

Epistemology and Metaphysics: A Theological Critique

(An excerpt from *Prolegomena to Critical Theology*)

Epistemology is the discipline which analyzes the limits of knowledge while asserting universal principles for any particular discipline. Metaphysics is the discipline which attempts to discern the essence of what really exists while asserting particular means for the implementation of universals. In a sense, epistemology and metaphysics are companions. Epistemology is theoretical while metaphysics is practical. At first, such an assertion appears a bit absurd. How is metaphysics practical? Isn't metaphysics just intellectual bantering about theoretical information which is too obtuse for comprehension? Isn't metaphysics a subject restricted to philosophers who have nothing better to do than to endlessly speculate on matters which others distance themselves from by preferring good old common sense?

Perhaps it would be instructive to delve deeper into this assertion that epistemology and metaphysics are complimentary disciplines and then discover to what extent they overlap. Every metaphysical discipline requires a foundation in epistemology in order to establish the universality which makes scholastics possible, for it is absurd to attempt to instruct students in a pedagogue if there are no universal principles which govern existence. Indeed, without absolutes the opinion of a moron would be regarded as equally viable as that of a scholastic and every person's opinion would bear the weight of authority. Those who utilize the classroom to condemn absolutes are invalidating their own claim to knowledge because without absolutes scholasticism is simply a coterie of personal prejudices and education becomes a bandwagon of popular opinion. Even Socrates did not fare well under those circumstances. Perhaps his execution was a symbol of the modern death of Truth in preference to universal subjectivism.

Nevertheless, the advocacy of absolutes does not relegate existence to a sterile and imposing dogmatism. The phenomenal world necessitates the relative application of absolutes and this is why metaphysics is practical. Metaphysics attempts to integrate the universal principles of epistemology into the phenomenal world. Therefore, an accurate comprehension of metaphysics is essential to the proper application of practical epistemological imperatives within the cosmos. When metaphysical speculations deviate from their noumenal foundations, the consequence in the phenomenal world is similar to when a logical assertion begins with a false premise. If the premise is faulty, so will be the conclusion.

At this point, it is essential to introduce a theological critique of both epistemology and metaphysics. Since epistemology asserts universally valid laws which govern reality, theology declares that these absolutes which are eternally extant derive their authority from deity. Absolutes are not deity, instead they are a manifestation of noumena which coexist with God. Therefore, in order to perpetuate the meaning of these absolutes, one must be in unity with deity. Indeed, deity is the “meaning” which is the synergistic application of absolutes in the form of a personality. That is essentially the assertion of teleology: Absolute Truth is a synergistic entity whose manifestation in the cosmological order must be practical. In order to be practical, Absolute Truth must have a will to create and initiate solutions.

Of course, this is where metaphysics is practical. The cosmological order of the universe is a manifestation of the practical degeneration of divine power since its initiation by Absolute Truth. That is what we call entropy. Prior to entropy, the universe was a synergistic unity: everything was a manifestation of Absolute Truth. At that time, ontology was teleology: everything functioned according to its purpose. Modern ontological complexities are the consequence of entropy whereas deity continues to exist with synergistic autonomy.

The practicality of metaphysics is evident when one recognizes that any manifestation in the cosmos which is not in unity with Absolute Truth is degenerative. That applies equally to practical and theoretical disciplines. Therefore, the goal of metaphysics is the discovery of Absolute Truth as it applies in the cosmological order. However, since mortals are finite, one cannot discover Absolute Truth by reason alone even though reason may provide adequate justification for a practical demonstration of metaphysical imperatives. Indeed, this is why Socrates advocated monotheism and moral fidelity: Absolute Truth must be an unity which exists according to law.

Since Absolute Truth must be regarded as having a will in order to initiate solutions, communication with deity is a prerogative. One may talk to Absolute Truth as a personality. The principles which govern prayer need to be discovered in order to be practically effectual, however it is probable that such communication transcends pragmatic considerations. That is because communication is necessary in order to develop unity with a personality and the restoration of unity with deity is a prerogative for psychological maturity. Therefore, finitude necessitates that pragmatic considerations be relegated with suspicion because what is pragmatic for a mortal may be destructive from the divine perspective. Indeed, metaphysical imperatives may come into direct conflict with what appears pragmatic. Consequentially, finite beings are predisposed to initially reject fidelity to moral law and instead prefer their own mortal inclinations. Therefore, metaphysical

imperatives must allow for the restoration of entities subjected to degeneration as a consequence of entropy since deity alone exists in perpetual motion. Whereas Absolute Truth demands that moral law be implemented in all circumstances, Perfect Love allows for its relative application since every mortal is unique. Perfect Love permits depravity to continue in the hope of a future restoration to Absolute Truth.

At this point, one may question the validity of integrating metaphysics with the concept of consciousness. After all, what right is there for one to suppose that consciousness is relevant or even consequential to metaphysics since the evidence of practical disciplines like mathematics appear to preclude the necessity of personality? Therefore, theology declares that metaphysics intuits the existence of conscious entities because the existence of entropy necessitates the preexistence of a perfect order and a perfect order implies meaning and meaning is what separates conscious entities from what appears to mortals as “dead matter.” In reality, even so called “dead matter” consists of dynamic atomic structure which prevents its collapse into the density of an implosion of mass that characterizes a black hole. Likewise, it is quite possible that black holes characterize personalities which are devoid of divine power as a consequence of self idolatry. Indeed, the distinction between good and evil may be attributed to the self disclosure and generosity of deity which constitutes goodness and the self absorption, an occult selfishness, which epitomizes all that is evil. If all of life can be attributed to light in the cosmos, then it is quite possible that God is light. Indeed, it is possible that entropy began when the universe was disconnected from divine power and subatomic particles began to degenerate. The logical consequence of this degeneration is an implosion like a black hole. Perhaps this is why some contemporary musicians are touting the arrival of “the black hole sun,” a lawless soul whose entire motivation is selfishness. Could black holes actually be a manifestation of an evil supernatural personality just as light is a manifestation of the dynamic power of Absolute Truth? Could a black hole be the eternal destiny of the selfish while perpetual light is the destiny of the benevolent?

“Wait just a minute! We were talking about metaphysics and now you’ve gotten into the quagmire of morality and eternal destinies!” That is because at the essence of reality there are supernatural personalities that are in conflict within the cosmos and this necessitates a practical metaphysic. Entropy is evidence of transcendence because static principles cannot initiate life. Life is a consequence of a divine initiative which transcends static absolutes by the synergistic effect in organic entities. Regardless of how it is presented, the psychological necessity of a divine initiative is essential in metaphysical speculations because a competent analysis of reality must spawn from the existence of life and this fact cannot logically be attributed to entropy.

The analyst whose metaphysical speculations negate the existence of a divine personality will inevitably be compelled into hedonism because teleological motivations without God will eventually result in self idolatry. Once self idolatry is enthroned, the pleasing of the ego is the only purpose in existence and reality becomes a morass of existential enigmas which cannot be resolved except by a bestial pragmatism which relegates the individual to an existential capriciousness. Inevitably, this perspective prohibits a civil interaction with other entities because all of reality becomes a means to gratify personal appetites. Degeneration continues until one endues personal finitude with divine sovereignty. Ultimately, if one does not acknowledge the existence of deity and the divine right to demand submission to moral law this unbridled egotism results in cultural anarchy: Might makes right and the law of the jungle prevails; every person is their own god.

Even mathematical calculations presuppose causality and these must presuppose an end to be useful. The mathematician who is an atheist necessarily assumes the existence of Absolute Truth even if ignorant of its personal nature, otherwise these calculations would be futile. The problem for the atheist is not that God is improbable or impossible, rather it is ignorance of the distinction between metaphysical means and epistemological ends. The practical means of existence are a necessity for everyone. All conscious entities apply universals to relative circumstances. The distinction comes in regard to focus. The atheist assumes the existence of deity by making volitional choices because by doing so one presupposes a valid reason for the hope of another day of activity. This hope is an abstract conception of an ideology. Such an ideology may be perverted but it integrates principles within it which are capable of fulfillment by an appropriate relationship to deity. Therefore, such an ideology is a conception which is a self made deity that incorporates aspects of both idolatry and the divine. Ultimately, psychosomatic desires find their ideal fulfillment in a relationship with deity, therefore a rejection of idolatry is essential. The mutual hindrances to acknowledgment of deity and a rejection of idolatry are false preconceptions of deity and intellectual delusion regarding the consequences of idolatry. Since reason alone cannot discover Absolute Truth, it has to reveal itself and it only reveals itself when the one searching does so with integrity. Are you willing to submit to Absolute Truth when it is revealed? Is there an adequate representation of Absolute Truth and Perfect Love in popular metaphysical inquiry?

Absolute Truth may be revealed in moral law and the primary introduction of definitive morals came to humanity through Moses and the Hebrew prophets. The Hebrew deity revealed the Law to Moses because his life was a manifestation of the humble resolve to live in integrity. The Law of Moses was a demonstration of an efficient agrarian government utilizing laws which governed phenomena (actions). Later, Jesus revealed himself to be Perfect Love by dying on the cross so that mortals

would be capable of unity with God and have the necessary power to evangelize the world. The gospel promoted a more efficient government which governed noumena (motives) since moral motives result in moral actions. Although the Law of Moses deals with both motives and actions, physical laws symbolized noumena to govern motives instructive for the practical operation of the church. The primary distinction between the two was the initiation of judgment by the hands of men in the Law whereas in the New Covenant judgment was meted out only by God himself in the church and heathen government officials in the world.

Jesus asserted the categorical imperative as the essence of the Law of Moses by proclaiming that you should do unto others as you would have them do unto you. His ascension into heaven was evidence that a human being can transcend entropy and live in the perpetual motion of unity with deity. The cross of Jesus represents for humanity an individual rejection of idolatry and an identification with divine prerogatives. Identification with this teleology results in a life of perfect love which ultimately transcends entropy resulting in an ascension into heaven. This is what Christians propose as the rapture of the saints. It is existential unity with God.

This theological critique promotes the metaphysical imperative of existential unity with God by submission to the moral laws which govern existence and interaction with the divine redeemer. It is only through such a methodology that one can conceive and experience an accurate perception of epistemology and metaphysics since it is only in Christ that Absolute Truth and Perfect Love will come down into the phenomenal world and make their full presence a reality. Metaphysics is practical because it points to a dynamic deity who can resolve ontological enigmas.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in the hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Romans 8:19-21

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