

**Bible Doctrines (The True-Good-Beautiful )**

<b>T/G/B</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-5
3: Epistemology 32
- Existence 50
- History 50
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

**Outline of Bible class.**

- 1) Spiritual foundations (15 minutes)
- 2) PR: Philosophy of language-5 (20 minutes)
- 3) Doctrinal development of heaven (45 minutes)

**Spiritual foundations:**

- 1) **Palm Sunday and illustration of man’s need for transcendent relationship with Christ by knowledge and by love (John 15:15; James 2:23).** Characteristics of intimate transcendent relationship with God: a desire to know and a desire to love. This relationship is all about mutual knowledge, mutual love, mutual benevolence, mutual fellowship. We were created to know & love God!
- 2) **Entrance in the new heavens and earth by faith alone in Christ.** The only thing that determines if you end up in Heaven is faith alone in Christ alone (Acts 4:12; Eph. 2:8-10; 2 Tim. 1:9; Titus 3:5). It is all grace. Without faith, you really only goe around once.
- 3) **Life in the new heavens and earth will be based on what we think and do,** Rev. 22:12; Luke 14:13-14; Mat 6:19-24; Heb 11:24-26; 1 Cor 9:25-29; Eph. 6:5-8; Rom. 14:10-12; Col. 3:23-24; Heb 12:2; 1 Cor. 4:5; 2 Cor 5:9-10. Everything we do in this life has eternal ramifications—everything we do for Christ according to the Word will reap eternal wealth for all of eternity.
- 4) **Preparation for Bible class.** All sin and evil is but seeing good as evil and evil as good.

Stage 3

**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 2

**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 1

**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.

# Philosophical Foundations for a Realist Christian Worldview

## Philosophy of Language:5—Why is Philosophy of Language important?

1. Outline. The main issue in philosophy of language is MEANING, which cannot be accounted for in materialism (behaviorism). When the mind is eliminated, all that is left is the function of the brain as a connective mechanism between stimulus and response, thus no MEANING and NO Universals are possible. Positivism/scientism creates this problem in all sciences and ends up rejecting of law of identity, contradiction, formal & final causation). Virtually all today are indoctrinated in positivism, and it has pernicious effects on biblical exegesis and interpretation. Yes, even Greek and Hebrew exegetes are victims.
  - a. Introduction
  - b. What is philosophy of language and why is it important? **Demythologizing the aorist...** 
  - 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 a second order discipline. The nature of a second order discipline is “to look over the shoulders” of those in the various disciplines.
  - For example, a philosopher of science looks over the shoulders of scientists. They point out how biologists use formal and final cause, and yet they do not give an account for them in their physicalism/scientism/positivism.
  - Those in philosophy of language look over the shoulders of those in linguistics and examine the various presuppositions and claims.
  - Without a grounding in philosophy of language, the pastor-teacher will assume that the grammars and lexicons are true. Many times they are not!

### 3. More on the mythologized aorist:

- Unlike other ambiguous Greek tenses (present, imperfect, perfect), the Greek aorist is not ambiguous. It is an explicit and ideal grammatical term. It is perfectly descriptive as *undefined*.
- Even Greek grammarians warn against viewing aorist as primarily tense-related. The aorist views action without reference to duration, interruption, completion, or anything else. (The exception is in the aorist participle's relation to main verb.) Moreover, action is from the standpoint of the writer and not the actual event.

- Moreover, the terms “punctiliar” (German: “aktionsart”) is false. All an aorist does is simply assert the act without any regard to its continuance or frequency. “Punctiliar” should never be used for aorist. The reality of kind of action is in reality, not in the verb.
- Documentation of the nature of the aorist and illustration of violation of the first principle of reality, and rejection of metaphysics: [Dana and Mantey, 193-200](#); [Robertson, 831, 31-32](#).
- A. T. Robertson averred that "If one gets it into his head that the root idea of tense is time, he may never get it out" - yet goes on to violate these principles. For Robertson to state that "the 'constative' aorist treats an act as punctiliar, which is not in itself point-action," is to deny what he earlier affirms in identifying the aorist as meaning "un-defined" (emphasis added).

4. A look at the reality of the undefined nature of the aorist. Again, there is no aktionsart aorist.

Romans 6:15 What then? **Shall we sin** because we are not under law but under grace? May it never be!

- Davis and Robertson claim that the aorist in Rom 6:15 means, "Shall we **commit a sin**?" But this is patently fallacious. It no more focuses on a single act than on a score of acts. It simply means, "Should we sin?"

Matthew 7:6 "**Do not give** what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

- To insist that the aorists in the clause must mean "**do not begin**" to do these things is purely arbitrary. Whether they had been done before, or not, is wholly beside the point.

Revelation 4:11 "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst **create** all things, and because of Thy will they existed, and were created."

- Commentaries often say the aorist refers to one definite act which was "once and for all." This is true except it is not shown by the aorist, but by meaning, context, and other revelation.

1 Corinthians 5:7 Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been **sacrificed**.

- Lewis Johnson (Wycliffe Bible commentary) states that the aorist tense is "looking at the event as a once-for-all-thing". It is true that the verse is looking at the one event, but an imperfect would do the same thing.

1 Corinthians 15:3 For I delivered to you as of first importance what I also received, that Christ **died** for our sins according to the Scriptures,

- The argument is made that Jesus Christ did not die spiritually for our sins because the aorist tense refers to only a single act of dying.
- If you do not like the view that aorist only refers to a single act of dying, what about the aorist used for believing in Christ?

1 John 2:1 My little children, I am writing these things to you that you may not [“even commit an act of sin,” Dana and Mantey, p. 195] sin.

- The argument is made that John wrote his letter so that believers would not sin.



Hebrews 11:13 **All these died** in faith, without receiving the promises

- Action over a long period of time.

Ephesians 2:2 in which you formerly **walked** according to the course of this world

- Past continuous action.

## Love 32

1 Cor. 13:4-13.

1. 1 Cor. 13:4-7: We tend to think the solution to lack of patience, jealousy, etc. is by doing Xs, Ys, Zs (conduitism). We tend to equate results with truth. While there may be subjective benefits from certain mechanics, the only way to attain supernatural virtue is through love for God. Life really is about loving and knowing God, not doing or being good dutiful conduits.
2. 1 Corinthians 13:12 For now we see in a mirror dimly, but then face to face; now I know (γινώσκω) in part, but then I shall know fully (ἐπιγνώσομαι) just as I also have been fully known.
  - When we die we will see things far more clearly, and know much more than we do now, but we will never know everything (cf., angels are still learning). However, this means that it will be without error or misconceptions (mirrors in Paul's time created distortions).
  - One day we will see both God the Son and God the Father, Rev. 22:4.

## HEAVEN-3

1. Broadly speaking, there are 3 views of the eternal state.

a. #1: The theocentric/christoplatic view:

- Only desire Christ.
- Beatific vision is reduced to literal face-to-face static relationship.
- Spiritual body or at least the physical body is not important.
- Otherworldly, unfamiliar, nothing earthly matters.
- No longer live as a human being (instead: fat, angelic babies).



b. #2 The anthropocentric view: Life like Adam and Eve.

- Return to Genesis 1-2.
- God is in Heaven and man is on earth.
- New earth is like a giant theme park.
- Believers will be reunited in human relationships they had on earth.
- Very bucolic: no technology, libraries, entertainment, or literature
- Depiction in Jehovah Witness literature:



c. #3: The Christocentric/new earth view: Rev 21:1-4; 22:1-5.

Characteristics of life on the new heavens and new earth: seeing God face-to-face and His glory everywhere; God living with us intimately; rich earthly rewards; perfect health; countrysides with mountains, streams, rivers and flowers; cities; New Jerusalem; Tree of Life; streets; nations; rulers; culture; work/labor (no unemployment); vast libraries and learning centers; technology; conversations with greatest minds and saints and with those we made an influence on; entertainment/movies; singing; great story telling; sports; great discoveries; fellowship centers; eating (no meat) and drinking; fun gatherings with humor and laughter; great intellectual & sense appetites; physical bodies with different body types (no steroids or silicon); ownership of homes & property; privacy; resting/napping, clocks; existence of all animals and insects; no death; no jails; no addictions; no alcoholism; no hospitals; no disease; no boredom; no sorrow; no jealousy with regard to believers who are more attractive/stronger/smarter or receive greater rewards; no sex; no headaches; no marriage; no sin; no whining; we will remember family and friends and make new friends & enjoy rich relationships; one universal language, but will be able to learn new languages--fulfillment of all dreams.

**All of creation will shine forth the effulgence of God's glory—everything will only enhance our relationship with Christ, the God-man, and the Trinity.**

2. Believers need to think of Heaven as Realists, biblical realists. Too many treat it as hopeful thinking. The Bible entertains no wishful thinking. You will find no PC in the Bible. Bible is straightforward!

**Common views**

**Biblical View**

Non-Earth-----New Earth

Unfamiliar, otherworldly-----Familiar, earthly.

Foreign-----Home (all comforts of home)

Leaving favorite things behind-----Retaining the good; the best is ahead

Static-----Dynamic

Neither old nor new, unknown-----Both old and new

Floating on clouds-----A God to worship and service; a universe to explore; purposeful work; friends to enjoy, laughter

No learning or discovery-----An eternity of learning and discovery

Instant knowledge

Boring-----Fascinating

Absence of terrible, but presence of little we desire-----Presence of everything we desire and nothing we don't

### 3. A few passages regard the believer and Heaven.

John 14:1 "Let not your heart be troubled; believe in God, believe also in Me.  
2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "**And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.** [Moreover, no locks on our houses or anything else.]

1 John 3:3 And everyone **who has this hope** fixed on Him purifies himself, just as He is pure. [cannot live a transcendent life without the transcendent signified]

2 Peter 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise **we are looking for new heavens and a new earth**, in which righteousness dwells...Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

Hebrews 11:9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the **city which has foundations, whose architect and builder is God.**

Hebrews 11:14 For those who say such things make it clear that they are seeking a **country** of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a **better country, that is a heavenly one.** Therefore God is not ashamed to be called their God; for **He has prepared a city for them.**



4. Though there is some evidence of a pre-intermediate abode of the dead, this study focuses on the two heavens: the present intermediate heaven and the ultimate heaven on earth.

**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**

5. Note what we can glean about the intermediate heaven from the rich man and Lazarus in Paradise (Lk 16:19-31).
  - a. When Lazarus died, angels carried him to Paradise.
  - b. The rich man died and went to a place of torment.
  - c. Lazarus is with Abraham and others; the rich man is by himself.
  - d. The intermediate Heaven and Hell are separated by a fixed chasm.
  - e. People on both sides could see and communicate with each other, at least on a limited basis. Perhaps this was only a special occasion.
  - f. There is continuity of identity and rational communication.
  - g. The rich man and Lazarus are depicted as having physical forms. Water was also available in Paradise.
  - h. Rich man remembers and is concerned for his brothers. He has a clear memory and very conscious after death.
  - i. Abraham says that no one can cross the gap between Heaven and Hell.
  - j. They were both in literal places.
  - k. Those in Hell will live in misery, hopelessness, and isolation, while those in Heaven will live in comfort, joy and rich relationship with God and other believers.

6. Note the consciousness, focus, and interaction of those in the Intermediate Heaven, like Moses and Elijah, Luke 9:28-33.
- Note the appearance—they have human bodies!
  - Note their knowledge of Christ’s departure. Note just how aware they are of God’s plan and what is happening on earth, and how God’s redemptive plan was to be *accomplished* for salvation. They understood the coming cross and the Great Sacrifice. They are very well aware of the drama they stepped into, of what was occurring on Earth and of God’s redemptive plan about to be accomplished.
  - The term “departure” (τὴν ἔξοδον) means exodus, demonstrating grasp of theology.
  - The unfolding drama of redemption of Christ and His people is of utmost concern for God and all of the saints, who share in God’s perspective.

7. Rev. 6:9-11: Life in the intermediate Heaven. Twenty-one observations:

- 1) When these people died on earth, they were relocated to Heaven, 9.
- 2) They have same identity and history in heaven as they had on earth (continuity), 9.
- 3) They will be remembered for their lives on earth (slain for testimony).
- 4) “They called out” means they can express themselves.
- 5) “They raise their voices” indicates that they are rational, communicative, and have affections and passions.
- 6) “They called out in a loud voice,” not voices, demonstrating unity and shared perspective.

- 7) They are fully rational, conscious of themselves, God, and the situation on earth.
- 8) They are suggesting that God intervene on earth and act on their behalf, 10.
- 9) They are free to ask God questions, which means they have an audience with God. Also means that they have much to learn.
- 10) They know what is happening on earth, 10. They know that those who have killed them have not been judged.
- 11) They have a deep sense of justice, 10. There is no passive disinterest regarding divine justice.

- 12) They remember that they were murdered, 10.
- 13) They pray for judgment on their persecutors who are still hurting others. They are interceding for those on earth.
- 14) They appreciate God's holiness.
- 15) They are distinct individuals, "each was given a white robe."
- 16) They are physical in that they are given robes. Spirits do not wear robes.
- 17) They receive answer directly from God, indicating communication in Heaven with God. Also they knew more after God answered their question. There is learning in the present heaven.

- 18) They are able to see sin and evil and live in anticipation of God destroying all evil that opposes Him. This perspective will not exist in Ultimate Heaven, when there is no longer sin or curse.
- 19) There is time in the Intermediate Heaven, “how long?” They were aware of time passing and God told them they would have to wait until certain events took place.
- 20) There is a strong familial connection between those in the interim heaven and those on earth who are called “fellow brothers and servants.”
- 21) The Lord is aware of what is happening along with the people of God as they watch the plan of God move forward.

8. Note the knowledge of believers in the intermediate Heaven regarding activity on earth.

Revelation 18:20 "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."

- The angel specifically addresses people living in Heaven indicates that this people are aware of what is happening on earth.



Revelation 19:1 After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; 2 because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her." 3 And a second time they said, "Hallelujah! Her smoke rises up forever and ever." 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!" 5 And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great."

- Does it seem plausible that they would have remained ignorant of the culmination of human history taking place on Earth as they head to Earth with Christ?

9. Those in the intermediate Heaven are from nations all around the world and are before the Lord, wearing clothes and involved in various activities.

Revelation 7:9 After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

10. There are musical instruments in the Intermediate Heaven. The fact that there is music in Heaven shows that man is still in time.

Revelation 8:6 And the seven angels who had the seven trumpets prepared themselves to sound them.

11. The New Jerusalem that will be brought down to the New Earth presently exists in the intermediate Heaven:

Hebrews 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

Rev 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

12. In the Intermediate Heaven paradise exists now:

Luke 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

Revelation 2:7 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.'

This paradise with the tree of life will come down to the New Earth.

*Revelation 22:2 in the middle of its street. And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.*

13. In the Intermediate Heaven, believers will have an interim **heavenly body**.

2 Corinthians 5:2 For indeed in this house we groan, longing to **be clothed with our dwelling from heaven**; 3 inasmuch as we, having put it on, shall not be found naked. 4 For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life.

Luke 9:30 And behold, two men were talking with Him; and they were Moses and Elijah,

14. Believers in the intermediate heaven experience joy over those on earth who accept Christ's salvation while on earth.

Luke 15:7 "I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance. 10 "In the same way, I tell you, there is **joy in the presence of the angels of God** over one sinner who repents."

- The rejoicing is in the presence of the angels, not by the angels. Who is doing this rejoicing in Heaven? It includes God and saints in Heaven, who would so deeply appreciate the conversions happening on Earth. Ergo, they are aware of what is happening on Earth. Not just generally but details of individuals coming to faith in Christ. This would account for them talking/praying to God, Rev. 6:10.
- Heaven is not a place of ignorance or disinterest about Earth.