

## 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

9/23/2013

**1. FBC and the Bible:** The explicit and implicit implications of 1 Thessalonians 5:21, *But δοκιμάζετε everything; κατέχετε to that which is τὸ καλὸν.*

**2. FBC and PR.** In our 20/50 plan we have moved from the nature of truth, logic, reality, metaphysics, and the transcendentals to epistemology, from reflections on the ultimate stratum of reality to how we know reality. The goal continues to be to remove the unbiblical and ungodly influences from Christians who are heavily influenced by deism, irrationality, and fideism. This plan enables us to continue with biblical studies while building mindset of Realism. As PT of FBC it is my duty to address spiritual/cognitive pathologies.

**3. FBC and the SL.** The bottom line on the SL, as we noted back in 1995, is fellowship with God. As we noted, this includes walking with God, before God, and after God. It is through fellowship that the HS provides inner testimony of the reality of God. This is distinct from PR, which enables us to see God and His activity in creation, Rom. 1:20.

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: 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 instead of what works, feels good, coheres, or is existentially relevant.

**Topic #2:** Types of skeptics: iterative, local, global. Why is it that the logical proofs for the existence of God resonate less than a person's personal faith on proof on the distance to the moon?

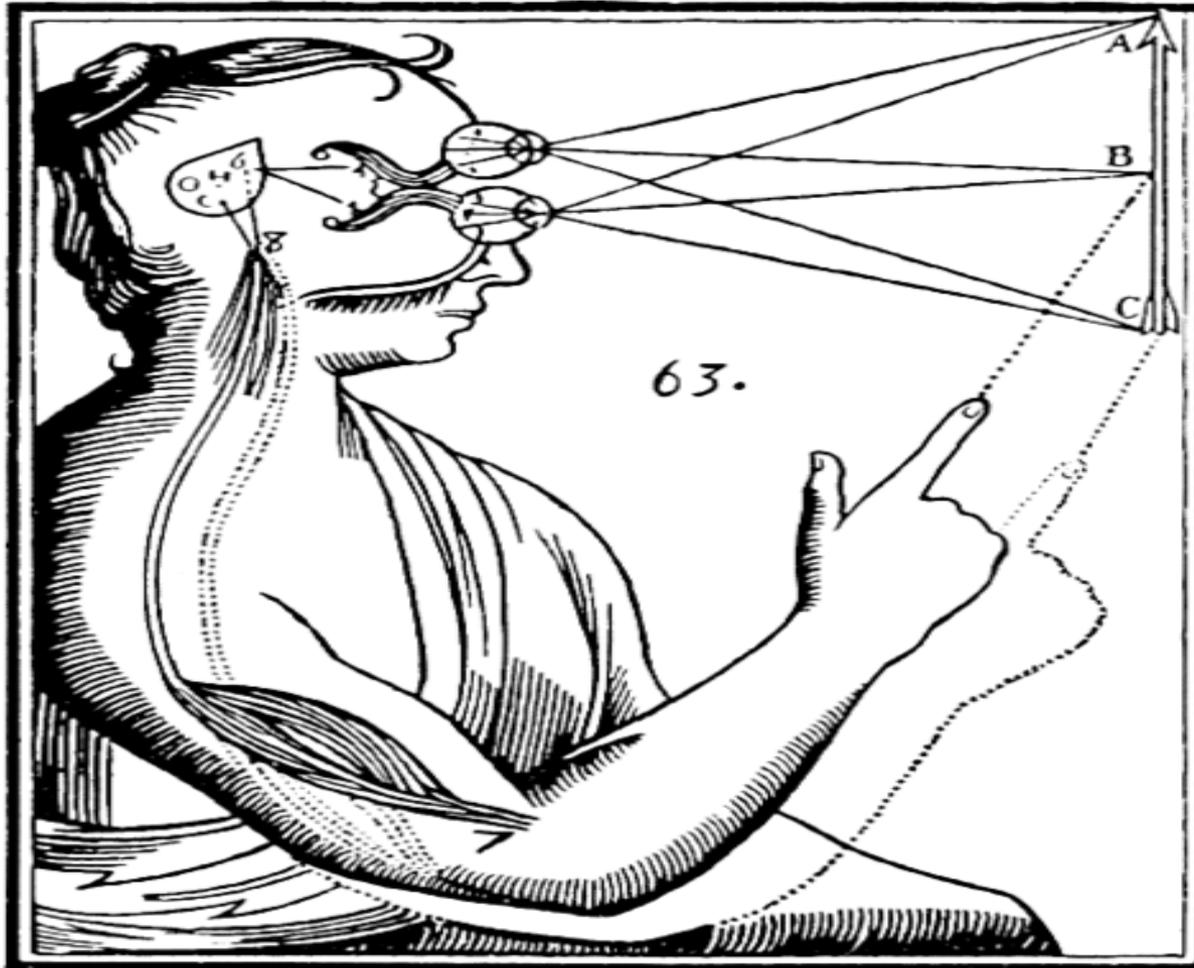
**Topic #3:** Man's epistemic duties. If you are going to be a skeptic, you ought to be rational skeptic rather than following Hume's irrational *a priori* stance.

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

**Topic #5:** The goal in epistemology is the development of normal, healthy, belief-producing faculties that track reality. One reason believers who are indwelt with the HS, know the mechanics of the SL, 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. Yet, some believers even doubt the Virgin Birth and miracles. This is pathological madness.

## RENE DESCARTES (1596-1650)

6. Topic #6: Rene Descartes: Father of modern philosophy, hyperbolic doubt, and body-mind dualism. Rene Descartes split man up into two parts, a body-mind dualism. Descartes believed inputs are passed on by the sensory organs to the pineal gland in the brain and from there to the immaterial spirit.



## EPISTEMOLOGY 6-Descartes

1. There are two parts to realistic epistemology.
  - a. Philosophical psychology of knowing.
  - b. Knowledge.
2. There are also two areas of epistemology: natural (Rom. 1:20) and supernatural (Rom. 8:16)

## EPISTEMOLOGY 6-Descartes

3. The modern breakdown of epistemology began with Rene Descartes who split man into two parts as a knower: body and soul/thinking thing. We noted the twofold methodology of Descartes:
  - 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

4. However, 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.
  
5. 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

6. 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 critical realists are left with. They are left with Platonism. However, neither the intellect nor the senses work in a vacuum. We sense beings as a body-soul unity.

## EPISTEMOLOGY 6- Descartes

7. In philosophical realism, the external world is evident. It is no more an object of proof than the LNC or that the whole of something is greater than one of its parts or that two parallel lines never cross.
- Postulate = could be true or false, e.g., “Republicans will win the presidency in 2016.”
  - Proved = sound conclusion from true premises and valid syllogisms, e.g., “John is capable of reasoning.”
  - Evident = needs no proof, the truth is grasped immediately. One cannot even conceive of how a whole can be smaller than a part of it, or that two parallel lines could ever cross.



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 3

1. The Gospel of God (Rom. 1:1, 16). But what is the gospel? It does mean good news. But even in the Bible, this term is used of different types of good news, cf. 1 Thess. 3:6; Gal. 1:6; Matt. 3:1-2).
2. The content of the gospel in Paul's writings is the good news about the death and resurrection of Christ, 1 Cor. 15:1-8; Rom. 4:25: "Christ died for our sins." He died and He lives. This is the complete gospel of salvation. All other matters, while important, have nothing to do with the gospel, the good news, of salvation.

## Justification and Sanctification in Romans, part 3

### 3. The Gospel of God is needed by all men, Romans 2-3.

Romans 2:11 For there is no partiality with God. 12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law;

Romans 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. . . .

## Justification and Sanctification in Romans, part 3

4. God's Gospel, the good news, is God full payment of sin in grace,

Romans 3:22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

## Justification and Sanctification in Romans, part 3

5. God's grace salvation is received by faith, not by works, 4:4-5.

Romans 4:4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

## Justification and Sanctification in Romans, part 3

6. The blessings of justification by faith, Romans 5:1-11.
  - a. Justification is a soteriological act.
  - b. Justification is a forensic transaction and as such has absolutely no regard for the subjective condition of the sinner, who is conceived to be entirely receptive in this transaction.
  - c. The sole ground of this forensic transaction is the death of Jesus Christ as a substitute for those whom He represents.

## Justification and Sanctification in Romans, part 3

- d. In justification the believing sinner is pardoned and freed from the wrath of God.
- e. In justification the believing sinner is accepted as righteous in the sight of God.
- f. In justification God's inherent justice and His righteousness is demonstrated to the watching world.

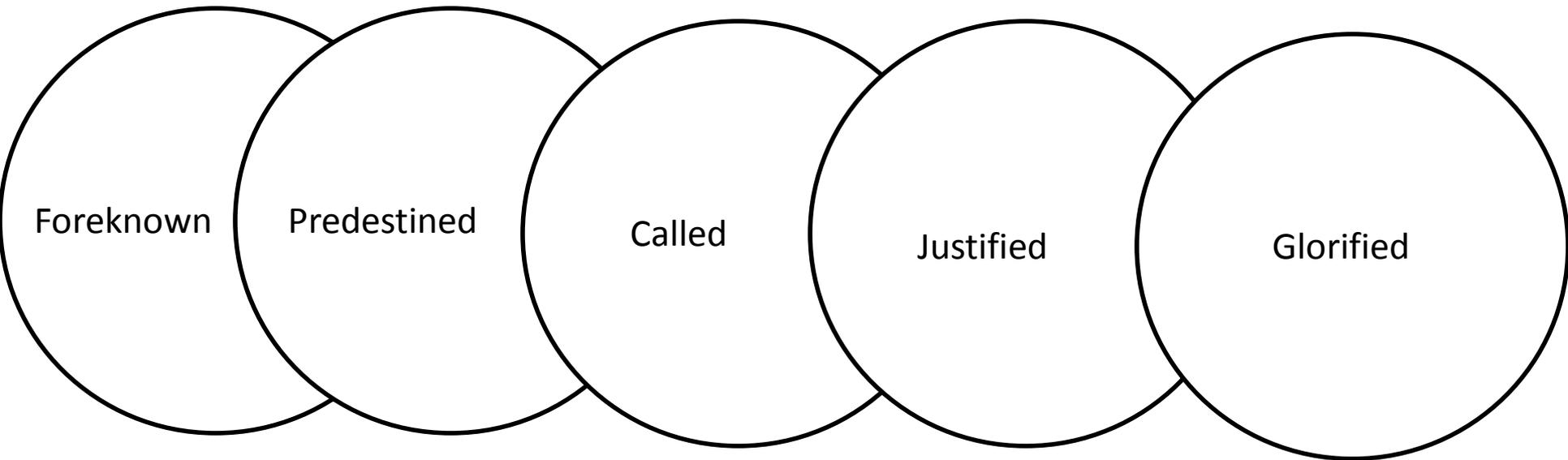
## Justification and Sanctification in Romans, part 3

- g. Grounds of justification: 2 Corinthians 5:21 *He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*
- Our sins were imputed to Christ, and His righteousness is imputed to us.
  - He bore our sins; we are clothed in His righteousness.
  - Christ bearing our sins did not make Him morally a sinner.
  - Nor does Christ's righteousness become subjectively ours.

## Justification and Sanctification in Romans, part 3

7. Romans 8:1, because of justification, there is no condemnation for anyone who has ever placed their faith in the death, burial, and resurrection of Christ.
  - Those in Christ are never exposed to condemnation, not withstanding their imperfect sanctification, because Christ lived a perfect life of fulfilling the Law and then died as a substitutionary sacrifice for all sins.
  - No condemnation translates to 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***" (Rom. 3:28; 4:5; Titus 3:5; Gal 2:16; John 10:27-30; 14:16; Rom 8:1, 33-34; 2 Cor. 5:14-21; Gal. 3:10-14; Heb. 10:10-14). There are over 50 explicit passages throughout the WOG guaranteeing eternal security by the Father, Son, and the Holy Spirit.

8. Eternal security and God's solid unbroken chain in Romans 8:30. Note the 5 links in God's unbroken chain for the believer from eternity past to eternity future. We have 100% of each one. Note what is not in the chain: progressive sanctification or slippage of any kind. Romans 8:30 deals with divine certainties and guarantees, not human possibilities or probabilities. Glorification is in the same tense as the rest of the verbs, even though it is a future reality. What God starts He finishes without exception.



## 9. Perfect provision of God, Romans 8:31-34.

31, “What shall we say to these things?” What are the things?

31, “Since God is for us, who can be against us?”

32, “He who did not spare His own Son, but delivered Him up for us all, how shall He not *with* Him also freely give us all things?” See Rom. 5:6, 8.

33, “Who shall bring a charge against God’s elect?” This is a courtroom scene where charges, accusations, and indictments take place. Note the future tense! We have all been tried, condemned, and executed in Christ, our Substitute. Every claim of justice has been met. We are totally safe. We will never be called in question for the guilt of our sins.

## 9. Perfect provision of God, Romans 8:31-34.

34, “Who is he who condemns.” Who can pass sentence on the believer? Paul gives us 4 reasons from God that we will not be condemned.

- 1) It is Christ Jesus who died, 34.
- 2) Yes, rather who was raised, 34.
- 3) Who is at the right hand of God, 34
- 4) Who also makes intercession for us, 34, also see Rev. 12:9-10; 1 John 2:1-2; Psa. 103:12; Col. 2:13)

10. More perfect provisions from God: the perfect perpetual love of God, Rom. 8:35-39. There is absolutely nothing going to separate you from the special love of God. Note the 7 circumstances in verse 35:
- a. Tribulation – difficulties and trials that create great stress and even failure in the spiritual life.
  - b. Distress – great anguish: people testing, system testing, relationship testing, rejection, loneliness, depression.
  - c. Persecution – due to your faithfulness or unfaithfulness.
  - d. Famine – to suffer from hunger and privation.
  - e. Nakedness – to be without sufficient clothing.
  - f. Peril – to experience great danger.
  - g. Sword – the lack of peace due to violence.

11. More perfect provisions from the permanent love of God. Absolutely nothing is going to separate us from the special love of God, 38-39.
  - a. Spheres of existence: “neither death, nor life.” It does not matter if the death is an automobile “accident” or the sin unto death, or even suicide. Death can never separate the child of God from the love of God. What is there between death and life?
  - b. Spheres of *angels or principalities*. Whether good or bad angels, demons, or Satan himself.

- c. Spheres of time: “nor things present, nor things to come.” Nothing in the present (including your sins, unbelief, or carnality), nor anything in the future – like future judgment from God. Nothing can create a chasm between the believer and God’s love.
  
- d. Spheres of location: “nor height, nor depth.” These are extremes of space. Wherever believers could travel in the universe, they would never arrive at a place where they could escape God’s special love.

- e. God declares without qualification that spheres and extremes of existence, angelic beings, time, and location cannot separate the believer from God's perpetual special love. Can you think of anything not included in this list? It includes everything in Heaven and in Hell, now and in the future. As a believer you have the greatest security in the universe in God.
- f. "Nor any created thing" = that includes you. You cannot even separate yourself from the love of God. Saved by grace means just that.

- g. It is as if Paul anticipated objections like, ‘but can I personally separate myself from God’s love by my conduct, will, unbelief, unfaithfulness.’ To oppose this Paul says “nor any created thing.” This includes everyone.
- h. Romans 8 begins with no condemnation in Christ, and ends with the triumphant refrain of “no separation” from God’s love in Christ Jesus our Lord. Between these two bookends we have “God works all things together for good.”
- i. Paul was convinced (πέπεισμαι) and so should every believer, vs. 38. Why was Paul persuaded? Emotions? Or doctrine of justification? One must really understand grace before he can really be persuaded.

## To Deny Eternal Security

1. To deny eternal security diminishes the “good news” of the Gospel, Rom. 1:16.
2. To deny eternal security is to garble the Gospel of grace, Gal. 2:21; Heb. 1:3; 1 Pet. 3:18; Rev. 1:5.
3. To deny eternal security is to annihilate the absolute assurance of eternal salvation, John 5:24; 1 John 5:13.

## To Deny Eternal Security

4. To deny eternal security is to disregard the direct statements of Scripture, John 6:37-40; 10:27-30.
5. To deny eternal security means you will lack the right foundation for genuine spiritual growth, Col. 2:6.
6. To deny eternal security means you will be motivated by the fear of Hell, instead of the love of Christ, 2 Cor. 5:14.
7. To deny eternal security means that you will never be certain that the Rapture will involve you, therefore, you have not have this Blessed Hope, Titus 2:13.

## **From Justification to Sanctification**

### **From orthodoxy to orthopraxy**

1. Now that there is no condemnation for those in Christ and nothing can separate us from the love of God. What then? How shall we then live?
2. Now that we have been justified, what does sanctification look like? How shall we then live?
  - Sanctification and self, 12:1-2.
  - Sanctification and the family of God, 12:3-13.
  - Sanctification and enemies, 12:14-21
  - Sanctification and government, 13:1-7
  - Sanctification and fellow believers, 14:1-23.

3. 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.

#### 4. 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.

## 5. 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.

6. 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

7. 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.