

Beauty

ONE THING I ASK OF THE LORD,
THIS IS WHAT I SEEK;
THAT I MAY DWELL IN THE
HOUSE OF THE LORD
ALL THE DAYS OF MY LIFE
TO GAZE UPON THE
BEAUTY
OF THE LORD
AND TO SEEK HIM
IN HIS TEMPLE.



Psalm 27:4

בְּנֵעַם יְהוָה

The “Problem” of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (80):
Job 38: God & Creation-26 (The true, the good, and the beautiful-5)

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

One of the greatest problems for the modern believer—doctrinal or otherwise—is the lack of robust understanding of metaphysics.

Attempting to compensate for this lack of metaphysics through fideism and pragmatism will not solve the problem. Quick fix doctrinal solutions to temporal life issues does not really solve the larger problem (framework).

Without metaphysical development, the believer will be more drawn to the temporal/sensual realm than the metaphysical realm. He will always have trouble staying in fellowship as he is more oriented to the temporal and physical than the eternal, transcendental, and spiritual. The body will always seem far more real than the soul.

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

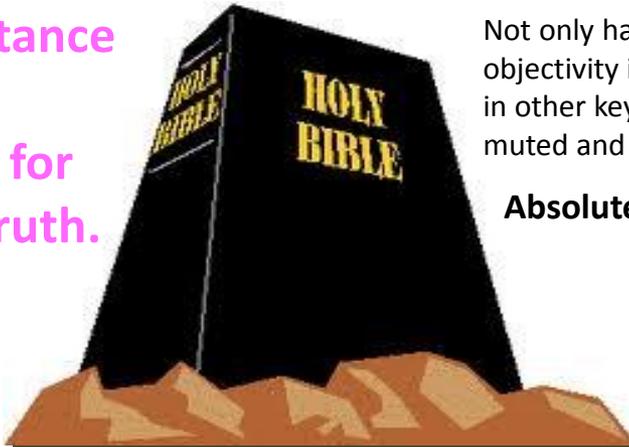
- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

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.



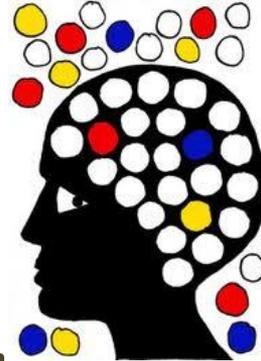
Not only has the church lost demonstrable objectivity in Bible studies, it has lost objectivity in other key areas. Satan as effectively muted and mutilated the church on many fronts.



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 11**)

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

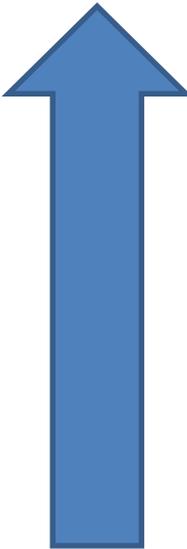
Foundations: Metaphysics (Science of Being as Being 11)

History of Metaphysics 32

The Science of Metaphysics 32

The history of philosophy is filled with the graves of all attempts by the world's greatest geniuses to remove or displace the metaphysics of being (Ockham, Bacon, Descartes, Leibniz, Spinoza, Locke, Hume, Kant, Sartre). Once they set aside metaphysics, they all ended up in a dark tunnel with no way out. They all became locked up in their minds or in external world.

For Christians, grasping metaphysics breaks the curse of world of empiricism, rationalism, and mysticism. To gain metaphysical understanding of existence leads to greater reality in doctrine, the spiritual life, and the real world and to follow the metaphysical mindset of Christ.



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

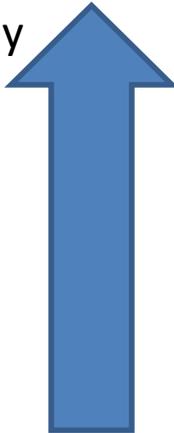
4- Anaximander (610-545 BC) - *apeiron*

Anaximenes (580-500 BC) - air

3- Thales – (624-545 BC) - water

2- Kant's Wall

1- Overview



11—The Transcendentals.1

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

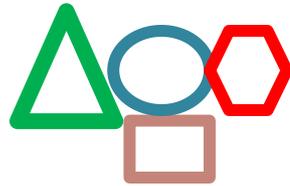
1-Introduction

History of Metaphysics 8

Science of Metaphysics 11

Foundations: Metaphysics (Science of Being as Being 11)

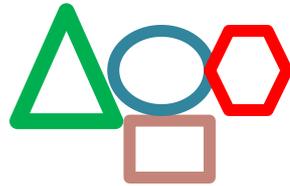
Philosophy of Nature



1. Pre-modern man (philosophical realists) believed truth was out there and the human mind could abstract the true nature/essence of all things as well as transcendental absolute timeless truths. He believed that reason is open to reality and reality is open to reason.

Foundations: Metaphysics (Science of Being as Being 11)

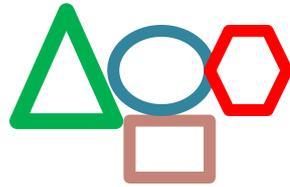
Philosophy of
Nature



2. However, the modern man is anti-metaphysical and thus has little to no capacity for certainty based on reason, certainly not about the soul and essences. Metaphysics explains why Socrates had absolute confidence and peace at death while some Christians die in uncertainty and fear. Anti-metaphysical Christian is an oxymoron.

Foundations: Metaphysics (Science of Metaphysics 11)

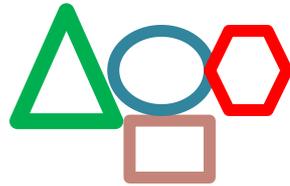
Philosophy of Nature



3. Pre-modern man (philosophical realists) believed in objective *telos* .
4. However, for anti-metaphysical modern man the *telos* is freedom, self-realization, autonomy—something subjective. The *telos* is only a personal subjective motive. This is common in Christianity.
5. For modern man form  is viewed as a substance, chemical or shape. Many Christians share the same view as unbelievers in this regard.

Foundations: Metaphysics (Science of Metaphysics 11)

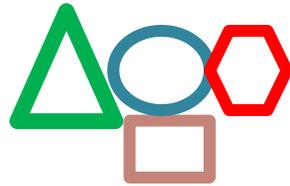
Philosophy of
Nature



6. As a result of anti-metaphysics, modern secular man now believes that happiness is only a feeling; virtue is only prudery; justice only legality; souls are religious myths; judgment that claims truth is judgmentalism and intolerance; and an idea is only an opinion—unless you disagree with them and their PC.

Foundations: Metaphysics (Science of Metaphysics 11)

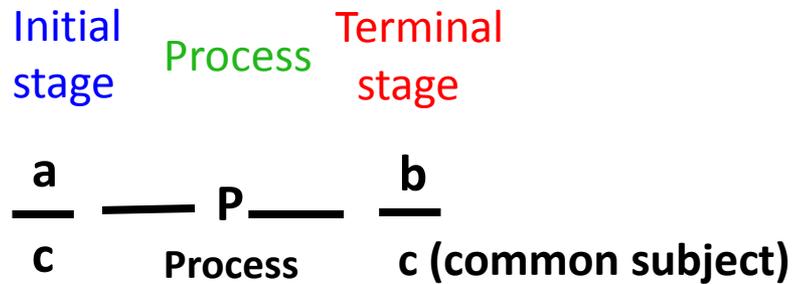
Philosophy of
Nature



7. We indeed live in a different world from our Lord and the disciples—an anti-metaphysical and anti-Christian kosmos—which has been over 200 years in the making with the rejection of *Esse* and *esses* as such. This has also led to very weird mindsets in both the non-doctrinal and doctrinal camps (as believers try to live the spiritual life and apply doctrine with an anti-Christian mindset, e.g. anti-logic, anti-philosophy, anti-metaphysics).

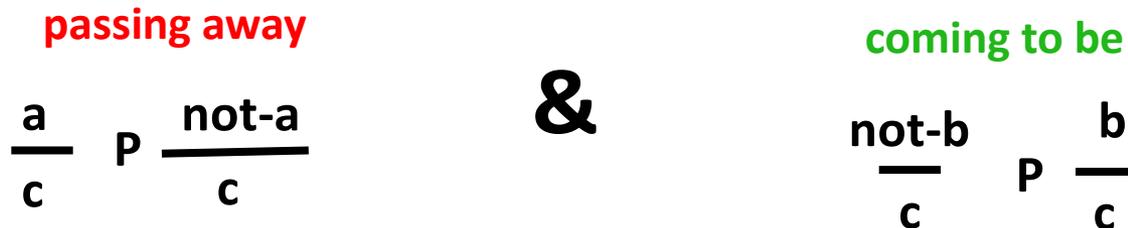
The Transcendentals

1. The act-potency of being not only solves the problems of Parmenides and Heraclitus, it also shows how God is actively giving existence to all things, and it also removes any need for deistic mechanistic explanations that do away with an active God in creation.



Change and being are not incompatible. Because change is directed toward being in act, it implies being.

Involves both:



The Transcendentals

2. Metaphysics not only enables us to distinguish God from creation, it also gives us the basis for the True, Good, and Beautiful.

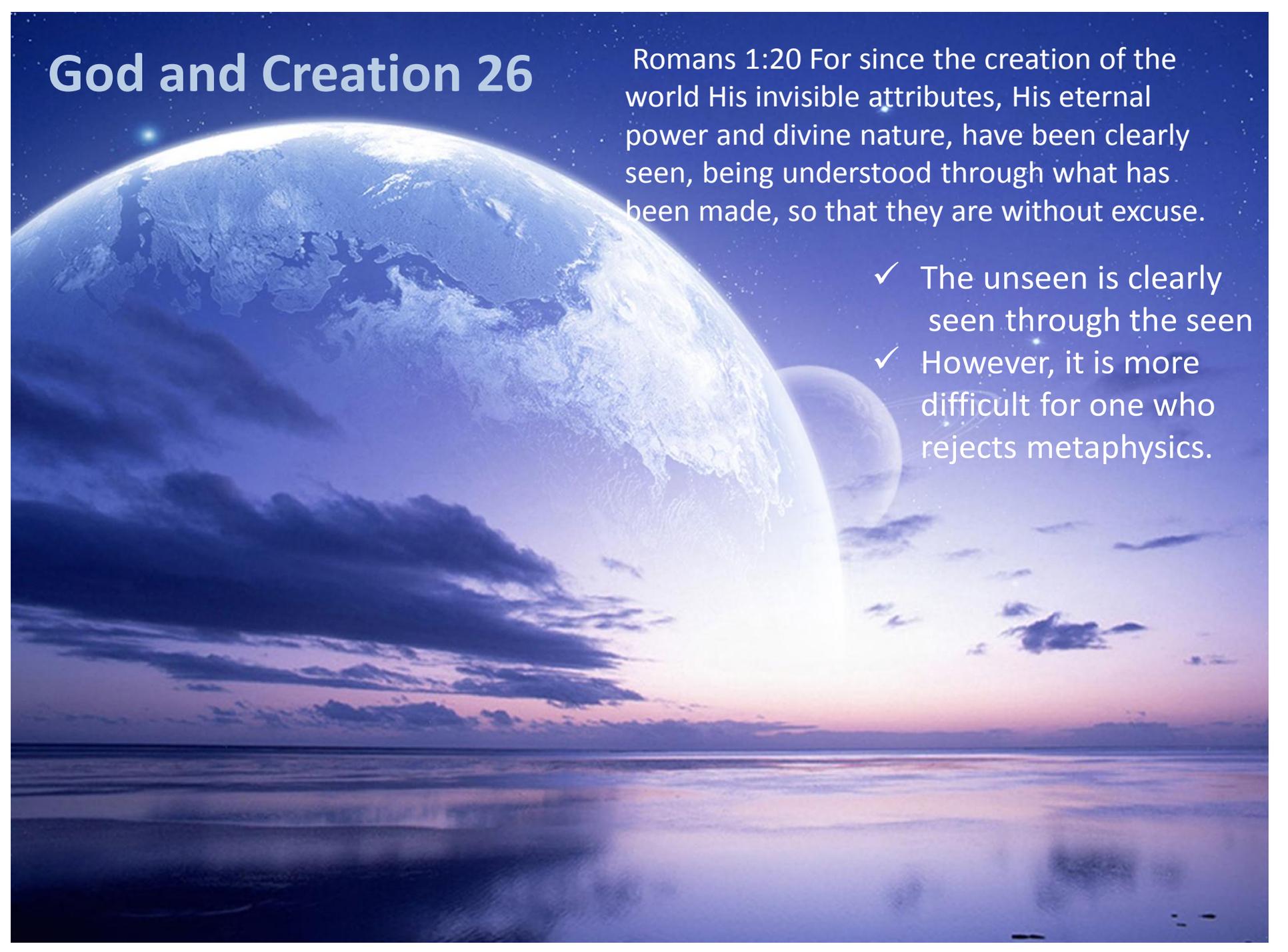
The Transcendentals

3. Transcendentals should not be confused with transcendentalism (Ralph Waldo Emerson). A transcendental is something above the categories (*trans* + *scandere* = across + climb, i.e. properties that climb from one being to another; they belong to every being). A transcendental is a property of being as such and therefore something true of every being whether infinite or finite.

The Transcendentals

4. There are six transcendentals to any being.
 - ✓ #1, a being is a thing. When a being is considered in reference to its essence, it is a thing. All beings are acts of existence.
 - ✓ #2, a being is one.
 - ✓ #3, a being is other. Basis of law of contradiction, which guides all thinking.
 - ✓ #4, a being is true. This corresponds ultimately to the mind of God.
 - ✓ #5, a being is good.
 - ✓ #6, a being is beautiful.

God and Creation 26

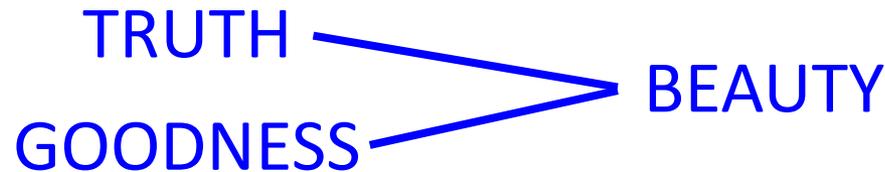
A composite image featuring a large, glowing Earth in the upper left, partially obscured by a bright sun setting over a calm ocean. The sky is a mix of deep blue and purple, with scattered clouds. The Moon is visible in the upper right, appearing as a smaller, pale sphere. The overall scene is serene and majestic, symbolizing the vastness of creation.

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

- ✓ The unseen is clearly seen through the seen
- ✓ However, it is more difficult for one who rejects metaphysics.

God and Creation 26

1. Review of biblical data on the true, good, and beautiful: Genesis 1:2 with 1:4, 10, 12, 18, 21, 25, 31; 2:9, 12, 18; 3:6; 6:2; 12:11, 14; 24:16; Exod. 2:2; 28:2, 40; Psa. 8:1-5; 19:1; 27:4, 13; Prov. 6:25; Isa. 3:18; 5:20; Ezek. 28; Matt. 23:27; Luke 21:5; Acts 3:2; Rom. 1:20; 10:5; Eph. 2:10; Philip. 4:8; 1 Pet. 3:1-5; 2 Pet. 3:16; James 1:11; Rev. 12:3, 7, 9; 21:1-22:5.



God and Creation 26

2. As the term is used in philosophical realism, the transcendentals refer to the properties of all beings, namely that everything is a thing, one, other, true, good, and beautiful on the metaphysical level. We will restrict this study to the true-good-beautiful.

God and Creation 26

3. There are five components to the beautiful.

#1-Unity

#2-Harmony

#3-Proportion

#4-Wholeness

#5-Radiance.

God and Creation 26

4. The true, good, and beauty in relation to a tree. The tree that has been reduced to sawdust and lumber is no longer a tree because its former unity has been destroyed. Every tree conforms to the divine mind that knows it: thus it is true. Trees may have defects, but insofar as each one is free from flaws and imperfections it conforms to the idea of treeness and is thus good. So also every tree that possess unity, truth, and goodness is beautiful (i.e., every normal tree is beautiful).

God and Creation 26

5. The transcendentals are coextensive with Being: God is the plenitude of the One, the Good, the True, and the Beautiful. Creation is given existence by *Esse* and through participation in *Esse*, reflects in a fragmentary way these transcendentals.

God and Creation 26

6. The transcendentals are inextricably connected. Truth, goodness, and beauty have their being together.
 - By truth we are put into touch with reality, which we find is good for us and beautiful to behold

God and Creation 26

7. While every person is drawn to beauty, few seem to be aware that beauty has a power not only to fascinate but also to convince good minds of solidly grounded truth from the microcosm to the macrocosm, from microbiology to astronomy.

God and Creation 26

8. It is no exaggeration to say that in all of the various branches of science there is much talk about the beautiful, the good, and the true. God's handiwork throughout the universe has and is being discovered by the world's greatest scientists.
 - ✓ Albert Einstein marveled that the universe is knowable by the human mind. The intelligibility of the visible reality of the universe is a staggering fact that points to Psalm 19:1-2 and the Creator.

God and Creation 26

- ✓ Biochemist Lewis Thomas was fascinated when he discovered that every species of animal to appear in the paleontological strata, as well as all those living today, is perfect according to its kind. Every type is expertly suited to fly, run, or swim, to reproduce, and to be nourished in remarkably effective ways. Not clumsy and then skilled, not more or less beautiful, but entirely so. We do not find awkward and crippled species in transitional stages in the past or in the present.

God and Creation 26

- ✓ Both Einstein and Thomas were on to something amazing: How could these extraordinary beings come about. How can inanimate matter be mathematical and intelligible? How could animals suddenly appear with breathtaking beauty and with no record of imperfect transitional forms existing before them?

God and Creation 26

- ✓ Physicist and Nobel prize winner Richard Feynman says that “you can recognize truth by its beauty and simplicity.”
- ✓ Robert Augros has marshaled evidence to show that “all of the most eminent physicists of the twentieth century agree that beauty is the primary standard for scientific truth.”

God and Creation 26

- ✓ Both the Bible and science point to the same Creator. The God of nature is identical with the God of Revelation. Both the Bible scholar and the scientists are in touch with God's beauty which points to His goodness and Truth.
- ✓ Both science and theology agree on the objectivity of beauty. Beauty is out there.

God and Creation 26

- ✓ The Beauty all around us speak to God's goodness and truth. He loves to astound us from the intricacies of the DNA to vast recesses of the 50 billion galaxies in our cosmos through powerful telescopes.
- ✓ Our visible universe, with its fifty billion galaxies, each of which on average has perhaps two or three billion huge stars, is made up of only 109 natural elements, kinds of atoms.

God and Creation 26

- ✓ On earth, even more impressively, with its myriads of minerals, rocks, stones, and metals and millions of plant and animal species, raise the question of how we can account for this bewildering array of complex varieties with so few building blocks. Things we experience daily are composed of about a dozen elements, and living things consists chiefly of four elements: carbon, hydrogen, oxygen, and nitrogen. When the vast and deep differences among them? And how account for the striking diversities among the elements themselves?

God and Creation 26

- ✓ There must be some deep down, invisible reality that explains diversities—the true, good, and beautiful as *Esse* gives all things existence. This deep down principle is form. Form is the deep root of a being's actuality, which gives it its basic whatness. It is the actualizing principle of a thing. The taproot that makes a thing to be what it is, and thus why it is different from every other kind of being. The inner form is behind the elements in making them what they are.
- ✓ It is the beauty that has the power to get man to wonder, to be alive to reality, to respond to what surrounds us. God loves to astound us and this will all culminate with the beatific vision.

God and Creation 26

- ✓ History of the breakdown of form in art due to rejection of metaphysics---most noticeably form and telos.

OVERVIEW OF METAPHYSICS REFLECTED IN ART THROUGH THE AGES

