

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-2
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Opening: Life is all about the Sacred Romance with God, which is only possible by knowledge and by love. The Bible from beginning to end is a love story of God pursuing man (Gen 3:8, 4:5-7; Jer. 3:12-15; John 3:16; Rom. 5:8; Rev. 22:17). God desires our love in response to His love. It is love for God that provides our identity, value, purpose, foundation, and transcendent perspective. Consider the command to love the Lord your God with all of your heart, soul, and mind as a call for reciprocal love to God.

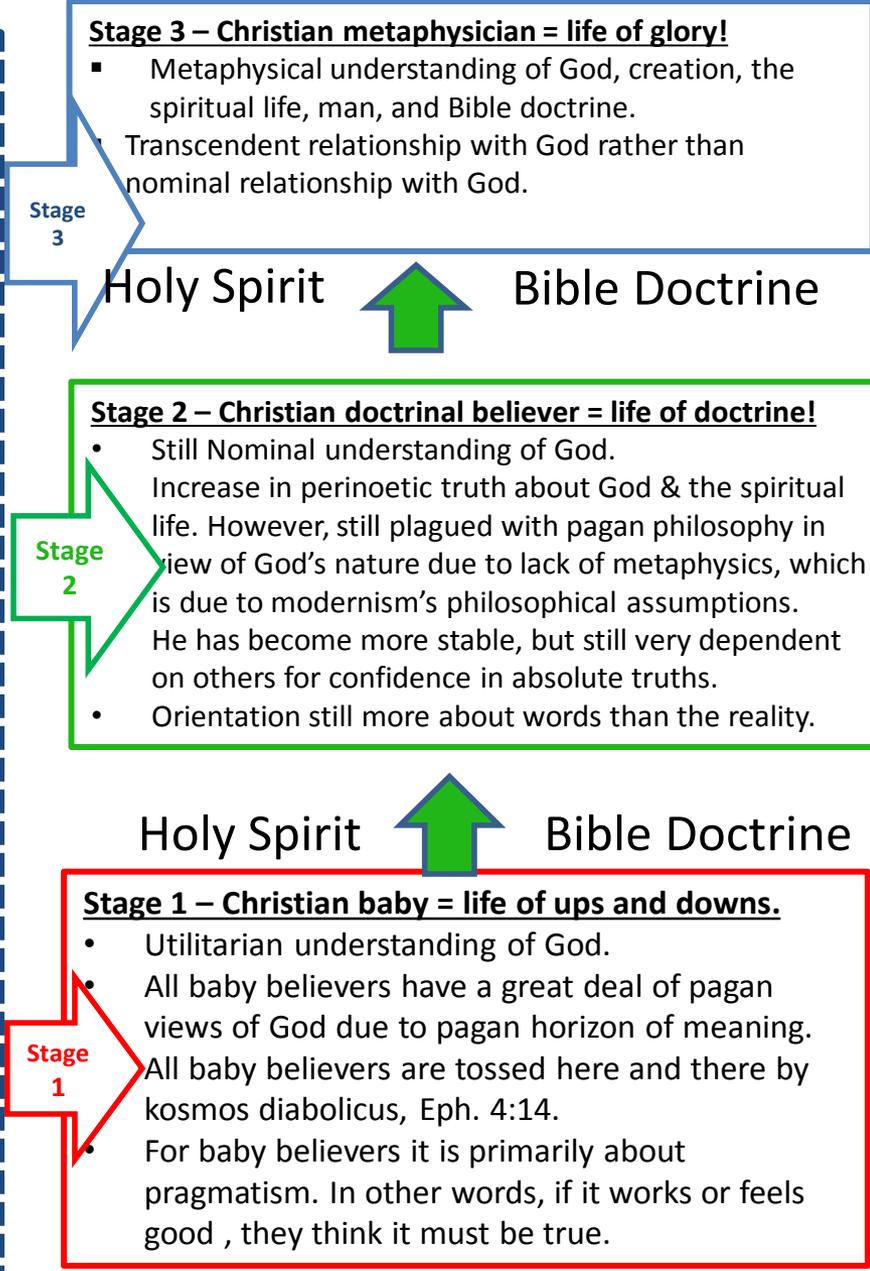
Outline: 3 parts to Bible class:

- 1) Spiritual foundations (20 minutes)
- 2) PR: Philosophy of language-2 (15 minutes)
- 3) Doctrinal development of heaven. . .

Spiritual foundations:

- 1) Why the conduit system of spirituality cannot be sustained, biblically, logically, or experientially. Consider Abraham or Daniel or any other believer who is honored by God: is there even a hint of popping in and out of circles? Fellowship is between persons.
- 2) How the concurrent model works with all Christians, even those who grew up on the conduit model. Moreover, we must understand that there is a distinction between subjective blessings of faith and objective transcend blessings of infused faith based on supernaturally infused knowledge.

Preparation: Concurrence, 2nd person, and sin.



Philosophical Foundations for a Realist Christian Worldview

Philosophy of Language: 2—What is Philosophy of Language?

1. Overview of series on philosophy of language

- a. Introduction
- b. “What is Philosophy of Language”
- c. Theories of meaning.
- d. Plato (428-348 BC)
- e. Aristotle (384-322 BC)
- f. Ferdinand de Saussure (1857-1913)
- g. Gottlob Frege (1848-1925)
- h. Bertrand Russell (1872-1970)
- i. Ludwig Wittgenstein (1889-1951).
- j. Martin Heidegger (1889-1976).
- k. W. V. O. Quine (1908-2000).
- l. Noam Chomsky (1928-).
- m. Realist view of meaning.
- n. Foundation of meaning.
- o. Communication of meaning.
- p. Elements of language.
- q. Function of Language
- r. Meaningful God-talk.
- s. Analytic Philosophy
- t. Conclusion.
- u. Analogy.
- v. Metaphysical analogy.

2. Tautologically speaking, philosophy of language is the study of the philosophical aspects of language. Philosophy of language pursues
 - a. the nature of language
 - b. the question of meaning
 - c. the question of reference
 - d. epistemological assumptions
 - e. metaphysical assumptions

3. The never-ending modern problems of linguistics are due to rejection of philosophical realism. The modern worldview of language creates problems and then proceeds to solve their intractable problems, which, by the way do not even arise in philosophical realism.
4. Trickle down effects of modern anti-realism's theory of language and meaning: from the universities, to the news media, to advertising, to the cinema, to TV, and then to the common man on the street.
5. The trickle down effects of modern anti-realism has even permeated the various Hebrew and Greek lexicons, grammars, and standard books on hermeneutics. Many of the books I own are worthless, yet they were highly sought out after by many conservative, Bible-believing exegetes.

6. Since pastors are not trained in Realism, especially in metaphysics, they do not have the ability to distinguish between biblical realism and the modern anti-metaphysical approach to words and word studies and meaning. The results are catastrophic. Since you have had over 250 classes on philosophical realism, you are in a position to understand the nature of language, meaning, and reality (which even the most seasoned modern pastor could not). This shows the importance of a graduated cumulative understanding of philosophical realism.
7. Since so much of conservative exegetical movement is so top heavy with word studies that are fashioned along a platonic view of words, we are bound to discover new things that will challenge us. Take these challenges as invitations to move into the Real. Again, I mean no disrespect to my wonderful teachers.
8. To grasp the real nature of language, meaning, and communication is to make great strides into Reality and into the truths of God's Holy Word. After all, none of us can get away from language, reality, and meaning.

9. Examples of differences between the realist and non-realist (non-metaphysical, nominal) use of language.
 - a. Word studies are very important. However, the common way they are used in Bible churches and conservative Christians on almost every level is not biblical and not real. It is all based on a faulty conception of the nature of language and the nature of meaning.
 - b. Consider the debate over the command “you shall not murder/kill” (Ex. 20:13). Realist looks at the whole debate over the Hebrew words and just shakes his head in disbelief. What? His anchor is always in the real: Exodus 21:12 "He who strikes a man so that he dies shall surely be put to death.
 - c. Consider the Greek word for love in John 3:16, 19. The Realist, again, shakes his head in disbelief as non-metaphysicians platonically place meanings in the words. The fact that neither John nor the writers of the Bible followed such hermeneutics should make one wonder.
 - d. Consider the grammatical fallacies like the aorist. Consider the following quote.

10. Illuminating quote by Charles Smith:

The thesis of this essay is that exegesis and theology have been plagued by the tendency of Greek scholars and students to make their field of knowledge more esoteric, recondite, and occult than is actually the case. There is an innate human inclination to attempt to impress people with the hidden secrets which only the truly initiated can rightly understand or explain. Nowhere is this more evident than in the plethora of arcane labels assigned to the aorist tense in its supposed classifications and significations. Important theological distinctions are often based on the tense and presented with all the authority that voice or pen can muster. It is here proposed that the aorist tense (like many other grammatical features) should be "demythologized" and simply recognized for what it is--the standard verbal aspect employed for naming or labeling an act or event. As such, apart from its indications of time relationships, it is exegetically insignificant: (1) It does not necessarily refer to past time; (2) It neither identifies nor views action as punctiliar; (3) It does not indicate once-for-all action; (4) It does not designate the kind of action; (5) It is not the opposite of a present, imperfect, or perfect; (6) It does not occur in classes or kinds; and, (7) It may describe any action or event.

Love 29

1 Cor. 13: Love and the Christian virtues of faith/hope/love.

1. 1 Cor. 13:2. Knowledge (correct information) without spiritual love makes one arrogant, in which case knowledge is not true knowledge because it lacks the proper perspective, 1 Cor. 8:1-13. It does not matter how much we know, without spiritual love that knowledge will not be true knowledge—the viewpoint will be wrongheaded. Moreover, we need to avoid the common error of following someone because of great intelligence or talent.
2. 1 Cor. 13:10. Paul speaks of Heaven, a time when he will fully know as he is known. In Heaven we will have perfect finite knowledge and perfect finite love. Bible doctrine enables us to know in part, but in the presence of the Lord will we know fully, in a similar way in which the Lord fully and infinitely knows us. There is no place for the Corinthians to boast about their gifts or activities for they are nothing compared to what is in store for Christians in Heaven.

3. Overview of the two heavens.



**Intermediate
Heaven – not our
true home**

Church Age

Rapture

Tribulation
7 years

Millennium
1,000 years
Rev. 20



**Ultimate
Heaven,
Our True Home:
New Heavens &
New Earth
Rev 21-22**

4. The believer who does not have Heaven as his guiding star to navigate through life will put his hope in this world rather than in God's coming kingdom. Such a Christian life is not living the Christian life and is to be most pitied among men (1 Cor 15:19; Matt. 6:19-33; Philip. 3:18-21). What accounts for the loss of the vertical transcendent life in modernity? Why are modern Christians so afraid of dying? Why would modern Christians rather stay here? What are some of the philosophical and spiritual reasons? What methods of spirituality tend to reinforced the flat perspective? Why is spiritual adultery such a betrayal?

5. The importance of preparing ourselves for our true Home by living in light of eternity, Philip 1:21-25; 2 Tim. 4:6-13; Eph. 1:4; John 14:1-3 with Luke 16:9 ("eternal dwelling places"); Col. 3:1-3; 2 Peter 3:7-17; Titus 2:11-14; 1 John 3:1-3.

6. Illustration of faith, hope, love, and the eternal perspective illustrated in the lives of the saints, Hebrews 11:8-12:3. Believers of previous generations had a view of heaven that gave them a source of strength that is no common in modernity. It was central point of focus by which they could navigate their lives. Any view of Christianity that is not guided by the next life is not true Christianity, let alone the spiritual life.

7. More on the two heavens.
 - a. Intermediate heaven/paradise: Gen. 25:8; Matt. 17:1-4; Luke 23:43; 16:19-31; Philip. 1:23; Rev. 6:9-11.

 - b. Future Ultimate heaven, our True Home: Matt. 22:23-32; Luke 16:9 (“eternal dwelling places”), 19:17-27; Rev. 21-22.