

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

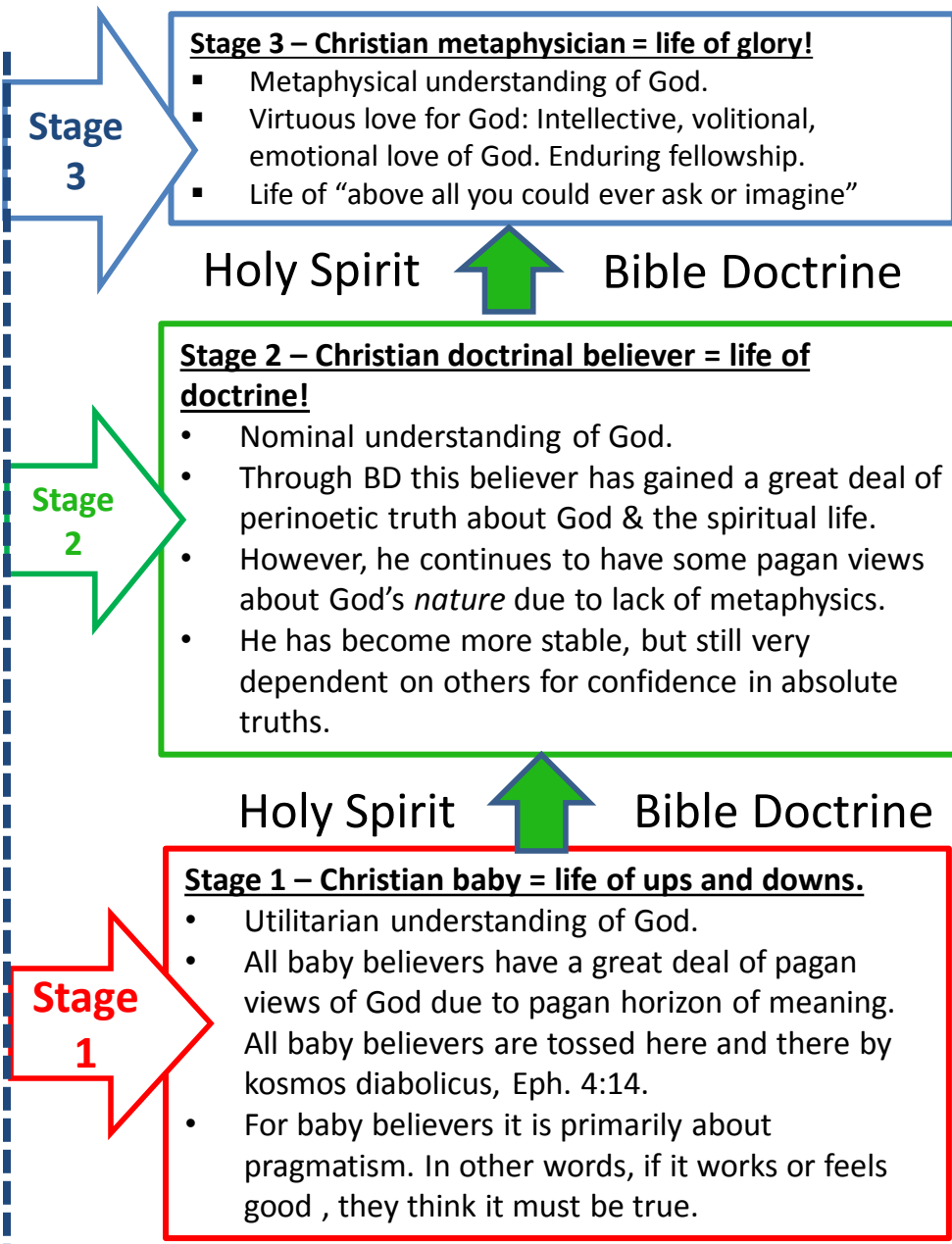
P.R. - 32

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

1. FBC and the Bible: 1 Thessalonians 5:21, *But examine everything; hold to to that which is τὸ καλόν.* Note the responsibilities and the TGB.

2. FBC and PR. Our 20/50 plan enables us to keep advancing in the Word while addressing modern man’s cognitive disorders that have even worked their way deep into the doctrinal movement. The only way to correct these fragmented conceptual problems is to expose the error and then build comprehension of Realism/Reality. Metaphysics enables us to see natures and the dynamic world of act-potential, which is given existence by Esse. Epistemology enables us to address the cognitive disorders of skepticism and fideism.

3. FBC and the SL. Every believer has been permanently given God the Holy Spirit to give him spiritual power to know and live in spiritual realities (Rom. 8:9). There are two things that keep this power from fully manifesting itself in our lives: the way we think about reality and personal sin.



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, antecedent, and consequent. Let's try to separate epistemology by noting some cognitive disorders by comparing proofs for the existence of God vs. knowledge of distance to the moon. Which argument is absolute? Which one requires faith in another?

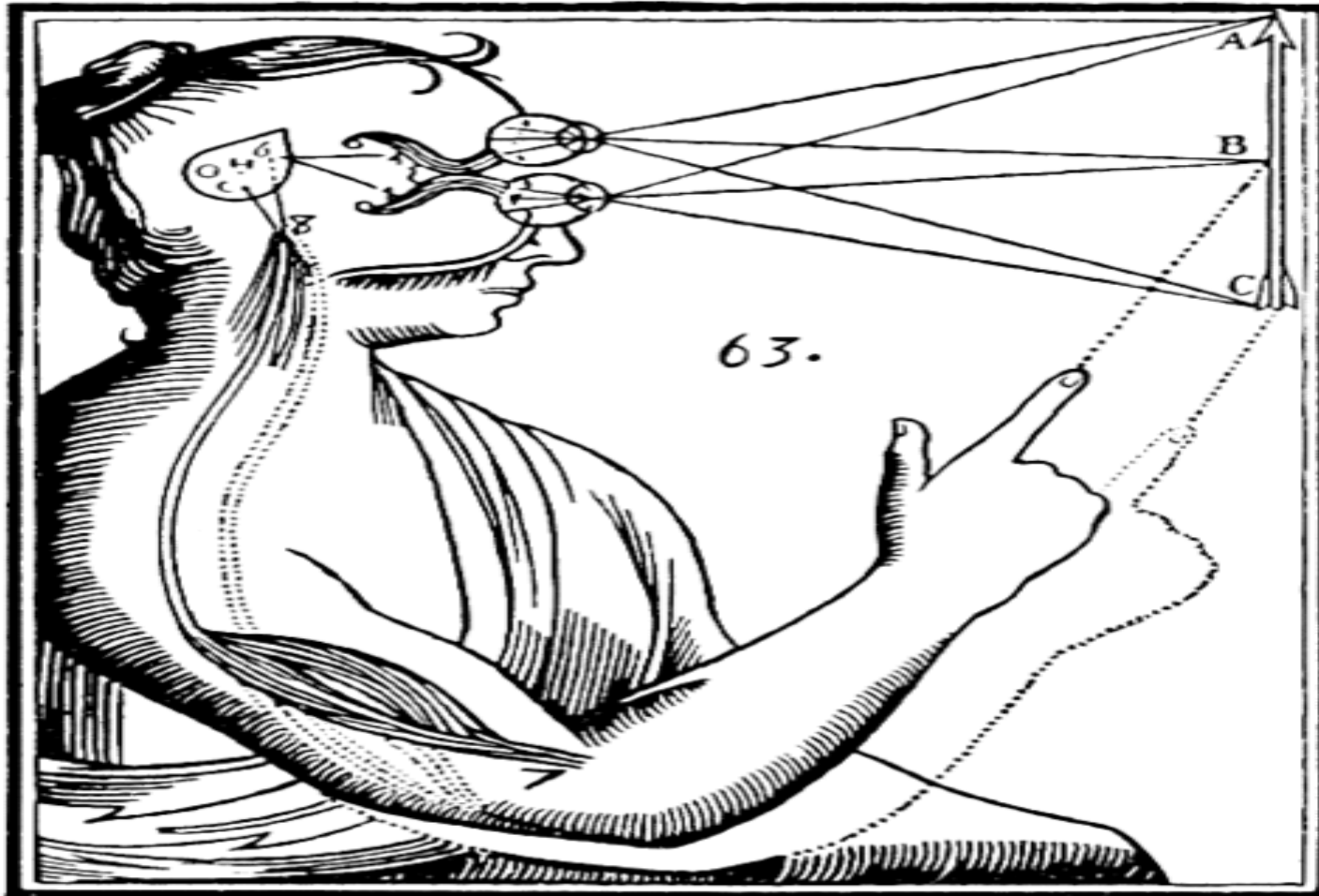
Topic #3: Man's epistemic duties. If someone is going to be a skeptic, he ought to be a rational skeptic rather than following Hume's irrational *a priori* stance.

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 because they are epistemologically messed up. They are either skeptical or always having to jack up their fideism.

RENE DESCARTES (1596-1650)

Topic #6: Rene Descartes is known as the father of modern philosophy in academic circles. However, the truth is that he was no philosopher: he was an ideosopher—a dreamer, a bozo who perpetrated one of the greatest hoaxes on Western Civilization. A hoax that continues to be felt even in the wonderful doctrinal movement as per “soul resides in the non-thinking part of the brain called the thalamus.”



1. Illustration of Cartesian Influences deep in the Doctrinal Movement.

<http://www.gbible.org/index.php?proc=tre&sf=rea&tid=431>

Doctrine of The Emotions of the Soul (as taught in doctrinal movement)

Point 1. Definition and Description. Emotion, or feelings, is a part of the essence of the soul. The soul resides in a non-thinking part of the brain called the thalamus. . . . Emotion is the female part of the soul, and is to respond to the right lobe or the heart, which is the male part. . . . The right lobe possesses a frame of reference which is designed for thought, the memory center, vocabulary and categorical storage, as well as the conscience, the momentum department, the wisdom department, and the subconscious. . . . The heart contains all thought and standards; the emotion contains nothing. The Greek word for emotion is *koilia*, meaning something that is empty, or hollow. . . . The point is that emotion is something empty and a part of you waiting to respond, not react. We have seen passages where *koilia* is used.

[The problem here is not *merely* with “interpretation,” but with a whole way of looking at reality and man, which even affects the “word study”. How is it that the doctrinal movement can excel so magnificently in some areas, but is really fouled up in other areas? You guessed it: it is all connected to philosophical realism, both metaphysics and epistemology. Without PR, you pick up all kinds of garbage from KD. No, it is not OK!].

EPISTEMOLOGY 6-Descartes

2. Descartes deconstructed man and philosophy by removing metaphysics and substantial forms and thus splitting man into dualism (separate thinking thing and sensing thing), redefining emotions, dismissing act-potential in all things, removing the power of man to abstract, making man's imagination the center of man's certainty, replacing mind with soul, and putting the soul in the non-thinking part of the brain, the "pineal" gland.
3. Descartes was no true philosopher. He was the buffoon who thought he got rid of metaphysics to only discover the creation of monstrous metaphysics of his own imaginations and dreamland.

EPISTEMOLOGY 6-Descartes

4. Descartes perpetuated his hoax on modern man, where it continues to cause a great deal of havoc. Society increasingly has no rational way for securing a complete conceptual scheme. Society is rapidly losing its comprehension (metaphysics) and certainty (epistemology). It is increasingly becoming more fragmented in its conceptual schemes and less confident in absolute objective truth.

5. No one seems to know where to go for first principles. We are in a state of erosion. Some try to get to reality with word studies only to fail miserably. People are lost, cognitively speaking. For example, psychologists no longer believe in the soul and have rejected human nature -- is it no wonder that there is no agreement even on first principles? They are left to practice their own *sophistical philosophy*. We see the same thing in biology and even chemistry.

EPISTEMOLOGY 6-Descartes

6. Descartes' sophistry also helped to pave the way for the separation of science from philosophy with devastating results that are very disturbing.
7. Descartes' mythological principles that emerged from removing classical metaphysics continues to be the source for ideosophy for modern philosophers, theologians, new agers, and Bible teachers. It has even reached the doctrinal movement and into the minds of many Bible-believing, Bible-loving Christians.
8. Again, although we speak of Descartes' philosophy, his radical change was really nothing but sophistry.

EPISTEMOLOGY 6-Descartes

9. True philosophy. From the end of Greek antiquity to the start of the 20th century, the terms “philosophy” and “science” were used synonymously. Consider Newton’s classic work in physics, “*Principia mathematica philosophiae naturalis = The Mathematical Principles of Natural Philosophy.*” Note what it is not called: *the Mathematical Principles of Natural Science.*
10. However due to the corruption of philosophy by Descartes, today no one would equate philosophy and science. Descartes’ sophistry was the proximate modern cause of this separation. He is also the proximate cause of secularization of much of Christianity. He did this by relocating truth from an act of the intellect in connection with Reality to an object in imagination in the mind. He took us from the external world to his dreamland.



Sanctification primarily deals with the **will** which has two orders for us believers (see Romans 7:15ff)

- 2nd order: the **will** and wishes you wish you had.
- 1st order: the **will** and wishes that you currently have

Experiential sanctification must be kept distinct from forensic justification (contra RCC). Before we move into the affections and passions, I am going to do my very best to make this distinction by the book of Romans, the greatest book every written. However, even with its greatness, if this is the only book taught, you end up with false views in Christianity.



Affections
&
Passions

“Emotions” is a Darwinian concept

Romans 1

Romans 1:16 For I am not ashamed of the gospel, for it is the power (δύναμις) of God for salvation to everyone who believes, to the Jew first and also to the Greek.

- ✓ “This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes.” –Martin Luther
- ✓ Consider Paul’s claim in light of isagogics of Rome.
- ✓ Consider the power of the incarnation, life, and death of Jesus Christ as a sacrifice for the sins of the world.
- ✓ Consider the consequences of neglecting doctrines of forensic justification due to preferences of existential temporal needs.

Romans 2

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

Romans 3:23 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; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

- ✓ Paul restates a theme which he has argued throughout the first 3 chapters of Romans: all people, whether Jew or Gentiles, are sinners and unworthy of being received into God's favor and of finding acceptance with Him.
- ✓ Despite their unworthiness, however, God, in an act of His sheer grace, freely justifies those who have faith in JC. All based on grace alone by the work of Christ alone.
- ✓ Though sinners deserve just consequence of their offences, namely condemnation and death, God has revealed His righteousness by giving Christ as their redemption and propitiation who suffered the consequences.

ROMANS 4

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 . . . 4:25 He who was delivered up because of our transgressions, and was raised because of our justification.

- ✓ Justification is the principal theme of the gospel and it is soteriological. The death and resurrection of Christ on behalf of His people constitute the sure basis for justification for those who believe.
- ✓ The resurrection of Jesus Christ represents the justification and vindication of believers. Since Christ bore the consequences of sin on behalf of His people on the cross, His resurrection was God's declaration of both His and His people's righteousness.
- ✓ In the death of JC, the trespasses of His people were punished; in the resurrection of JC, the justification of His people was declared.
- ✓ The justification of believers occurs by virtue of their participation in the reality of Christ's death and resurrection on their behalf.

ROMANS 5

Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through **one act of righteousness [whole life and death of Jesus Christ] there resulted justification of life to all men** [in Christ]. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, 21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

ROMANS 6

Romans 6:1 What shall we say then? Are we to continue in sin that grace might increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. . . . 14 For sin shall not be master over you, for you are not under law, but under grace.

- Paul anticipates a possible response to his earlier exposition of God’s “super-abounding grace” in Jesus Christ.
- If salvation is a free gift, which is granted solely upon the basis of the obedience of Christ (Rom 5:12-21), the conclusion may seem to follow that the more we sin, the more God’s grace is magnified.
- What possible motive or reason for obedience remains? Paul simply reminds them that they were participants in Christ’s death and resurrection.

ROMANS 7

Romans 7:15-16 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good. . . . 7:19 For the good that I wish, I do not do; but I practice the very evil that I do not wish.

ROMANS 8

Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus. . . 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh . . . 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified . . 31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.. . 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Our Protestant Heritage on Forensic Justification

Heidelberg Catechism.

Q. 59. How are you righteous before God?

- A. Only by true faith in Jesus Christ; that is, though my conscience accuses me that I have grievously sinned against all the commandments of God and kept none of them, and am still inclined to evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never committed any sin, and myself had accomplished all the obedience which Christ had rendered for me; if only I accept such benefit with a believing heart.
- Note the affirmation that the righteousness of God in Christ, which includes Christ's complete obedience, the only basis for acceptance to God.

Our Protestant Heritage on Forensic Justification

Heidelberg Catechism.

Q. 61. Why do you say that you are righteous only by faith?

A. Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and I can receive the same and make it my own in no other way than by faith alone.

Our Protestant Heritage on Forensic Justification

The Formula of Concord

Faith alone is the means and instrument whereby we lay hold on Christ the Saviour, and so in Christ lay hold on that righteousness which is able to stand before the judgment of God; for that faith, for Christ's sake, is imputed to us for righteousness (Romans 4:5).

Justification: our Perfect 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.

Distinctions between justification and 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

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? Now that we have outward extrinsic righteousness, what about the inward subjective righteousness, namely, progressive sanctification?
2. Sanctification and the virtue of giving ourselves to God, Rom. 12:1.
3. Sanctification and the virtue of transfiguration, Rom 12:2.

From Justification to Sanctification

From orthodoxy to orthopraxy

4. Sanctification and the virtue of sound judgment, Rom. 12:3-8.
5. Sanctification and virtues related to spiritual gifts, 12:4-8.
6. Sanctification and 3 virtues: love, hate, the good, 12:9-10.
7. Sanctification and 3 virtues: non-slothfulness, fervent, serving God, 12:11.

From Justification to Sanctification

From orthodoxy to orthopraxy

8. Sanctification and 3 virtues: rejoicing, patience, and prayer, 12:12.
9. Sanctification and 3 virtues: helping, grace orientation, & sympathy, 12:13-15.
10. Sanctification and 3 virtues: like-mindedness, humility, lack of conceit, 12:16.
11. Sanctification and 3 virtues: grace orientation, respect, peace, 12:17-18.
12. Sanctification and 3 virtues: grace orientation, more grace orientation, conquering evil with good, 12:19-21.
13. Sanctification and the government, 13:1-14.