

# The Glory/Beauty of God-7

John 1:14 And the Word became flesh, and dwelt among us, and we beheld His **glory, glory** as of the only begotten from the Father, full of grace and truth. . . . For of His fulness we have all received, and grace upon grace. 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ. 18 No man has seen God at any time; the only begotten Son/God, who is in the bosom of the Father, He has exegeted Him.

13:31-32, When therefore he had gone out, Jesus said, "Now is the Son of Man **glorified**, and God is **glorified** in Him; 32 if God is **glorified** in Him, God will also **glorify** Him in Himself, and will **glorify** Him immediately.

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (91): Job 38: God & Creation-37 - (The Beauty of God-7)

# 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

11/16/2012

**The importance of fellowship, and how PR can keep the believer from corrupting BD and living out of fellowship most of your life. If one cannot stay in fellowship then what is the point of all of the systems?**

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 (act-potency factor)

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 (cf. act-potency)

**Consider the transcendentals of the TGB in the doctrines on the left.**

**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.

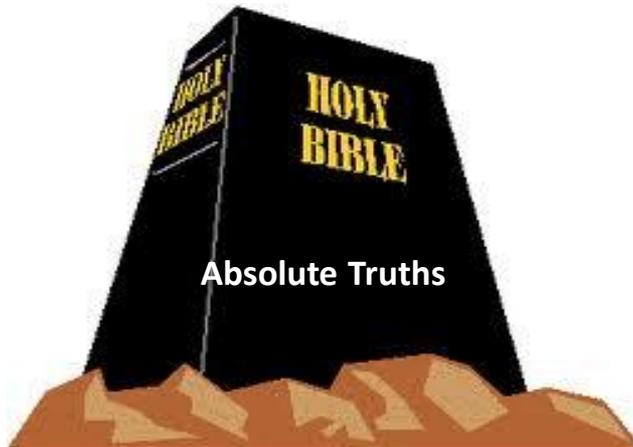
### Stage 2 – Christian doctrinal believer

- 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 the metaphysics of philosophical realism, the believer does not have the capacity to adequately see the beauty of truth and goodness. He is only able to see disjointed bits and pieces. Due to fragmentation he cannot see clearly or holistically, thus he is precluded from truly seeing and beholding the beauty and glory of God. To some extent he is dead to metaphysical beauty of God, BD, the SL, and reality as such.



**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

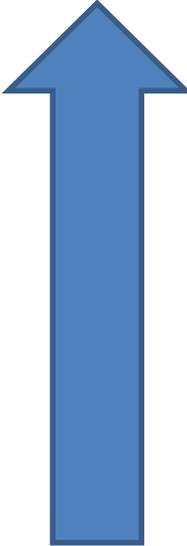
# Foundations: Metaphysics (Science of Being *qua* Being 11)

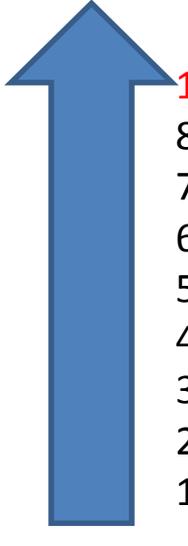
## History of Metaphysics 32

## The Science of Metaphysics 32

Without understanding metaphysics of the transcendentals, the believer lives a life that is dead to the true beauty that resides in the fabric of all of reality and in the Word of God, which is filled with theological aesthetics.

To understand true aesthetics is to be able to appreciate the beauty and glory of God in everything. Everything that is true is good and beautiful. This makes no sense to someone who lacks metaphysical categories—regardless of how much doctrine he has.

- 
- 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.12
  - 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-12

1. The three transcendentals—truth, goodness, and beauty—not only transcend all beings, they will never die. They come from the attributes of God.
2. God is true, good, and beautiful and everything that exists is true, good, and beautiful in its essence. This is true of creation as well as of Bible doctrine and science.

## The Transcendentals-12

3. 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.
4. Metaphysically speaking, all that is false, evil, and ugly are but corruptions of the true, good, and beautiful.

## The Transcendentals-12

5. We all need truth, good, and beauty. Our minds want truth, and our wills want goodness, and our desires want beauty. Deep down we all want absolute truth, goodness, and beauty.
  
6. Every culture seeks the true, good, and beautiful. A distinction needs to be made between what is good physically and what is good morally or spiritually. Japan has some of the most beautiful artwork, but that does not mean that they have a true or good view of God.

## The Transcendentals-12

7. God reveals three attributes of His nature—truth, goodness, and beauty—to all of mankind. We see it in the prophets, the poets, and the logicians.
8. The true, good, and beauty offer more ways or roads that lead to the one road of Jesus Christ, who is the only way. There are many roads to God, but they must all go through Jesus Christ—the True, Good, and Beautiful.

## The Transcendentals-12

9. There is a very close connection between someone's desire for truth-goodness-beauty and their volition regarding salvation or the spiritual life.
10. Corruption of truth always leads to corruption of the good and beautiful (Hobbes, Bacon, Spinoza, Locke, Leibniz, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Marx, Kierkegaard, Nietzsche, Mill, James, Sartre).

# The Transcendentals-12

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

Some examples of ugly (distortions of the true, good, and beautiful):

- Idolatry, carnality, reversionism.
- Prosperity gospel.
- Superstition, especially among Bible believers.
- Sin and evil (cf. Hebrew and Greek words)
- Atheism and materialism (cf. existential statements).
- Anti-intellectualism.
- Unfaithfulness.
- Mammonism.
- Legalism.
- Anti-metaphysics (cf. Bacon, Hobbes, Hume, Schelling, Hegel)
- The Exodus generation.
- The Corinthians.
- Demas.
- The Galatians.
- The Laodecians.

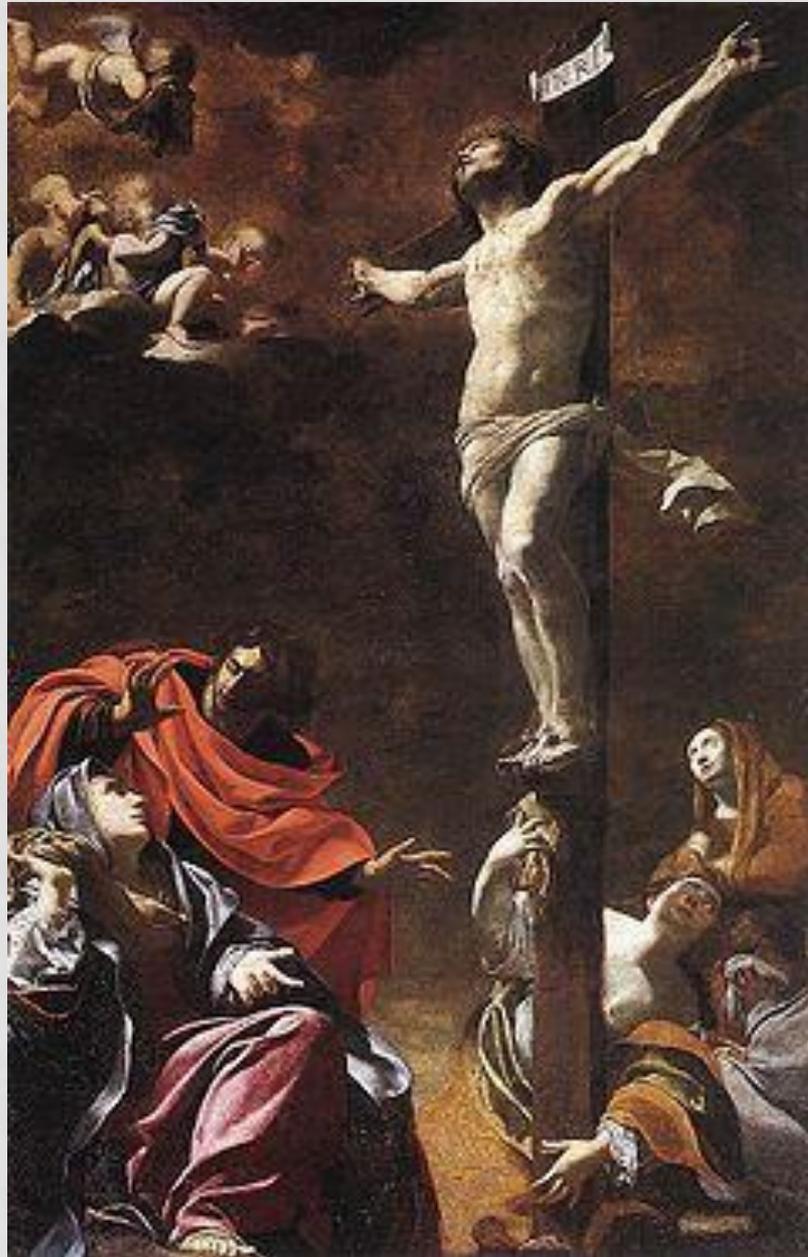
## The Transcendentals-12

12. The beauty of God's grace. 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 together.
  - 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 beautify 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 believers in Revelation 21-22—new heavens, new earth, new bodies—we will all be immersed in truth, goodness, and beauty.

# The Beauty of God.7

John 13:31-32

When therefore He had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; 32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

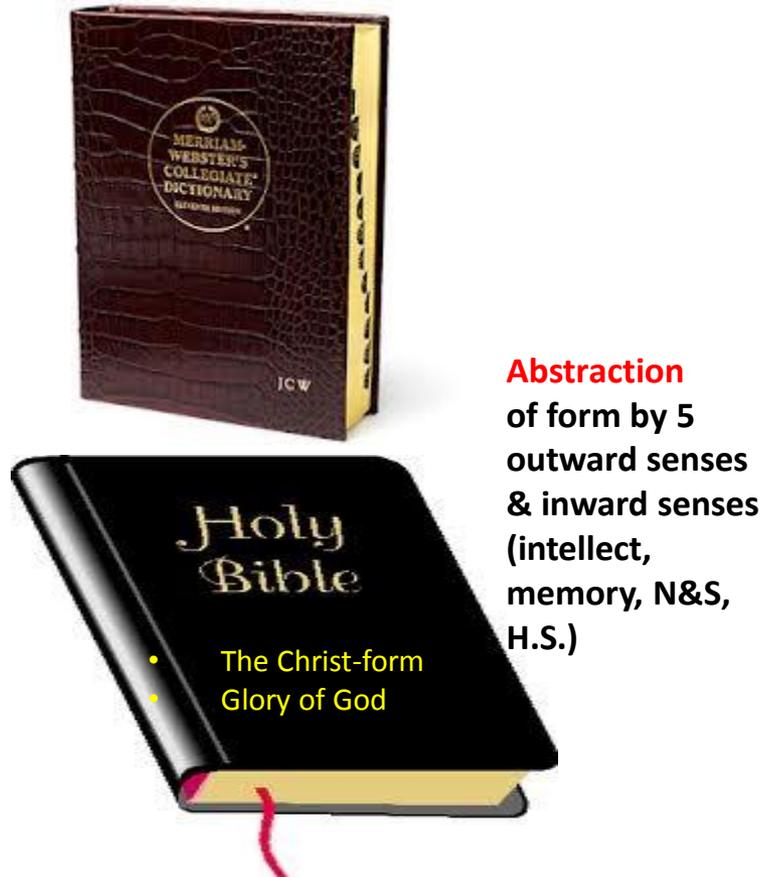


'The Crucifixion'  
by Simon Vouet  
(1622)

## The Beauty/Glory of God-7

The beauty of God, His grace, and His eternal Son have been faithfully deposited in the texts of sacred Scripture. To accurately abstract the glory-form requires understanding all of the passages in the original languages, the illuminating ministry of the Holy Spirit, and philosophical realism (from logic to the transcendentals). The goal in listing all of these passages is to bring you face to face with God's beauty/glory in the scriptures ([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 1:1-48, 3:1-21](#); 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 1:18, 23-31; 2:8-9; 2 Cor 3:6-4:6; [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; 3:13-14; 4:4-8; Titus 3:4-6; 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 one goes from sensible qualities grasped by the outward senses to acquiring the form/essence with the inner senses. 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).



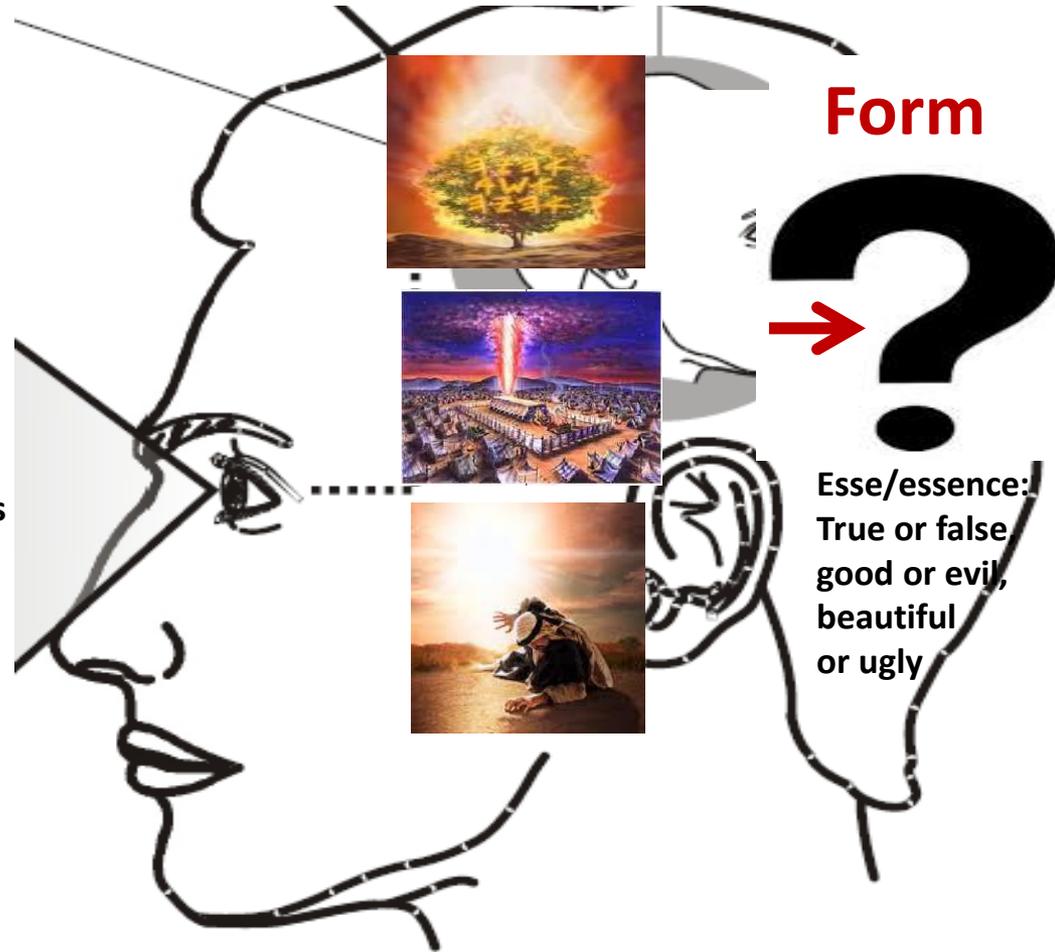
**Objective Form:**  
Invisible substratum (essence/Form)

**Subjective Knower**

Review: In abstraction one goes from sensible qualities grasped by the outward senses to acquiring the form/essence with the inner senses. 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).



**Abstraction**  
of form by 5  
outward senses  
& inward senses  
(intellect,  
memory, N&S,  
H.S.)



**Form**



Esse/essence:  
True or false  
good or evil,  
beautiful  
or ugly

**Objective Form:**

Invisible substratum (essence/Form)

**Subjective Knower**

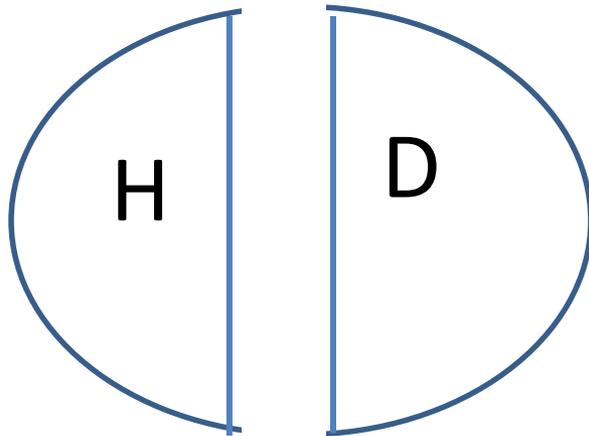
# The Beauty/Glory of God-7

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

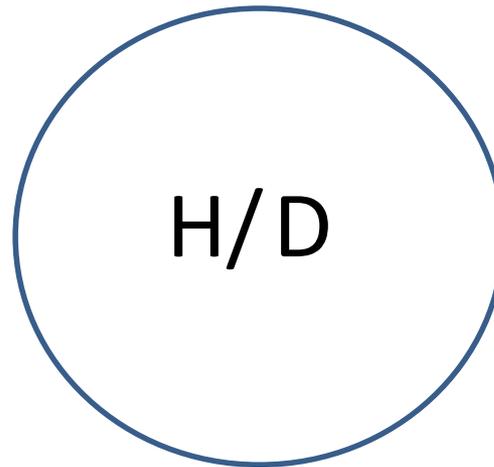
1. The subjective reader (Deut. 28:1-13, 28-29, 47; 30:10-20; Isa. 1:2-4; 42:18-21; Jer. 7:26-28; Matt. 5:8, 11:25-30; 13:14-23; 23:32-39; Luke 24:25-27; John 1:5; 11; 5:36-47; 6:60-71; 8:31-56; 12:35-50; 14:11, 16:7-15; Rom. 1:18-32; 1 Cor. 2:6-3:3, Gal. 3:1-5).
2. The objective divine forms are in: 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 Eternal Son of God (2 Cor. 3:18-4:6; Col 2:9; Heb. 1:1-4; 1 John 1:1-18).
3. The abstraction (Luke 24:25-27; John 5:36-37; 15:26; 1 Cor. 2:14-3:3).

## The Son of God and the Council of Chalcedon (A.D. 451)

- This was the last (and greatest) church council on the Person of Christ.
- Doctrine of Christ was being attacked on two fronts.
- First, Nestorius taught that two natures meant two persons (Nestorian heresy).
- Second, 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 the natures of 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.

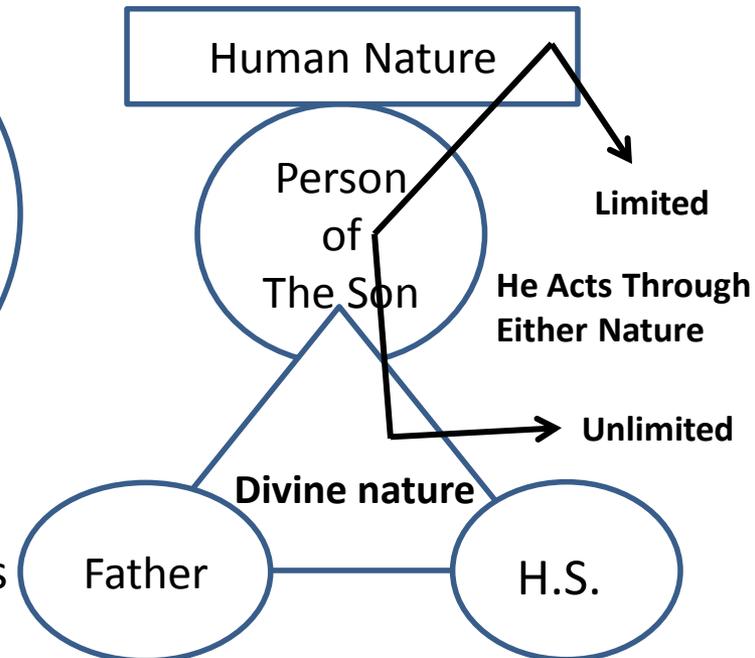


**Nestorianism**

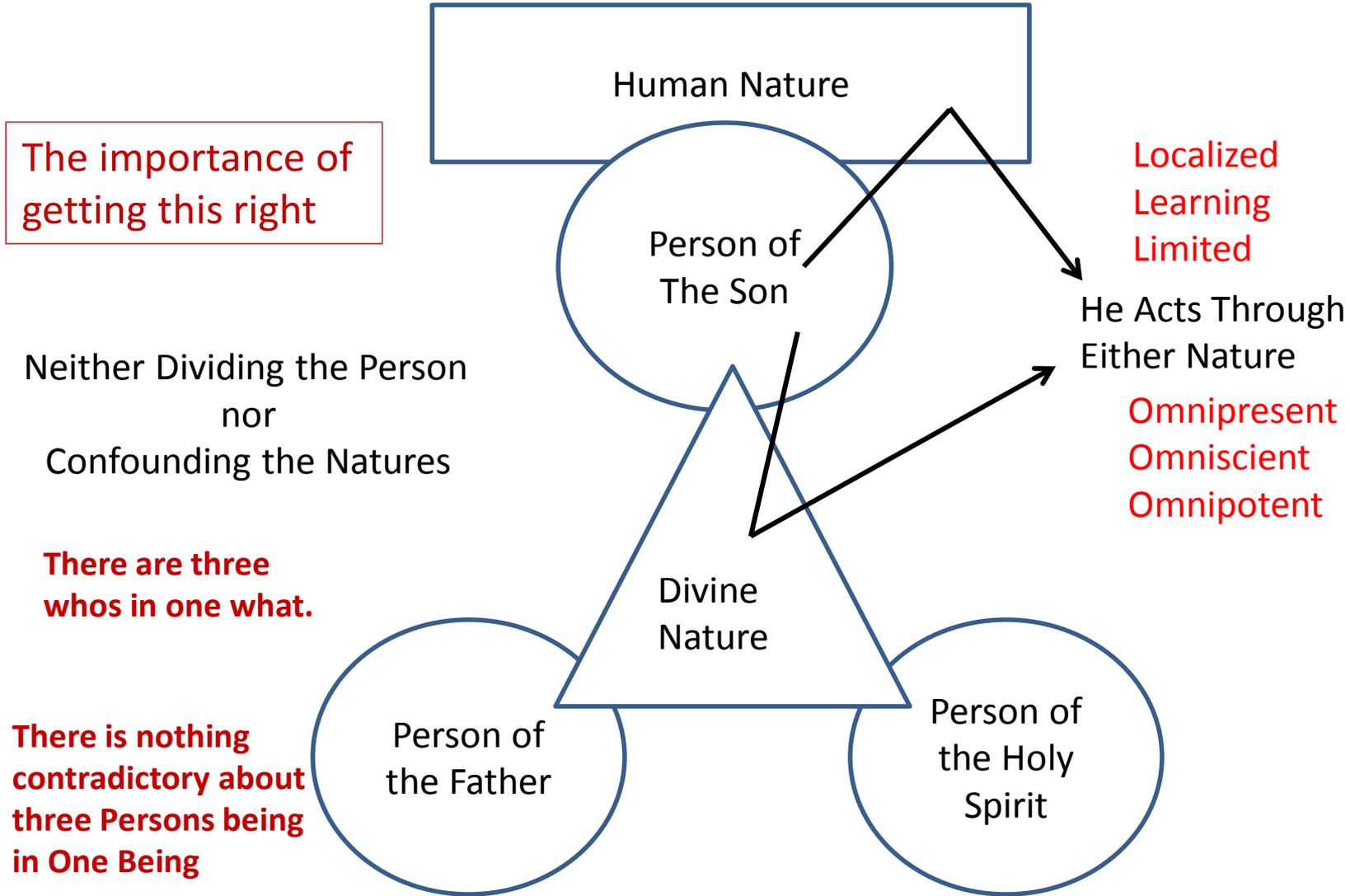


**Eutychianism**

Blending of the Natures



# The Scriptural Form of Jesus Christ (that accounts for all biblical data)



## The Beauty/Glory of God-7

There are several layers of God's glory. In fact, the whole Bible from beginning to end is structured in glory. The deeper the believer goes, the more he will extol the glory of God.

1. God's glory in all of creation, Psa. 19:1-3; Isa. 6:3; Rom. 1:18-32.
2. God's glory in O.T. revelation, Heb. 1:1.
3. The effulgence of God's glory perfectly radiating through His Eternal Son, the Son of God, Heb. 1:2; Rev. 5.
4. God's glory deposited in the Word of God, 2 Cor. 3:14-18.
5. The highest exposition of the effulgent glory of Christ is found in the Pauline epistles, Rom. 3:26; 5:8.

## Beholding the Beauty/Glory of God in John 1-3

(Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν)

John 1:1 - In the beginning was the Word, and the **Word** was face to face with **God**, and the **Word** was **God**. 1:2 He was in the beginning face to face with God.

- The Logos (ὁ λόγος), the Son of God, was always with God the Father. Note we have two members of the trinity in this passage. It will be the only way to bridge the gap between man and God.

## Beholding the Beauty/Glory of God in John 1-3

John 1:1-2 In the beginning was the Word, and the Word was **face to face** with God, and the Word was God. 1:2 He was in the beginning **face to face** with God.

- Note the intimacy between two persons in the godhead. The preposition (πρὸς) shows intimate face-to-face relationship between the Father and the Son. This must be grasped before you can understand the Christ of Scripture.

## Beholding the Beauty/Glory of God in John 1-3

John 1:1-2 In the beginning was the Word, and the Word was face to face with God, and the Word was God. 2 He was in the beginning face to face with God.

- The modern irrationalism of Christian rationalism: This should pose no problem for the *faith* of the believer who accepts the supernatural revelation of the Bible (it is why bibliology comes before Christology). Remember, there are two categories of knowledge, the natural and the supernatural.

## Beholding the Beauty/Glory of God in John 1-3

John 1:1-2 In the beginning was the Word, and the Word was face to face with God, and the Word was God. 2 He was in the beginning face to face with God.

- Consider the beauty and goodness of the True God in contrast to any and all other false gods ever invented by man. There is no other god even dreamt of by man who is as good or beautiful as the God revealed here. Certainly not a loving triune God.

# Beholding the Beauty/Glory of God in John 1-3

John 1-21. Comparing and contrasting the True/Good/Beautiful God of the Bible to one of the most popular gods in the world, **Allah**:

- You cannot know Allah.
- You cannot have a personal relationship with Allah.
- There are 99 names for Allah, none of them are intimate, no Father.
- Allah cannot be trusted.
- Allah changes his mind.
- Allah does not have to be truthful to you.
- Allah is not grieved by personal sin.
- Allah does not love you.
- Allah is absolutely sovereign to the exclusion of everything else.

## Beholding the Beauty/Glory of God in John 1-3

John 1-21. Comparing and contrasting the True/Good/Beautiful God of the Bible to one of the most popular gods in the world, **Allah**:

- Allah can do whatever he wants to do. He is capricious. He can be merciful today but not tomorrow.
- Allah decrees evil.
- Allah is not constrained by His nature.
- Allah does not need to keep his covenant.
- Allah is Pure Will. There is no standard for judging.
- No Muslim can have assurance of salvation.
- When talking to Muslims it is the love of God that has been one of the most effective ways in reaching them. They do not have a god of love.
- There is no Savior in the Koran.

# Beholding the Beauty/Glory of God in John 1-3

John 1-21. Now let's look at the True/Good/Beautiful God of the Bible, namely 'Ehyeh/Yahweh:

- 'Ehyeh is Pure Existence—present tense; He does not change. He is the radiance behind all things that have radiance.
- He is very relational, yet transcendent.
- He is knowable.
- He seeks us, saves us, and desires a relationship with us.
- He is not the Author of evil.
- He cannot contradict His own nature.

# Beholding the Beauty/Glory of God in John 1-3

John 1-21. Now let's look at the True/Good/Beautiful God of the Bible, namely 'Ehyeh/Yahweh:

- He is faithful, we can count on Him.
- He keeps His Word.
- He loves man—this is a great theme of the Bible.
- He offers the closest relationship on earth.
- He reveals His standards.
- He reveals Himself in creation, nature, conscience, and the Bible.
- He calls us children.
- He preserves our freewill.

# Beholding the Beauty/Glory of God in John 1-3

John 1-21. Now let's look at the True/Good/Beautiful God of the Bible, namely 'Ehyeh/Yahweh:

- He is a God of grace. No other religious system on the earth has grace. Grace is the most beautiful concept imaginable and highest good there is. There is a reason this resonates and draws us.
- He is the God who offers and provides substitutionary atonement to satisfy His perfect righteousness.
- He provides the basis for forgiveness. He has standards.

# The Beauty/Glory of God-7

## Beholding the beauty of the Son of God in John 1:1

- ✓ What a magnificent beginning for the Son of God! This is the same Jesus Christ that is found throughout John as well as the rest of Scripture.
- ✓ What beautiful love between the Father and the Son in their intratrinitarian relationship. This is reflected throughout John.
- ✓ What beautiful fellowship between the Father and the Son. He had a life that was rich and glorious filled with infinite delight and serene blessedness in the presence of the Father.
  - 1 John 1:2 “and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us—”
  - John 17:5 "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was.

## The Beauty/Glory of God-7

John 1:2.

- ✓ Emphasis once again on the Son of God as a distinct Person enjoying the deepest fellowship with the Father. The full deity of Christ, his eternality, and his distinct personal eternal existence are confessed again. This must be kept in mind throughout John.
- ✓ The glory Christ in the first three verses: His eternal glory with the Father. His glory as Creator of all things. His glory as light shining in a fallen world as He offers grace to all who will trust Him.

# The Beauty/Glory of God-7

John 1:14.

- ✓ “Observed” (θεάομαι) indicates careful and deliberated vision which seeks to interpret its object. This is abstraction with outer and inner senses. This is very careful reflection. This is seeing and studying, viewing, and considering something very carefully.
- ✓ Failure to spend time thinking for yourself about the Word and the Lord will not only preclude you from seeing the glory of God, it will lead to superstitious attitude toward God and the Word of God.
- ✓ They had observed His glory: the radiance of His grace and the majesty of His truth manifested in *all* of his works and words, the attributes of deity shining through the veil of his human nature.

## The Beauty/Glory of God-7

John 1:1, 14, 18. The Eternal Sonship of Jesus Christ.

1. The title “Son of God” refers to Christ’s eternal relationship with His Father, John 1:1, 14, 18. This has always been the teaching of the church and the only view that accounts for all of the biblical data. It is critical to be able to think metaphysically about the God-man. Metaphysicians do not make the mistake of making the Son of God begin in time, in the incarnation.
2. Christ is the Son of God metaphysically (by divine nature). He did not become the Son of God by the incarnation or any other temporal factor. He was always the Son of God. This refers to an intratrinitarian ontology. The Son of God did not have a beginning.

## The Beauty/Glory of God-7

John 1:1, 14, 18. The Eternal Sonship of Jesus Christ.

3. This eternal Father-Son relationship is woven through the fabric of Scripture, John 3:16, 18; 8:42; 17:22-24; Col. 1:13-20; Philip 2:5-11; Rom. 8:32; Gal. 4:4-6; Hebrews 1:2.
4. The eternal sonship of Jesus Christ is affirmed in all of the Christian Creeds. Furthermore, if divine sonship was temporal then there is no “Father” before the incarnation.

# Beholding the Beauty/Glory of God in John

John 3:13

4:7-26, 31-34;

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

6:33-48;

7:18, 28-30;

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.

# Beholding the Beauty/Glory of God in Paul's Letters

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.