

The Glory/Beauty of God-9

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**.

2 Corinthians 4:6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of **the knowledge of the glory of God in the face of Christ**.

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (93): Job 38: God & Creation-39 - (The Beauty of God-9)

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

The need for the modern Christian to move into reality of the three transcendentals that have been so torn asunder by modernity.

Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.

The need for fellowship (Gal. 5:22-23). What good are the 8 gates of the divine dynasphere if the believer cannot even beyond gate one? TGB?

3 stages of life & fragmentation as they relate to true, good, beautiful.

1. Aesthetic stage: life in the senses.
2. Ethical stage: life in the "good."
3. Spiritual stage: finding God.
 - This is the stage of capacity for life & happiness in all stages.
 - Levels of encounter with God
 - 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 the three transcendentals.
- Only in metaphysics can a believer really understand the attributes of God.

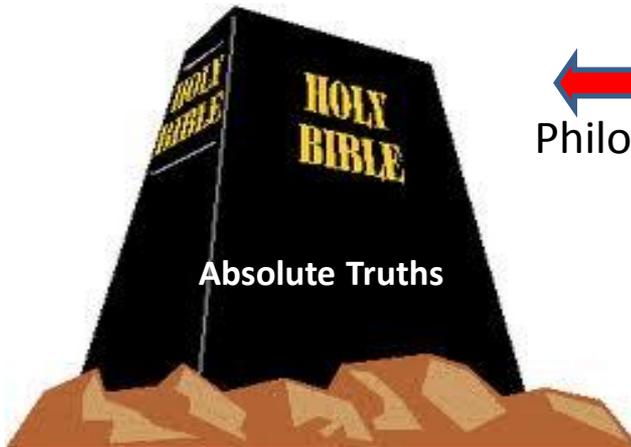
Stage 2 – Christian doctrinal believer

- 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

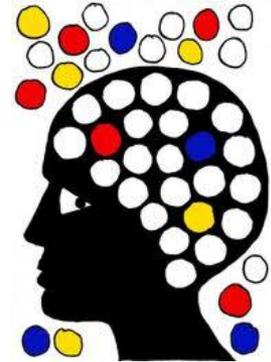
- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism. If it works, they think it must be true.

The need for Philosophical/theological foundation in PR



← The two options: →
Philosophical realism or fragmentation?

One of the greatest curses in modern Christianity is the ignorance of the three transcendentals. This has devastating consequences. This is unfortunate since only Christians have the greatest capacity for them.



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

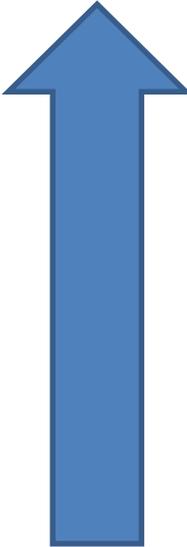
Foundations: Metaphysics

History of Metaphysics 32

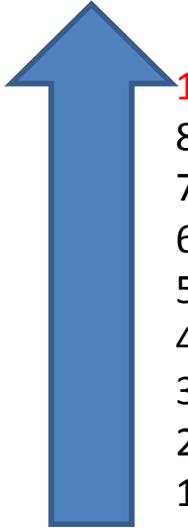
The Science of Metaphysics 32

Modern ignorance of metaphysics and the transcendentals has devastating consequences on how believers view God, creation, the spiritual life, and reality.

Almost no modern Christian shares the metaphysical mindset of the Ancients or Jesus Christ. Metaphysically, most believers think more like Kant, Mill, and Freud than Jesus Christ.

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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.14

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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

Ancient Man

Ancient civilizations, OT believers, Homer, Pindar, Plato, Aristotle, Jesus Christ, NT believers, Romans, Greeks, Church Fathers and church age believers up to the period of the Renaissance were oriented to the three transcendentals and would never for a moment think of separating what is transcendentally beautiful from the transcendentally true and good. There is a metaphysical, transcendental, and theological unity throughout the Word of God, cf., Psa. 8; Job 37-38; Matt. 6:30.

Modern Man

Ockham, Bacon, Hobbes, Descartes, Leibniz, Locke, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Marx, Kierkegaard, Nietzsche, Comte, Bentham, James, Mill, Freud, Darwin, et al. removed forms/essences of things and thus destroyed metaphysics and the transcendentals. Their influence make it more difficult for us to think of “beings.”

Almost all contemporary believers share the metaphysics of the modern man in stark contrast to ancient man. Most believers are deistic, nominalistic, anti-philosophical, anti-metaphysical and fideistic. These problems cannot be solved apart from grasping *Esse*, *esses*, metaphysics, the transcendentals, and the basics of philosophy.

Contemporary Christians do not think the same way as believers of the OT, NT, or Jesus Christ with regard to God, creation, science, philosophy, theology, metaphysics, the transcendentals, and reality as such. **Do you care? Do you care enough?**

The Transcendentals-14

1. Metaphysically speaking, the true, good, and beautiful are the same thing. That which is truly beautiful is genuinely good, it is genuinely real, and it is telling us the truth. Is this picture beautiful? Why? Consider the growing aberrations of cosmetic surgery that is solely designed to mask age. What emphasis does the Bible place on beauty? Superficial or deep? Inner or outer? Consider the ramifications for believers not understanding true beauty. Consider the effects of separating beauty from goodness, and truth, cf. the Fall.



The Transcendentals-14

2. It is very odd that Christianity no longer teaches about the transcendental nature of beauty. We are all created in the image of God and have an aesthetic appetite in us. Babies by nature are attracted to complexity and color and light. Human desire for beauty is unique to human beings. This is because we are made in the image of God.

The Transcendentals-14

3. Failure to teach transcendental/true beauty, not only sets up our young people to be captured by the mindset of kosmos diabolicus, it also keeps believers from more fully entering into awareness of theological aesthetics: the beauty of God, His Word, and His plan. We all live in a Nietzschean culture, an era of positivism and scientism.

The Transcendentals-14

4. We all need truth, goodness, and beauty. The human mind needs truth, the human will needs goodness, and human 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 (Eph. 5:25-27; Rev. 21-22). We are headed for beatific vision.

The Transcendentals-14

5. The transcendentals find their source in the attributes of God, they lead to Him, and therefore will always exist. Again, since man is made in the image of God, he instinctively seeks that which he *thinks* is true, good, or beautiful. Animals neither need nor seek these things.

The Transcendentals-14

6. Review of the ontological and psychological orders of being, true, good, and beauty. It is a violation of the nature of God and Scripture to separate truth, goodness, and beauty. They all have contexts, which takes it out of the realm of personal tastes.

7. 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-14

8. 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.

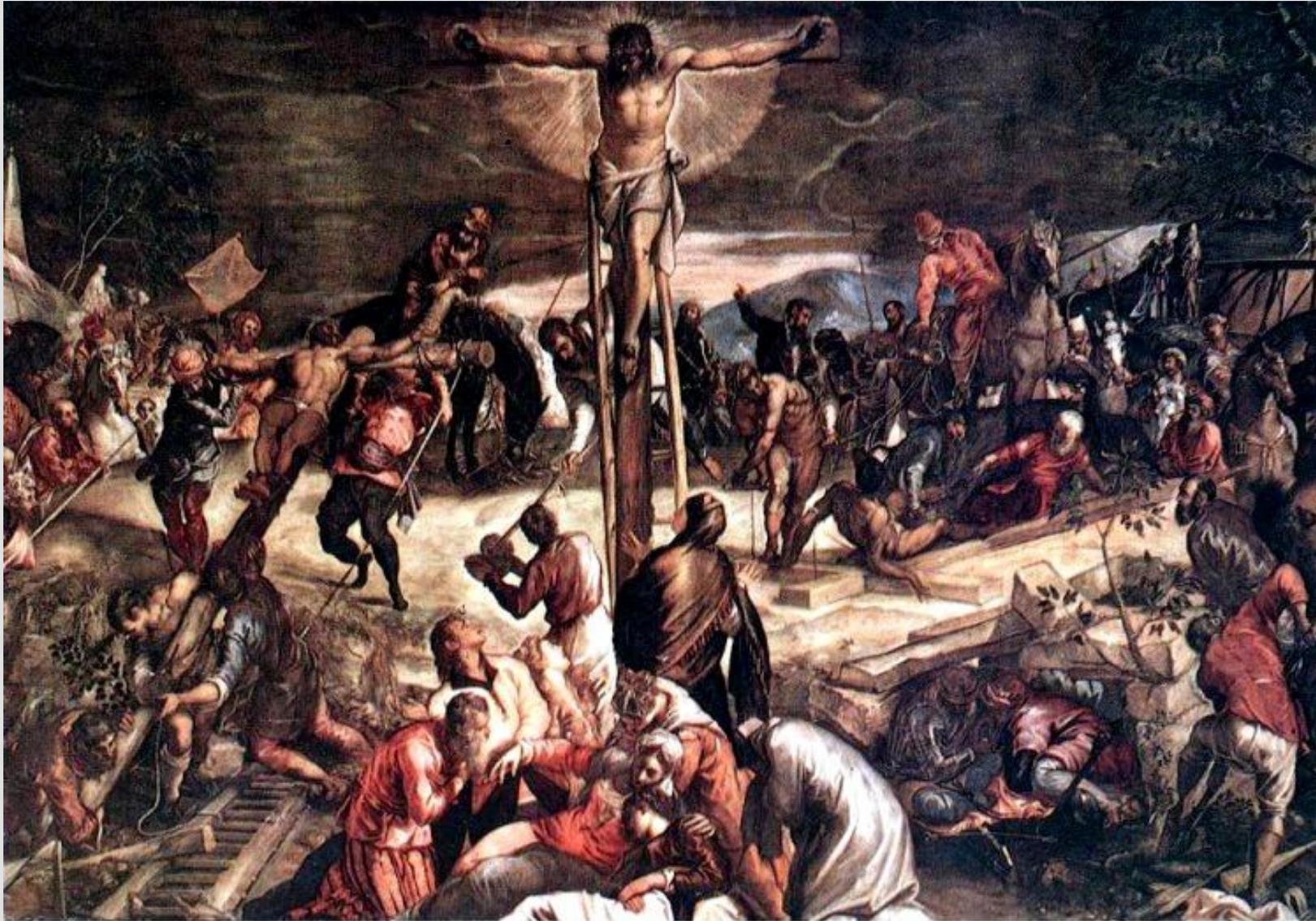
The Transcendentals-14

9. 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 and true. The only thing that can break the power of apparent beauty is a true beauty.

The Transcendentals-14

10. All that is false, evil, and ugly are but corruptions of the true, good, and beautiful.

The Beauty of God.9



Jacopo Robusti Tintoretto (1518-94)

Acts 2: 23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Colossians 1:17 And He is before all things, and in Him all things hold together.

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

The Beauty/Glory of God-9

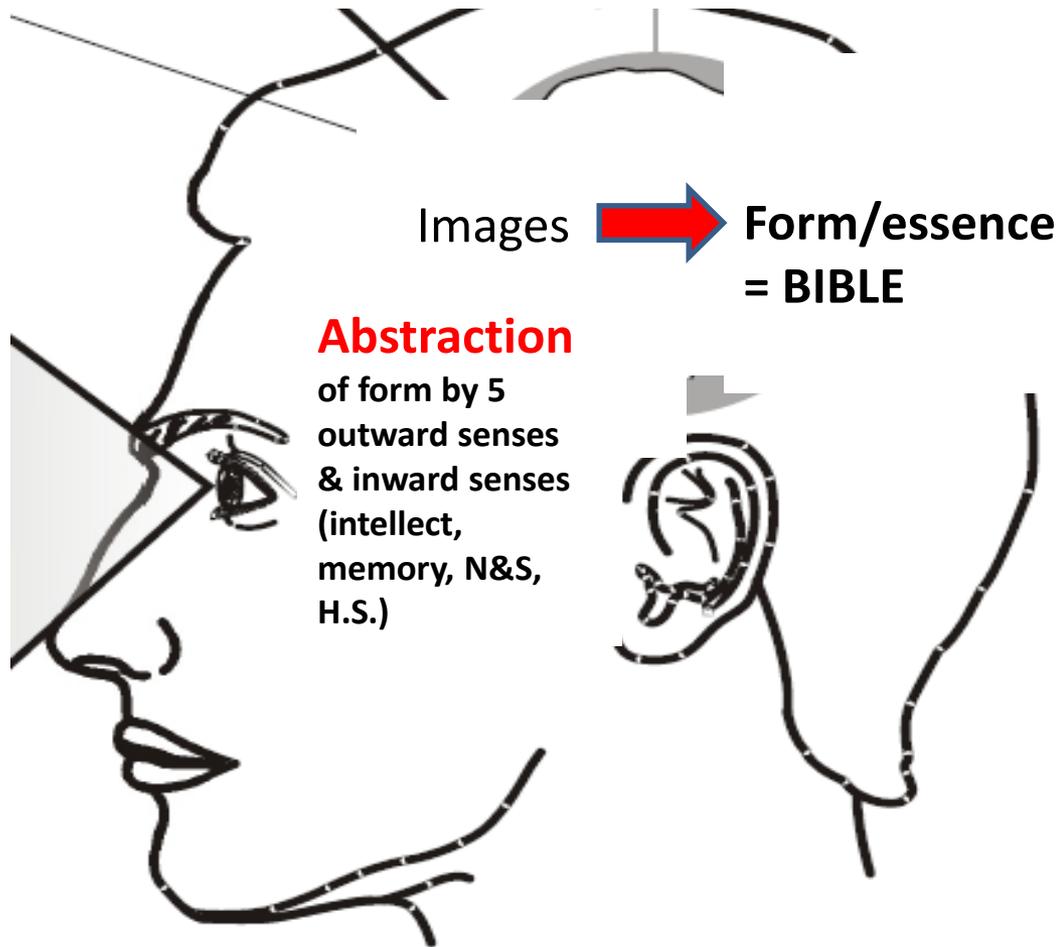
One of the goals of this study is to restore the three transcendentals and thus theological aesthetics so the believer will be able to see God, His Word, and grace in all their beauty, goodness, and truth. All other ways of viewing the Lord and His Word are deficient and lead to formalism, functionalism, and some type of legalism. All great believers were drawn to the beauty of God and His Word. To grasp the theological aesthetics of the true/good/beautiful requires vast sections of the Word of God and philosophical realism, especially the transcendentals. My aim in going through these passages is to bring you face to face with God's beauty/glory, which permeates all of Scripture: [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. 1:6; 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).



Objective Form:

Invisible substratum (essence/Form)



Subjective Knower

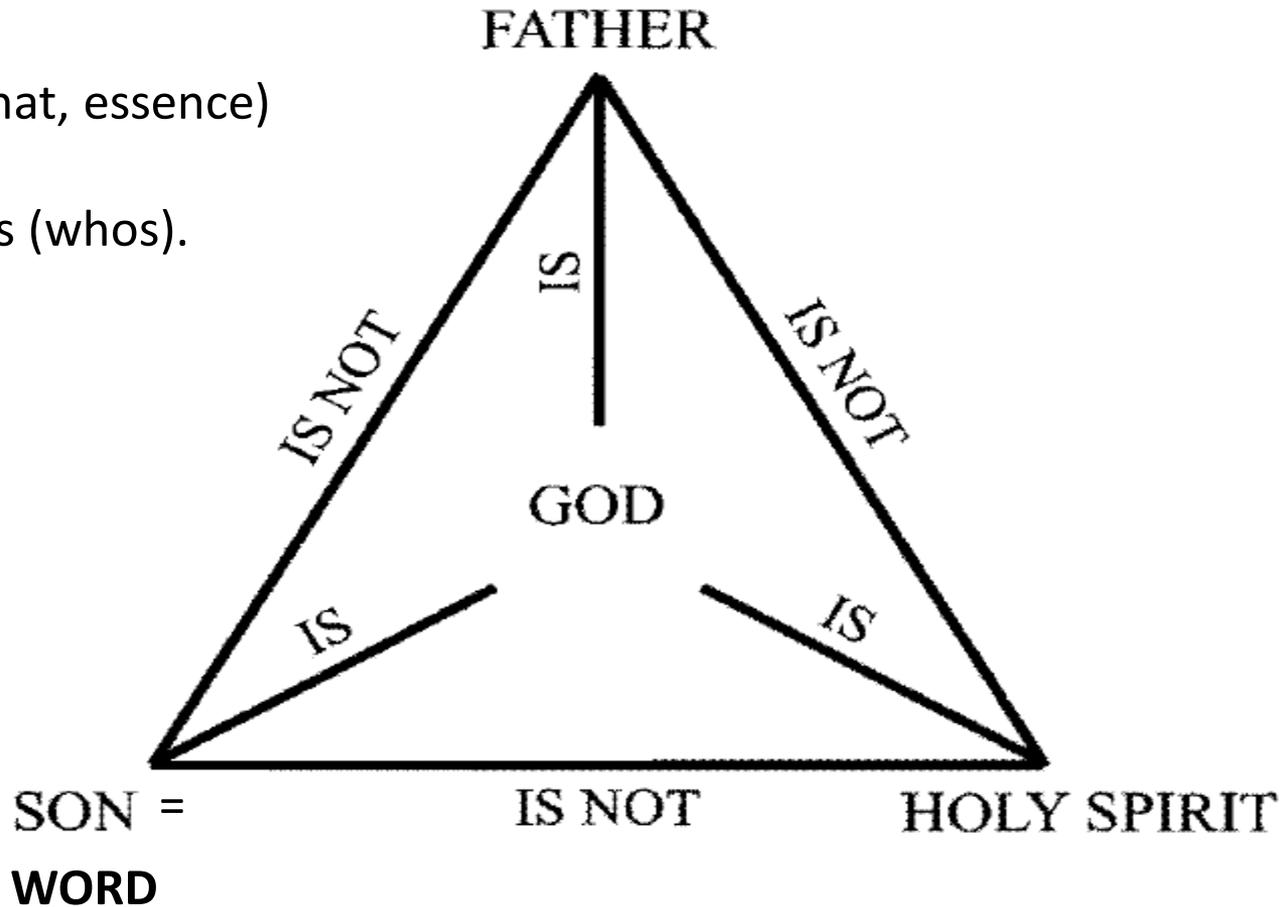
The Beauty/Glory of God-9

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) in Eternal Son of God (2 Cor. 3:18-4:6; Col 2:9; **Heb. 1:1-4; John 1:1-18**) as recorded in the Word of God.
3. The abstraction (Luke 24:25-27; John 5:36-37; 15:26; 1 Cor. 2:14-3:3).

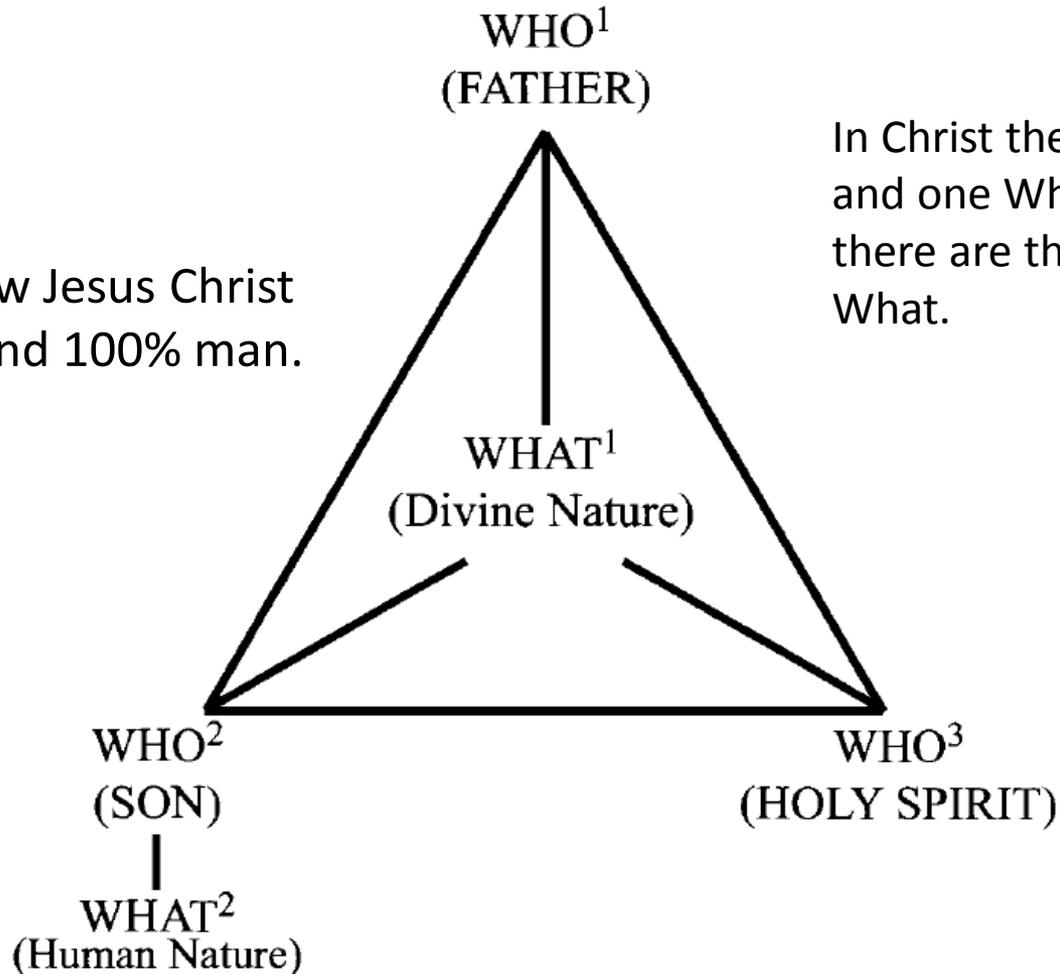
John 1:1-2: The Father and the Son

One God (what, essence)
consisting of
three persons (whos).



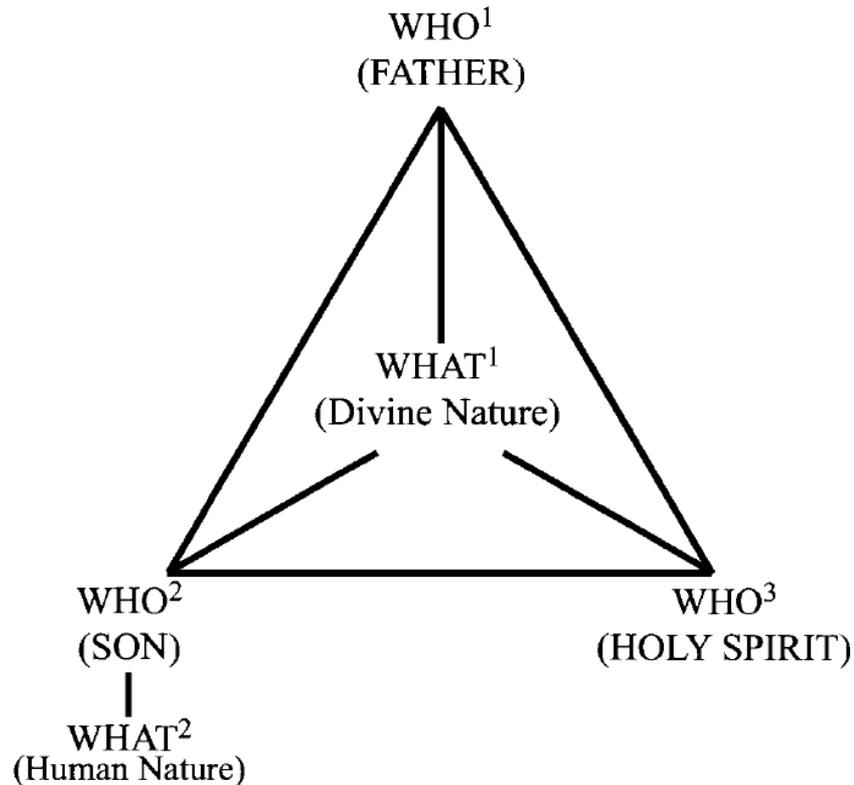
John 1:14: the Son took on a human nature. In the hypostatic union, two natures are tangently joined without mixture or separation to one person. It is the one person who forms the union.

This shows how Jesus Christ is 100% God and 100% man.



In Christ there are two Whats and one Who, whereas, in God there are three Whos and one What.

John 1:14



In this way, many of the questions about Christ's nature and relationship to the Father can be separated into two questions, each applying His different nature. For example, "Did Christ get tired?" In his human nature, yes, but in His divine nature, no. Did Christ die on the cross. Yes, but only in the human nature, for divine nature cannot die. The one person lived through both natures.

The Beauty/Glory of God-9

John 1:14

- 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-9

- 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.
- 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-9

- The union of the divine and human natures is found in the divine person.
- The union is located in one person. One person with two natures. Again, no person was created in the incarnation.

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

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.