

Heaven-65 (EP: The Five Warning Passages in Hebrews, part 4: Warning #1: Drifting from our so great salvation)
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. Psalm 39:4-7; 1 Cor. 10:31. Ancient wisdom vs. modern agnosticism/nihilism.

Prayer: God is far more interested in our hearts for Him than any conduit system, Acts 13:22.

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

Part I: Spiritual foundations: love and the spiritual life.

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

Part III: Doctrinal development. Warning #1: Drifting from our so great salvation, Heb. 2:1-4.

Part I: Spiritual foundations: love and the spiritual life, Gal. 5:16-26.

1. Love for God is the root, hinge, and fruit of all spiritual virtue, 1 Cor. 13; Gal. 5:6; Matt. 22:36-39.
2. Since love is a real entity and not just a conventional construct, it is unchanging and universal.
3. We have obtained the universal definition of love in the human mind and will.
4. This universal definition cannot be obtained by etymology, consulting a dictionary, or any Bible verse.
5. The universal definition goes deeper than mere statements about love found in dictionaries or the Bible.
6. The idea that word studies are the be-all and end-all of deep Bible study is manifestly fallacious.
7. Today we begin a journey of seeking universal understanding of the love's connection to the SL.
 - a. Since supernatural love for God is the root, hinge, and fruit of all supernatural virtue and committed to the truth is a virtue, then love cannot be separated from the Truth. There is no love without truth and no complete truth without love.
 - b. Love is to be the overarching guiding principle in our spiritual freedom, Gal 5:13-15. It is one thing to be free, it is another thing to use our freedom in spiritual love. Christ said true disciples will be known by their love for one another, Jn 13:17, 33-35.
 - c. Without love even doctrinal believers in a doctrinal church filled with truth will end up tearing each other up, Gal. 5:15. This is because without love doctrine becomes just another form of legalism. Legalistic believers and legalistic churches are always characterized by cutting down fellow believers, and it is always in relation to comparing self with others and self-created standards. A legalistic believer with a lot of doctrine is a walking nightmare.
 - d. Gal. 5:16 begins with the postpositive conjunction δέ, which links the two sections. The point being that instead of destroying each other, the believer is directed to walk by the Spirit.
 - e. Note the two choices in the spiritual life: walk by our effort/flesh or walk by the Spirit, 5:16.
 - f. Note the two ways of living: by our flesh/human nature or by faith in Gal. 5:16-26.

5: Hermeneutics
4: Language-70
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Philosophy of Language (70): Transitioning from

Ancient POL to modern POL

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.

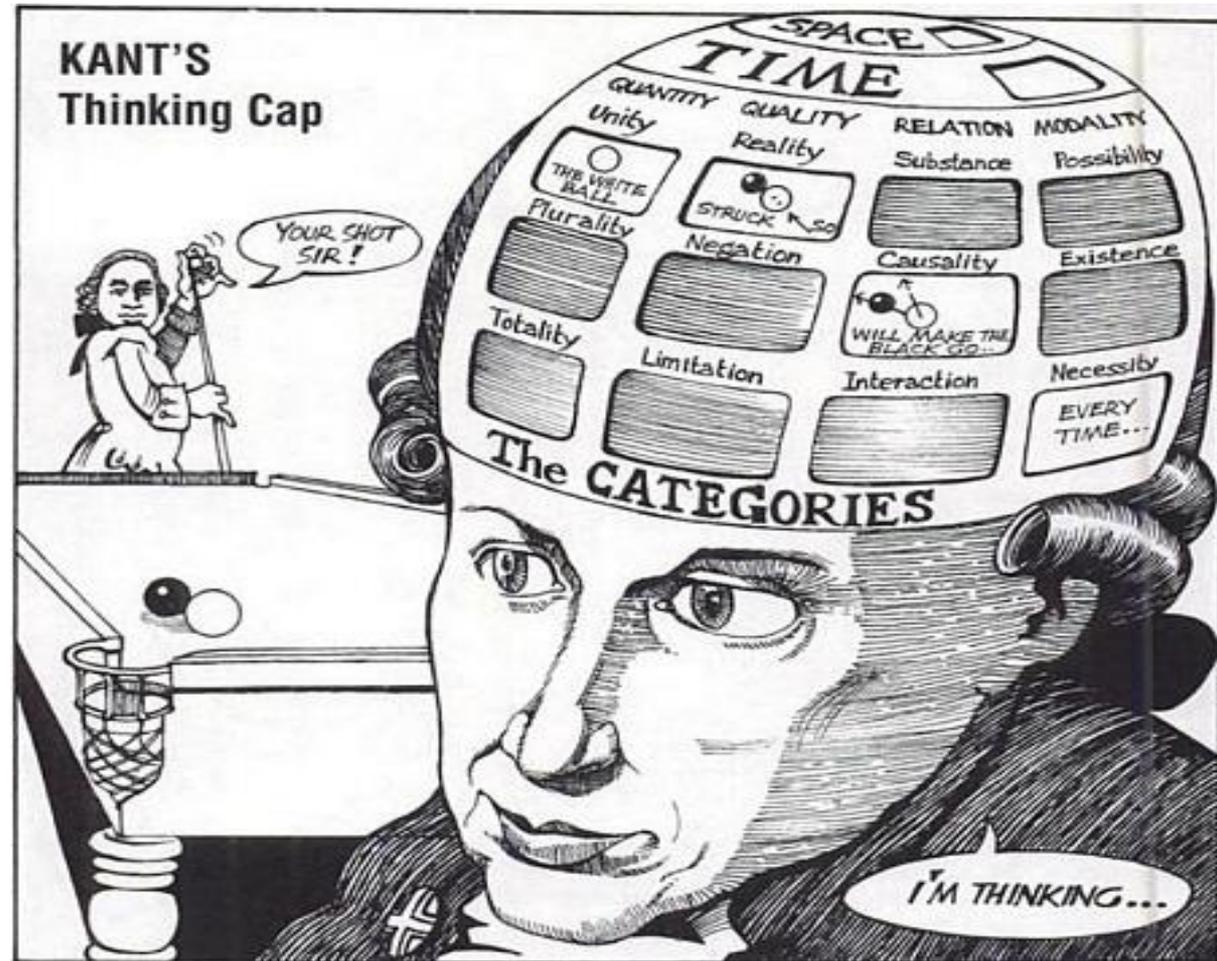
Metaphysical analogy.

1. The single greatest reason for every modern believer to understand philosophy of language is so he can read and understand truths in his Bible. It is unfortunate that we moderns have inherited deficient philosophical systems that effect our very view of language, words, and the way we approach Scripture (e.g., Francis Bacon, 1561-1626; Thomas Reid, 1710-1796 Immanuel Kant, 1724-1804; Lewis Chafer, 1871-1952; Charles Ryrie, 1925-). By understanding language, the believer can actually go beyond the words and even the formal and functional equivalent translations.
2. We moderns are also products of American populist revivalism of the mid 18th century, which redefined the nature of the church (Jonathan Edwards was an exception to the anti-intellectual, anti-creedal, and anti-metaphysical shift).

3. It is imperative for every believer to understand how language maps on reality if he ever hopes to be able to overcome modernistic aberrant views of language and move into true and universal understanding of reality as such. For example, while it is generally believed that really deep and objective study of the Bible is done by studying the original languages, this is not true. Contrary to popular belief, word studies are NOT the be-all and end-all to Bible study. The word is the starting point. Language can never replace metaphysics and epistemology contrary to Wittgenstein's Linguistic Turn. Failure to grasp this will default to language becoming "House of Being."

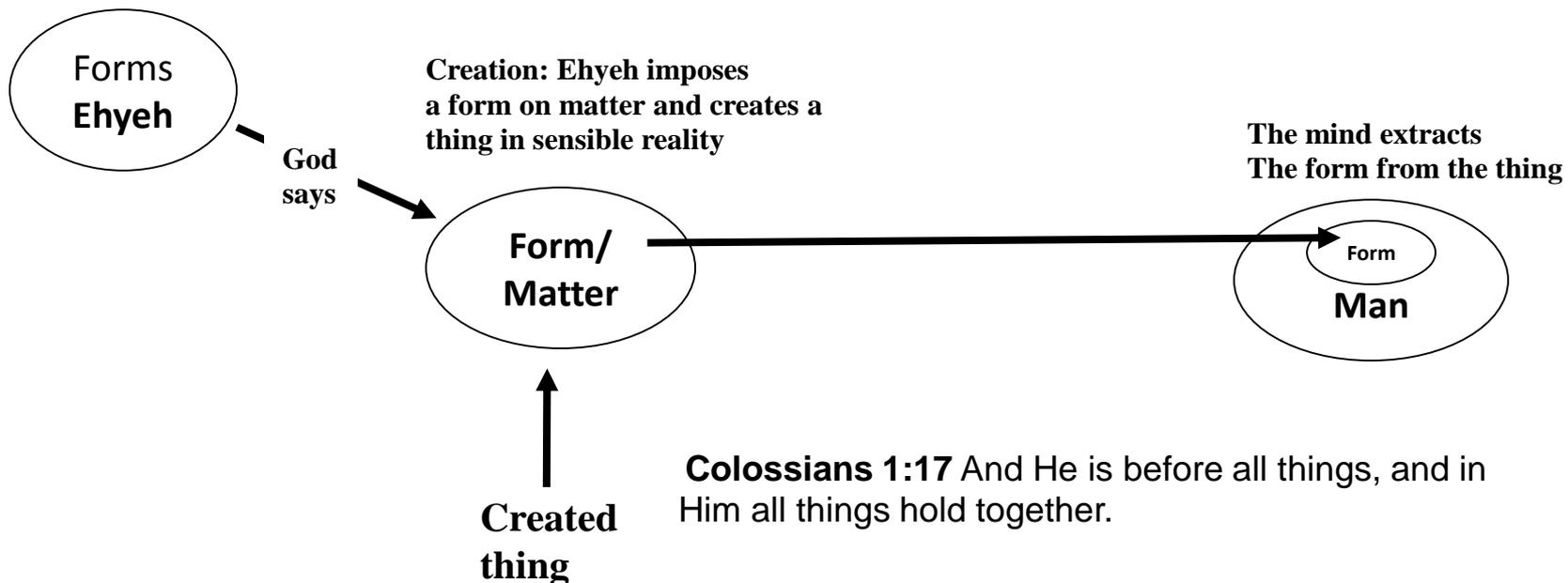
4. There are two distinct areas in language: philosophy of language and linguistics. Philosophy of language deals with meaning and thus is metaphysical in nature whereas linguistics is empirical and deals with exegesis, morphology, speech, grammar, and syntax. Philosophy of language is real language. Linguistics is not real language as such. This is an important distinction to make in Bible studies.

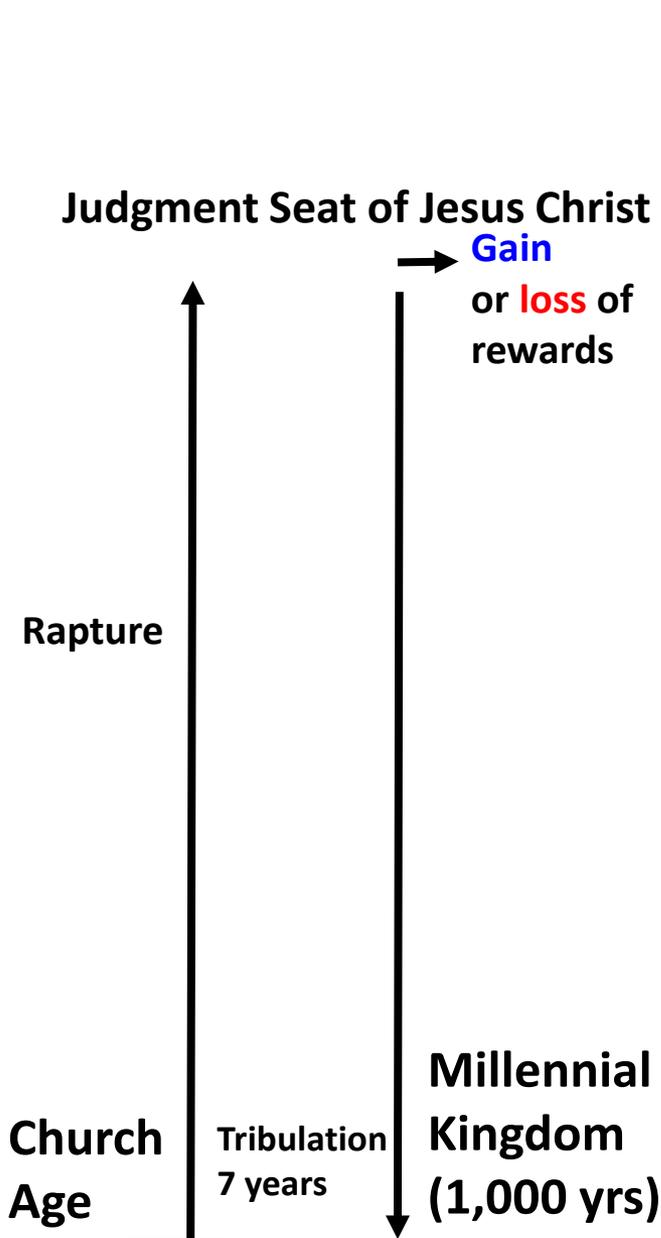
5. Modern philosophy of language is constructed on the foundation of Immanuel Kant. It is materialistic (Newtonian physics), subjective (begins with the knower), and relativistic (understanding is based on a language community), and a priori transcendentalism.



6. Modern philosophy of language is one of linguistic relativism in which every language community trains its individuals to perceive reality a particular way. Minds are trained by linguistic community because there are no meanings in the external world. They are all created by the human mind. There is no transcendent signified.
 - a. Consider the myth, called the “Great Eskimo Vocabulary Hoax,” perpetrated by Franz Boas re: Eskimos and snow. This hoax has been subsequently exposed for there really are no differences between the breadth of the respective vocabularies between the Eskimos and Americans (cf., Laura Martin and Geoff Pullum). Besides it is recognized as being totally meaningless to compare number of words due to different grammatical structures and to posit different ways of knowing.
 - b. Consider the fallacious example used by Saussure re: French words used for flowing bodies of water. Just because the French have only 2 words for flowing water, one that reaches the ocean and one that does not, does not mean that, for example, the American does express the same thing through descriptive phrases. Both the French and American abstract the same “flowing water” we just describe it differently. The French and Americans do not divide up reality differently. We are talking about the same thing: “bodies of flowing water.”

7. Modern philosophy of language is basically deistic in that things in the world are viewed as merely bodies extended in space. There are no forms, no natures. For example, there is no such thing as a nature called human. There are only extended bodies in space that we called human.
8. The Realist view is that external things in the world are composed of form and matter, meaning things have real natures/forms. This fits nicely with biblical view that natures are real and that God gives everything existence every moment. So, He is the one who puts forms in all existing things and we have the ability to abstract them. Moreover, it is important to note that our senses cannot pick up universals. It also comports with science, which expresses knowledge in universal terms—the scientist does not make a statement about a particular electron, but electrons in general. Esse really is involved in the essence and existence of all things, Heb. 1:3; Col. 1:17; Acts 17:28; the great “I AM.”





The Bible gives us 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.**
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.

First warning passage: Hebrews 2:1-4

1. Recall, there are three chief views on Hebrews with respect to the more certain recompense, if we neglect “so great salvation.”
 - a. Eternal Hell. The Arminian says there is no escaping divine recompense in the form of Hell if we neglect our so great salvation.
 - b. Eternal Hell. The Calvinist says there is no escaping divine recompense in the form of Hell if we neglect our so great salvation—but this is only for those who are not saved in the first place.
 - c. Eternal loss of rewards. The Partaker/Inheritance view says there is no escaping divine recompense in the form of loss of eternal rewards and divine sanctioning if we neglect our so great salvation.

2. This means that there are 3 views of motivation for godly living.
 - a. Fear of losing salvation (Arminians)
 - b. Fear from wondering if one is saved (Calvinists).
 - c. Joy and Fear (Partaker/Inheritance) related to eternal rewards, shame, and eternal restricted access to the Lord and certain privileges.
 - Joy: Enthusiasm about the future prospects of being commended by the Lord and enjoying special privileges with Him for all of eternity.
 - Fear: Fear of shame at the JSJC and losing out on special privileges for all of eternity.

3. All agree that the passage guarantees eternal recompense for drifting away from the Word of God spoken by the Son of God, the Lord Jesus Christ. All agree that to treat a “so great” salvation very lightly is a very dangerous thing to do.
4. The nature of salvation in of Hebrews 2:3 as viewed from the immediate context.
 - a. The salvation is one that will “inherit,” 1:14. The idea of inheritance is to be viewed contextually, which points to Christ as the future King and Messianic heir of all things, 1:2; 2:5-10.
 - b. The messianic inheritance refers to eschatological realities that have been promised but not yet fully realized. It includes the heavenly city and the rewards that Abraham and Moses lived for as recorded in Heb. 11 and 12.

A closer look at “drifting” from “what we have heard,” that is, the Word of God,

Hebrews 2:1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

1. What should strike fear in the heart of any believer is to find that he has drifted away (παραρρέω) from the ‘biblical truths he has heard’—that he has drifted from those doctrines he once believed so deeply, and was so deeply anchored in, only to find himself no longer believing, let alone treat as holy and invaluable the words of God. Such a heart is described in Hebrews as an evil, unbelieving heart, that has fallen away from the living Lord (Heb. 3:12).

2. The “drifting” imagery points to gradual and unconscious movement. Before one knows it, he has drifted out to sea. This is a common phenomenon among the majority of believers throughout history. They get forget about the Lord, the plan of God, the kind of person they should be. They no longer live to please the Lord Jesus Christ and end up doubting if the Word of God is even true. Instead of loving and living for Jesus Christ, life becomes all about the temporal details of life which brings more darkness and creates more skepticism about the Word of God. References to God are reduced to help from Him for their DOL.

3. Drifting and time.

- a) Waves of time continuously beat against our faith (Heb. 6:19)
- b) We are not the same people we were when we first believed. Time with all of its changes continuously beat against us. Have we have drifted away from the Lord and the things of God or have we drilled down deeper and deeper in the truths of God?
- c) What have we done with the time God has given us?
- d) Time has given us the opportunity live by the Spirit and for the Lord, even as the waves of the flesh and the world beat against us.
- e) Time has given us the opportunity to develop a rich relationship with the Lord, even as the waves of distractions beat against us.
- f) Time has given us the opportunity to grow in supernatural virtue, even as the waves of temptations beat against us.
- g) Time has given us the opportunity to become increasingly more certain about the truths of God, but waves of skepticism, empiricism, rationalism, nominalism, and deism beat against us.
- h) Unless the believer continues to anchor his life in God and the things of God, he will most assuredly drift out to sea with regard to his so great salvation. This result will be irrevocable eternal loss of rewards and privileges and a life of self-torture and divine discipline.

4. Drifting and details of life.

- a. Unless the believer makes the Lord and His Word the issue in life, he will most certainly drift away due to the raging waves of daily cares, anxieties, pressures, responsibilities, distractions.
- b. The believer who has drifted from the Lord and is being carried out to sea is characterized by being too busy for God and His Word as the details of life crowd God and the Word of God out of his life—like TV, Facebook, texting, partying, drinking, entertainment, and R&R.

5. Drifting and eternity.

- a. Unless the believer grows in the eternal perspective, he will most certainly drift from the Lord regarding his entire perspective of life.
- b. The believer who has drifted from the Lord is not only joyless with regard to Heaven, he actually fears death.

6. Drifting and the overall plan of God.

- a) Unless the believer is serious about the plan of God as it relates to the Word of God, the person of Christ, marriage, family, fellow believers, the local church, he will most certainly drift.
- b) The believer who has drifted from the Lord is characterized by defining self in terms of his own plan as he really lives in terms of the world, its values and mores.

7. Drifting and the Lord.

- a) Unless the believer lives for the Lord by living in obedience to His Word, he will certainly drift.
- b) The believer who has drifted from the Lord has lost his grip on God and the things of God—of course, this means that he is less devout and committed to God and the things of God.

Warning #2: Avoid Israel's Example of Unbelief and Departure from the Living God, 3:7-4:13.