

Biblical-Philosophical Psychology 54— Experiential Sanctification vs. Positional Justification

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 6

Metaphysics -32
 Trans. 50

Reality –Logic 32,
 Truth 32

1. Introduction: 1 Thessalonians 5:21
But δοκιμάζετε everything; κατέχετε to that which is τὸ καλόν.

2. The ministry of FBC is dedicated to whole truth, total truth, Prime Reality as illustrated on this chart. FBC provides the opportunity for believers to leave the paganistic, reductionistic, irrational, sub-biblical world of Cartesian dualism, deism, dysfunctional cognitive belief-producing disorders, fideism, anti-intellectualism, pragmatism, and religionism. FBC provides opportunity for you to move into ultimate reality from the basic biblical level via daily online Bible studies to the depths of the VCA from the quantum levels. 20-50 church . . .

3. The spiritual life. Given that we all constantly seek after that which we think is good, consider the importance of the HS, who alone gives us the power to seek Absolute Good. None of us, in ourselves, have the power or capacity to change our desires by ourselves. This is what the HS and participation in the life of God does.

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-6: Cartesian Hyperbolic Doubt

Epistemology 1-5

1. Topic #1: Meaning, history, and importance of epistemology—from metaphysical dysfunctions to epistemic dysfunctions, which have been used by Satan in his KD to corrupt the thinking of Christians and society.
2. Topic #2: Types of skeptics: iterative, local, global. Again, no one can claim to have valid/rational skepticism w/o knowledge, e.g., those who treat VB as a myth or that it is illogical or discount miracles a priori or discount VCA or the immaterial nature of the human mind out of hand have epistemic disorders.
3. Topic #3: Man's epistemic duties vs. believing something because you want something to be true. It is not enough to know, one must know why.
4. Topic #4: Epistemic certainty with PR. We will demonstrate that statements like “facts exist merely subjectively in minds” is nonsense in PR.
5. Topic #5: Normal, healthy, belief-producing faculties vs. cognitive disorders among unbelievers (Rom. 1) and believers, as illustrated by Christian antipathy for logic though they are laws of Reality/being (ID= is/esse), EM (is or is not), and NC (cannot be and not be at the same time in the same way). These apply to spiritual realities, too!

RENE DESCARTES (1596-1650)

- Topic #6: Rene Descartes: Father of modern skepticism, hyperbolic doubt, modern philosophy, platonic dualism, naturalism, “emotionalism,” and a host of other cognitive belief-forming disorders prevalent in modern society and among many modern Bible-believing Christians.



EPISTEMOLOGY 6

- a. Discussion of how the world ripened itself for Descartes and the rotting effects of subjectivism throughout Christianity and society.
- b. Discussion of Cartesian hyperbolic doubt. What can you prove with mathematical certainty, hyperbolic doubt? What happens to history? Do you have a right to believe what you ate for breakfast this morning?
- c. Cartesian hyperbolic skepticism is irrational. Skeptic doubts that there is any truth because people make mistakes, but to recognize mistakes is to recognize what?
- d. Cartesian hyperbolic skepticism is destructive to all knowledge. This is like a boy who wants to see how a watch works so he begins doubting that there are watches.
- e. Cartesian hyperbolic skepticism is impossible—theoretically and practically. What reason could such a skeptic offer for doubting there is truth? No one can live as if everything is uncertain until proven with mathematical certainty.

Biblical-Philosophical Psychology 54: Experiential sanctification vs. positional righteousness



What a person desires tells more about that person than anything else

The heart
↕
Affections
&
Passions

Review of the mind and will.

Consider cognitive value of "emotions" with those you love and Taps.

Discussion of the will and good.

The will and progressive sanctification.

Before one can have a robust understanding of virtue or love, it is crucial to understand the nature of man's affectionate and passionate makeup.

Distinction between progressive sanctification and permanent imputed justification

- Progressive sanctification is intrinsic
- Imputed righteousness is extrinsic (alien)

Experiential Sanctification vs. Positional Justification

1. Experiential daily sanctification includes
 - a. Daily life with God, Gen. 17:1.
 - b. Fellowship with God or carnality, 1 John 1:6-7.
 - c. Spiritual growth or decline, 2 Pet. 2:21-22.
 - d. Robust spiritual health or spiritual illness, Philip. 3; Rev. 3.
 - e. Moses, Joshua, Caleb, Israelites, David, Paul, Philadelphians vs. Israelites, King Saul, Corinthians, Laodecians, Demas.
 - f. This is never perfected, not even for the humanity of Jesus, Luke 2:52.
 - g. Always changes, never static, 1 Tim. 6:12; Eph. 6:12.
 - h. Daily walking in the light or walking in darkness, 1 John 1.
 - i. Daily responses to the tests in life, which are designed to advance the believer in maturity, James 1:2-4; Heb. 5:8.

Experiential Sanctification vs. Positional Justification

2. Positional justification:

- a. Fundamental to the Reformation was the claim that justification was a judicial act of God that permanently and definitively declares believers to be right with God.
- b. Justification is not to be confused with sanctification.
- c. Justification is an act of God whereby He pronounces believers to be in a state of acceptance and favor with Himself.
- d. This free acceptance with God is wholly based upon the work of Christ, whose perfect righteousness, active and passive, is the sufficient and only basis for God's justifying verdict.

Experiential Sanctification vs. Positional Justification

2. Positional justification:

- e. This free justification declares all the believers' sins—past, present, and future—to be positionally forgiven, covered by the perfect righteousness of Jesus Christ, whose life and obedience and sacrificial death constitute their righteousness before God.
- f. Justification is a once-for-all judicial act, which secures the believer's right standing with God in a permanent manner.

Experiential Sanctification vs. Positional Justification

2. Positional justification:

- g. Heidelberg Catechism, Q. and A. 52: “The final judgment does not represent a fearful prospect of loss for believers who place their trust in Christ, since Christ has secured once-for-all their freedom from the curse of the law and accomplished all that is necessary to secure their right standing with God (Rom. 8:31-39; Philip. 3:20; Titus 2:13)”.
- h. Belgic Confession, Art. 24: “These works, as they proceed from the good root of faith, are good and acceptable in the sight of God, forasmuch as they are all sanctified by his grace. Nevertheless, they are of no account towards justification, for it is by faith in Christ that we are justified; otherwise they could not be good works, any more than the fruit of a tree can be good before the tree itself is good.”

2. Positional justification:

i. Westminster Larger Catechism”

“Justification is an act of God’s free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.

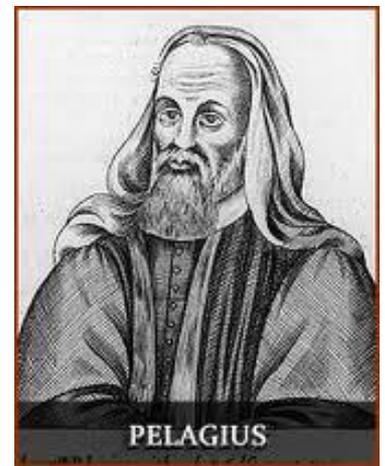
j. All Reformation confessions consistently exclude believers’ works as the ground or basis for their justification.

Experiential Sanctification vs. Positional Justification

3. Since the believer cannot lose salvation, i.e., positional justification, then what is it that the believer can lose?
 - You can lose your love for God and the things of God.
 - You can lose blessedness of life due to daily divine discipline.
 - You can lose your ability to understand the Word of God.
 - You can lose your desire for the Word of God.
 - You can lose your ability to stay in fellowship very long.
 - You can lose spiritual joy, love, and peace.
 - You can lose your spiritual virtues associated with spiritual growth.
 - You can lose your direction, purpose, and capacity in life.
 - You can lose your testimony to others about Jesus Christ.
 - You can lose your spiritual perspective.
 - You can lose your faith.
 - You can lose your rewards in heaven.
 - You can lose every thing that is meaningful in life.
 - You can lose your health.
 - You can lose your life in the sin unto death.

4. Pelagianism = man is basically good.

390-418



a. The nature of Pelagianism.

b. Pelagianism was totally rejected by all branches of Christianity, East and West (contrary to NPP).

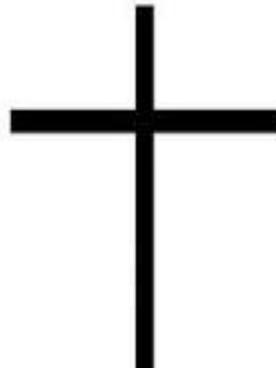
Roman Catholicism has always affirmed justification by grace through faith.

c. Pelagianism was totally rejected by the Jews. No branch of Judaism ever accepted Pelagianism. Neither Jesus nor Paul faced Pelagianism in dealing with the Pharisaic and legalistic Jews.

d. Discussion of *initial* grace orientation in RCC and ancient as well as modern Judaism.

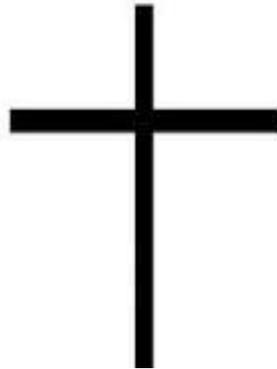
5. Semi-Pelagianism.

- a. The nature of semi-Pelagianism.
- b. Semi-Pelagianism in the Judaism of the 1st century.
- c. Semi-Pelagianism in the RCC.
- d. Semi-Pelagianism's growth throughout Protestantism.



Justification by grace alone, *but only at the beginning*

6. Non-Pelagian, pure grace view. This view is one of unmixed grace; it is totally dependent upon the active and passive obedience of Jesus Christ.
 - a. Reformed view & the implications regarding sanctification.
 - b. Free-grace view & the implications regarding sanctification.



Justification by grace alone, by faith alone, period!
Merit is *only* in the work and person of Jesus Christ.

7. Clarification on the Roman Catholic View of justification by grace.

- Contrary to common views, the RCC does not teach justification by works. Rather, it teaches justification by grace plus works. They can readily speak of justification by grace through faith. The initial grace of justification is entirely free and unmerited.
- RCC also believes that justification includes a declaration.
- The principle difference between Reformation and Catholic views is that the former completely excludes the believers' works from playing any role whatsoever in his justification.
- A major error of the RCC is failing to make a distinction between sanctification and justification, between intrinsic progressive righteousness and extrinsic or alien righteousness.

8. “Justification is by grace alone, through faith alone,” cf. Eph. 2:8-9.
- “Justification” = *a judicial declaration of acceptance with God*. It is a forensic or judicial declaration of God. This is unlike RCC which includes a moral process or transformation, an intrinsic righteousness, i.e. sanctification. The antonym of justification is condemnation, Rom. 8:33-34. Justification is thoroughly a theological and soteriological concept. It is alien, extrinsic. It is imputed to the ungodly, Rom. 4:5. It has nothing to do with us.
 - “By grace alone” = *the basis for free justification* (Eph. 2:8-9) This is in contrast to the RCC which makes part of the salvation in the believer’s works. The Reformation view is that it is solely on the basis of the work and merits of Jesus Christ. It is a free gift—Grace alone. Grace alone secures the justification.
 - “through faith alone” = *the instrument of justification*. Faith has no merit. It is simply an acceptance of what God offers. It is the antithesis of any boasting.

9. Justification guarantees eternal security = 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 (Rom 8:33-34).

10. Biblical passages on eternal security and justification by imputation (John 3:16; 5:24; 10:27-30; 14:16; Rom. 1:16-17; 3:19-4:15; 5:12-19; 6:23; 8:31-39; 10:3; Philip. 3:8-9; 2 Cor. 5:14-21; Gal. 3:10-14; Heb. 10:10-14). Note that justification is received by faith alone in Christ alone; it is before God and not by works of any kind; and the blessings include eternal security. Note the extrinsic or alien righteousness that is imputed to the believing sinners account.

11. Justification and our standing.

- ✓ 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 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 were placed put into our account.

12. More theological distinctions on the great salvific work of God.
- ✓ The logical order in salvation is propitiation, redemption, justification, and reconciliation. God is the Initiator and pays the price in Himself.
 - ✓ 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 intrinsic virtues & 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.

13. More distinctions between our perfect standing and practical sanctification.

JUSTIFICATION

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

EXPERIENTIAL SANCTIFICATION

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

14. The fourfold *work of God*. Moved by His 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: 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.

- ✓ Propitiation takes care of the problem of the wrath of God, Rom. 3:24-25; 1 Jn .2:1-2; 4:10.
- ✓ Redemption takes care of the problem of being in the captivity of sin (slave market of sin) Gal. 4:4-5; 1 Pet. 1:18-19; Acts 20:28; Rev. 5:9; 1 Cor. 6:18-20.
- ✓ Justification takes care of the problem of guilt, Rom. 3:24-25; 4:5; 8:33.
- ✓ 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.

Reasons people lack absolute assurance of eternal salvation.

1. Because they are truly not saved, John 5:39-40, 45; Rom. 9:30-10:4. As unsaved, they are always seeking to establish their own righteousness.
2. Because they go by their feelings instead of faith in the promises of God, 1 John 5:11-13.
3. Because they seek assurance by their own walk and works instead of by Christ's completed work.

Reasons people lack absolute assurance of eternal salvation.

4. Because of the influences of demonic activity, Eph 4:14; 6:12.
5. Because of prolonged carnality and lack of spiritual growth, 2 Pet. 1:8-10.
6. Because they think they have to know the exact date and time of their salvation.

Reasons people lack absolute assurance of eternal salvation.

7. Because they have fallen prey to false teaching.
8. Because they reject the biblical doctrine of eternal security.
9. Because of failure to accept the word of God over personal feelings, experience, and religious tradition.

Reasons people lack absolute assurance of eternal salvation.

10. Because of failure to be correctly taught the word of God.
11. Because of failure to truly understand the completeness of Christ's work on the cross.
12. Because of failure to discern the nature of salvation by grace alone.
13. Because of failure to distinguish between justification before God and practical justification before man in time (James).

Reasons people lack absolute assurance of eternal salvation.

14. Because of a failure to distinguish being a member in the family of God once and for all and being in daily fellowship with God.
15. Because of failure to distinguish between the present gift of eternal life which can never be lost and future rewards which can be forfeited.