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## Mind Games Survival Course Manual



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# The Christian and the Arts

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### III. Aesthetics and Nature

The Bible makes it very clear that a companion volume, The Book of Nature, has a distinct aesthetic dimension. Torrential waterfalls, majestic mountains, and blazing sunsets routinely evoke human aesthetic response as easily as can a vibrant symphony or a dazzling painting. The very fabric of the universe expresses God's presence with majestic beauty and grandeur. Psalm 19:1 says, "The heavens declare the glory of God and the firmament shows forth his handiwork." In fact, nature has been called the "aesthetics of the Infinite."

The brilliant photography of the twentieth century has revealed the limitless depths of beauty in nature. Through telescope or microscope, one can devote a lifetime to the study of some part of the universe--the skin, the eye, the sea, the flora and fauna, the stars, the climate.

And since God's creation is multi-dimensional, an apple, for instance, can be viewed in different ways. It can be considered economically (how much it costs), nutritionally (its food value), chemically (what it's made of), physically (its shape). But it may also be examined aesthetically: its taste, color, texture, smell, size, and shape. All of nature can be appreciated for its aesthetic qualities which find their source in God, their Creator.

#### 4. Human Creativity

Wherever human culture is found, artistic expression of some form is also found. The painting on the wall of an ancient cave, or a medieval cathedral, or a modern dramatic productions are all expressions of *human creativity*, given by God, the Creator.

##### A. *Man in God's Image*

In Genesis 1:26--27, for example, we read: "Then God said, 'Let us make man in our image, according to our likeness; and let them rule over. . . all the earth, and over every creeping thing that creeps on the earth.' And God created man *in His own image, in the image of God He created him* in His own image, in the image of God He created him male and female He created them." (Italics added.)

After creating man, God told man to subdue the earth and to rule over it. Adam was to cultivate and keep the garden (Gen. 2:15) which was described by God as "very good" (Gen. 1:31). The implication of this is very important. God, the Creator, a Lover of the beauty in His created world, invited Adam, one of His creatures, to share in the process of "creation" with Him. He has permitted humans to take the elements of His cosmos and create new arrangements with them. Perhaps this explains the reason why creating anything is so fulfilling to us. We can express a drive within which allows us to do something all humans uniquely share with their Creator.

God has thus placed before the human race a banquet table rich with aesthetic delicacies. He has supplied the basic ingredients, inviting those made in His image to exercise their creative capacities to the fullest extent possible. We are privileged as no other creature to make and enjoy art.

It should be further noted that *art of all kinds is restricted to a distinctively human practice*. No animal practices art. It is true that instinctively or accidentally beautiful patterns are formed and observed throughout nature. But the spider's web, the honeycomb, the coral reef are not conscious attempts of animals to express their aesthetic inclinations. To the Christian, however, they surely represent God's efforts to express His. Unlike the animals, man *consciously* creates. Frances Schaeffer has said of man:

An art work has value as a creation because man is made in the image of God, and therefore man not only can love and think and feel emotion, but also has the capacity to create. Being in the image of the Creator, we are called upon to have creativity. We never find an animal, non-man, making a work of art. On the other hand, we never find men anywhere in the world or in any culture in the world who do not produce art. Creativity is a part of the distinction between man and non-man. All people are to some degree creative. Creativity is intrinsic to our manhood. {8}

## 2. *The Fall of Man*

There is a dark side to this, however, because sin entered and affected all of human life. A bent and twisted nature has emerged, tainting every field of human endeavor or expression and consistently marring all results. The unfortunate truth is that divinely-endowed creativity will always be accompanied in earthly life by the *reality and presence of sin expressed through a fallen race*. Man is Jekyll and Hyde: noble image-bearer and

morally-crippled animal. His works of art are therefore bittersweet. John Calvin acknowledged this tension when he said,

The human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its creator. If we reflect that the Spirit of God is the only foundation of truth, we will be careful, as we would avoid offering insult to Him, not to reject or condemn truth wherever it appears. In despising the gifts, we insult the Giver.{9}

Understanding this dichotomy allows Christians to genuinely appreciate something of the contribution of every artist, composer, or author. God is sovereign and dispenses artistic talents upon whom He will. While scripture keeps us from emulating certain lifestyles of artists or condoning some of their ideological perspectives, we can nevertheless admire and appreciate their talent, which ultimately finds its source in God. This should and can be done without compromise and without hesitation.

The fact is that if God can speak through a burning bush or Balaam's ass, He can speak it through a hedonistic artist! The question can never be how worthy is the vessel, but rather has truth been expressed? God's truth is still sounding forth today--from the Bible, from nature, and even from a fallen humanity.

Because of the Fall, absolute beauty in the world is gone. But participation in the aesthetic dimension reminds us of the beauty that once was, and anticipates its future luster. With such beauty present today that can take one's breath away, even in this unredeemed world, one can but speculate about what lies ahead for those who love Him!

## 5. Characteristics of Good Art

We now turn to the question of the important ingredients of various art forms.

- A. First, artistic truth includes not only the tangible, but also *the realm of the imaginative, the intangible*. Art, therefore, may or may not include the cognitive, the objective. Someone asked a Russian ballerina who had just finished an interpretive dance, "What did it mean? What were you trying to say?" The ballerina replied, "If I could have said it, I wouldn't have danced it!" There is then a communication of truth in art which is real, but may not be able to be reduced to and put neatly into words.
2. Great art is also always coupled with *the hard discipline of continual practice*. Great artists are the ones who, when observed in the practice of their art, appear to be doing something simple and effortless. What is not visible are the bone-weary hours of committed practice that precede such artistic spontaneity and deftness.
3. *All art has intrinsic value*. It doesn't have to *do* anything to have value. Once created, it has already "done" something. It does not have to be a

*means* to an end, nor have any utilitarian benefit whatsoever. Even *bad art* has some value because as a creative work, it is still linked to God Himself, the Fountain of all creativity. The creative process, however expressed, is good because it is linked to the *Imago Dei* and shows that man, unique among God's creatures, has this gift. This is true even when the results of the creative gift (specific works of art) may be aesthetically poor or present the observer with unwholesome content and compromising situations.

But we would do well to remind ourselves at this point that God does not censor out all of the things in the Bible which are wrong or immoral. He "tells it like it is," including some pretty detailed and sordid affairs! The discriminating Christian should therefore develop the capacity to distinguish poor aesthetics and immoral artistic statements from true creativity and craftsmanship-- dismissing and repudiating the former while fully appreciating and enjoying the latter. Christians, beyond all others, possess the proper framework to understand and appreciate all art in the right perspective. It is a pity that many have deprived themselves of the arts so severely from much which they could enjoy under the blessing and grace of God.

4. Artistic expression *always makes a statement*. It may be either *explicitly* or *implicitly* stated. Some artists explicitly admit their intent is to say something, to convey a message. Other artists resist, or even deny they are making a statement. But consciously or not, a statement is always being made, because each artist is subjectively involved and profoundly influenced by his/her cultural experience. Consciously or unconsciously, the cultural setting permeates every artistic contribution and each work tells us something about the artist and his era.

An unfortunate trend in recent years has been the increase in the number of artists who admit their primary desire is to *say* something. Art is not best served by an extreme focus on making a statement. The huge murals prominent in former communist lands were no doubt helpful politically, but they probably did not contribute much aesthetically. Even some Christian art falls into this trap. Long on statement, morality, and piety, it often falls short artistically (although sincerely offered and theologically sound) because it is cheaply and poorly done. Poetry and propaganda are not the same, from communist or Christian zealot.

Another characterization of modern statements is the *obsession of self*. Since the world has little meaning to many moderns, the narcissistic retreat into self is all that remains to be expressed. Thus the public is confronted today with many artists who simply portray their own personal psychological and spiritual wanderings. In art of this type, extreme subjectivism is considered virtue rather than vice. The statement (personal to the extreme) overwhelms the art. Many of these statements seem to imply a desperate cry for help, for significance, for love. In such art feelings overwhelm form; confessional outpourings bring personal relief, but little effort is put forth for the rigid mastery of technique and form. Perhaps that is why there is such a glut of mediocre art today! It simply

doesn't take as much or as long to produce it.

But consider artists of earlier centuries, those who never even signed their names to their work. This was not because they were embarrassed by it. They simply lived in a culture where the art was more important than the artist. Today we are awed more by the artist or the virtuoso performer than we are by the art expressed. Much of the earlier work was dedicated to God; ours is mostly dedicated to the celebration of the artist. Critic Chad Walsh alludes to a modern exception in the writings of C. S. Lewis when he says that *Mere Christianity* "transcends itself and its author . . . it is as though all the brilliant writing is designed to create clear windows of perception, so that the reader will look *through* the language and not at it." {10} Great art possesses this transcendent durability.

5. Art forms and styles are constantly *changing through cultural influences*. The common mistake of many Christians today is to consider one form "godly" and another "ungodly." Many would dismiss the cubism of Duchamp or the surrealism of Dali as worthless, while holding everything from the brush of Rembrandt to be inspired. This attitude reveals nothing more than the personal aesthetic tastes of the one doing the evaluating. Form and style must be considered in their historical and cultural contexts. A Westerner would be hard pressed, if totally unfamiliar with the music of Japan, to distinguish between a devout Buddhist hymn, a sensual love song, and a patriotic melody, even if he heard them in rapid sequence. But every Japanese could do so immediately because of familiarity with their own culture.

Aesthetic sense is therefore greatly conditioned by personal cultural experience. Just as a child is born with the capacity to learn language, so each of us is born with an aesthetic sensibility which is influenced by the culture which surrounds us. To judge the art or music of Japan as inferior to American art or music is as senseless as suggesting the Japanese language is inferior to the English language. Difference or remoteness do not imply inferiority!

6. *Truth can be expressed by non-believers, and error may be expressed by believers*. When Paul delivered his famous Mars Hill address in Athens, he quoted from Greek poets Epimenides and Aratus (Acts 17:28) to communicate a biblical truth. In this case, Paul used a secular source to communicate biblical truth because the statement affirmed the truth of revelation. On the other hand, error can be communicated in a biblical context. For example, in Exodus 32:2--4 we find Aaron fashioning a golden calf for the children of Israel to worship. This was a wrong use of art because it directly disobeyed God's command not to worship any image.

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