

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

Epistemology -3

Metaphysics -32
 Trans. 50

Reality –Logic 32,
 Truth 32

8/21/2013

- 1. Introduction:** The need for the whole truth of 1 Pet. 3:13-15.
- 2. FBC provides unique opportunities** for every believer to gain the Whole Truth, Total Truth, Prime Reality (PR+SFL+BD), which will cause him to see the world, God, creation, and the Bible very differently—more in tune with Jesus, Moses and God Himself. Christianity is not just about spiritual life, it is a comprehensive explanation of all of reality. I believe a major reason believers cannot stay in fellowship, are always needing their empty spiritual tanks filled, and so dependent upon the PT to tell them what to believe is due to the anti-intellectual, Platonic curse that saturates Christianity today. Truth is never shallow and always brings great freedom. Always liberating!
- 3. The spiritual life.** The most critical ministry of the Holy Spirit in the believer’s spiritual life is His sanctifying ministry on our wills, apart from which it is impossible to develop proper affections and love of God and the things of God.

Stage 3

Stage 2

Stage 1

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 – 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

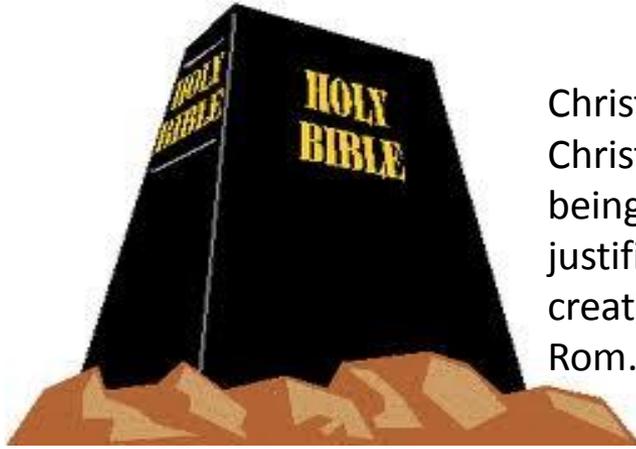


Bible Doctrine

Stage 1 – 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



Christianity is about understanding all of reality. Too many Christians are deists, irrational, and have no clue about beings, TGB, Being, man's will, or epistemological justification. Most are blind to just how the marvelous creation of God so testifies to His presence and power, Rom. 1:20.

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?

(Epistemology proper 3, Christian epistemology)

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-3

1. Recap of epistemology-1: Meaning of epistemology; Christ as the ultimate metaphysician (John 8:58) and epistemologist (John 14:6); history of skepticism and Christian philosophy; the great need for epistemology in our milieu.
2. Recap of epistemology-2: iterative skeptic, local skeptic, global skeptic; father of modern philosophy, Descartes (1695-1650); distinction between mathematical certainty and epistemological certainty; two charges from: previous errors and the mathematical possibility of error (Descartes).

Epistemology-3

3. Epistemology deals with three things: the metaphysics of knowledge as a way of existing, the metaphysics of man as a knower (philosophical psychology), and reality external to the mind (metaphysics). How does the mind go from an understanding of itself and its own operations to the understanding of the real world of beings?
4. No person has a right to skepticism of any sort unless he has good reasons for that skepticism: *you have to know something before you can be skeptical*. The skeptic has no epistemological justification without knowing something?

Epistemology-3

5. As a rational being, made in the image of God, you have two intellectual duties or responsibilities before you can have intellectual and moral integrity in the most important aspect of your life, your beliefs: reject the false and hold on to the true.

6. This is where epistemology comes into play, the justification for your beliefs. We have more evidence from science and all of reality pointing to God than in any other time in history, yet philosophical illiteracy among Christians is bringing great harm on the name of Christ. This is not only an intellectual issue, it is a spiritual issue – we always act according to our deepest justified beliefs. There are so many Christians who are not only destroyed in college, they never overcome being wounded in college even if they never lose their faith.

Epistemology-3

7. The task of intellectual knowers is to take all of the beliefs that we have, which are countless, and make progress throughout our lives to sort the true beliefs from the false beliefs, to hold on to the true ones and get rid of the false ones. This is our epistemic duty. To care about truth and falsity. To attain true beliefs and get rid of false beliefs. It would be easy if we were only accountable to know true things or disbelief false things.

Epistemology-3

8. The problem is that we want to maximize our holding of true beliefs while at the same time, minimizing our holdings of false beliefs. How do we go about doing this? This is the job of epistemology.

Epistemology-3

9. Epistemic justification demands that we have justified reasons for our beliefs. We must avoid all self-refuting or circular statements like:
- I know the Bible is true because it says that it is true.
 - I know that I can't know anything.
 - There are no English sentences longer than 5 words.
 - It is not right to accept anything unless it can be tested with the 5 senses.
 - "I know that skepticism is true," i.e. "I am skeptical of all positions."

Epistemology-3

10. It is important to understand that a person's life can be harmed every bit as much by failing to believe something is true as it can be by believing something that is false. The attitude today is one of a general presumption toward skepticism. If you are an "enlightened person," then you will take a skeptical stance on certain things. I know of no one who has even made this argument.

Epistemology-3

11. Two methods of sorting out the true from the false:

- a. Methodism is the view that before I can know anything, I must have a criterion that answers the question of how I can know it. However, what about that criterion? If I will believe p if there is q, what about q, what will stop the infinite regress? This position is unacceptable. This will never work! If you say you have to know something before something else, you will never get out of the box, and skeptics will eat you alive.

Epistemology-3

- b. Particularism is the view that we all start as knowers, with particular examples of things we know without having to know how we know them. Examples: I know I am standing here. I know my thoughts. I also know that if $P > Q$ and $Q > R$ then $P > R$. I know that $2 + 2 = 4$. I know I exist. I know I am having certain sensations. I know that torturing babies is wrong. I know the difference between virtue and vice, and may not be able to tell you how I know on these basic truths, but I know them. However, it is important for the things that we know to be explainable otherwise there can be defeaters or problems to our claims to know.

Epistemology-3

- c. The skeptic is always trying to move the particularist to being a methodism. Don't take the bait.
- d. The particularist's position is that we all start out as knowers with particular examples of things we know. There are a number of things that we know intuitively and from which we build our expanding knowledge base.

Epistemology-3

12. The two different worldviews of the skeptic and the particularist are worlds apart. The issue revolves around burden of proof, whether knowledge must be proven before we can claim to have knowledge or where the burden is on the skeptic that we do not have knowledge.
 - a. Skeptic places the burden on the particularist: “until you can tell us how you know something, you cannot know anything . . . you have no right to that knowledge.”
 - b. The particularist puts the burden on the skeptic: “I know reality; What would make you think I can’t know reality, on what grounds are you denying my knowledge of reality?” The particularist shifts the burden of proof back on the skeptic.

Epistemology-3

- c. The skeptic says any knowledge requires certainty. This is Descartes' fundamental mistake. He starts with mathematical certainty and says to know something, it must be impossible to doubt it.

Epistemology-3

13. The skeptic is always thinking in terms of a logical “might.” The skeptic demands 100% logical certainty about anything, like I am standing up here and teaching. The skeptic says that since it is logically possible you “might” not standing up here, then there is no true knowledge that you are. Since you might be mistaken, you have no right to that knowledge. The particularist uses “might” in an epistemic manner.

Epistemology-3

14. The distinction between rebutting and refuting an opponent.

- a. To rebut someone, all you have to do is to show that they have not shown that they are right. He has not given me good reasons that I am not standing up here and teaching. You have not given me any good reason for thinking that I am mistaken about reality.
- b. To refute someone you have to show that they are wrong. I would have to prove with mathematical certainty that I am standing up here teaching.

Epistemology-3

15. The skeptic would rather not have as much truth if that means not having as many false beliefs. He would rather avoid false beliefs than have true beliefs.
16. The particularist cares more for truth than avoiding errors. He would rather have truth even if that means a few false beliefs. In contrast, the skeptic would rather have no false beliefs even if that means missing the truth. It is not like the particularist believes in UFOs. This is doubted by a whole lot of what we know.
 - An application with regard to our personal Bible study through Paul's epistles.

Epistemology-3

17. Given the general presumption of skepticism for the enlightened, it is important to point out that your life can be harmed every bit as much by failing to believe something that is true than believing something is false.
18. Epistemology enables one to sort out true beliefs and from false beliefs and provide justification for knowledge. Apart from some type of justification, you are only left with unexamined presuppositions and simply a psychological psychology. We have noted a great number of false beliefs that we had in regard to the nature of God and man over the last couple of years. Correcting these now enables you to understand the Bible far more than if you knew the original languages.

Epistemology-3

19. The curse of anti-intellectual fundamentalism and the harm on the upcoming generation going off to college is inexcusable. The real need is the philosophical approach in science and the Bible rather than piecemeal approach. This is nothing short of a travesty, given that we have all of the evidence on our side.

Biblical-Philosophical Psychology – 47

1. Discussion of the biblical testimony on the nature of man's mind and heart/will, Matthew 15:8; Rom. 1:20-32; 2:1-16; 10:10; Gal. 5:16-24; Eph. 4:17-24.

Biblical-Philosophical Psychology – 47

2. Spiritual death and pre-salvation effects of sin on the mind (cognition) and the will (affections).
 - a. The cognitive effects of sin on the mind is a sort of blindness that is characterized by imperceptiveness, dullness, disbelief, agnosticism, skepticism and mental lethargy and stupidity about God. Cognitive blindness prevents a person from seeing God in all of His goodness. It renders a mind incapable of seeing God as glorious Esse and His handwork in all esses.

Biblical-Philosophical Psychology – 47

- b. Affective disorders prevents a person from desiring God as worthy of all love and obedience. It prevents someone from really having powerful affections toward God. It distorts the will, which is designed to seek the good, by keeping it from seeing what is worth hating and what is worth loving.

Biblical-Philosophical Psychology – 47

3. Both regeneration and sanctification repair the cognitive and affective faculties in the regenerate believer.

Psalm 84:2 My soul longed and even yearned for the courts of the LORD; My heart and my flesh sing for joy to the living God.

Psalm 63:1 A Psalm of David, when he was in the wilderness of Judah .
O God, Thou art my God; I shall seek Thee earnestly; My soul thirsts for Thee, my flesh yearns for Thee, In a dry and weary land where there is no water.

Biblical-Philosophical Psychology – 47

Psalm 27:4 One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD, And to meditate in His temple.

Philippians 3:12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,

Galatians 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Biblical-Philosophical Psychology – 47

4. However, post-salvation sinning damages the believer's cognition of and affections for God.

2 Samuel 12:9 'Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. 10 'Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'

The Corinthians.

Demas.

The Laodecian believers.

Biblical-Philosophical Psychology – 47

5. At salvation the Holy Spirit produces right knowledge in the believer and also produces the right affections. This knowledge is a firm and certain knowledge of God's goodness and grace. This truth is also sealed on the believer's heart, his will.
 - ✓ It is the Holy Spirit who gives us capacity for spiritual affections.
 - ✓ Chief among these right affections is love of God—desire for God, desire to know Him, to have a personal relationship with Him, desire to achieve a certain kind of unity with Him, as well as delight in Him, relishing His beauty, greatness, righteousness, and love.
 - ✓ There is also trust, approval, gratitude, desire to please, expecting good things, and much more.
 - ✓ It is the Holy Spirit who gives us capacity to be lovers of God.

Biblical-Philosophical Psychology – 47

6. At salvation we all start out with restored minds and wills. However, apart from spiritual growth, sanctification, the will/heart can become very hard. Hardness of the heart is primarily about the will.

7. The hard-hearted person fails to love the right things; he lacks the virtuous affections of love for the Lord, fellow believers, and the truths of the gospel. He also lacks hatred and sorrow for sin, gratitude for salvation. He loses confidence, joy, peace and all the rest that flow from a proper love of God.

Biblical-Philosophical Psychology – 47

8. How does a believer's heart become hardened? Sometime after his rebirth, the believer begins to redirect his affections, which are the first halting steps in the direction of loving God above all and the hardening of his heart/will. This is the effect of sin on the once restored mind and affections and their mutual interrelationships and copenetrations. What is repaired in regeneration has how returned to a previous state, 2 Pet. 2:22.

Biblical-Philosophical Psychology – 47

9. With a hardened heart the believer becomes dismissive and resentful toward God, which is reflected by lack of love for His Word. He is not longer able to see the qualities of God. In the state of carnality and reversionism, he is indisposed to God, the people of God, and the things of God. This all has to do with the will. Complaining is a sign of a hard heart to the plan of God.

10. With a hardened heart, the believer suffers from a bad misdirection of affections. Persistent carnality skews his affection, he begins loving the wrong things and hating the good things. He loses his first love for God, which causes him to sublimate in other areas.

Biblical-Philosophical Psychology – 47

11. The single greatest issue in any believer's life is the will, otherwise known in the Bible as the "heart." It is the principal defect in man that leads to the corruption of the mind. It is defect in affections. This defect leads to failure to trust God, love God, and live for God.
12. By far, the most damaging effects of sin are in the will. We see this with Adam and Satan, as well as the entire period of human history. Consider also the brothers and sisters of Jesus. When the will is damaged, the person is unable to desire God as Good. Instead, He is often viewed with distrust, indifference, fear, or as malignant, not wishing your best.

Biblical-Philosophical Psychology – 47

13. Man is totally unable to repair the broken image of God in him, which consists of the mind and its attribute of the will. We are totally unable to extricate ourselves from the quagmire of a dysfunctional mind and will. Before the Fall, man had extensive and intimate knowledge of god. He had great knowledge and great affections, love; he was filled with gratitude and reverence. Before the Fall man loved and hated what was loveable and what should be hated. Above all, man knew and loved God. However, with the Fall man became cognitively and affectively damaged.

Biblical-Philosophical Psychology – 47

14. God, in His matchless grace, has provided the remedy for man's brokenness in the incarnation, regeneration, the ministry of the Holy Spirit, the Word of God.

15. As the believer lives in fellowship with God, the Holy Spirit continues His work to repair man cognitive and affective disorders, Gal 5:22-24. He allows us to see the truth and repairs the madness of our wills. This is why grieving and quenching the Holy Spirit is so serious.

Biblical-Philosophical Psychology – 47

16. The distinction between a person's mind and will can be illustrated by noting the minds and wills of demons, James 2:19. Healthy believers know God and love God. Demons and reversionistic believers know God and hate him.

17. The difference between believers and demons primarily lies in the area of affections: of love and hate, attraction and repulsion, desire, and detestation. The difference lies in orientation of the will.

Biblical-Philosophical Psychology – 47

18. A healthy believer not only believes the doctrines of the Christian faith, he finds the whole scheme of salvation and sanctification enormously attractive, delightful, and amazing even in the most trying times, 1 Pet 1:6-9. This is indicative of healthy affections.

19. The function of the will is always in making decisions regarding the good: seeking and avoiding, loving and hating, finding attractive or repellent, approving and disapproving.

Biblical-Philosophical Psychology – 47

20. The root, core, and deepest evil in man's will is his pride. We see it in Satan, the Fall in the Garden, the history of mankind, and in carnal and reversionistic believers.
- ✓ Pride distorts cognitive and appetitive functions in man, 1 Tim. 6:3-19; 2 Tim. 3:1-9.
 - ✓ Pride rejects absolute good of God and grace resources. Consider how dull the mind and how hard the will not to be drawn to the goodness of God and His plan regardless of the circumstances of life, Philip. 4:4.
 - ✓ Pride disorients a person to reality (cf. words for pride). This is often characterized by habitual complaining. It is one thing to complain at some inconvenience and recovery. When the person no longer desires to stop complaining it is indicative of a hardening of the heart.

Biblical-Philosophical Psychology – 47

- ✓ Pride rejects fellowship with God, Rev. 3.
- ✓ Pride destroys capacity to see God as truly Good.
- ✓ Pride destroys capacity to love the Word of God as such.

Biblical-Philosophical Psychology – 47

- ✓ 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.

Biblical-Philosophical Psychology – 47

- ✓ Pride renders a person unteachable and thus moves believer into ignorance, heresy, and apostasy, 2 Tim. 4:3-4.
- ✓ Pride is the antithesis of grace, Js. 4:6.
- ✓ Pride prevents believers from growing in grace, which is what he needs the most, 2 Pet. 3:16.

Biblical-Philosophical Psychology – 47

- ✓ Pride is the source of man indifference, which is just another form of disrespect, contempt, and even hatred of God.
- ✓ In pride man suppresses the idea that God is the Source of his very being and upon whom he depends for ever breathe, and to whom he owes absolute allegiance, Acts 17:28. It irks man that he would have to obey God in all things. This leads to distrust of God.

Biblical-Philosophical Psychology – 47

- ✓ In pride man turns his heart to love self, mammon, and even country, but bypasses love for God, Matt. 6:19-24.

Biblical-Philosophical Psychology – 47

- ✓ The only way to break pride is through sanctification where the cognitive and affective orders in man are edified, day by day, month by month, and year by year. We call this progressive sanctification.