

# Biblical-Philosophical Psychology 52— From Experiential Truths to Positional Truths

## 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

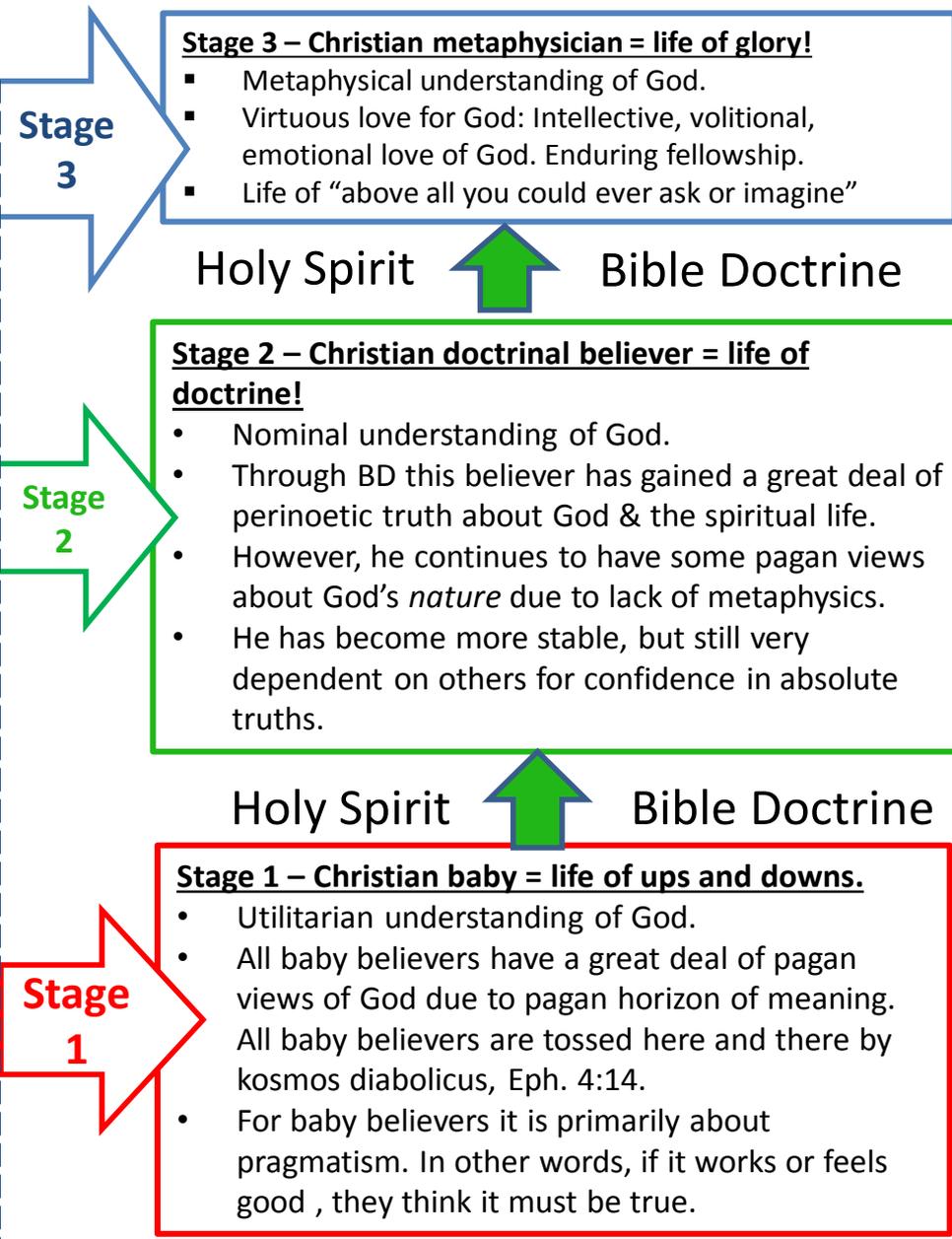
### P.R. - 32

Hermeneutics
Linguistics
<b>Epistemology 6</b>
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

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

**2. FBC** offers the opportunity for every believer to move into apprehension of Prime Reality, 'Ehyeh. We have moved from the metaphysics of reality (which is shot through with act-potential in all beings as Pure Act gives all beings ongoing existence along with their properties and information – cf., music illustration) to epistemological examination of reality. This has vast implications regarding GR, SR, exegesis, Bible doctrine, and the SL. It is so marvelous to leave the modern mindset that is so detached, deistic, and irrational as it is beset with an array of dysfunctional belief-producing operations. There is a great need to see God and BD in context of Prime Reality.

**3. The spiritual life.** Our greatest need is always sanctification around the Good. This is only possible by God the Holy Spirit. This means avoidance of grieving and quenching the Holy Spirit.



# EPISTEMOLOGY 1-6

## Epistemology 1-5

- Lesson #1: Meaning of epistemology and overview of its history. Christianity defeated skepticism through knowledge.
- Lesson #2: Types of skeptics and modern Christian fideism.
- Lesson #3: Man's epistemic duties. Discussion of damage in thinking among Christians due to not seeking truth wherever it leads.
- Lesson #4: Epistemic certainty is only possible by contact with reality (PR). All other systems, from representationalism to language games, do not even pretend to deal with reality and real essences.
- Lesson #5: Discussion of God-given, normal, healthy, belief-forming faculties of 7 year old (Jean Piaget).

## EPISTEMOLOGY 1-6

Four recent discoveries by epistemological reflection on Prime Reality.

1. Cognitive belief-forming disorders in regard to language and reality. This is demonstrated by dominance of etymologizing of language throughout Christianity with little to no thought of Prime Reality as such (cf. John 3:16, 19).
2. Cognitive belief-forming disorders in believers in regard truths about esse, reality, God, TGB, and such things as the metaphysics of love (John 3:16, 19). What is strange is that there are believers who have no warrant for their deistic beliefs and skepticism of Esse-esses. There are a multitude of cognitive belief-producing maladies among modern believers, which render them incapable of grasping truth unless it serves their existential needs. What is worse is when pastors cater to this mess.

## EPISTEMOLOGY 1-6

Four recent discoveries by epistemological reflection on Prime Reality.

3. Cognitive belief-forming disorders in unbelievers. These are easier to account for because the believer willfully suppress their cognitive belief-forming faculties (Rom. 1). Consider the influence of the will on causing dysfunction of cognitive belief-producing apparatuses. Anyone who willfully suppresses reality will necessarily with be detached from it.
4. Cognitive disorders regarding GR's connection with Prime Reality, God, and Bible studies illustrated.

## EPISTEMOLOGY 6

1. Discussion of the two aspects of knowledge in philosophical realism in contrast to the 3 aspects in modern epistemology: the object, the subject, and knowledge (e.g., can you see yourself seeing something?)
2. The need to make a distinction between mathematical certainty and realistic proof and certainty.
3. It is impossible for you to prove with mathematical certainty anything you believe, except mathematical truths. Try it!

## EPISTEMOLOGY 6

4. Epistemology deals with the validity, warrants, or the “rights” to believe certain things. In other words, what counts as epistemologically valid.
5. You can absolutely be within your epistemic right to believe in things for which you cannot prove with mathematical certainty.
6. By gaining epistemological skills, you will be able to expose the skeptics to see their self-refuting, invalid, bankrupt, and prejudicial epistemological mindsets. You will also examine your own beliefs, especially any skeptical notions rattling around in your thinking.

## EPISTEMOLOGY 6

7. The modern critical spirit is a result of psychological shifts as man became more preoccupied with self, which led to self-destructive subjectivism. The world was ripe for Descartes's skepticism.
  - a. Complete skepticism is irrational. How would the skeptic *know* there is an error?
  - b. Complete skepticism destroys the very knowledge that is sought, philosophical or scientific. By beginning with the denial that we can know anything, how could we ever know anything? If one doubts everything, even the ability to gain truth, by what means could one proceed?
  - c. Complete skepticism is impossible, theoretically or practically. What reason/truth could be offered that there is no truth?

# MIND = for Truth

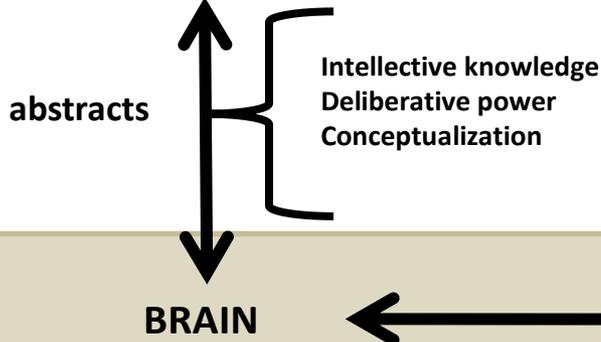
# Philosophical Psychology-52

# WILL - Appetite (for Good)

Intellect (immaterial , no organ)

Volition/Rational Will (immaterial, no organ)

MIND Agent intellect – Illuminates, 3 acts of the mind



## Affections

## Passions

# Soul

From the mind to the will to the affections and passions

We will be moving from the mind and will to the affections, passions, experiences, and mental states that have all been flattened out into the term “emotions,” so we can regain the biblical view of man and biblical view of the humanity of Jesus Christ. Furthermore, it is impossible to understand virtue without grasping man’s affections and passions. We will cover more on the mind in epistemology.

Towards Good

- love
- desire
- delight

Away from Evil

- hate
- aversion
- sadness

6 basic emotions

Difficult to attain good

Difficult to remove evil

5 intensive emotions

hope  
-pleasure  
-joy  
-peace

or

despair  
-suffering  
-misery

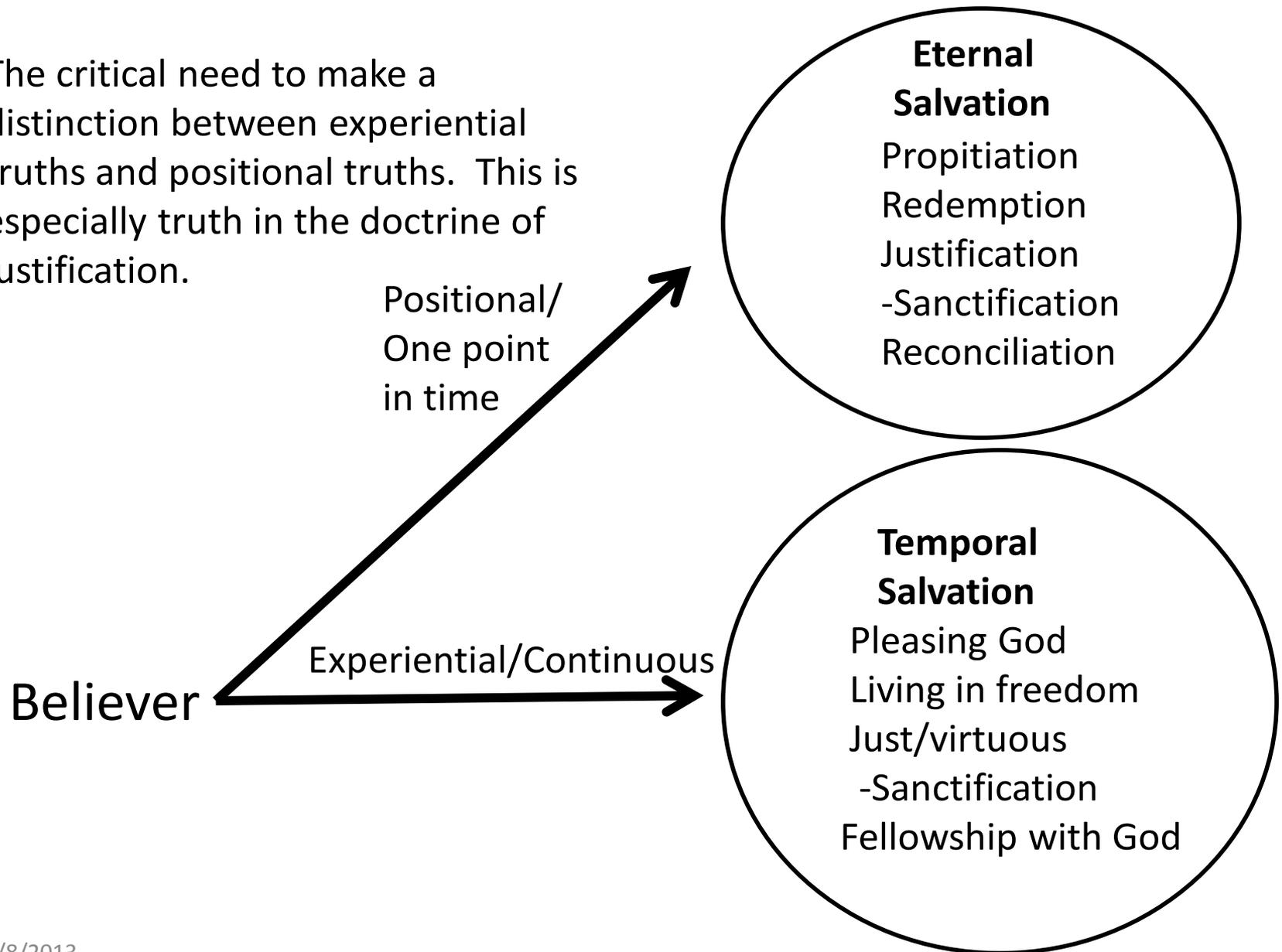
fear or courage

-pleasure  
-joy  
-peace

anger

# Biblical-Philosophical Psychology 52: From experiential to positional truths

1. The critical need to make a distinction between experiential truths and positional truths. This is especially true in the doctrine of justification.



## Biblical-Philosophical Psychology 52

2. Discussion of passages related to sanctification, justification, temporal and positional truths, the heresies of Pelagianism and NPP (New Perspectives on Paul), 1 Thess. 4:1-18; Heb. 10:10-14; James 1:2-4; Rom. 3:21-4:5; 8:33; Gal. 1:1-12; 2:15-16; 3:13; Rom. 3:9-28; 4:1-8; 8:1, 28-38; John 10:27-30; 14:16; Eph. 2:8-10; 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, and secure.

## Biblical-Philosophical Psychology 52

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.

## Biblical-Philosophical Psychology 52

5. 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.

## Biblical-Philosophical Psychology 52

### 6. Theological distinctions.

- ✓ The logical order in salvation is propitiation, redemption, justification, and reconciliation.
- ✓ 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.

## Biblical-Philosophical Psychology 52

### 7. 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

## Biblical-Philosophical Psychology 52

8. Moved by God's holy love, God in Christ substituted Himself for the sinners of the world. This is the heart of salvation and the great work on the cross. God took the initiative on all four. He propitiated His own wrath, he redeemed us from our miserable bondage, He declared us righteous in His own sight, and reconciled us to Himself.
  - a. Propitiation takes care of the problem of the wrath of God, Rom. 3:24-25; 1 Jn .2:1-2; 4:10.
  - b. Redemption takes care of the problem of being in the captivity of sin, Gal. 4:4-5; 1 Pet. 1:18-19; Acts 20:28; Rev. 5:9; 1 Cor. 6:18-20.
  - c. Justification takes care of the problem of guilt, Rom. 3:24-25; 4:5; 8:33.
  - d. Reconciliation takes care of our problem of alienation from God, Rom. 5:1-2; 9-11; Eph. 2:11-22; 2 Cor. 5:18-21.