

Heaven-66 (EP: The Five Warning Passages in Hebrews: Warning #2: Listen! Do not develop an evil, unbelieving heart!) 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

5: Hermeneutics

4: Language-71

3: Epistemology 32

- Existence 50
- History 50

2: Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,
- Truth 32

P.R. - 32

Psalm 73:21-28: Note the life lived in the presence of God. See God's dual command for Christians, Col. 3:1-2.

Prayer: Prayer (εὐχόμεαι) is far more than our formal prayers in the presence of God cf. Rom. 9:3.

3 Parts to Bible Class: The need for the Unabridged Truth, 1 Thess 5:21

Part I: Spiritual foundations: faith and the spiritual life, Gal 2:20; 5:13-26.

Part II: Philosophical foundations: the modern disaster of modern philosophy of language.

Part III: Doctrinal development. Warning #2: Hear and be faithful, Heb. 3:7-13.

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

1. Overview of Gal. 2:19-21; 5:16-26.
2. Love for God is the root, hinge, and fruit of all virtue, 5:13-14, 5:22-23; 1 Cor. 13.
3. Walking by the Spirit is walking by faith and Paul tells us that the object is Jesus Christ, Gal 2:20.
4. Faith is not to be reduced mere acts of trust when one is in trouble.
5. Faith is supernatural conviction of things which are not seen, Heb. 11:1-2; 2 Cor. 5:7.
6. We need to make a distinction between showing Christianity to be true and knowing Christianity to be true. There is no amount of empirical evidence that provide absolute conviction that Christianity is true.
7. Only the Holy Spirit can provide supernatural knowledge and absolute conviction that Christianity is true Gal. 4:6; Rom. 8:15-16; 1 Thess. 1:5; 1 Jn 3:24; 4:13; Jn. 16:7-10.
8. Moreover, we need to make a distinction between supernatural revelation from the Holy Spirit and natural revelation of creation that clearly proves that God exists, Rom. 1:20. Of course, this assumes one is looking at creation and not his own ideas.
9. "Conviction" of the existence of God through natural revelation has no external defeaters.
10. Conviction of the invisible realities of the Word of God has no external defeaters.
11. Theists can suppress the God of natural revelation and lose "faith" in the existence of God, Rom 1:20-31—and thus becoming an absolute moron, an atheist.
12. Christians can also suppress the Holy Spirit and lose the supernatural faith in God and the things of God, and thus lose conviction in the things of God and eventually lose their faith.
13. When the Christian negates the supernatural ministry of the Holy Spirit, it is described in the Bible as quenching the Holy Spirit by suppressing His ministry in the life (1 Thess. 5:19) and grieving the Holy Spirit through sin (Eph. 4:30). This is how believers drift and eventually lose their faith. All of the reasons Christians give for no longer believing are but excuses to justify negative volition.
14. Only as we walk in the fullness of the Spirit can we be guaranteed the assurance that only the Spirit provides and the only means of really living the spiritual life.

Philosophy of Language (71): 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

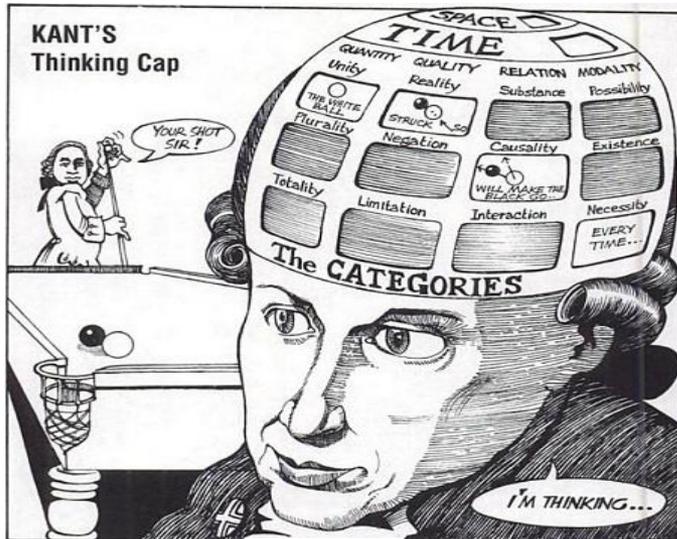
Conclusion.

Analogy.

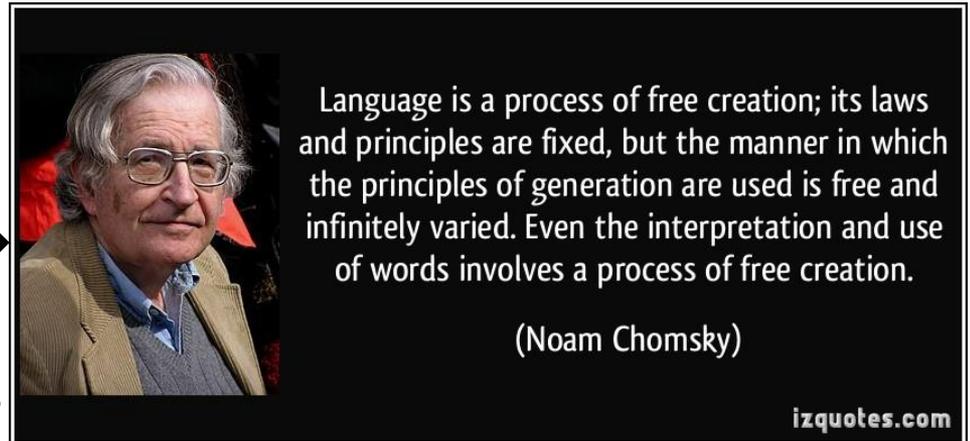
Metaphysical analogy.

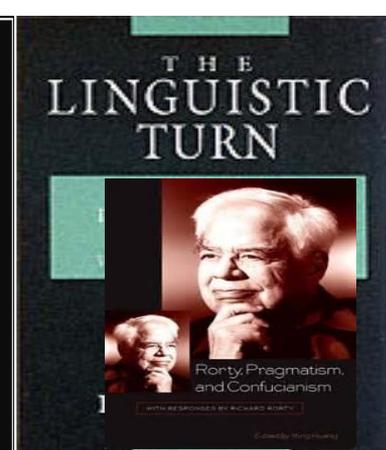
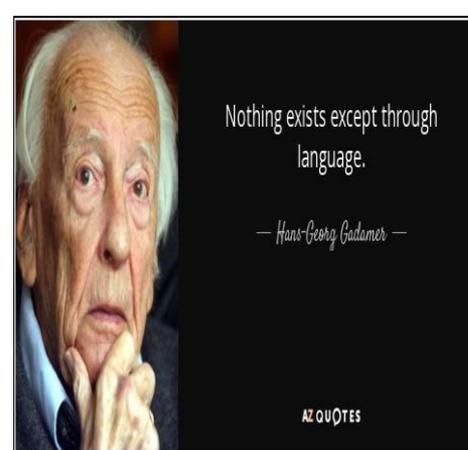
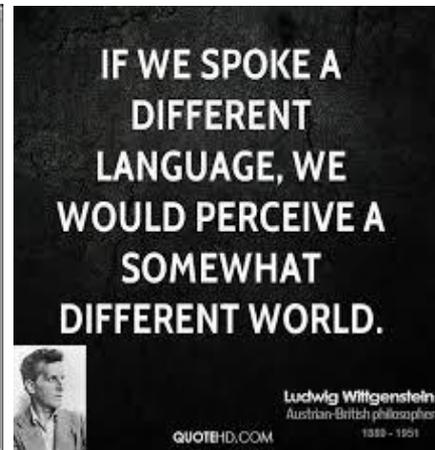
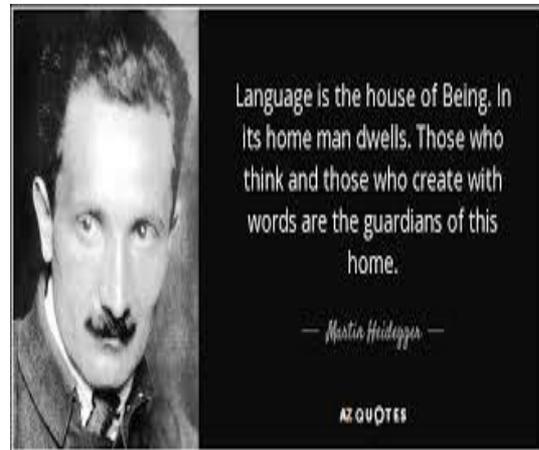
1. The transition from realism to modern POL: Instead of the metaphysical view where an image in the mind represent the thing in the world, all moderns make thought and words the object of thought. Instead of direct access to the world, the moderns only talk about our words referring to the world. This linguistic turn means they never really get out of the mind to direct contact with the world.
2. Moderns reject forms/essences/universals that exist in the extramental world. To them all things are just particulars, individual things with no common essence. In fact, in nominalism there are no real universals. This is also a sad part of Protestantism.
3. However, man is a metaphysical being and cannot think or know anything without thinking in terms of universals. Try to talk about anything in this room without referring to essences/forms/universals. You can't. Try thinking of just thinking—you can't. All moderns focus on thinking and mental processes rather than beings in the world.

4. Immanuel Kant (1724-1804) is the foundation for modern POL. The transition from the metaphysics of form/essences to merely bodies extended in space led to all kinds of monstrosities, which still haunt us to this day. Since, according to Kant, there are only particulars in the world, the mind must create the universals. The focus of thought shifts from things in the world to the mind. Virtually everyone has adopted the Kantian categorical mindset.



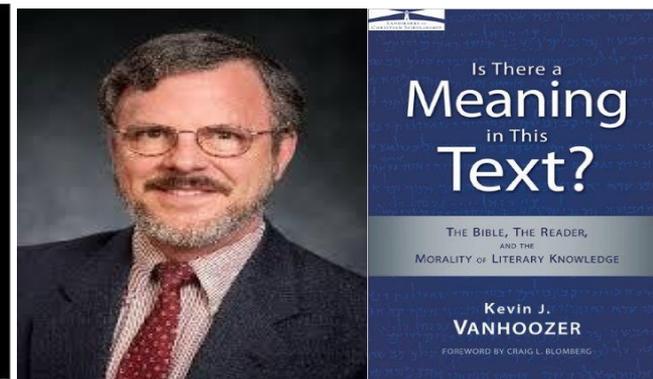
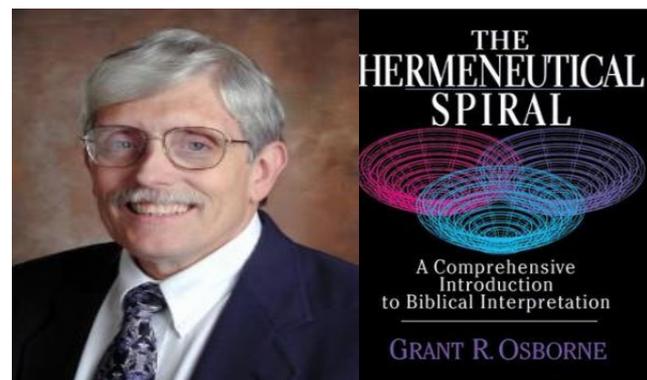
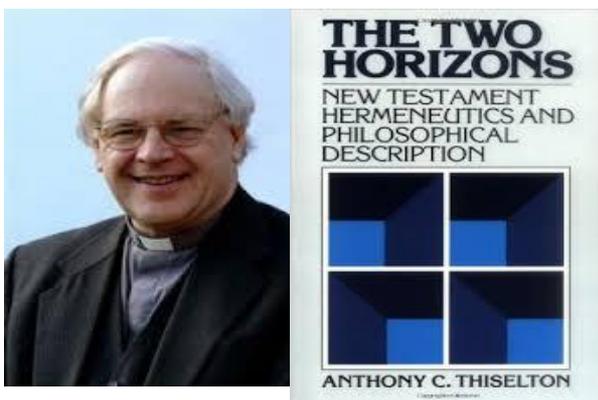
& all
moderns





Martin Heidegger (1889-1976) Ludwig Wittgenstein (1929-1947) Hans Gadamer (1900-2002) Richard Rorty (1937-2007).

5. Below are the prominent evangelical writers on hermeneutics and interpretations of the Bible. They *all* operate on the principles of the men above and pass on there naturalism to pastors who then pass it on to the believers in their congregations. They have imbibed the anti-metaphysical spirit which dooms one to subjectivity. They hold to sociology of knowledge, where every language community has a different way of knowing. Because they are not trained in philosophy, they do not even realize the subjectivity they bring to the Bible.

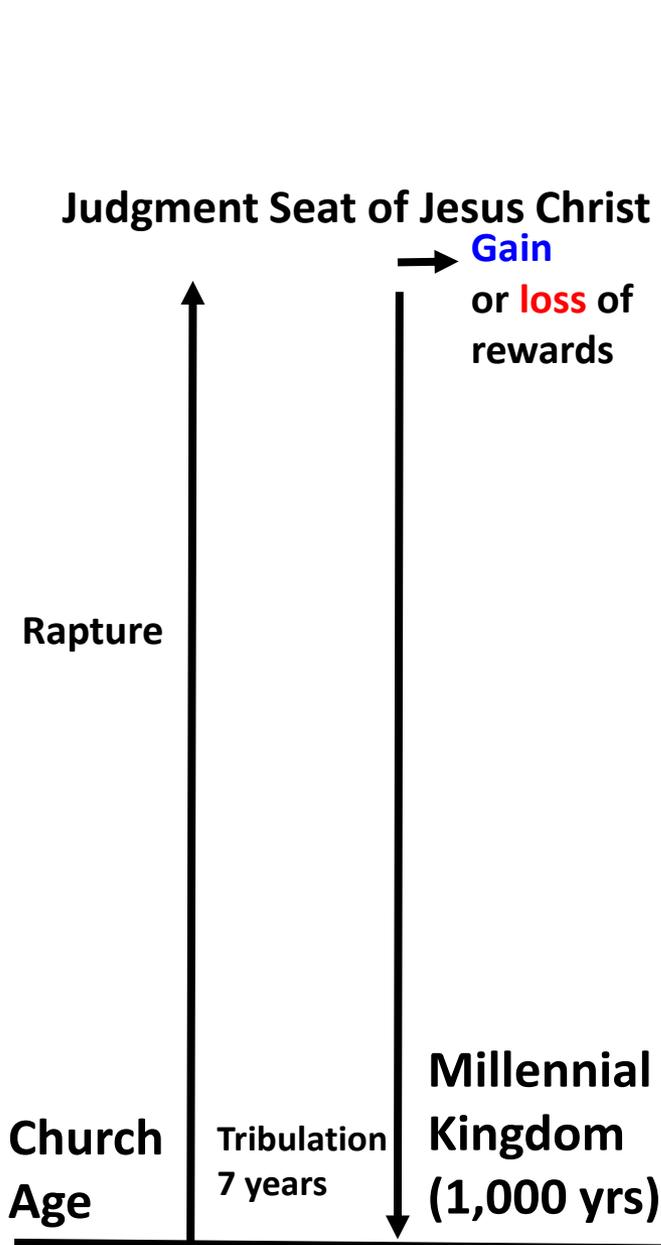


6. Modern philosophy of language is one of linguistic relativism in which every language community trains its individuals *to perceive* reality a particular way. Minds are trained by linguistic community because there are no meanings in the external world. They are all created *independently* by the 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 by showing that 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.
 - b. Consider the fallacious example used by Saussure re: French words used for flowing bodies of water. Just because the French use 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. The removal of essences/universals from the external world, goes back as far as William of Ockham (1287-1347). Unfortunately, it permeated the Protestant Reformation, especially, Martin Luther (1483-1546), who called Reason a whore and rejected metaphysics

8. If there are no essences then there really is no understanding. Moreover, if there are no essences, then how does Christ share in human nature and become one of our brothers, Heb. 2:8? There are also major problems with modern views on the nature of God, which is far different than classical theism.

9. In Aristotelian Realism we have two categories of words. Note the emphasis on words matching up with things in the world as per his Ten Categories.
 - a. Categorematic. Subjects and predicates like “tree,” “car,” “person.”
 - b. Syncategorematic terms which cannot be subjects of predicates and only serve as connectors and which only have meaning in relation to other words, e.g., “and” and various prepositions. They cannot stand by themselves.
10. To think metaphysically, biblically!, requires time and effort. It is the only way to escape modern neo-deism and move into the objective realities of the Word of God. It is a skilled way of thinking, which is absent even in greatest modern Old Testament and New Testament scholars, who were never trained to realize their errors. It is only developed by habitual practice. It actually enables the believer to see God in all of creations, Rom. 1:18; Col 1:17.



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 – non-partakers, non-inheritors in Christ’s Kingdom.**
 - **Hebrews 3:14** For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

3. **Overcomers – believers who will be partakers with Christ.**
 - Rev 2:7.** Pleasure and honor associated with the right to eat from the Tree of Life mentioned in Rev. 22:2 in the eternal state. Not everyone has this right, Rev. 22:14. It is only for the overcomers.
 - Rev 2:17,** The privilege of the intimate sharing of heavenly meals with Christ (manna), and the honor of being given a special name which denotes the Lord’s high regard. These privileges are eternal and entail intimate fellowship with Lord.
 - Rev 2:26** The privilege of ruling with Christ over all of the nations of the world. There is also the reward of the morning star after the LJC the Morning Star.
 - Rev 3:5** The privilege of white garments which may be real clothes or may be a more glorious resurrected body.
 - Rev 3:12** Privilege of honor and authority as a pillar in the presence of God along with a names written 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** Seated with Christ on His throne both in the millennium and throughout eternity on the new Heaven and new Earth.
 - Rev 21:7** "He who overcomes shall inherit all things, and I will be his God and he shall be My son." A reference to all of the inheritance promises.
 - Rev 22:14** The believer whose life is characterized by obedience to God’s Word will have the privilege of eating of the eternal tree of life and also entering through the main gates: *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.*

Eternal Kingdom

First warning passage: Hebrews 2:1-4 and further considerations.

1. Heb. 2:1-4: No escape from certain divine recompense for those who neglect their “so great salvation.”
2. This salvation is something believers WILL inherit, Heb. 1:14.
3. We are warned of drifting from God’s Word, Heb. 2:1.
4. This salvation is associated with the reigning with Christ over all things on the Earth, Heb. 2:8-10. Christ’s future reign is the dominant theme of the Bible.
5. Heb. 2:17: the need for metaphysics of natures/forms/universals.

**Warning #2: Avoid Israel's Example of Unbelief
and Departure from the Living God, Heb. 3:6-4:13.**

1. Hear His voice, Heb. 3:7-11
2. Take care that you do not develop an evil, unbelieving heart, 3:12-13.
3. Becoming partakers of Christ, 3:14.
4. Entering God's rest by faith, 4:3-11.
5. The Word of God and God's evaluation of our lives, 4:12-13.