

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

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| 5: Hermeneutics |
| 4: Language-10 |
| 3: Epistemology 32 - Existence 50 - History 50 |
| 2:Metaphysics 32 - Trans. 50 |
| 1: Reality - Logic 32, - Truth 32 |

Opening : Matt. 6:19-24; Col. 3:1-5; Heb. 11: 8-10, 13-16; Psa . 39:4-7.

Outline of Bible class.

- 1. Spiritual foundations & Realism (1 slide).**
- 2. Philosophy of language-10 & Realism (1 slide).**
- 3. Heaven-6: (32 slides).**

Spiritual foundations/fellowship: Concurrentism (1 John 1:7) or Conduitism (1 John 1:9)?

1. God has graciously given us the infallible Scriptures, which Christ said cannot be broken (John 10:35). This is precisely why God, from beginning to end, forbids adding to or subtracting from the Bible (Deut. 4:2; Psa. 119:160; Prov. 30:6; Rev. 22:18-19). Faithfulness to God’s Word is a paramount issue for every believer.
2. However, God does not give us theology, which is required for *faithfully* putting together His inerrant Word. To be sure, theology is man’s efforts to put together the Word of God. Modern man’s attempt to faithfully systematize God’s Word has been severely compromised, especially with the paradigm shift of Descartes, due to neglect and reject of metaphysics, which alone can attain objective interpretation through its four universal laws of being.
3. Concurrent view of fellowship is based on 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.*
4. Conduit view of fellowship is based on 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.*
5. The reason that verse 9 gets more focus than verse 7 is due in no small part to influences of naturalism (neo-deism, Baconianism. Which verse actually speaks of fellowship? Is fellowship with God like being in contact with a power sphere or is fellowship more like with a human person? It is important to move from modern “natural” modes of viewing life with God to personal/biblical modes of viewing fellowship: “with God,” “before God,” and “after God.”
6. The good news of 1 John 1:9 not being the basis of fellowship.
7. The bad news of 1 John 1:9 not being the basis of fellowship.
8. The good news of 1 John 1:7 being the basis of fellowship.

Philosophy of Language-10 (Theories of meaning)

Outline

Introduction

What is philosophy of language?

✓ Theories of meaning

Plato (428-348 BC)

Aristotle (384-322 BC)

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. What is philosophy of language (POL)?
 - a. POL examines the nature of language. **Language is not the key to understanding!**
 - b. POL examines the nature of meaning. **Meaning is the key to understanding.**
2. POL is important for the Bible-believer because naturalism and platonism permeates our world and Bible study tools. Perhaps the best way to illustrate this naturalistic/platonic environment in which we *all* grew up is our confidence in the idea that if someone knows the original languages, then he is grounded in reality/metaphysics/meaning. This is manifestly not true. Current problems are not only in linguistics, they extend to sociological views of knowledge (Skinner and Quine) and anti-metaphysical framework for hermeneutics (Wittgenstein to Osborne). As we will see, the whole modern project fails due to the modern Cartesian scientific-philosophical methodology, which defaults to naturalism and fideism.
3. A distinction needs to be made between linguistics and philosophy of language. Consider the statement, "Matthew was written **BY** Matthew and it was written **BY** 96 A.D."
 - a. Linguistics is empirical and deals with words, grammar, syntax, morphology, etc.
 - b. Philosophy of language is philosophical and focuses on meaning and reality.
 - c. Linguistics is important, but how do you know the meaning of the above?
4. Overview and challenge of two competing theories in biblical translation
 - a. Formal equivalency: word for word from source text, cf. John 1:1; Philip 2:6.
 - b. Dynamic equivalent: to find dynamic equivalents in present, cf. the Cross.
5. Theories of meaning in philosophy of language.
 - a. Linguistic relativity (Plato, Heidegger) which is the notion that languages reflect the way different cultures differently perceive reality. This difference is in kind not in degree. In other words, it is not just different opinions about reality.
 - b. Behaviorism (Skinner, Quine). "all human knowledge and belief, and all the 'patterns' of thought and action characteristic of man, can be explained as 'habits' built up by a process of 'conditioning'-like with a rat (Chomsky pretty much destroyed this notion).
 - c. Realism (Aristotle, Aquinas, Adler). Thing in the world is abstracted into the mind. A horse is a horse no matter what you call it—no matter the culture, language, or environmental influences. Realism understands meaning is a philosophical domain.²

HEAVEN-6

1. Satan has done a masterful job in blinding Christians to biblical truths by displacing classical metaphysics with naturalism and fideism. Satan's 3 favorites lies have to do with God, Heaven, and God's people, all of which he hates (Jn. 8:44; Rev 13:6)! We have noted his deception regarding:
 - a. God/Esse, which has resulted in naturalism of neo-deism and fideism. This extends to views of fellowship with God in spatial/conduit terms.
 - b. Man, which has resulted in naturalism of Cartesianism, both in respect to man as a knower and what is known.
 - c. Communication, which has resulted in naturalism of linguistics and platonism that fills all of our lexicons and our way of thinking.
 - d. Heaven, which has resulted in Christoplatonism, a vague, ghostly, or ambiguous "face-to-face relationship" that is not interested in much of anything else. In general, an impoverished view of Heaven.
 - e. However, the fact that we have discovered fundamental problems related to naturalism in the doctrinal movement does not detract from its fantastic contribution to Christianity by making the teaching of the Word of God the issue in the local church—like FBC. Many churches do not care enough about truth to see the importance of philosophical realism.

2. We have been noting the various passages on the present/intermediate Heaven. We have noted that dead believers are not in some blissful ignorance of what is occurring on Earth. They are face-to-face with the Lord and have first hand knowledge and interest in Christ's control of history (Luke 15:10; Rev. 2-3; 7:9; 6:9-11; 18:20; **19:1-5; Heb. 12:1**). Moreover, the present heaven is literal and in another dimension in our reach, **Acts 7:56**.



Church Age

Rapture

Tribulation
7 years

Millennium
1,000 years
Rev. 20



3. Three principles that we must keep in mind as our conceptual frameworks will be challenged throughout this study of Heaven.
 - a. Avoid spiritualizing everything that does not fit naturalism. It may sound spiritual to say “As long as we are with Jesus nothing physical matters.” But is this real? Moreover, does it honor the very concrete, physical references to life in Heaven made by Jesus Christ?
 - b. Avoid thinking that the earthly blessings we in and of ourselves could bring happiness apart from Christ, the Groom. Life will be much greater than in the Garden of Eden. All blessedness is derived from the Beatific Vision, which, by the way, those in Rev. 6:9-11 are experiencing.
 - c. Avoid building reality on mental constructs. Orient to the four objective principles of external reality: identity, non-contradiction, excluded middle, and sufficient reason. Avoid mental constructs created by preferences, naturalism, or church movements. Satan has all but destroyed a realistic view of Heaven of the Bible. We have much work to do here.

4. Deficient views of Heaven is a prime cause for many Christians not possessing a living and eager anticipation of Heaven. This impoverished view of Heaven also accounts for lax attitude regarding accountability before God and the issue of eternal rewards. Many Christians have no clue what treasures Christ could have in mind in Mat. 6:20:

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; 21 for where your treasure is, there will your heart be also. 22 "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! 24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

5. The overwhelming trend in Western Christianity is to focus on our present circumstances instead of our true Home. However, the Bible teaches that eternal realities are to shape our character down to every word we speak (cf. James 2; 2 Peter 2). Consider David's outlook:

Psalm 39:4 "LORD, make me to know my end, And what is the extent of my days, Let me know how transient I am. 5 "Behold, Thou hast made my days as handbreadths, And my lifetime as nothing in Thy sight, Surely every man at his best is a mere breath. Selah. 6 "Surely every man walks about as a phantom; Surely they make an uproar for nothing; He amasses riches, and does not know who will gather them. 7 "And now, Lord, for what do I wait? My hope is in Thee.

6. Those in the prosperity movement are right about God desiring prosperity and blessedness for every believer. However, they have misplaced the time frame. They have misplaced the Kingdom and are not aware that not only is Christ preparing a place for us, He is preparing us for a place.

7. Because this life is so brief, one might think it is inconsequential. However, this is not true—the “ripples” here extend throughout eternity. The Bible teaches that this life lays the foundation upon which eternal life is built. In fact, our present lives cannot be understood apart from our eternal life. What we do here counts forever! It is the fool who sets aside eternity for the present life.
 - a. Luke 12:16 And He told them a parable, saying, "The land of a certain rich man was very productive. 17 "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 18 "And he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19 'And I will say to my soul, "Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" 20 "But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 21 "So is the man who lays up treasure for himself, and is not rich toward God."

b. Matthew 7:24 "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. 25 "And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock. 26 "And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand.

- The emphasis here is not on virtue or righteousness. Rather, it is wisdom. What if someone offered you \$1,000 now, but if you wait till next year, he would give you 1 million every year thereafter?

8. We will all die and have to give an account of every day of our lives. Even those who do not die, like Enoch, Elijah, and the Rapture generation, are, nonetheless, removed from this earth. It is foolish to deny life's greatest certainty. What we are interested in in facing death should not just be at death.
 - a. Ecclesiastes 8:8 No man has authority to restrain the wind with the wind, or authority over the day of death;
 - b. Isaiah 40:6 A voice says, "Call out." Then he answered, "What shall I call out?" All flesh is grass, and all its loveliness is like the flower of the field. 7 The grass withers, the flower fades, When the breath of the LORD blows upon it; Surely the people are grass. 8 The grass withers, the flower fades, But the word of our God stands forever.
 - c. James 4:14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

9. Not only is death or removal from this Earth certain, so is judgment for all people—believers and unbelievers.
 - a. Hebrews 9:27 And inasmuch as it is appointed for men to die once and after this comes judgment,
 - b. 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.“
 - c. Genesis 18:25 "Far be it from Thee to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from Thee! Shall not the Judge of all the earth deal justly?"

- d. Jeremiah 17:10 "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds
- e. 1 Peter 4:5 Who shall give account to him that is ready to judge the quick and the dead.
- f. Ecclesiastes 12:14 For God will bring every act to judgment, everything which is hidden, whether it is good or evil.
- g. 1 Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

h. Revelation 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 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.

- i. Matthew 11:20 Then He began to reproach the cities in which most of His miracles were done, because they did not repent. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. 22 "Nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 "And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. 24 "Nevertheless I say to you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you."

- j. Romans 2:3 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

- k. John 5:28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, 29 and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

- l. Ecclesiastes 12:14 For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

- m. Rev. 2-3: Christ's evaluation of the 7 churches demonstrate that He is continuously evaluating and grading every church. *And all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds,* Rev. 2:23.

- n. Romans 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. 11 For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God." 12 So then each one of us shall give account of himself to God.
- o. 2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

p. 1 Corinthians 3:12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire

10. It is crucial to make a distinction between God's work and man's works.
 - a. Many mistakenly believe that Heaven is a reward for doing good things. This is absolutely not the case. Our presence in Heaven is in no sense a reward for our works. Rather, it is a gift freely given by God in response to faith, which is itself God's gift, Rom 6:23; Eph 2:8-9; Titus 3:5.
 - b. Salvation took place apart from any work on our part at all. It is free, cannot be lost, and the same for all Christians.
 - c. Rewards stand in contrast to salvation by grace. They are earned, can be lost, and are formally our works.

- d. When it comes to salvation, our work is no substitute for the work of God. God saves us because of Christ's work, not ours!
- e. Likewise, when it comes to rewards, God's work for us is no substitute for our work for us.
- f. Christ paid the eternal price for all sins, once and for all, Heb 10:12-18.
- g. Christ has fully paid for our sins completely, so we are completely secure in the love of Christ—our salvation is secure. Thus, we will never undergo condemnation.
- h. Although the forgiveness of our sins has every bearing on our eternal destination, it has no automatic bearing on our eternal rewards.

- i. The Bible teaches not only forgiveness of our sins, but consequences of our choices. These consequences are in spite of our forgiveness. While God eliminates our eternal condemnation, it does not mean that our actions in this life has no consequences. Forgiven people can still lose their rewards just as they can suffer the sin unto death.

- j. Faith determines our eternal destination, where we will be. Works determine the quality of life and status in our eternal destination.

- k. Behavior/obedience/works, determine our eternal rewards—what we will have there. Works do not affect our destination since our redemption is secure by the work of Christ. However, our works do affect our reward experienced at the destination.

- l. Just as there are eternal consequences to our faith, so there are eternal consequences to our works. What we do with our resources, including our time, money, and possession will matter for eternity.

11. Rewards:

- a. 1 Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then **each man's praise will come to him from God.**
- b. 2 Timothy 2:12 If we endure, we shall also **reign with Him**; If we deny Him, He also will deny us;
- c. Ephesians 2:10 For we are His workmanship, created in Christ Jesus for **good works**, which God prepared beforehand, that we should walk in them.

- d. Revelation 14:13 And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "that they may rest from their labors, for **their deeds follow with them.**"

- e. Revelation 19:7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 And it was given to her to clothe herself in fine linen, bright and clean; for the **fine linen is the righteous acts of the saints.**

- f. Hebrews 6:10 For God is not unjust so as to forget **your work and the love** which you have shown toward His name, in having ministered and in still ministering to the saints.

g. James 2:14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? 15 If a brother or sister is without **clothing and in need of daily food**, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself. 18 But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." 19 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected;

- h. 2 Peter 1:10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as **you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.**

- i. Luke 16:9 "And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, **they may receive you into the eternal dwellings.** 10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

- j. Just as with the unbeliever, there are no second chances or do-overs for the believer with respect to their lives once the buzzer goes off. What we do here counts forever and ever, just like with the unbeliever. Daily we are establishing our eternity and will be rewarded with respect to the daily study of the Word, attitude to fellow believers, prayers for others, helping the poor, witnessing, contributing to missions, rejection of the kosmos, encouraging others, learning and applying God's Word, support of local church, priorities in life, various responsibilities with respect to family, friends, and unbelievers. The books of all our works will be eternal.

- k. Luke 19:17 "And he said to him, 'Well done, good slave, **because you have been faithful in a very little thing, be in authority over ten cities.**' 18 "And the second came, saying, 'Your mina, master, has made five minas.' 19 "And he said to him also, 'And you are to be over five cities.'

- l. Revelation 2:10 'Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the **crown of life**.

- m. Revelation 3:21 'He who overcomes, I **will grant to him to sit down with Me on My throne**, as I also overcame and sat down with My Father on His throne.

- n. James 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the **crown of life**, which the Lord has promised to those who love Him.

- o. 1 Corinthians 9:24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 And everyone who competes in the games **exercises self-control** in all things. They then do it to receive a perishable wreath, but we an imperishable.

- p. 1 Peter 5:1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the **unfading crown of glory**.

- q. 2 Timothy 4:6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the **crown of righteousness**, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.
- r. Matthew 19:29 "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, **shall receive many times as much**, and shall inherit eternal life.

- s. Ephesians 6:8 knowing that **whatever good thing each one does**, this he will receive back from the Lord, whether slave or free.

- t. Luke 6:35 "But love your enemies, and do good, and lend, expecting nothing in return; and **your reward will be great**, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men.

- u. Matthew 19:21 Jesus said to him, "If you wish to be complete, go and sell your possessions and give to the poor, **and you shall have treasure in heaven**; and come, follow Me."

- v. 2 Corinthians 4:16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

- w. Revelation 3:11 'I am coming quickly; hold fast what you have, in order that no one take your crown. . . .

- x. 2 John 1:8 Watch yourselves, that you might not lose what we have accomplished, but that **you may receive a full reward.**
- y. 1 Corinthians 9:27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, **I myself should be disqualified.**
- z. Luke 19:17 "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in **authority over ten cities.**'"