

# Torrey Conference 2012, Breakout Session

By Dr. Allen Yeh

Again, to day two of workshops. Good to see all of you guys here. My name is Amy McDonald. I'm the Torrey conference coordinator. It's our honor to hear again from Dr.. Yet, as many of you guys know, Alan is a an associate professor of intercultural studies and Murcielago, and he holds degrees from Yale, Gordon Cornwell, Edinburgh and Oxford, as we heard yesterday morning. He's an accomplished musician and a bit of a Renaissance man.

Yesterday, Dr. Picot, update us that Allen has been to nearly 50 countries and has been to every continent. And we want to update you that it turns out he's actually been to fifty four countries. So just to set the record straight. So a lot of degrees and a lot of rich life experiences. Dr. Yeh joins us to discuss the role and function of beauty and proclaiming the gospel. So please join me in welcoming one more time, Dr. Yeh.

All right, thanks. It's good to be with you again. That's for sure. Everyone will be at the relationship seminars right now. I'm glad to see you here. OK, I'm a little bit handicapped here because I had all my notes on my computer and they needed my computer to run the PowerPoint. So I'm kind of just going off of the slides here. I think I know what I'm going to say, but, you know, just bear with me if I'm all right.

So goodness, truth and beauty, these are words that you have heard a lot before you and I'm sure you've heard these three paired up. Compare three things, huh? What is it? Was the right word tripled up. I don't know. Whatever it may be, these three things are often grouped together. Right. And when we think about these as Christians, you know, we think, well, are these biblical concepts? They sound great, right?

I mean, who can argue with goodness, truth and beauty? But I want take a closer look at them, especially the concept of beauty, which I will argue is the most controversial of the three in terms of thinking about it biblically. OK. All right. Advance slide. All right, so one more so yesterday, I just want to clarify one thing. Yesterday, the thesis of my talk, I mentioned this a few times explicit proclamation is a necessary but insufficient condition for salvation.

And I had a few students come up to me and ask me to further clarify. And you know what? I'm really glad they did, because I. I did mean what I said. I'm not going to reject that as a thesis, but I do feel like you could use a little more explanation. So I want to do that here. And for those of you who well, for those of you who are here, if you have any friends who are wondering about this, you can kind of pass on my explanation to them as well, OK?

I think when I'm referring to this, I'm referring to explicitly what Christians are responsible for.

OK, this is the idea that if you profess Christ but you have no work. In other words, you're not bearing fruit. Right. What did Jesus do about the fig tree which was not bearing fruit? He withered it. Right. And James says faith without works is dead right. So it's this idea that, well, you got to have both things coming out of you, your words and your works, OK? Again, it's not works.

Righteousness, I think, works coming after faith. That's called bearing fruit works before faith. That's called works righteousness. OK, so just make sure you get the the order.

Correct. OK, advance. Next slide. Uh OK. Yeah. So all right. I just said that. OK, so this is that feces is referring to Christians explicitly and one more. And we also see this especially in Ephesians two, eight, three, ten, four. By grace you have been saved through faith. Okay. So many people quote that. But I want to keep reading here. This is not your undoing. Is the gift of God another result of works? Right. So that no one may boast. But what's important is this next verse for we are his workmanship created in Christ, Jesus for good works. Right. So, well, it says they're not a result of works. That's right.

You becoming a Christian is not a result of works. Right. But once you are a Christian, you better be bearing fruit. You better be showing good works otherwise, you know. Your works are supposed to be an indication of your faith and you have no work shows that your faith is dead right, so which God prepared beforehand that we should walk in them. Right. So this is God's intention for you all along to have works which are an outflow of your Christian life. All right.

So what I want to do is actually add one more thing to the thesis. I want to tweak it and I want to actually affirm both statements. And the next one is, um, the addendum is explicit. Proclamation is necessary but insufficient for missions. So the first statement at the top is for Christians in general. The second is for people doing missions, OK? And so I feel like if you're doing missions, you ought not to only proclaim explicitly, but you better be proclaiming implicitly as well.

So with social justice and other works of ministry, if you only say to someone, believe in Jesus and you know, and and you're not living it out with your life, you know, you say God loves you and then you're not showing that with your actions. What good is that? Right. So you got to back it up with what you do and you minister to people holistically.

So that's kind of what I was getting at. OK, now, the last year, remember, the theme was the Year of the Arts, or rather the theme was in this place, sanctuary in sacred space. And we saw this worked out both in the Year of the Arts as well as in the concept of Sabbath story conference a year ago was about Sabbath. And I think Sabbath and beauty have a lot to do with one another because there is Sabbath in part because of this kind of both seem to have a restorative effect on your soul and just the sense of that you internally are being nurtured and that you are being given something that is just really good for you. Right. Kind of healing kind of growth. All right. So in that sense, yes, we affirm beauty, don't we?

Of course we do. And who doesn't like seeing beautiful things? And that seems like what God created us to appreciate. Beauty, right. It must be something good. Right next. So two types of implicit proclamation. As I said yesterday, as I was talking about Saint Francis of Assisi. Right. I said he had beauty and he had actions. Right. So art, music and nature are examples of beauty. He was a lover of creation. He preached to the birds. I don't know how biblical that is. Right. I mean, birds probably can't understand words, but and, you know, do they go to heaven? That's another question. But whatever he he loved creation so much that he would tell everybody, even the birds, about the love of God. Right. So and then actions he served the poor. He dedicated himself to serving the poor.

So and both of these these are two I think the two major ways of implicitly proclaiming, OK, so obviously the the the explicit proclamation is Bible preaching evangelism. The implicit type of proclamation is either beauty or actions. Right in both ways can show who God is and show God's love and show God's power and show God's majesty and show how awesome he is. Right. So today we want to specifically talk about the beauty aspect, not so much the actions aspect.

We know how important social justice is, how important ministry is, and showing love to others. But what about the beauty side? Well, I used to teach in the Toriano Institute for three years and now I teach in the Cook School of Intercultural Studies. But the motto of Tauri is Goodness, Truth and beauty, bonum, veritas, pulcher. Now, if I had to be really nit picky, OK, grammatically, that really just means you could advance at one where the good truth and beautiful. OK, so the last one is actually an adjective, not a not a noun, but pulchritude is just a little too big to fit on that crest and it would just look imbalanced.

So they put pulcher. OK, regardless, you get the picture. Goodness, you can be honest, it's not a biblical verse. So we can tweak it a little bit. Right. OK, um. So now. And again, you know, if Tori is here as a program in a Christian university, what is the overlay between goodness, truth and beauty and Christianity? Right. Especially beauty.

But the three now, if you looked in your program, it said actually, I mean, this is what's printed in your program. Three theological virtues are faith, hope and love. And then, uh, next, the platonic triad is goodness, truth and beauty.

Now, I want to say something about this. This is, again, apocryphally attributed to Plato. You know how yesterday I was talking about that phrase apocryphally attributed to Saint Francis, preach the gospel and if necessary, use words. You can't really say it, you know, and beam me up. Scotty Elementary, my dear Watson. Right. These are these things are not anything that Kirker Holmes even said either, but the platonic triad, goodness, truth and beauty is not something Plato ever said. It's apocryphally attributed to them. You can find the themes of these kinds of things in Plato. Plato actually did have a had for platonic virtues. So I think they were temperance, temperance, prudence, courage and justice at those four. But you never explicitly laid out goodness, truth and beauty.

So yet again, these three are so often grouped together and so often discussed, and Christians love them and love to appropriate them. Right. So is this right or not? All right. Um, so while love by the way, this was a typo in the program, it says, while I hope I don't know you saw that. And that's now that in case you came here trying to see if I would be able to defend that. Now, that was just the typo. OK, so I'm not sure love is the greatest of the theological virtues. Does beauty, but does beauty really belong in the platonic triad? I think that's the most questionable of those three. OK, um, so goodness and truth.

Let me give some biblical examples of what this might look like first. And a ruler, ask them good teacher, what must I do to inherit eternal life? And Jesus said to him, Why do you call me good? No one is good except God alone. Now you might say, wait, Jesus is saying he's not good. No, that's not what Jesus is saying. But remember, the Bible says that Jesus is the very image of the father. Right? He's so he's the exact representation of his being. So I think what Jesus was pointing to is that all goodness comes from God.

Right. And if there's any goodness to be found in Jesus the man, it's because he's a reflection of God. Right. OK, so I think goodness is clearly affirmed by the Bible and goodness is a God of virtue, OK? And if we have any goodness, it comes from God Himself.

Next John, 14 six, Jesus said to him, I am the way, the truth and the life, no one comes to the father except through me. So here Jesus calls himself the truth. And I think it's pretty obvious that we Christians believe in the truth. After all, isn't that like when we talk about belief? Right. It's I mean, so much of that is encapsulated in the concept of truth. Right? Not just the small truth, but the capital t truth.



Right. And we we stand against anything that goes against the knowledge of God. And we believe that there is one God and faith and belief in all these things, these cognitive rational, you know, intellectual things are about truth. And so we do believe in that. So. Now, while the Bible seems to be pretty clear about goodness and truth. What about beauty? So this is a workshop and I want you guys to get into groups of two or three and discuss this question, do you think that affirming beauty is a biblical concept? Do you think that the Bible affirms beauty? Um, and I will give you about five or ten minutes to discuss this and then I will ask you questions. All right. And by the way, just just to say one thing about this.

This is kind of a work in progress for me. As I've been thinking through this. I don't I have some conclusions. I don't have every conclusion or the definitive conclusion. So I want you guys to help me out here. All right. And so hopefully you can contribute something to my knowledge and we can contribute something to each other's knowledge. So take five or ten minutes and I'll call you back when we're ready to go.

OK, you guys are kind of. All right, um, let me hear from you guys. What do you guys think, do you think? I mean, are there is there a biblical case for beauty? Yes. Factor. OK, well, this is a lot of good words. Yeah, that's great. You defined beauty as lacking nothing desirable.

Is that what you said? OK, so can you believe that? Yeah. So God likes nothing desirable and therefore he is the source of beauty. OK, I guess part of it depends on how you define beauty. Right. So OK, thanks for that contribution. Anybody else. Right, yes, yes. All right, that's the good distinction, the heavenly, eternal, lasting beauty versus the fleeting earthly kind of beauty. Right, which is deceptive.

OK, great. Yes. To. Mm hmm. OK, so, um, the last, um, contributor said maybe there's a distinction between the heavenly eternal beauty and the fleeting earthly beauty, but this current contributor said, well, no, maybe physical beauty is good, too, because it's created by God. Right. So, uh, shouldn't it should also be affirmed. Right. OK, anybody else? OK, back there. So say a little louder.

OK, of. So you're affirming also the earthly physical beauty, but it almost seems like you're putting it in a subset of goodness, right? It's part of God when God declared everything good. Right. That therefore beauty is affirmed. OK. Yes, you. OK, so in Exodus, God seems to be affirming physical beauty when he commands them to make beautiful clothes and beautiful tabernacle and yeah, so OK, great, um, I'm having a hard time seeing because it's like it's kind of blinding me.

But anybody else OK over there?

Yes. OK, so it's the concept of integration again, but instead of all truth is God's truth, he says all beauty is God's beauty by some parallel and that. But somehow our earthly beauty is not real beauty because ultimately there's a heavenly beauty which is greater. Right. OK, yes. OK, so again, this is another example of integration, right, the sort of the lordship of God in all things, right. So, um, and if God created everything, then everything is good and beautiful.

Right under that. Mm hmm. Yes. Sorry. OK, so the Bible implicitly affirms the value of beauty, and so I feel like there's kind of a little tug of war here, right? Some people everyone seems to affirm God's beauty. The question is earthly beauty is fleeting, is as bad, is as good, because under the laws of Christ, like what you know. But yes, God created everything good. But everything is tainted by the fall as well.

Yes, God created us to be able to appreciate beauty. But even our senses are tainted by the fall in our ability to recognize what is really good sometimes is tainted by the fall as well. So. Even Kreyshawn groans Right? It's not what it should be. So where's that? Where do we fall in that spectrum? Right. Attention. Think it's a difficult one. Right. And I think especially when we look at the biblical witness, sometimes it seems to be almost sending mixed messages.

Right. But of course, we believe the Bible is consistent. Its message is consistent. So how do we untangle these various things? OK, let's take a look at this. Here's some pro verses in favor of beauty, OK? It's affirmed by the Bible. Now he is referring to David was ready and had beautiful eyes and was handsome. Right. So, yeah, that was David. Now, remember, he wasn't the tallest of his brothers, right? Because they said all the other brothers were taller. But but somehow, you know, um, David had something going for him.

However, what I find really interesting is five verses earlier. It says this for the Lord Jesus, not his man. So this man looks on the outward appearance, but the Lord looks on the heart. OK, so it says that. And then five verses later it goes, yeah, but you know. David, was that right? So it's like, OK, so what gives? So I think that's this is why we're a little confused about beauty, I think, because, OK, it's kind of hard, so.

And by the way, I know you ladies, you know, you're always telling the guys like don't just guys don't just look at outward appearance, but look at personality. Right. And then I see you guys. I've I've sat watching the movie *Pride and Prejudice*. Right. With the girls. And and they're like, oh, Mr. Darcy, such a jerk. And then but as soon as he gets the Pemberley, then it's just like, oh, Pemberley, so beautiful. And then suddenly all the jerkiness of, you know, Mr. Darcy fades away

and I'm just like, wait. But his first OK, anyway, so yes, women recognize outward appearance as well. OK.

So how about this one? Leah and Rachel. Leah's eyes were weak, but Rachel was beautiful and forming appearance seems like the Bible has a thing for eyes and maybe the eyes are the windows of the soul. I don't know what it is, but but yeah. So I don't know. You know, and you're looking at. Well, which which woman was favored and I'm like, it seems like there's something to the outward appearance.

And then of course you want lots of examples. You know, you can just go to the song of songs where the vineyard, all these analogies, vineyard's like a woman's body in the Tower of David, next, like a Tower of David or kisses are like Honey Navales, like Goblet of Wine. And there's lots of other stuff which would make me blush to go in to so I'm not going to go there, though those things are biblical. OK, so we are the Bible Institute of Los Angeles, but I'm not going to say them. All right.

And even Esther. Queen Esther. Right. Um, the young woman had a beautiful figure and was lovely to look at. Right. So the king noticed her beauty and she used her beauty to save her people, the Jews. Right. And her authority as queen, which came from this beauty. Right. So it

seems like beauty is affirmed. Physical beauty in the Bible, however. Proverbs 31 30 is deceitful, beauty is vain, but a woman who fears the Lord is to be praised. OK, so this is kind of how some people are pushing back a little bit. There seems to be this fleeting, this about it seems to be not lasting. It seems to be not as important. But it seems like the fear of the Lord is the most important thing in a person's life. Right.

Um, that seems like, you know, a lot of these the previous verses were about the external beauty, but here we're getting to the kind of internal beauty, especially here, do not let your adorning be external, the braiding of hair and the putting on of gold jewelry or the clothing you wear. But let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious.

So the Bible make a distinction between external beauty and internal beauty. So the internal beauty is the, um, imperishable beauty of a gentle and quiet spirit. And so it seems like there's something to that which is lasting. Right. The Bible emphasizes those things which are eternal. Right. And this is all over the Bible, but certainly with beauty. That seems to be the emphasis as well. So, you know, we kind of touched upon this discussion question already, but, um, as you just take a few minutes, I want I want to hear what you have to say about external beauty then.

Like, is it valuable? Like why? And, um, let's because I think it's so often the sort of and here I think we're talking, um, uh, not just about like nature but also like of how someone looks. Right, because it does seem like, uh, that's what the Bible seems to make a big deal about, David and Leah and whatever. Right. So there's a little bit of an uncomfortable subject because, you know, we want to affirm everybody is beautiful. Right. But, um, um, what do you think's going on here? OK, so just take a few minutes. We're going to take shorter discussion time this time. All right [pause].

OK, let's come back together here, by the way, sorry, I just realized I said earlier I should, said Rachel, right? Yeah. So you know, when you're talking sometimes, you know, you're trying to multitask. A million things are going through your head and you sometimes just the wrong word comes out you don't realize it.

Yesterday when I was playing the violin, that him. What did I say the name of him was right. Did I just say the name of the him? I didn't. OK, all right. Because you know what was funny? I was I was going to play Be Thou My Vision, and it was the title was in my head. And then I ended up playing Come Thou Fount. Right. And it just came out. And again, it's one of these things which and then and I thought later on, did I say, did it play, come now fount and say, be thou my vision because that would be really embarrassing. Right. So, OK, I'm glad I didn't say the name of the hymn.

One time my pastor was preaching a sermon and he said he was talking about when he was in college and he went to Columbia University in New York and he was like, you know, and he was just talking about this head down the hall who would always like smoke marijuana and whatever. So and how he had to, you know, trying to witness them. So except during the sermon, my pastor didn't say when I was in college. He actually said when I was in seminary. Right. And so he was talking about pothead and trying to witness to him, right. And my pastor totally did not realize he's a seminary. And then so he preached this whole sermon and whatever, and then afterwards we went up to him and said, you know, faster. You said seminary, not college. And he was so embarrassed. So, yeah. And we're like, well, thankfully, we could, like, fill in the blanks for you. But, you know, for maybe on the tape recording, I don't know, you could do a little editing or something.

OK, so what do you guys think? External beauty. Yes [inaudible audience comment]. OK, so you think the external beauty is a reflection of the internal beauty and or the internal beauty can magnify the external beauty? Yeah [inaudible audience comment]. OK, sure. Mm hmm. Yes.

[inaudible audience comment]. OK, external beauty is meaningless if there is not internal beauty to back it up. I see three hands in the back. OK, I'm going to take all three of you one by one for four from the left to the right. Now, just two, OK? [inaudible audience comment] OK, so there's



nothing wrong with the beauty itself, the external beauty, but the ultimately the most important thing is the fear of the Lord, right. OK, anybody else back there now? OK, yes. Right here [inaudible audience comment]. OK, and even the most beautiful person has morning breath and sleep in their eyes and bedhead, right. So, um, but yeah. So the fear of the Lord is the most important thing. But external beauty, it's not that it's unimportant. It's just less important.

OK, yes. Over there [inaudible audience comment]. OK, so we should value it as God values it, and it depends if beauty is a subjective thing or an objective value. OK [inaudible audience comment]. OK, so God is the objective arbiter of what beauty is and his signature can be seen and everything that's created, but at the same time, beauty can also be seen as our subjective experience of it. Yeah, yeah. I think there's [inaudible audience comment]. OK, so there's the objective truth, beauty of that object, and then there's the feeling that we get when we encounter it.

OK, all right, one more. Anybody? OK, yes [inaudible audience comment]. OK, so, um, although I don't know if external beauty would be a spiritual gift, as you said, but but it was it's certainly something which God bestows on some people and so use it all for God's glory, whatever it may be. OK, great. All right. Let's move on here.

Um, I want to talk about what did Jesus look like? OK, so when we talk about external beauty, well, there's you know what? There's no description of Jesus in the Bible. Well, there's sort of sort of two descriptions of Jesus in the Bible. OK, but his physical descriptions of his human, you know, manifestation. So first, there's the cosmic Jesus found in revelation, right? One like a son of man clothed with a long robe, with a golden sash around his chest. The hairs of his head were white, like white, wool like snow. His eyes were a flame of fire. His feet, like burnished bronze, refined in a furnace. His voice was like the roar of many waters in his right hand. He held seven stars from his mouth, a sharp, two edged sword. That's a frightening description. And his face was like the sun shining in full strength. OK, so you clearly a symbolic representation of what Jesus looks like. All right. This is an allegorical description of Jesus from the Book of Revelation.

What about the other one? Well, this is more of an oblique reference. It's not allegorical, but it's more a reference of what Jesus did not look like for Isaiah, 53, the suffering servant, for he grew up before him like a young man, like a root out of dry ground. He had no form or majesty that we should look at him and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief, and as one from whom men hide their faces, he was despised. And we esteemed him not because he didn't look like anything. He didn't look like much of anything. You know, if there's one thing this passage tells us that the incarnate Christ was either average or below average looking in terms of our human perception of him.

OK, well, clearly, he's the beautiful one, right, but perhaps we're using beauty in two different senses here, right. And but physically, Jesus was not one to look at, right. In fact, so much so that he was despised and rejected and we did not esteem him. Right. So here's the other thing. The incarnate Christ, sorry, the risen Christ. Not only did you retain this kind of non beauty, but he had the addition of five scars and probably more around his his head because of the crown of thorns and. Right, and he retained those wounds. And, you know, you look in the Song of Solomon and it talks about she was altogether beautiful, my love, there's there's no flaw in use. It seems to define beauty as sort of flawlessness. And Jesus had even more scars to add to his already below average look.

Right. So it's like, so this was our lord in human form. Right. So what do we do with this? Right. And I think that's. And the thing about the non mm image of we're sorry, the non description of Jesus in the Bible, OK, it doesn't I mean, this is remarkable that God would appear in the flesh and that no one would bother to bother to record what he look like. Isn't the whole point of the incarnation that we get to see God visually right. Hmm. And this this gets at a lot of questions about Christian art, let's say. Right. And is it OK to paint Jesus right? Um, the thing about this is that we need another Lord of the Rings illustration. Right? So I just have to. All right. There are endless analogies you use from Lord of the Rings. And when you watch all three of them, it also seems to go endlessly right. Like Return of the King has like 12 endings. Right.

So anyway, but when you know, as much as I love the movies, the problem with a movie version of a book is that it fixes in your mind a picture of what the people, the characters in the book look like. OK, well, that's not necessarily a bad thing. Um, but it does kind of squelch imagination a little bit. Right. If you know, like when I read *The Lord of the Rings* as a kid, I had an idea of what Frodo and Aragorn looks like. Now, I cannot get, you know, Elijah Wood and Viggo Mortensen faces out of my mind right now. It's not that they are a bad representation of Frodo and Aragorn, but, um. Basically, Peter Jackson's idea of what they look like is now stamped into my brain, in other words, Peter Jackson's mind has invaded my mind, right? Essentially, that's what's going on, right?

When you create works of art, let's say painting Jesus, what you are essentially doing is you are putting on a canvas in your mind what Jesus looks like to you, OK? Because there's no description of him in the Bible. Right. And that's fine and good. And I think that's a good use of art to express that. The question is, is it fine if that. Image of Christ that you've put on a canvas is now stamped into the minds of other people, not allowing them to be able to come up with their own picture of Christ. OK, remember, the point of the incarnation is that God came and look like one of us. Now, we literally don't know what Jesus look like theologically. We know that the point of the incarnation is that God came to look like one of us.

So sometimes I would prefer not to have other people stamp their image of Jesus on my mind. So that I can read the gospels and imagine Jesus as I will, and this is not a relativistic oh God is

whatever I make him out to be, that's not the point here. Right. But I sort of feel like there's sort of a reason why the Bible doesn't talk about what Jesus physically looks like, because if God is meant to look like one of us. Maybe I'm reading the words on the page can help us to do that without having some image already stamped in. OK. Um, Jesus was a Jew, but he was also a universal lord. And ultimately, um, God, we're all created in God's image, no matter what our ethnicity. Right.

So, um. But. So in light of this, you know, I think of Jesus, upsidedown Kingdom, right? Jesus. Always preach this, um, the first shall be last and the last shall be first, right? Those who humble themselves would be exalted and those God uses the foolish things of the world to shame the wise and the weak things of the world, to shame the strong and blessed are the poor, the meek, those who hunger and thirst. Right. I don't think it should be any surprise to us that Jesus was not much to look at. Right. Um, because that's in keeping with his philosophy. The Jews expected a conquering military hero. Instead, they got a homeless baby, born in a manger, born of a scandalous union. Right. And it's like what? You know, she's pregnant and they hadn't even gotten married yet. Um, he was trying to he was the baby was hunted down by a maniacal king and he had to flee as a refugee, as an immigrant to another country. Right. He grew up very humble, grew up in Nazareth, which is like the backwater part of Israel, rode into Jerusalem, not on a war horse, but on a donkey, ultimately died of criminals. That on cross. This is the kind of lord we serve, right? Not so beautiful in a physical way, right? So if you were looking for obvious beauty as we define it, we would have missed Jesus and a lot of Jews miss Jesus.

We have the advantage of hindsight. But. What would we have thought if we lived in biblical times? Not so easy to pass when you don't have the advantage of hindsight. So God's priorities and his criteria are not the same as ours. OK. Um, Jesus didn't come as the messiah that Jews expected, he was a stumbling block to them. This is what this this cannot be our messiah. This does not look anything like our messiah. Maybe Jesus was like a parable. The beauty is only obvious to those who know how and where to look. Or to whom God chooses to reveal the truth? Conversely. Like parables, it prevents some from seeing who are seeking with the wrong criteria or motives.

OK, so this is why beauty is so tricky, right? Like sometimes obvious beauty is not the right place to look. But at the same time, yes, God did create beauty. All right, so and we appreciate and we can that we can understand it, but sometimes we're misled. Because even the devil came out as an angel of light. So beauty, it's a tricky thing, right? Um, we could so easily be misappropriated. But that doesn't mean we throw out the baby with the bathwater either. Right. I talked about implicit proclamation, and I want to point out this verse first, John, one one two five. That was from the beginning. So, you know, John, in the beginning of his gospel says, you know, in the beginning was the word and the word was with God and the word was God. So he tries to parallel Genesis here. He does that again. He does another in the beginning with his first epistle, that which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon to have touched with our hands concerning the word of life. I love this.

Look how tactile this is and also different senses. Heard, seen with our eyes, looked upon touch with our hands. Right. Um. Concerning the word of life, so I think, OK, word, Jesus is the word. Does this mean that he is only the like a spoken word and explicit proclamation? I think that proclamation, this verse shows that proclamation can be done through various senses and various means. OK, but in proclamation appears three times here. We've seen to it, seen it, testified to it, proclaim to you the eternal life, which was with the father and was made manifest to us the incarnation.

Jesus appeared physically, visually tactile. Right. That which we have seen and heard. We proclaim to you again using various senses so that you too may have fellowship with us. And indeed our fellowship is with the father and with his son, Jesus Christ. This is the message we have heard from him and proclaim to you that God is light and in him is now darkness. And also just in the first five verses of John, first John, he uses the word proclaim three times.

Right. And so but the proclamation is intertwined with his seeing and hearing and feeling and all these other senses, which are part of I think that that God has given us to appreciate and to be able to appropriate Jesus. Right. So I think Jesus can be appropriated in many different ways. However, that being said, he's still called the word right. So there's something about that as well.

So however, you know, this emphasis on a lot of times in an older tradition, churches, they have a lot of art.

And, um, and but this comes from a time when there was a lot of illiteracy. And people couldn't read, and so they, um, they would need to look at images, and that's how people learned the Protestant Reformation came along. And then, you know, then it was all about literacy. It was about the word because of the printing press. And suddenly everyone could have the Bible in their own hands, in their own language. And then so and so the question is, what is the place of arts and visual and these kinds of things in a day and age where we have mass literacy? That being said, there's also a lot of places in this world, so if you're thinking of overseas missions which have mass illiteracy.

So maybe the way we employ images and words and reading and hearing and visuals, the Jesus film or whatever it may be, needs to be appropriate to the context of where people are at. Right. So that they can receive the Jesus will come and meet them where they're at and use those tactics to bring the gospel to them. Right. So explicit and implicit proclamation. Both.

Right. Um, I just want to review two of the verses that I talked about yesterday so the heavens declare the glory of God in the sky above proclaims his handiwork day to day. Parisot speech



and night tonight reveals knowledge. So again, here's the the the physical beauty of the heavens of nature. And then, of course, eating this bread and drinking the cup that proclaims Jesus as well. That's an action. However, I might even argue that that is somewhat butI.

Um, because. There's an image which is, um. Implicitly proclaiming. A beautiful truth, right? And so the wine in the bread, but notice that Jesus, in keeping with his humility and simplicity. He was not much to look at, the way he died was very humble, he employed the most simple things in order to point to himself. The most simple elements of the day were bread and wine. Right. If you were to take clothing, right, um, Jesus would not be represented by silk and cashmere.

He'd be represented by jeans and T-shirt. Right. What are the simple everyday things of our life? And Jesus, I'm kind of like that. OK, but in that simplicity, in that sort of not much to look at. There's a profound truth, if you will see it. And I think that's important. That's that's where God's beauty comes from, right? Um, it's not necessarily so obvious. So Ecclesiastes, three 11 talks about God has made everything beautiful in his time, right?

So as I'm thinking about this, maybe. Maybe the definition of beauty. Is this. Something which is made and used just as God intended. Something which is made and used just as God intended.

The thing that is used for God's purpose. And that thing, whether internally or externally, implicitly or explicitly, those things would be beautiful in God's eyes.

All right. That's the end of my talk. I have a few minutes. I'm going to take a few questions.

Anybody? OK, that's a good question, um, John says that it seems like the definition of a beauty just now is actually the definition of something good. So is there a distinction between good and beautiful? Um. Anybody have an answer for that? I told you, this is a working group and I don't have all the definitive answers yet.

Yes. Beauty is the embodiment of goodness and truth. I like that. Yes, in the back. OK. OK. OK. All right. OK, two definitions of sorrow, of beauty. One is within the triad of goodness, truth and beauty, and one is outside. We should value the one that's inside, not the one that's outside. OK, so. Mm hmm. All right. Um, due to time, I'm going to let you go. If you have any other questions, come up and talk. All right. Thank you.

[End of Recording].