

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

Heb. 9:27; Lk 10:27; Jn 15:17; Heb. 13:16-17; Lk 14:18-20; Jer. 17:10; Ecc 12:14; Mat. 10:28; John 11:25-26; Rom. 8:1.

Outline of Bible class.

1. Spiritual foundations & Realism (1 slide)—Total Truth.
2. Philosophy of language-13 & Realism (1 slide) for Total Truth.
3. Heaven-8: (about 1 hour). Doctrinal development of Total Truth of Heaven.

Spiritual foundations: Concurrentism (1 John 1:7) vs. Conduitism (1 John 1:9).

1. As far as existential differences between the conduit system and the concurrent system, the conduitist tends to be more passive with focus on being a good conduit, whereas concurrentist tends to be more active in direct application. Although the issue of confession of sin did not apply to Christ, we can see His concurrentism in John 5:19.
2. In the conduit system, the general attitude is to make sure one is confessed up so the Holy Spirit’s power can effectively flow through the believer. Generally, it is believed that the believer cannot love others or be motivated to help the poor in a way that is acceptable to God unless he is confessed up so God’s power can run through Him. There is also a tendency to criticize works of other Christians who do not “understand” fellowship.
3. In the concurrent system, the believer sees the works not solely in terms of God’s works, but a “both and” that involves the believer and God walking together (Amos 3:3). In other words, the concurrentist views works like loving others and giving to the poor in terms of a both the believer and God’s enablement. The concurrentist also believes in divine enablement.
4. While, the conduitist focuses on being a conduit for the power and love of God, the concurrentist focuses on natural virtue. Both rely on God but in different ways: one relies on being confessed up, the other on his role in natural virtue, e.g., self-discipline (1 Cor 9:24-27).
5. The conduitist tends to wait for God to give him proper motives. The concurrentist sees God as already providing motives by HS and WOG.
6. The difference between fantastic doctrinal believers and pathetic doctrinal believers is not on the amount of doctrine or faithfulness to confession of sin. It is in application, which is what concurrence is all about. Great doctrinal believers are great because of application, not because they are better or more accurate confessors or because they know more.

5: Hermeneutics
4: Language-14
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Philosophy of Language-14 (Plato's *Cratylus*)

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. Review.
 - a. Importance of philosophy of language (*meaning*), especially for students of the WOG.
 - b. Distinction between formal & dynamic equivalency in Bible translations.
2. Plato's *Cratylus* is his only dialogue where language-related subjects are quite extensively discussed. The issue is the "correctness of names" (this includes common names).
 - a. The dialogue is about two conflicting theories of correctness of names, namely naturalism vs. conventionalism.
 - b. Cratylus posits that there is a natural connection between names and their referents.
 - c. Hermogenes posits that names are mere conventions.
 - d. If Cratylus is correct, the best way to know the reality of the referent is by examining the name. The name is where one finds the key to reality. However, what are some of the problems with this view, especially that pertains to biblical exegesis?
 - e. If Hermogenes is correct then all names are mere conventions. What are the problems with this view?
 - f. Hermogenes invites Socrates to the dialogue. Socrates points out that the referent to which the name points to reality is separate from one's perspective (name) and that sometimes words correctly point to true nature of things and sometimes they do not.
 - g. Socrates, moreover, notes that language is unreliable with respect to getting to the true nature of things. He rejects onomastic epistemology and advances eidetic epistemology (understanding things through their essences/forms). He says that the nature of things should be learned about through themselves, rather than names (*Crat. 436a-b*). But, how can this be accomplished in light of his dialectical method?
3. Modern application: consider how far we have gone from a Realist (eidetic or Aristotelian) epistemology with modern discourse on "justice" and gay marriage. What is "justice"? The classical answer is giving to things what is their due according to what they *are*. In other words, to act justly, one must first know what things are. Without this knowledge, one cannot act justly. However, in order to know what things are, one needs metaphysics and epistemology. Why is it unjust to treat a human like a dog? Justice has nothing to do with the way that we *feel* about things, but rather to what they *are*. What is marriage/γάμος?

THE PRESENT HEAVEN

1. Col. 1:16-17; John 3:11-13, 31, 6:38, 10:36; 1 Jn 4:14.
2. John 14:1-3; Acts 7:55-56; Luke 23:43, 16:19-31.
3. Philip 1:23; 2 Cor. 5:8; Col. 3:1-3, Matt 6:19-24.
4. Heb. 12:1; Rev. 6:9-11; 18:20; 19:1-5.
5. Gen 2:9; Rev. 2:7; 22:2, 14, 19.
6. Ex. 26:30; Heb. 9:11, 23-24.
7. Heb. 11:10, 16; 12:22; Rev. 21:2, 12-26.

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

Church Age

Rapture

Tribulation
7 years

Millennium
1,000 years
Rev. 20

HEAVEN-9

1. While every man is free to accept or reject Truth, no man is free from the consequences of those beliefs which form his presuppositions. A man's presuppositions do indeed control his beliefs and life (cf., positivism).
2. Questions regarding the existence of God must be settled before advancing into the questions of Heaven and Hell. For those who have accepted God's existence and Christ's authority, Heaven and Hell should pose no problem, unless one is trapped in positivism.

3. Jesus Christ is the Ultimate Authority on Heaven and Hell. Moreover, all that we know about the meaning of life and the nature of Hell and Heaven are related in some way or another to the Lord Jesus Christ, who is the only human being who lived in Heaven before becoming a man. He alone can speak authoritatively about what it takes to have a right relationship with God as well as the issues of rewards in Heaven and eternal punishment in Hell.

4. Jesus will judge every single human being, Mat 7:21-23, 25:31-46; John 5:21-29; Acts 10:42; 17:31; 2 Cor 5:10; 2 Tim 4:1. Everyone will stand before Him, no exceptions. He is the Man who will judge all.

5. Consider Satan's very effective contemporary work of concealing Christ's directives and teachings about the primary focus of life and the nature of Heaven and Hell.
 - a. The nature of Christianity: To understand Christianity one must understand Christ. He is the central figure regarding the spiritual life, Heaven and Hell. Christ is not merely the founder of Christianity. He is the foundation.

- b. Much of contemporary Christianity has all but lost understanding of the nature of Christ and Christianity. How many really live for the riches of Heaven on a daily basis? Consider voices from the past:
- 1) Aristides (A.D. 125) wrote to a friend about Christianity, explaining why it was so successful: “If any righteous man among the Christians passes from this world, they rejoice and offer thanks to God, and they escort his body with songs and thanksgiving as if were setting out from one place to another nearby.”
 - 2) Martin Luther (1483-1546): “There are only two days on my calendar, today and THAT DAY!”
 - 3) Blaise Pascal (1623-1662): “All of our actions and thoughts must take such different courses, according as there are or are not eternal joys to hope for, that it is impossible to take one step with sense and judgment unless we regulate our course by our view of this point which ought to be our ultimate end.”

6. Hell, not Heaven, is the default position for all human beings. Unless God does something to intervene, all men are hell-bound, Mat 5:20, 48, 6:10, 7:11, 29-30, 15:19, 19:17, 23:15; Jn 3:19.
7. There is a Hell to fear and a Heaven to gain. Ultimately, there is only one reason to affirm its terrible reality: Jesus Christ. Our belief that the unbelievers go to Hell does not rest on our ability to explain it. It rests on the Christ's authority. He is the Judge of all of the Earth!
8. Jesus Christ is the only escape from Hell, Acts 4:12, John 3:16-17, 14:6. The New Testament contemplates no other way of salvation for man than Jesus Christ.

9. There are two divine judgments: one for unbelievers (Rev. 20:12-15) and one for believers (Rom. 14:10-12; 2 Cor. 5:10-12).
10. 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).
11. 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).
12. 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. Consider an analogy with David who was forgiven of his sins, but God said "I would have added to you many more things" (2 Sam 12:8).

13. The Bible is explicit about the crucial importance God places on the believers' works. As we look at these passages, not the various motives, incentives and the nature of the concurrent activity, **Matt. 6:1-7, 16-18, 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, 2:14-26; 3:13; 1 Pet. 5:1-4; 2 Pet 1:3-11, 3:10-14; 1 John 2:28; 2 John 8; Rev. 2:10, 2:23, 3:11, 21, 14:3, 19:7-8.**