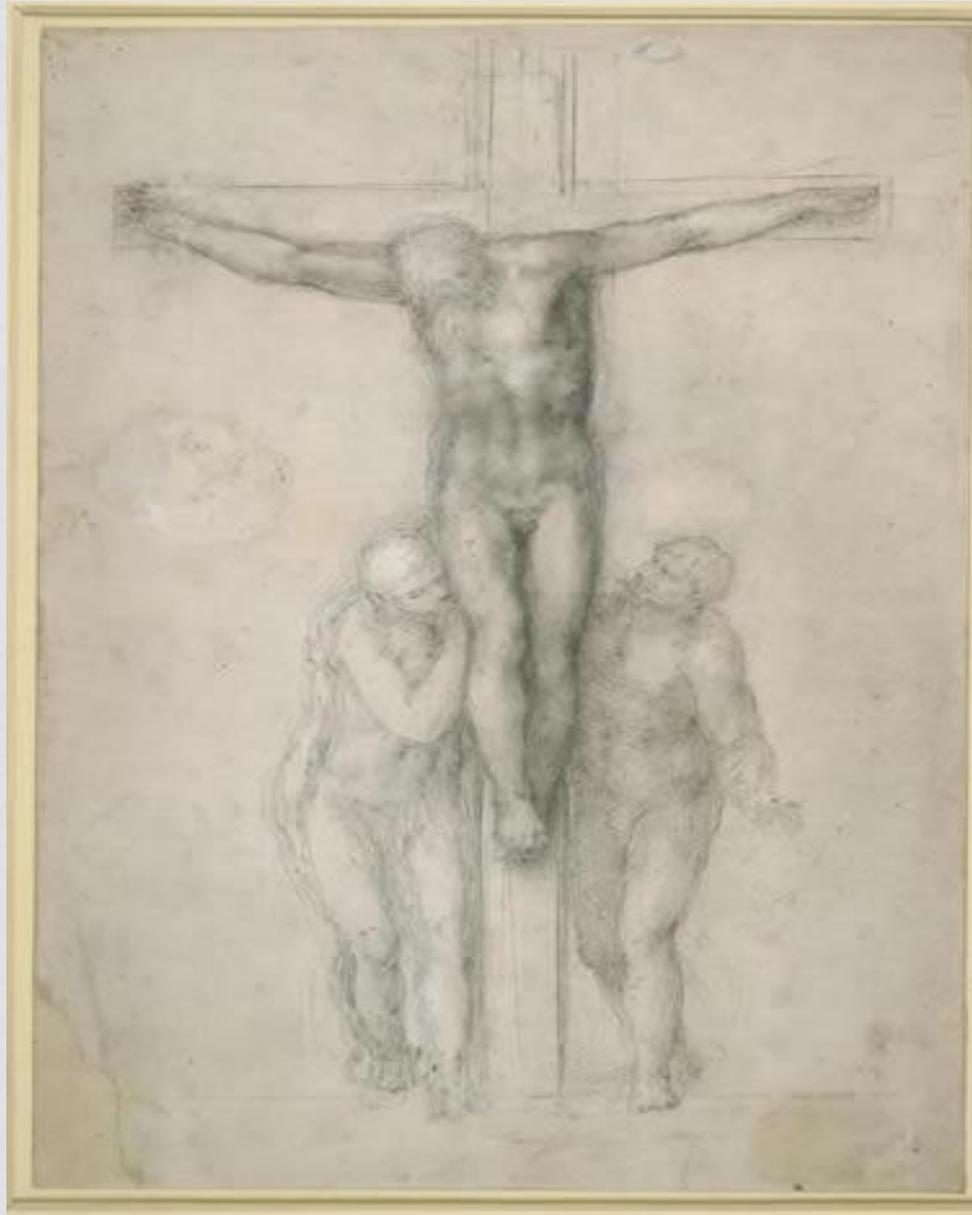
# The Transcendentals-11

13. Only God can draw beauty out of ugliness, goodness out of evil, and truth out of error. The beauty that God bestows in grace is most striking!
- Consider the truth, goodness, and beauty of Jesus Christ. In the cross where we have supreme ugliness and supreme divine beauty.
  - Consider the beauty of grace that Christ brought to those around Him.
  - Consider the Apostle Paul, cf., Philip. 3; 1 Tim 1:15.
  - Consider how Bible doctrine and the Holy Spirit beautifies believers, Gal. 5:20-22; 2 Cor. 3:18; Philip. 4:8.
  - Consider the beauty that God intends for the church, Eph. 5:27.
  - Consider the truth, the goodness, and the beauty that God has in store for all believer in Revelation 21-22—new heavens, new earth, new bodies—we will all be immersed in truth, goodness, and beauty.

# The Beauty of God.6

**Galatians 2:20**

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.



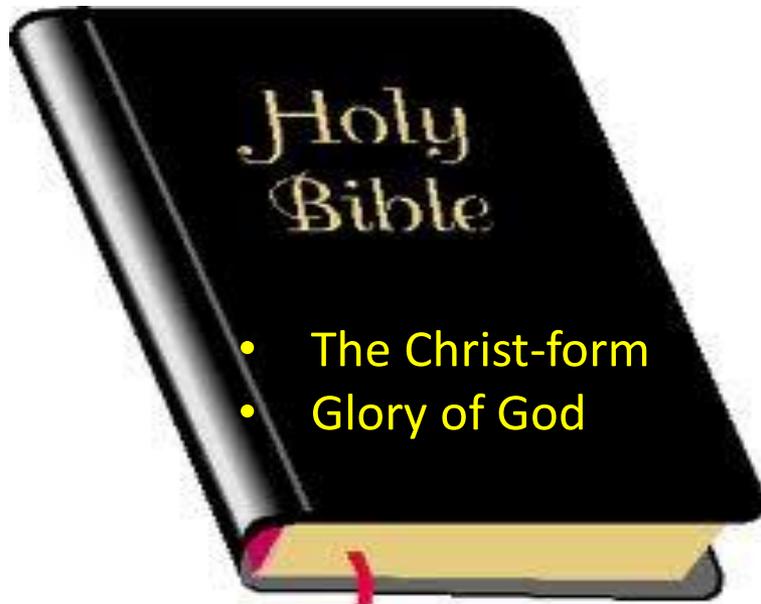
**Rom 8:3** For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

Michelangelo  
1555-1564

## The Beauty/Glory of God-6

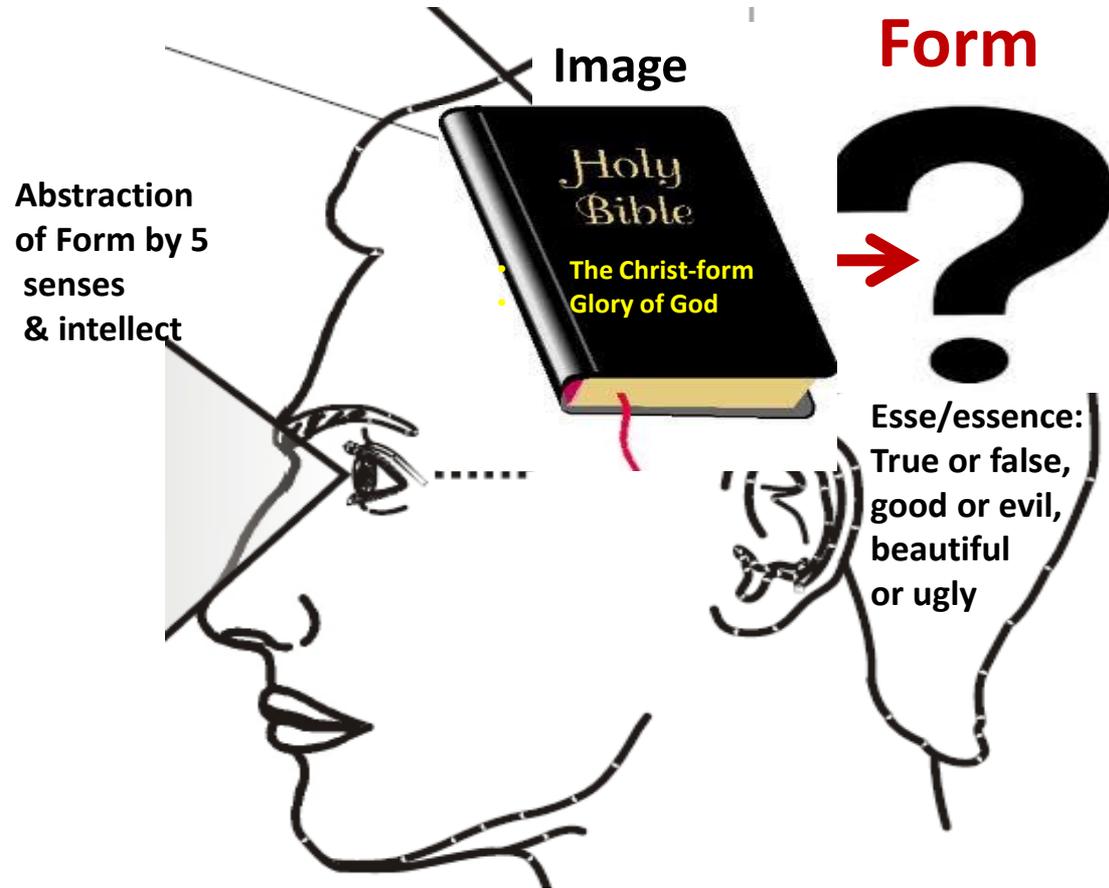
Jesus Christ is the most beautiful Being who ever existed. True beauty is always tied to perfection: He is perfect God and perfect man. To behold the form of the most fantastic beauty in all of the universe through all of its various layers of glory requires understanding all of these passages in the context of the objective and undeniable principles of philosophical realism (reality: logic, truth, metaphysics: of being; epistemology: knowledge of reality; linguistics: language and reality; and hermeneutics): [Gen 1-3; 3:24; 6:2; 12:11](#) [Exod. 2:2; 25:8, 22; 29:43-46; 33:18-22; 40:34-38](#); Job 38-39; [Psa. 19:1-2; 27:4; 32:1-11; 34:8; 145:8-17](#); [Prov. 4:5-9](#); 2 Chron. 26; [Isa. 3:18; 5:20-21; 6:1-8; 42:18-20](#); 48:4; 64:6; 53; [Jer. 7:24-26](#); [Matt. 5:8; 11:25-30](#); 6:22-23; [13:13-14](#); 15:12-14; 27:36; [Mark 10:45](#); [Luke 1:78-79](#); 4:6-13; 21:5; [John 1:1-18](#), 1:1-3, 14, 18, 29, 33, 42, 48; 3:1-2, 11-21; 4:1-26, 31-34; 5:19-20, 26, 30, 36-37, 44; 6:33-48, 57; 7:18, 28-30; 8:12-14, 20, 28, 31-42, 50, 58-59; 9:41; 10:7-11, 14-18, 28-30, 38, 11:5, 25, 33-35; 12:27, 32-50; 13:1-34; 14:6-31; 15:1-6, 8-19, 24-26; 16:7-15; 17:6, 24, ; 18:11; 19:5, 23-30; 20:28-31; 21:19; [Acts 3:2; 20:28](#); [Rom. 1:18-32](#); 3:9-19, 21-26; 5:1-2, 6-11; 10:15; 1 Cor 1:23-31; 2:8-9; 2 Cor 3:18-4:6; [5:18-21](#); 8:9; [Gal. 3:1-5](#); 3:13-14; 4:4-5; [Eph. 2:10](#); 5:25-32; [Col. 2:9, 13-14](#); [Philip. 2:5-11](#); 3:10-14; 4:4-8; [Titus 3:4](#); 1 Pet. 1:8; 2:21-25; 3:1-5; 2 Pet. 3:16; [Heb. 1:1-3](#); 2:11-18; 5:5; [James 1:11, 17](#); [1 John 1:1-4](#); 2:1-2; 3:2-3, 16; 4:9-10, 20; [Rev. 5:9-14](#); 12:3, 7, 9; [21:1-22:5](#).

Review: In abstraction (3<sup>rd</sup> level) of the form, we have seen that being is not identical to what is sensible. In abstraction one removes sensible qualities— although one needs the sensible qualities to get to the essence of things. All knowledge begins in the senses, but it does not derive from the senses (cf. Psa. 19:1-3; Rom. 1:18-23; 1 John 1:1-4).



**Objective Form:**

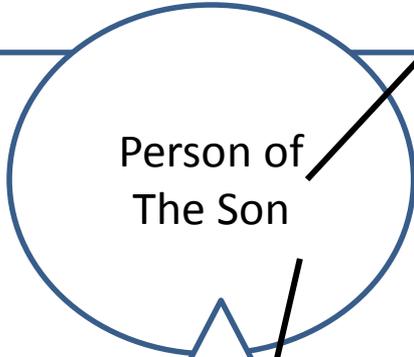
Invisible substratum (essence/Form)



**Subjective Knower**

# The scriptural form of Jesus Christ (that accounts for all biblical data)

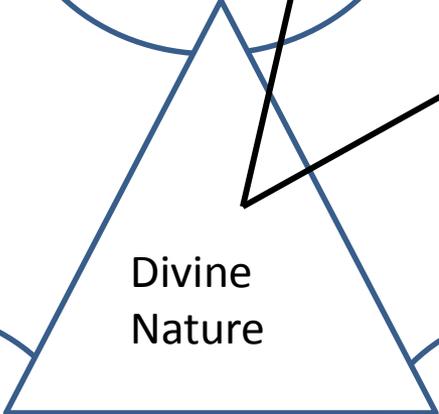
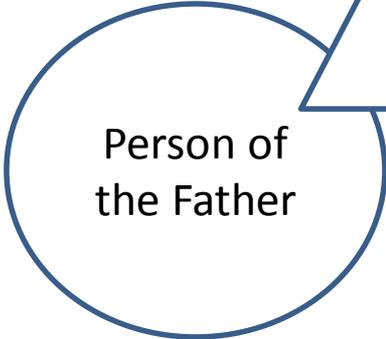
The importance of getting this right



Neither Dividing the Person  
nor  
Confounding the Natures

There are three  
whos in one what.

There is nothing  
contradictory about  
three Persons being  
in One Being



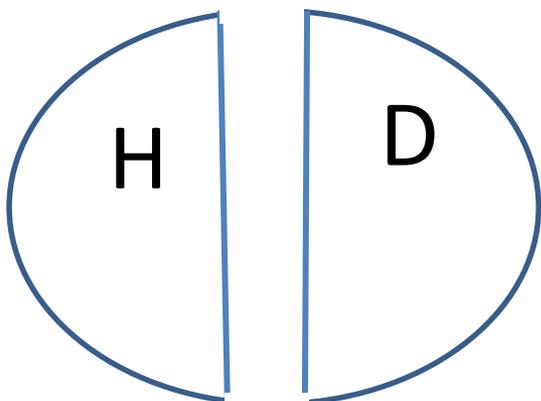
Localized  
Learning  
Limited

He Acts Through  
Either Nature

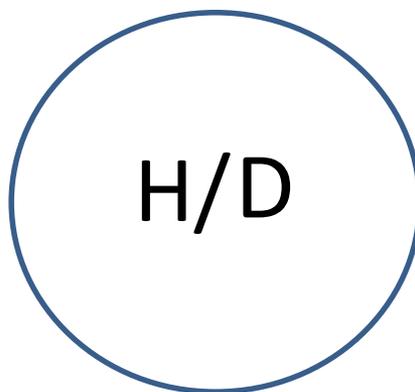
Omnipresent  
Omniscient  
Omnipotent

## The Council of Chalcedon (A.D. 451)

- This was the last church council on the Person of Christ.
- Doctrine of Christ was being attacked on two fronts:
- Nestorius taught that two natures meant two persons (Nestorian heresy).
- Eutychis denied that Christ had two natures (monophysite heresy).
- Chalcedon correctly affirmed Christ as being one Person with two natures. In their definition they provide four negatives with regard to Jesus Christ: without mixture, without confusion, without separation, and without division.
- The need for precise metaphysics/Being. No one has been able to improve on Chalcedon on the Person of Jesus Christ. To go beyond is to pick your heresy.

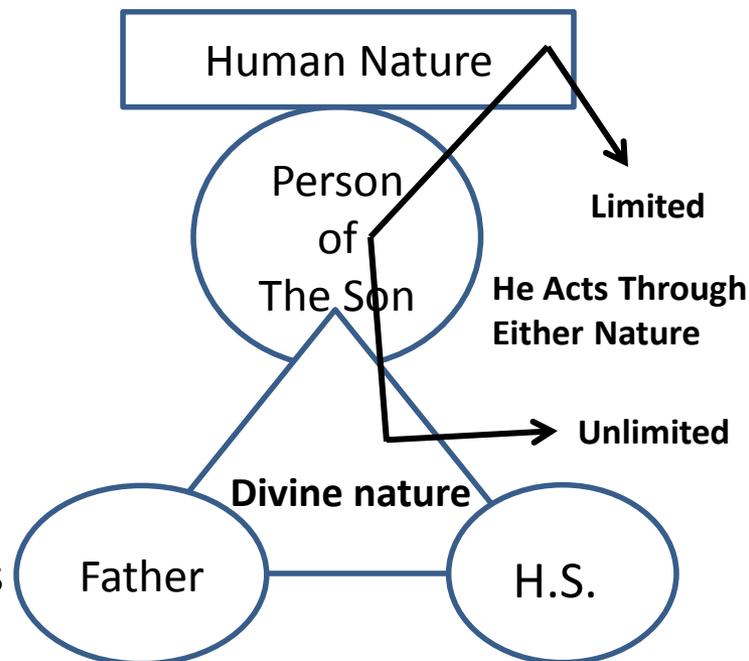


**Nestorianism**



**Eutychianism**

Blending of the Natures



## The Beauty/Glory of God-6

1. Review of the concept of abstracting *Esse*/'Ehyeh (Exod. 3:14) and His glory as it powerfully radiates through all *esses*/'*ehyehs* for all to see (Psa. 19:1-3; Isa. 6:3; Rom. 1:18-23, 32).

## The Beauty/Glory of God-6

2. Review of the concept of abstracting the deepest nature of 'Ehyeh along with His highest effulgent glory as it radiates through the Incarnate Son of God (Heb. 1:2-4; Philip. 2:5-11; Col. 2:9).

## The Beauty/Glory of God-6

### 3. There are three factors in reading the divine forms: reader, form, abstraction.

- a) The subjective reader ([Deut. 28:1-13, 28-29, 47](#); [30:10-20](#); [Isa. 1:2-4](#); [42:18-21](#); [Jer. 7:26-28](#); [Matt. 5:8, 11:25-30; 13:14-23](#); [23:32-39](#); [Luke 24:25-27](#); [John 1:5; 11; 5:36-47; 6:60-71; 8:31-56; 12:35-50; 14:11, 16:7-15](#); [Rom. 1:18-32](#); [1 Cor. 2:6-3:3](#), [Gal. 3:1-5](#)).
- b) The objective divine forms are in: a) creation ([Psalm 19:1-4; Isa. 6:1-4; Rom. 1:18-23](#)); b) the Word of God ([2 Tim. 3:16-17; Heb. 4:12](#)), and c) in incarnate Lord Jesus Christ ([2 Cor. 3:18-4:6; Col 2:9; Heb. 1:1-4; 1 John 1:1-18](#)).
- c) The abstraction ([Luke 24:25-27; John 5:36-37; 15:26](#); [1 Cor. 2:14-3:3](#)).

## The Beauty/Glory of God-6

4. Abstracting the Christ-form that was faithfully deposited in the writings of the Apostle John: Rev. 5; [John 1:1-18](#), 1:1-3, 14, 18, 29, 42, 48; 3:1-2, 11-21; 4:18-26, 31-34; 5:19-20, 24, 30, 36-37, 41-44; 6:33-48; 7:18, 27-30; 8:12-14, 28, 31-59; 10:7-11, 14-18, 27-30, 37-38; 11:25, 33-35; 12:27, 32-50; 13:1-34; 14:6-11; 15:1-6, 8-13, 24-26; 16:7-15; 17:6, 24; 19:5, 9, 23-30; 20:28-31; 21:25; 1 John 1:1-4; 2:1-2, 9, 22-23, ; 3:2-3, 16, 23; 4:9-10, 15, 20; Rev. 1:12-20 .

## Beholding the layers of glory in the Gospel of John

John 1:1-18, 1:1-3, 14, 18, 29, 42, 48;

3:1-2, 11-21;

4:18-26, 31-34;

5:19-20, 24, 30, 36-37, 41-44;

6:33-48;

7:18, 27-30;

8:12-14, 28, 31-59;

10:7-11, 14-18, 27-30, 37-38,

11:25, 33-35;

12:27, 32-50;

13:1-34;

14:6-11;

15:1-6, 8-13, 24-26;

16:7-15;

17:6, 24;

19:5, 9, 23-30;

20:28-31;

21:25.

## The Beauty/Glory of God-6

5. Abstracting the deepest and most glorious level of the glory of the Christ-form faithfully deposited in the Pauline epistles: 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; 5:18-21; 8:9; Gal. 3:13-14; 4:4-5; Eph. 2:10; 5:25-32; Col. 2:9, 13-14; Philip. 2:5-11; 3:10-14; 4:4-8; Titus 3:4-6.