

Heaven-67 (EP: The Five Warning Passages in Hebrews: Salvation and the Redeemed Earth)

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-72

3: Epistemology 32

- Existence 50
- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,
- Truth 32

Psalm 73:23-28: Note the description of life in the presence of God. Love and finding one's final end.

Prayer: The ministry of the Holy Spirit in enlightenment (Eph. 1:18: Heb. 6:4).

3 Parts to Bible Class: 1 hour of Bible and about 15-20 minutes on POL.

Part I: Spiritual foundations: love for God and the ministry of the Holy Spirit—1 Cor. 2-3, 13 to Gal. 5:13-25.

Part II: Philosophical foundations. POL: from objective forms to subjectivism of Kant and Saussure.

Part III: Doctrinal development: A look at salvation/redemption of man and Earth in Hebrews 2-3.

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

1. Total Truth: 1 Thess. 5:21, "But examine everything carefully; hold fast to that which is good." How?
2. Total Truth is all about correspondence Truth. We must eschew all Satanic counterfeits of Truth: e.g., coherence, pragmatic, Platonic, Augustinian, Baconian, Kantian, Cartesian, Saussurian, Heideggeran.
3. Total Truth for Total Grace. To the extent that grace is not anchored in truth, it is not true grace.
4. Grace is nothing less than God Himself---there are no gifts, power, or virtues apart from His presence.
5. Love for God is the root, hinge, form, and fruit of any and all spiritual virtue, Matt. 22:37-39; 1 Cor. 13; Gal. 5:13-14; 5:22-23; Rom. 13:10; 14:15; 1 Jn. 2:3-6; 3:16-18. It is love that vivifies all virtues, especially faith and hope. Consider all of the virtues and vices in Gal 5:16-22 in relation to love for God.
6. Apart from love for God even our greatest sacrifices are worthless, 1 Cor. 13:1-3.
7. It is love for God that makes everything "work" and provides the life above dreams—far above rationalism and empiricism, 1 Cor. 2:9; Eph. 3:19.
8. The Holy Spirit's ministry is all about raising up the mind to the supernatural level, enabling us to see truth and love God. His ministry is greater in the Church Age than in previous generations, Jn 14:16.
9. Unlike the Law, which was designed to externally induce and convict believers regarding morality and righteousness, the Holy Spirit dwells in the mind and will, illuminating the intellect of the believer and inclining the believer's affections to God and all that He loves.
10. The Holy Spirit provides 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. His ministry of elevating our intellects and wills respects and elevates our freedom (concurrence).
11. The Holy Spirit's ministry should never be reduced to some Baconian conduit mode. He is there to enable us to love God supernaturally, which is the mainspring of the supernatural life, Gal 2:20; 2 Cor 5:9, 14.
12. The key is to avoid stifling His ministry (1 Thess. 5:19; Eph. 4:30) as per cursed carnal Corinthians.

Philosophy of Language (72): Modern Philosophy of Language

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ *Cratylus*
 - Hermogenes
 - Cratylus
 - Socrates
- ✓ Aristotle (384-322 BC)
- ✓ Transition to modern philosophy of language

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

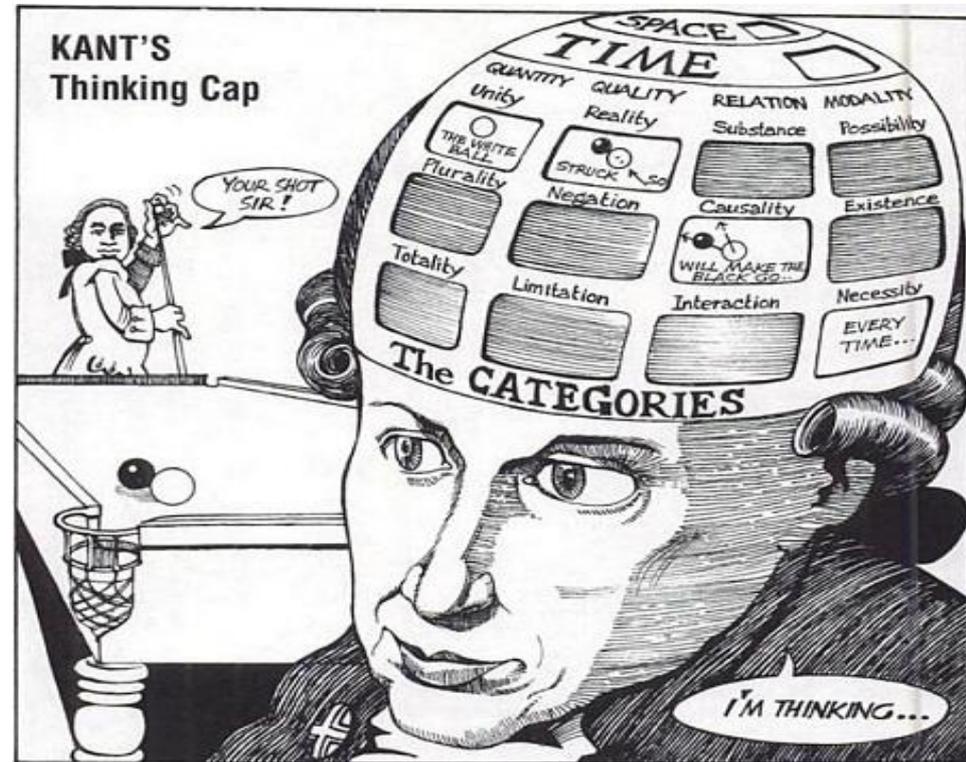
Conclusion.

Analogy.

Metaphysical analogy.

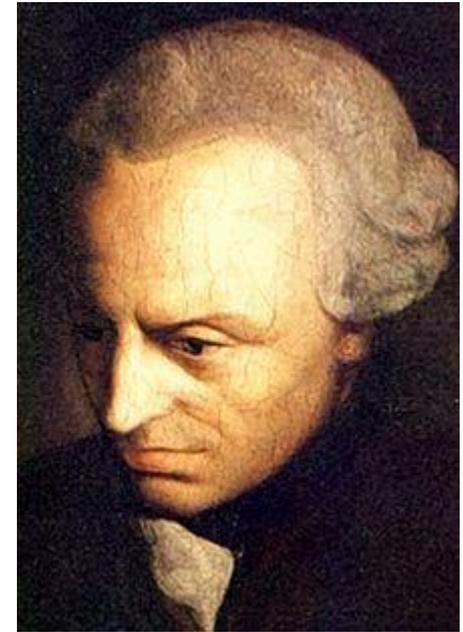
1. Before modern philosophy and deism, objective Forms/essences/universals were understood and accepted (Realism). Realists recognize that things have identity and essences through change.
 - a. Plato put the Forms in another realm, and we come to know them in life through reminiscence.
 - b. Augustine put Forms in God, and on the occasion we see things in the world, God gives us universal understanding.
 - c. Aristotle noted that Forms were in things in the world, and we simply abstract them.
 - d. Descartes put Forms in our minds, deposited there by God at conception or birth.

2. In modernism, our post-Kantian universe, the world is *not* made of essences (forms). Rather, it is only made up of things extended in space. So, the world really is formless and void with respect to objects in the world. In sum, we are all bombarded by formless sense experience. In the Kantian universe, man encompasses thought with being rather than being with thought (realism). History has shown us that anyone who gets locked up in the Kantian globe never gets out.



3. Review of Kant's world (globe).

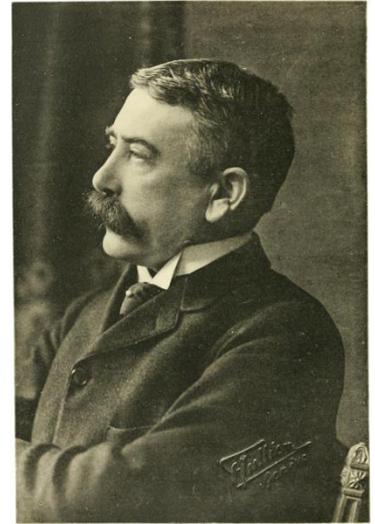
- a. The world is a disconnected series of sense experiences. The world has no forms.
- b. The things in the world impact our sensory capacities creating alterations in our sense perceptions.
- c. But it is the mind that creates the Forms/essences. So, I do not know what something is by the world making me know what it is. The whatness of something is created by the mind.
- d. So, the world presents the matter, and my mind presents the Form. My mind forces sensory events into something that can be cognized. My mind superimposes the forms on things.
- e. In Kantianism. I really do not have DIRECT access the Forms/essences in the world---for the world is just a mass of unformed sense experience.
- f. I create reality. The understanding is based on the mind rather than the thing itself.
- g. With this mindset, the believer imposes his Form on the Bible and Bible doctrine.



Immanuel Kant
1724-1804

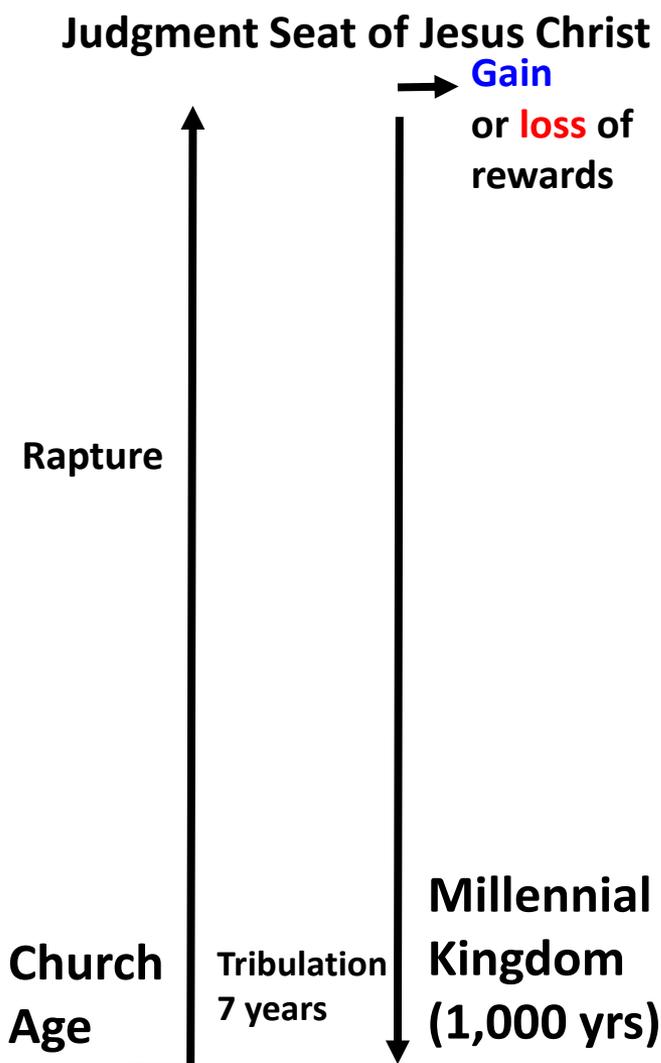
4. Ferdinand de Saussure.

- a. Saussure was born in Geneva 1857 and died 1913. However, his work was not made available until 1916. He never published.
- b. His course begins with an overview of the history of the study of language. He was unaware of Middle Ages and Aristotle's view. He, like everyone, was going to start over to set things right.
- c. Saussure goes from the Kantian idea that we do not have direct access to the world to grounding understanding in language communities.
- d. He taught that different language communities divided up the world differently since there are no already existing ideas in the world that give rise to meanings. He taught that everyone divides up the world differently according to how their language trains every generation.
- e. In other words, language communities provide the Forms.
- f. Since he is locked up in the mind, both the signifier and the signified are in the mind.
- g. For the believer, this means that the believer imposes his Forms on the Bible and Bible doctrine based on his linguistic community and culture.



Ferdinand de Saussure
1857-1913

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.

- a. 2 Timothy 2:12, “If we deny Him, He also will deny us.”
- b. Mat 10:33 "But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.
- c. Mar 8:38 "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."
- d. Luke 9:26 "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels.
- e. Matthew 22:13 "Then the king said to the servants, `Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.

3. Eternal blessings for overcomers. God promises that they will

- a. Inherit the right to eat of the Tree of life, Rev 2:7, 22:2, 14.
- b. Inherit the intimate privilege of eating manna with Jesus Christ, Rev 2:17.
- c. Inherit a new name of honor, Rev. 2:17.
- d. Inherit rulership in the New Earth, Rev. 2:17.
- e. Inherit the reward of Morning Star, Rev. 2:17.
- f. Inherit white garments, Rev. 3:5.
- g. Inherit another new name from Christ, Rev. 3:12.
- h. Inherit a seat on the throne of Jesus Christ, Rev. 3:21.
- i. Inherit special relationship with God, Rev. 21:7.
- j. Inherit the right to enter through the gates of the New Jerusalem, Rev. 22:14.
- k. Inherit treasures, Matt. 6:19-21.
- l. Inherit many friends and be invited into eternal dwellings, Luke 16:19

Eternal Kingdom

1. If Jesus Christ were to end human history and reign forever in a distant Heaven, then countless prophecies and promises of God would be broken, and the Earth would end up as a graveyard of sin and failure as an abiding testimony to the failure of God and His Word.
2. Nothing short of a New Earth is required to fulfill the God's plan and many promises. Moreover, Earth has to be redeemed to justify the old Earth's disaster. This is the promised salvation and redemption of mankind and Earth.
3. Jesus Christ and His partakers must reign and have dominion over the earth in a manner similar to God's original design, Heb. 2:6-8.

4. Overview of the absolute coming reign of the Lord Jesus Christ on planet Earth and its relation to the promised salvation, Heb. 1:13-2:10; 3:14; 11:13-14, 16.
5. The “country of their own” spoken of in Hebrews 11 is a real country, with a real capital city, the New Jerusalem. This is an actual place where the “aliens and strangers on earth” will ultimately live in actual bodies.
6. Since God’s promises never fail and He made so many vast promises to believers regarding salvation of man and redemption of Earth, then the “heavenly country of their own” must ultimately include Earth.
7. Biblical descriptions of the Messiah’s salvation and redemption of man and Earth—the promised new world, Acts 3:19-21; Psa. 110; 2:8; Isa. 9:6-7, 11:1-10; 52:12-53:10; 60:19-20; 62:5-11; 65:17-25.