

The Beauty of God.15

(Whole Truth/Goodness/Beauty of the Eternal Logos (John 1 and Luke 1-2))

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>

Crassman

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

“You shall know the truth and the truth shall set you free” (Jn 8:32).

Truth is only found in propositional revelation. Christ did not say you shall encounter personal truth. He did not say you would find probable truth. He did not say just a fragment of truth would set you free. He is talking about whole truth. Fallen man is prone to suppress truth (Rom. 1:18).

Modern “Christian” anti-intellectual movements which celebrate irrationality and only “personal truths” are cultic and blasphemous regardless of how they may try to cover up their suppression of truth through emotions, feelings, sincerity, and “pious” platitudes. In the end they exalt personal feelings over propositional truth and suppress truth.

I categorically reject the modern notion that Christians do not really care to learn about God as such in total truth. Why did God put so many philosophical and metaphysical truths in the Bible? To bless you or curse you? We are not in a race to the bottom!

Stage 3

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 transcendentals. Only in metaphysics can a believer really understand Bible & the attributes of God

Stage 2

Stage 2 – Christian doctrinal believer

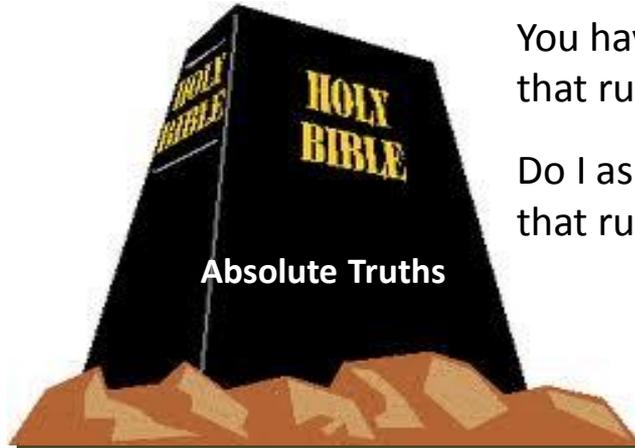
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life. However, he continues to have some pagan views about God’s *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

Stage 1

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 or personal encounter with truth. If it works or feels good, they think it must be true.

The need for philosophical/theological foundation of philosophical realism



You have absolute every right and duty to oppose any philosophy that runs counter to Bible doctrine.

Do I as a pastor-teacher have the right to oppose any philosophy that runs counter to Bible doctrine?

5- Hermeneutics – how do we understand that which is?

4- Linguistics – how is that which is communicated?

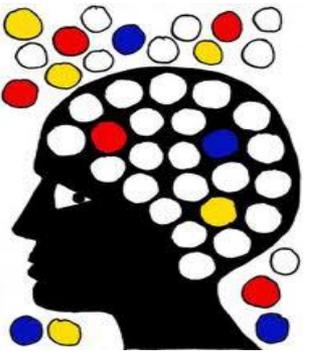
3- Epistemology –how do I know that which is?

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



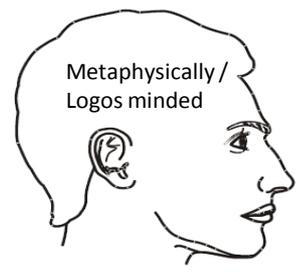
Anti-realist, Fideist



TWO-FOLD GOAL IN THIS STUDY OF METAPHYSICS

Philosophical history is but one grand discussion of Being/Esse and beings/esses as man thinks deeply about reality as such.

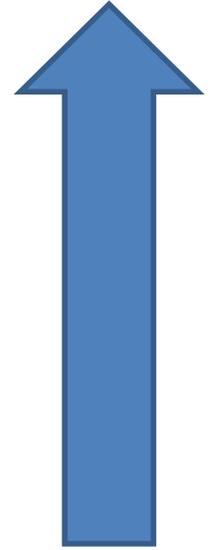
אֱלֹהִים אֲשֶׁר אֱלֹהִים



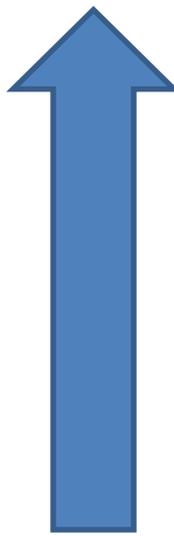
Philosophical Realist

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

Develop a logos and metaphysical mindset so the believer will have capacity to "see" Being and beings as per biblical/philosophical realism and thus see *Esse* (and God's existence, eternal nature, beauty, personality, justice) in natural revelation.



- 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.20**
- 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

Philosophical history is all about discussion of Being and beings (metaphysics)

The Ancient Period (624 B.C. - A.D. 270): Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Parmenides, Anaxagoras, Empedocles, Zeno the Eleatic, Protagoras, Gorgias, Socrates, Plato, Aristotle, Pyrrho, Epicurus, Zeno the Stoic, Epictetus, Plotinus.

The Middle Ages (354-1349): Augustine, Boethius, John Scotus Erigena, Avicenna, Anselm, Al-Ghazali, Peter Abelard, Averroes, Maimonides, Thomas Aquinas, Eckhart, John Duns Scotus, William of Ockham.

The Modern Period (1466-1900): Erasmus, Copernicus, Luther, Bacon, Galileo, Hobbes, Descartes, Pascal, Spinoza, Locke, Newton, Leibniz, Berkeley, Voltaire, Hume, Rousseau, Kant, Schelling, Fichte, Hegel, Marx, Bentham, Comte, Mill, Darwin, Kierkegaard, Marx, Engels, Dostoevsky, Nietzsche.

The Contemporary Period (1900-): Charles S. Peirce, James, Freud, Husserl, Bergson, Dewey, Whitehead, Russell, Einstein, Wittgenstein, Heidegger ("Being and Time"), Carnap, Ryle, Sartre ("Being and Nothingness"), Beauvoir, Quine, Ayer, Austin, Kuhn, Foucault, Derrida, Richard Rorty.

To reject philosophical realism and classical metaphysics is to dig your own grave of agnosticism, fideism, existentialism, skepticism, or atheism. **Heidegger** (1889–1976) and **Sartre** (1905–1980) are two powerful influences today (arts, novels, music, culture). They were both passionately concerned with ontology: what it means to be. They both rejected classical metaphysics and became existentialists [their graves]. Sartre gave existentialism its defining concept: "existence precedes [=precludes] being." He rejected natures and universals like **Heraclitus** (unlike **Parmenides**). He taught that human concrete existence precludes essence, i.e. no such thing as mankind. He is just a For-itself conscious process. Therefore reality is absurd, irrational, and subjective (nihilism). His final judgment on man was that man was a useless passion. Heidegger shared this same view. He said that it was improper to refer to man as being, *sein*. Rather, man was *Dasein*—*being there!* This is what defines human existence. You are only where you are at any given time. In other words our existence is defined by our finite limits which constantly creates fear and anxiety when we find ourselves at a particular place and time not knowing where we came from or where we are going. This is a philosophy of total despair with great desire for suicide (cf. Ernest Hemmingway). Ideas have consequences. Again, to reject philosophical realism and classical metaphysics is to dig your own grave, the only question is what kind of grave (e.g., skeptic, agnostic, fideist, pragmatist, existentialist, atheist, nihilist). The psychology of atheism is explicitly manifest in Sartre. There is always an *attitude with God* in all atheists. Very interesting psychology with reference to atheists.

The Transcendentals-20

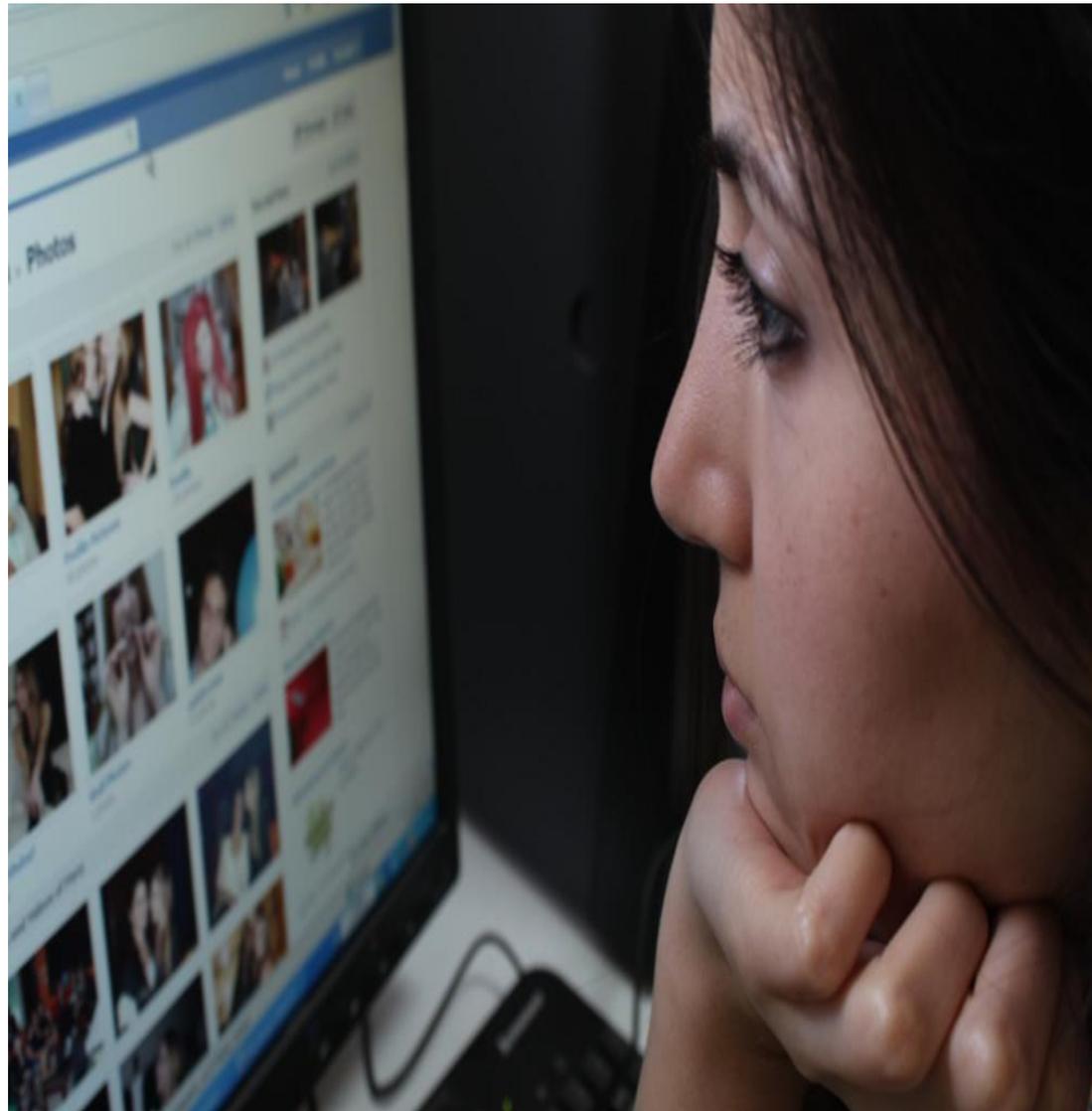
Review of the metaphysics of the true, good, and beautiful.



The Transcendentals-20



The Transcendentals-20



The Transcendentals-20

1. 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 true beauty.

The Transcendentals-20

2. The Christian view is such that man can appreciate the beauty of creation without worshiping it as such, Psalm 19:1-3; Job 37-38. We can be delivered from worshipping something or someone *solely* based on *apparent* beauty or goodness. Only the Christian can master the aesthetic and ethical realms.

The Transcendentals-20

3. By understanding the unity of the true, good, and beautiful we are better able to look beneath the surface and recognize that the true beauty of man resides in the fact that he is made in the image of God— the rest is cosmetic irrelevance.
4. It is the OSHGEN that motivates us to separate the transcendentals and validate ourselves in the artificial (fake), pseudo-good (human), and prettiness (shallow). Prevailing concepts of beauty are anti-biblical and destructive.

The Transcendentals-20

5. Apart from Bible doctrine and the spiritual life, the believer will have a distorted view of beauty resulting in being preoccupied with fake beauty— e.g., looking a certain way or being attracted to what is not true (things or doctrines) rather than growing in capacity to see true beauty. Millions of dollars are spent in promoting the lie that cosmetics can make anyone beautiful. A false view of beauty results in lack of attraction to God and the things of God as such in the Word and creation.

1 John 2:15 Do not love (Μὴ ἀγαπᾶτε) the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

The Transcendentals-20

6. Satan's lies are laced with prettiness. He is constantly seeking to rip the transcendentals asunder. He pushes the pretty apart from the real/truth or goodness. Through kosmos diabolicus, he pushes the artificial for the real, evil for the good, and pseudo-beauty for true beauty. Only the Christian can truly see beauty in all of its wholeness and only the Christian is headed for absolute beauty (Rev. 21-22). The number one motivation for young people to wait to have sex until marriage is their relationship with God. However, most get their values from Satan through the culture (kosmos diabolicus).

2 Corinthians 11:14 And no wonder, for even Satan disguises himself as an angel of light. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

The Transcendentals-20

7. Through the transcendentals Christians can *properly* see the finite beauty of creation and how it points to infinite beauty of God. We can see God, Being, and beings in creation in the light of the true, good, and beautiful. We can also see the beauty of God, the incarnation, and the attractiveness of various doctrines—the fact that they are true means that they are good and that they are beautiful.

8. One of the results of suppression of truth is failure to see the glory of God in creation as well as see invisible attributes of God throughout creation and that God is righteous, Rom. 1:32. Inability to see that homosexuality is unnatural is a result of psychologically suppressing natural knowledge of God, Romans 1:18-32.

The Beauty of God.15

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-15

Beauty always has a drawing power. That is why Satan has sought to distort and use it in kosmos diabolicus to remove man's love for God (1 John 2:15). We must understand true beauty which always captivates and draws man's interest and desire. There is no deeper, more powerful, or more accurate way of beholding God and His plan for our lives than seeing His truth and goodness in the light of beauty ([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 1-2](#); 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](#)).

The Beauty/Glory of God-15 (John 1; Luke 1-2)

1. To really understand the significance of Christmas must one understand Jesus Christ in Total Truth—as 'Ehyeh.
2. Understanding Jesus Christ does not begin with the virgin birth. It begins with eternity past. His person and work begin much earlier, before anything existed, John 1:1-2.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

3. Jesus Christ brought all of creation into Being. The Father planned it, the Son created it (then redeemed it), and the Holy Spirit reveals its truths. The Eternal Son was delighted to carry out the mission of the Father.
4. The same Person who brought all things into being (John 1:3), became incarnate (1:14). This incarnation was an addition not a subtraction. We now have two natures in the one person—one conscious and one subconscious. This divine enfleshment is what Christmas is all about. God is now joined with humanity inextricably.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

5. The state of Christianity and society Christmas 2012.
 - a. The militant and hostile activity against God, Christ, and Christmas in society and on the internet is real—it is immanent and ever-increasing (e.g., 141 million bloggers; 1 billion Facebookers, 2 billion YouTubers; atheistic billboard challenging atheists to come out of the closet and society to get rid of the myth of Christianity; American society no longer supports God or the Bible).
 - b. Atheist's now have the ability to reach our children and grandchildren at 10-12 years old with the result that even at this age they are becoming more skeptical and atheistic at these ages. They are just a click away.
 - c. Fideistic Christianity offers no answers. This is unfortunate and so unnecessary. The need to wake up Christianity out of its fideistic slumber.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

6. Proving the existence of God is easy, certain, and simple. Before we do that let's note a few important principles regarding 'Ehyeh as Being. This has implications for the proof and why there is anything at all, John 1:3.
 - a. Introduction: The name of God and the verb "to be." Exod. 3:14 points to His true nature –"I am ('Ehyeh) who I am ('Ehyeh)." God introduces Himself in terms of the eternal present. He is the personification of the verb to be. Before anything there was the verb "to be." His name and the statement in John 1:3 points to His aseity. He and He alone is aseity. Nobody made him. Nobody caused Him. Existence is in and of Himself. Nothing else has self-existence. God owes His being to Himself. He has the power of being in and of Himself. He is self-existent. He has no cause. He is the necessary Being. He is supremely "to be."

The Beauty/Glory of God-15 (John 1; Luke 1-2)

- b. Apart from grasping the metaphysical concept of 'Ehyeh, the believer is unable to truly worship God for who He is in His transcendent majesty. He will only be able to worship God for what God has done. This is not the highest or truest worship.
- c. Through the metaphysics of 'Ehyeh the believer is able to clearly see the glory and justice of God in creation, Rom. 1:18-32. The alternative is to be blind the beauty and glory of God that radiates throughout creation.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

- d. Through metaphysical abilities the believer break the naturalistic mindset and grasp why the most fundamental question asked throughout antiquity is “Why is there something rather than nothing?” “Why does anything exist in this universe?” “Why isn’t the entire universe empty?” The answer is easy and it should be so simple and so manifest. That answer is found in His name and in the first verse of the Bible and in John. The first thing it is telling us is that there was a beginning (*arche*). There was a time when all of the stars all of the trees and beings did not exist at all. Everything in the universe has an *arche*. It all starts in space and time, before that all that existed was God. God created everything that is in this world. How do all beings from crickets and rocks relate to Being?

The Beauty/Glory of God-15 (John 1; Luke 1-2)

- e. Through classical apologetics the believer can prove the existence of God from the nature of creation in only five minutes. The bottom line is that if anything exists there must exist something that is eternal and self-existing Being in itself. Without that nothing can exist. If there ever were a time when there was nothing, what could there possibly be now? Nothing!

The Beauty/Glory of God-15 (John 1; Luke 1-2)

7. By logical and ontological necessity , there can only be three choices regarding the existence of the universe (this is not debatable among prominent logicians, philosophers, and scientists), John 1:3. The biggest guns against Christianity are aimed at creation.
 - a) Self-creation of the universe. Absurdity of *Aufklärung's* spontaneous generation. The extremes people will go to deny God and banish God is incredible. The psychology of atheism . . .
 - b) Self-existent universe (aseity)—i.e. is creation uncreated, underived, non-contingent, and eternal with the power of being in itself? Of course not! What does the fact that those who hold this position have to posit an invisible pulsating aseity within the universe say about this position?
 - c) Self-existent Being that created the universe. This is the only possibility. This is not just possible but absolutely necessary, logically and ontologically.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

8. John 1:35-37. Who is this? Who and what do you seek? This is a much more difficult question to answer than it appears. It is so easy to delude ourselves with regard to God. So easy to suppress parts of Total Truth. How would the Jews who had a zeal for God answer this? How would the average Christian answer this? Most would only see the need for a personal emotional response without understanding the need to seek Whole Truth.
 - a. Although seeking truth without God is possible, it is not possible to really seek God apart from Truth, Whole Truth, Total Truth.
 - b. Why do you worship God? Why do you give to Him a reverence and a sense of adoration that differs from any esteem that you give to anything in the created universe? It may be easy for us to love God, to be grateful to God, and to worship God for all of the wonderful things He has done in history and for us, but that is not the highest form of worship.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

9. The single greatest issue and challenge for every believer in responding to the Lord's seeking and in seeking Him is Total Truth, the Whole Truth. This does not mean that you know all of truth exhaustively, but that you seek and remain very open and obedient to any and all Truth—the Whole Truth.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

10. The reason man does not like or accept Total Truth is because Total Truth makes many demands: it demands acceptance regardless of how you feel about it; it demands time and effort; it demands you accept it even though it is not exclusively yours; it impersonally corners you with objectivity; it demands conformity of mind and action. You must shut up and listen!

The Beauty/Glory of God-15 (John 1; Luke 1-2)

11. In sum, finding truth is not so hard; what is hard is to stick with it no matter how you feel. The hardest thing is to keep pressing on in Total Truth, the Whole Truth, regardless of how hard it is, regardless if it is accepted by those around you. It is so easy to find truth and then to suppress certain truths that you do not care for, especially if it stands in the way of something you like. So very easy to neglect and reject propositional truths that do not bless us with personal feelings.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

12. The only believers who become supergrace believers (overcomers who will rule with Christ, Rev. 2-3) are those who press on in Total Truth (Philip 3) without every looking back. Their love for truth as such translates into them making adjustments instead of excuses. They prize Truth over their personal and devotional issues. They really understand that Total Truth is the path, the Holy Spirit is the enabler, and that Jesus Christ is always the goal.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

13. Self-delusion through suppression of truth is very easy.
- It is so easy to *outwardly* comply.
 - It is so easy to ignore certain truths, Rom 10:4.
 - It is so easy to rationalize away sins.
 - It is so easy for man to compromise.
 - It is so easy to partially obey
 - It is so easy for believer to wait until tomorrow.
 - It is so easy for believers to judge God for things you do not like in your life
 - It is so easy to reject truths that do you resonate with your existential needs.
 - It is so easy to become zealous over truths that you like.
 - It is so easy for us to be totally unaware of just how blind and proud we are to the Whole Truth.

The Beauty/Glory of God-15 (John 1; Luke 1-2)

14. Mary's celebration of God as the True, Good, and Beautiful, Luke 1:46-55.
15. Zachariah's celebration of God as the True, Good, and Beautiful, Luke 1:68-79.
16. Simeon's celebration of God as the True, Good, and Beautiful *Nunc Dimitis*, Luke 2:29-32, the Nunc Dimitis.
17. Anna's celebration of God as the True, the Good, and the Beautiful, Luke 2:37-38.