

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

Psa. 27:4; 39:4-7; 2 Pt 3:10-14; Lk 24:39; Acts 7:56-58; Mat 7:13; Mark 8:36; Rev. 22:17.

Outline of Bible class.

- 1. Spiritual foundations & Realism (1 slide).**
- 2. Philosophy of language-11 & Realism (1 slide).**
- 3. Heaven-7: (about 1 hour).**

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

1. Concurrentism of 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: walking in the light* refers to walking in light of the Word of God: living for the Lord (proper motives), obeying the Word, Bible study, praying for others, encouraging others, being part of a local church, loving others, especially fellow believers. It refers to living in the directives of God *for* God. As the believer moves to fulfill His Word, God concurrently works in him through HS.
2. Conduit view of fellowship that 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.* This view is untenable and unlivable because it is based on a conduit view of spirituality and a neo-deistic view of God as evidenced in Dwight Pentecost’s teaching on fellowship.
3. The question, “Does a believer have to confess every known sin?” can be tricky. In an absolute sense, no one can. Moreover, biblically, David did not name every sin to receive immediate forgiveness for all of his sins: 2 Sam 12:13 ,*Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin"*
4. Concurrentism should not be confused with the view that teaches that the believer never needs to confess sins because Christ died for them. Such a view is a rejection of 1 John 1:9.
5. Concurrentism: Just as it is possible to forgive someone and yet not enter into active fellowship with that person in certain areas, so it is with God. Again, it is not a matter of being in circle, but actively fellowshiping with God directly with Him in the things of God in a 2nd person relationship. One can fellowship with Christ in some things and not others, Rev. 2:4.
6. In concurrentism true fellowship is **walking “with God”** (Gen 5:24), **“before God”** (Gen. 17:1) and **“after God”** (Deut 13:4), rather than being a good conduit/wire for God’s power.

5: Hermeneutics
4: Language-11
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Philosophy of Language-11 (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. Philosophy of language (POL) examines both the nature of language (empirical: linguistics) as well as the nature of meaning (philosophy: reality, knower-known).
2. As far as theories of biblical translation, there are two competing views that are hotly contested today (e.g., among Wycliffe Bible translators).
 - a. Formal equivalency (FE): word for word from source text. Dominant translations using FE: KJV, NKJ, NAS, Revised, Young's Literal, Green's Literal, New World Translation.
 - NAS, Philip 2:6 who, although He existed in the **form** (μορφή) of God, did not regard equality with God a thing to be grasped,
 - b. Dynamic equivalency (DE): emphasis on modern effect. This is a looser *translation*.
Extensive use of DE: New Jerusalem, Good News, New Living, Contemporary English.
 - Moderate use of DE: NIV, Philip 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;
 - Extensive use of DE: CEV, Philip 2:6 Christ was truly God; Rev. 22:21—"The grace of our Lord Jesus Christ be with you all" (KJV) becomes "I pray that the Lord Jesus will be kind to all of you" (CEV); Eph. 2:8—"For by grace are ye saved through faith" (KJV) becomes "You were saved by faith in God's kindness" (CEV).
3. 3 Technical theories of *meaning* in philosophy of language. The issue is *meaning!*
 - a. #1, Linguistic relativity (Plato, Heidegger) is the notion that languages reflect the way different cultures perceive reality differently. This difference is in kind!
 - b. #2, Behaviorism (Skinner, Quine) is the view that 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 lab rat. However, Chomsky devastated Skinner's behavioristic/imitative view of language.
 - c. #3, Realism (Aristotle, Aquinas, Adler) is the view that thing in the world is abstracted into the mind. In other words, a horse is a horse no matter what you call it—no matter the culture, language, or environmental influences. There may be different views of a horse, but horse as such is grasped by all men in the same way, through abstraction.
 - d. Only in Realism can one avoid self-refuting statements found in relativity & naturalism, for example, "there are no universal principles of language and meaning."

Review of what we have uncovered regarding the Present Heaven

Present/Intermediate Heaven

Consider the illuminating power of Realism in

- Luke 16:22-31 – Lazarus and rich man
- Luke 23:43 – Paradise = Heaven
- Acts 7:55-56 – Heaven is opened up
- Philip 1:23; 2 Cor. 5:8 – Face-to face with Christ
- Luke 15:10 – Joy in “*presence*” of angels
- Rev 6:9-11, 18:20; 19:1-4 – Believers see . . .
- Heb. 9:11, 24, 11:16; 12:1; 12:22- Literal city of Jer.
- Rev. 2:7; 22:14—Tree of life in Paradise/Heaven.
- 1 Cor. 3:12-15; Rom 14:10-12--JSJC.

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

Church Age

Rapture

Tribulation

Millennium

7 years

1,000 years

Rev. 20

HEAVEN-7

1. Reflections on the great evils of modernism, Mammonism, religionism, and how these satanically inspired perspectives distort and destroy true understanding of the teaching of Christ, the true nature of Christianity, and of the meaning of life itself, Matt. 6:19-34; John 14:1-3; Col. 3:1-3; Philip. 3:17-21; 1 Tim. 6:6-19; Heb. 11:24-27.
2. God will judge every individual (both believers and unbelievers), for every motive, thought, and action, Gen 18:25; Jer. 17:10; Ecc. 12:14; Mat. 11:20-24, 12:35-37; John 5:28-29; Acts 17:31; Rom 2:3-5, 12-16, 3:6; 14:10-12; 1 Cor. 3:12-15, 4:5; 2 Cor. 5:10; Col. 3:25; 1 Pet 4:5; Heb. 9:27; Rev 2:23; 20:12-15.

3. It is imperative that one make a distinction between two categories of “works” (Eph. 2:8-10): The salvation work of God that is free and done *solely* by God vs. the works of believers that they are accomplished by believers (formal cause). Salvation is a free gift, rewards must be earned.

4. God’s work of salvation took place in the past (perfect tense), is free, cannot be lost, and is the same for all Christians (cf., John 5:24; 10:28-29; Rom. 5:1; 6:23; 8:1, 30-39; Eph. 2:8-10; Titus 3:5; Heb. 7:25, 10:12-18; 1 John 5:13). Getting to Heaven has absolutely nothing to do with our works—period, full stop!

5. In contrast to salvation, or getting into Heaven, rewards for the works of the believer are not free, can be lost, and differ among Christians. Getting to Heaven has absolutely nothing to do with our works. Life in Heaven has everything to do with the believers' works. The believer who says that he does not care about rewards is saying He does not care about what God desires for his life, which is but a cover-up for the fact that his heart really is for this world rather than for the plan of God.
6. 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!
7. However, when it comes to rewards in Heaven, God's work is no substitute for the believers' works *for* Him through His enablement/concurrentism (not conduitism). They are really the believers' works enabled by God rather than God's work through the believers as a conduit.

8. Again, salvation is about God's work for us; rewards are about of our work for God accomplished through divine concurrence.
9. The Bible is crystal clear regarding the importance of the believers' works and rewards, Matt. 6:19-34, 19:21, 25:14-23; Luke 6:35, 14:13-14, 16:9-11, 19:17-19; 1 Cor. 3:12-15, 4:5, 9:24-27; 2 Cor. 4:16-18; Eph. 6:7-8; Col 3:23-24; 2 Tim. 2:12, 4:6-8; Heb. 6:10-12; 1 Pet. 5:1-4, 2 Pet 1:10-11, 3:11-14; James 1:12, 2:14-21; 1 John 2:28; 2 John 8; Rev. 2:10, 3:11, 21, 14:3, 19:7-8.