

The Beauty of God.14

(Truth/Goodness/Beauty of the Eternal Son/Logos 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.

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

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

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 single greatest challenge for any believer is to grow in Whole Truth, Total Truth, CT. Failure to grow in Whole Truth can take the most positive believer and destroy his spiritual life by getting him to suppress and reject truths that do not resonate with him. The danger is not in what he has zeal for, but how that zeal can cause him to suppress and reject other truths. Instead of growing in Whole Truth, he becomes fanatical and reactionary as he grows in forms of existentialism and Gnosticism.

The beautiful thing about this approach is that we are on the path of Whole Truth. Consider the ramifications of the discoveries we have made that affects every truth. Without PR you cannot properly understand any doctrine.

Satan has done a great job even in the church severing truth by getting factions to only focus on one aspect, mainly devotional. Many of God's people have lost love for 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.

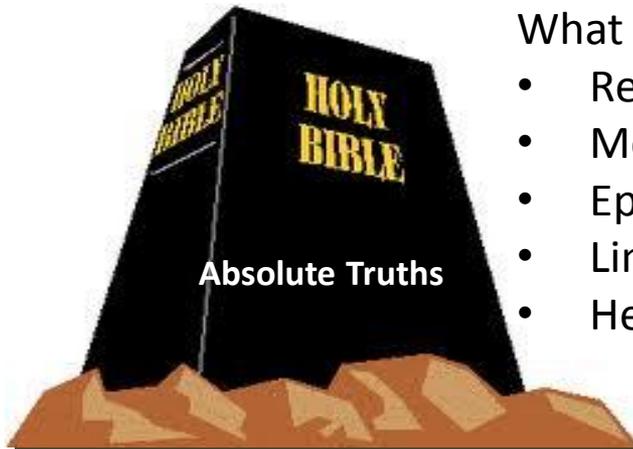
Stage 2 – Christian doctrinal believer

- 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 your doctrine?

- Reality: Rational or irrational?
- Metaphysics: Metaphysical realism or Platonism?
- Epistemology: Based on Whole Truth or emotions?
- Linguistics: Words contain reality or point to reality?
- Hermeneutics: Pragmatic or holistic?

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?

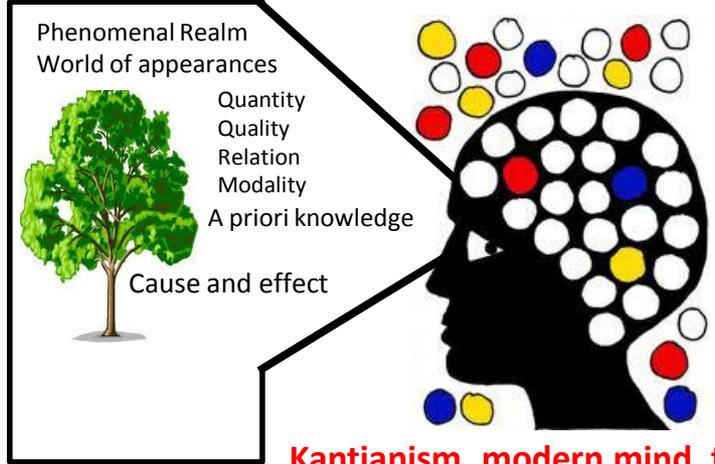
2- Metaphysics – what is that which is?

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

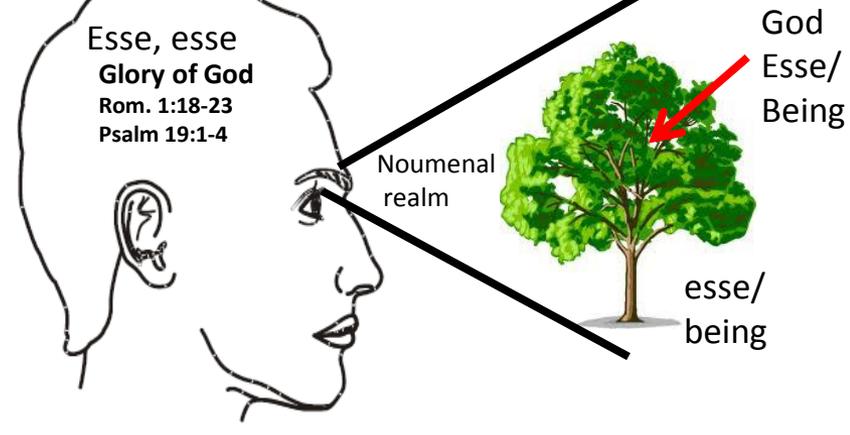
1- Reality – that which is (Logic 32, Truth 32)

PR 32

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



Kantianism, modern mind, fideism



Philosophical Realism

Modern man lives in the shadow of Kant. The major effect is lack of confidence regarding the noumenal realm and agnosticism regarding the ability to prove the existence of God.

Every man is a metaphysical animal and as such will always replace classical metaphysics with his own metaphysical horizons: e.g., idealism, phenomenology, neo-deism, radical empiricism, or existentialism: Schelling = aesthetics, Fichte = morality; Hegel= rationality; Marx = materialism; Kierkegaard = fideism; Nietzsche = perspectivalism; Comte = positivism; Bentham = humanism; Mill = pragmatism; Husserl = phenomenology; Heidegger = *Dasein* ("Being and Time"); Sartre = existence precludes essence ("Being and Nothingness").

From Plato to Heidegger and Sartre the discussion is always about God, Being and beings.

Foundations: Metaphysics

History of Metaphysics 32 אֱתֵּיהָ אֲשֶׁר אֱתֵּיהָ The Science of Metaphysics 32

TWO-FOLD GOAL IN THIS STUDY OF METAPHYSICS

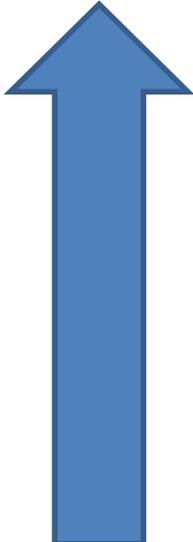
#1

Expose the problem by examining historical discussions of Being and beings.

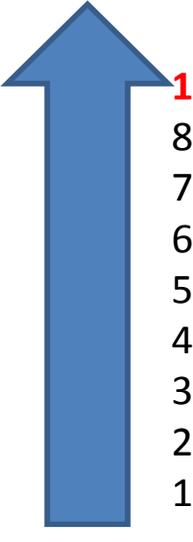
Philosophical history is but one grand discussion of Being/Esse and beings/esses as man thinks deeply about reality as such. It is sad indeed that modern Christians do not even think deep enough to consider Esse and esses, due in no small part to Fideism.

#2

Develop a metaphysical mindset so the believer will have capacity to “see” Being and beings as per biblical/philosophical realism and thus see *Esse*.

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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.19

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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

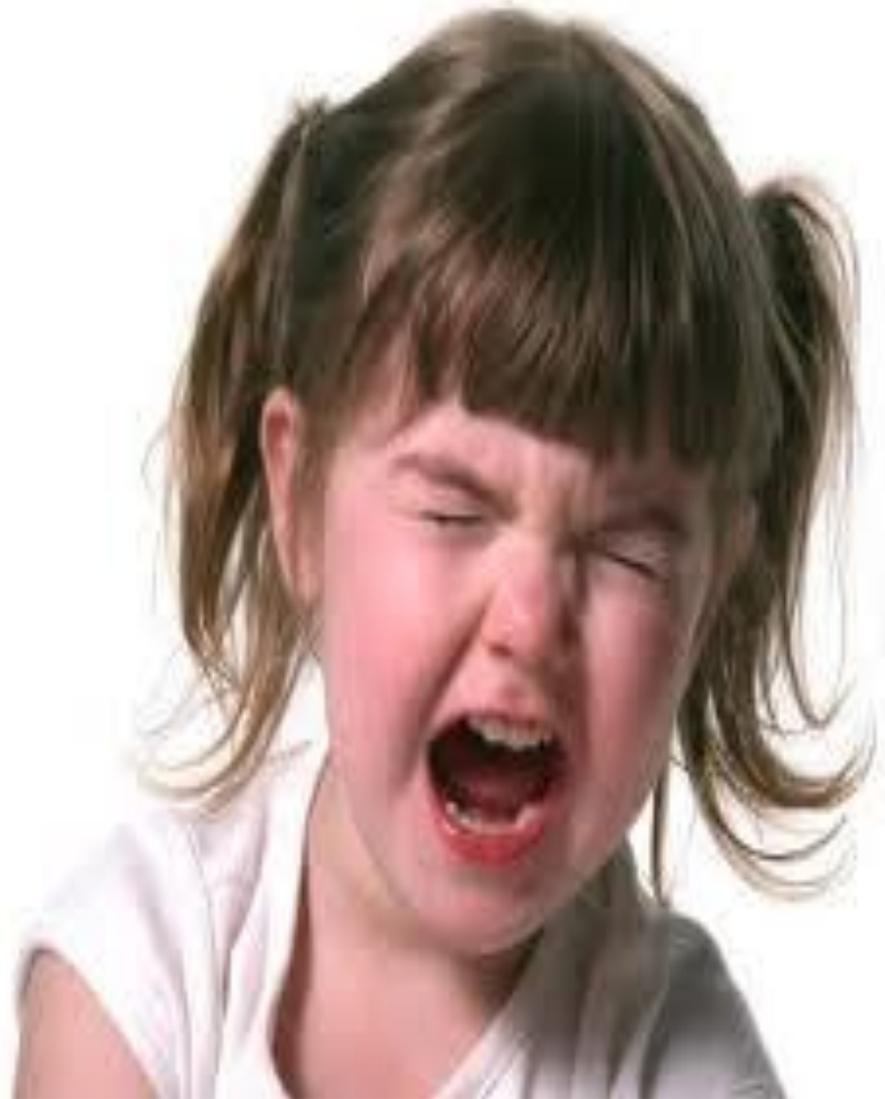
Science of Metaphysics 11

The Transcendentals-19

Review of the metaphysics of the true, good, and beautiful.



The Transcendentals-19

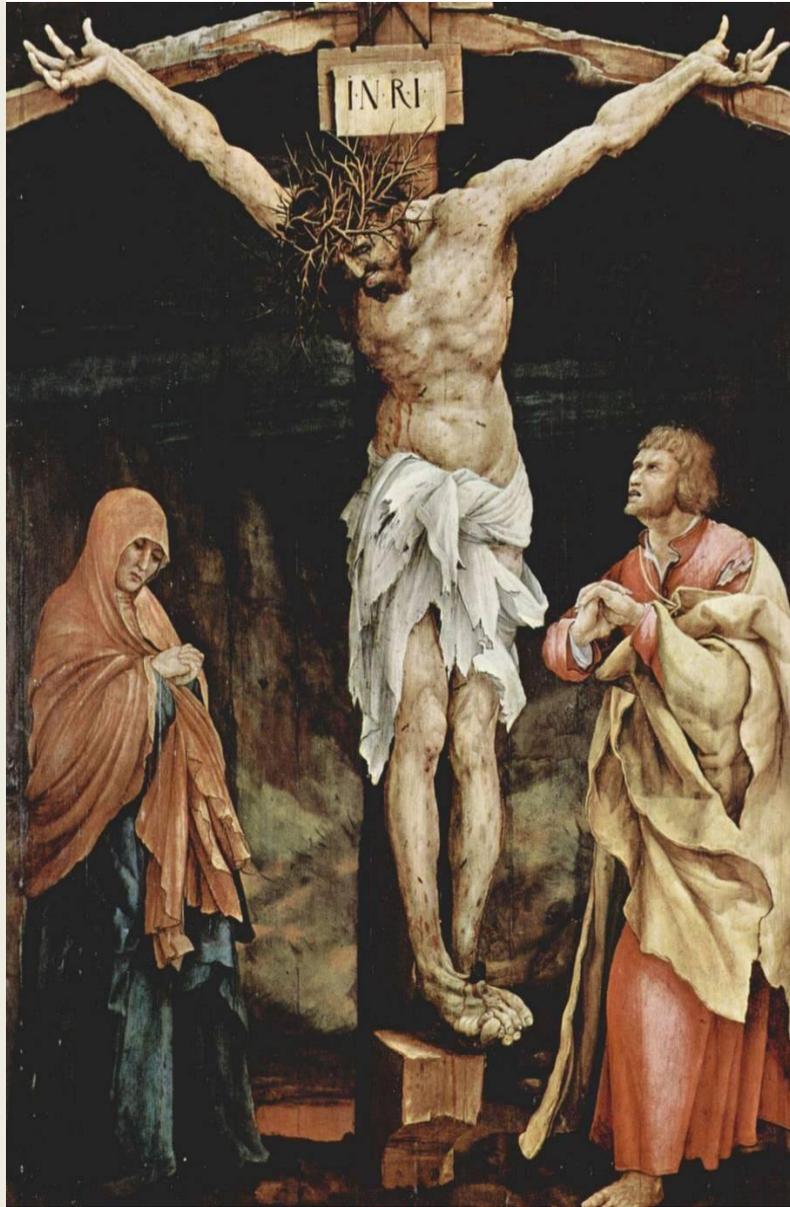


The Transcendentals-19



The Transcendentals-19

Isaiah 53:2-3 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him.



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;

Revelation 5:9 And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. 10 "And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth." 11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

The Transcendentals-19

1. It is a violation of the nature of God, Being, beings, creation, and the Word of God to sever the transcendentals. To speak of something that is true but not beautiful violates reality and God. It is the kosmos that severs truth from the truly good and truly beautiful—with devastating consequences.

The Transcendentals-19

2. It was the failure to see the unity of the transcendentals that led to the Fall in the Garden as well as the rejection of Jesus Christ. Failure to see Whole Truth means failure to see true Goodness and true Beauty.

3. The only way out of ignorance and confusion over the transcendentals is through Total Truth, the Whole Truth, Bible doctrine. Only God can illuminate the True and thus show us the Good and the Beautiful. Furthermore, only He can bring truth out of error, goodness out of evil, and beauty out of ugliness.

The Transcendentals-19

4. Only through the reestablishment of Christian metaphysics can the believer really see the beautiful glory of God and how it is manifested in creation, the gospel, the Word of God, and in His 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-19

5. Only the Christian worldview provides the basis for the reality of the transcendentals (Gen. 1-3; Rom. 1:18-23; 2:16; Rev. 21-22). Through Christian metaphysics we can properly see how creation bears the mark of the Creator, the true nature of beauty in man (i.e. the image of God), and how God loves beauty.

The Beauty of God.14

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-14

I can't think of a more important truth for the believer to learn than of the beauty of the Lord and how it is connected to truth/BD and goodness (spiritual life, divine good, ethics). I can't think of a better way of developing our understanding of the transcendental beauty/glory, goodness, and truth of God than going through these passages: [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 1:1-3.

1. Jesus is Ultimate Being, Pure Act, the Source of all beings, the source of all creation, the source of all that “bes”--all the true, good, and beautiful. He never ceased holding the universe together during the incarnation. His deity operated on a subconscious level. His beautiful creation of wonder is demonstrated in micromarvels, midimarvels, and macromarvels of the universe.

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together.

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

2. Consider the micromarvel of the cell city. Imagine a cell (you have about 100 trillion of them) magnified to the size of New York. Around the surface of the cell we would find millions of gateways made to allow the delivery of goods to flow in and out. Once we enter we would find ourselves with a world of supreme technology and bewildering complexity: endless highly organized corridors and conduits branching in every direction away from the perimeter of the cell, some leading to the central memory bank in the nucleus and others to assembly plants and processing units. You would see miles of coiled chains of DNA molecules filled with unbelievable complexity. You would see advanced machines, artificial languages, decoding systems, memory banks for information storage and retrieval, elegant control systems regulating the automated assembly of parts and components, proof-reading devices for quality control, transportation systems, and much more. It would look like a huge complex automated factory carrying out things man cannot do. Each cell contains more information than 30 volumes of Encyclopedia Britannica taken together. On top of all of this, each of these microcites is capable of replicating its entire structure with all of its libraries within a matter of a few hours.

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

2. John 1:3. The existence of beings is the most powerful argument for the existence of a Being who is uncaused. This is a philosophical and not a biblical or theological argument. The existence of God is not a religious issue, it is a theological issue. A word about the importance of this in light of our culture and the internet with its bloggers and Facebook: there is growing aggressiveness in undermining the Christian faith, especially in our children. Today's society is part of 150 million bloggers, 1 trillion Facebookers, and 2 billion YouTube videos watched every single day. Furthermore, there is brain atrophy in people regarding attention span—measurable and quantifiable by MIT, Harvard and China. Today younger and younger kids are getting attacked. It used to be in the last year of college, now when they are 11-12 years old. We do not need sermonettes for a dumb-downed Christianity. We need to be challenged by Total Truth.

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

3. One can prove the existence of God in a matter of minutes by using the classical rational approach. This proof carries rational certainty on the basis of the law of contradiction. This is not a probability argument. Only three choices regarding the existence of beings.
 - a. #1: Self-creation of beings. While this is the most popular atheistic position, it is manifestly absurd. While many have said that beings came from non-being, they will later retract when questioned by philosophers. The anti-theistic French Encyclopedists, like Diderot, were wrong with their theories of spontaneous generation—adding “gradual” does not help. A basic maxim of science is *ex nihilo nihil fit* (“out of nothing comes nothing”). Beings of the universe did not explode out of non-being. You do not have to be a physicist to see the absurdity of this position. It is ludicrous!

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

- b. #2: Self-existence of beings. If beings are self-existent, then they have the power of being in themselves; they are uncreated and eternal. A self-existent being has the power of being, in and of itself. It does not gain its existence or being from something antecedent to itself. It has it inherently and eternally. There was never a time when a self-existent being did not exist. If it did, then it would not be self-existent. It would have to have been created by something else. This is manifestly not true regarding creation which is anything but self-sustaining. What has self-existence is changeless because it never loses any power of its being (cf., the problem of inertia and mutability of matter). A self-existing being must have the power of motion itself, just as it has the power of being in itself. So anything in the universe that is changing is dependent and derived and cannot be self-existing. Even those who attempt to make matter self-sufficient always go back to some other self-existing being like a pulse or core that generates everything. Ergo, this option is false. In the end we have some external self-existing Being. This takes us to the third and only rational position.

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

- c. #3: That all beings are created by a self-existing Being. This is the only other option. Either beings are self-created or are created by some other self-existing being. This is proved by rationality, by logic, not by the Bible and not by faith. This is rational certainty. This is natural theology. The bottom line on this argument is that “if anything exists, God (a self-existing being) exists.” Again, if anything exists then reason demands that something must be self-existent. Something must have the power of absolute being in itself. This we know as God. This is not blind faith, it is rational certainty.

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

- d. Rationality not only gets us to 'Ehyeh/Esse (Self-existing being), it shows us that this *Esse* is intelligent, has a personality, and is absolutely righteous. This is what Paul demonstrates in Romans 1:18-32; 2:14. All men know these things about God. The only way to deny these things is to do so exercise blind faith in self-creation, in no design in the universe, no morality, and no justice. It is time to call out the new atheists for their blind faith and irrationality. There is no reason for them to becoming more bold.

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. We have the love of God and the blindness of man. The loss of the transcendentals have also contributed to confusion on what the love of God actually is.
 - a. What about God loving and seeking man? 1 Tim. 2:1-4; 4:10; Titus 2:11; John 3:16-21; 4:23-24; Heb. 2:9; 1 John 2:2; Rev. 22:17—everyone is thirsty, but not everyone will come to Him.
 - 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!