

The Glory/Beauty of God-11

Matthew 22:36-40 "Teacher, which is the great commandment in the Law?" 37 And He said to him, "'You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.' 38 "This is the great and foremost commandment. 39 "The second is like it, 'You shall love your neighbor as yourself.' 40 "On these two commandments depend the whole Law and the Prophets."

Matthew 6:22-24 "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! 24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (95): Job 38: God & Creation-41 - (The Beauty of God-11)

Philosophical/Theological/Doctrinal/Spiritual Mental 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

It is impossible for any believer to understand the Lord and His truths very deeply or accurately apart from developing a philosophical mindset of philosophical realism—which the Bible presupposes, yet almost no one possesses today (regardless of how much doctrine is resident in the soul).

Five results of the lack of philosophical realism:

1. The separation of philosophy from science and the Bible.
2. Faulty view of God—as *Esse* (Being), Exod. 3:14.
3. Faulty view of creation, Rm. 1:18f.; Col 1:17; Heb. 1:3.
4. Ignorance of the transcendental properties—the true, the good, beautiful, Isa. 6:3; Gen. 1-3.
5. Lack of love for Total Truth of Christian doctrines (cf. chart). Today “truth” is viewed as important only for its pragmatic, narcissistic, devotional value. This leads to corruption of truth and the CWL through fragmentation of the WOG, cf. WOG cult.

It is the job of the pastor-teacher to tell it like it is (CT) and feed every person that takes the time to assemble.

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

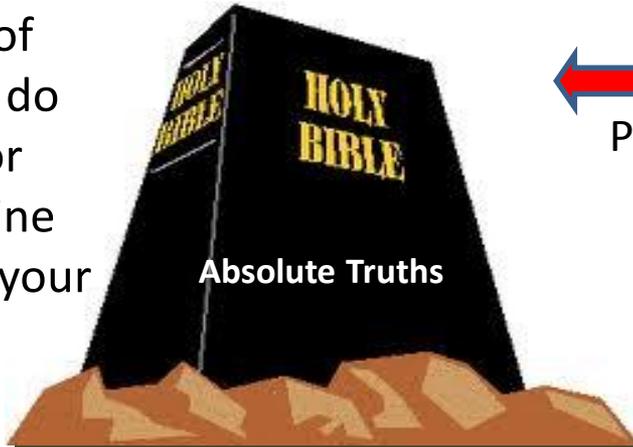
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

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 of philosophical realism

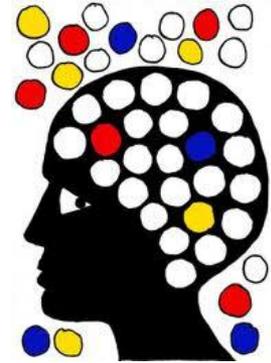
What kind of foundation do you have for Bible doctrine resident in your soul?



← 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?

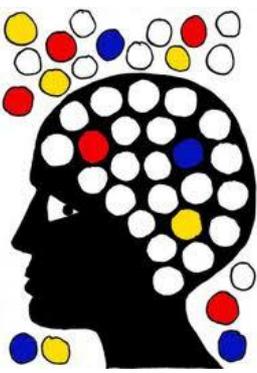
3- Epistemology – how do I know that which is?

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 DESTRUCTION OF THE MODERN MIND BY REJECTION OF P.R.

Rene Descartes (1596-1650), the Catholic, and Immanuel Kant (1724-1804), the Protestant, are the two most pernicious sources that led to the destruction of man's confidence in ultimate reality as such.

What they did was to detach man from being able to directly really know the real world as it is (the *ding an sich*), and thus leaving man with only a connection with his ideas. Descartes's certainty was in his own mind rather than the real world. Kant destroyed confidence in certainty with his noumenal and phenomenal realms.

Kant's two realms were collapsed into some a form of Idealism by those who followed him: their personal intuitions and perspectives became ultimate reality: Schelling = aesthetics, Fichte = morality; Hegel= rationality, Marx = materialism, Kierkegaard = fideism (Christian existentialist), Nietzsche = perspectivalism (atheist existentialist), Comte = positivism, Bentham = humanism, Mill = pragmatism, Freud=sex, and Darwin=natural selection. Let's not forget all of history is God's story, His doing!

The bottom line is that all of these thinkers rejected classical metaphysics. The only way for the Christian to remove the **σκούβαλον**/BSisms in his mind is to develop a philosophical/metaphysical mind—which is presupposed in the Bible and by the Ancients. As far as society, if it continues down the road of nominalism, it will perish. Nominalism is a CURSE that will end civilization as we know it.

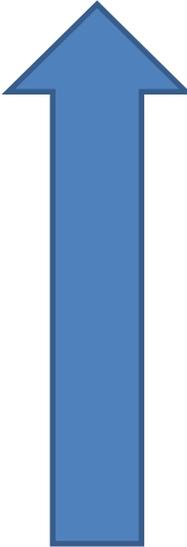
Foundations: Metaphysics

History of Metaphysics 32

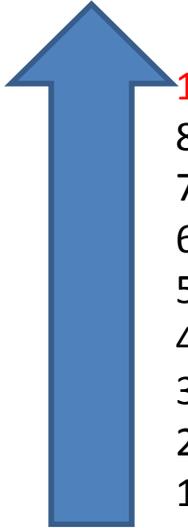
The Science of Metaphysics 32

The remarkable growth of atheism around the world and fideism throughout Christendom has a great deal to do with the breakdown and destruction of philosophical realism.

With the restoration of philosophical realism, and thus 'Ehyeh and reality, consider the remarkable breakthroughs, the real watersheds in understanding we have gained about the true nature of God, Being, beings, truth, creation, good/true/beauty, forms, and reality as such. It has been mindboggling.

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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.17

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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-16

1. Philosophical realism (PR) enables us to get to beings and to their transcendental properties: true, good, and beautiful.

The Transcendentals-16

2. Even though philosophical realism abstracts beings/forms from their physical observations, it never leaves their basis of observation and reality. We are always connected with the real world. This is very important in science and Bible doctrine. We stay connected with the real world and the forms in the real world. All discussions are about the real world.

The Transcendentals-16

3. It is the beings of this real world that manifest in a real way Being and His glory/beauty, Rom. 1:18-23.
4. What is at stake here is the reality of God manifested in the real world. Paul in Romans 1 is very precise about the connection between the real world and the reality of God.

The Transcendentals-16

5. The realistic connection between God and creation cannot be seen apart from the development of metaphysical/philosophical thinking—this is far more than memorizing facts—it is seeing Being and beings as such. It is being that is the analogue between God and creation. God as Being created all beings.

The Transcendentals-16

6. We go from the visible to the invisible by being able to recognize what they have in common, chiefly existence! Being! Apart from understanding being as such there is no way to get to apodictic knowledge of God through the visible.
7. To grasp being is to see the self-evident nature of God in visible creation. Using Logos, we can see that either God necessarily exists or nothing can exist. This is all derived from self-evident basic principles of reason.

The Transcendentals-16

8. Every believer is either increasingly becoming a philosopher or a “foolosopher.” Regardless of how many Bible verses the believer has memorized or how much doctrine resident in the soul or how sincere he is, he sees it all in through his philosophical framework. This is quite easy to demonstrate on a number of levels.

The Transcendentals-16

9. Review of the ontological and psychological orders of being, truth, goodness, and beauty.
10. 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-16

11. 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-16

12. 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-16

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

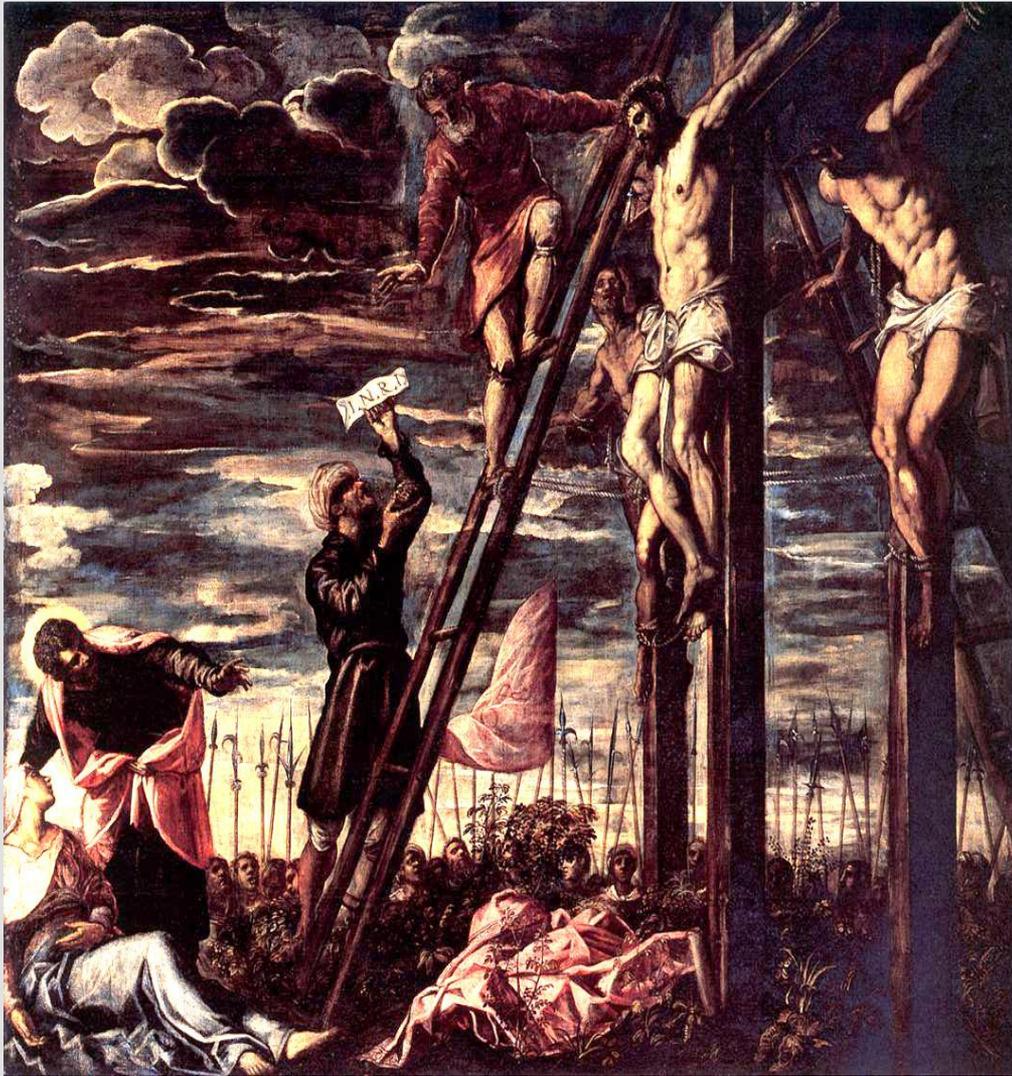
The Transcendentals-16

14. 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. This is because the transcendentals have been separated and then eliminated. The result is that true beauty is devalued in today's culture and even in Christianity.
15. Accurate doctrine is true, good, and beautiful. Distortions of doctrine are always ugly.

The Transcendentals-16

16. 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.11



Act 7:2 The God of **glory** appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

Psalms 24:10 Who is this King of **glory**? The LORD of hosts, He is the King of **glory**.

1 Corinthians 2:8 for if they had understood it, they would not have crucified the Lord of **glory**;

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.

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-11

We are on a fantastic journey of discovering the beauty of God (the glory, **ΤΙΒῆ, δόξα**); God is the source of all truth/goodness/beauty. We began this journey with the glory of God in creation and have now moved to the glory of God revealed in the incarnation of the eternal Son of God as presented in the Gospel of John (**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**).**

John 1 and the Beauty/Glory of Christ

1. John 1:1. John begins with deep theological and philosophical concepts that undergird everything John says about Jesus's beauty/glory throughout the Gospel. We will be going back and unfolding these as we make our way through the Gospel.

John 1 and the Beauty/Glory of Christ

2. John 1:1: The beginning, the ἀρχή (arche), refers to the initiation or beginning of all physicality. Not only were philosophers searching for the Logos, they also sought the ἀρχή as the underlying and initial beginning of all “stuff.” This hunt for the ἀρχή is the search for first principles, and it has consumed philosophy throughout the ages—from Thales, the first philosopher, who began with water as the beginning basic chemical entity out of which all things came to the modern existentialists who make the first principle of being their choices. Before Aristotle the emphasis was on where it all came from, after him what it is all about or where it was all going (τέλος).

John 1 and the Beauty/Glory of Christ

3. John 1:1 and the Logos, ὁ λόγος

- a. ὁ λόγος is a profound concept filled with theological, philosophical, and metaphysical realities. It does not mean “word” as a syntactical entity.
- b. ὁ λόγος includes concepts such as story (ὁ λόγος is the story of God), reason, order, the basis of structure, and thus true science in the world. It is revelational structure as it were.

John 1 and the Beauty/Glory of Christ

- b. ὁ λόγος is the source of all beauty in nature and true scientific formulas. Without ὁ λόγος there is no order, nor proportionality, no rightness, no science, no predictability, no law and order, and no word, no story, and no account of God.

- c. λόγος is where we get our word “logic.” To separate God from logic is ungodly—satanic to the core! It not only leads to mental illness, it also distorts the nature of Jesus Christ and the Godhead. It is unfortunate that sincere Christians have separated the ὁ λόγος from God.

John 1 and the Beauty/Glory of Christ

- d. It is because of ὁ λόγος, logic, that the human mind can understand the cosmos, the order of reality itself, Bible doctrine, and God Himself. This is because the human mind and reality share the same λόγος.

John 1 and the Beauty/Glory of Christ

- e. It is not a matter of imposing our puny λόγος on God, λόγος is not a human invention. It is a discovery what we read off of the structure of the real world and points to the mind of God, ὁ λόγος.
- f. Λόγος is the necessary presupposition for all thought and positions.

John 1 and the Beauty/Glory of Christ

- g. Λόγος enables us to go from the created and visible beings of creation to the uncreated invisible Being of God, from *esses* to *Esse*.
- h. Λόγος demonstrates that one must have a philosophical mind to understand the Bible. The Bible is not a devotional book in any way. It is not anti-intellectual in any way.

John 1 and the Beauty/Glory of Christ

- i. To become detached from ὁ λόγος is to be detached from the true, good and beautiful.
- j. ὁ λόγος is the theme of John, cf. 1:4, 5, 9, 14. In the beginning was the ὁ λόγος, the logic, the order, the doctrine, the rational revelation of God; He became flesh and revealed God in all of His glory, full of grace and truth.

John 1 and the Beauty/Glory of Christ

4. John 1:14: “grace and truth.”
 - a. Grace and truth are the issues of Christianity. We see this throughout the gospel of God. The truth and grace of God always go together. It is about God and not about us.
 - b. Truth is of the greatest philosophical and theological importance. There is no grasping of God’s glory apart from grace and truth. Truth always consists of a propositions, not feelings.
 - c. Jesus is full of truth and it was the issue throughout His ministry, “I tell you the truth . . . “Father sanctify them in Truth” . . . He never emphasized emotions or feelings or encounters. He told Pilate that He came to witness to the truth.

John 1 and the Beauty/Glory of Christ

- d. The concept of truth (CT) is of the first importance to Christianity, Total Truth. Not pragmatic truth, not feel-good truth. Modern man has lost confidence in truth so defaults into feelings.
- e. All forms of anti-intellectualism are against truth. All attempts to ground the spiritual life in religious feelings rather than truth are doomed to error, even if they give you an emotional lift from time to time.
- f. The belittling of logic and truth is the belittling of Christianity and the Lord Jesus Christ, the Logos.

John 1 and the Beauty/Glory of Christ

5. John 1:35-39. What a glorious (true, good, and beautiful) Being: the eternal Logos, very God, the second member of the Trinity, in a human nature walking alongside of the river bank.
 - a. Two natures exist in the person of Jesus Christ: perfect God, perfect man subsisting of a reasoning soul and human flesh.
 - b. Jesus is the perfect God-man walking alongside the riverbank while at the same time giving all things their existence (1 Cor. 8:6; Col. 2:9; Col. 1:17).

John 1 and the Beauty/Glory of Christ

- c. Christ was one person with two natures. Nature or essence makes it what it is; it would not exist if it lacked these features. A person is a center of self-consciousness, activity, and responsibility.
- d. A person has a nature; you and I possess something that makes us what we are—the very same human *nature*.
- e. Jesus Christ is fully God and fully human. He uniquely possesses two natures—one identical to our human *nature* and the other *divine*.

John 1 and the Beauty/Glory of Christ

- f. Jesus, the God-man who is *walking* alongside the riverbank, *possesses* two levels of awareness: a developing human awareness as a Jewish man and awareness of the eternal, divine consciousness.
- g. Jesus' two levels of awareness ("minds") can be compared to our two levels of awareness—the subconscious and the conscious. During the incarnation the conscious was His human awareness and the subconscious was His subconscious awareness.