

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

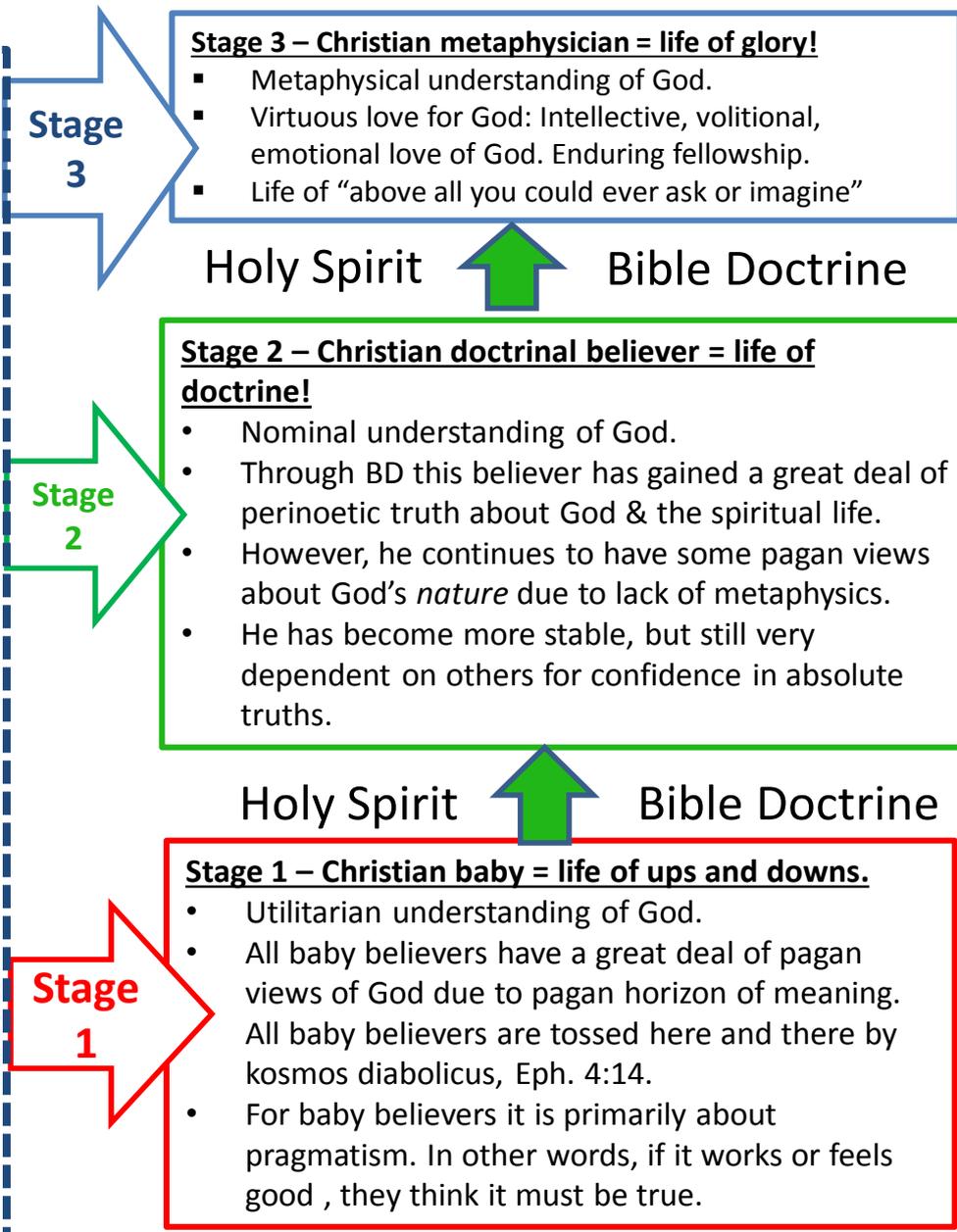
Hermeneutics
Linguistics
Epistemology 6
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

9/21/2013

1. Introduction: 1 Thessalonians 5:21
But δοκιμάζετε everything; κατέχετε to that which is τὸ καλόν. Overview of the Reformational rediscovery of the universality of believer-priests & perspicuity of Scripture.

2. The 20/50 ministry of FBC is dedicated to believers who really desire Truth/Reality enough to want to move into the world of Whole Truth, Total Truth, TGB, leave our reductionistic, irrational, deistic world of KD. Our 20/50 plan enables us to continue with biblical studies while building mindset of Realism. Learning metaphysics and epistemology is not just more information “tacked on.” It is seeing Reality as such. It is a comprehension skill, cf. illustrations.

3. The spiritual life. The single greatest book of all time is Romans. Romans deals with two grand themes: justification and sanctification; extrinsic righteousness to be followed by intrinsic experiential righteousness by HS, who indwells every believer (Rom. 8:9). Problem of suppression is not just a problem with unbelievers.



EPISTEMOLOGY-6: Rene Descartes

Epistemology 1-5

Topic #1: Epistemology is the science of knowledge, the science of justification of truth. The nature of truth is crucial to the Christian faith, which claims absolute truth, truth that is for everyone, everywhere, always, a truth that corresponds to Reality (rather than what works, feels good, coheres, or is existentially relevant).

Topic #2: Types of skeptics: iterative, local, global. By gaining epistemological skills, you will be able *to see* the classical definition of “faith” and how much easier it is to prove the existence of God than the distance to the moon. You will see how “tastes” drive skeptics (cf., Einstein’s and Spinoza’s flavors of “god”).

Topic #3: Man’s epistemic duties. If you are going to be a skeptic, you ought to be rational skeptic rather than following Hume’s irrational (*a priori* stance).

Topic #4: The amazing world of epistemic certainty through PR.

Topic #5: The goal in epistemology is to development of normal, healthy, belief-producing faculties that track reality. One reason believers who are indwelt with the HS, know the mechanics, and know BD have so much trouble staying in fellowship and trusting God is due to cognitive epistemological disorders. It is irrational for any Christian *not* live in certainty regarding life and death.

RENE DESCARTES (1596-1650)

6. Topic #6: Rene Descartes: Father of modern philosophy, hyperbolic doubt, and body-mind dualism. He is the model we will use to move into the science of knowing. This is going to help us see our own false views about “meaning existing words rather than reality. “ I know you care about exegesis and understanding my statements that the meaning is not carried by the word, but is transcendent throughout cultures and times.



"If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things."

Rene Descartes

EPISTEMOLOGY 6-Descartes

1. The French philosopher Rene Descartes developed a method for discovering truth that began with systematic and methodical doubt. His version is known as critical realism.
2. We noted the methodology of two of his main points:
 - Intuition: clear and distinct ideas, like the number 2. Thus, he is starting in the mind and excluding all sense perception. For it is always possible to doubt things outside of the mind.
 - Deduction. As far as God, he moves from his mind to God in what is known as the ontological argument for the existence of God. However, this simply does not work. Just because one can imagine a perfect being does not mean He exists anymore than the ability to imagine a perfect island.

EPISTEMOLOGY 6- Descartes

3. Actually, it is not even possible to think without ever having access to any sense perception and beings. The very laws of logic are the laws of being, ID, EM, LNC. What underlies the Cartesian method is a platonic view of man— that man is a thinking thing separate from sense perception.
4. There is no such thing as a brute intellect or brute sensation. Neither the mind nor the sensations exist in themselves. The intellect does not know, the senses do not know. Man knows by means of his intellect (abstracts) and senses (particulars) SIMULTANEOUSLY.

EPISTEMOLOGY 6- Descartes

5. Illustration of critical thinkers (Cartesians). Imagine looking at a piece of paper and separate 1) you, 2) the knowledge, 3) paper. Now suppress the first and third. This is what they are left with. It does not work.

6. In philosophical realism, the external world is evident. It is no more an object of proof than the LNC or that the whole is greater than the sum of its parts. How could an argument for the existence of this wall be greater than the wall?
 - Evident = needs no proof, the truth is grasped immediately.
 - Proved = sound conclusion from true premises and valid syllogisms.
 - Postulate = could be true or false. This is why the external world is not even postulated. It is evident, as evident as the laws of ID, EX, and NC.

Biblical-Philosophical Psychology 56: Justification and Sanctification in Romans, part 2



We will spend more time with the mind and reality as we develop epistemology.

Our philosophical study of the will has led us to uncover important truths regarding the will, volition.

We are now looking at the biblical distinction between justification and sanctification

Romans is the best place to see the crucial distinction between justification and sanctification.

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

Affections
&
Passions

Justification and Sanctification in Romans, part 2

1. The Gospel of God, Romans 1:1.
2. The Gospel as the righteousness of god by faith, 1:18-4:25.
3. The Gospel as the power of God for salvation, 5:1-8:39.
4. The Gospel and Israel, 9:1-11:36.
5. The Gospel and the transformation of life, 12:1-15:13.

Principles on Justification and Sanctification

1. While the believer cannot lose his justification/salvation, he has a lot to lose for failure to advance in sanctification. True spiritual growth 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 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. You can die a premature life.

2. Justification guarantees 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”* (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.