

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 73:23-25. What makes a man great? How should we respond to great examples that God gives us?

Prayer: Perhaps the reason 1 Jn 1:9 was never given as a means of fellowship is because of conduitism.

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

Part I: Spiritual foundations: the nature of loving God, seeing Him as our overarching Supreme Good.

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

Part III: Doctrinal development. The danger of neglecting so great a salvation, Heb. 2:1-4.

Part I: Spiritual foundations: love, the only true solution to sin and evil cravings of the Corinthians.

1. Love for God is the root, hinge, and life of all virtues, 1 Cor. 13; Gal. 5:6; Matt. 22:36-39; Joshua 22:5.
2. Love for God consists of seeing God as the overarching, universal, and supreme good of life.
3. Every person seeks good. Apart from finding the ultimate good in God, a person will become fragmented and be enslaved to “polymammonism” (modern version of polytheism).
4. The greatest enemy of love for God is love for and attachment to temporal good, which destroys love for God and the plan of God (Matt. 6:21-24; 1 John 2:15-16).
5. The setting of love on partial goods instead of the supreme good brings its own misery, suffering, and cursing, 1 Cor. 16:22. To be enslaved to depraved lusts is its own curse. It really is all about the will.
6. The believer who sees God as his supreme good never doubts God’s love.
7. Only when God is the supreme good can man live in peace and fulfillment and avoid fragmentation.
8. A person who loves partial goods over the Ultimate Good of God and His plan lives a fractured life with his first and second order desires at war. He is at war with himself. The more he suppresses the ultimate good of God, the more his desires and appetite will develop a taste for “evil” as a good.
9. Oftentimes it takes great suffering to motivate a believer to move into a wholehearted love for God. So, those who suffer the most are often in the best place to develop a wholehearted love for God. When it seems like life is being torn apart, that is when God is often pulling it all together in Him.
10. Love is the bedrock and life spring of all mandates in the Word of God like walking by the Spirit, being filled with the Spirit, living for Christ, denying self, presenting yourself to the Lord, et al. Only in love can the believer avoid conduitism and religionism.
11. The various mandates in the Word of God are designed to direct and enrich a believer’s love for God.
12. Development of personal love for God requires 2nd person fellowship with Him and a common good to share and enjoy with Him in, much like a best friend. This is much different that 1 Jn 1:9.

5: Hermeneutics

4: Language-68

3: Epistemology 32

- Existence 50
- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,
- Truth 32

Philosophy of Language (68): Transitioning from Aristotle 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.

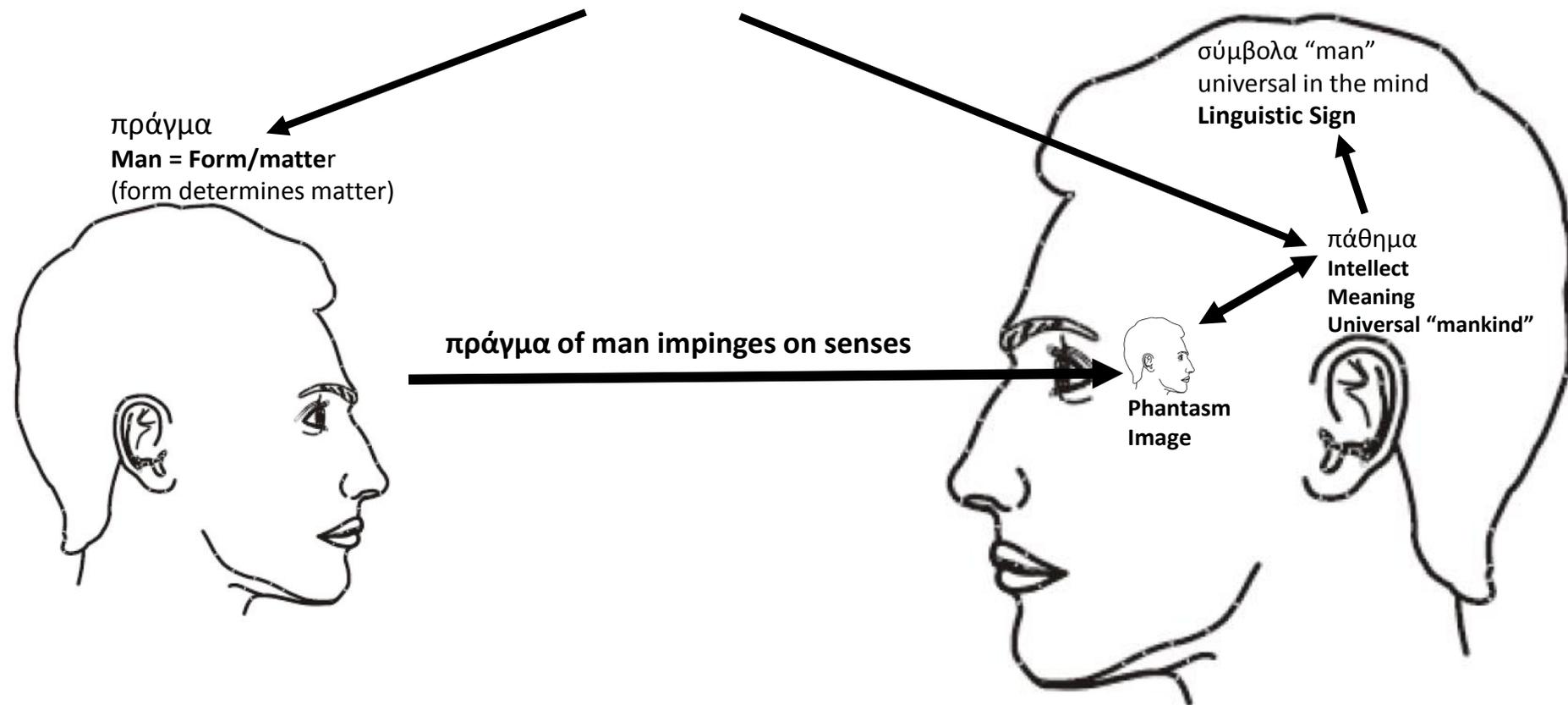
Analogy.

Metaphysical analogy.

1. It is unfortunate that modern theories of language and meaning resonate with modern man, including Christians, more than classical theories of language and meaning. It is a sign of our materialistic, God-suppressing age.
2. The reason that modern philosophy of language resonates with modern Christians is due to naturalism and neo-deism that saturates our culture and most of Christianity. Naturalism is a major reason atheism is on the rise along with irrationality and conduitism in Christianity.
3. While there have been some recent advances in linguistics, the major Christian writers on hermeneutics and biblical interpretation continue to operate according to the principles of modern philosophy of language (e.g., Grant Osborne in *Spiral of Hermeneutics*, Kevin Jon Vanhoozer, Anthony Thiselton), influencing thousands and thousands of pastors and hundreds of thousands of Christians in the pew.

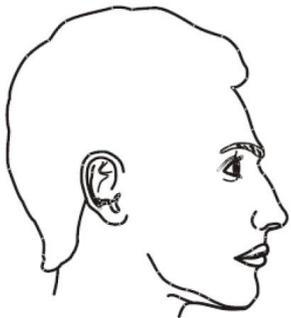
4. Review of Aristotle's philosophy of language. Note how meaning is anchored in reality. This is contrasted with the modern mindset, and those of leading Christian educators like Grant Osborne—as per his *Spiral of Hermeneutics*—who teaches that language and meaning is grounded in the linguistic social community. In Aristotle's system the meaning of man is based on man. In modern systems, language becomes the object of reality, “the House of Being.” Aristotle's system is not plagued by modern intractable problems in philosophy of language—it is based on the real. It has been said that Aristotle did not have a system. What he had was the real. Meaning is based on reference!

Correspondence Truth: meaning/πάθημα is anchored in the πράγμα in the world

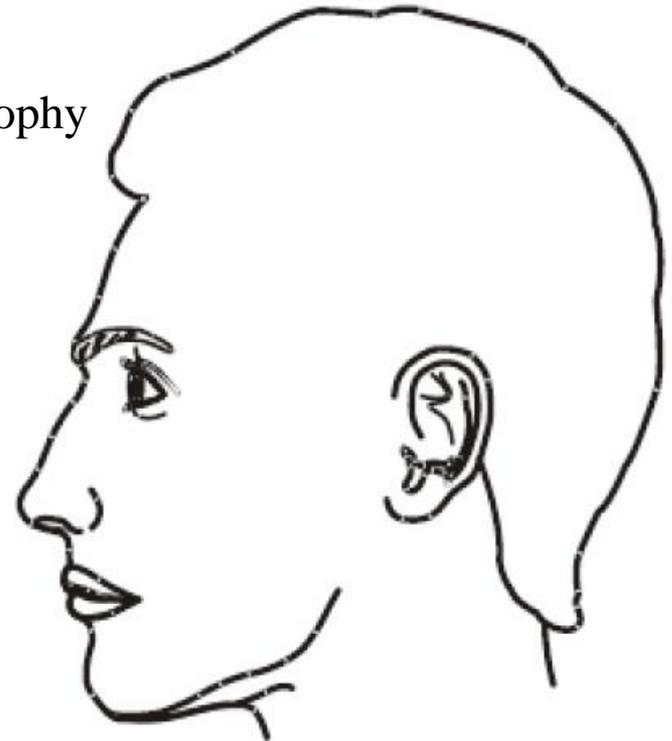


5. Modern philosophy of language is based on Kantian and Cartesian frameworks, which see all things in the world as bodies extended in space. Since the mind is immaterial and the things in the world are material, then we have a bifurcation between the mind and the things in the world. There is no way 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 because of their neo-deism.

External world =
Bodies extended in space
No form/matter



Modern Philosophy
of Language



6. When things in the world, the *pragmata*, are only bodies extended in space then all one has access to are representations. One cannot know things directly. All one can know are representations, and impressions in the senses. All that the mind has access to are ideas. Ideas become objects of knowledge rather than that by which we know things.
7. Review of Kant's globe—representationalism.

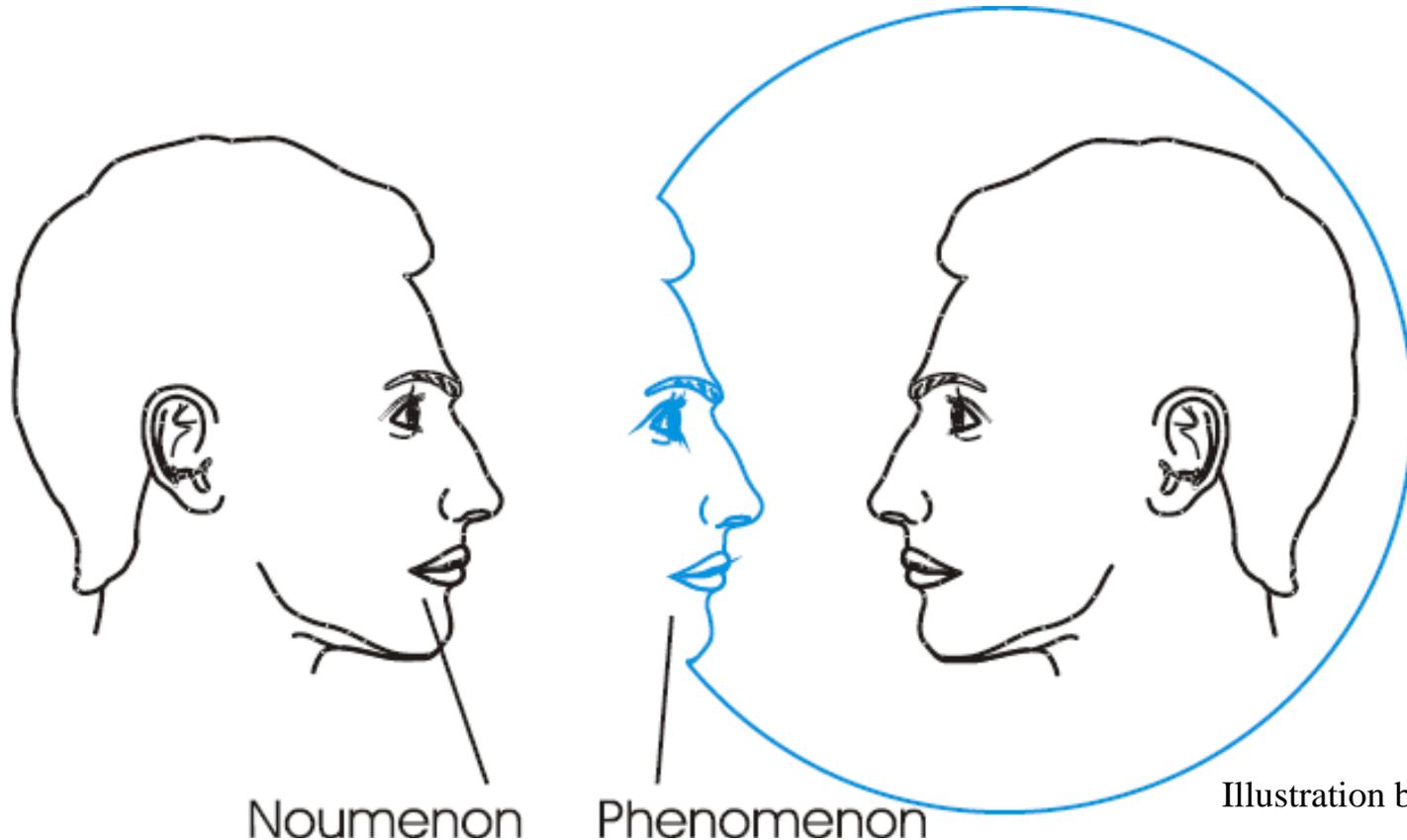
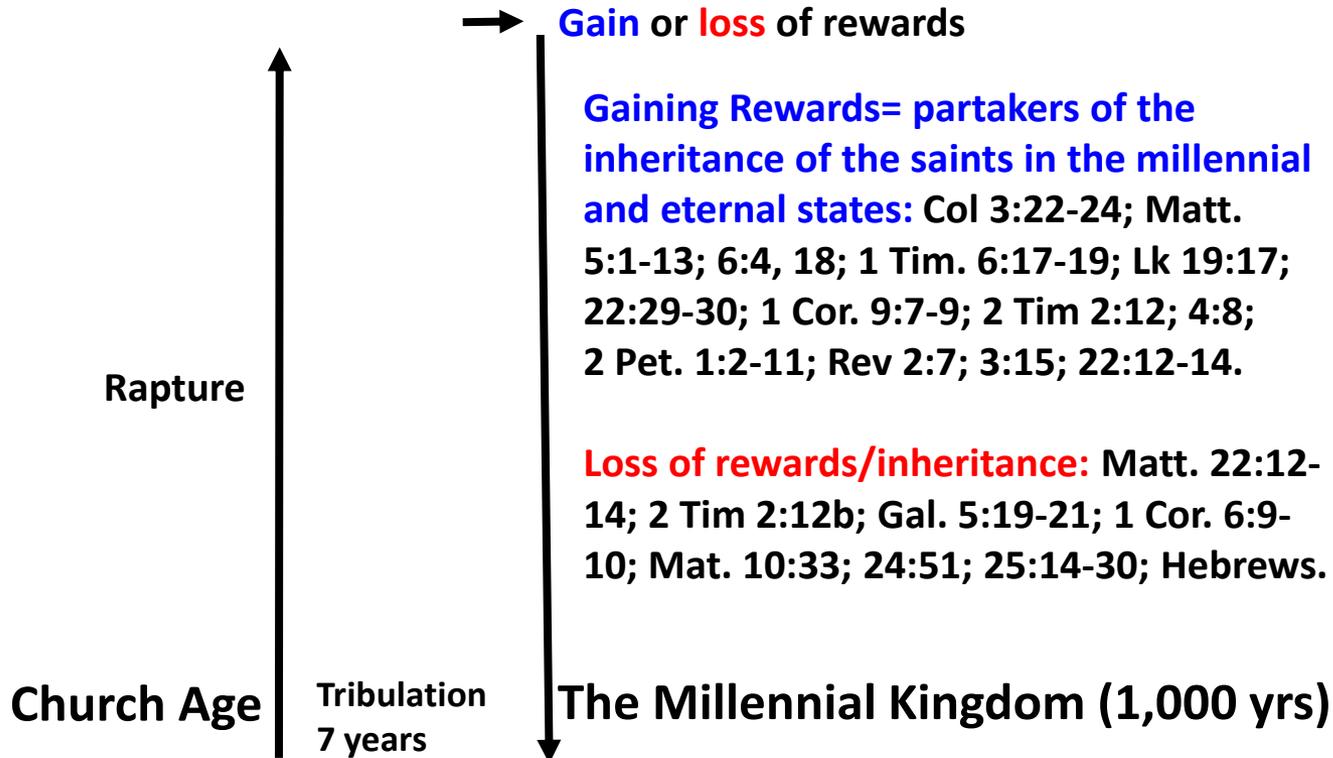


Illustration by Tom Howe

8. Today it is considered academically respectable for Christians to do hermeneutics in terms of modern philosophy with its rejection of metaphysics as per Wittgenstein. We live in the age of the “linguistic turn.”
9. To see the influences of Kant, Descartes, and Wittgenstein just look around and see the absence of metaphysics throughout Christianity and Bible teaching. Or look at those like Grant Osborne who says we need to adopt a sociology of knowledge perspective—the claim that every language community in a society has a different understanding of the nature of the world and a different way of knowing. Hundreds of thousands of copies of his book on hermeneutics influences Christians—and it is based on naturalism and Kantian subjectivity. Moreover, the traditional books on hermeneutics, ancient or modern, do not even mention philosophy of language for the exegete.
10. Without metaphysics one cannot talk meaningful about anything that is not physical. This eliminates meaningful God-talk as well as true understanding of the metaphysical truths of the world and the Word of God. This means that believers in the pew are left with nominalism, just names of things, never getting to the essence of God, creation, man, the believer, or the spiritual life. Instead of the *pragma* in the soul, all we have are the words and mental constructs.

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:



New Heaven & New Earth

There are 3 categories of people in the eternal state:

1. Unbelievers in Hell who have no access to Earth or the New Jerusalem, Rev. 21:8.
2. Believers who will live on the new Earth but will not have access to privileges in New Jerusalem (Israelites, Demas).
3. Believers who are overcomers who will enjoy special privileges with God in the New Jerusalem, Rev 2:7, 2:17, 2:26, 3:5, 3:12, 21; 21:7; 22:14.

Eternal Kingdom

Part III: Heaven 63

(EP: The Five Warning Passages in Hebrews, part 2: *No believer will escape divine recompense for neglecting his so great salvation*)

First warning passage: Hebrews 2:1-4

1. The just recompense (ἔνδικον μισθαποδοσίαν) for those who neglect their so great salvation, Heb. 2:2-3. The nature and guarantee of this recompense.
2. Letting the context define the nature of the so great a salvation and the divine recompense for neglecting it.
 - a. Heb. 2:1-4 with 1:1-4, 13.
 - b. Heb. 3:7-19.
 - c. Num. 14
 - d. Num. 20:1-14.
 - e. Heb. 4:1, 12-13.
 - f. Heb. 5:11-6:8.
 - g. Heb. 12:5-17.