

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 73:21-28. How did God become Asaph's Ultimate Good? The spiritual life in 1 Cor. 10:31.

Prayer:

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

Part I: Spiritual foundations: the nature of loving God as our overarching Ultimate Good.

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

Part III: Doctrinal development. The nature of the warning of neglecting our 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 cause of all spiritual virtue, 1 Cor. 13; Gal. 5:6; Matt. 22:36-39.
2. Love for God is all about value. Loving God is personally valuing God more than anyone or anything else—more than things of the world, work, family, and personal comfort in life.
3. Loving God is realizing that all we ever really need is God—when we have Him we have everything.
4. The reason that love for the world: the lust of the flesh, lust of the eyes, and pride of life (1 Jn 2:15-16) destroy love for God is because those things are often directly antithetical to the nature of God. Man can only have one master to love and worship: the Lord or the things of the world, Matt. 6:24.
5. Until the Corinthians value God more than things of the world, there is no solution to their cursed state of jealousy, strife, spiritual indolence, immorality, blasphemous attitudes, and aberrant theology.
6. The root problem of sin and carnality is finding greater value in things of the world rather than God.
7. The fundamental problem for man with respect to not being irresistibly drawn to loving God—because of not being drawn to His absolute goodness—is that man cannot see God clearly. Due to man's fallen nature, temporal goods are easier to grasp because their goods are more perceptible.
8. Only God can raise up man's mind and will to the supernatural level. This begins at salvation, but only through concurrence will God increasingly be viewed as the ultimate good, and the believer grow in confidence in the realities of the Word of God.
9. The believer who chooses the things of the world over God darkens his own soul and thus destroys capacity for God and with that any real and robust faith in the verities of the Word of God.
10. True love for Bible doctrine is connected with valuing Jesus Christ (Jn 14:15, 21-23). True love for the Lord and Bible doctrine should never be reduced to love of knowledge or systems to make life better.
11. Apart from growth in love for God, the believer will repeatedly shut his eyes to truth and turn his eyes to sensual pleasures, for example, placing his happiness in them. He is responsible for his will & cursed state.

5: Hermeneutics

4: Language-69

3: Epistemology 32

- Existence 50
- History 50

2: Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,
- Truth 32

Philosophy of Language (69): 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. Aberrant philosophy always leads to aberrant views of God, the Word, and the spiritual life.
2. The aberrant philosophy of language that saturates conservative Christian exegetical movements is based on the modern philosophy of language as per the likes of Martin Heidegger where language is the “House of Being,” and anchored in linguistic communities
3. What we need is meaning anchored in objective reality rather than being anchored in subjectivity of the human mind and words.
4. Aristotle’s philosophy of language is objective and transcendent because meaning referential: it is based on the form of the external object in the human mind. The same image comes to exist in every man regardless of time frame or linguistic community. Meaning is anchored in external reality.

5. Modern philosophy of language is opposed to any kind of metaphysical or mentalistic language. It is materialistic and so meaning is reduced to causes in man's central nervous system and sense data. It has a causal view of meaning rather than a referential view of meaning. For the modern, it is all about the efficient use of the nervous system.
6. The major Christian writers of books on hermeneutics, lexicons, word study books, and exegetical tools operate on the modern principles of Martin Heidegger and Ludwig Wittgenstein (cf., TDNT, Grant Osborne, Anthony Thisleton, Kevin Van Hoozer, JP Moreland). It is considered academically respectable for modern Christians to exegete the Word of God according to modern philosophy of language, which is not even a real language.
7. This modern perspective is based on "sociology of knowledge perspective," which claims that every language community, every society, not only has different understanding of the world, it has a different way of knowing. It is anti-metaphysical and to this day cannot account for real meaning.

8. In modern philosophy, instead of having an image in the mind that accurately represent the world, the focus is on words that refer to the world. The problem is that you never know if the thing in the mind is an accurate representation of the thing in the world.
9. Kant is the father of modern philosophy of language. He rejected metaphysics and patterned his philosophy on Newtonian physics. He said, *It always remains a scandal of philosophy and universal human reason that the existence of things outside of us should have to be assumed merely on faith and if occurs to anyone to doubt it, we should be unable to answer him with satisfactory proof.*
10. Kant introduced a Copernican revolution in understanding reality (we are revolving). Instead of studying reality (metaphysics), we study knowledge and knowing (epistemology). Instead of our minds conforming to the external world, the external world is conformed to our understanding. In this system there is no way to get out of the mind. Moreover, there is no transcendent signified.

New Heaven & New Earth

There are 3 categories of people in the eternal state:

1. **Unbelievers – described outside of the New Jerusalem**
Revelation 22:15 But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.
2. **Believers – believers who saved by grace but failed to become overcomers**
Exodus generation; King Saul, Corinthians, Demas, Laodecians.
1 Cor 3:15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.
1 Jn 2:28 And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.
2 Jn 1:8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.
3. **Overcomers – Joshua, Caleb, David, Apostle Paul, winner believers of Rev. 2:8.**
Rev 2:7 To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."
Rev 2:17, To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."
Rev 2:26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations--
Rev 3:5 "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.
Rev 3:12 "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.
Rev 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.
Rev 21:7 "He who overcomes shall inherit all things, and I will be his God and he shall be My son
Rev 22:14 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.

Judgment Seat of Jesus Christ

→ Gain
or loss of
rewards

Rapture

Tribulation
7 years

Millennial
Kingdom
(1,000 yrs)

Church
Age

Eternal Kingdom

Part III: Heaven 63

(EP: The Five Warning Passages in Hebrews, part 3: EP: Recompense on the Exodus generation and Moses

First warning passage: Hebrews 2:1-4

The nature of the righteous recompense (ἔνδικον μισθαποδοσίαν) as defined by the context

1. Hebrews 1:1-2:4.
2. Heb. 3:7-19.
3. Numbers 14.
4. Numbers 20:1-14.

Things to remember if you find yourself in the wilderness of suffering.

1. Suffering is God's most effective means of character-building. Moreover, we are never the same after suffering. We will either move closer to God and become better people or move away from Him and develop an unbelieving evil hearts like the Israelites.

Isaiah 48:10 Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction.

Hebrews 5:8 though He was a Son, *yet* He learned obedience by the things which He suffered.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

Hebrews 12:7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? ⁸ But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. ⁹ Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live? ¹⁰ For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness. ¹¹ Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Job 23:10 But He knows the way that I take; *When* He has tested me, I shall come forth as gold.

Romans 5:3 And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance

2 Corinthians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴ who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

Luke 9:23 Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. ²⁴ "For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. ²⁵ "For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

1 Peter 2:21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

2. God uses suffering to punish sin and evil. In suffering, it is always a good idea to examine one's spiritual life. With respect to sin, suffering should draw our attention to the ugliness of sin and its poisonous effects. It should prompt us to see sin as a greater evil than the suffering it causes. Suffering also exposes idols in our lives.

1 Corinthians 11:27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Psalms 32:3 When I kept silent, my bones grew old Through my groaning all the day long. ⁴ For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah

3. God uses suffering to display His work in man.

John 9:2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" ³ Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him

Luke 21:12 "But before all these things, they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. ¹³ "But it will turn out for you as an occasion for testimony.

4. Suffering in this life is part of the believer's God-given destiny.

1 Thessalonians 3:1 Therefore, when we could no longer endure it, we thought it good to be left in Athens alone, ² and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, ³ that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

1 Peter 4:19 Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

Hebrews 11:25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

Hebrews 11:35 Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*

John 21:18 "Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish." ¹⁹ This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me." ²⁰ Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?" ²¹ Peter, seeing him, said to Jesus, "But Lord, what *about* this man?" ²² Jesus said to him, "If I will that he remain till I come, what *is that* to you? You follow Me."

5. The issue in suffering is trusting in the 100% goodness of God. Instead of blaming others, we should look for what God can accomplish through our sufferings. Suffering motivates us to trust, trust, trust.

1 Peter 5:7 casting all your care upon Him, for He cares for you.

Romans 8:38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,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.

1 Peter 4:19 Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

Psalm 27:1 The LORD *is* my light and my salvation; Whom shall I fear? The LORD *is* the strength of my life; Of whom shall I be afraid?

Psalm 27:3 Though an army may encamp against me, My heart shall not fear; Though war should rise against me, In this I *will be* confident.

Psalm 27:10 When my father and my mother forsake me, Then the LORD will take care of me.

Psalm 27:13 *I would have lost heart,* unless I had believed That I would see the goodness of the LORD In the land of the living. ¹⁴ Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!

2 Corinthians 4:16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. ¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, ¹⁸ while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

Matthew 5:11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² "Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.