

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-8
3: Epistemology 32 - Existence 50 - History 50
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Opening on Eternal Heaven: Isa. 65:17-21; John 14:1-3; 2 Pet. 3:11-14; Rev. 21:1-5, 22:1-5.

Outline of Bible class.

- 1. Spiritual foundations & Realism (15 min).** More on the untenability of conduitism not only in regard to known sins but unknown sins as well. How in the world could anyone fellowship with God under these conditions?
- 2. Philosophy of language-8 & Realism (15 min).** More on philosophy of language and problems of scientism/positivism in language studies that impact exegetical biblical studies.
- 3. Heaven-5: (50 min)** more development on the nature of Heaven and our future life.
 - 1. Spiritual foundations: Concurrentism (1 John 1:7) vs. Conduit fellowship (1 John 1:9).**
 - 1) Concurrent model: 1 John 1:7 *but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son **cleanses us from all sin.*** In concurrence the fellowship is with a Person, so it is reciprocal and personal—2nd personal and active, so it is not 100% or 0%. Moreover, recovery naturally includes 1 Jn. 1:9. Note the emphasis: “fellowship *with one another*” rather than in a circle or zone. This is actively fellowshiping with God in His Good.
 - 2) Conduit model: 1 John 1:9, *If we confess our sins, He is faithful and righteous to **forgive us our sins and to cleanse us from all unrighteousness.*** In the conduit model the issue is being in a state that requires confession of sin, 100% to be in a circle, zone, or sphere of power. Moreover, not only are we required to confess 100% of known sins, any unknown sin we commit gets us out of fellowship as well—and you cannot receive forgiveness until you confess 100% of all known sins. Moreover, in this system, 1 John 1:7 is all but ignored. In this system the believer is but a conduit for God’s power and goodness. Can such a system really be supported by the Word of God or life as such?
 - 3) Biblical/sufficient reason for concurrentism: 2 Sam. 12; Psa. 32; 51; cf., 1 John 4; Rev. 2-3. David committed many sins. However, he did not cite each one, all he said was “I have sinned.” He had been silent for a least one year. His forgiveness was immediate and complete apart from listing all of the transgressions. When he did repent and confess, it was very personal (Psa 32, 51). We see the same thing in many passages, like the churches of Revelation 2-3. Even if one posits that confession is part of repentance, it is a big stretch to think that every known sin must be confessed before returning to the Lord.

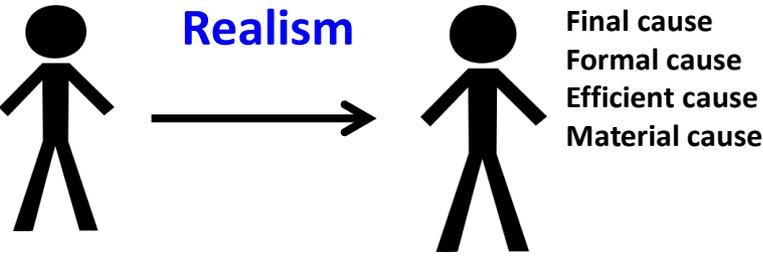
Philosophical Foundations for a Realist Christian Worldview

Philosophy of Language:8—What is Philosophy of Language?

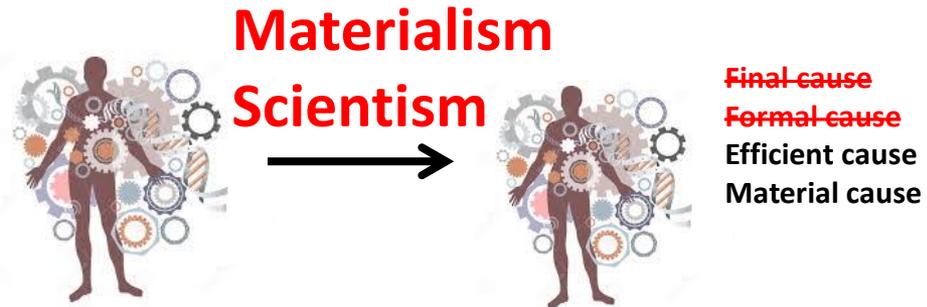
Outline

1. Introduction
2. What is philosophy of language? 
3. Theories of meaning
4. Plato (428-348 BC)
5. Aristotle (384-322 BC)
6. Ferdinand de Saussure (1857-1913)
7. Gottlob Frege (1848-1925)
8. Bertrand Russell (1872-1970)
9. Ludwig Wittgenstein (1889-1951).
10. Martin Heidegger (1889-1976).
11. W. V. O. Quine (1908-2000).
12. Noam Chomsky (1928-)
13. Realist view of meaning.
14. Foundation of meaning.
15. Communication of meaning.
16. Elements of language.
17. Function of language
18. Meaningful God-talk.
19. Analytic Philosophy
20. Conclusion.
21. Analogy.
22. Metaphysical analogy.

Language and Reality: Realism vs Scientism (materialism/positivism/reductionism)



Don = Act/Potential (substance)
A7/P16, A7/P17, A7/P18



Don = Constant Flux (no substance/form)
715, 835, 964

1. We are in the midst of discovering the nature of philosophy: *What is philosophy of language?* In sum, we are seeking to discover the relationship between language and reality, ultimate reality, that is metaphysics. This is especially important since we are heavily invested in using language (e.g., exegesis) to accurately understand the metaphysical realities of the Word of God—Christ, God, man, the spiritual life.
2. All communication of thought by means of words depends upon the implicit recognition of the metaphysical principle of form/substance in beings and of a corresponding principle in thought. There can be no significant statements unless this is so (including the higher mathematics of Einstein).

3. With rejection of classical metaphysics (form/substance), modern linguistics/semanticists explicitly reject the principle of identity, contradiction, excluded middle, and sufficient reason. In sum, nothing can be itself if everything is in constant flux without a substrate (form). To be sure, if there are no forms, there is no truth.
4. With the rejection of classical metaphysics, modern Christians are left with a naturalistic framework (no forms/substance) and thus left without any basis for objectivity, since in naturalism there are no laws of identity, contradiction, or excluded middle. Moreover, this leaves Christians ill-equipped to deal with attacks from natural science on their faith and the Word of God. In sum, they are left with only physical explanations of ultimate reality and God.

5. The fact that no one can escape metaphysics can be demonstrated by the way grammarians and exegetes of the Word of God build realities on grammar and word studies and are limited to the experiences/soul of the knower.
6. When metaphysics become all about the words and grammar, then reality is all about the words in sentences rather than the realities that the sentence points to. Moreover, if our concepts are but words, such knowledge is merely a set of arbitrary opinions. Consider the example of *homologeō*, which can be pressed into a multitude of opposing views when its reality is based on the word rather than reality as such (as per biblical realities).

7. It is a myth that the Greek language is better for communicating metaphysical truths—external ultimate reality. The only way Greek could be superior to English is if one’s metaphysics is language and grammar rather than reality.
8. Illustration of how English or virtually any civilized language is as good as Greek regarding ultimate reality: Which is clearer and more precise communication of ultimate reality?
 - a. The English words “God’s work of saving you is a work that is taken out of time as an accomplished act and set aside forever” or a similar phrase in the Greek or any civilized language, or
 - b. Simply the use of a Greek aorist, an undefined tense, used on the Greek word for “saved”?

Love 35 (Heaven 4)

1 Corinthians 13 – By knowledge *and* by love.

1. Overview of maladies associated with biblical/doctrinal knowledge that does not operate with love for God. 1 Cor. 13:2.
2. Overview of maladies associated with love/zeal for God without accurate knowledge (Rom 10:2-3). The big problem, the systemic problem, is that love or piety in and of itself is not a regulating principle as far as truth. All of the piety and spiritual zeal in the world is not going to correct the problem of false knowledge. In other words, love in and of itself has no means of discrimination between truth and falsity, for “love believes all things,” 1 Cor. 13:7.

3. Historically, every movement throughout church history that has rejected philosophical realism ends up buried in its own metaphysics, either skepticism (Kant) or fideism (Pascal).

4. The attempt to understand the Bible or God apart from the first principles of philosophical realism is called theologism (Bible-onlyism). History demonstrates the disastrous results both in Christianity as well as in Islam. Remember, God did not give us theology. He gave us divine revelation. The question is now, How do we put it together? No one just uses the Bible without a framework. We need the Realism of abstraction, identity, contradiction, excluded middle, and sufficient reason.

5. There is nothing loving or pious about being wrong and holding to things that are manifestly false just because one likes them or they are practical. Practicality is not a God-honoring metaphysic. Moreover, there is nothing loving or pious about not being reflective on the true nature of God and the spiritual life. Moreover, there is nothing loving about not having the humility to acknowledge truth and bow before it by making any necessary adjustments.

6. 1 Cor. 13:12: Paul speaks of a time when he will know fully and accurately in a way that he is known now. This is a reference to Heaven, which we are now developing. This point in this passage is the believer gaining accurate knowledge.

HEAVEN-4

1. Broadly speaking, there are 3 views of the eternal state.
 - a. #1: The theocentric/christoplatic view.
 - Philip. 1:23 *But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;*
 - 2 Cor. 5:8 *we are of good courage, I say, and prefer rather to be absent from the body and to be present with the Lord.*



- b. #2 The anthropocentric view: Garden of Eden, very bucolic.
- Genesis 2:9 And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
 - Revelation 22:2, 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.



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

Revelation 22:4 and they shall see His face, and His name shall be on their foreheads. 5 And there shall no longer be any night; and they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever.

- ✓ 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! Note the contrast between common views of Heaven and the biblical view.

Common views

Non-Earth

Unfamiliar, otherworldly

Foreign

Leaving favorite things behind

Static

Neither old nor new, unknown

Floating on clouds

No learning or discovery

Instant knowledge

Boring

Absence of terrible, but the presence of little we desire

Biblical View

New Earth

Familiar, earthly

Home (all comforts of home)

Retaining the good; the best is ahead

Dynamic

Both old and new

God to worship and service; a universe to explore; purposeful work; friends to enjoy, laughter

An eternity of learning and discovery

Fascinating

Presence of everything we desire and nothing we don't

3. There are two heavens and two hells: a temporary heaven and hell and eternal Heaven and Hell.



**Intermediate
Heaven – not our
true home**

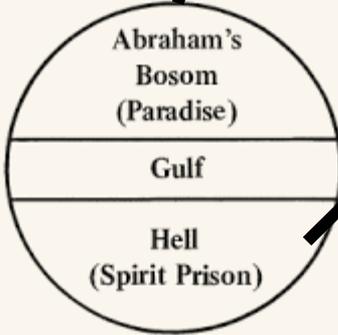
**Ultimate
Heaven,
Our True
Home:
New
Heavens &
New Earth
Rev 21-22**

Church Age

Rapture

Tribulation
7 years

Millennium
1,000 years
Rev. 20



4. Everything we believe and *know* about death, life after death, Heaven and Hell is related in some way to the life, death and resurrection of Jesus Christ, who alone defeated physical death. All talk about Heaven without Christ really amounts to nonsense.

Hebrews 2:14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; 15 and might deliver those who through fear of death were subject to slavery all their lives.

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

Revelation 20:14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

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, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.

1 Corinthians 15:13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

John 11:25 Jesus said to her, "I am the resurrection and the life; he who believes in Me shall live even if he dies, 26 and everyone who lives and believes in Me shall never die. Do you believe this?"

5. The Bible reveals that our resurrection body will be like Christ's,

Philippians 3:21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

1 Corinthians 15:49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

6. Characteristics of Jesus' resurrection body.

- a. A human being, a male human being forever.

Acts 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.“

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus,

1 Corinthians 15:47 The first man is from the earth, earthy; the second man is from heaven.

6. Characteristics of Jesus' resurrection body.

b. Immortal.

1 Timothy 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

Romans 6:9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

6. Characteristics of Jesus' resurrection body.

c. He ate and drank

Luke 24:42 And they gave Him a piece of a broiled fish; 43 and He took it and ate it before them.

Acts 10:41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us, who ate and drank with Him after He arose from the dead.

6. Characteristics of Jesus' resurrection body.

d. He could be touched

Luke 24:39 "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."

John 20:27 Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."

6. Characteristics of Jesus' resurrection body.

e. He has flesh and bones,

Luke 24:39 "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."

6. Characteristics of Jesus' resurrection body.

f. His hands, feet, and side still bore the marks from His crucifixion,

Luke 24:39 "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." 40 And when He had said this, He showed them His hands and His feet .

John 20:25 The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you." 27 Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."

6. Characteristics of Jesus' resurrection body.

g. He could move through doors

Luke 24:31 And their eyes were opened and they recognized Him; and He vanished from their sight.

John 20:19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, "Peace be with you."

John 20:26 And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you."

7. In our resurrection bodies we will retain our identity, gender, our human form, and our capacities to touch, feel, eat, drink, and interact with other beings, and yet be immortal beings with power and glory. We will be the same persons, but we will be dramatically and radically changed.

Luke 20:36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection.

1 Corinthians 15:42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Romans 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Philippians 3:21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself

1 Corinthians 15:51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

8. 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.

9. Note the consciousness, focus, knowledge, and interaction of those in the Intermediate Heaven, like Moses and Elijah, Luke 9:28-33.
- Note the appearance of the dead in the intermediate heaven—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.

10. 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 interest in learning.
- 10) They know what is happening on earth, 10. They know that those who have killed them and that they 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.

11. 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?

12. 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;

13. 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.

14. 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.

15. A Paradise now exists in the intermediate Heaven:

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.

16. 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,

17. 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.