

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

P.R. - 32

Outline: 3 parts to Bible class:

- 1) Spiritual foundations (15 minutes)
- 2) PR: Philosophy of language-3 (15 minutes)
- 3) Doctrinal development of heaven (45 minutes)

Spiritual foundations:

- 1) **The Sacred Romance:** life with God by knowledge and by love (Deut. 7:8, Rom 8:28-39; 1 John 3:1, 4:19; Rev. 19:7-8).
- 2) **Conduit Christianity.** The total issue in conduit Christianity is always right adjustment to the Holy Spirit as the power source. When one sins, he is out of the zone or circle and everything he does until he confesses is a waste, meaning no rewards, no value, just human good to be burned at JSJC. So any and all acts of kindness, love, giving, are worthless unless one is in the circle. So, in this model, one needs to make sure one is confessed up before giving or doing anything to be in the zone. Otherwise, he will be judged for his HG.
- 3) **The biblical concurrent model.** This is all about 2nd person personal fellowship with Christ, 2 Cor 5:9-10, in which doing things in the name of Christ is not viewed as spatial but in terms of relationship. Thus, “apart from Me” is about personal motivation. What did Christ say about attitude and motive? Mt. 6
- 4) **Preparation for Bible class.** Motives are crucial and this would include need for honesty and confession, Rom. 12:1-2.

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 3

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God. Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God’s nature due to lack of metaphysics, which is due to modernism’s philosophical assumptions. He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 2

Holy Spirit  Bible Doctrine

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

Stage 1

Philosophical Foundations for a Realist Christian Worldview

Philosophy of Language:3—What is Philosophy of Language?

1. Overview of this series on philosophy of language.

- a. Introduction
- b. What is philosophy of language and why it is important? ←
- 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. Philosophy of language is the study of philosophical aspects of language and reality as such. Because you have had over 300 classes on realism, you are in a position to understand and appreciate this series. In philosophy of language we will cover
 - a. the nature of language and how the modern mind is permeated with non-realist (general semantics) view of language and reality.
 - b. how modern non-realist approaches have stripped out ~~anti~~-metaphysical claims, and in doing so remove reality that is not sensible (of course when you strip off metaphysics, you have nothing to say about God)
 - c. the nature of meaning
 - d. the linguistic sign and its role in communication of meaning.
 - e. the question of reference (functional, experiential, real)
 - f. epistemological assumptions
 - g. metaphysical assumptions

3. Words in and of themselves do not have an inherent univocal (platonic) meaning. Can you think of any word that by itself has a univocal meaning?
 - a. Meanings of words come from the propositions in which they exist: cf., bank, God, man, heaven, and marriage.
 - b. Reality is in the form/substance and not in the word. Reality is not created by words in Realism. Words are designed to express a reality.
 - c. Non-realist views of language have permeated much of Christian scholarship from the grammars and lexicons to the standard books on hermeneutics. Pastors who have not been trained in metaphysics are unable to see the ungodly influences of the nominalists and constructivists. They, too, are locked in the mind to some extent.
 - d. After leaving Realism, modern philosophy never could find its way back to the world. According to this trapped mindset, since philosophy and metaphysics could not get to reality, language was sought to create reality. Thus, the linguistic turn.

4. The “linguistic turn” is true not only in academia but it permeates both modern society and Christendom.
 - a. It is a result of the failure of modern (non-realist) philosophy since Descartes to get to the real.
 - b. It is a result of failure of modern (non-realist) epistemology to get to the real.
 - c. Instead of direct realism through abstraction, modern man is left with just words to *refer* to functions.
 - d. Thus, today language has become functional (“general semantics”). It no longer refers to the oneness of the knower and the known/substance. It is very anti-Aristotelean. The meanings of words today are tied to the effect they have on human behavior as opposed to anything transcendental.
 - e. Modern view of language is a form of scientism and nominalism. It has no need of the concept of substance/form.

Love 30

1 Cor. 13:4-13.

1. The culmination of Paul's point is the permanence of love—it will outlast all gifts.
2. The “perfect” ultimately refers to the eternal state. The gifts of prophecy and knowledge will exist in both the Tribulation and the Millennium. But those gifts will not be needed in the eternal state, in Ultimate Heaven.
3. Completion of the canon does not enable us to have perfect knowledge, a knowledge that can be compared to God's knowledge of us (12). The reason that these two gifts will not be needed is because we will see God face-to-face (Rev. 22:4).
4. We will have perfect *human* knowledge when we are all face-to-face with the Lord in the eternal new heaven and new earth. It is at this time when we will have a love for God and others that is impossible for us to possess in our present non face-to-face state.
5. The normal Christian life is one that looks forward to being with the Lord in Heaven. However, in our positivistic and nominalistic age, there is much ambiguity and false notions of Heaven that permeate Christianity.

Heaven

1. Each and every one of us, without exception, will spend eternity somewhere. We will all live forever, *somewhere*. The mortality rate is still 100% (3 people die every second and this means 250,000 people every day go to Heaven or Hell—temporary Heaven of temporary Hell).
2. The only source we can trust on Heaven and Hell is the Bible. The fact that bookstores overflow with odd accounts of after-death experiences complete with angels and tours of Heaven is due to lack of biblical teaching on Heaven.
3. Due to lack of biblical development of Heaven, Heaven has spiritualized with concepts borrowed from eastern religions in contrast to the concrete descriptions in the Bible. These spiritualized views include believers depicted as spirit beings, disembodied, separated from everything earthly—friends family, and relationships do not exist and are not important; life outside of time; that it does not matter what we will do—just existing with God; no labor, work, or human creativity; just perfected beings; *only* experience the fullness of God—for that is all that matters.

4. We need to first establish the importance of the authority of Jesus Christ. We cannot think properly about Heaven or Hell apart from their relation to Jesus Christ, who came from Heaven to become a human to tell us. Jesus is the only human being who lived in heaven before becoming human. Thus, He is the Authority:

- John 3:31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.
- John 3:11 "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. 12 "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? 13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man

John 6:38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

Luke 19:10 "For the Son of Man has come to seek and to save that which was lost."

Matthew 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Matthew 15:19 "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.

Matthew 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell.

Matthew 5:29 "And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. 30 "And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell.

Matthew 23:15 "Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

Matthew 5:20 "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

5. A look at some of the mandates and challenges of focusing on Heaven as our guiding light in our world of positivism.

Colossians 3:1 If then you have been raised up with Christ, **keep seeking the things above**, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, **not on the things that are on earth**. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. 5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

- Significance of “keep seeking” and the challenges in positivism.
- Historically those who have put their sights on Heaven, have done much more in this life e.g., Roman Empire and the English Evangelicals (Bunyan, Wilberforce, Lews) who accomplished much, like abolish the Slave trade. These Christians left their mark on this earth because they were heavenly minded.
- The truth today is that man is so earthly minded that he is no heavenly good. This is nothing short of being an absolute idiot: to lose what you cannot keep, and fail to get what you cannot lose.

5. The mandates and the challenges.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

Matthew 6:19 "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

Philippians 4:17 Not that I seek the gift itself, but I seek for the profit which increases to your account.

1 Timothy 6:6 But godliness actually is a means of great gain, when accompanied by contentment. 7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 And if we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. 11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. 17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

6. Three eras of mankind and earth.

Past Genesis 1-2

Original man
Original earth
God in Heaven, visiting Earth
with man on earth
No sin or curse
No shame
No death
Unhindered worship
God's goodness known
Perfect creation
God's plan revealed
Paradise
Man's learns in purity
One Marriage
Naked in innocence
Man in ideal place

Present Gen. 3-Rev. 20

Fallen Man
Fallen Earth
God in Heaven, separate
but with man in grace
Sin and curse
Shame
Death
Worship hampered by sin
God's goodness suppressed
Creation damaged by sin
God's plan delayed
Paradise Lost
Man learns in corruption
Many marriages
Clothed due to unrighteousness
Man wanders in fallen places

Future: Ultimate Heaven and Earth Rev.21-22

Resurrected Man
New earth
God living forever
with man on earth
No sin, no curse
No shame
No death
Unhindered worship
God's goodness celebrated
Perfect creation
God's plan realized
Paradise regained, magnified
Man learns in wisdom, purity
One marriage (Christ and Church)
Clothed in righteousness
Man restored to ideal place

7. Summary:

- In Genesis, God plants the Garden on Earth; in Revelation, He brings down the New Jerusalem, with the Garden at its center, to the New Earth.
- In Eden, there's no sin, death, or Curse; on the New Earth, there's, there no more sin, death or Curse.
- In Genesis, the Redeemer is promised; in Revelation, the Redeemer returns.
- Genesis tells the story of Paradise lost; Revelation tells the story of Paradise regained.
- In Genesis, humanity's stewardship is squandered; in Revelation humanity's stewardship is triumphant, empowered by the human and divine King Jesus.

8. The aforementioned parallels are too remarkable to be anything but deliberate. We live in the in-between time. We are to look forward with joy to newly restored bodies and to new heaven and earth. Our lives matter, and matter matters because God created the material world and intends it to manifest His glory.

9. Overview of the two heavens. We need to get rid of all of the nonsense to get to Truth. There is nothing more important in your life than our ultimate end.



**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**

10. Some details on the present/temporary/intermediate Heaven

- a. It is a place where Christ and believers are right now, both are aware of what is happening on earth, Rev. 2-3; 6:9-11; Acts 9:4-5.
- b. It is a place right above our earth that God allowed certain believers to see, Acts 7:55-56. Christ is there in His resurrected body.
- c. It is not our Final Destination/Home/Heaven.
- d. It is where believers go at the point of death, Luke 16:22-31; 23:43; 2 Cor. 5:8.
- e. It is better than present life on earth, Philip. 1:23.
- f. It is a place where unresurrected believers are active (Rev. 7:9). Note that they are not sleeping as per the euphemism for the dead *body* left behind.

- g. It is a place that contains the heavenly sanctuary, Heb. 8:5, 9:11, 24; 12:22.
- h. It is called by Christ a “Paradise,” which indicates great beauty and pleasure. Moreover, it likely contains the same Garden of Eden that will be brought to earth in the New Jerusalem.
- i. It is a place in which believers will have intermediate bodies, 2 Cor. 5:2-4; Rev. 6:6-9; cf., Moses and Elijah in interim bodies, Luke 9:28-36.
- j. It is a place where John was told to eat and taste, Rev. 10:9-10.

11. Some details on believers in intermediate bodies in the present/temporary Heaven, Rev. 6:9-11.
 - a. They died on earth and were relocated to heaven. We have continuity of identity on earth and Heaven. They are the same people.
 - b. They are aware of what is happening on earth.
 - c. They remember their lives on earth.
 - d. They “called out “ = able to express themselves audibly, which suggests vocal cords. Also shows that they are rational, communicative, and passionate, like people on earth.
 - e. They are aware of each other and fully conscious, they are not asleep.

- f. They ask God to intervene. They have an audience with God and can ask questions.
- g. They are in time.
- h. They have a passion for justice.
- i. They are aware of God's attributes.
- j. They wear clothes/robes.
- k. They have close family relationship with each other ("brothers").
- l. They are taught that God is in absolute control.

12. Biblical illustrations of faith, hope, love, and the eternal perspective illustrated in the lives of the saints, Hebrews 11:8-12:3.
 - a. Believers of the Old Testament.
 - b. Believers of the New Testament: John 14:1-2; Philip 1:21, 23; 2 Cor. 5:6, 8. When Christ spoke of preparing a place for us, He deliberately chose common physical terms (house, rooms, place) He wanted to give His disciples something tangible to look forward to—a place where they and He would be together. A place is by nature physical., just as we are physical. We are not suited for ethereal realms.
 - c. The catacombs of the Early Christians testify to preoccupation with Heaven. Moreover, pictures on the catacomb walls portray Heaven with beautiful landscapes, children playing, and people enjoying banquets. This sounds totally foreign to contemporary Christianity.
 - d. The pernicious effect of modern reductionism on modern believers.

- e. Believers of all 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.

13. The Ultimate Heaven, our True Home:

- a. Biblical hope: 2 Peter 3:7-17; Philip 1:21-25; 2 Tim. 4:6-13; Titus 2:11-14; 1 John 3:1-3.
- b. Overview of our Eternal Home, Matt. 22:23-32; Luke 16:9 (“eternal dwelling places”), 19:17-27; Rev. 21-22.