

Each year the Broken Arrow Masonic Lodge partners with Broken Arrow Public Schools to recognize a boy and girl from each school who best exemplifies integrity, character, citizenship, and a commitment to academic excellence.

From Broken Arrow's 1300-student Freshman Academy Kate Spencer was selected!!



**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

**Matt. 6:19-24; 16:24-26; Philip 3:18-21; Luke 16:9; Rev. 2:7; 21:1-4, 10-11, 18-19.**

**Outline of Bible class.**

1. Spiritual foundations & Realism (1 slide). Spiritual foundations for a healthy spiritual life.
2. Philosophy of language-13 (1 slide). Intellectual foundations for reality of Total Truth.
3. Heaven-8: (about 1 hour). - Doctrinal development for deeper understanding of doctrines.

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

1. To make God the greatest pursuit of life is follow the path of truth, goodness, and beauty. However, to pursue God in such a manner requires a love and dedication to the Total Truth about God and reality as such. This necessitates both courage as well as humility. It is one thing to find Truth, it is another to bow before it with humility. History has demonstrates that any and all attacks or apathy toward Truth and reason (philosophy) ends up in skepticism, anti-intellectualism, aberrant doctrines, and mysticism/fideism.
2. While every man is free to accept what he wishes, no man is free from the consequences of what he accepts. This is the greatest lesson on can gain from the history of ideas.
3. The good news of 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*, is that every single thing we have ever done with any of the biblical motives according to the Word of God brings us into fellowship with God, for which one will be richly rewarded for for all of eternity by the Lord—even if one is not in a state of unconfessed sins.
4. The emphasis in concurrentism is proper attitude to God as illustrated on the biblical emphasis to repent (cf., Rev 2-3) and in the various descriptions of walking with God, before God, after God, walking by the Spirit.
5. The good and bad news of a conduit view of 1 John 1:9. The good news is that when you do confess your sins, they are forgiven. Moreover, you will be commended for things that you did even if you were not 100% confessed up. The bad news is just because you are forgiven when you use 1 John 1:9, it does not mean you are now actively fellowshiping with God.
6. The true nature of God as Esse is distorted by conduitism, which is precisely why it is not found throughout the pages of Scripture. We do not need Baconian conduitism or Reidianism.

5: Hermeneutics
4: Language-13
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

## Philosophy of Language-13 (Plato)

### 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 is important for Bible believers because aberrant views regarding language and reality saturate contemporary Bible study material, including exegetical works (cf., Wuest, TDNT, Vine). This leads to the corruption of understanding the WOG.
2. The only way to remove these errors is for the believer to understand *for himself* the basic nature of language with respect to reality. Everyone has a view of meaning, either conventional or real, that comes from one's metaphysical and epistemological presuppositions. Only by understanding can one avoid becoming a modern victim.
3. The Bible assumes Realism with reference to language and reality—even if those who study it do not. The Realism of God and the Lord Jesus Christ is evident with such statements as “God said let there be . . .” and “in the beginning was the Word.”
4. We have noted the primary forces today in philosophy of language: linguistic relativism and linguistic behaviorism. The consequences of both are perspectivalism because they are stuck in Descartes' mind in one way or another. They admit they do not attain objectivity.
5. In the history of the philosophy of language one of the earliest and most referenced works is Plato's *Cratylus*, which contains discussion of the relationship between names and things. *Cratylus* has been the subject of a lively discussion and debate in philosophy of language. There are three participants in the *Cratylus* dialogue:
  - a. Cratylus, who believes that names are *not* merely conventional agreements to use certain sounds to refer to certain things.
  - b. Hermogenes, who believes that names are merely conventions.
  - c. Socrates explains that naming is a type of action, such as weaving or lighting a fire. It is an instrument that is more or less useful, therefore more or less proper and therefore more or less correct: a correct name reveals something about the nature of the object. Socrates, in the final section of this dialogue, argues against the Sophist position that an investigation into things themselves can be accomplished by investigating names.
6. Examples of how the American mind is being destroyed by conventional view of language and reality that rejects the nature of things in the area of gay rights and justice. *Justice is giving to things what is their due according to what they are.* To act justly one must understand the nature of something (epistemology and metaphysics).

**PHYSICALITY OF PRESENT HEAVEN =  
UNIQUE TO CHRISTIANITY**

- A place, not a state, (John 14:2) in time with physical human bodies, ongoing memories, clothes, prayers, and 1<sup>st</sup> hand knowledge of what is happening on Earth in real time (Rev. 6:9-11; 19:1-5)
- Dimension was opened up for Stephen to Jesus standing.
- Hylomorphism and Samuel, Lazarus, Moses, Elijah, Jesus, the martyrs of Heb. 12:1 and Rev 6:9-11
- A place that contains the Tree of life (Gen 2:9; Rev. 2:7; 22:2, 14, 19).
- A place that contains a Tabernacle (Ex. 26:30; Heb. 9:11, 23-24).
- A place that contains the richest, most beautiful, and fantastic city , the city of Jerusalem (Heb. 11:10, 16; 12:22; Rev. 21:2, 12-26).
- Bible does not portray Heaven as ethereal or ambiguous. It has a lot to say about Heaven. We just have not paid attention to it.

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

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Church Age

Rapture

Tribulation

Millennium

7 years

1,000 years

Rev. 20

## HEAVEN-8

1. A startling thing has happened to Western Christianity: for the most part it has lost sight of the heart or core of Christianity and thus the central doctrine taught by Jesus Christ, namely, to make it the business of every single day to prepare for eternity. In other words, to live one's life for the next life, cf., Matt. 6:19-31; Col. 3:1-3. I wonder if there is a chance of saving the Christian mind.

## HEAVEN-8

2. The pernicious consequences: It is not like Christ did not warn the believer about the consequences of not living for the next life: like spiritual darkness, no capacity for love or service for God, and being so attached to materialism that God no longer has any authority over or much value in the life.
  - a. Consider the darkness on a personal level as well in relation to conservative Bible churches. Where is the development of Heaven?
  - b. Consider what has replaced the core of Christianity: solving problems by mental tricks (gimmicks). However, there is no solution to any problem apart from the eternal perspective. How could there be?

## HEAVEN-8

3. The single greatest factor in failure to live the authentic and unique Christian life is lack of eternal perspective. Nothing can make up for this fatal flaw. One cannot truly follow Christ without the eternal perspective. Moreover, not until one gives himself totally to Christ will he ever find his true self. What did Christ call those who lived for the present? Was He correct? Well then . . .

## HEAVEN-8

4. The eternal perspective, the eternal lens as it were, changes everything! Go talk to a mature believer who is facing death and note his priority regarding possessions, people, God, and life in general. Note the focus on the true, good, and beautiful. Note the lack of arrogance. Note the calm peace as his Lord and Heaven fills his thoughts.
  
5. When Heaven fills our thoughts, we no longer look at possessions, human approbation, money, the Lord, problems, people, and the Word of God the same way. All priorities change for the believer who is focused on his Lord and the next life of true wealth, Rev. 21-22. Moreover, the way we handle every test is radically changed since we know that we are writing our eternal biography. What would you like to be known for?

6. There are two divine judgments that God promises: one for unbelievers (Rev. 20:12-15) and one for believers (Rom. 14:10-12; 2 Cor. 5:10-12).
7. There are two categories of works (Eph. 2:8-10): God's work/gift of salvation (Rom 6:13; Eph 2:8-9) and our works as believers for the Lord, Rev. 14:3; 19:7-8; Eph. 2:10).
8. The believer will never be judged for his sins. His salvation is absolutely secure. In other words, he has eternal security with reference to salvation (John 5:24; 10:27-30; Rom 3:21-28; 4:4-8; 5:1, 12-21; 6:23; 8:31-39; 1 Pet. 1:3-5; Heb. 10:10-18).
9. While the believer will never be judged in reference to salvation, he will be judged for his works as a believer—for how he lives his life, his behavior.

10. The Bible is explicit about the importance God places on the believers' works. Note the multiple incentives (consequences both pro and con, pleasing God, praise from God, love for God, fear of God, eternal privileges and rewards, eternal blessedness—they all appeal to our self-interests), issues, and basis for judgment (also note the lack of conduitism), Matt. 6:19-34, 19:21, 25:14-23; Luke 6:35, 14:12-14, 16:9-11, 19:17-19; 1 Cor. 3:12-15, 4:5, 6:3; 9:24-27; 2 Cor. 4:16-18; 5:9-11; Eph. 6:7-8; Col 3:22-24; 1 Tim 6:6-19; 2 Tim. 2:12, 4:6-8; Heb. 6:10-12; 10:30-31, 11:6; 12:2; James 1:12, 2:14-21; 3:13; 1 Pet. 5:1-4; 2 Pet 1:3-11, 3:11-14; 1 John 2:28; 2 John 8; Rev. 2:10, 2:23, 3:11, 21, 14:3, 19:7-8.