

The Glory/Beauty of God-8

1 John 1:1 What (ὅ) was from ~~the~~ beginning (ἀπ' ἀρχῆς), what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life-- 2 and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with (πρὸς) the Father and was manifested to us-- 3 what we have seen and heard we proclaim to you also, that you also may have fellowship alongside us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. 4 And these things we write, so that our joy may be made complete.

Romans 5:6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (92): Job 38: God & Creation-38 - (The Beauty of God-8)

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

11/24/2012

Two types of life (Gal. 5:16-23).

• **The true, good, and beautiful:**

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, 23 humility, self-control.

• **The false (perverted), evil, and ugly life:**

Galatians 5:19 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,

Three stages of life as they relate to the true, good, and beautiful.

1. Aesthetic stage: life in the senses.
2. Ethical stage: life in the "good."
3. Spiritual stage: life in God.
 - This is the stage of capacity for life and happiness in all stages.
 - Encounter with God: from superficial to the whole person.
 - The whole person and the God as the Beautiful.
 - Growth in faith/Bible doctrine

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.

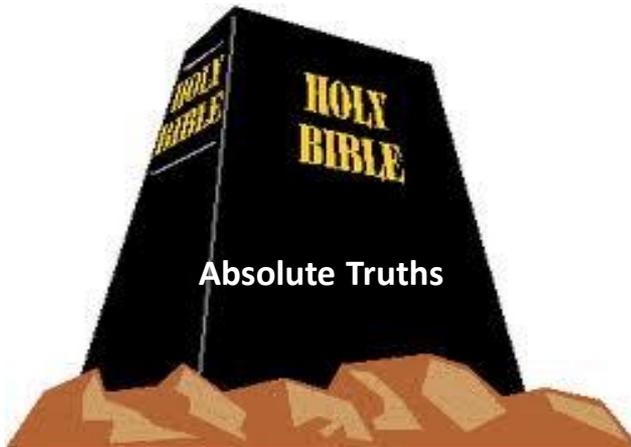
Stage 2 – Christian doctrinal believer

- 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.

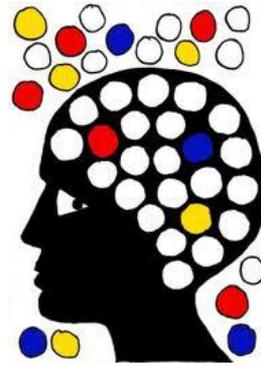
Stage 1 – Christian baby

- 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



The Bible presupposes philosophical and metaphysical realism.
The believer who does not have this foundation will have fragmented and thus incorrect views of the Bible, God, doctrine, the spiritual life 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

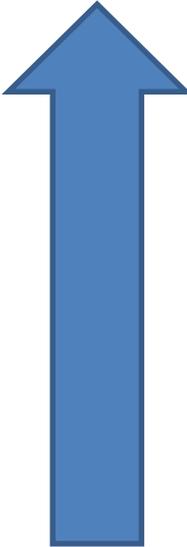
Foundations: Metaphysics

History of Metaphysics 32

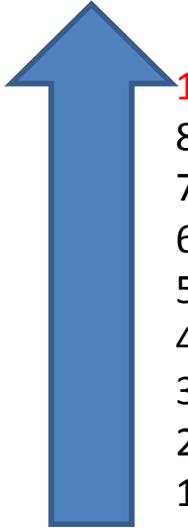
The Science of Metaphysics 32

Satan has done an outstanding job of corrupting the modern mindset by removing metaphysics from society and the church.

Meet the men who are in some way responsible for modern man's anti-metaphysical attitude: Ockham, Bacon, Hobbes, Descartes, Leibniz, Locke, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Marx, Kierkegaard, Nietzsche, Comte, Bentham, James, Mill.

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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.13

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- 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-13

12 ways Satan has corrupted the modern mind (with anti-metaphysical bent):

1. By instilling in us an anti-metaphysical materialistic mindset (metaphysical materialism), the default position—even though it is unlivable.
2. By blinding us to the glory of God that radiates throughout all of creation.
3. By moving us closer to skepticism or fideism as we disengage our minds.
4. By inculcating in us a deistic attitude toward creation.
5. By making nominalists out of us.
6. By anti-intellectualism—e.g., removal of philosophy from science and the Bible.
7. By bi-furcating the mind with a priori and a posteriori thinking.
8. By making it necessary to take a leap of faith to believe in Christ or God.
9. By blinding us to the transcendentals of the true, good, and beautiful that make up the fabric of reality.
10. By getting us to subjectivize and psychologize truth, goodness, and beauty/glory.
11. By destroying our capacity to correctly understand the metaphysics of the nature of God, creation, the spiritual life, and most truth that fill the Bible.
12. By destroying orientation to theological beauty—God's *captivating* beauty!

The Transcendentals-13

The three transcendentals.

1. The three transcendentals—the true, good, and beautiful—are what every human being needs, and knows on some level that he needs them. The human mind needs truth, the human will needs goodness, and his desires or sensibilities need true beauty. Man is not satisfied until he has all of them, and has all of them absolutely. In the end, this is what every believer will possess.

The Transcendentals-13

2. The three transcendentals all find their source in the attributes of God and therefore will always exist. Since man is made in the image of God, he instinctively seeks that which he *thinks* is true, good, or beautiful.

The Transcendentals-13

3. Review of the ontological and psychological orders of being, true, good, and beauty.
4. Truth is defined by being: truth is the effulgence of being; truth is the revelation or word of being. Truth is not defined by consciousness. Consciousness is to conform to being by knowing being.

The Transcendentals-13

5. Goodness is defined by truth. Goodness is not defined by will or desire. The will is good when it conforms to the truth of being.
6. Beauty is defined by goodness, objective goodness (integrity, proportion, harmony). Beauty is not defined by subjective desire or pleasure which should conform to true beauty. Generally speaking, beauty usually has the most power and that is why the only cure for a evil passion is a stronger passion for the good. The only thing that can break the power of perverted “beauty” is a true beauty.

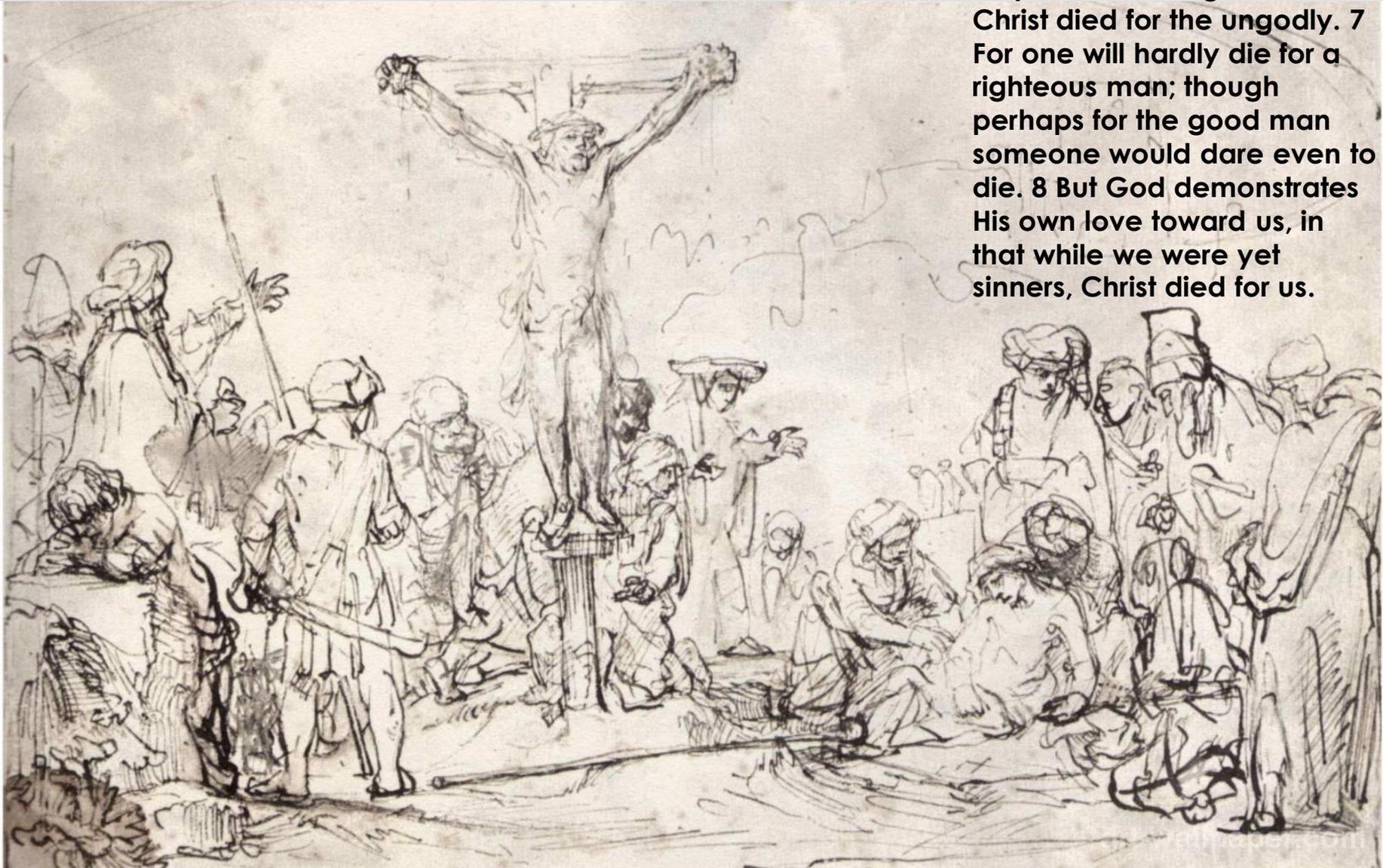
The Transcendentals-13

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

The Beauty of God.8

Romans 5:6-8

For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.



The Beauty/Glory of God-8

Rejection of theological aesthetics has adversely affected the capacity for believers to appreciate the beauty of God, creation and Bible doctrine. To grasp the theological aesthetics of the true/good/beautiful requires understanding all of these passages in the original languages, the illuminating ministry of the Holy Spirit, and philosophical realism. My goal in going through 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 1:1-51](#), 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; 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: Abstraction leaves behind all accidents of the substance. 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.)



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

Objective Form:

Invisible substratum (essence/Form)

Subjective Knower

The Beauty/Glory of God-8

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; 11-12](#); [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](#)). Our character is one of the greatest factors regarding being able to abstract Truth. There are personal and moral qualifications for knowing truth, [John 7:17](#). One of the greatest goals of Satan is to get a person to seek something other than because it is true.
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](#); [John 1:1-18](#)).
3. The abstraction ([Luke 24:25-27](#); [John 5:36-37](#); [15:26](#); [1 Cor. 2:14-3:3](#)).

The Beauty/Glory of God-8

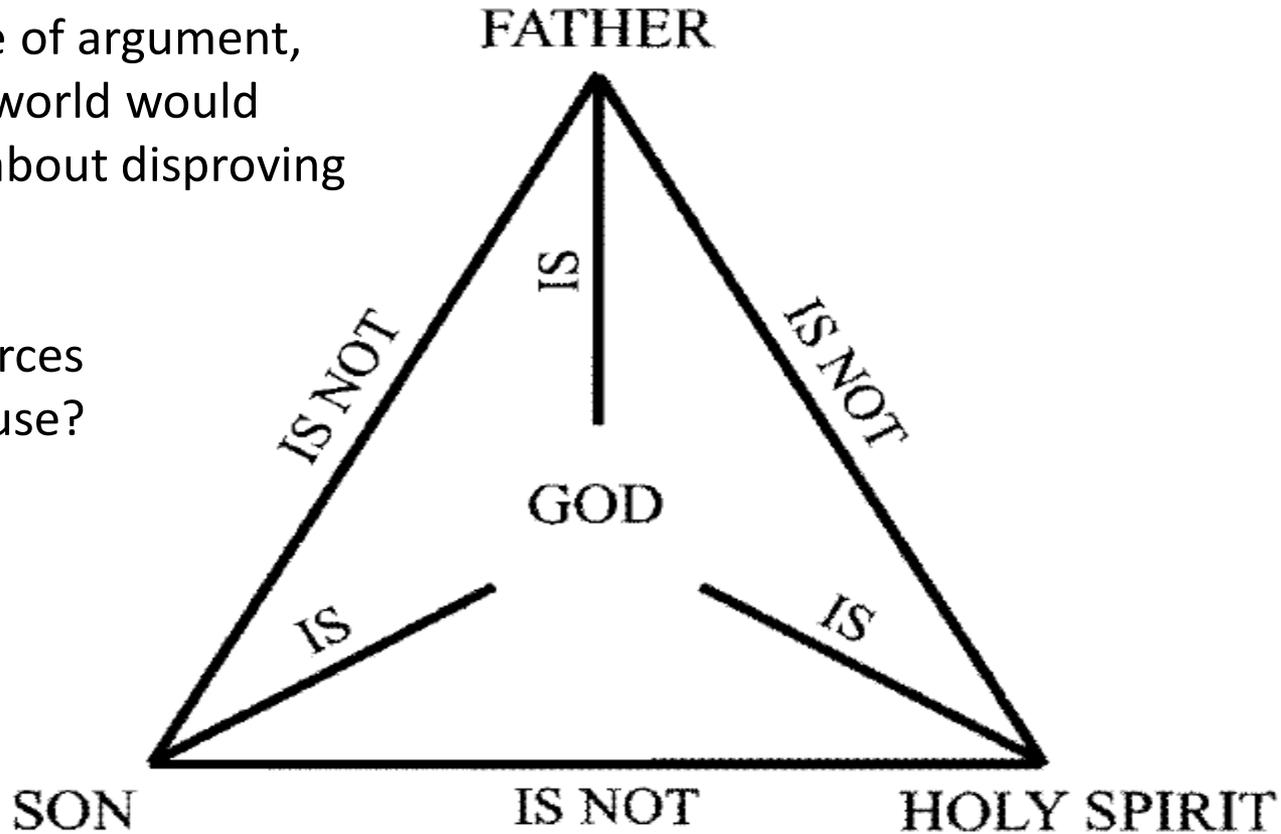
1. Review of the two major categories of the revelation of God's glory: creation (Rom 1:18-23) and the incarnation (Heb. 1:1-4). It is one thing for pagans to commit the most two prevalent sins on the planet—lack of honoring and appreciating God as the source of all goodness in life—but let us not be named among those who are unthankful to God or blind to His glory in creation.
2. Review of the second person of the Trinity and the incarnation, **Rev. 5**; 1 John 1:1-5; **Col. 2:9**; Philip. 2:5-11; John 1:1-3, 14, 18.

EXPLAINING THE TRINITY TO A MUSLIM

For excellent essay, see <http://www.fbcweb.org/Doctrines/Trinity-muslim.pdf>

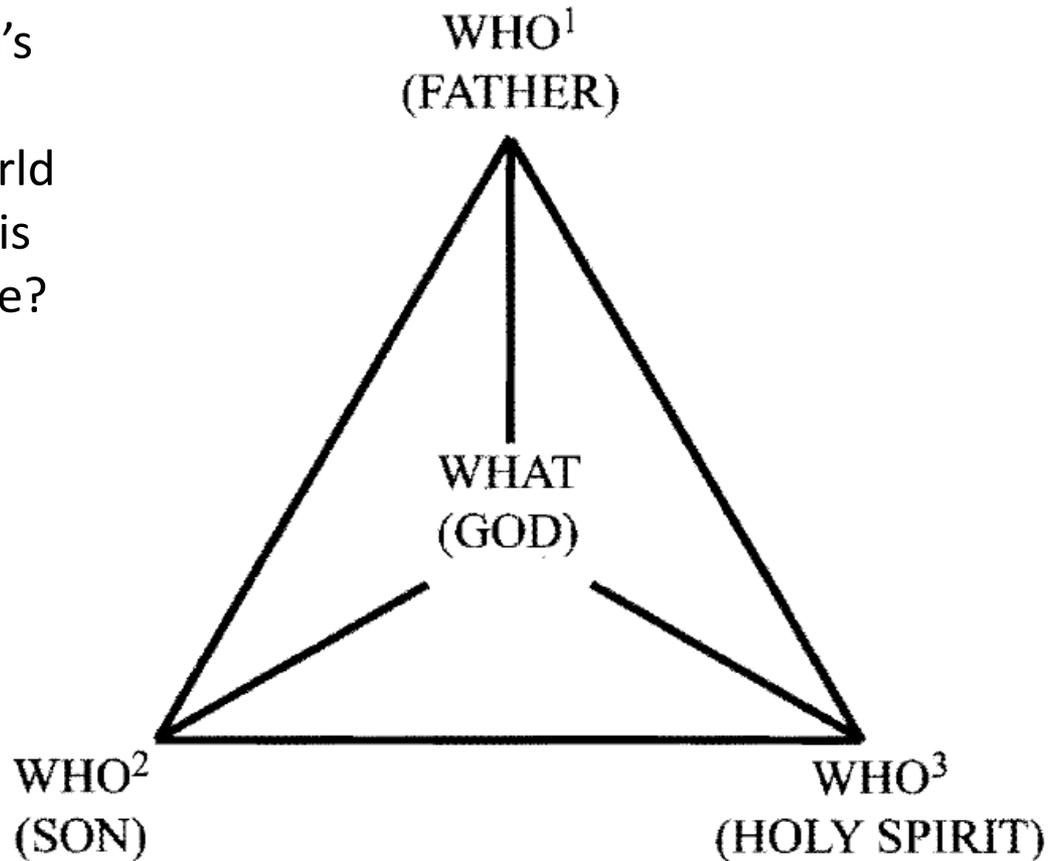
For the sake of argument,
how in the world would
anyone go about disproving
the Trinity?

What resources
would one use?



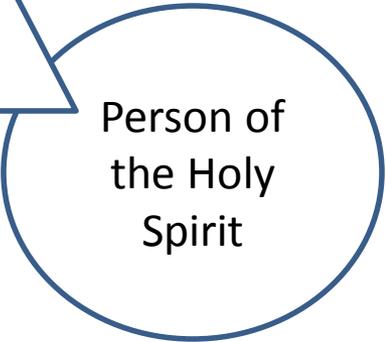
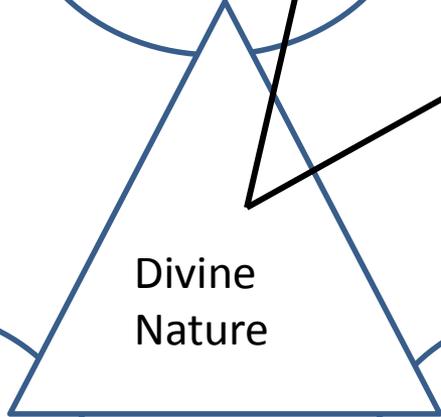
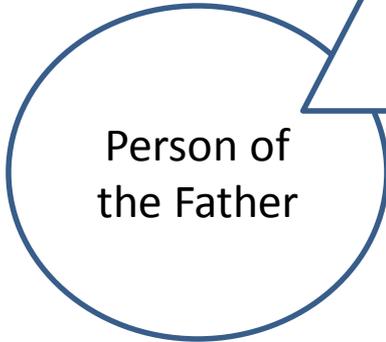
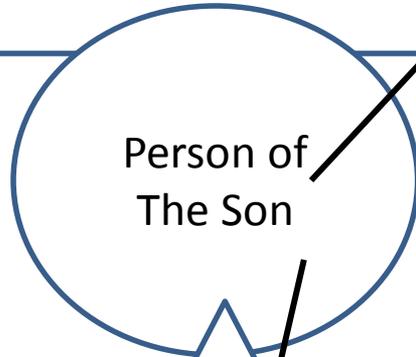
Trinity

Playing the devil's
advocate, how
would in the world
could you say this
could not be true?



Hypostatic Union

The importance of getting this right



Localized
Learning
Limited
Mutable
Diapers, bathroom
Pain, sorrow, joy
He/God Acts Through
Either Nature

Omnipresent
Omniscient
Omnipotent
Immutable
No pain

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, cf.

The hypostatic union is far
more difficult to understand than the Trinity

The Beauty/Glory of God-8

3. While it is critical to make a distinction between the person and the work of Jesus Christ, one must *never* separate the person from the work of Jesus Christ. The Person of Christ is intimately connected to His work. Furthermore, we understand His work largely from the perspective of who it was who was doing it.

The Beauty/Glory of God-8

4. When studying the person and work of Jesus Christ, we do not start with His birth, i.e., the first Christmas. His work began much earlier, in eternity past with what is known as the covenant of redemption, the first covenant.

The Beauty/Glory of God-8

5. This covenant or agreement refers to an eternal agreement within the Godhead that took place in eternity past. Not only is creation a Trinitarian work, so was the plan of redemption. The Father initiated the plan, the Son is given the assignment, and the Holy Spirit applies the work of redemption.
6. The Father sends the Son who is delighted to carry out the mission of the Father, which includes the Son leaving (descending from) His glorious status (John 3:13-17; 17:22).

The Beauty/Glory of God-8

7. In the incarnation we have the Son of God stepping into a human nature, a baby in time. We have the enfleshment of God Himself. However, there is no metamorphoses of the divine nature: God does not change. The incarnation is an addition, not a subtraction—an addition where the eternal second person of the Trinity takes upon Himself a human nature and joins His divine nature to that human nature for the purpose of redemption.

The Beauty/Glory of God-8

8. The title “Son of God” refers to Christ’s eternal relationship with His Father, John 1:1, 14, 18; 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.

The Beauty/Glory of God-8

9. 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.
 - a. Christ is not the Son of God by the virgin birth—not physically.
 - b. Christ is not the Son of God metaphorically—not taken from human relationships.
 - c. Christ is the son of God metaphysically. This refers to the inner life and essence of the Son in relation to the Father.

The Beauty/Glory of God-8

10. Again, the “Son of God” refers to an ontological reality.

John 1:18 θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of (intimately with) the Father, He has explained Him.

- Again, the term “only begotten God/Son” is not metaphorical (taken from the human realm,. e.g., God is a Rock) nor literal (incarnation). It is metaphysical—beyond the physical realm and thus beyond our frame of reference. If analogical predication is used, it must be from God to man and not the other way around, e.g. faithfulness. For excellent treatment of the Son of God, see <http://www.fbcweb.org/Doctrines/Son-of-God.pdf>

The Beauty/Glory of God-8

11. In the hypostatic union neither the nature of God nor the nature of man is divided, blended or synthesized with each other. The integrity of each is maintained.

12. God could not have become man by any synthesis of human nature and divine nature. If you mix them you get a new specie. You cannot mix the eternal immutable with the temporal mutable. The divine nature cannot change.

The Beauty/Glory of God-8

13. The union of the divine and human natures is found in the divine person.
14. The union is located in one person. One person with two natures. No person was created in the incarnation.

The Beauty/Glory of God-8

15. Again, the natures united do not form a new person. A human soul is assumed into the second eternal person of the Godhead. It is the union of a human nature with an already existing Person, the Son of God.

16. A word about reason, logic, and divine mysteries: neither reason nor philosophy are in positions to prove or disprove the inner essence and workings of the trinity, let alone the hypostatic union. By using philosophy we can show that there is no contradiction, but we cannot show the how or the what. Many things about God as well as ordinary life go far beyond the limits of our mind, i.e. rationalism.

Beholding the Beauty/Glory of the Son God in John's Gospel

John 1:1-4, 14, 18, 29, 34, 37-39, 41-51.

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.

Beholding the Beauty/Glory of God in Paul's 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.