

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. Note the 2nd person dyadic and triadic relationship that solves all problems in life, Psa 23:6.

Prayer: Our greatest need is for God to open up our eyes, Ephesians 1:18.

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

Part I: Spiritual foundations: the natural man and sense desires.

Part II: Philosophical foundations: models of philosophy of language used by Christians.

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

Part I: Spiritual foundations: philosophical exegesis vs. Cratylean exegesis of 1 Cor 2-3.

1. A few words about facing the Truth about the lack of objectivity in the original languages and need for metaphysical Realism.
2. 1 Cor. 3:1-4. How do we determine the meaning of “carnal/fleshly” The Cratylean approach is to look up all of the various uses of the word in 1 Cor. 3:3 (σαρκικοί) inside and outside of the Bible and find one that fits one’s theological grid and then plug it into this passage for a modern conduit spirituality.
3. The Realist philosophical approach does not proceed with such subjective approach. It operates under objective principles of reality: the law of identity, non-contradiction, excluded middle, sufficient reason. Moreover, a Realist’s philosophy of language understands that words do not have meaning apart from context, i.e. context gives meaning to words, words are only linguistic signs, signifiers, that point to the signified realities that are composed of form and matter.
4. What meaning does the context give the word “flesh”? Note phrases in 1 Cor. 3:3-4 and 2:14.
5. Once one sees what the linguistic sign points to, the Realist then drills down to universal understanding of the key term for a definition that applies to all instances of “flesh,” “according to man,” “natural man.”
6. After he discovers the meaning from the context and obtains a universal definition through abstraction, he sees man’s two levels of understanding and desires.
7. After he has established the meaning in context, he can look at other passages to fill in more details that are not gained by natural revelation.
8. Looking at “flesh” in other passages will only validate what is gained from this context—namely the issue of sense desires and capacities vs. spiritual desires and capacities as found throughout the Word of God, e.g., the Fall of Satan, the Fall of Adam and Eve, the temptations of Christ, Matt. 6:19-24, 1 Cor. 9:24-27.
9. The fallen/fleshly man does not have the grace to move beyond the sense appetites and the temporal realm. Only through regeneration and sanctification can man be spiritual and see God as the supreme Good. The problem with the Corinthians is that they were living like fallen man, according to the flesh.

5: Hermeneutics

4: Language-66

3: Epistemology 32
 - Existence 50
 - History 50

2: Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language (66): 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.

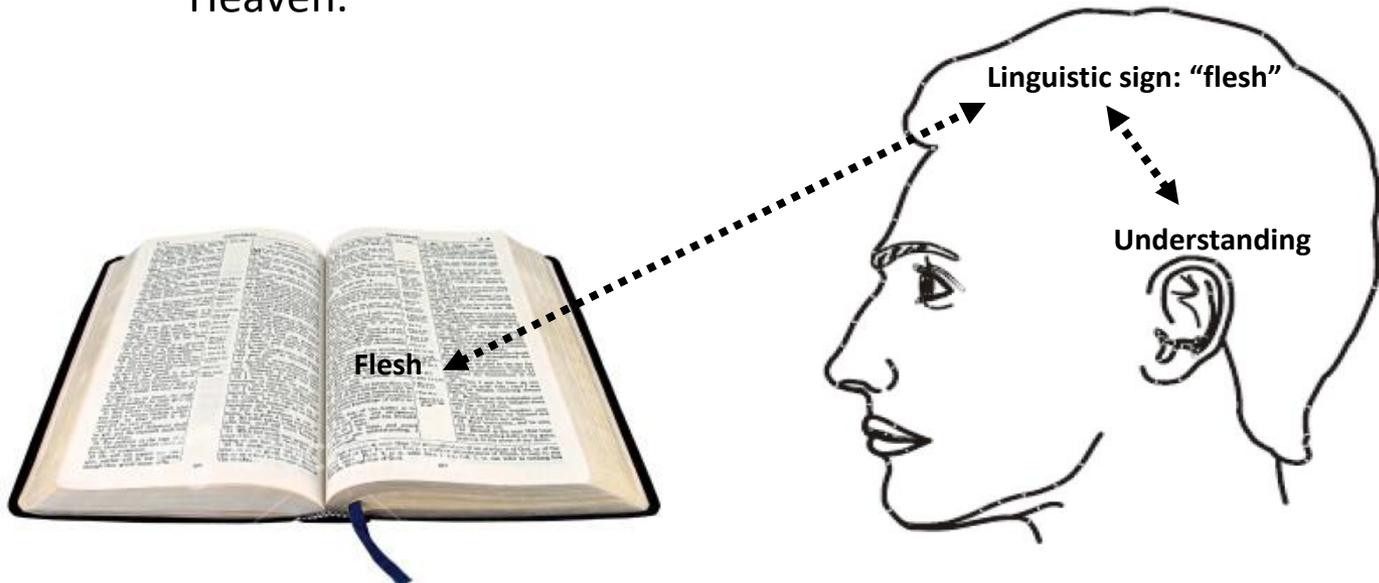
Analogy.

Metaphysical analogy.

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

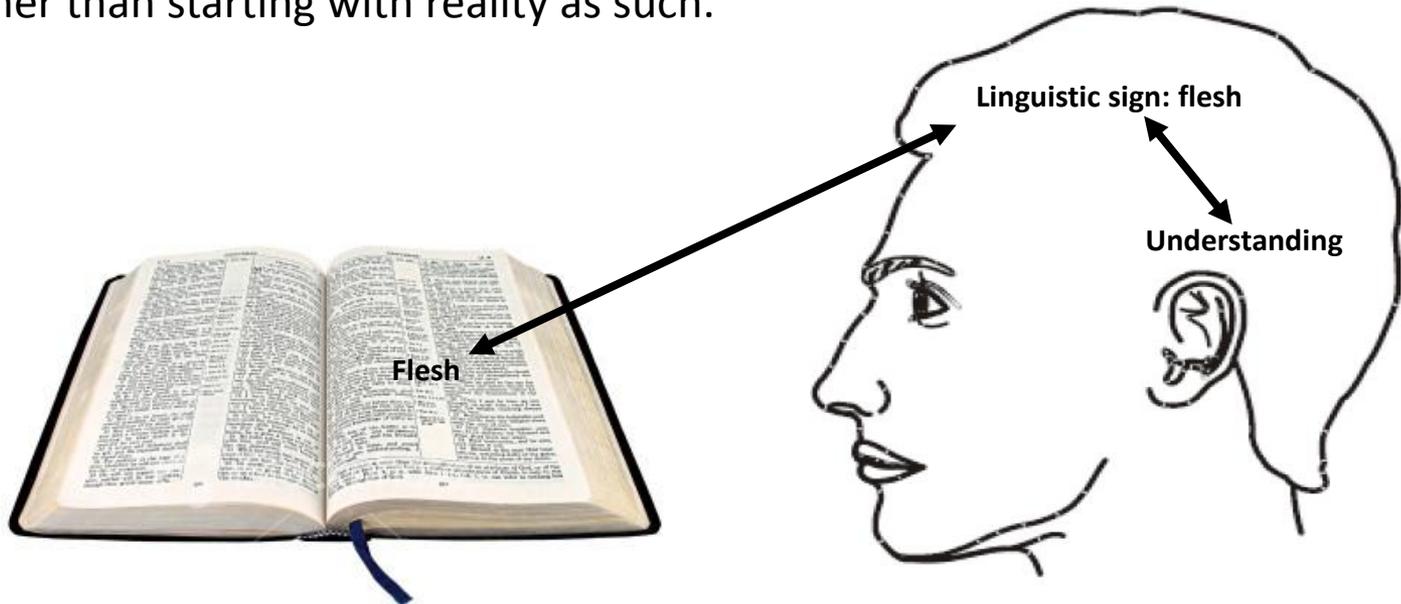
1. Hermogenes’ philosophy of language as used by Christians.

- Believes that language is completely arbitrary/unreliable as per the dotted lines.
- This believer would say that words do not matter. We can come up with our own meaning of “flesh” or anything else for that matter.
- Moreover, there are no Forms, just names of things in flux.
- Hermogenian Christians are mainly liberals and mystics, but they would include conservatives who will not accept what Bible “says” about certain things, for example the physical descriptions of Heaven.



2. Cratylus' philosophy of language as used by modern Christians

- a. Believes that there is a natural or isomorphic relationship between words and things.
- b. So, one can understand the essence of "flesh" in 1 Cor. 2-3 by etymology *alone* coupled with how the word is used in the ancient world and the Word of God.
- c. Does not really believe in Forms.
- d. Cratylean Christians would be the exegetical types who build reality on words rather than starting with reality as such.

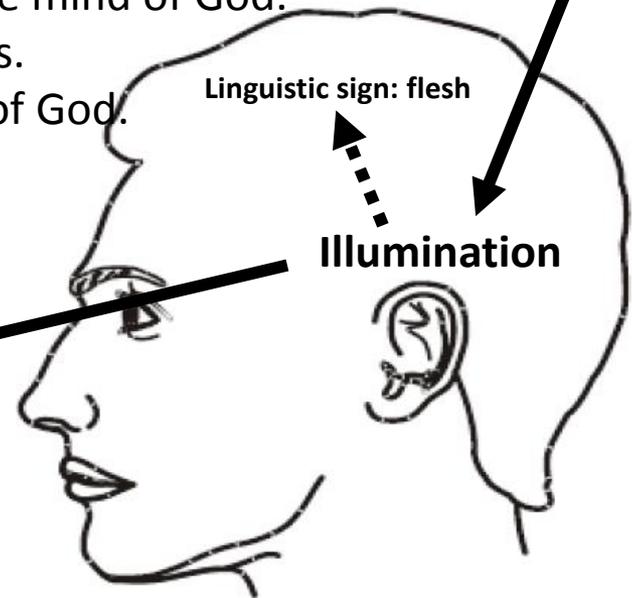
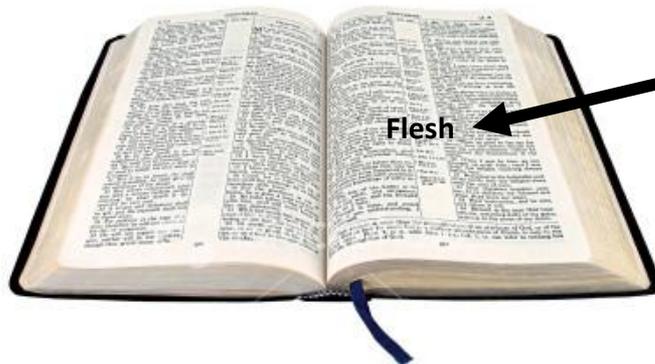


3. Socratic/Platonic philosophy of language as used by Christians.

- a. Words are unreliable. Knowledge is not gained by words but by process of recollection from preexistent life with Forms (Socrates).
- b. Empiricism is rejected; ideogenesis is embraced.
- c. This attitude is found among rationalistic Christians who *base* reality on their thinking instead of starting with the external world.
- d. Augustine modified this view and it became the dominant view in the Church until Aristotle (13th century).
 - **John 1:9** There was the true light which, coming into the world, enlightens every man.
 - Illumination is understood as the ongoing “shining” activity of God by which human know ideas in the mind of God.
 - Only through God can one grasp Forms.

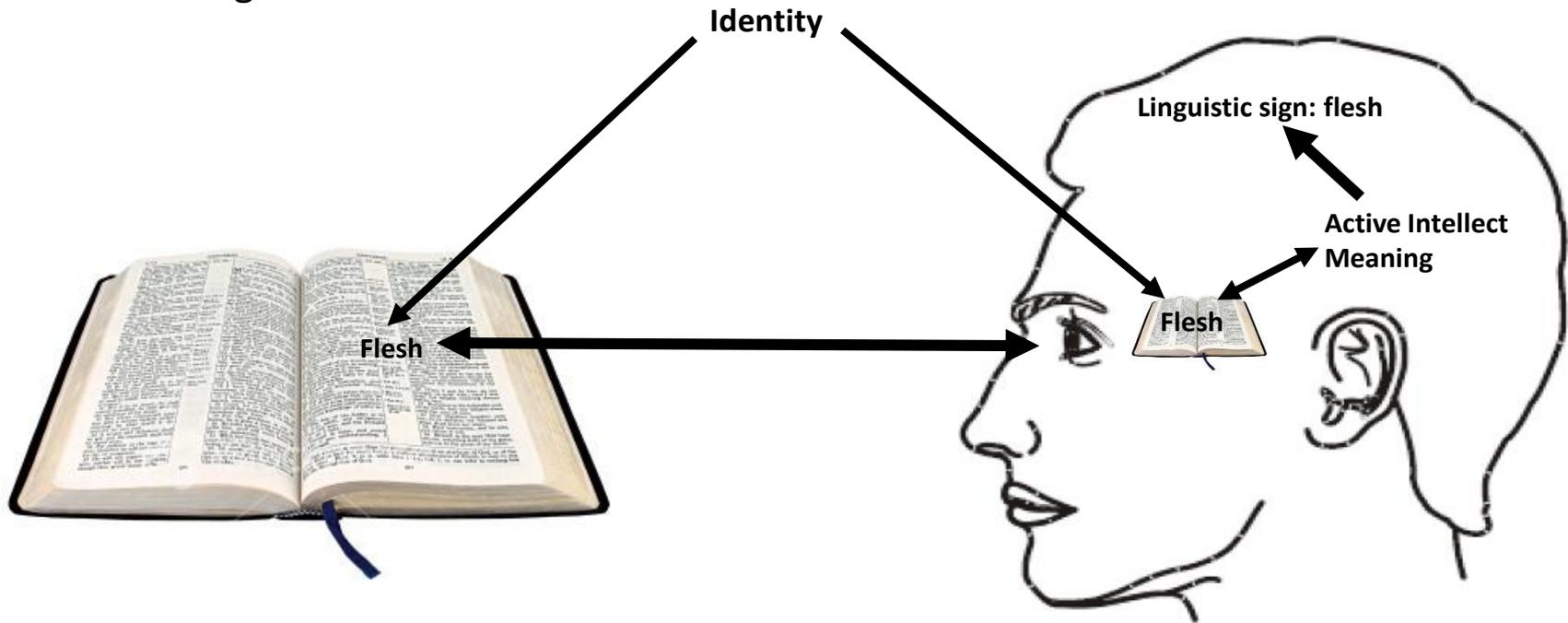
d. Greg Bahnsen vs. RC Sproul on knowledge of God.

**God illuminates
the mind for
universals**



4. Aristotle's philosophy of language as used by Christians.

- a. Forms are abstracted from reality by intellect and are the same for all
- b. Meaning is based on abstracted forms, not words.
- c. Meaning is based on pre-linguistic thinking that precedes the linguistic sign.
- d. This is a combination of empiricism and rationalism.
- e. The structure of the mind made in the image of God is able to abstract Forms.
- f. Thomas Aquinas, Mortimer Adler, Thomas Howe, Norman Geisler, Don Hargrove



Overview of rewards and inheritance and disinheritance in the Millennium

Judgment Seat of Jesus Christ (A word about the bema of Christ (βῆμα τοῦ χριστοῦ): 1 Cor. 3:10-15; 2 Cor. 5:10-11; Rom 14:10-12; 2 Jn 1:8; Rev. 19:7-9:



Part III: Heaven 61

EP: Eternal Warnings: Loss of salvation or loss of rewards?

Review of inheritance passages we have noted

1. Colossians 3:22 Slaves, in all things obey those who are your masters (κυρίοις) according to the flesh (κατὰ σάρκα), not with external service, as those who *merely* please men, but with sincerity of heart, **fearing** (φοβούμενοι) the Lord. ²³ Whatever you do, do your work from the soul, **as for the Lord** rather than for men; ²⁴ knowing (εἰδότες) that from the Lord you will receive the **reward** of the inheritance. It is the Lord Christ whom you serve. ²⁵ For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.
 - a. Note the remarkable supernatural motives, attitudes, and conducts of the Christian life. Grace always demands more, but then it provides the power to achieve the new level of life.
 - b. Note the 3 motivations: love, rewards, and fear. Under Roman law, slaves could not inherit anything. Note the 3 reminders of working for the Lord.
 - c. Note the promise of full justice on “payday” (cf., 2 Cor 5:10-11). This refers Judgment Day both in Heaven and Hell (for the unsaved).
 - d. Inheritance: Salvation or rewards? Exegetically, the reward and inheritance are the same thing. Most scholars say inheritance is salvation, but then shy away from the content in this passage. If inheritance is salvation, then one is saved by being a Christ-centered employee.

2. John 15:1-6, "I am the true vine, and My Father is the vinedresser. ² "Every branch in Me that does not bear fruit, He lifts up (αῖρει); and every *branch* that bears fruit, He prunes it, that it may bear more fruit. ³ "You are already clean because of the word which I have spoken to you. ⁴ "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you abide in Me. ⁵ "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. ⁶ "If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

- a. If the Calvinists/Reformed are right and you do not keep abiding in Christ, you are not one of the elect and will spend eternity in Hell. So, the issue for salvation is tied to abiding in Christ.
- b. If the Arminians/Wesleyans are right and you do not keep abiding in Christ, you will lose your salvation and spend eternity in Hell. So, the issue in salvation is to keep abiding in Christ.
- c. If the Disinheriters are right and you do not keep abiding in Christ, you will do not lose your salvation, but you will experience the fire and shame at the JSJC, be sanctioned in both the Millennium and throughout all of eternity. So, the issue in salvation is not abiding in Christ, it is not any works at all!

3. Matthew 22:11 "But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, ¹² and he said to him, 'Friend, how did you come in here without wedding clothes?' And he was speechless. ¹³ "Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.'
- a. If the Calvinists are right, there are people in the church who really are not saved. It will be discovered that they do not have the righteous clothes of justification and so they will be cast into Hell. The issue for the Calvinists as far as salvation really comes down to works.
 - b. If the Arminians are right, Christians lose the righteousness of God which is represented by the wedding clothes through sin and therefore will lose their salvation. The issue for Arminians as far as salvation comes down to works.
 - c. If the Disinheriters are right, these Christians not wearing the proper wedding attire is due to lack of rewards associated with works on Earth (Rev. 19:7-8). Moreover, the darkness refers to being outside of the banquet of Christ and the weeping and gnashing of teeth for regret, and the binding hand and foot refer to lack of the privilege of serving the Lord. The issue for the Disinheriter positions for salvation is always faith alone in Christ alone.

4. 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**.
- a. Typical Calvinist remark is that if Paul needed to make sure his election is sure, then how much more do believers need to be diligent?
 - b. Arminians would translate the term “disqualified” with “reprobate” and say even Paul could lose his salvation.
 - c. Disinheriters sees the *disqualification* in terms of rewards, which is in the contextual “Form.” The disqualifications are of rewards and such privileges as reigning with Christ and eating from the Tree of Life and entering the City of Jerusalem.
 - d. 1 Cor. 10 is part of the explication and the basis for understanding Hebrews

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. Reformed: those who fall from grace were never believers. There are those in the church who think they are saved, but because they go back to a performance based relationship with God they were never really saved in the first place.
 - b. Arminians: Christians lose their salvation by going back to a performance based relationship with God.
 - c. Disinheritance: Christians lose out both in time as far as blessedness (divine discipline) and eternity (as far as rewards) by leaving grace for a performance based relationship with God. The fall is from a grace way of living to a performance-based relationship. To turn from grace-based acceptance to a Law-based relationship is quite a fall. Being “stranged from Christ” would be viewed as loss of fellowship with the Lord. Consider the analogy of a husband and wife who could be estranged but still married.

6. Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸ But if you are led by the Spirit, you are not under the Law. ¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.
- a. Calvinists: people were never saved as per “practice.” So, any Calvinist who habitually does these things give evidence of never being saved. This shifts the focus on works.
 - b. Arminians: believers who live daily in sin lose salvation. So, the focus on salvation is the believer’s works.
 - c. Disinheriters: such believers will lose inheritance, not salvation. The focus for salvation is faith alone. However, the focus for inheritance really is on works.

7. Introduction to the 5 warning passages of Hebrews.
 - a. Are the warnings for unbelievers who think they are believers?
 - b. Are the warnings for believers who are in danger of losing their salvation?
 - c. Are the warnings for believers who are in danger of temporal discipline and eternal sanctions in terms of loss of eternal rewards?

8. Hebrews will challenge any theological system that is not grounded in Realism. It will also challenge any sloppy view of the spiritual life and salvation. There are five warning passages presented in a chiastic structure: The first and last exhortations (**a, a**) are about listening to what God is saying; the second and fourth are about trusting and obeying God with *explicit* concerns about distrust and disobedience (**b, b**); then the most severe warning sandwiched in the middle (**c**):
 - a. **Heb. 2:1-4: “hear” (believe)**
 - b. **Heb. 3:7-14: “trust and obey” (concerns about distrust/disobedience)**
 - c. **Heb. 5:11-6:12: severe warning to keep growing in understanding**
 - b. **Heb. 10:19-39: “trust and obey” (concerns about distrust/disobedience)**
 - a. **Heb. 12:14-29: “hear” (believe)**