

The Beauty of God.13

(Total Truth/Goodness/Beauty of the Eternal Son of God in John 1)

John 1 : 14

And the Word was made flesh,
and dwelt among us, and we beheld his glory,
the glory as of the only begotten
of the Father full of grace and truth.

<http://www.fbcweb.org/sermons.html>

Crossway
<http://www.crossway.org>

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

The Christian way of life is not a matter of zeal, sincerity, or some special passage. The CWL is a matter of Truth, correspondence truth, Total Truth, the Whole Truth! While, there are many wonderful pragmatic benefits of Truth, the issue must always be Total Truth, the Whole Truth.

John 8:32 And you shall know the truth, and the truth shall make you free."

- Only Total Truth, the Whole Truth really frees a person.
- Whole Truth is orientation to Reality as per the realism of philosophy/ metaphysics.
- The first Christians did not have many of the problems we have, deism, mysticism.
- If a believer is unable to remain in fellowship, he is not oriented to Whole Truth
- Greatest challenge of every believer's life is to grow in Total Truth, the Whole Truth

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.

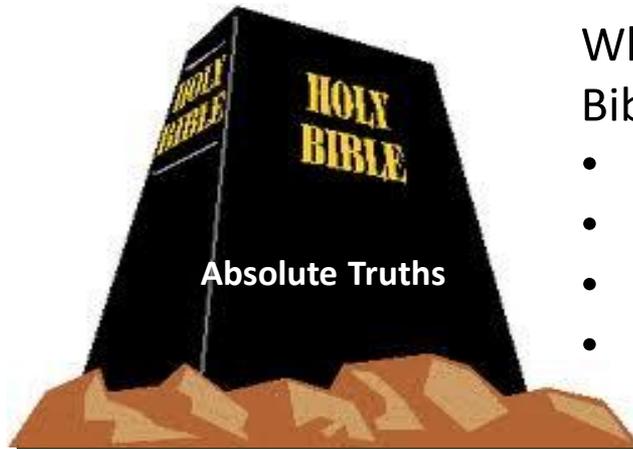
Stage 2 – Christian doctrinal believer

- 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 the Bible doctrine resident in your soul?

- Pragmatic?
- Existential?
- Religious?
- Mystical?

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?

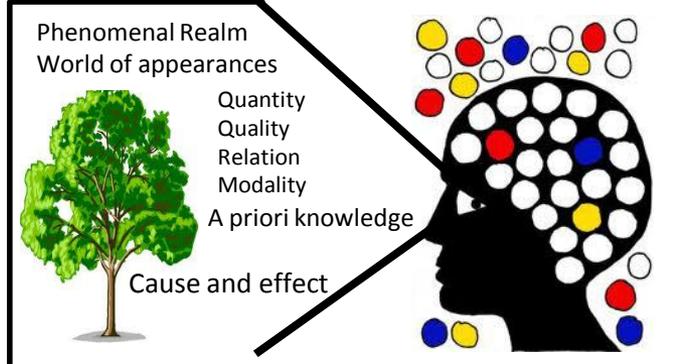
2- Metaphysics – what is that which is?

(History of Metaphysics 8, **Science of Metaphysics 11**)

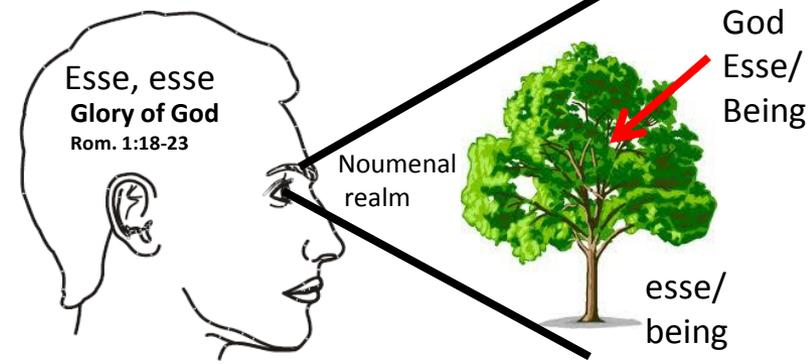
1- Reality – that which is (Logic 32, Truth 32)

PR 32

Noumenal realm
 ?
 God, self, soul, essences, *ding an sich*, metaphysics, cause and effect, rationality?



Kantianism, modern mind, fideism



Philosophical Realism

There is a crucial need for philosophical realism due in no small part to Kant's destruction of modern man's confidence in the noumenal realm. Rom 1:18-23 tells us the noumenal realm is known through the things that are made---so much that man is without excuse.

Every man is a metaphysical animal and as such will always replace classical metaphysics with his own metaphysical horizons be they idealism, phenomenology, neo-deism, radical empiricism, or existentialism: Schelling = aesthetics, Fichte = morality; Hegel= rationality, Marx = materialism, Kierkegaard = fideism ("Christian" existentialist), Nietzsche = perspectivalism (atheist existentialist), Comte = positivism, Bentham = humanism, Mill = pragmatism, Husserl = phenomenology; Heidegger = *Dasein* (existential horizon).

Consider the ignorance of contemporary Christians regarding Being and beings, and essence and existence. The history of philosophical thought is all about Being and beings. There is a real need to fix this. The method is twofold: 1) to expose the problem and 2) to build realism bit by bit.

Foundations: Metaphysics

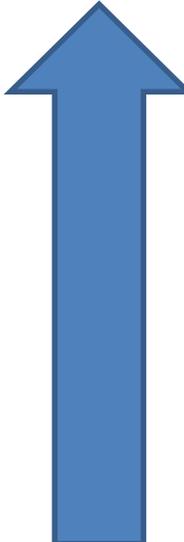
History of Metaphysics 32

The Science of Metaphysics 32

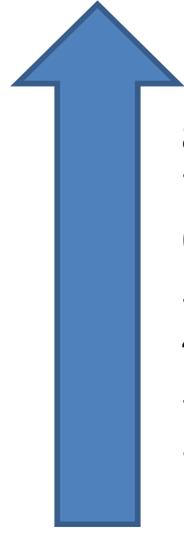
Metaphysics is crucial for understanding the Bible, the spiritual life, and reality as such.

Failure to develop a metaphysical mindset will result in the believer taking passages and doctrines in very strange ways—often very sincerely and zealously, but nonetheless falsely. The goal is to develop a metaphysical way of thinking so you can really grasp and live out all of those doctrines you have learned and loved over the years.

Metaphysics is absolutely key in moving into Total Truth, the Whole Truth, and away from fragmented, existential, subjective, and superstitious views of Truth.

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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.18

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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-18

1. Review of the connection between the true, good, and beautiful.



The Transcendentals-18

2. The true/good/beautiful combine in one Christian metaphysic under the rubric of the transcendentals. There is a need to distinguish beauty from prettiness. While prettiness has form, proportion, and integrity, beauty is more important and much deeper and more attractive.

The Transcendentals-18

3. Christian philosophical views of beauty, goodness, and truth involve some of the biggest questions of life that effect every part of our daily doctrinal lives. Most believers are out of touch and balance with regard to the fabric of reality being comprised of the true, good, and beauty. This also effects our understanding of the metaphysics of evil, which is always privation. Evil has no physical instantiation.

The Transcendentals-18

4. Beauty is in real trouble in society and in the church where ignorance and confusion reigns regarding their connection with reality as transcendentals of Being. There is a very high price for devotional forms of Christianity that ignore these metaphysical truths.

The Transcendentals-18

5. Due to anti-intellectualism (rejection of philosophical realism and subsequent orientation to idealism and existentialism), we have lost our way in the true, good, and beautiful. We have lost form and essences of things and with them true and deep concept of the beautiful.

The Transcendentals-18

6. Pop culture devaluates true beauty as nominalism reigns and the transcendentals are deconstructed. Current culture is decadent and confuses prettiness with beauty and separates beauty from the true and the good.

The Transcendentals-18

7. Only the Christian worldview provides the basis for true beauty. Furthermore, grasping true beauty enables the believer to see the beauty of God, His grace, His Word, Bible doctrine, and God's plan. Beauty in apologetics is also very powerful. Only the Christian worldview has the means of rescuing beauty out of ugliness, goodness out of evil, and truth out of falsity and lies.

The Transcendentals-18

8. Only through the reestablishment of metaphysics can the believer really see the beauty, the glory of God, manifested in creation. Metaphysics also enables the believer to see that the only truly Beautiful One is the one true and living God as manifested in His eternal incarnated Son. Metaphysics enables the believer to see how the gospel is beautiful as well as God's will:

Romans 10:15 And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

The Transcendentals-18

9. The transcendentals must never be separated. The beautiful is simultaneously, the same thing as the true and the good. This was the context in which God demonstrated His beauty/glory in the person and work of Jesus Christ. Plato understood that all of the transcendentals go together, although he did not have a name for the one in whom they were gathered. The Church Fathers recognized that they are all gathered in Jesus Christ. He alone is true good, He alone is beautiful, and He alone is true—Ultimate Reality. Furthermore, He is the judge of all true beauty, goodness, and truth. He is the Alpha and Omega.

Galatians 4:4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law,

The Transcendentals-18

10. Understanding the transcendentals open up for us a entirely new awareness not only in understanding God and creation, but gives us a moral context and truth context and metaphysical ontological context next to every question about beauty. We can no longer talk about beauty as a mere matter of taste. Instantly by affirming the transcendentals, we are required to see beauty as a matter of truth to which taste is then accountable rather than as a matter of taste to which truth is held accountable.

The Transcendentals-18

11. It is a violation of the nature of God, Being, beings, creation, and the Word of God to separate the transcendentals. To speak of something that is true but not beautiful violates reality and God. To speak of something beautiful but not good is also a violation. I think we have all been influenced by culture and thus often sever the good from the true the true from the beautiful and the real from the true.

The Transcendentals-18

12. Through the transcendentals only Christians can *properly* see the beauty of creation in the light of bearing the mark of its Creator. We know that creation does not compare with the infinite beauty of God. We can appreciate the beauty of creation without worshipping it. We can see God, Being, and beings in creation in the light of the true, good, and beautiful.

The Transcendentals-18

13. Failure to understand and keep together the true, good, and beautiful not only cuts oneself off from grasping the visible glory of God in creation, it also causes many spiritual and moral problems. What happens when people seek to tear apart the true from the good and the beautiful is well illustrated in our first parents as they separated what was good and beautiful from that which was true. By not seeing them in the right context, they were deceived. Same problem today. Only God can get rid of the confusion of beauty. Only He can set us right on truth, goodness, and beauty.

The Beauty of God.13

John 1 : 14

And the Word was made flesh,
and dwelt among us, and we beheld his glory,
the glory as of the only begotten
of the Father full of grace and truth.

The Beauty/Glory of God-12

To grasp the beauty/glory of God is to become keenly aware of His beauty, goodness, and Truth reflected in His Person, nature, will, Word, creation, the spiritual life, and the supreme beauty of the cross. It is to see the TGB in everything that comes from Him, and understand the evil of separating or subjectivizing them ([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](#)).

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

John 1:3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

1. Jesus is Ultimate Being, Pure Act, the Source of all that is true, good, and beautiful, for He is the source of all creation, the source of all that “bes.” He continues to give everything not only their essences but their very existence. He gives structure to the universe. He is behind the beauty that the Nobel laureates, scientists, poets, and theologians speak about as they describe the beauty of creation and God: e.g., the macromarvels of the universe, the micromarvels of the atomic world and cell cities, Nature, truth, love, sanctity, divine revelation, salvation, grace, and glory.

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

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.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

2. The question of the existence of God and creation is primarily a philosophical question not a religious question. There are many formidable philosophical arguments for the existence of God, which is why Christianity dominated Western Europe for so long. Theology was seen as the queen of the sciences and philosophy was her handmaid. It was seen that there was a unity between theological affirmations and philosophical thinking and evidence as such.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

3. The most powerful argument for the existence of God deals with truths from John 1:3. This argument is unlike all other arguments in that all other arguments give only probability. There is a difference between fantastic evidence beyond reasonable doubt, and evidence that carries logical necessity, absolute proof!
4. The classical approach used in conjunction with John 1:3 gives us logical certainty. You can prove God in a matter of minutes using the classical approach.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

5. The bottom line on this argument is that “if anything exists, God exists.” If anything exists then reason demands that something must be self-existent. Something must have the power of absolute being in itself.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

6. There are three basic three possibilities to explain reality as we encounter it.
- a. #1 – all things/beings of creation are self-created. This is the most popular and widely held alternative to divine creation (95% of atheists). However, this is logically absurd. This violates basic law of non-contradiction.
 - b. #2– all things/beings have the power of eternal self-existence. This means there was no beginning of the universe. Minority of atheists hold this: that creation has the power for self-existence and therefore to be eternal.
 - c. #3 = all things/beings are created ultimately by something that is self-existent. This gets us to God. Reason and science demand the existence of a self-existent eternal being to account for the existence of anything else. Discovering the character of this Self-External Being would be subject for another discipline. This just gets you to the Being, absolutely.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

7. Rational proof compels a rational person to believe in the evidence. However, one needs to make a distinction between proof and persuasion. You could give absolute proof by reason but someone could say he does not believe in reason. The subjective factor carries biases, emotions, and other issues. Bible gives objective evidence. The evidence is very clear, Rom. 1:18-23. However, man is often ill-disposed. The question of God's existence changes everything. Man has a great interest in wanting to get rid of the God "hypothesis" because of accountability and guilt.

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

8. It is the atheist who has blind fanatical faith, faith without evidence. They use a faith system to believe in all kinds of things beginning with naturalism. As I have mentioned, if Darwinism was true one could not know it because the brain would *only* be a bundle of random mindless thoughts with no mental ontology—nothing but mindless and directionless materialism. Blind faith! Blind fanatical faith without any evidence! Atheism is absolutely absurd. Are there no morals, no justice, no mind, no rationality? Is justice an illusion? Is there no truth, goodness, or beauty? Does anyone live in a world without these invisible truths?

Total Truth/Goodness/Beauty of the Eternal Son of God in John 1

John 1:37-43.

1. In our passage we have very important issues regarding man seeking God and God seeking man. How marvelous (TGB) it is that the eternal Son of God took on a human nature and is seeking man down by the riverbank.
 - a. What about God seeking man? 1 Tim. 2:1-4; 4:10; Titus 2:11; John 3:16-17; 4:23-24; Heb. 2:9; 1 John 2:2; Rev. 22:17.
 - b. What about man seeking God? Deut. 4:29; Acts 17:21-34; Rom. 1:18-23; 3:9-12; 10:2; Philip. 3:4-14.
 - c. Every believer should answer Christ's question ("What do you seek?"). The answer to this is not as easy as you might think. Are your aims high or low? The key to the spiritual life is the Whole Truth! The harm in those who only (and usually fantastically) hold to one piece of truth is not in what they affirm, but what they deny consciously or otherwise.