

# The Glory/Beauty of God-10

1 Corinthians 11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

- **The remarkable institution.**
- **Its remarkable purpose.**
- **The direction and goal of FBC.**

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (94): Job 38: God & Creation-40 - (The Beauty of God-10)

# 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

12/2/2012

The Bible explicitly declares that the glory of Jesus Christ is revealed through His fullness of grace and truth: 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.

The greatest issue before any believer is beholding Christ's glory/beauty. Grace and truth properly or fully understood always manifests the glory/beauty of God.

What does not reveal the beauty and glory of the Lord: emotions, mysticism, functional, coherent, or pragmatic views of truth—these prevent the believer from being able to truly gaze at the glory of the Lord.

The single greatest obstacle that prevents the believer from being able to gaze upon or behold the beauty/glory of the Lord is his modernistic mindset. Four examples

- Esse and Col 1:17; Heb 1:3.
- Creation, Isa 6:3; Rom. 1:18-23.
- Unaware of metaphysics/trans.
- Lack of interest in *Christian* BD.

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.

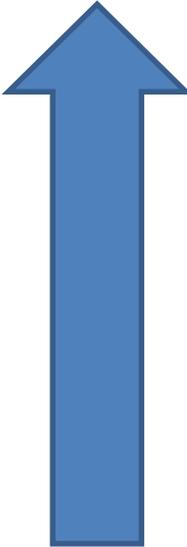
# Foundations: Metaphysics

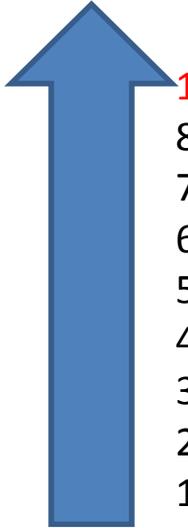
## History of Metaphysics 32

## The Science of Metaphysics 32

Believers who have never studied philosophy and know nothing about the history of ideas have already absorbed many anti-Christian philosophies, unconsciously and at random, that preclude them from clearly grasping the glory/beauty of the Lord. They are unaware that their minds are filled with garbage and have been formed by the philosophical debris of previous centuries. While Christians unthinkingly consider their own views as Christian because they memorize Scripture and study Bible doctrine and live under HS, they are unaware of how these satanic philosophies undermine their lives.

One of the ministries at FBC is to remove the philosophical garbage in the modern Christian's mindset so that the believer can see more clearly the beauty/glory of His Lord. I appreciate your prayers.

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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

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- 11—The Transcendentals.15
  - 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/Classical Man – metaphysical, philosophical 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 because they understood being. There is a metaphysical, transcendental, and theological unity throughout the Word of God, cf., Psa. 8; Job 37-38; Matt. 6:30.

## Modern Man – anti-metaphysical, anti-philosophical, nihilistic man

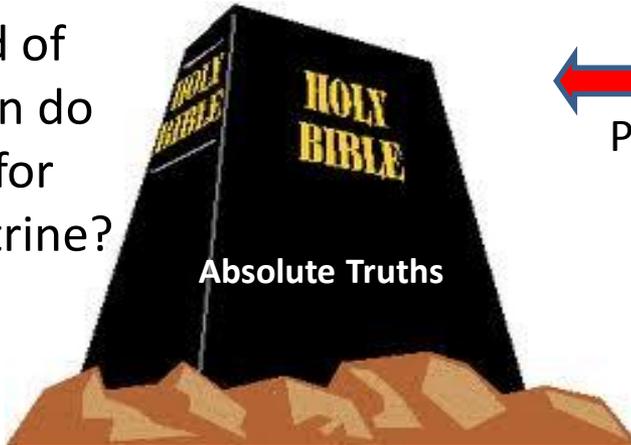
Ockham, Bacon, Hobbes, Descartes, Leibniz, Locke, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Marx, Kierkegaard, Nietzsche, Comte, Bentham, James, Mill, Freud, Darwin, et al. removed forms/essences of things and thus destroyed metaphysics and the transcendentals. Their influence make it more difficult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

Almost all contemporary believers share the metaphysics of the modern man in stark contrast to classical 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, Being, and reality as such. **Do you care? Do you care enough?**

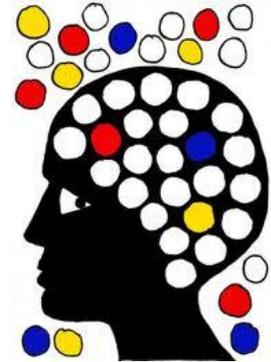
# The need for Philosophical/theological foundation in PR

What kind of foundation do you have for Bible doctrine?



The two options:  
Philosophical realism or chaos?

Note how the transcendentals have opened up for us a whole new world of the beauty, truth, and goodness of God and creation.



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

# The Transcendentals-15

1. The transcendentals find their source in the attributes of God, they lead to Him, and therefore will always exist. Since man alone among creatures is made in the image of God, only he instinctively seeks that which he *thinks* is true, good, and beautiful. They are objective! They are not based on emotions.

## The Transcendentals-15

2. The transcendentals are inseparable, neglecting one can have only devastating effect on the others. They are inseparable in creation and in Bible doctrine. True revelation is good and beautiful revelation. This can be easily demonstrated in the lives of supergrace and reversionistic believers in the Bible

# The Transcendentals-15

3. Review of the ontological and psychological orders of being, truth, goodness, 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 the truth of being.

## The Transcendentals-15

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.

## The Transcendentals-15

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 and true. The only thing that can break the power of apparent beauty is a true beauty. It is not enough to learn the various systems and gates, we need positive content for focus and occupation.

## The Transcendentals-15

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

## The Transcendentals-15

8. The capacity to behold beauty/glory in the sphere of metaphysics has been lost. Being no longer possesses any radiance, and beauty, banished from the transcendental dimension. It is now only confined to purely worldly reality filled with tensions and contradictions.

## The Transcendentals-15

9. Our society is increasingly decadent as evidenced by its confusion of the pretty for the beautiful, of the untrue/artificial/fake for the true/real, and of the evil/pragmatic with the good. These are all from one root confusion. True beauty is devalued in today's culture and even in Christianity.

## The Transcendentals-15

10. Every Christian must be a guardian of metaphysics in an age which has forgotten both Being and God. We live in a dark age which is increasingly corrupting the minds of our children and fellow citizens. Christians of all people should know what true beauty/glory is and should seek it.

# The Beauty of God.10



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Galatians 6:14 But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

1 Corinthians 2:8 the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory;

By Peter Paul Rubens – 1620

## The Beauty/Glory of God-10

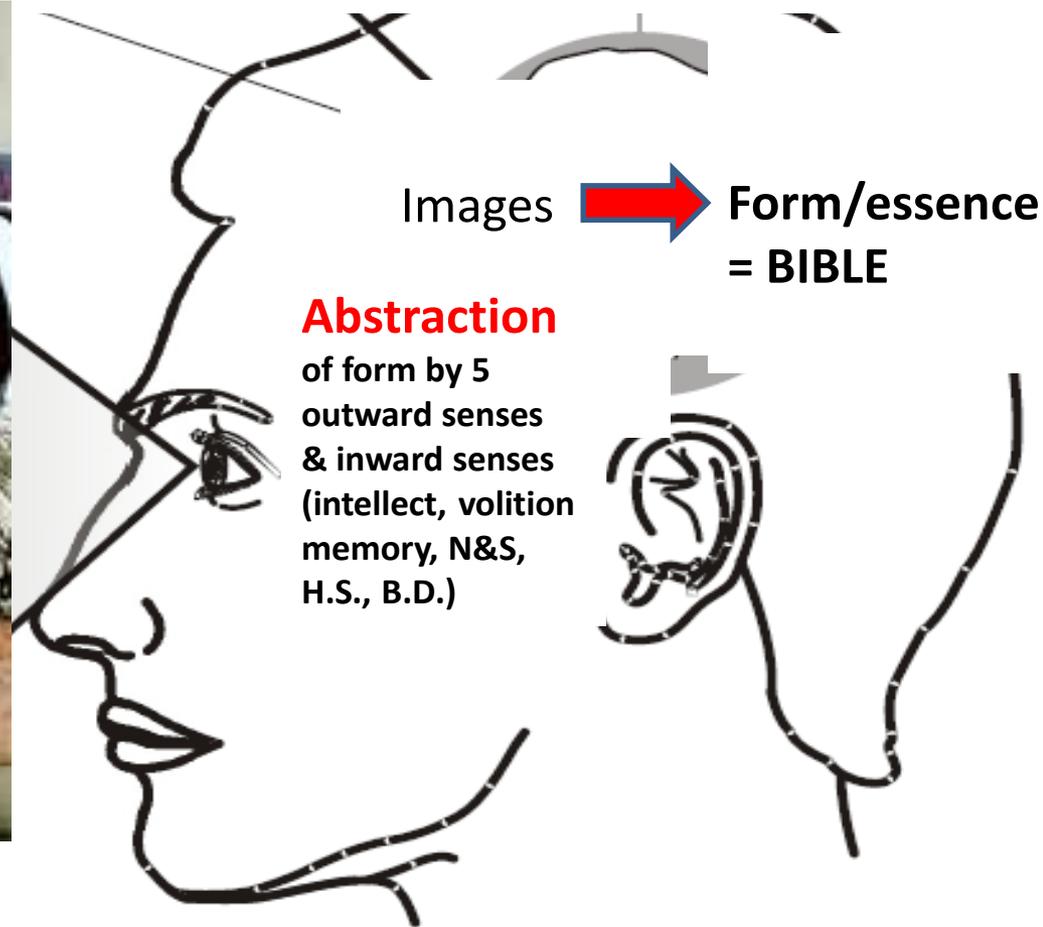
We are on a fascinating (and difficult) journey of discovery of the radiant glory/beauty/ **דִּבְרוֹרָה/δόξα** of the Lord that permeates all of Scripture and creation. We began with the glory of God in creation and have now moved to the glory of God incarnate in the Gospel of John. We are working our way to the zenith of the revelation of God's glory/beauty in the crucifixion in the epistles (**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**; 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: Beauty is all about form. All things are made of form (essence, substance) and matter/accidents. All you can see is the accidents. You cannot see essences or substances. Note how the true, good and beautiful go together. What if . . . ? We are living with the consequences of confusing prettiness with beauty.



### **Objective Form:**

Invisible substratum (Form/essence substance) + accidents



### **Subjective Knower**



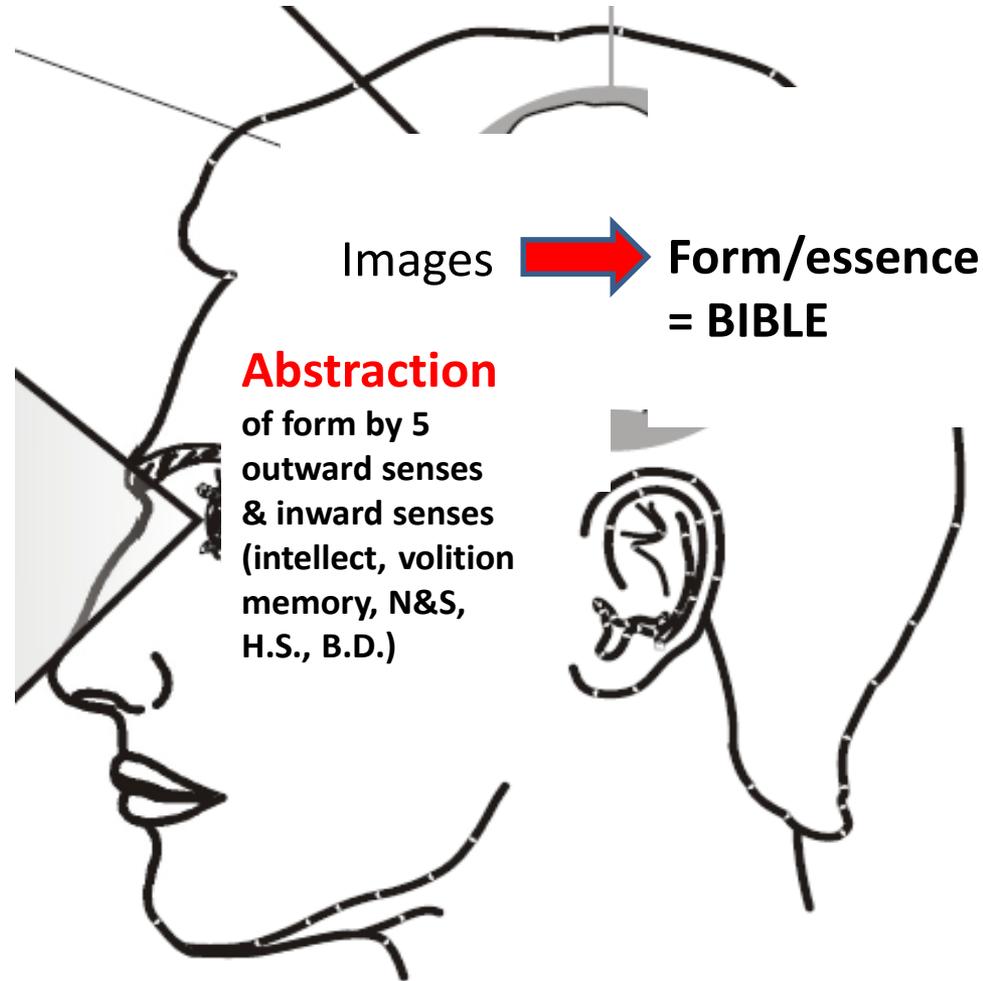
## Form and the Lord's Supper 4 Views

**Roman Catholic View:** transubstantiation where the substance changes (becomes body and blood) but accidents remain the same (= double miracle).

**Lutheran View:** consubstantiation (human nature is ubiquitous, it is in, under, and through elements). Both RCV and LV hold to real physical body of JC and thus destroy His real physical nature. They fail to understand that the human nature was never divinized (like in types of Docetism).

**Reformed View** – spiritual transcendent presence of Christ's divine nature in the elements.

**Biblical View/FBC** – memorial, no transcendent presence of JC in the elements. Nonetheless a great blessing as it *communicates* various spiritual realities.

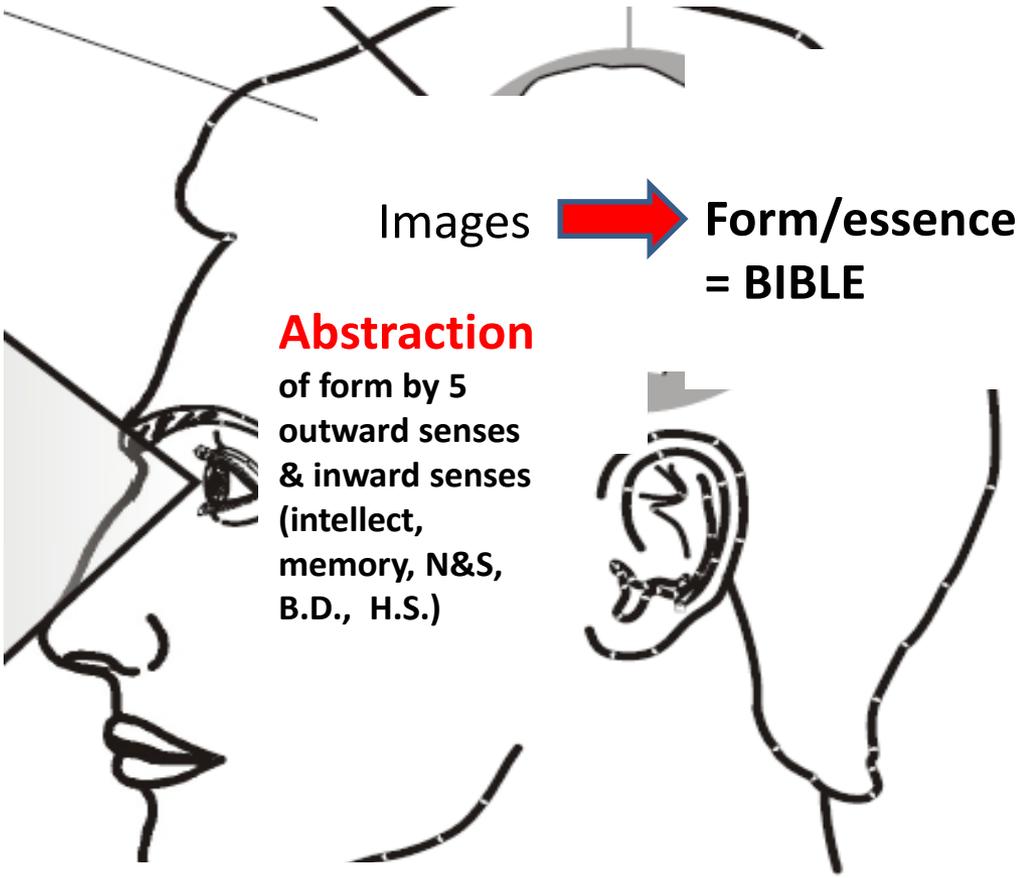


**Subjective Knower**

Form and the crucified Lord of glory. Consider the various abstractions by Pontius Pilate, Caiaphas, John, Judas, Paul, Demas, Luke, Timothy, the Corinthians, the Laodiceans, the two thieves on the cross, you, and me. Without the WOG and HS, we would be blind God's work of eternal atonement on the cross.



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**Subjective Knowers:** e.g

KNOWER

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

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

John 1 (cf., Isa. 53; Rev. 5; Rom. 3:21-26; 5:1-11; Gal. 3:1-13);

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.