

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. What is the greatest difference between an animal and a human being?

Prayer:

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

Part I: Spiritual foundations: the issue in the spiritual life is always the object of the will

Part II: Philosophical foundations: transition from ancient to modern theories of language.

Part III: Doctrinal development. EP: warnings passages in Hebrews, part 1.

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

1. 1 Cor. 3:1-4: a spiritual and metaphysical understanding of “fleshly,” “envy,” “strife,” and “living according to man (fallen)” is far superior than the modern conduit/material view of sin and vices.
2. The central issue in the spiritual life is always the will’s object of desire. When the greatest good of the will is the temporal, changeable, and corruptible, the will is evil. When the greatest good is the eternal, immutable, and incorruptible, the will is good.
3. A person with an evil will is a slave to his own lusts, John 8:34. Sin and vice are always a matter of the will. When God is not the greatest good, something else will fill the vacuum. Moreover this appetite of the intellect that cannot be instantly changed by sheer desire or effort.
4. Love for God is always about making God the Ultimate, the Supreme Good of life. Such a person loves God and lives the spiritual and thus blessed life—he gets it, 1 Cor. 2:9, 14.
5. The person who does not love God lives a cursed life, a cursed death, and will experience great loss at the JSJC (1 Cor 16:22; 11:29-30; 3:15). Such a person is slave to his temporal desires. Moreover, the sins and vices bring their own misery (cursing) on a daily basis as the person lives for “deceitful happinesses.”
6. All of the conduit systems, pragmatic “solutions,” feel good promises, Bible reading, may provide temporary relief. However, unless and until the greatest good is God Himself, there is no true growth or blessedness for there is no true and wholehearted love of God.
7. There is no solution to a disordered will unless and until that will sees God the Supreme Good.
8. Failure to make God the supreme good is the root of all sin and vice.
9. The believer who sees God, not things, as his greatest good, is a person who does not have trouble with sin—cf., 1 Cor 3:1-4: carnality, jealousy, and strife.
10. Walking by faith, walking by the HS, is not primarily about the making temporal things better. Those who walk by faith and the Spirit are those who make God and His truths the focus and love of their lives. Walking by faith is always about the unchanging and eternal verities of the WOG, Heb. 11.

5: Hermeneutics

4: Language-67

3: Epistemology 32

- Existence 50

- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,

- Truth 32

Philosophy of Language (67): Transition to Modern Theories of Meaning

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ *Cratylus*
 - Hermogenes
 - Cratylus
 - Socrates
- ✓ 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.

1. Today we begin to transition from the ancient theories of language to modern theories of language.
2. Recall Aristotle's semantic triangle. The "passions" is the area of intellect with all of the experiences related to thought. This means that the things in the world are the same for everyone rather than anchored in ideas and linguistic communities. This gives us a solid basis for science.

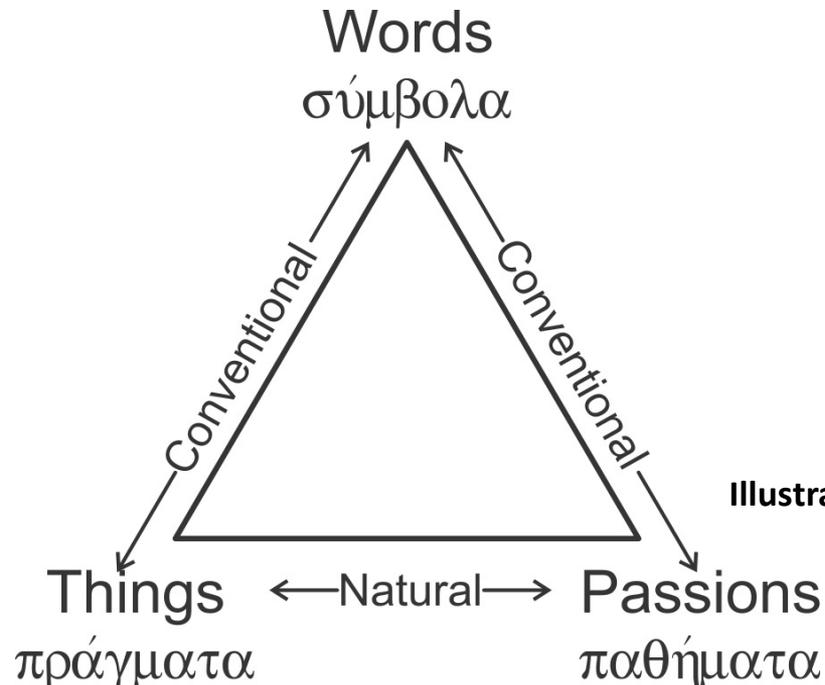
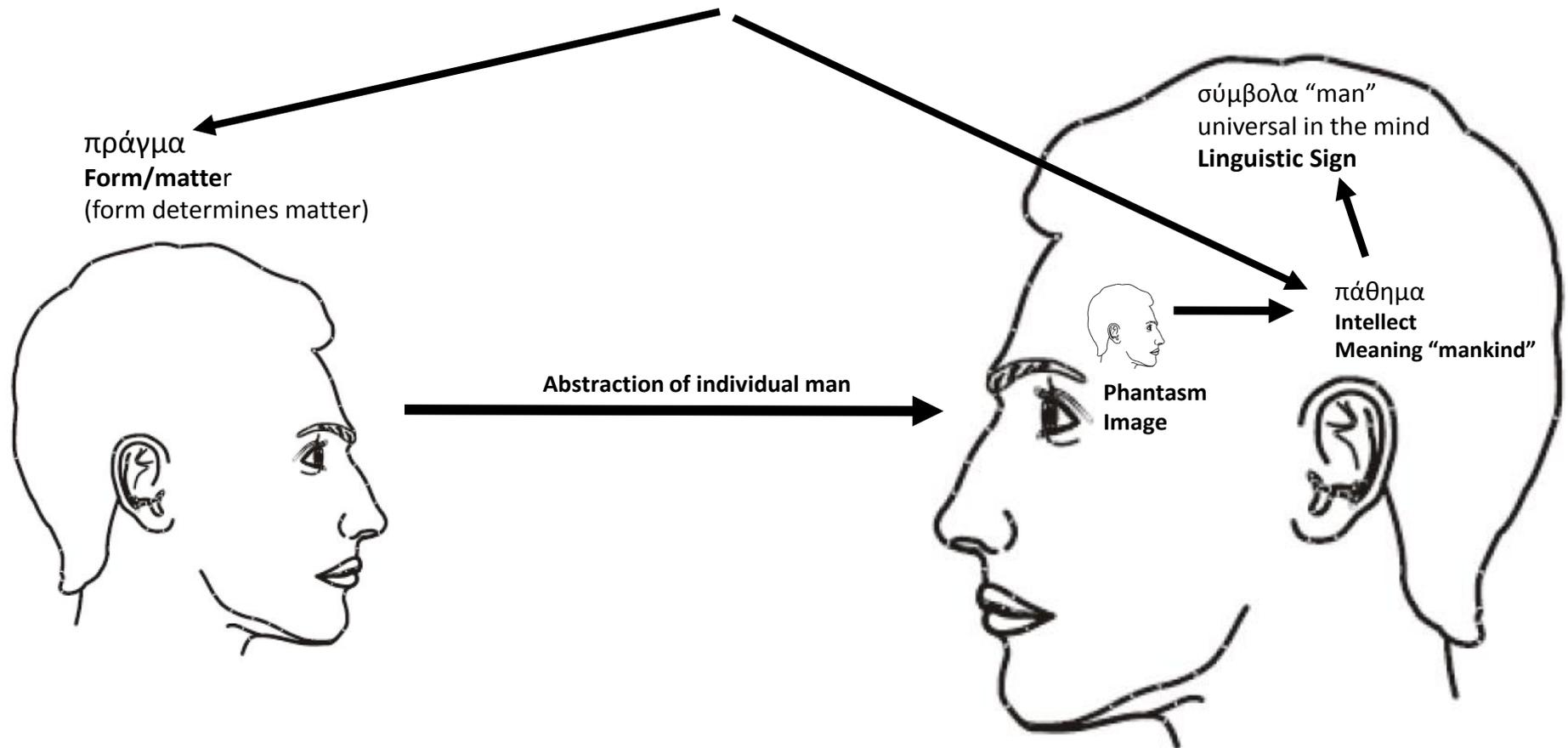


Illustration by Tom Howe

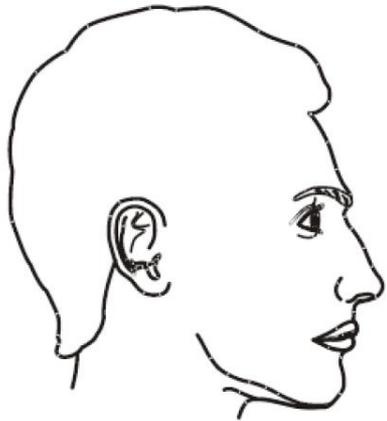
3. Recall Aristotle's Realist epistemology: Meanings are anchored in the world because the $\pi\acute{\alpha}\theta\eta\mu\alpha$ (meaning) is based on the $\pi\rho\acute{\alpha}\gamma\mu\alpha$ in the extra-mental world. There is a correspondence between thought and things in the world. Hence, definitions are based on things in the world, not words. The metaphysics of this account enables the form of the thing in the world to exist in the immaterial mind. Moreover, this account does not suffer from the problem of induction because natures are recognized.

Correspondence Truth: meaning/ $\pi\acute{\alpha}\theta\eta\mu\alpha$ is anchored in the $\pi\rho\acute{\alpha}\gamma\mu\alpha$ in the world

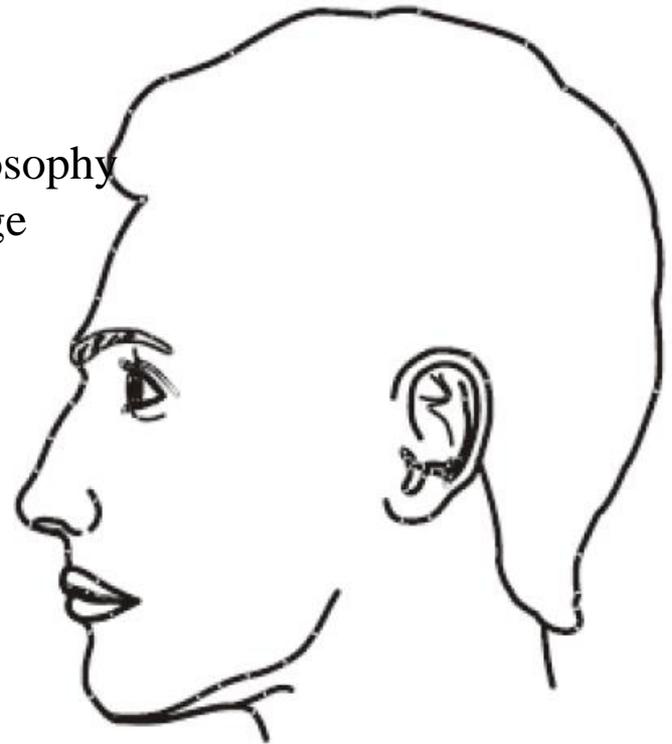


4. Modern philosophy of language. Modernism starts with Kantian and Cartesian frameworks, which see all things in the world as bodies extended in space. Since the mind is immaterial and the things in the world are material, then we have a bifurcation between the mind and the things in the world. There is no way to get the material things of the world into the immaterial mind. This modern Cartesian approach is totally materialistic—yet many Christians think this way.

External world =
Bodies extended in space



Modern Philosophy
of Language



5. In modern philosophy of language all anyone has access to are representations. One cannot know things directly. All one can know are representations, impression, ideas.
6. Consider Kant's globe: Imagine a hollow globe of soft opaque plastic. The exterior surface of the globe is acted on by external forces and in response takes on various shapes. Let us imagine a viewer placed within this opaque plastic globe. All she can observe are the internal shapes formed by the globe in response to the external forces. All that is available to his consciousness are the globe's modifications or determinations. The position of this viewer inside the globe is thus analogous to the position of the mind in a representationalist epistemology. All modern philosophy of language has taken Kant (and his agnosticism) as their foundation.

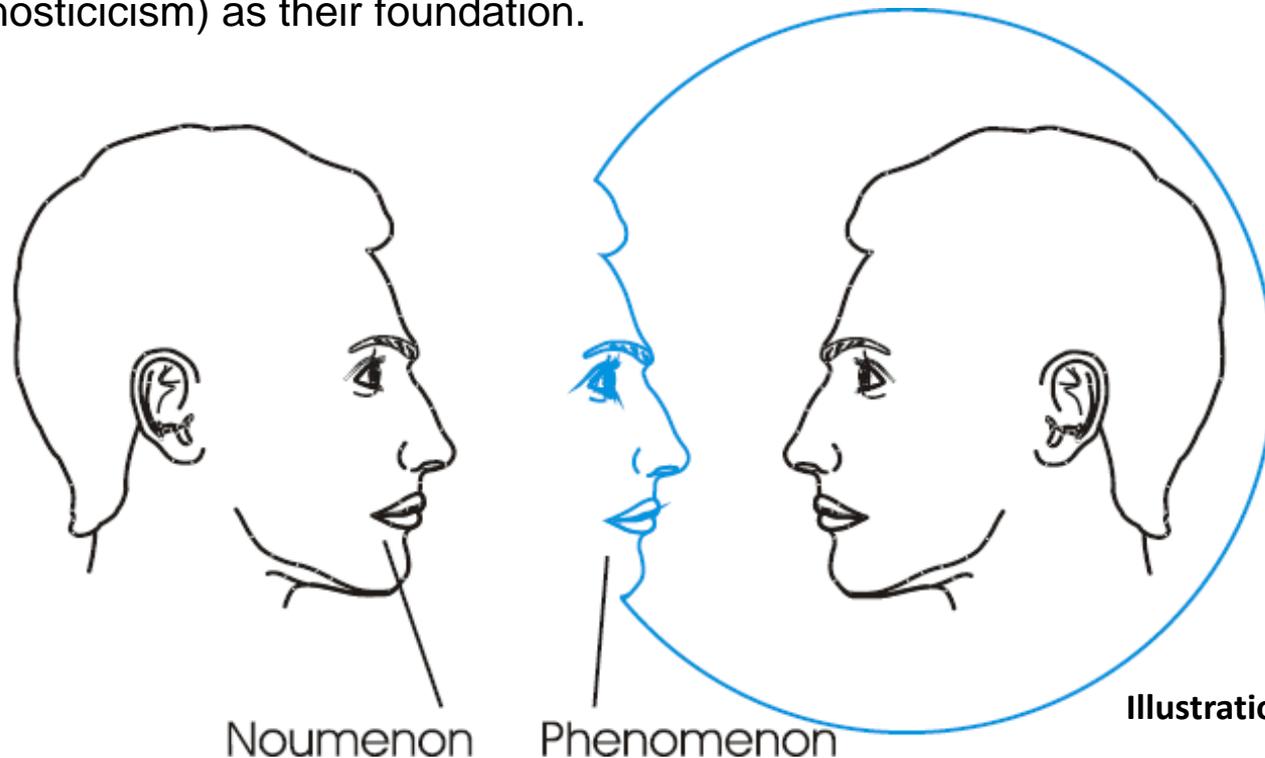


Illustration by Tom Howe

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 62

(EP: The Five Warning Passages in Hebrews, part 1: *You will not escape recompense if you neglect your so great salvation*)

Hebrews 2:1-4

1. The undeniable truth in this passage, regardless of what position you take, is that there is no escaping just recompense (ἔνδικον μισθαποδοσίαν) for those who neglect their so great salvation, Heb. 2:2-3.
2. Moreover, the penalty is far worse than the punishment with the Exodus generation

Hebrews 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

3. This means that regardless of which position one takes, one should be very fearful of not being serious about God and thus growing spiritually, Heb. 2:3; 3:12-15; 4:1, 13; 5:11-6:8; 12:11-17; 13:5-7, 17.
4. Either the fear should be that one is not one of the elect (Reformed), or fear of losing salvation (Arminian), or fear of divine discipline in time to be followed by being sanctioned at the JSJC and throughout all of eternity (disinheritance).

5. The 5 warnings: who are the recipients and what is the nature of the recompense for neglecting so great a salvation?
 - a. The Arminian says that this is a warning to believers that if they neglect their so great salvation, they shall not escape a more certain “just penalty” of Hell.
 - b. The Calvinist/Reformed position is that this is a warning for the non-elect who neglect so great a salvation and who will not escape a more certain “just penalty” of Hell.
 - c. The Inheritance view is that this is a warning for believers that if they neglect their so great salvation that they shall not escape a more certain “just penalty” of divine discipline in time as well as sanctioning at the JSJC with eternal consequences.

6. Overview of Arminianism. Arminian view plays heavily in contemporary Christianity.
- a. God is sovereign, but He also honors human free will. God sends His Holy Spirit who convicts every person—Holy Spirit is an equal opportunity Convicter! The HS overcomes the total depravity of man so one can make a free choice.
 - b. Through foreknowledge, God knows who will choose Christ freely and on that basis predestines them to be conformed to His Son (Rom. 8:29).
 - c. Faith in Christ is not a work (Eph. 2:8-9) because it is not the active agent by which we save ourselves. This separates Arminianism from the Pelagian heresy. Rather, faith is simply acceptance of God's grace.
 - d. The freedom that the believer has at salvation carries over in sanctification so the HS continues His work. But we decide for ourselves whether we let the Spirit live and work in us.
 - e. Through free will the believer can 1) backslide, allowing sin to crowd Christ out of his life; 2) actively repudiate Christ (Heb. 6:4-6). The first kind of apostate can be brought back to Christ; the second has committed the unpardonable sin and will never want to come back, not will God ever convict that person again.

7. Overview of Calvinism.

- a. God is absolutely sovereign (Rom 9:20-21; 2 Tim. 2:13)
- b. Since all of mankind is totally depraved, the only way anyone can be saved is for God to predestine/elect him to salvation on the basis of His mysterious will (Acts 13:48; Rom. 9; Eph. 1:4-5).
- c. There is no hope for anyone until God sovereignly acts and on the basis of His mysterious will and elects some to salvation.
- d. God's irresistible grace overwhelms the total depravity of those God elects.
- e. Those who are elect are kept by that same power (1 Pet 1:5) so that they are absolutely secure from falling away.
- f. This means that the elect will never apostatize, fall away. In other words, they will always persevere because God will finish the work He started in them.
- g. One will only know who are really the elect by them persevering until the end as per Hebrews 3:14. However, Calvinists generally push back on this conclusion.

8. On the unforgivable sin of Hebrews 6:6, “and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame.”
 - a. John Calvin taught that these warnings applied to the “unforgivable sin” committed by unbelievers against the Holy Spirit (Matt. 12:31-32).
 - b. Remarkably, Arminius agree with Calvin. Wesley, on the other hand, applied the warnings to “willful, total apostates” who “lost their faith, hope, and love,” making it impossible to renew them against to repentance.

9. Hebrews 2:1-4 cannot be understood apart from its context, which is the whole book with its repeated references to the Exodus generations. This means that such loaded terms like salvation, judgement from God in terms of fire, just penalty, Sabbath rest, and all of the dire consequences for spiritual lethargy get their meanings from the Text. One cannot understand the “salvation” or anything else in this first warning passage apart from understanding the other four warning passages.

10. Hebrews 2:1-4 cannot be understood apart from the flow of thought from Hebrews 1, the central issue: God’s past mediators of His Word is superseded by Christ as the Greatest Mediator. Refusal to listen to the Greater Mediator has more certain penalties than the recompense visited upon those who refused to listen to the former mediators.

11. Grasping the Exodus generation motif throughout Hebrews. Not surprisingly, the writers of the New Testament along with the ministry of the Holy Spirit (The Realist) practiced metaphysical and contextual exegesis. Here are a few verses that reveal the central issues and the Exodus generation motif throughout Hebrews.
- a. **Exodus 14:13** But Moses said to the people, "Do not fear! Stand by and see the **salvation** of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.
 - b. **Exodus 15:2** "The LORD is my strength and song, And He has become my **salvation**; This is my God, and I will praise Him; My father's God, and I will extol Him.

- c. **Exodus 4:30** and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people. ³¹ So the people **believed**; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then **they bowed low and worshiped**.

- d. **Hebrews 11:29** **By faith** they passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.

- e. **Exodus 19:8** And all the people answered together and said, "All that the LORD has spoken we will do!" And Moses brought back the words of the people to the LORD.

- f. **Hebrews 2:2** For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,
- g. **Hebrews 3:3** For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

- h. Hebrews 3:7** Therefore, just as the Holy Spirit says, "Today if you hear His voice, ⁸ Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, ⁹ Where your fathers tried *Me* by testing *Me*, And saw My works for forty years. ¹⁰ "Therefore I was angry with this generation, And said, 'They always go astray in their heart; And they did not know My ways'; ¹¹ As I swore in My wrath, 'They shall not enter My rest.'" ¹² **Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.**
- i. Hebrews 3:17** And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did He swear that they should not enter His rest, but to those who were disobedient? And so we see that they were not able to enter because of unbelief.

- j. **Hebrews 3:12** Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.
- k. **Hebrews 4:1** Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.
- l. **Hebrews 4:3** For we who have believed enter that rest, just as He has said, "As I swore in My wrath, They shall not enter My rest," although His works were finished from the foundation of the world.

- m. **Hebrews 4:6** Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,
- n. **Hebrews 4:11** Let us therefore be diligent to enter that rest, lest anyone fall through *following* the same example of disobedience.
- o. **Hebrews 6:6** and *then* have fallen away, it is impossible to renew them again to repentance,
- p. **Hebrews 8:6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

- q. **Hebrews 10:26** For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
- r. **Hebrews 10:28** Anyone who has set aside the Law of Moses dies without mercy *on the testimony of two or three witnesses.*
- s. **Numbers 14.**
- t. **Numbers 20:1-14.**