

# Biblical-Philosophical Psychology 56— Justification and Sanctification in Romans

## 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

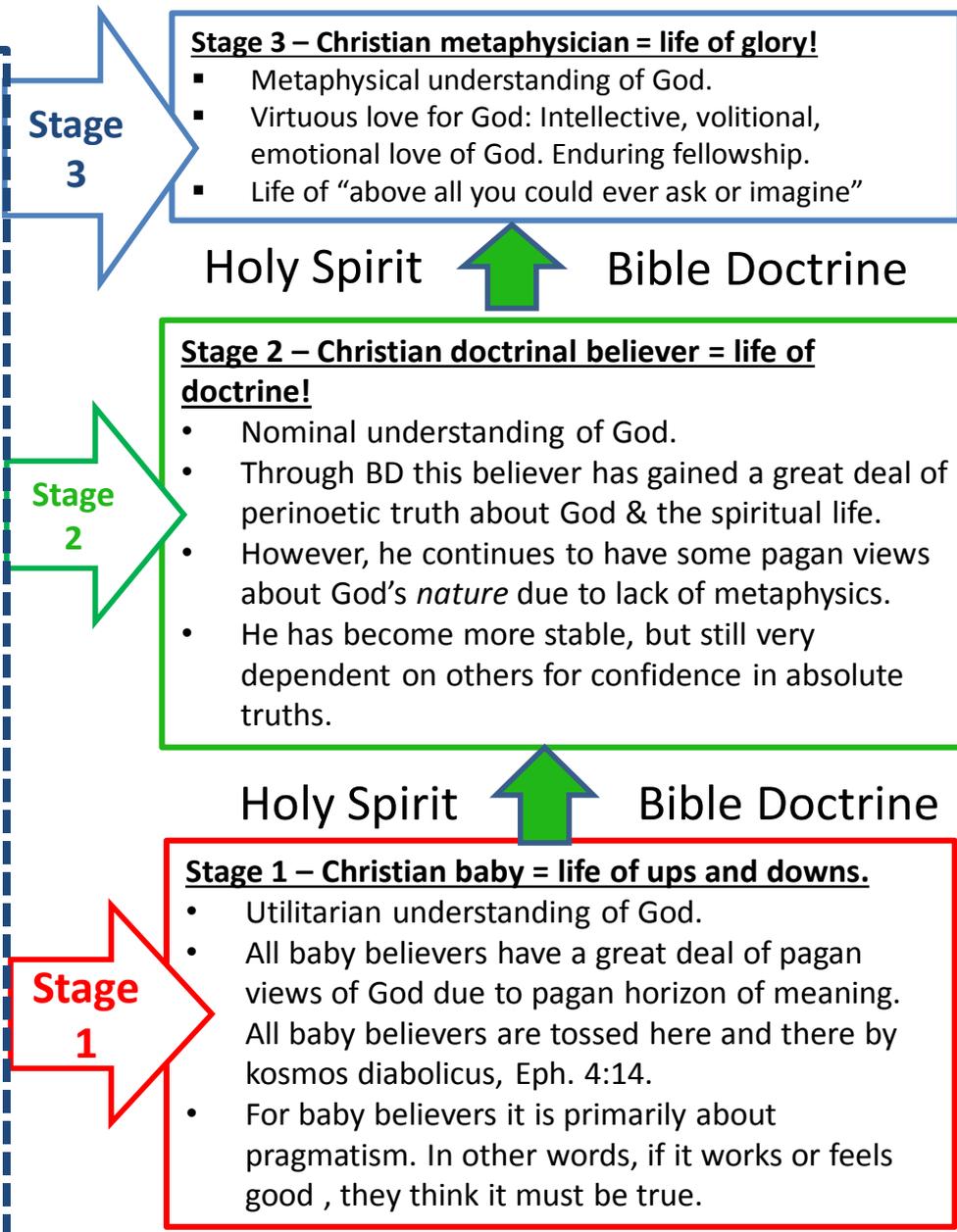
### P.R. - 32

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

**1. Introduction:** 1 Thessalonians 5:21  
*But δοκιμάζετε everything; κατέχετε to that which is τὸ καλόν.* What responsibilities come with the privileges of being believer-priests?

**2. The ministry of FBC** is dedicated to aiding the believer in *grasping* Whole Truth, Total truth, Prime Reality. This requires the removal of sloppy pagan thinking that plagues modern Christianity. My challenge is to get the believer from point A to C, the rest is easy. The 20/50 plan is to enable us to continue in BD while we rebuild capacity for correspondence Truth as PR. We have moved from the metaphysics of Prime Reality in Pure Act & act-potency to epistemology. Epistemology will address various cognitive belief-forming disorders that plague Christianity and our culture.

**3. The spiritual life.** Every believer is permanently clothed with the forensic or the imputed +R of JC. Every believer has also been given the permanent indwelling of the HS (Rom. 8:9) for experiential righteousness (sanct.).



## EPISTEMOLOGY-6: Cartesian Hyperbolic Doubt

### Epistemology 1-5

1. Topic #1: Meaning of epistemology: “Science of knowledge.” Everyone has an epistemological framework: philosophically, some are materialists, some are idealists, and some are realists. Epistemology is one area where Satan wreaks havoc on belief-forming mindsets through philosophy of KD.
2. Topic #2: Types of skeptics: iterative, local, global. Overview and illustration of the classical definition of faith (moon and fire).
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 a statement like “facts exist merely subjectively in minds” is nonsense in PR.
5. Topic #5: The goal of epistemology is develop normal, healthy, belief-producing faculties that track reality. Consider how easy it is to become detached from reality by having 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)

6. Topic #6: Rene Descartes: Father of modern philosophy, hyperbolic doubt, and pervasive Platonism throughout Christianity.



# EPISTEMOLOGY 6

## Topic #6: Descartes (historical beginning of epistemology)

1. Being mathematically minded, Descartes wanted to do philosophy like math; he wanted to make it absolutely indubitable.
2. Descartes departs from PR and devises a different method which has two parts.
  - a. Part 1: intuition—clear and distinct ideas like the number 2.
  - b. Part 2: deduction—by which the mind can expand its knowledge by rationally going from clear and distinct ideas to ever increasing truth that is implicitly contained in them. For example, from axioms we can move to a whole host of certain truths in analytical geometry.

## EPISTEMOLOGY 6

3. Descartes' epistemological model is to start with clear and distinct ideas that we grasp and from there build a tree of knowledge that will be indubitable, undeniable.
4. However, the problem, from the outset, is that just because one can grasp something clearly in the mind does not mean it exists in the extra-mental world, e.g., a triangle. Every triangle could disappear and yet we could know with clarity triangularity. This is also true of dogs and apples.

## EPISTEMOLOGY 6

5. Descartes' fixed indubitable point upon which he erected his philosophy was himself, his mind, instead of beings in the extra-mental world.
  - *Cogito ergo sum* = "I think, therefore I am" In other words, even if I doubt that I am, I must be, because doubting is thinking and thinking is being. If I am wrong about all of reality, I know that I exist for even in deception I must exist.
  - His form of doubting demands that he is at least thinking which means that he exists.

## EPISTEMOLOGY 6

6. From his own existence, Descartes moves to discover the idea of a perfect being. He asks, But where do I get this idea of perfection? The idea of perfection cannot come from me, he says. Therefore, there has to be a being out there that gives rise to it. This is his causal argument for a Perfect Being. He starts with the mind instead of the extra-mental world.
7. But what about the extra-mental world? What about my sense impressions? If they are false, he says, then God must be deceiving me, but since He is perfect, He would not do this. Therefore, I can believe what my senses report about the extra-mental world.

## EPISTEMOLOGY 6

8. It was Descartes who introduces the critical problem of how the mind goes from an idea to the extra-mental world.
  - Critical thinkers are concerned with how the mind can justify certain propositions. They are always looking for reliability of human knowledge. The method is always introspection to verify that knowing is real.
  - Non-critical thinkers are concerned with *how* the mind comes to know things. Reality is evident and therefore indemonstrable.
  - Offshoots include critical idealists (Kant), subjective idealists (Nietzsche), and objective idealists (Hegel, Fichte, Schelling).

## EPISTEMOLOGY 6

9. In contrast to Cartesianism, PR does not postulate the existence of the extra-mental world. A postulate is a proposition that is neither evident nor proved. A postulate can be true or false.
10. PR sees reality as self-evident. Because it is self-evident, it is not a candidate for demonstration of proof. This is not naïve realism, for PR gives an account of reality. PR is how we live: When we get in our cars we do not wonder how we know they exist, but we can give an account if need be.

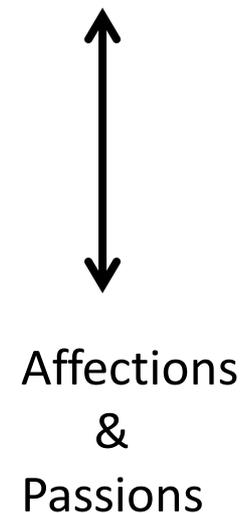
## Biblical-Philosophical Psychology 55: Justification and Sanctification in Romans



We have moved to the issue of sanctification, which metaphysically is the bringing of the 1<sup>st</sup> order will in conformity to the Ultimate Good in the first order will of the believer, cf. Romans 7:15-21.

Today we going to look a bit more at forensic justification and sanctification via Romans.

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



## Justification and Sanctification in Romans

Romans is the greatest theological book ever written! Let's note its development of forensic justification/righteousness and experiential sanctification/righteousness, from righteousness reckoned to righteousness lived out; from orthodoxy to orthopraxy, which is always God's way. Romans demonstrates man's greatest need of +R justification and how man receives this justification simply by believing in the death, burial, and resurrection of Jesus Christ.

1. The Absolute Righteousness of God and the Gospel, 1:1-17.
2. The Absolute Righteousness of God and the Sinfulness of Man, 1:18-3:20.
3. The Absolute Righteousness of God Imputed to Believing Sinners, 3:21-5:21.
4. Inner righteousness/sanctification of HS at work in us, 6:1-8:39. HS gives us the desire and the power to fulfill God's law.
5. God's righteousness vindicated, 9:1-11:36.
6. Inner righteousness/sanctification lived out in all areas, 12-16.

## Justification and Sanctification in Romans

**Romans 1:1-4, 16-32: The Gospel, Man's Sinfulness, and God's Righteousness.**

**Romans 3:9-26: The Charges , Proofs, Verdict, and the Solution.**

**Romans 4:1-8: The God of Grace Who Justifies the Ungodly Apart from Works**

# Justification and Sanctification in Romans

## Romans 5:1-11: What Forensic Justification Brings

- Peace, 1
- Access into grace, 2.
- Joy, 3.
- Love, 4-5.
- Security, 6-11; 8:1.

# Justification and Sanctification in Romans

## Romans 8:2-11: Experiential Sanctification via Holy Spirit

- Experiential fulfillment of the Law via Holy Spirit, 3-8.
- The presence of the Holy Spirit in every believer, 9.

# Justification and Sanctification in Romans

## Romans 8:31-34: God is for us!

- God as our Helper, 31.
- God as our Provider, 32
- God as our Defender, 33
- God as our Mediator, 34.

## Justification and Sanctification in Romans

### Romans 8:35-39: God promises.

- No problem can separate us from the love of God, 35, 37.
- No persecution can separate us from the love of God, 35-37.
- No power can separate us from the love of God, 38-39.

## Justification and Sanctification in Romans

### Romans 12-16 Life of sanctification, living out experiential righteousness

- The power for sanctification/righteousness, Romans 8.
- Sanctification/righteousness and self, 12:1-2
- Sanctification/righteousness and the family of God, 12:3-13.
- Sanctification/righteousness and our enemies, 12:14-21.
- Sanctification/righteousness and government, 13:1-7.
- Sanctification/righteousness and fellow believers, 14:1-23.

## Principles on Justification and Sanctification

1. While the believer cannot lose his justification, he has a lot to lose for failure to advance in sanctification, spiritual growth which is always accompanied by growing practical righteousness.
  - 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 you ability to understand the Word of God.
  - You can lose you 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. You can die a premature life.

2. Justification guarantees eternal security. 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”* (John 10:27-30; 14:16; Rom 8:1, 33-34; 2 Cor. 5:14-21; Gal. 3:10-14; Heb. 10:10-14).

### 3. More on 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.

#### 4. 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 inner 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.

5. 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

6. 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.