

Rembrandt's Raising of the Cross (c.1633)

Opening passage:
Hebrews 2:9-15

**Communion Special:
The True, the Good, and the Beautiful
juxtaposed with
the false, the evil, and the ugly**

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-8g

Reality -Logic 32,
 Truth 32

10/7/2012

6 Aspects of Beauty (e.g., corporeal beauty, inner beauty, music, art, literature, truth):

1. True
2. Good
3. Unity
4. Wholeness
5. Proportion
6. Radiance

6 aspects of beauty apply to BD/divine revelation/PR (cf. Titus 2:10; Philip. 4:8).

The ugliness of fragmented and corrupted truth (pragmatic, narcissistic, fideistic) keeps the believer from being powerfully drawn to the beauty of the Lord.

Truth, goodness, and beauty cannot be separated; to gain truth is to gain goodness and beauty.

Stage 3

Stage 3 – Christian metaphysician

- This believer's metaphysics is developed to the point of understanding the three transcendentals in nature and in God.
- This believer is powerfully drawn to God's beauty, goodness, and trueness.

Stage 2

Stage 2 – Christian doctrinal believer.

- This believer understands the various passages on beauty enough to get some cohesion between the true, good, and beautiful.

Stage 1

Stage 1 – Christian baby

- The baby believer is incapable of seeing the three transcendentals in God or in creation.
- The baby believer does not have the capacity to see what is transcendentally true, good, and beautiful.



Foundations: Metaphysics (History 8g)

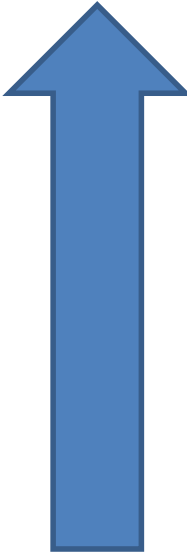
History of Metaphysics 32

The Science of Metaphysics 32

His-Story (**Galatians 4:4**, “**But when the fulness of the time came, God sent forth His Son**”) necessitates grasping the philosophical and metaphysical framework of this period when the Christian concept of the nature of God was developed.

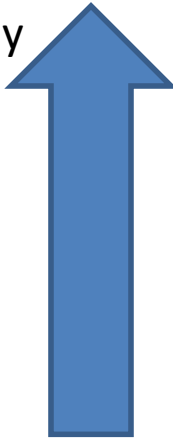
Apart from training in metaphysics, the believer will never have the ability to see how beautiful the transcendental concepts are and thus never actualize his capacity to grasp the true, good, and beautiful in God, creation, BD, or reality as such.

8-g-Plato.7

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- 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 8g

8-10 Being-Becoming

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- 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

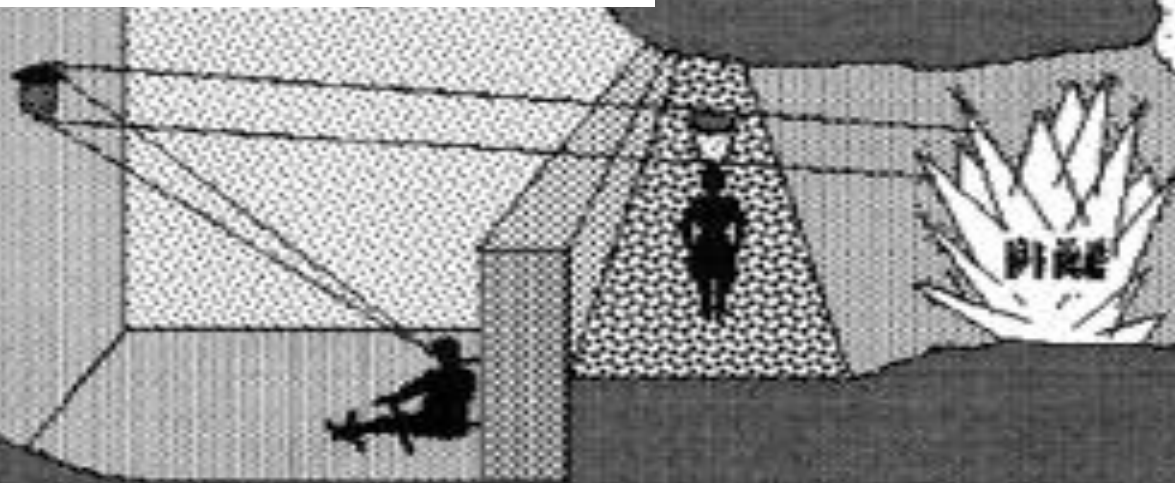
Science of Metaphysics 10

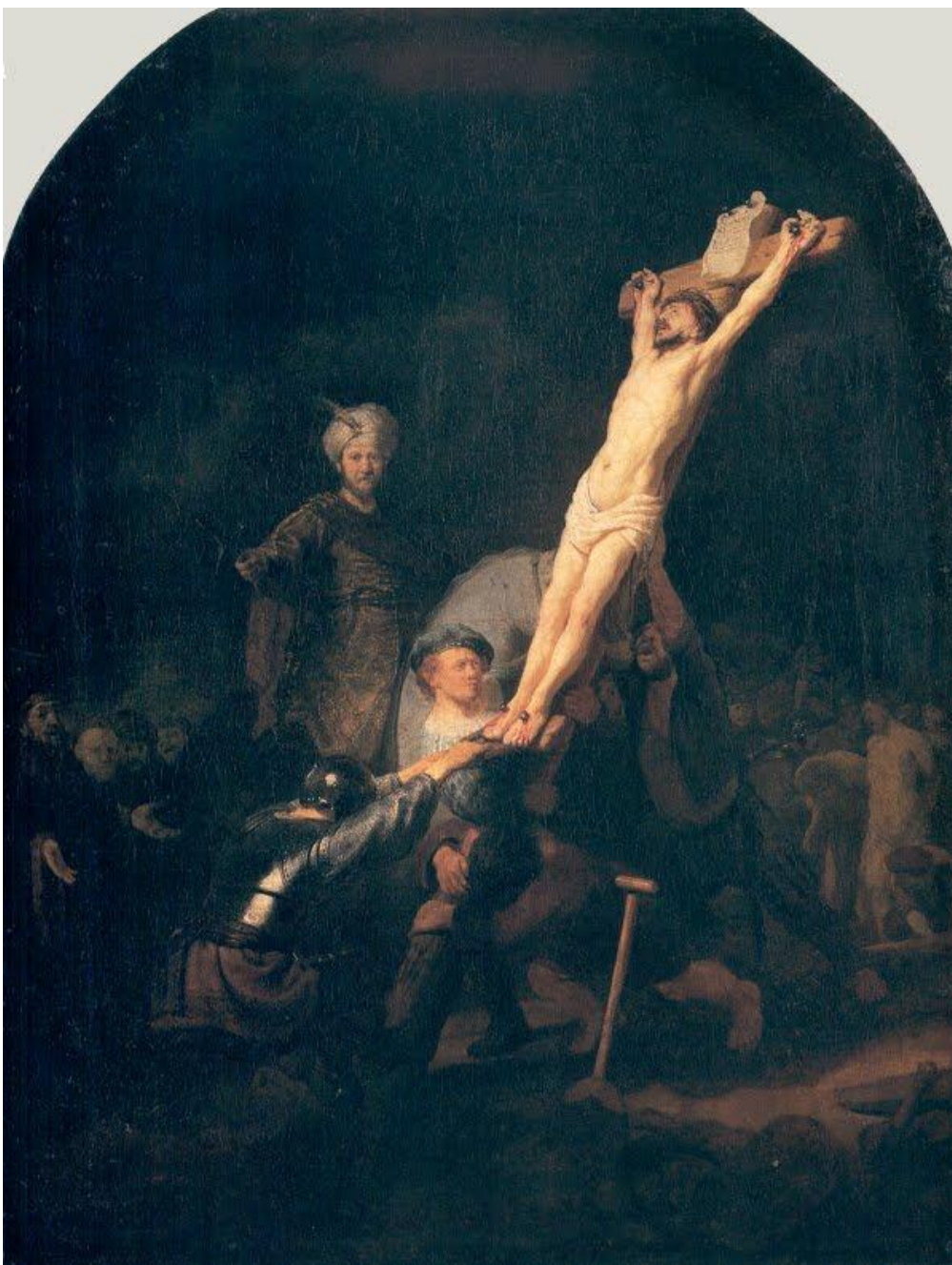
My use of Plato's cave is to bring to the fore the most fundamental science of the real world: metaphysics—what they are and how do we know them.

- ✓ Metaphysics enables the believer to move out of a shadowy understanding of God, man, the true-good-beautiful, as well as the mere words and definitions of Bible doctrine.
- ✓ Logic and metaphysics are not invented by man, they are embedded in reality as such. It is the way the world is. This will be developed by Aristotle.
- ✓ This is not an endorsement of Plato's theory of Forms or forms of Christian Platonism.

Failure to grasp the metaphysics will lead to the empiricizing/rationalizing of biblical and doctrinal truths of God, man, and the true-good-beautiful. There is a vast difference between being able to define doctrines and seeing the metaphysical *realities* behind them.

Metaphysical Realm
Grasping realities:
Esse, esse, and the
true-good-beautiful.



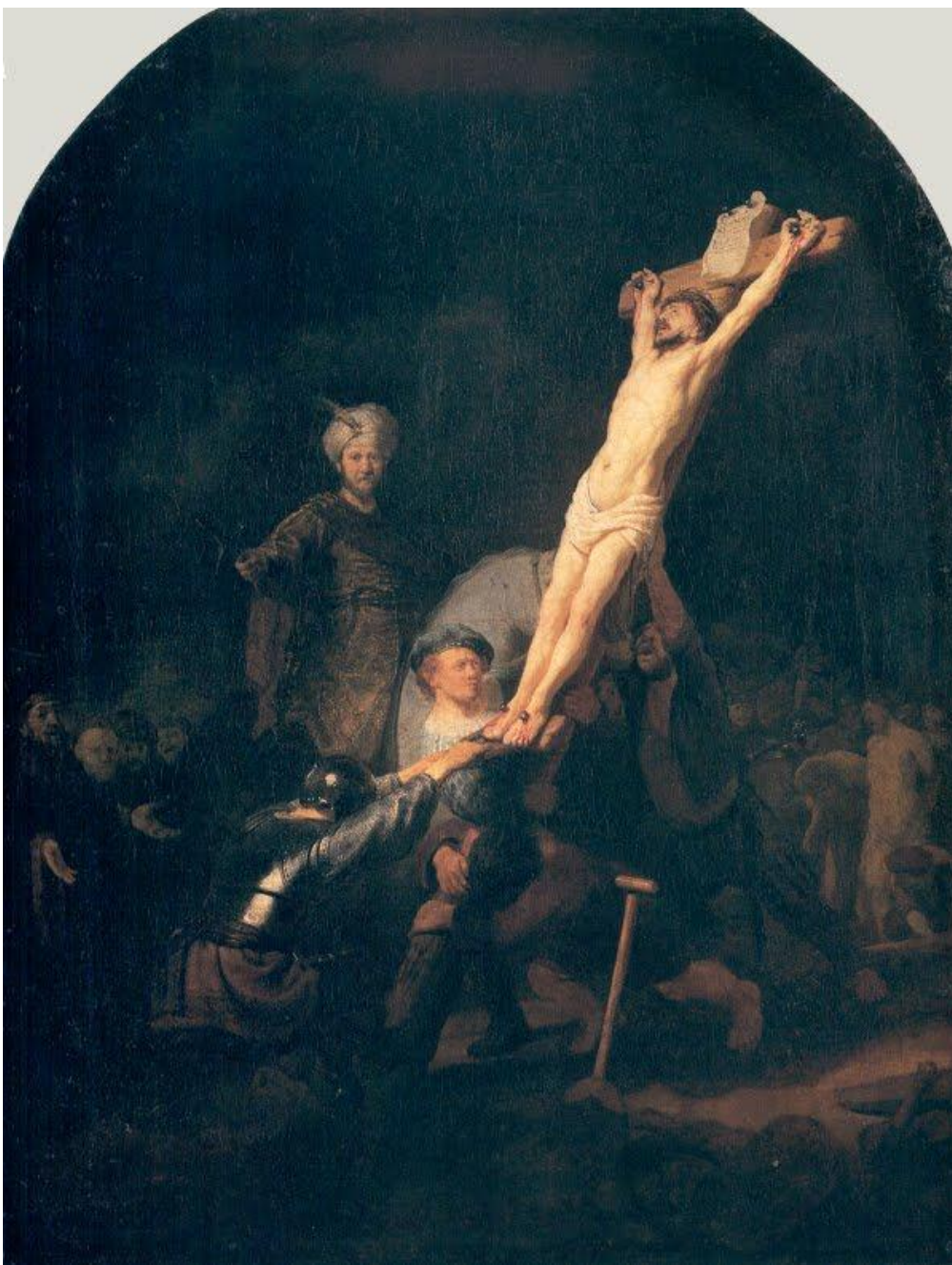


The Beauty of Christ

Isa. 52:13-53:12; John 1:14-11; 8:12; 12:35-36; 14:6, 9; **18:38-19:30**; **1 Cor. 2:8**; Philip. 2:15-16; **Heb. 1:1-3.**

Classical definition of beauty, “Beautiful things are those which, when seen please.”

This includes pleasures of sight, the ear, and pleasures of the intellect in learning truth because insights which bring cohesion to reality. Beauty provides enormous pleasure.

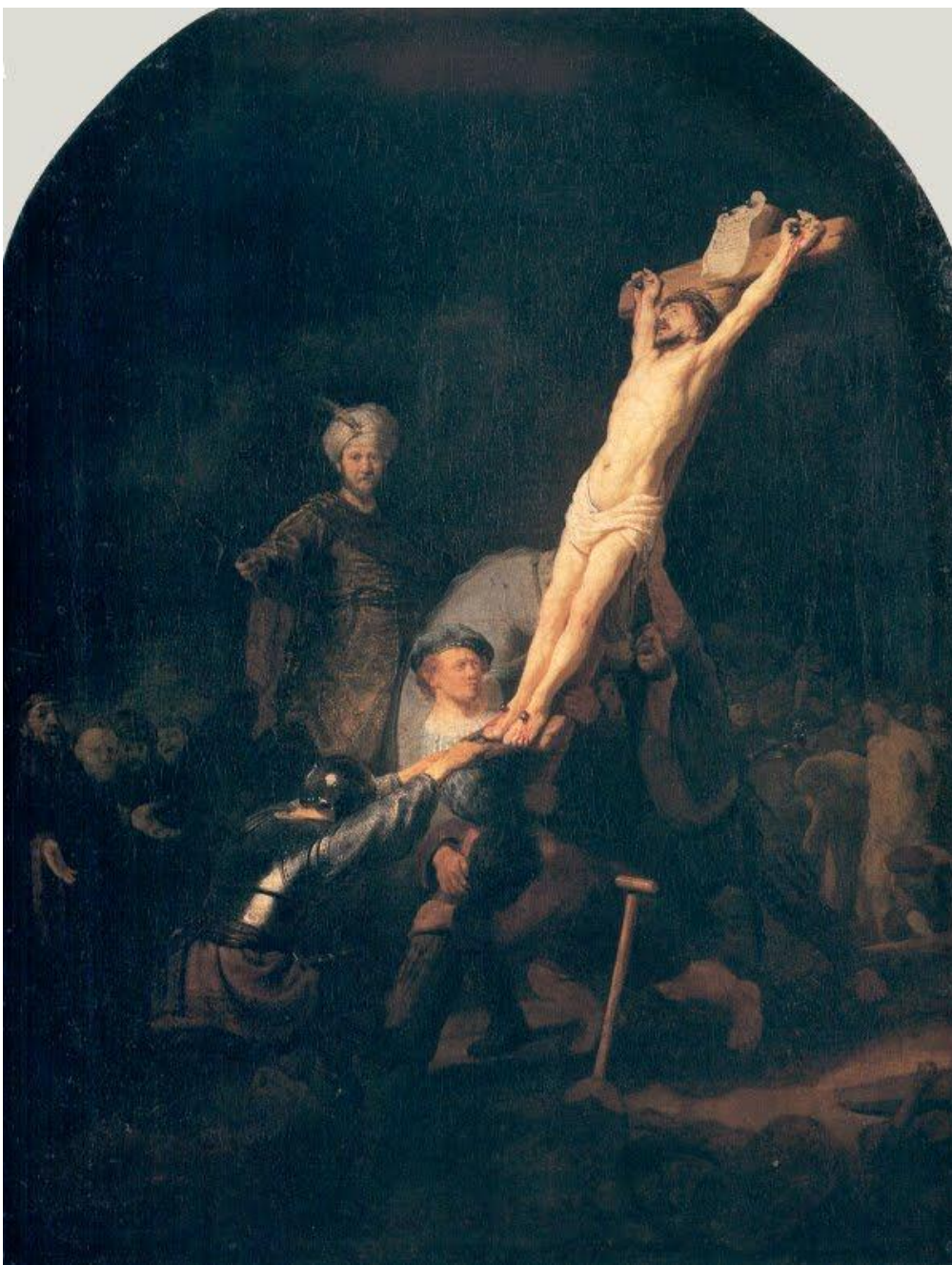


The Beauty of Christ & The Three Transcendentals

Truth, goodness, and beauty are inseparable. By truth we are put into touch with reality, which we find is good for us and beautiful to behold.

In our knowing, loving and delighting, the gift of reality appears to us as something valuable and fascinating.

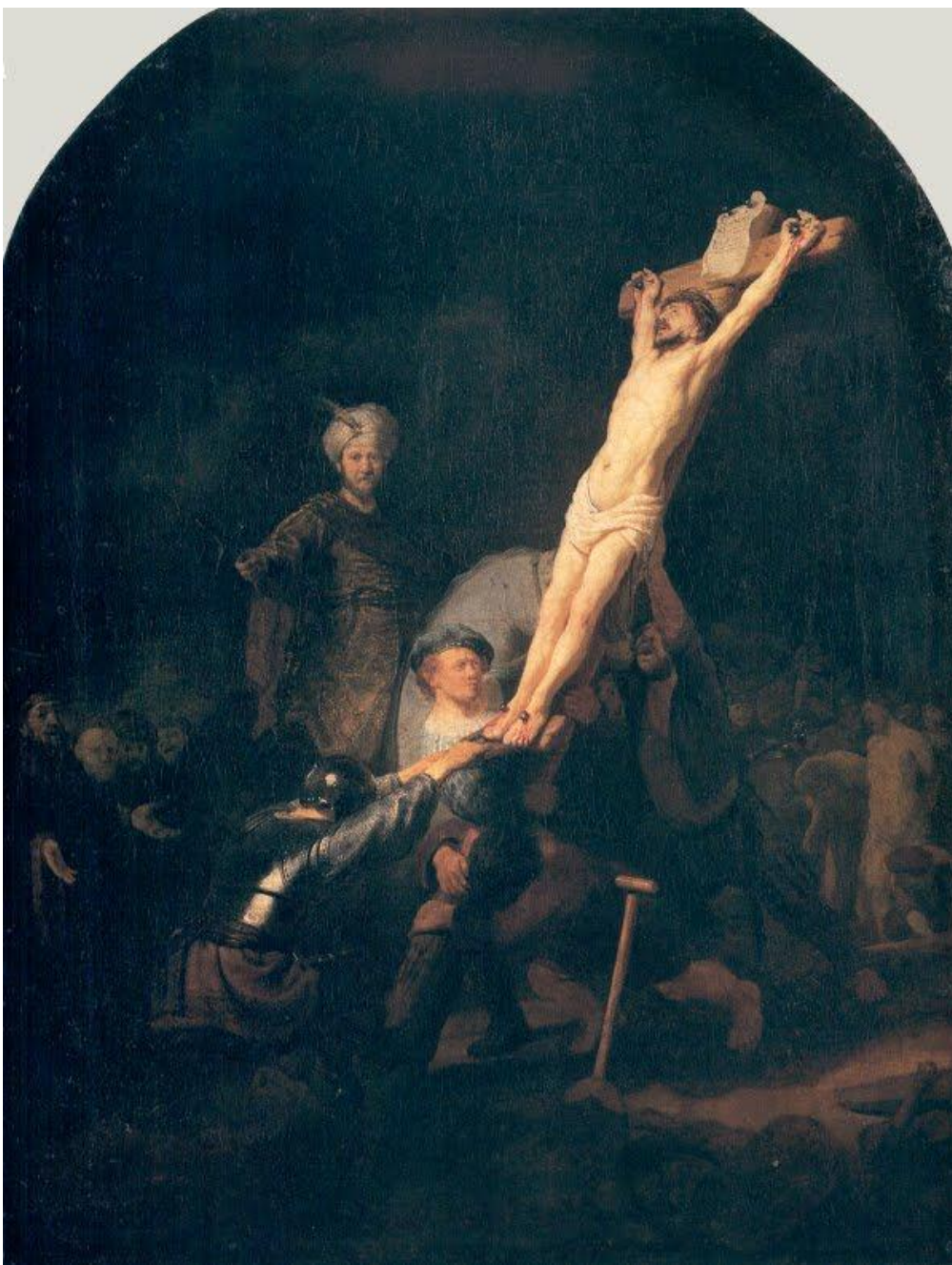
What could be more real than God, reality, our sinfulness, and His grace incarnate in Jesus Christ?



The Beauty of Christ & The Three Transcendentals

Every person is powerfully drawn to truth, goodness, and beauty on many different levels—the micro, the macro, the corporeal, the spiritual, and the metaphysical.

The greater the capacity a person possesses of grasping reality/truth, the more he is able to see, grasp, respond to, and be enriched and drawn to beauty.



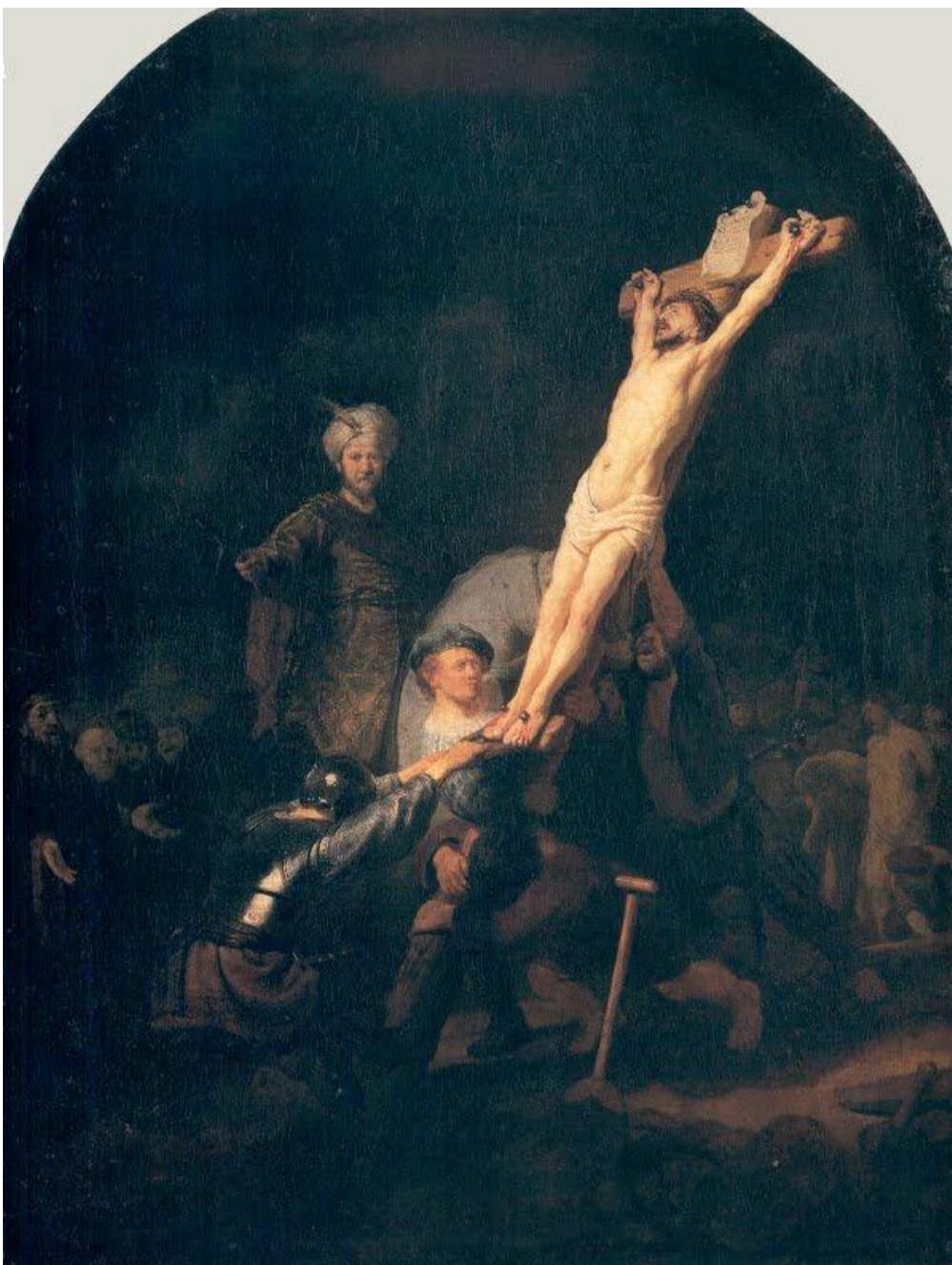
The Beauty of Christ

& The Three Transcendentals

The True—truth has a beauty of its own. Since truth is convertible with being, truth is beautiful. In fact, it is the highest beauty. That is why it brings so much pleasure. The more difficult a book or a subject is to grasp, the more pleasure is forthcoming when one understands it.

The Good—the good is coordinate with the good.

The Beautiful—the radiance of form bursting forth from the corporeal. Beauty is only in the eye of the beholder if the beholder's eyes clear (Mat 5:8; 6:22-23). God's glory is His supereminent beauty and majesty (Psa 19:1-2).



The Beauty of Christ

& The Beauties in the Bible

That Scripture treats beauty as a metaphysical principle can be seen in the various ways “beauty” is used throughout the Bible:

Psalm 27:4

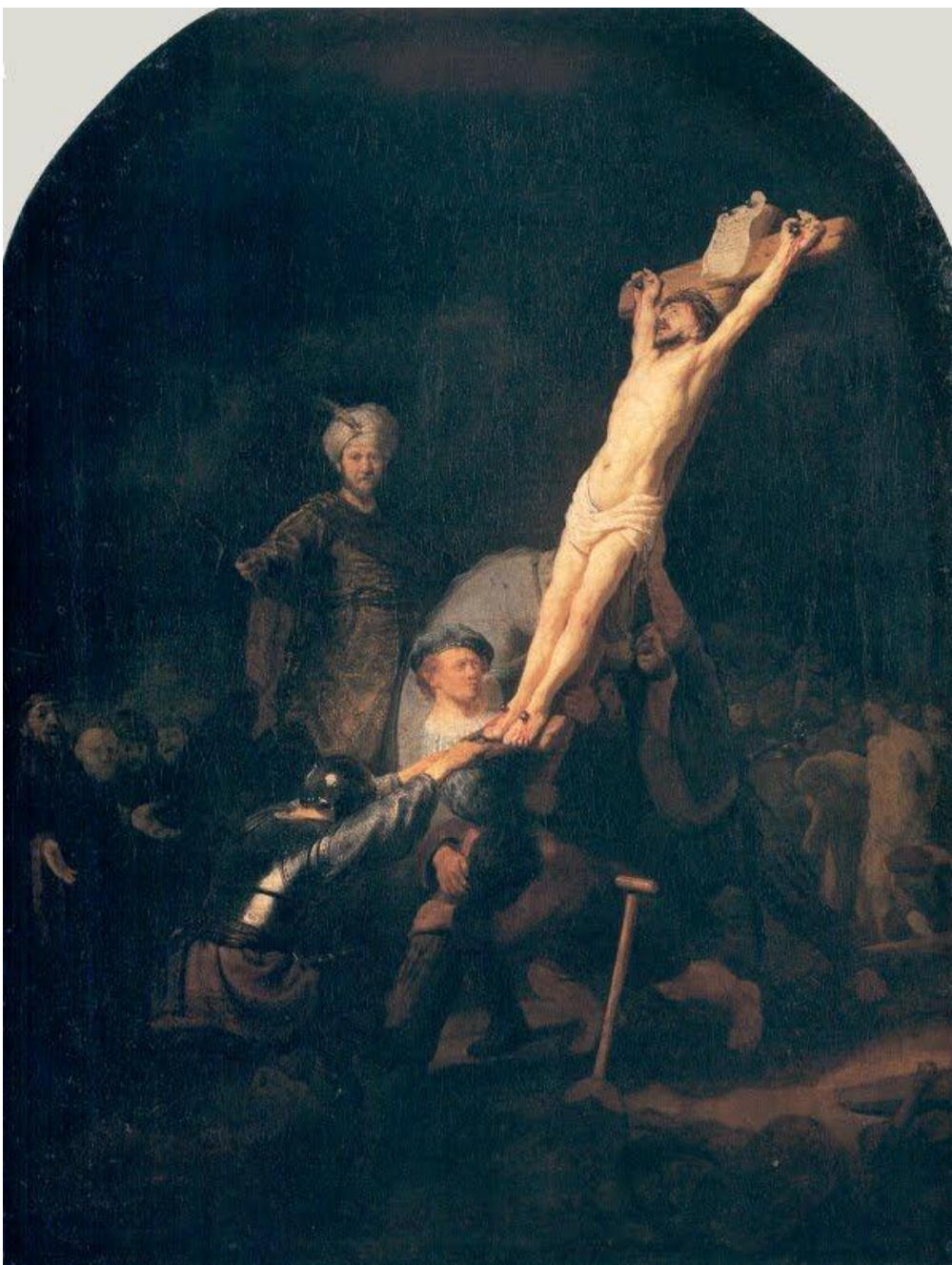
Prov. 4:9; 6:24-25

Isa. 33:17

Eze. 16:15; 28:12, 17

1 Peter 3:3-4.

James 1:11



The Beauty of Christ & The Deformity of Man

Deformity of the true-good-beautiful

- False.
- Evil.
- Ugly

Matt. 13:13; 15:12-14

John 12:38-40;

Isa. 6:9-10; 42:18-20; 48:4; 64:6

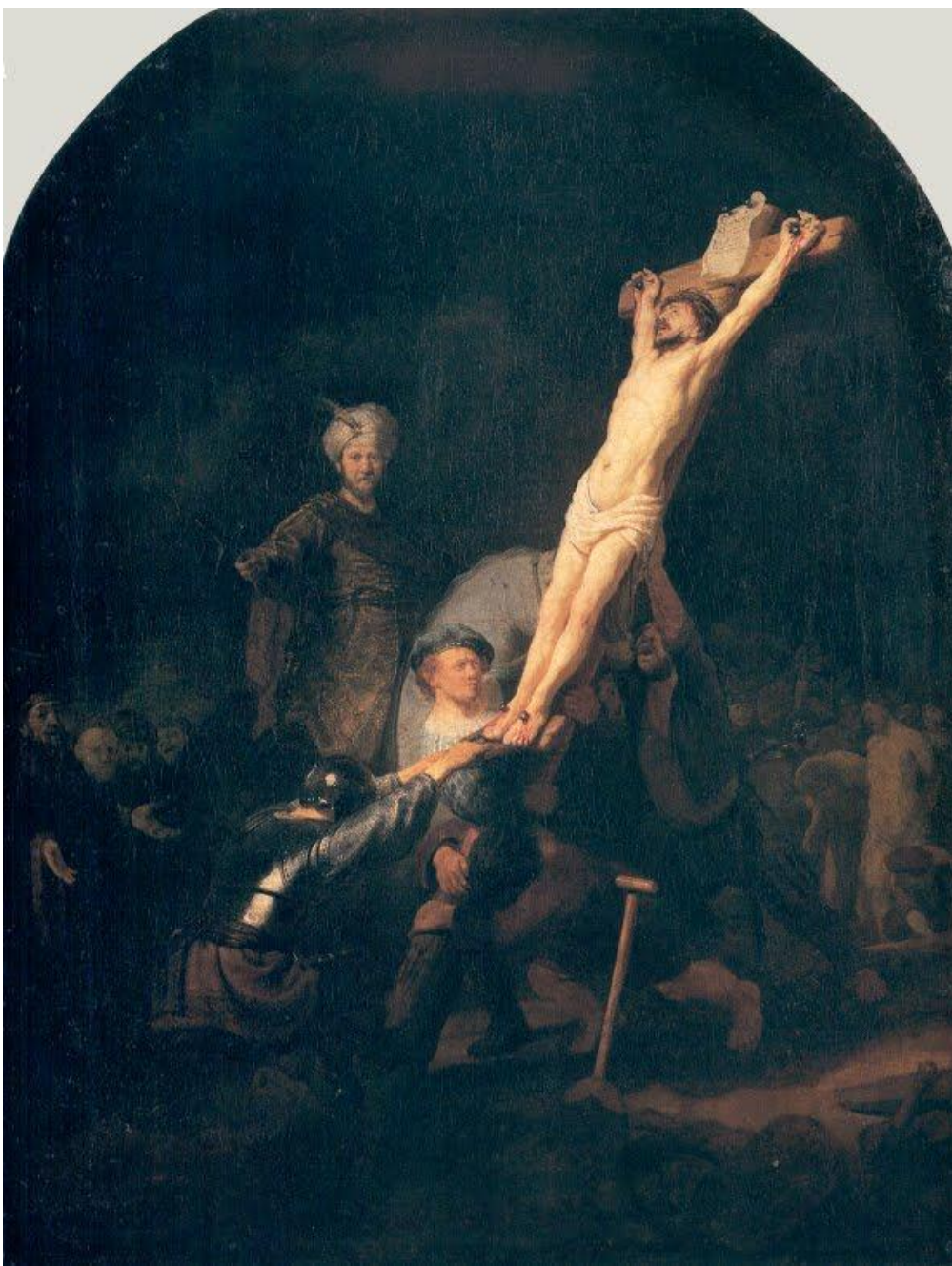
Jer 7:24

Rom 1:18-20

Rom. 3:9-19

1 Cor. 2:14

Gal. 5:19-21



The Beauty of Christ & The Deformity of Man

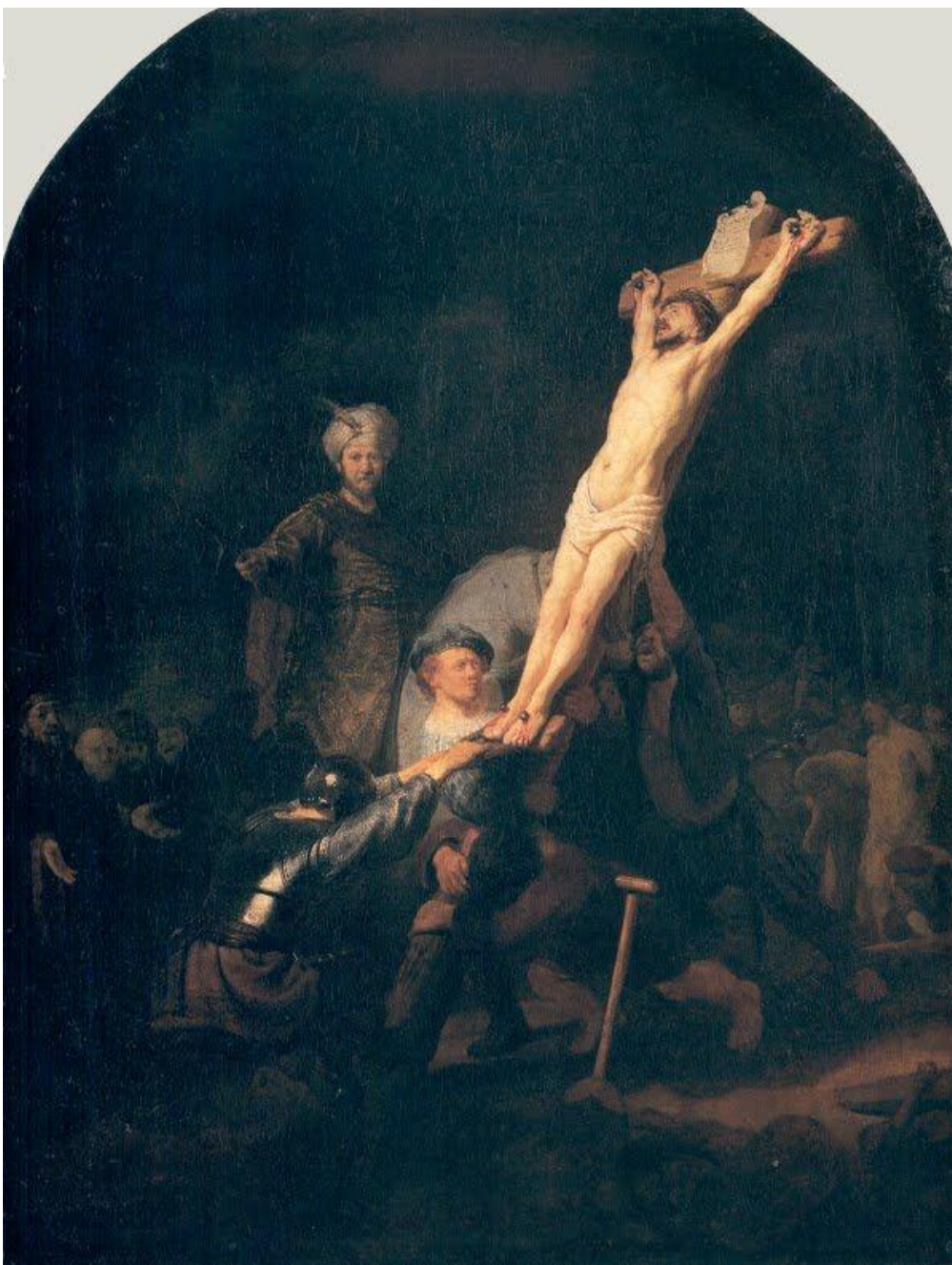
Ugliness is found in deformity of human sinfulness and depravity (hatreds, arrogance, lust, dishonesty).

Just as true beauty points to truth and goodness, moral ugliness points to error.

Ugly consists of distortions and mutilations in place of elegance and proportion and unity.

Ugliness lacks unity and proportion.

Ugly is largely a negative, an evil, a deprivation of truth and goodness, cf. atheism, materialism, scientism .



The Beauty of Christ—

Its Transforming Power

Only God can bring good out of evil, beauty out of ugliness, and bring truth to those who live in darkness.

Psa. 25:15; **27:4; 34:8**

Luke 1:78-79

John 13:35

Rom 5:1-11; 8:31-39

Rom. 12:1-2

Philip. 2:5-6

2 Cor 3:18; 4:6

Gal 5:22-23

Col 1:9-12

1 Pet. 1:8

1 John 3:2-3

1 Cor 11:23-26