

**Bible Doctrines (The True-Good-Beautiful )**

**T/G/B**

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
<b>Epistemology -1</b>
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

8/14/2013

- 1. Introduction:** God’s exhortation for every believer to advance into dianoetic knowledge, Prov 2:2-10.
- 2. FBC provides unique opportunities** for every believer to gain the Whole Truth, Total Truth perspective (PR+SFL+BD), which alone provides the opportunity for the believer to move into personal dianoetic knowledge necessary to break the curse theistic anti-intellectualism, fideism in PT, and overall lack of mental clarity regarding the nature of God, reality, truth (metaphysics and epistemology). God expects every believer to move beyond perinoetic knowledge.
- 3. The spiritual life.** It is the Holy Spirit who is critical to restoring the corrupt mind & will in man to proper cognitive and affective functions. Sin (carnality) causes much noetic damage on the mind as well as the affections, e.g., lack of clarity regarding God (mind) and loving/hating the wrong things (will)

**Stage 3**

**Stage 3 – Christian metaphysician = life of glory!**

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit  Bible Doctrine

**Stage 2**

**Stage 2 – Christian doctrinal believer = life of doctrine!**

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

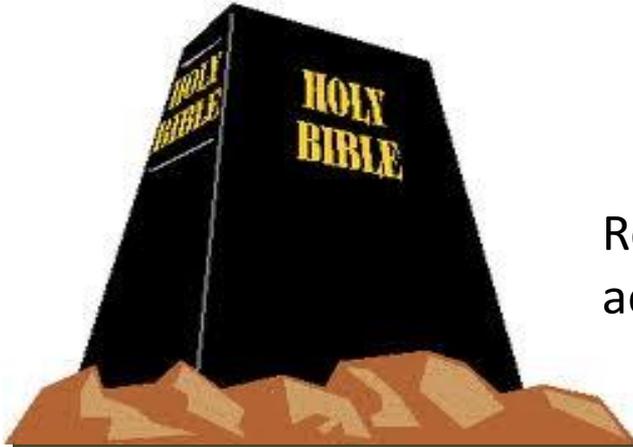
Holy Spirit  Bible Doctrine

**Stage 1**

**Stage 1 – Christian baby = life of ups and downs.**

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning.
- All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

# The need for philosophical/theological foundation of philosophical realism



Review of 5 foundations necessary for accuracy in Truth as such.

**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? (1)**

**2- Metaphysics – what is that which is? Being as being  
(Metaphysics 32, Transcendentals 50)**

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

PR 32

# Epistemology-1

1. Epistemology is the branch of philosophy that tries to make sense out of knowledge, rationality, and justified or unjustified beliefs. The term *epistemology* comes from the Greek *episteme* (ἐπιστήμη) + *logos* (λόγος), meaning “word/discourse” about knowledge.
2. The first great philosophical question is: What is? This is metaphysics, the study of the nature of beings, reality as such.

# Epistemology-1

3. The second one, which naturally follows, is: How do we know what is? This is epistemology, i.e., how do we know what is truth? We have much work ahead of us here, but, in the end, I fully expect to have more than 60 major breakthroughs in epistemology, just as we discovered in metaphysics.
4. The first question is about being (metaphysics), the second is about truth (epistemology). Attitude to one is always reflected in attitude toward the other. Skepticism about metaphysics always leads to skepticism about total truth, which is directly related to epistemology. Most skepticism is not even a position, but an attitude, same with fideism.

# Epistemology-1

5. Truth is relative to being, for “truth” means the “truth about being.” “An orange is round” is true only because an orange *is* round.
6. Jesus’ answer to the first question, the question of being, was Himself as the Being behind, and giving existence to, all beings: “I AM” of John and the BE of Exodus 3:14. Christ pointed to Himself as the Being in which all other beings participate by virtue of the fact that He gives them being (Col 1:17).

# Epistemology-1

7. Christ is the ultimate metaphysician because He is the metaphysical principle behind all metaphysics. Just as He is the ultimate epistemologist because He is the Ultimate Truth, the final Wisdom behind all things. There is no true wisdom apart from Jesus Christ, who structures all of reality.,

# Epistemology-1

8. Jesus' answer to the second question, the question of truth or epistemology, was not to point to anything else as the truth but simply to *be* Himself the truth: I AM the truth (John 14:6).
  
9. Jesus Christ is the ultimate reality behind all metaphysics and epistemology. Just as we have noted the details in seeing Christ as the Being behind all being, we will note how Christ is the Truth behind all truth. There is no understanding of Total Truth apart from Christ who alone holds all things together and alone reveals the nature of man and God.

# Epistemology-1

10. The perennial enemy of true metaphysics and epistemology is skepticism. We see this in Pilate cynically addressing the philosophers' great question, "What is truth?" to the eternal, perfect, absolute, Being, the Truth Himself, made incarnate and concrete and standing before him.

# Epistemology-1

11. Like Pilate and David Hume, skeptics continue to condemn and crucify both concepts of Being (metaphysics) and Truth (epistemology), and by doing so condemn their own intellects. Just as we have intellectual blinders regarding metaphysics, we also have them in spades in epistemology. Christians are some of the worst violators of epistemology. To deny metaphysics is to lose confidence in reality, which leads to loss of confidence in any epistemology. Note Hume, the father of skepticism, as he disconnects reality from metaphysics and epistemology:

“Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favour shall I court, and whose anger must I dread? What beings surround me? and on whom have I any influence, or who have any influence on me. I am confounded with all these questions, and begin to fancy myself in the most deplorable condition imaginable, environ’d with the deepest darkness, and utterly depriv’d of the use of every member and faculty. . . [I leave my study and] nature cures me of this philosophical melancholy and delirium . . . I dine, I play a game of back-gammon, I converse, and am merry with my friends.”

# Epistemology-1

12. Epistemology deals with how do you know something is true? What is your epistemology based on? What is your view of truth? Correspondence? Coherence? Pragmatic? What kind of knowledge are we talking about? Knowledge by acquaintance, competence knowledge, and propositional knowledge. What is knowledge? What are the different categories of skeptics? Why do you think you are right and others are wrong? Consider how two people of different religious faiths each claims that his is the only true religion, or when one person claims with certainty that abortion is morally wrong and the other person claims with equal certainty that it is morally permissible. How do you know? On what basis? On a scale of 1-10, what epistemic value would you place on that belief?
13. Epistemology deals with warrants or evidence for beliefs. It deals with criterion for beliefs. It goes beyond what just seems right.

## Epistemology-1

14. We all live in a culture of massive skepticism and hostility to any and all “religious” faith.
- ✓ The common view today is that there is no such thing as non-scientific knowledge.
  - ✓ We live in a secularized culture where the authority centers of learning, those who are the gate-keepers of what can be and what cannot be known, those gate-keepers of our culture in our universities, are pretty much united on the claim that there is no such thing as religious or moral knowledge. Postmodernism even says there is no knowledge, period.
  - ✓ Secularism says there is nothing but scientific knowledge. The idea is that if you can not test something scientifically or can verify it with the 5 senses, then it cannot count for knowledge. Religious claims are only matters of personal opinion in that view. They certainly cannot demonstrate sure knowledge. So all appeals to God are simply personal appeals having no epistemic value.

# Epistemology-1

15. Skepticism has been around for a very long time as a philosophical position. However, it has never been dominate in history until lately. There was a period before Aristotle which was defeated, and then after Aristotle until Augustine in the late 300s when a few Greek schools of skepticism began to flourish. However, it was combatted effectively by Christianity as Christianity overtook philosophy in classical culture. It did not reemerge until Descartes and the deconstruction of philosophical realism.
  
16. We live in a time of the greatest influence of skepticism in the history of mankind. This is largely due to 3 factors.
  - a. Noetic effect of sin on the mind and will
  - b. Philosophical illiteracy in modern culture.
  - c. Irrational, anti-intellectual, fideistic, ignorant church totally lacking in truth, logic, metaphysics, and epistemology.

# Epistemology-1

17. Epistemology is not just an intellectual issue. And it is not just a concern regarding the Christian witness to the world. It also has a major influence in your spiritual life. Your epistemic foundation will effect you faith. We never act contrary to our beliefs. Strong reasons, sure knowledge, is a lot more powerful than fideism with its never ending need to pump up more faith. Lack of epistemic strength is a major reason many Christian fear death.
18. There are several things we will be examining over the next several months, e.g., the epistemic status of skepticism, the reasonableness of Christianity and its doctrines, the different levels of skepticism, the degrees of epistemic value, the dangers of not believing something that is true and vice-versa, the various epistemic positions (views of Truth). There will many new words and concepts, but if you stick with it, you will never see the world the same as you do now—just like with the metaphysics and the transcendentals.

MIND



WILL

1. Review of some of the concepts we have established through PR about the will, namely that:

- a) the immaterial will can be seen through reason and empiricism (PR)
- b) the will is an appetite of the immaterial mind, and thus free in regard to intellectual appetite
- c) the will is intrinsically designed for good
- d) the will has a reciprocal relationship with the mind



-Intellective appetite  
- God, justice

-Sense appetite  
- Hunger, flesh

- Affections
- Passions
- Mental States
- Attitudes

Human  
Experiences

MIND



WILL

1. Review of some of the concepts we have established about the will, namely that:
  - e) the will has 2 appetites
  - f) the will has two levels
  - g) the will is the immaterial appetite of the mind that wills, wishes, desires, wants, plans, decides, resolves, purposes, and determines what is good and how to pursue it

-Intellective appetite  
- God, justice



-Sense appetite  
- Hunger, flesh

- Affections
- Passions
- Mental States
- Attitudes

Human  
Experiences

MIND



WILL

1. Review of some of the concepts we have established about the will, namely that:
  - h) the will functions appetitively rather than cognitively
  - j) that the will, not the mind, is the cardinal place for virtue



-Intellective appetite  
- God, justice

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Human  
Experiences

MIND



WILL

1. Review of some of the concepts we have established about the will, namely that:

- k) the immaterial mind and will are in the image of God. This means that we resemble God ontologically. Like God, we are the sort of beings who have intellects with understanding. Like God, we are the sort of beings who have wills, namely beings with capacity to love and hate, to form aims and intentions, and in being able to accomplish these aims and intentions regarding good.

-Intellective appetite  
- God, justice

-Sense appetite  
- Hunger, flesh

- Affections
- Passions
- Mental States
- Attitudes

Human  
Experiences

MIND ←————→ WILL

1. Review of some of the concepts we have established about the will, namely that:

l) there are distinctions between the mind and will.

- Intellective appetite
- God, justice
- Sense appetite
- Hunger, flesh

- Affections
- Passions
- Mental States
- Attitudes

MIND ↔ WILL = Heart

Knowing  
 Understanding  
 Judging  
 Reasoning  
 Images to Concepts

Desiring  
 Seeking  
 Deciding  
 Choosing  
 Free choices between universals

Human Experiences

2. An examination of the biblical testimony on how sin and evil effect the mind and the will/heart, Gen. 3:1-8; 6:5; 8:21; Jer. 16:12; 17:9-10; Matt. 13:15; Rom. 1:20-24; Gal. 5:16-23; Eph. 2:1-10; 4:17-24; Col. 3:5-13.
  
3. The pernicious effects of sin on the mind and will is known as the noetic effects of the sin. To understand the devastation of sin on the mind and will is to appreciate the solutions provided by Jesus Christ and the Holy Spirit from phase 1 through phase 2.

4. Pride is the single greatest corrupter of the will, which in turn corrupts the mind (Isa. 14:12-14, “you said in your *heart*”; Eze. 28:14-17, “your heart was lifted up because of your *beauty*”; Rom. 2:1-16; 1 Tim. 6:3-5; 2 Tim. 3:1-7; James 4:13-17). Pride is all about the will, which then effects the mind.
- Pride distorts cognitive and appetive functions in man.
  - Pride disorients a person to reality (cf. words for pride).
  - Pride rejects absolute Good of God and grace resources.
  - Pride rejects fellowship with God.
  - Pride destroys capacity to see God as truly Good.
  - Pride destroys capacity to love the Word of God as such.
  - Pride destroys capacity for life, love, and happiness (due to view of self).
  - Pride destroys capacity to truly love others due to exaggerated views of self characterized by sins of jealousy, vindictiveness, and slander.
  - Pride renders a person unteachable and thus moves believer into ignorance, heresy, and apostasy.
  - Pride is the antithesis of grace. In pride believer does not live by grace.
  - Pride keeps any believer from growing in grace, the thing he needs the most.