



*Therefore we do not lose heart.*

*Though outwardly we are wasting away,  
yet inwardly we are being renewed day by day.*

*For our light and momentary troubles are achieving  
for us an eternal glory that far outweighs them all.*

*So we fix our eyes not on what is seen, but on  
what is unseen. For what is seen is temporary,  
but what is unseen is eternal.*

**The “Problem” of Evil and Suffering in the Presence of an  
All-knowing, All-good, All-loving, and All-powerful God (79):  
Job 38: God & Creation-25 (The true, the good, and the beautiful-4)**

# Philosophical/Theological/Doctrinal/Spiritual Framework

## Bible Doctrines

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 -10  
 History-8f

Reality –Logic 32,  
 Truth 32

**The greatest movement in church history is the doctrinal movement. However, apart from philosophical realism (with its metaphysics), it degenerates into forms of pragmatism, fideism, mysticism, superstition, and/or Gnosticism.**

**Apart from PR, doctrine will become corrupted in the soul due to the modern mental framework which merges doctrine with empirical, rationalistic, and existential presuppositions.**

**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 all of reality.
- Only in metaphysics can a believer really understand the attributes of God.

### Stage 2 – Christian

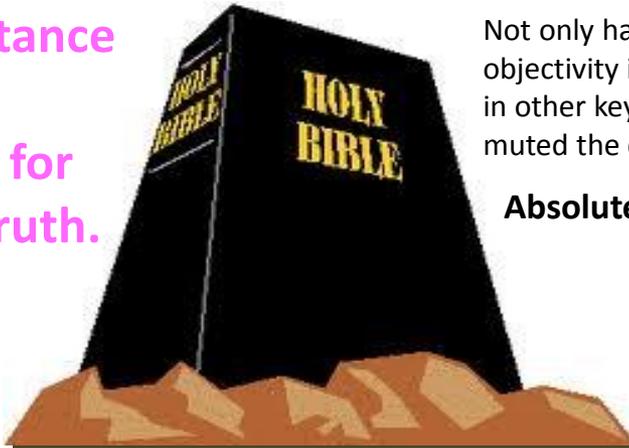
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

### 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.

# Philosophical Edifice for Objectivity

A word about the importance of mental structures for learning Truth.



Not only has the church lost demonstrable objectivity in Bible studies, it has lost objectivity in other key areas. Satan as effectively muted the church on many fronts.



The modern mind is very Protagorean & fragmented.

## Absolute Truths

Politics, Natural Law  
Economics, Capitalism  
Government, Justice,  
The True-Good-Beautiful  
Esse, esses, etc.



PR 32

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?

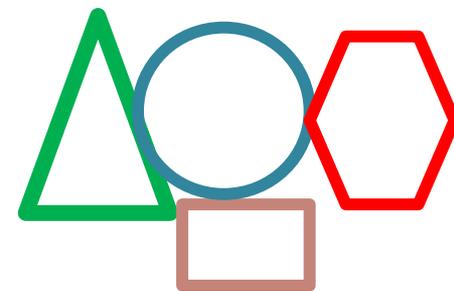
2- Metaphysics – what is that which is?

(**History of Metaphysics 8f**, Science of Metaphysics 10)

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

## Foundations: Metaphysics (History 8f)

### Philosophy of Nature



1. All of human history is but the outworking of man's views on metaphysics (especially of form and final causation).
2. The rejection of metaphysics in Western Civilization began with the Renaissance's (1350-1650) reductionism and rejection of Scholasticism.
3. Three results of the rejection of metaphysics:
  - a. Empiricism (Bacon, Hobbes, Locke, Hume).
  - b. Rationalism (Descartes, Leibniz).
  - c. Kant's sausage grinder (egocentric, make your own truth).
4. Rejection of metaphysics has had devastating consequences in society (billions slaughtered) and in Christendom (billions with false and empty views of God, cf., Esse, esse, and the true-good-beautiful).

# Foundations: Metaphysics (History 8f)

## History of Metaphysics 32

## The Science of Metaphysics 32

Unexamined metaphysical assumptions are the most dangerous things in life.

There is one area you are more consistent in than any other area and that is in your metaphysics. It is really what drives your life. What you think is true, good, and beautiful drives you.

### 8-f-Plato.5

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

### History of Metaphysics 8f

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

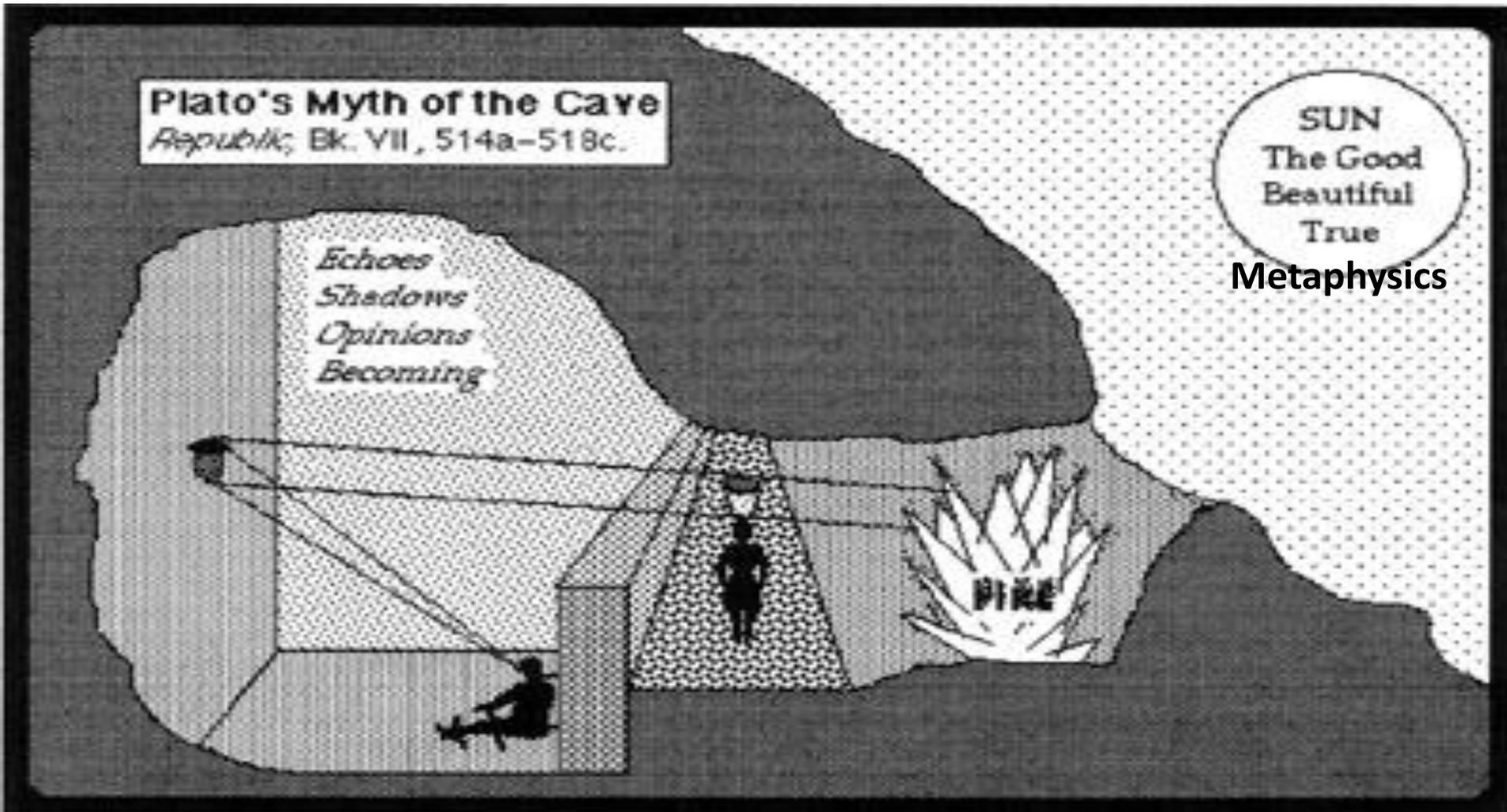
3- Four causes (**still in progress**)

2-Being *qua* being

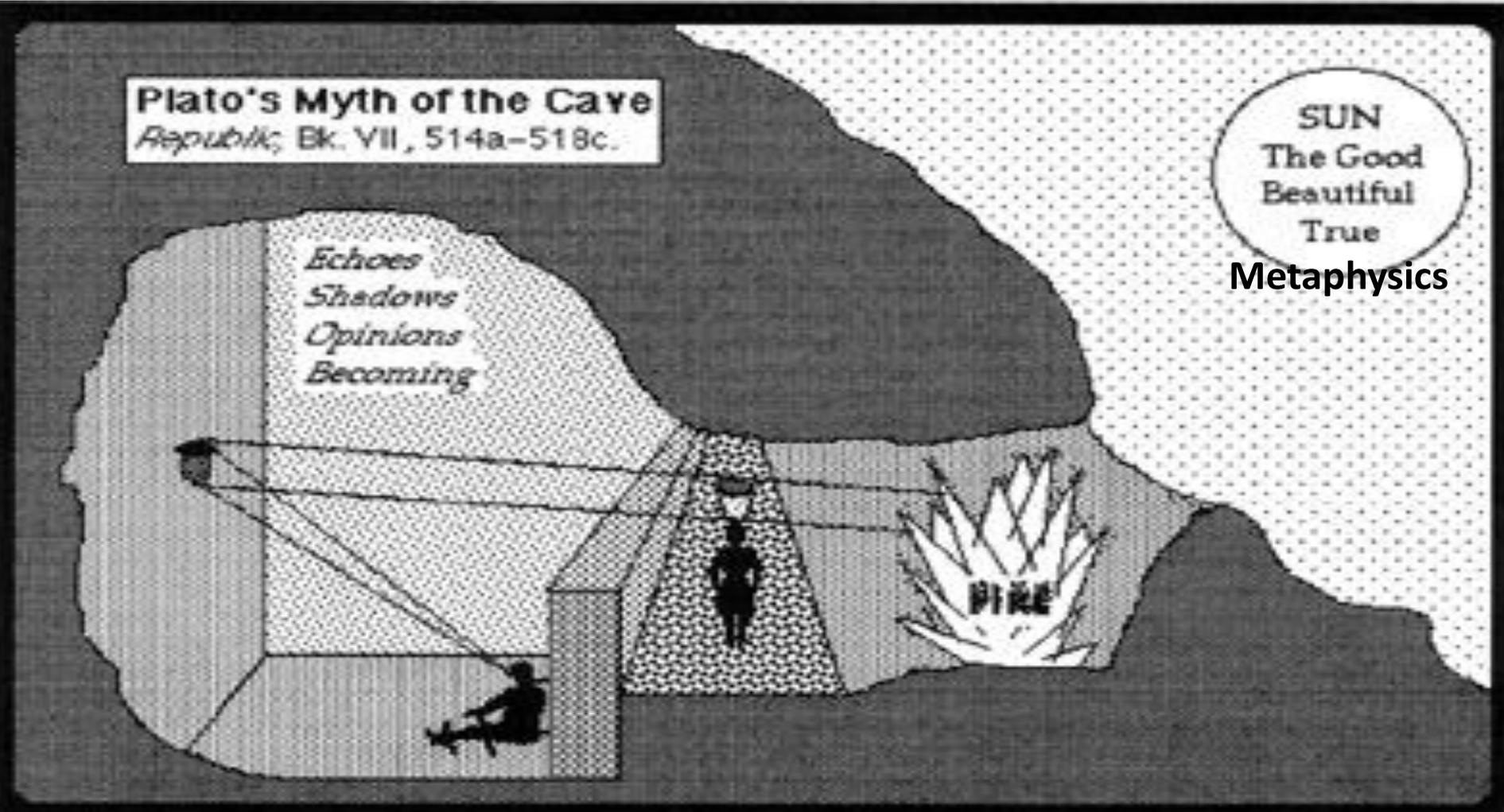
1-Introduction

### Science of Metaphysics 10

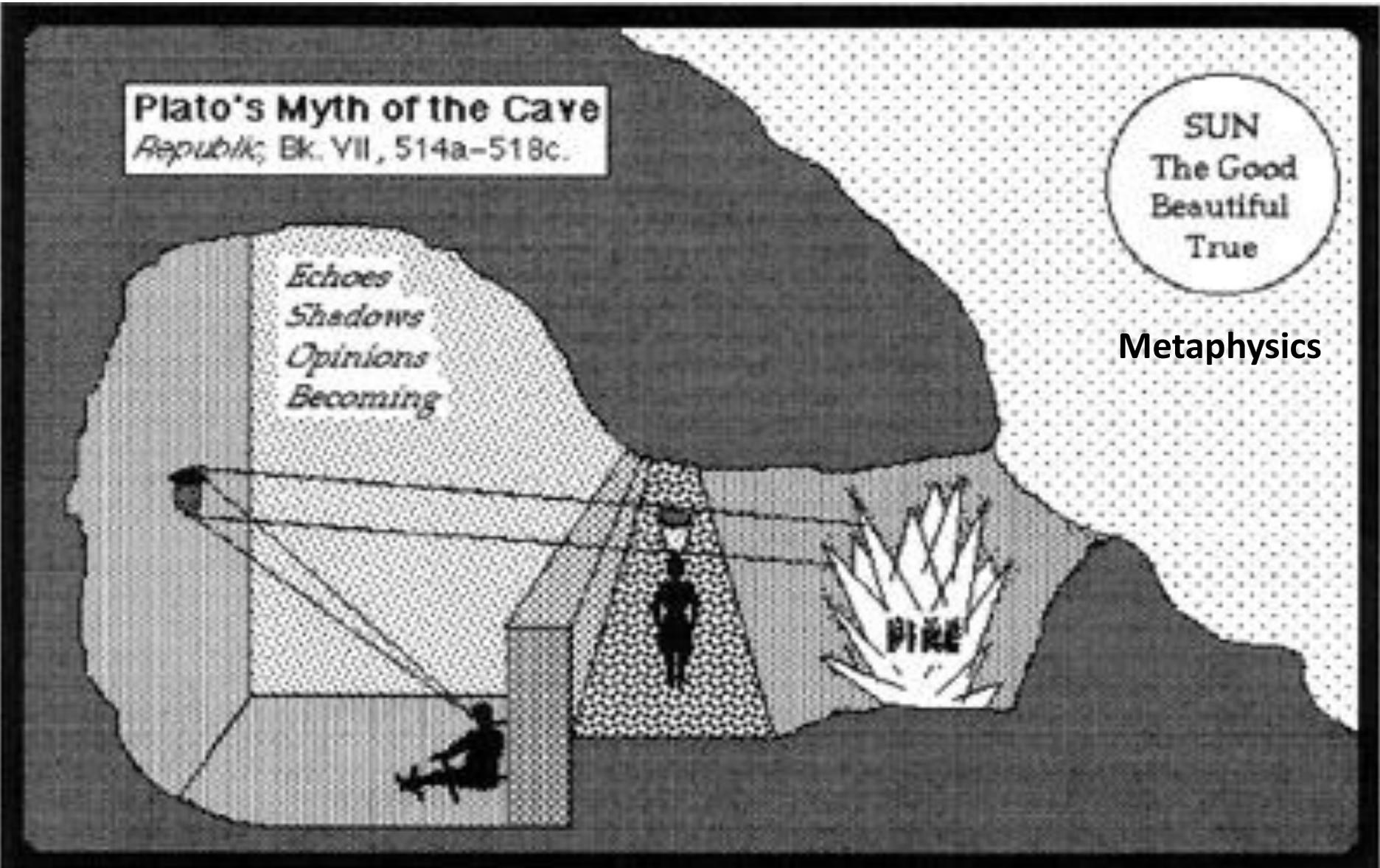
Without philosophical realism, the doctrinal believer will continue to live in shadows of many doctrines and view many of the doctrines primarily in pragmatic and existential ways. We have all been bathed in existentialism.



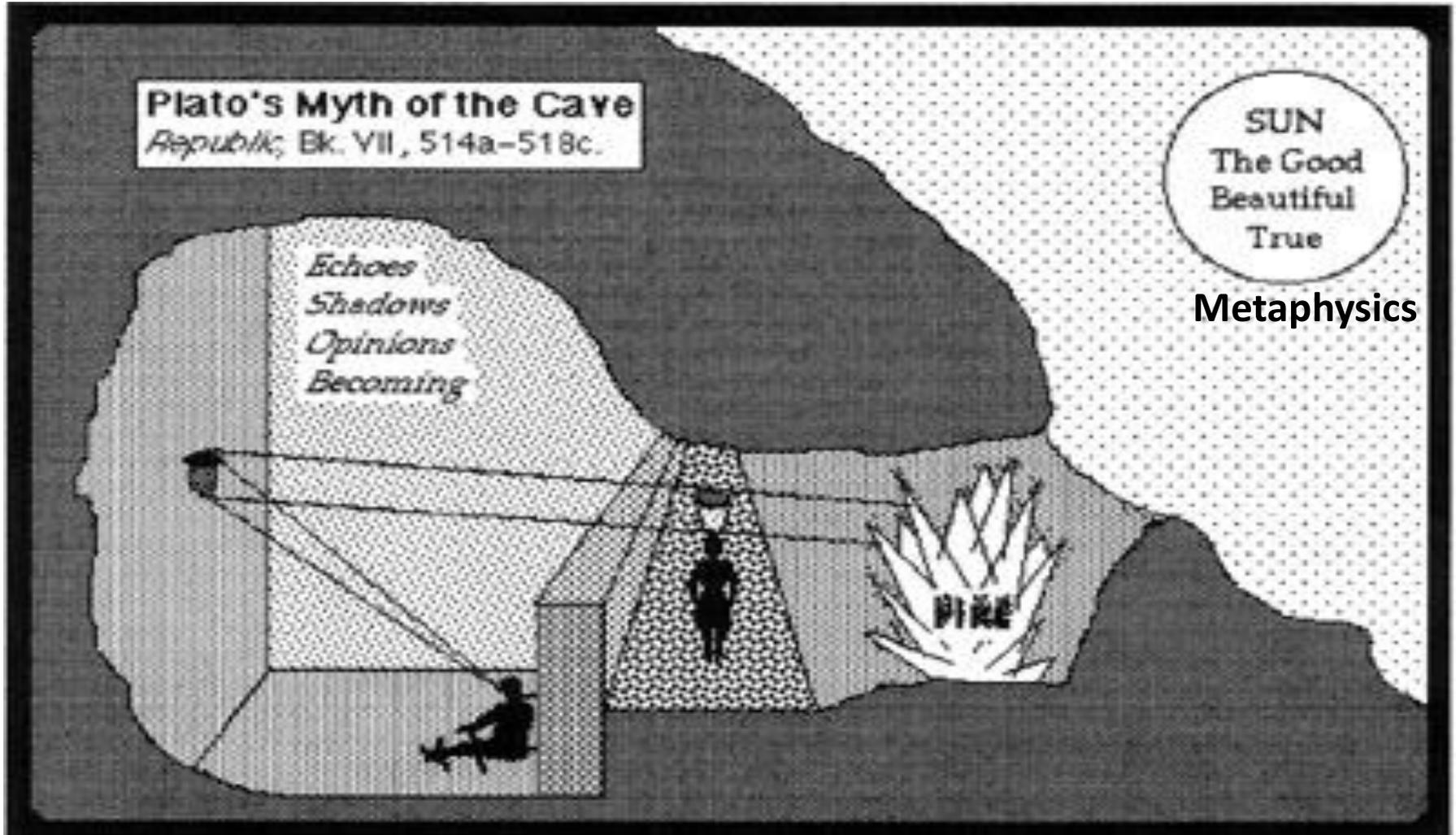
Allegory of Plato's Cave illustrates the need for metaphysics and philosophy. It takes a little while for these things to dawn on us. We are so full of empirical knowledge that we do not understand anything else. Natural tendency is that if we cannot see it or observe it, it is abstract and irrelevant and meaningless.



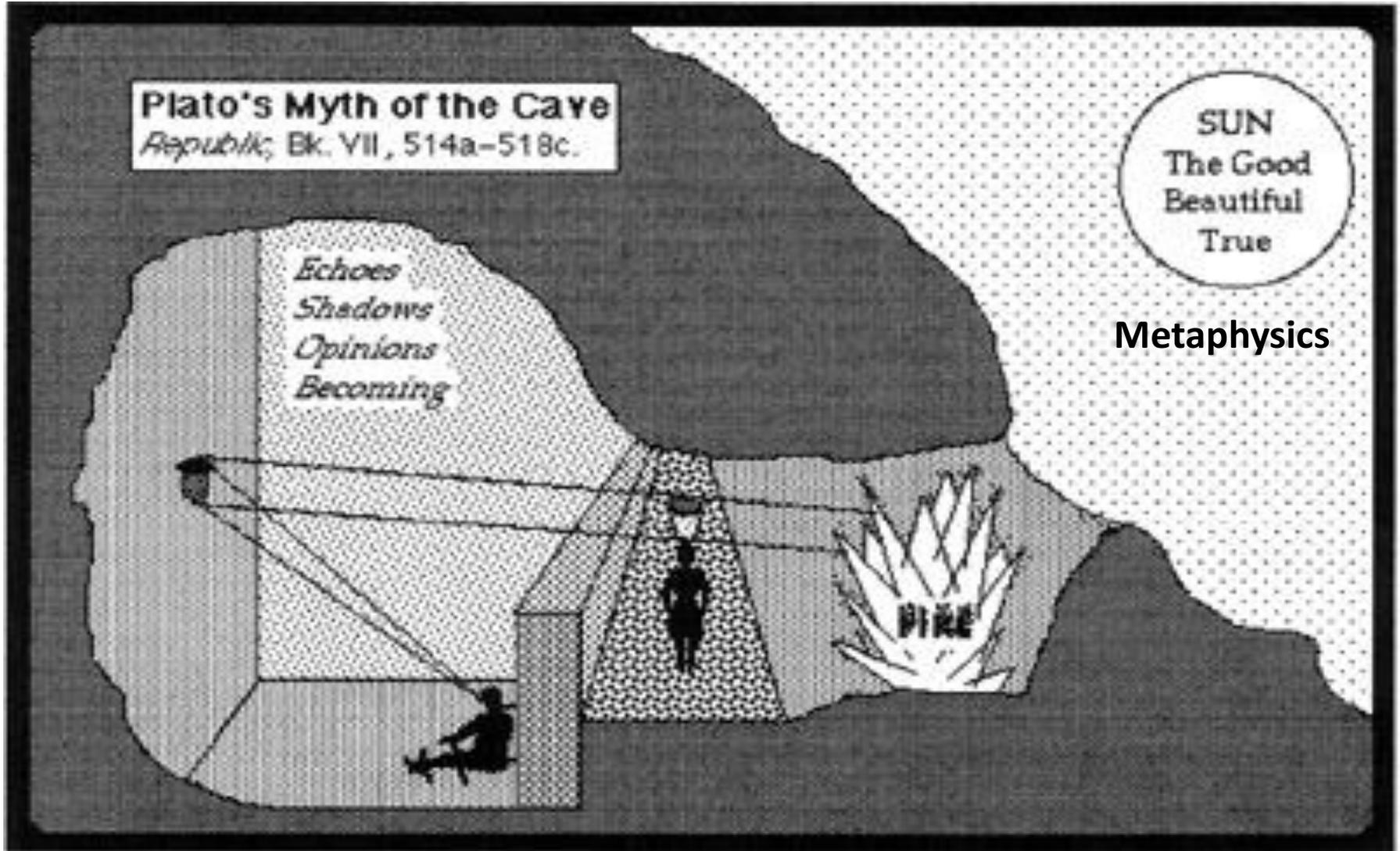
Metaphysics enables one to get out of the cave and see reality. Mentally Socrates and Plato went beyond the physical world and understood the *unchangeable* Forms or reality (true, good, and beautiful).



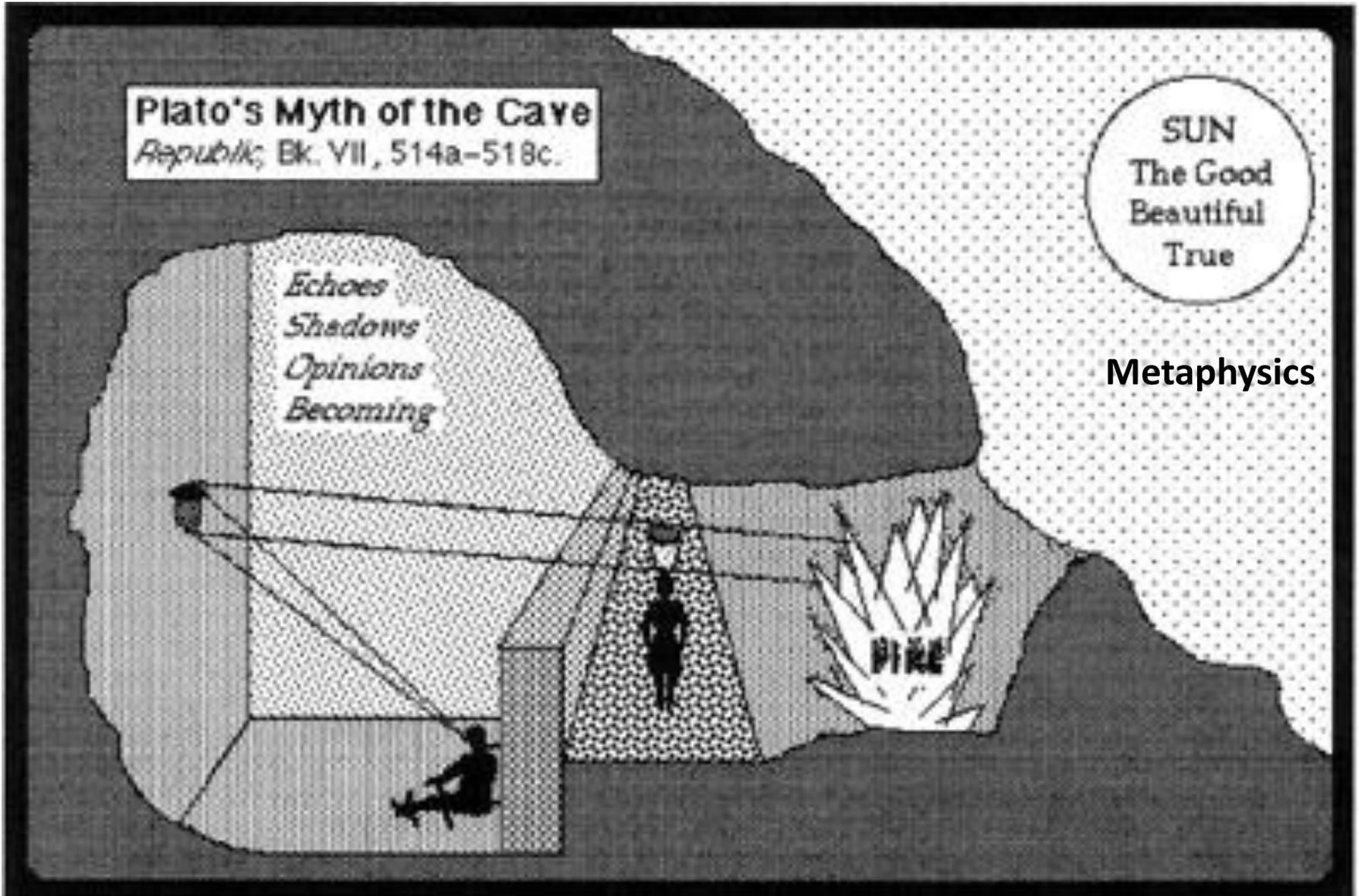
All Christians have the God-given capacity and far greater reasons to leave the shadowy realm of appearances and move into the light of *Esse* and *esses* through philosophical realism. The modern mindset is antagonistic to PR and metaphysics, yet it cannot escape them.



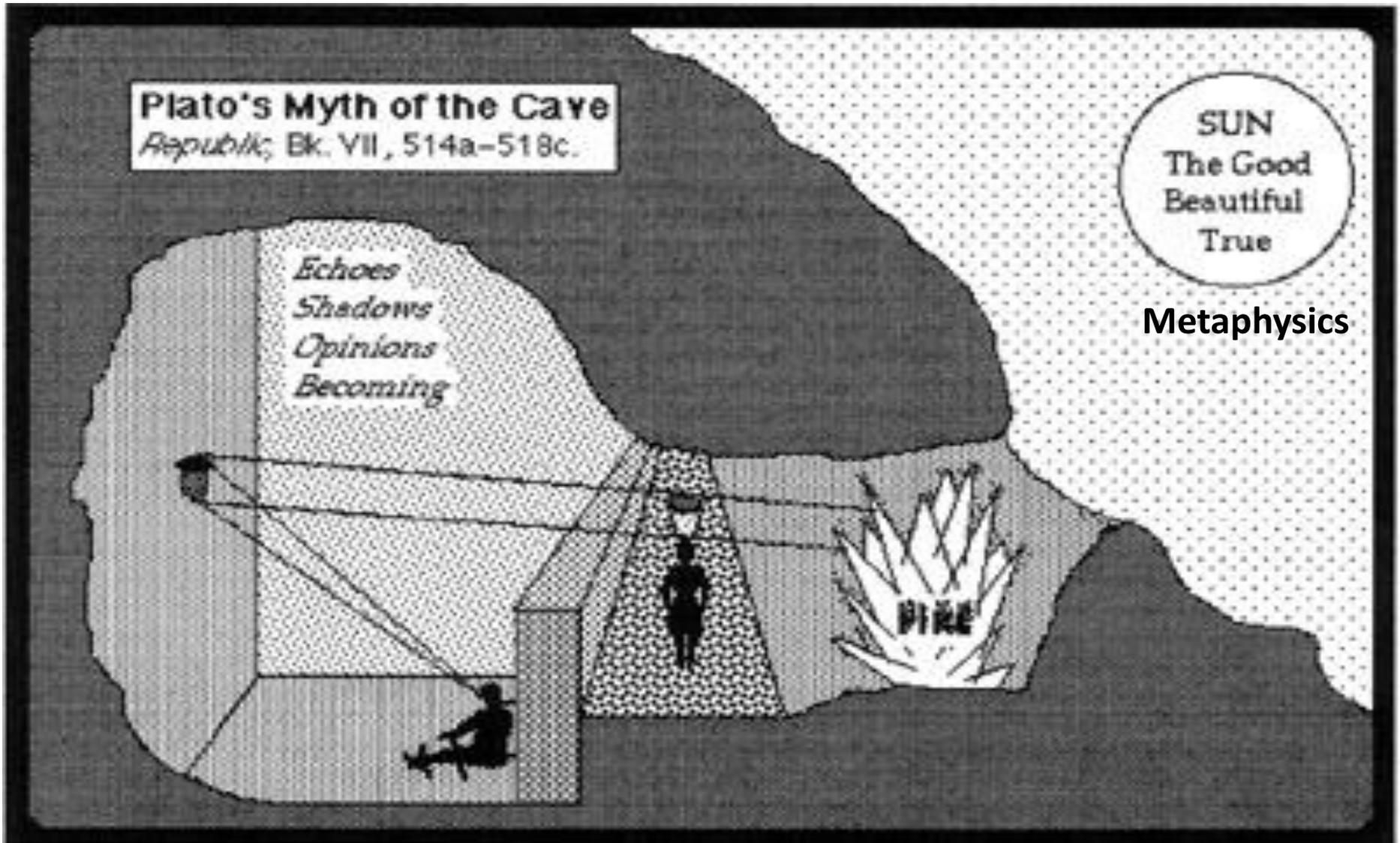
If goodness and justice are sheerly a matter of convention, as the Sophists claimed, then it is useless even talking about them, as Plato accurately pointed out. Plato was very concerned with the relativism of his day. Consider U.S.A.



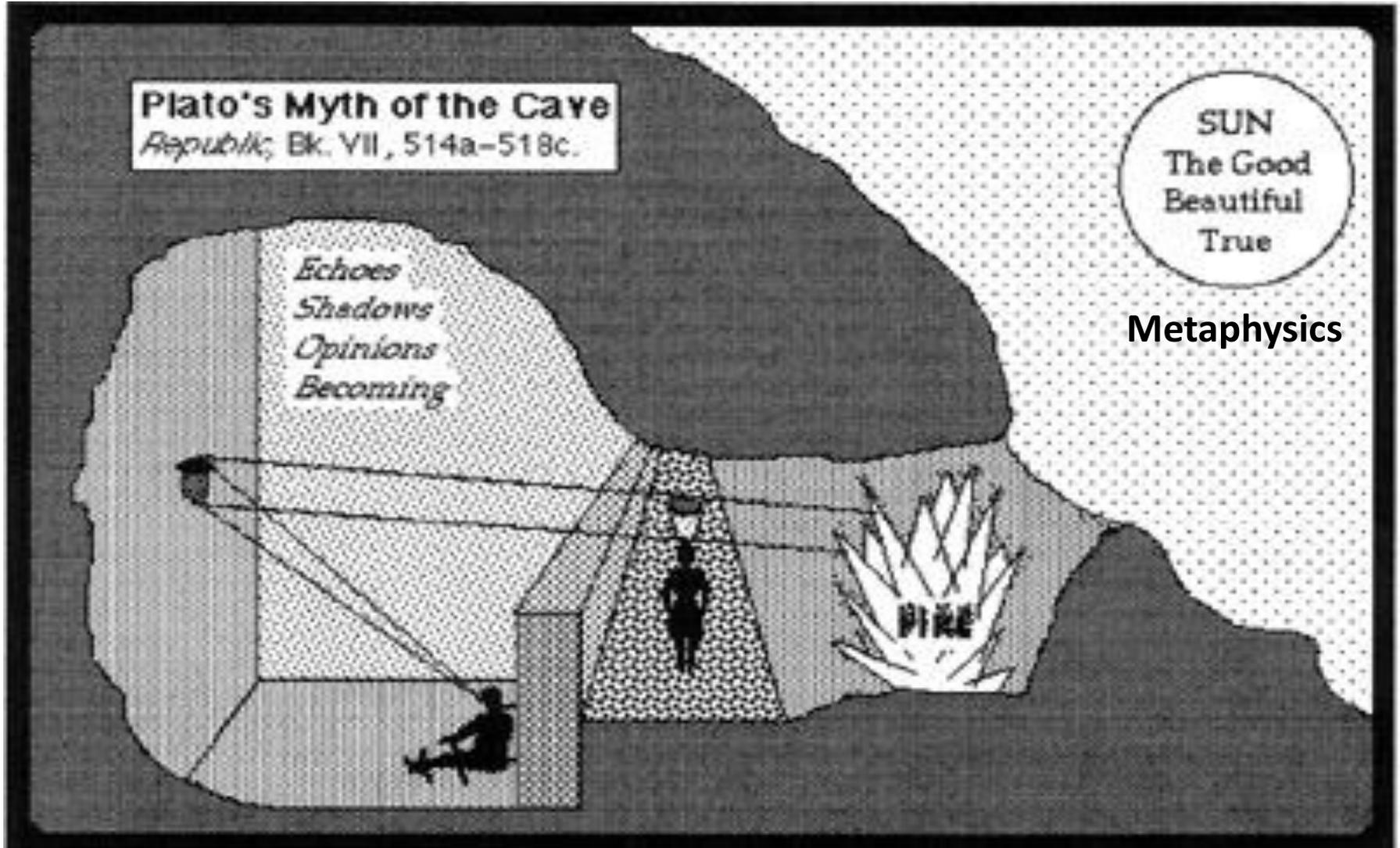
Plato takes on Protagoras the Sophist who claimed that “man is the measure of all things.” Protagoras applied this to all judgments, including morality.



Plato demonstrated that relativists really do not believe all opinions are equally true. They really do believe they are correct and their opponents are wrong.



Plato illustrated how sense experience can not give us absolutes because what is true is always in flux. If man was limited to sense experience, then the relativism of Protagoras would be inescapable.



# God and Creation 25



## God and Creation 25

### Review of the biblical data on the true, good, and beautiful.

1. God is true, good, and beautiful (Deut. 32:4; Psa. 73:28; 27:4; Isa 4:2; 28:5). Why is there so much darkness in Christendom regarding these three transcendentals and how *Esse* is reflected in *esses*?
2. Consider the divine blessings of grasping these three transcendentals and their relationships to God given that the true, good, and beautiful so moves us.
  - a. All humans seek what they think is true; our minds want truth.
  - b. All humans seek what they think is good; our wills want goodness.
  - c. All humans seek what is beautiful; our desires want beauty.

## God and Creation 25

3. God's truth, goodness, and beauty is reflected in creation as the cause is seen in the effect (Job 37-39; Psalm 19:1-2; Romans 1:20; **1 Tim. 4:1-5**; "How Great Thou Art"). What are two ways of seeing the power, beauty, and goodness of God in creation?

## God and Creation 25

4. God has created us with aesthetic capacity to grasp His expressions of truth, goodness, and beauty throughout creation (Job 38-39). E.g., God is the Artist and Creator who thought up ideas like the beautiful and powerful black stallion—a beauty that inspires man.

## God and Creation 25

5. The Bible from beginning to end, from Genesis to Revelation, is filled with a beauty that is inextricably linked to the true and the good (cf., Gen. 2:8-15; Rev. 21:21). What is the beauty pointing to in the Garden and Eternal State.

## God and Creation 25

6. Consider the beauty of Lucifer, which means “light bearer.” How is it that he was beautiful (Ezek. 28:11-15) since he is immaterial? If we are only empirical in orientation, how can we know what this means?

## God and Creation 25

7. King David, a man after God's own heart, longed to see the beauty of the Lord, Psa. 27:4. How can God be beautiful since He has no form?
8. Why did God spiritually empowered believers to create beauty in the tabernacle, Exod. 28:2-3.

## God and Creation 25

9. The Bible teaches that a woman's inner beauty is a lot more important than her outer beauty (1 Pet. 3:1-5). How do we understand the two different kinds of beauty? How can the same word be used of the two beauties? How can this resonate with a woman who is dominated by her empiricism?

## God and Creation 25

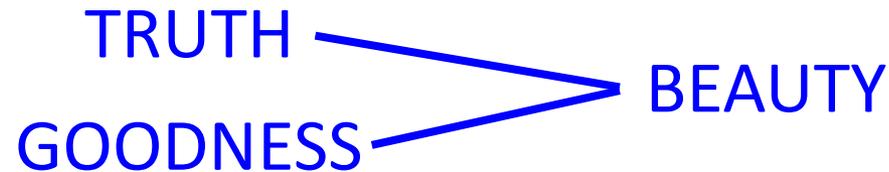
10. The believer is called God's work of art (ποίημα, also in Rom. 1:20), Eph. 2:10. How does this work?
  
11. Believer's rewards at the Judgment Seat of Christ will be beautiful, 1 Cor. 3:10-17. In heaven all will be true, good, and beautiful. Not only will the streets be made of gold, we will be honored with gold jewelry. Truth, goodness, and beauty will never die out.

## God and Creation 25

12. There will come a time when truth, goodness, and beauty will no longer be as abstract. They will be very concrete.
- We will see truth face to face.
  - We will see goodness face to face.
  - We will enjoy the beatific vision through all of eternity.

13. Scripture provides eight philosophical guidelines for the true, good, and beautiful that can be applied to art, Philip 4:8 (wholesome thought life).
- a. #1: "True." Does the work of art represent God's truth? Is it in accordance with God's revelation?
  - b. #2: "Honorable." Is the life of man presented as having dignity and honor or despair and hopelessness (Bacon and Picasso)?
  - c. #3: "Right." Is the work of art right or does it celebrate darkness and nihilism?
  - d. #4: "Pure." Is the artwork pure or sordid, degrading, and impure.
  - e. #5: "Lovely." Does it contain aesthetic elements or is it chaotic?
  - f. #6: "Good repute." Is the work of art recognized by experts?
  - g. #7: "Excellence." Is the work of art demonstrate skill and mastery?
  - h. #8: "Praise." Does it encourage a culture to lofty heights; or does it tear down culture.

14. While the three transcendentals are listed in the order of the true, goodness, and beauty, the proper order is that truth and goodness come first ontologically and are coordinate with one another, and beauty is derived from these two. Beauty is dependent on truth and goodness. Yet, beauty is not of the same order as truth and beauty. Beauty is a special form of the good.



15. The logical order from our psychological point of view looks something like this:

Most  
difficult  
to grasp

**BEING**— we are attracted to Being (Esse, esse) by truth.



**The more truth you see in God,  
the more goodness and beauty you see in Him.**

**TRUE**— we are attracted to truth by its goodness.



**GOOD** — we are attracted to goodness by its beauty



Never designed to be an end in itself. Art for art sake is a deformity. It is designed to point a finger to the good and true. It is never absolute!

Easiest  
to grasp

**BEAUTIFUL** — We are intuitively attracted to beauty. Beauty brings pleasure to the eyes and often has the greatest power over souls. There is a great need to replace bad desires with good desires. It is the only way to break that power. The only way to overcome a bad passion is with a stronger good passion.

Beauty is dependent upon good and good is dependent upon truth and truth is dependent upon being.

## God and Creation 25

16. The three transcendentals are objective. To relativize beauty leads to destruction of goodness and logic as well. Beauty is not a matter of each culture's values; it is transcultural (transcendental) traceable to the Creator.

## God and Creation 25

17. Beauty consists of order in which the parts are rightly related.
  - Beauty consists of a standard of unity, proportion and clarity.
  - The individual parts bear a relationship to the whole.
  - Beauty is an expression of unity, clarity, and coherence into a well-organized whole.

## God and Creation 25

18. The standard of beauty is fixed; it is not evolving. The standard in creation has been set when He said it was all very good, Gen. 1:31. The rose or orchid has *intrinsic* beauty. Its design and purpose is the thought of God. Truth, beauty, and virtue have no existence independent of God—they originate in the thought of God.

## God and Creation 25

19. The biblical worldview on beauty is in contrast to the world's philosophy of beauty. The world is eager to call something beautiful that is not very good, or true or real (Isa. 5:20; Rom. 1:32 ). We violate Scripture and depart from the biblical worldview if we sever beauty from the good and the true.

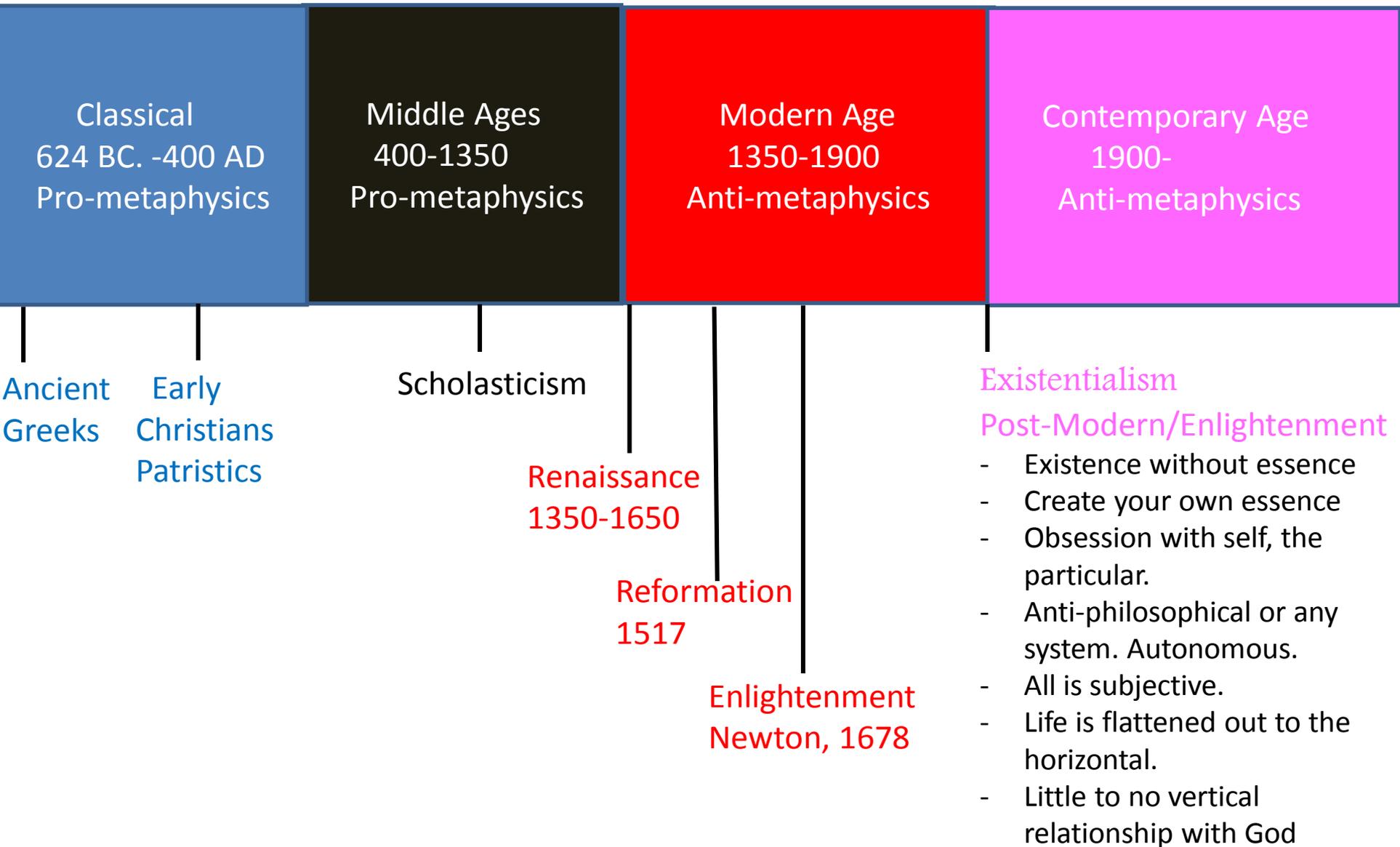
## God and Creation 25

20. The original satanic lie in Eden yanked beauty from its goodness and truth. Since the beginning, Satan has sought to tempt by means of false understanding of beauty. By his lies the evil one separates beauty from truth and goodness—then draws into sin by offering evil as a greater allure than good. Only in the POG can man find the true, the good and the beautiful.

## God and Creation 25

21. The Fall severed the unity of the true, the good, and the beautiful. The worship goes from God to creation, and creation is worshipped and distorted. The beauty becomes the issue instead of pointing to the Creator.

# OVERVIEW OF METAPHYSICS & TRUE-GOOD-BEAUTIFUL THROUGH HISTORY



# PRE-HISTORIC ART

“Venus” of Willendorf

(“Art” estimated at 20,000 years old, discovered in Austria)

