

Biblical-Philosophical Psychology 51— Distinction between progressive and positional sanctification

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 5

Metaphysics -32
 Trans. 50

Reality –Logic 32,
 Truth 32

9/4/2013

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

2. FBC is different: it offers opportunities for every believer to move into the world of Prime Reality in both GR and SR. This has vast implications: The believer will not only be able to see and marvel at the Reality all around him (GR), he will be able to see deeper and more accurately the truths in the Bible (SR) about God and the SL than he ever imagined. By putting the believer into deeper contact with reality as such (metaphysics), the believer's damaged belief-forming faculties are repaired, enlightened, and edified. This is not just more information, we are talking about a totally new paradigm for GR and SR. We are talking about leaving the modern sub-biblical mindset with its cognitive disorders.

3. The spiritual life. The greatest need is sanctification around the Good. This is only possible by the Holy Spirit.

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.

EPISTEMOLOGY 1-5

Epistemology 1-5

- #1 Meaning of epistemology & the horrible results of modern “Christian” retreat from metaphysics and epistemology in GR and SR.
- #2 Types of skeptics and the natural outcome of “Christian” fideism.
- #3 Man’s epistemic duties as an intellectual being regarding true and falsity.
- #4 Need to understand epistemic certainty through philosophical realism.
- #5 Discussion of healthy, normal, belief-producing cognitive abilities of man (cf. 7 year old with normal healthy cognitive belief-forming faculties). There are increasing charges of insanity for being Christian, lack of ability to explain only makes this worse for us and our children and grandchildren.

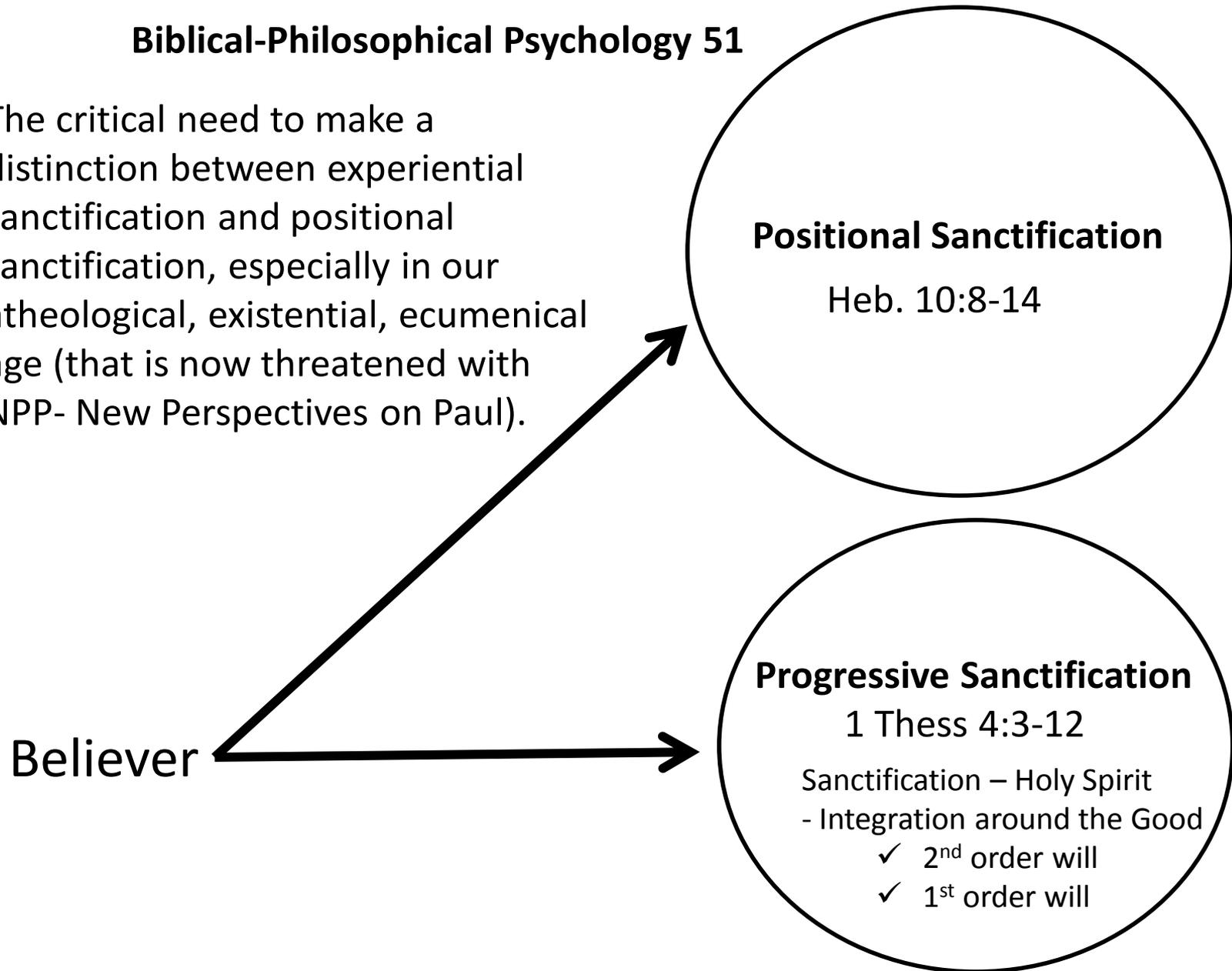
EPISTEMOLOGY 1-5

Illustration of the implications of the 4 breakthroughs we have discovered by reflecting on Prime Reality through epistemology.

1. Cognitive disorders with regard to language and reality as demonstrated by etymologizing rather than metaphysicalizing. Note the prevalent cognitive distortions with regard to Reality and language. Why is it that we thought reality was in the word? Is this not a disorder in our cognitive belief-forming functions? Reflect on how we use words daily.
2. Note the continuing cognitive belief-forming disorders among believers in regard to the ultimate reality of love—the detachment, ambiguity, and distortions of John 3:16.
3. Note the cognitive belief-forming disorders of unbelievers in John 3:19. They actually believe and thus love darkness as a good rather than light.
4. Note the chronological and logical priority of GR in our passages. Why is it that you would rightly reject any attempt to say that these unbelievers love is an unconditional love of God for darkness? After all, it is the same word.

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1. The critical need to make a distinction between experiential sanctification and positional sanctification, especially in our atheological, existential, ecumenical age (that is now threatened with NPP- New Perspectives on Paul).



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2. Discussion of passages that make a distinction between progressive sanctification and positional sanctification (1 Thess. 4:1-18; Heb. 10:10-14; Gal. 1:1-12; 2:15-16; 3:13; John 10:27-30; 14:16; Eph. 2:8-10; Rom. 3:9-20, 28; 4:1-8; 8:1, 28-38; 1 Cor. 1:2; 6:11; 2 Cor. 3:18; 5:17-21; 6:14-7:1; Titus 3:1-15).
3. Positional sanctification translates into eternal security.

Eternal security means that those who have been genuinely saved by God's grace through faith alone in Jesus Christ alone shall never be in danger of God's condemnation or loss of their salvation, but God's grace and power keep them forever saved, secure, and secure.

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4. There are three aspects of sanctification.
 - a. Instantaneous and positional, 1 Cor 1:2; 6:11, Heb. 10:10, 14.
 - b. Progressive, 1 Thess. 3:12; 4:1, 10; 2 Cor. 7:1
 - c. Ultimate, 1 Thess. 3:13; 5:23; 1 John 3:2.

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5. The seriousness of understanding the Gospel of God, Gal. 1; 2:16; 3:13.
 - There has never been a problem with Pelagianism in the church. Rather, it is with semi-Pelagianism. The Roman Catholic Church has never been Pelagian. They have always believed a person was *initially* saved by grace through faith. The problem in Galatians and with RCC is semi-Pelagianism.
 - This is what Calvin and Luther so vehemently fought against: the idea that any man can be justified by his works.

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6. In positional sanctification and justification,
- ✓ God declares us to be absolutely set apart and righteous, saved from the guilt of sin, and set free from any condemnation, Rom 8:1
 - ✓ We have a permanent standing before God of being well-pleasing in His sight because of the great work of Jesus Christ on our behalf, 2 Cor. 5:21.
 - ✓ We are accepted by God despite of all of our offenses, lack of worthiness, and sinfulness
 - ✓ We are loved by God and stand in a perfect position before Him in grace.
 - ✓ We stand in God's good favor because of the great work of our Lord and Mediator Jesus Christ, who took all of the curses that we deserve on Himself, Gal 3:13.
 - ✓ In imputation all of our sins were placed on Him and all of His righteousness and obedience was placed to our account.

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7. Theological distinctions.

- ✓ Regeneration has to do with our natures.
- ✓ Justification has to do with our standing.
- ✓ Positional sanctification has to do with our standing
- ✓ Experiential sanctification has to do with virtues and fruitfulness.
- ✓ Justification is what God does for us.
- ✓ Experiential sanctification is what God does in us
- ✓ Justification puts us in right relationship with God.
- ✓ Experiential sanctification brings about the fruits of our permanent positional sanctification.

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8. Distinctions between our perfect standing and practical sanctification

PERMANENT PERFECT STANDING

- God declares righteous, Rom 4:1-3
- God imputes righteousness, Rom 4:4-8
- Occurs outside believing sinner, 1 Cor 6:11
- One time event, Gal. 2:16
- Salvation from penalty of sin, Rom. 5:9
- Changes believer's eternal destiny, Tit 3:7
- Results in having peace *with* God, Rom 5:1
- Is absolute, 1 Cor. 1:2, 30
- Solely by grace through faith, Rom 3:24

PRACTICAL SANCTIFICATION

- God makes righteous, John 17:17
- God imparts righteousness, Heb. 13:21
- Occurs inside believer, Eph. 3:16
- Ongoing process, 2 Cor. 3:18
- Salvation from power of sin, Rm 6:11-13
- Changes believers present life, Gal 5:22
- Results in have peace *of* God, Phil 4:9.
- Can increase as believers grow, 1 Thess.
- Solely by grace with resulting works, Rom 6:14