

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

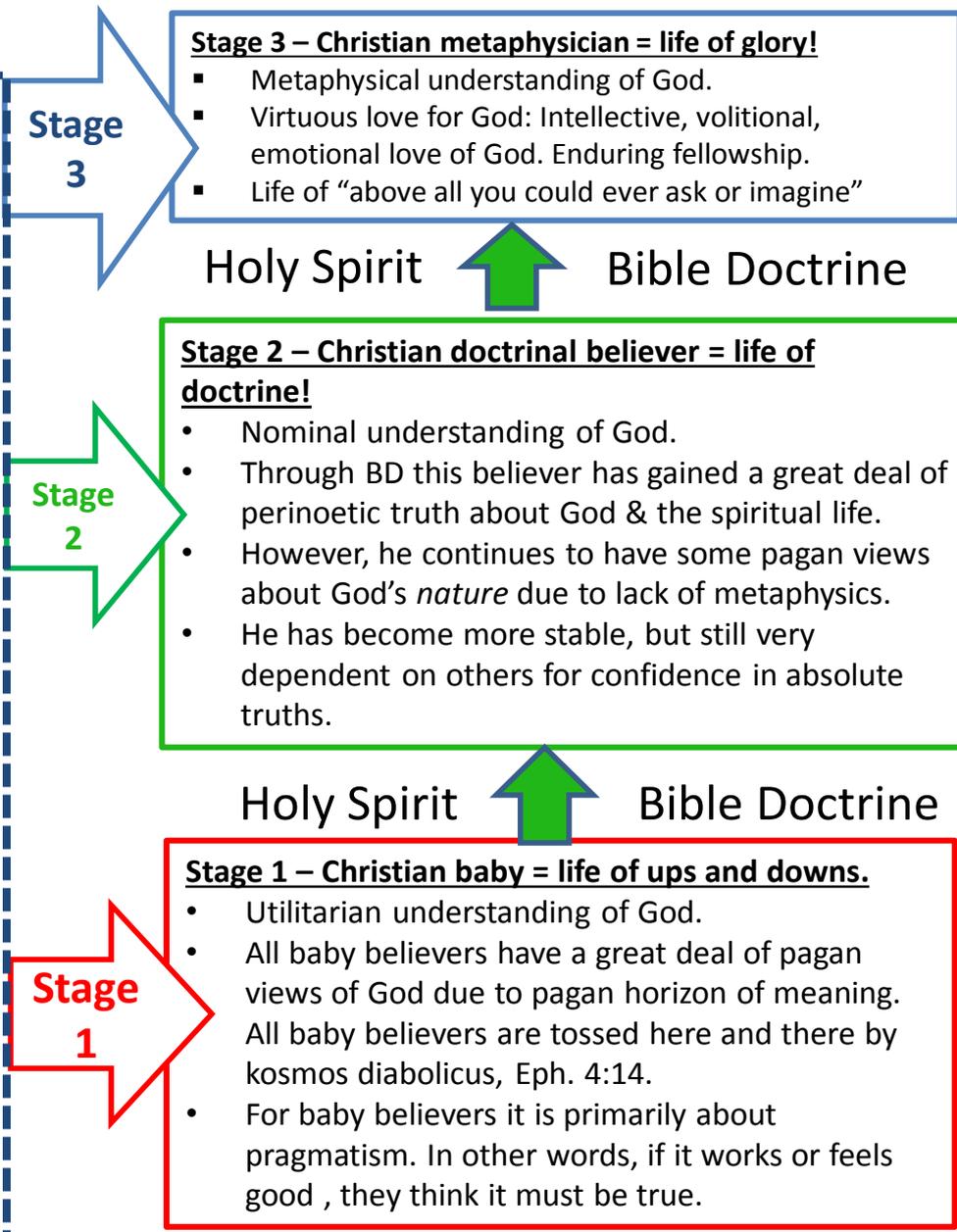
Hermeneutics
Linguistics
Epistemology 4
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

8/28/2013

1. Introduction: 1 Thessalonians 5:21 *But examine everything carefully; hold fast to that which is good;*

2. FBC offers unique opportunities for every believer to enter the world of Ultimate Truth, Whole Truth, the world of Realism. Each Bible class is divided into a 20 minute (intro/PR)+50 minute section (Bible with principles on SL and BD). Due to the culture we have all been bathed in, it will take some time to gain the realist categories of Ultimate Being. Guess what happens when a believer gets it? When he realizes that at every given moment God is giving him existence? For sure, worship and sense of need to be a good steward of one’s being.

3. The spiritual life is all about progressive sanctification. The SL from realist position is far superior to the common Platonic “spiritual” model, in fellowship and virtue, and good works, for which you were created, Eph. 2:10. The good news about our higher order desires.



Epistemology 4

1. Epistemology 1 – Effects of the erosion of biblical Christianity and the removal of its “salt” from academia, culture, and society as the mind is disconnected from direct contact with being/reality. This change even effects the way word studies are done throughout Christianity (platonic view).
2. Epistemology 2 – Types of skeptics: iterative, local, global. The importance of anyone knowing something before legitimately being a skeptic, from the pseudepigrapha to PP. If you are going to reject anything, you must be informed and reject it on realistic grounds. E.g., you have no epistemic right to say the Trinity is irrational unless you understand logic and can demonstrate how this is so.
3. Epistemology 3 – The need for every person to have epistemic justification. It is our duty as Christians and intellectual beings to hold to the true and get rid of the false. We want to maximize our true beliefs and minimize our false beliefs. This is the job of epistemology. This is much different than modern pragmatism in which we have been bathed and soaked (cf. S.T. Mill).

Epistemology 4

4. Epistemology 4.

- This is not just an intellectual exercise, we are talking about Pure Act. We are talking about Reality, God!
- The loss of wonderment of reality, especially among Christians, is directly related to removal of metaphysics and epistemology, and thus removal of direct contact with reality/God in the sensible world. Philosophy begins with wonder, but we do not become philosophers until we seek ultimate answers. One cannot begin to be a philosopher unless one pursues the answers without prejudice, patiently, thoughtfully, and deeply. The most natural thing for any human being is to wonder why. E.g., Can being come from non-being? How does the rabbit come out of the hat? Why is the sun shining?
- Metaphysical history before and after Christ. The difference in metaphysics among the Greeks from the pre-Christian to the Christian era is that the Greeks did not connect Ultimate Being with God.

Epistemology 4

4. Epistemology 4.

- Discussion of the distinction between analytical philosophers and Esse/metaphysic philosophers regarding nature of God.
 - On the perfection of God, modern philosophical approaches to God start with questions on what it means to be perfect? What would make something perfect? They begin with the concept of perfection and then describe it to God, who is perfect by definition.
 - Whereas the classical or metaphysical model proceeds in the reverse order by going from sensible reality and to what must be true of God. The classical or Esse metaphysician starts with reality whereas analytical philosophers start with word.
 - In classical PR, we see that for anything that exists, God must exist. It changes the whole debate with the likes of Dawkins.

Epistemology 4

4. Epistemology 4.

- Classical metaphysics grounds knowledge is direct contact of the mind with reality. Other approaches are the reasons we have people like Dawkins who sees the notion of God as a separate being among beings.
- The only epistemology that even claims to offer confidence in reality is the classical approach which we call moderate realism. This is the way God set up all of reality. No other epistemology can account for knowledge as the direct result of the human mind connecting with the external world.

Epistemology 4

4. Epistemology 4:

- There are two aspects of classical epistemology.
 - Knowledge as a way of existing—the realm of metaphysics.
 - As a psychological operation, epistemology involves understand the philosophy of human nature. You will be able to grasp this easier and in more depth due to our previous studies on abstraction.

Epistemology 4

4. Epistemology 4:

- The metaphysics of knowledge “the act of knowing and the conditions proper to that act in light of its very existence.”
- The psychology of knowledge “investigates the origin, the nature, and the processes of human intellection.”

Epistemology 4

4. Epistemology 4:

- Skepticism in epistemology is a frame of mind, not a position. Furthermore, it is irrational to start epistemology with a skeptical frame of mind. The skeptical epistemologist is like a boy who wants to find out how a clock works, and begins by denying that there are any clocks.
- Modern skepticism began with Rene Descartes (1596-1650).

Biblical-Philosophical Psychology 49 – Overview of Man’s Cognition and Affections

MIND ↔ WILL

A volition is a successful desire

2nd order desires and volitions

- Our desires and volitions regarding 1st order upon reflection

1st order desires and volitions

- Our actual desires and volitions

- God works on these in accordance with our freedom in V2.

- Illustration of the two orders of volition.
- The nature of freedom and God’s activity.
- The problem of fragmentation.
- There is no freedom when 1st order is not in accordance with 2nd order.
- God is always working to bring 1st order in line with 2nd order will. The results is sanctification or hardening.
- The false Platonic view of spirituality.

Biblical-Philosophical Psychology 49 - Overview of Man's Cognition and Affections

1. Discussion of the biblical testimony on various concepts we have been developing on the biblical-philosophical psychology of man, Isa. 6:8-10; John 3:3-6; Rom. 7:15-8:8; 8:15-16; 9:17-23; 1 Cor. 3:1-17; 2 Cor. 3:18; 5:17; 6:14-7:1; Gal. 5:16-23; Eph. 2:1-10; Col. 3:5-14; 1 Thess. 4:1-8; Titus 3:5-8; Heb. 3:7-15; 4:7; 10:14; 2 Pet. 2:21-22; 3:18.

2. Review of the effects of sin on the mind, cognition.

It 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 essences.

3. Review of the effects of sin on the heart/will, the affections.

Affective disorders prevents a person from desiring God as worthy of all love and obedience.

It prevents someone from really having powerful affections towards 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.

4. Both in regeneration and sanctification the cognitive and affective faculties in man are restored to proper function. It is in regeneration that man's thinking and affections begin working properly.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

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.

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.

5. However, post-salvation sinning and carnality damage the believer's proper cognitive and affective capacities to see and desire 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. 1 Cor 3.

Demas.

The Laodecian believers.

6. The process of sanctification is where the Holy Spirit produces right thinking in the believer and the right affections, but never in violation of his 2nd order volition. This knowledge is a firm and certain knowledge of God's goodness and grace. This is why it is so dangerous to live out of fellowship, by grieving and quenching the Holy Spirit. This area of epistemology we will deal with separate under Christian epistemology or Christian warrant.
- ✓ 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.

7. 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. It breaks my heart to see believers grow harder to God, His plan, and the things of God.

8. The wonderful news is that all sanctification requires is a 2nd order desire for God and Bible doctrine. God is always working our first order will along with our 2nd order wills. The positive believer is one who makes God #1 priority in his second order desire.

9. How does a believer's heart become hardened?

- Sometime after his rebirth, the believer redirects his 2nd order will away from loving God above all, and begins to place his affections on other things.
- When God hardens the heart all He does is establish the person's true wishes regarding his 2nd order will, what he really wants.
- The results in the hardening of the heart is cognitive and appetitive disorders as the believer returns to his previous state, 2 Pet. 2:20-22.

10. Characteristics of a believer's hardened heart.

- He becomes dismissive and resentful towards God, which is reflected by lack of love for all of God's plan and Word.
- He is no 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.
- His lifestyle is one of complaining that refuses correction. Complaining is a sure sign of a heart that has been hardened to the plan of God. Such a believer becomes increasingly stiff-necked.
- Persistent carnality skews his affections, 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.

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. 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.

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. He can no more fix this by a sheer act of the will than he could change his other belief forming epistemic faculties.
- 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.
 - Man 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.

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

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

17. The difference between believers and demons, and believers who love the Lord and believers who do not love the Lord, 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.

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 that of making decisions regarding the good: seeking and avoiding, loving and hating, finding attractive or repellent, approving and disapproving.

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 is that is 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.

- ✓ Pride rejects need for continuous 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.

- ✓ 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, 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 more than anything else, 2 Pet. 3:16.

- ✓ Pride is the source of man's indifference to God, 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 breath, 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.

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