

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
- Natural Theology

Psalm 73:22-25. Finding our supreme Good in God; Rom. 8:7-8; Matt. 6:24; Heb. 11:24-27.

Prayer: The need for God’s grace to raise us up to the supernatural life in God as our Ultimate Good.

3 Parts to Bible Class: The need for the Unabridged Truth.

Part I: Spiritual foundations: the problem of fragmentation that destroys capacity for loving God.

Part II: Philosophical foundations: review of philosophy of language and a look at “penance.”

Part III: Doctrinal development. EP: God’s judgment of the believer: loss of salvation or loss of rewards?

Part I: Spiritual foundations: more on 2nd person love.

1. Grasping metaphysical principles in 1 Cor. 2:6-3:4 without a modern conduit framework.
2. Our wills, and thus our loves, operate on a natural level as well as a supernatural level. These two levels are known as lower and higher wills.
3. The lower will (1st order) is oriented to the sensible world, the flesh, material realm.
4. The higher will (2nd order) is oriented to the non-sensible world, the invisible and spiritual realm.
5. The 2nd order will is the will after all things are considered. Therefore, it is the real you.
6. Fragmentation takes place when there is war between the loves of the 1st order and 2nd order. This is known as “double-mindedness” Psa 119:13; James 1:8; 4:8—a state of conflict of loves, a love/hate relationship, cf. Rom. 8:7-8; 7:15-25.
7. Wholehearted love of God requires integration of both levels of will around God as the supreme Good. This is marked by the wills’ full commitment to God as both wills are integrated around the good.
8. The source and influence of sin is from the 1st order will, which suppresses the believer’s 2nd order will.
9. The more a person commits sin, the more he is fragmented as sin becomes more dominant and suppressive of the 2nd order. The habituation of sin destroys capacity for life and God, cf., 1 Cor. 3:1-4.
10. God’s grace of forgiveness and imputation of the righteousness of Christ are not sufficient enough to heal man’s fragmentation. What is needed is sanctification wherein God changes the heart in concurrence.
11. The defect in man is in his will, his love. Man is born with a disease of the will known as Original Sin.
12. The Corinthians were fragmented and were continually giving themselves over to tempting sins and thus habituating their first order. Moreover, God was not their global Good as evidence throughout the Book. Therefore, God even Himself could not solve their ultimate problem of alienation, fragmentation, and self-tortured life without violating their free will in their 2nd order.
13. God changes 1st order human wills, but only in concert with 2nd order free will decisions.

5: Hermeneutics

4: Language-65

3: Epistemology 32

- Existence 50

- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,

- Truth 32

Philosophy of Language (65): The Linguistic Sign

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC)
 - Cratylus
- ✓ Aristotle (384-322 BC)

Modern theories of meaning

Ferdinand de Saussure (1857-1913)

Gottlob Frege (1848-1925)

Bertrand Russell (1872-1970)

Ludwig Wittgenstein (1889-1951).

Martin Heidegger (1889-1976).

W. V. O. Quine (1908-2000).

Noam Chomsky (1928-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

Conclusion.

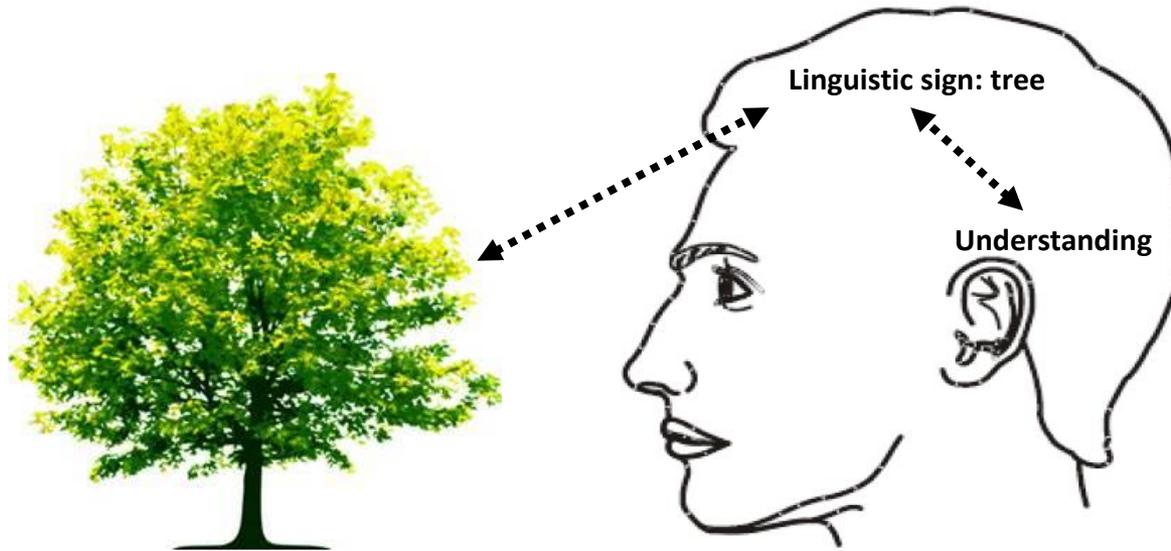
Analogy.

Metaphysical analogy.

Review and a look at “Penance” via philosophy of language.

1. Hermogenes’ philosophy of language

- Language is completely arbitrary
- Dotted line indicates no real connection



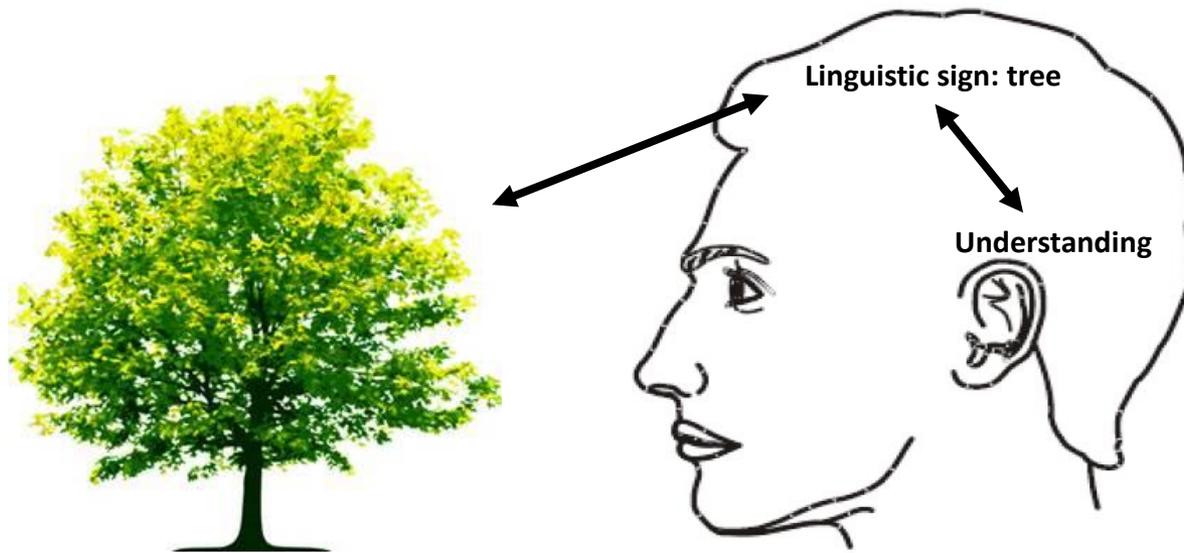
No forms = no “treeness”

All is in flux

No correspondence Truth

2. Cratylus' philosophy of language

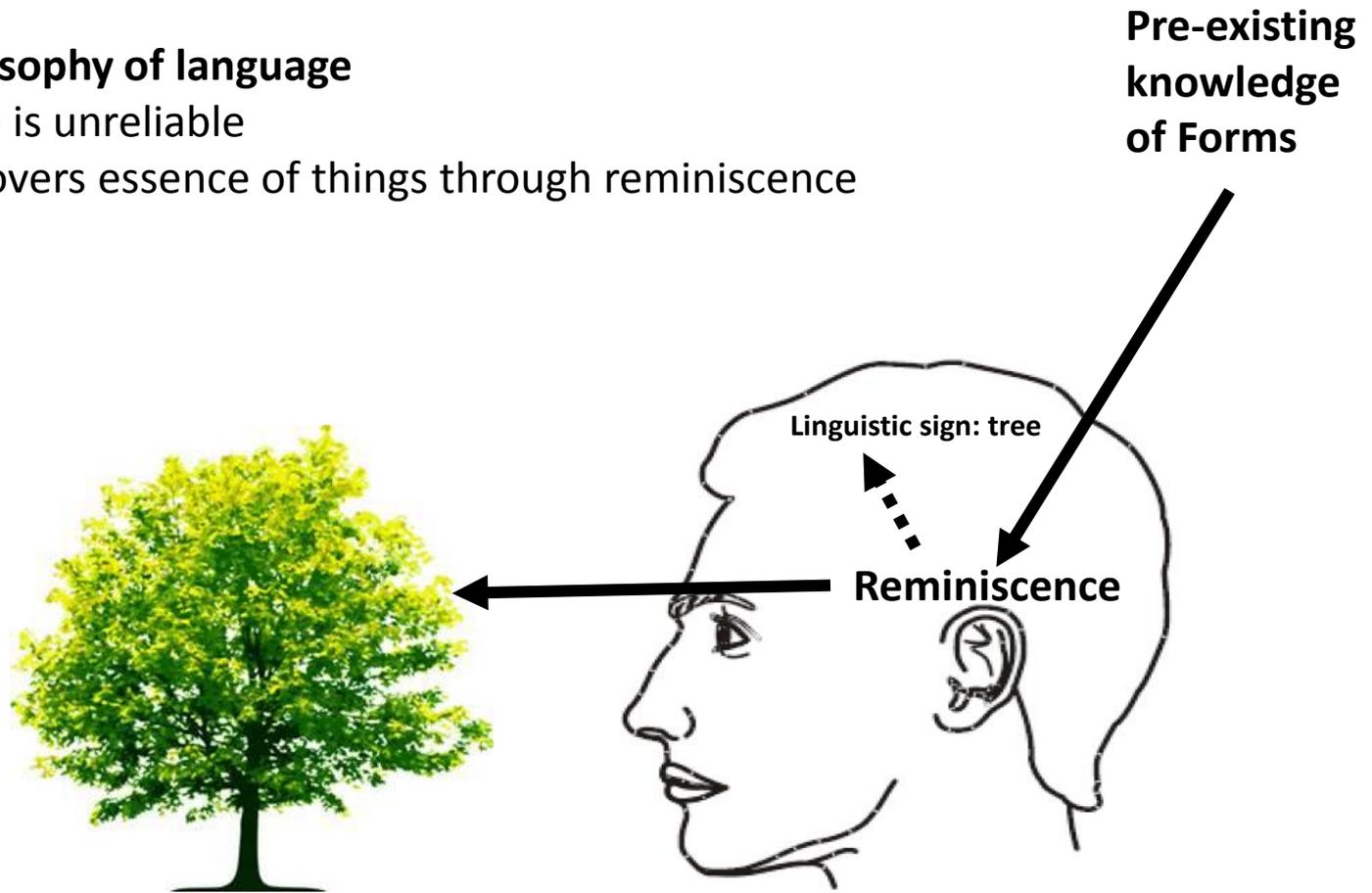
- Language is natural
- Thus, one can discover "essence/reality" of tree through etymology



No forms = no "treeness"
All is in flux
No correspondence Truth

3. Socrates philosophy of language

- Language is unreliable
- One discovers essence of things through reminiscence

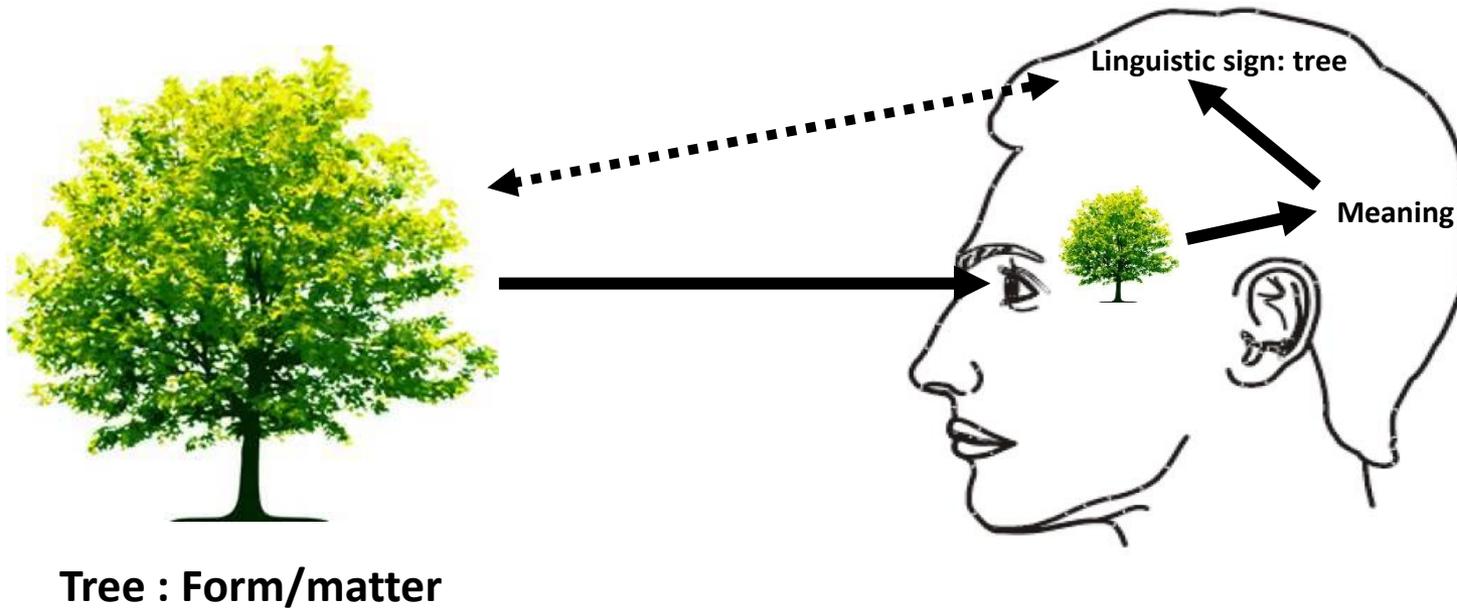


Form/matter

**One cannot access forms
through sense knowledge
since physical is in flux**

4. Aristotle's philosophy of language

- Language is conventional
- Forms are abstracted from reality and the same for all
- Meaning is based on abstracted forms.



5. There has been a long and heated debate over the translation of μετανόησον with *age paenitentiam*, “do penance” by Jerome around 382 under the direction of Pope Damasus I. Martin Luther took great issue at this because it was used to support the Roman Catholic penance system.
- a. Greek: **Revelation 3:19** Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν καὶ **μετανόησον**.
 - b. New King James, **Revelation 3:19** "As many as I love, I rebuke and chasten. Therefore be zealous and **repent**.
 - c. Latin Vulgate, **Revelation 3:19** ego quos amo arguo et castigo aemulare ergo et **paenitentiam age**
 - d. Wycliffe, **Revelation 3:19**, Y repreue, and chastise whom Y loue; therfor sue thou goode men, and **do penaunce**.
 - e. Douay-Rheims, **Revelation 3:19** Such as I love, I rebuke and chastise. Be zealous therefore, and **do penance**.
 - f. Modern Catholic Bible/New Jerusalem Bible, Rev 3:19, I reprove and train those whom I love: **so repent** in real earnest.

6. One of the biggest problems in Jerome's translation is in his "to do" ("age"). There are two issues here. One is translational and one is theological.
 - a. Translational. The "do" is related to the fact that "penance" is a noun rather than a verb. A verb has "do" built in the idea. For example, as a verb "repent" means to do something, "to change your mind." Even if one put the better word in noun form, "repentance," we would still end up with "do repentance." Moreover, repent is a personal word whereas penance is impersonal. I am not a Latin scholar, but I do not think that there is a Latin equivalent to μετανόησον.
 - b. Theological. The Reformers emphasized an inward work while the Roman Catholic Church emphasized repentance with accompanying works , which we do find in Scripture on occasion (Matt. 3:8, *Therefore bring forth fruit in keeping with repentance*; Acts 26:20, "*performing deeds appropriate to repentance*"). This, coupled with Jerome's love for the Roman system, was likely the motivation of Jerome in translating the phrase with "do penance." We will note some of his more egregious translations in our next Bible class.

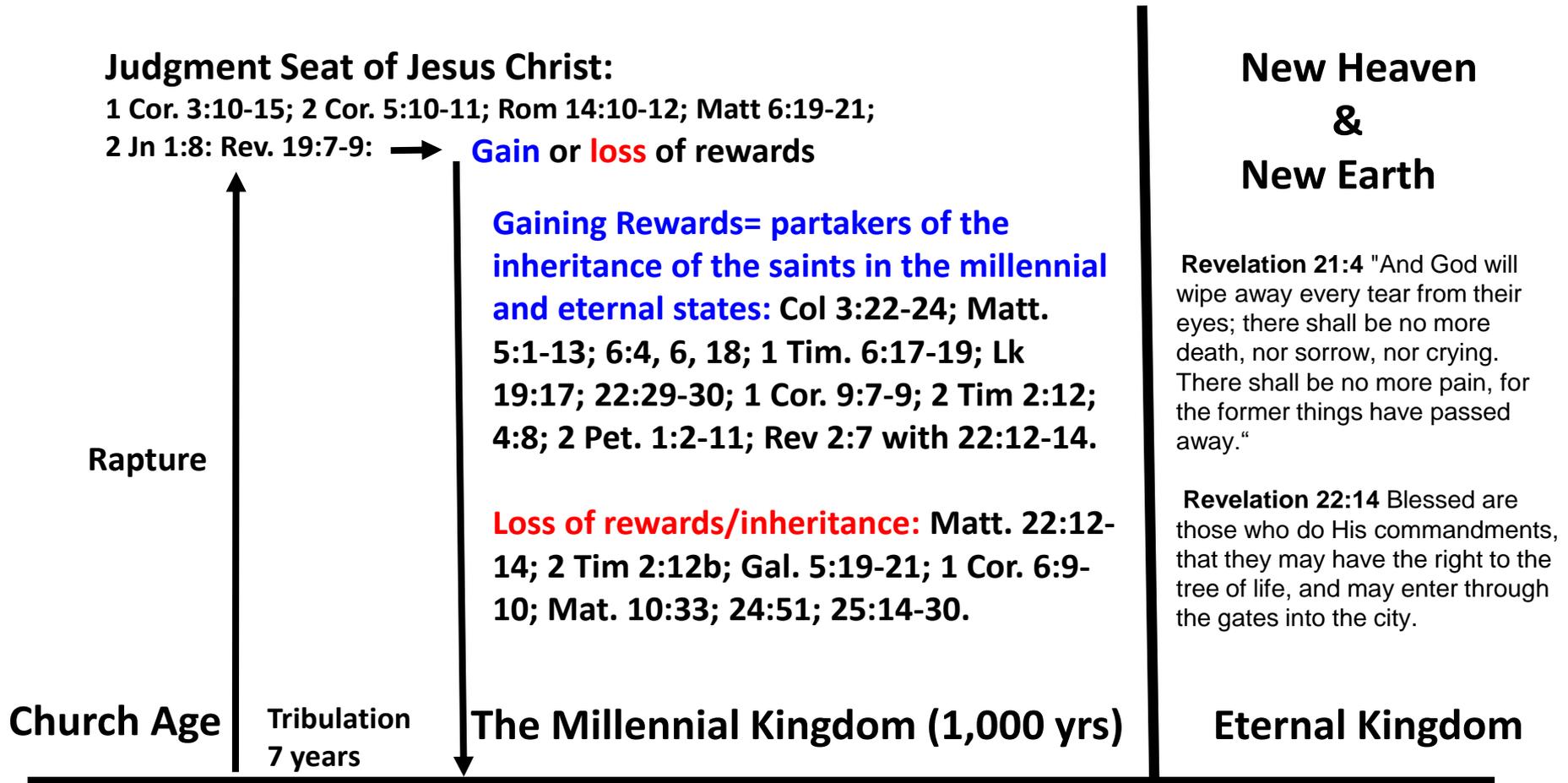
7. Etymologically, both “repent” and “penance” are from the same root and both basically mean to change mind/attitude in both the Latin and Greek worlds, in the ancient world and even in modern Catholic scholarship (considered apart from the Sacrament of penance). By the way, the Latin Vulgate was not written to hide the Word of God from the people as indicated in the term “Vulgate,” which means common.

8. It was the Roman Catholic church that created sacraments related to penance and used the linguistic sign “penance” to point to their newly created reality/form. Outside of this use, “penance” like “repentance” has wide religious and secular use. The nature and extent of the repentance or penance is always determined by the context. This is the key to understanding “repent” as well as any “penance” associated with it in the Bible.

9. Much of the problem in the heated debate has to do with a Cratylean and Lockean mindsets which make linguistic signs and ideas reality rather than reality as such. It is critical to understand that words as merely linguistic signs pointing to realities in the extra-mental world.

10. For the Realist, meaning is based on things in the extra-mental world directly abstracted, not on words which are merely linguistic signs that point to those realities. This means that “repentance” would be rooted in the metaphysical realities, which are demonstrated in the OT and the NT, and defined by the context.

Overview of rewards and inheritance and disinheritance in the Millennium



Part III: Heaven 60

EP: Judgment on believers—eternal Hell or eternal loss of rewards?

1. Scripture reveals 3 incentives for Christians to grow spiritually.

a) #1: 2nd person dyadic love and triadic relationship with God:

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴ "He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.

b) #2: Desire for rewards associated with close fellowship and honor with Jesus Christ in the millennium and forever.

Revelation 3:21 "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

Revelation 22:12 "And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work. ¹³ "I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last." ¹⁴ Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

c) #3: Fear of disqualification and disinheritance.

1 Corinthians 9:27 But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified (ἀδόκιμος).

1 Corinthians 3:15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

2 John 1:8 Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward

2. There are three positions regarding the warning passages about sin in the Bible that are addressed to believers. The 2 historical positions, Calvinist and Arminian, have one thing in common: both say if you die in a state of certain sins, you are Hell bound. However, there is a 3rd position. However, it cannot be denied that frightening warnings are given to the believer. The only issue is if warnings are of Hell or of disinheritance.
 - a) #1: The Reformed/Calvinist position would say that if you those involved in habitual sin were never saved.
 - b) #2: The Arminian position is that those who are involved in habitual sins lose their salvation.
 - c) #3: The Partaker/inheritance position: the warnings are for true believers, but the warnings refer to judgment in time and lose of rewards at the JSJC, the Millennium, and the eternal state. This is my position.

3. Four great truths regarding God's judgment of the believer.

- a. #1: All believers are secure in their relationship with the Lord.

Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

- b. #2: All believers are accountable to God for their stewardship of God's grace as it relates to their lives.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad. ¹¹ Knowing, therefore, the terror of the Lord

- c. #3: All believers who are serious about the POG and are advancing spiritually have no need for concern. Even though there may be some regrets over decisions in life, the serious believer will hear "Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master" (Matt. 25:23)

- d. #4: Believers who are not serious about the POG have plenty to be concerned about for, although they cannot lose salvation, they will experience shame among other things, "weeping and gnashing of teeth" Mat 22:13. It is materialism/secularism not God the Holy Spirit who spawns an attitude of "not caring about rewards and the next life."

1. **2 Timothy 2:11** *This is* a faithful saying: For if we died with *Him*, We shall also live with *Him*.¹² If we endure, We shall also reign with *Him*. If we deny *Him*, He also will deny us.¹³ If we are faithless, He remains faithful; He cannot deny Himself.
 - ✓ Written by the Apostle of grace and truth.
 - ✓ On denial of Christ, see Matt. 26:69-70; 2 Pet 2:1; Rev. 2:13, 3:8; Titus 1:16.
 - ✓ “If we deny Him.” For examples, consider Bart Ehrman and the Apostle Peter. 3 options:
 - a. Person was never really saved (Calvinism, Reformed, Dallas Seminary). They teach that verse 11 refers to a real believer as does verse 13.
 - b. Person loses his salvation (Arminian).
 - c. Person loses rewards (disinheritance view)

2. **1 Corinthians 6:8** No, you yourselves are acting like the unrighteous (ἀδικεῖτε) and cheat, and *you do* these things *to your* brethren! 9 Do you not know that the unrighteous (ἄδικοι) **will not inherit the kingdom of God?** Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will **inherit the kingdom of God.** 11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.
- a. Review of the 2 traditional positions: (never saved, lost salvation).
 - b. The Partaker/Inheritance: the warning is for a believer with regard to being disinherited from the Kingdom. Loss of inheritance is not the same as loss of salvation, Heb. 12:16-17.
 - c. Paul, the apostle of grace and truth is not saying that those who do the unrighteous things above are not going to Heaven. What he is saying is that they forfeit their inheritance in God's kingdom.
 - d. The Corinthians were involved in sexual immorality (6:15), covetousness (6:1), drunkenness (11:21), and adultery (5:1). Grace had saved them and washed them and given them a higher standard.

3. Matthew 22:1-13

- a. Reformed: refers to unbelievers, who are cast in Hell because they were not clothed in righteousness of God. However, how is it that unbelievers are even in the Kingdom? Or that they are called friend, servant, or guest? According to the Reformers, this man did not persevere and therefore was shown not to be a true believer.
- b. Arminian: they use this passage to prove one can be saved and still lose salvation.
- c. Partaker/Inheritance: he is a believer because he responded (22:10) and is actually at the wedding banquet; Jesus said no one can even get in the Kingdom except he is born again (Jn 3:10); the nature of the garment is found in Rev 19:7-8, which precedes this event; the text actually says “the darkness outside [of the banquet hall]” and should be distinguished with darkness associated with Hell; the binding refers to exclusion from activity of reigning with Messiah.

4. 1 Corinthians 9:24-27

- a. Being “disqualified” (adokimos) was a real fear for Paul. Calvinists and Arminians see this as salvation and live in fear of going to Hell due to fear of being castaway. So much for assurance of salvation. Contextually, Paul was fearful of lose of crown through failing to satisfy the Lord as per 3:15 and the JSJC.
- b. Are we seeking the prize or are we living aimlessly? Note two areas: disciplining and fighting one’s own body. Self is the real enemy in sense desires. The body always seeks convenience and desires to be spared at all costs. Its wishes must be spared at all costs. This should not be spiritualized away with conduit systems. There will be crowns related to mastery of body for the Lord.
- c. Not the real possibility of failure. The failure of God’s people is illustrated in the next chapter, 10:1-13. Paul, the man of grace, says that the example of the Israelites serve as an example of failure of believers, 10:11. This chapter refutes the Reformed position that all believers will continue in holiness.

5. **Galatians 5:1** Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. ² Indeed I, Paul, say to you that if you become circumcised, **Christ will profit you nothing.** ³ And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. ⁴ **You have become estranged from Christ, you who *attempt* to be justified by law; you have fallen from grace.**
- a. Paul, the man of grace, teaches that it is possible for believers to fall from grace, come under the yoke of slavery, and become alienated from grace.
 - b. This passage flies in the face of Calvinists who teach that true Christians could never fall from grace and could never become alienated from Christ because all true believers will persevere in faith to the end of their lives. If the Arminian position was the only other option, I would have to choose it.
 - c. Paul never mentions Hell. This fall from grace refers to grace way of living the Christian life. As a matter of fact, it is doubtful that grace is every used as a *state* of eternal salvation.

6. **Colossians 3:18**, Wives, submit to your own husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be bitter toward them. ²⁰ Children, obey your parents in all things, for this is well pleasing to the Lord. ²¹ Fathers, do not provoke your children, lest they become discouraged. ²² Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. ²³ And whatever you do, do it heartily, as to the Lord and not to men, ²⁴ knowing that from the Lord you will receive **the reward of the inheritance; for you serve the Lord Christ.** ²⁵ But he who does wrong will be repaid for what he has done, and there is no partiality.
- a. Either salvation is by grace or by works. To take this passage as a reference to entering Heaven is to enter into a merit system of salvation.
 - b. Note the various activities that bring rewards
 - c. Note that wrong will be repaid. God will repay wrongdoers and reward those who do good. We see this throughout the parables as well as in the passages on the JSJC. There is no partiality with God.

- 7. Hebrews 2:1** Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,
- a. The answer is “we cannot escape.” “We” believers are in danger. It is possible for believers to drift away and as a result receive punishment.
 - b. Various forms of punishment are found throughout the book (3:7-4:11; 6:2-8; 8:9; 9:27; 10:26-31; 10:35; 12:25-27).
 - c. What the writer is worried about is their loss of reward, Heb. 10:35.

8. Hebrews 5:11-6:12

Note all of the characteristics that demonstrate that this is real believer. This means that between Reformed and Arminian, the Reformed view is untenable. Note what is said about these believers:

- 1) Refusal to grow spiritually, 5:11.
- 2) Extended period of spiritual infancy demonstrated by not being able to teach others the Word of God, 5:12.
- 3) Only able to resonate with the milk of the Word, 13.
- 4) Lack of skill in using the Word of righteousness, 14.
- 5) Note their salvation and early teachings in 6:1-2.
- 6) Note what can be said of their salvation experiences in 6:4-5.
- 7) As long as they continue in their habitual lifestyle of sin, it is impossible for them to be renewed to repentance. Crucifying the Lord has to do with being identified as those who crucified Christ.
- 8) Heb 6:7-8: Divine judgment on these believers.

9. Hebrews 10:26-39.

- a. Warning of willful, deliberate sin.
- b. The consequences of willful sin, 26-27. Willful sin means to sin without compulsion (1 Pet 5:2). This is willful sin after full knowledge of truth. The sin is one of deliberate apostasy.
- c. The context deals daily sins for temporal, not eternal, forgiveness. All have been perfected forever (Heb 10:10, 14).
- d. The judgment is temporal as per the quotation from Isa 26:11. The more severe judgment is worse than physical death.
- e. Trampling Christ underfoot is what one does when one rejects Jesus Christ.
- f. To insult the grace Spirit of grace is to take the grace of God for granted. It is presuming on the grace of God.

10. **2 Peter 2:20-22** For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. ²¹ For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

- a. It is better in terms of this present life. Life for an apostate Christian living in discipline is far more difficult for them, as far as their enjoyment of life.
- b. The passage is a severe warning to those tempted to return to their former ways of sin, there is no mention of Hell or loss of salvation.

11. Consider the nature of the various crowns that are offered as rewards.

a. Crown of life for faithfulness in suffering.

James 1:12 Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

Revelation 2:10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

- b. Incorruptible crown for determination, discipline, and victory in the Christian life.

1 Corinthians 9:24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it*.²⁵ And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.²⁶ Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.²⁷ But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

c. Crown of glory for faithful pastors

1 Peter 5:1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: ² Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; ³ nor as being lords over those entrusted to you, but being examples to the flock; ⁴ and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

- d. Crown of righteousness for progressive sanctification and being ready to meet Christ at His return

2 Timothy 4:6 For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

12. Consider what Bible says about our attitude toward our crowns.

- a. Our crowns will be laid at Christ's feet, which highlights the fact that they are not just for our recognition, but for God's glory. Our eternal good and God's glory is always tied together.

Revelation 4:10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

- b. God tells us to guard our crowns.

Revelation 3:11 "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

- c. Unlike salvation, rewards can be forfeited that are already in our account.

2 John 1:8 Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward.

Matthew 25:28 'Therefore take away the talent from him, and give it to the one who has the ten talents.'