

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

Rom. 11:36, 16:27; 1 Tim. 1:17; Rev. 4:11, Acts 17:28; Col. 3:17; 1 Cor. 10:31; 1 Pet 3:13-14.

Outline of Bible class (and the issue: Relationship with God by knowledge and by love).

1. Spiritual foundations (1 slide)—morality, virtue, and supernatural virtue.
2. Philosophy of language-15 (1 slide)—foundations for objective exegesis.
3. Heaven-10:—the eternal perspective, motivation, and reward.

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

1. We will be examining three levels of human excellence (“goodness”) over the next few weeks.
 - a. Morality/ethics, a summary of its characteristics, strengths and weaknesses illustrated with theft and adultery. This is available for believer & unbeliever. Why it is not enough.
 - b. Virtue: a summary of its strengths and weaknesses in habituation of the mind, the affections, and the passions. Available for believer and unbeliever. It is not still enough.
 - c. Supernatural virtue (spirituality): its strength is that it is supernatural virtue that finds its source in the supernatural from God taking the believer far beyond his natural ability (morality and virtue), cf. Joseph, Daniel, the Apostle Paul, Mary Magdalene.
2. The conduit view.
 - a. The conduit view tends to be Cartesian and thus excludes affections and passions in accounts of human morality, virtue, and the supernatural virtues. Instead the modern concept of “emotions” is used to lump or flatten out all human experiences. Moreover, there tends to be a physicalistic and dismissive attitude to emotions as such.
 - b. The conduit model views the believer as a conduit or a channel for God’s love and other spiritual virtues that flow through him by means of certain mechanics. In other words, there is little to no connection between the virtues in the believer and the supernatural virtues that are only possible through the ministry of the Holy Spirit.
3. The concurrent view.
 - a. Includes a comprehensive view of man (non-Cartesian), which includes the role of affections, passions, 1-2nd order wills, and the whole man in the development of virtue.
 - b. Understands the connection between the supernatural virtue that comes by means of the HS raising the inner quality of the believer’s character according to 2nd order will.

5: Hermeneutics
4: Language-15
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Philosophy of Language-15 (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. Plato's *Cratylus* is the oldest known classical dialogue that discusses the relationship between language and the reality of their referents.
2. Cratylus takes the position that there is a natural connection between names and their referents. Hence, one can discover the true nature of things primarily by analyzing words. This attitude or method is dominant in modern exegetical churches. However, there are a number of problems with this view. For one, what if those who created the nomenclature were wrong when they created the name for the particular word? Is the reality in the referent or in the word/sign that points to the referent? Take the word/sign "dog" which takes on other scratches/letters in other languages, *goshe* (Apache), *keleb* (Hebrew) *kalba* (Aramaic), *kyon* (Greek), *inu* (Japanese). Yet, they all point to the same reality regardless of the letters/scratches/sounds which may signify other things understood in cultures. If we were on a stranded island, and I needed to give you a secret signal for dog with /// and wolf with ////, would it not still refer to the same referents regardless of exegesis of /// or ////?
3. Moreover, consider how ancient Greek views of cosmology, theology, and ethics are all embedded in their language and how they can corrupt the biblical view. Consider how easy it is for a doctrinal exegetic to be Cratylean in studying & teaching of God's Holy Word, all the while proudly proclaiming his rejection of need for metaphysics and philosophical realism.
4. Hermogenes argues that names are mere conventions of different signs adopted by different cultures. However, the problem with this view is that if names are *only* conventions, then how could there ever be meaningful, let alone objective, communication?
5. Hermogenes invites Socrates to the dialogue. Socrates points out that the referent/reality that the name *points to* is separate from one's perspective or nomenclature and that sometimes words correctly point to true nature of things and sometimes they do not.
6. Socrates says that the nature of things should be learned through themselves, rather than names (*Crat. 436a-b*). However, he does not entirely abandon the use of language, for he defends the dialectical method to find the truth regarding the nature of things.
7. Application to our culture: Socrates, Plato, and Aristotle fought against the notion that man can arbitrarily assign meaning to things (*Man is the measure of all things*). The nature of things determines the true nature, not how one feels. We live in a very anti-teleological, anti-Aristotelian, anti-realistic, and pro Rousseauan age with respect to reality.

THE PRESENT HEAVEN – Separated from earth

The prevalent view today is that the Bible does not have much to say about the present Heaven; moreover, it is impossible and impractical to imagine what Heaven is like.

True?

1. Col. 1:16-17; John 3:11-13, 31, 6:38.
2. Philip 1:23-24; 2 Cor. 5:8; Col. 3:1-3, Matt 6:19-24.
3. John 14:1-3, 11:43; Acts 7:55-56; Luke 23:43, 16:19-31.
4. Heb. 12:1; Rev. 6:9-11; 18:20; 19:1-5.
5. Heb. 11:13-16; Gen. 25:8.
6. Gen 2:9; Rev. 2:7.
7. Ecc. 12:7; Luke 20:37-38.

FUTURE HELL

1. Rev. 20:10-15, 21:8
2. Matt. 13:40-42, 25:41, 46
3. John 5:29b
4. 2 Thess. 1:9
5. Mark 8:36-37

FUTURE HEAVEN:
Uniting of Heaven
and Earth.
- Rev. 21-22.

Church Age

Rapture

Tribulation
7 years

Millennium
1,000 years
Rev. 20

Matt. 7:13 "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.
14 "For the gate is small, and the way is narrow that leads to life, and few are those who find it.

PRESENT HELL/TORMENTS

1. Ecc. 12:7
2. Luke 16:19-31; 2 Pet. 2:4
3. Matt. 10:28

Earth is the in-between world.

The Word of God is inerrant, infallible, and eternal

There is a Heaven to gain and a Hell to fear!

HEAVEN-10

1. While death should never be romanticized, and no one should be callous to anyone who may have anxiety over death, every believer should examine his only life as to whether his thoughts of death and Heaven promote feelings of fear or joy. Only the eternal perspective can make the present life rich, transcendent, and enjoyable! Death is the doorway to Christ! And the fact is, reality is, that we are all dying. Consider God's Word:

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.

Matthew 10:28 "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

HEAVEN-10

Philippians 1:21 For to me, to live is Christ, and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the flesh is more necessary for your sake.

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. . . . 13 When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

Hebrews 11:16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

Genesis 25:7 And these are all the years of Abraham's life that he lived, one hundred and seventy-five years. 8 And Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people.

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.

Colossians 3:1 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God.

Philippians 3:18 For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, 19 whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. 20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

2. Gaining the eternal perspective radically changes any person's life.
 - a. Heaven is the only true source of transcendent optimism. We will live happily ever after with a happiness that will increase throughout eternity with unending beauty and glory and ultimate gratification. We have the advantage of looking beyond any sick or dying bed into eternal bliss with the Lord. Only by focusing on the eternal perspective can there be true and lasting optimism about our future. No Christian should be a pessimist. With the focus on Heaven, the believer can rejoice in the midst of suffering, disappointment, and failing health (1 Pet 4:13). Christ told the disciples to rejoice, not in victories in this life, but that their names are written in Heaven (Luke 10:19, 20). Only Heaven can give us true hope (Rom 8:20-25; 1 John 3:3).

- b. There is no place like our Eternal Home with our Lord, the Lover of our souls (John 14:1-3). This eternal “home” is not metaphor. It describes an actual, physical place promised and built by our Bridegroom. We will be fully human and this Home will be physical. It will be a place where we will share with loved ones, a place of comfort, great conversation, laughter, contemplation, pleasure, wonderful food, and perfect health (cf., Luke 6:21-23).

- c. The eternal perspective is the cure for boredom and depression. A common element in boredom and depression is lack of meaning, significance, or purpose—life is flat and bland. With the eternal perspective the believer can orient to the fact that as long as the believer is alive on earth, it is exactly where God wants him to be. What might seem pointless, like prolonged suffering, can be understood as God's way of expanding capacity for eternal joy and rewards (Gal 6:7-8). It can help us through depression of poor health or a bad marriage. Life on Earth is the training camp to get us ready for Heaven.

- d. The eternal perspective can serve as a wakeup call for believer and unbeliever.
- Do you daily reflect on your mortality? You are dying!
 - Do you realize there are only 2 destinations?
 - Do you remind yourself that this world is not your home and everything in it will be burned up?
 - Do you realize that your choices and actions have a direct influence on your life in the world to come?
 - Do you realize that your life is being examined by Christ and will be appraised for next life?
 - Do you daily reflect that your ultimate home will be the New Earth, where you will see God and serve Him as a resurrected being in a resurrected human society, where you will overflow with joy and delight in drawing close to God and studying Him and His creation?
 - Are you looking forward to being with your Lord?

e. Incentives for righteous living.

2 Peter 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

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. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

Philippians 3:13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Hebrews 11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

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. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

3. An overview of the various motives, incentives and the nature of the concurrent activity involved in gaining rewards, 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; **Rom. 14:10-12; 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;** 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.