

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

Opening: Life with God by knowledge and by love (Luke 10:27-28; 1 Thess. 4:13; Rev. 14:13; 21:2-7)

Church: The importance of the local church as she is ignored, berated, and has lost her mission.

Foundations for love for and knowledge of God

1. Spiritual foundations (1 slide): why this is so very important in living with, before, after God.
2. Philosophy of language-20 (1 slide): why this is so very important for all who respect God’s Word.
3. Heaven-15:—Need for the biblical, complete, and uncorrupted Realist doctrine of Heaven!

Spiritual foundations: the 3 levels of “good”: morality, virtue, and supernaturally infused virtue and the perfection or completion of human nature.

1. Level 1: Morality: review of the nature of morality and immorality and how it affects knowledge and love of God, Rom. 1:18-32; 1 Cor. 5:1-8.
2. Level 2: Virtue: review of the nature of virtue and vice and how we inscribe our character on own hearts through actions. It is possible for a pagan to have more virtue than a child of God, Gen. 20; 1 Cor 5:1-8. To grow in virtue is to actually become a better person.
3. Level 3: Supernatural virtue. This is supernatural power on the intellect and will giving the believer supernatural perception (mind) and will to love God above all things. It includes a supernatural conviction regarding the truths of Scripture. It is characterized by right thinking, right desires (sentiments, affections, and passions), and righteous living (Rom. 14:17; Matt. 16:13-17; Gal. 5:16-23). This is 2nd person relationship with God by knowledge and by love.

Supernatural virtue and moving into the status of being a friend of God.

1. Becoming a friend of God is Christ’s desire for every believer (John 15:13).
2. Becoming a friend of God is the highest honor one can attain in this life (2 Chron. 20:7).
3. Becoming a friend of God requires 2nd person fellowship with God (personal relationship)
4. Becoming a friend of God requires life under the unhindered ministry of the HS (power).
5. Becoming a friend of God requires growth in Bible doctrine (understanding).
6. Becoming a friend of God , like being a good friend to another, requires virtue: like a) mutual benevolence, b) mutual recognition of such benevolence, 3) mutual beneficence, 4) a stable relationship, and 5) sharing in common recognized and desired good (plan of God).
7. It is impossible to become a friend of God, or anyone, without virtue love and understanding.

5: Hermeneutics

4: Language-20

3: Epistemology 32
- Existence 50
- History 50

2:Metaphysics 32
- Trans. 50

1: Reality
- Logic 32,
- Truth 32

Philosophy of Language-20 (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. Three views on the relationship between language and reality in Plato's *Cratylus* and how it effects biblical exegesis and our understanding of God's Holy Word:
 - a. The untenability of the Cratylean position on language and reality (natural).
 - b. The untenability of the Hermogenean position on language and reality (conventional).
 - c. The unresolved Socratic position on language and reality (eidetic).
2. Consider how a child understands reality and its relationship to language.
3. There are three dominant views regarding how man learns the essence of things.
 - a. Rationalism: a priori knowledge, cf. continental rationalism of Europe.
 - b. Empiricism: a posterior knowledge, cf. British empiricism.
 - c. Philosophical Realism (Aristotle, Aquinas, Adler). This is the only theory of knowledge that offers objectivity in language—and it is the only position that is actually biblical.
4. Consider how the Cratylean position (which teaches that one can understand the nature of things by means of the words alone) corrupts our understanding of God's Holy Word.
 - a. By basing realities on Greek words one falls victim to the viewpoints of many misguided pagan Greek name givers. Instead of considering reality directly, we end up basing reality through the mediation of the ancient Heraclitians. Is this what we want?
 - b. This fundamental error in understanding language has resulted in contemporary Christianity's saturation with erroneous word studies where atheistic, deistic philosophies are mapped onto the Word of God. Is this OK?
5. Illustration of how etymologizing can corrupt one's understanding of reality, God's Word:
 - a. 1 John 3:17, "But whoever has this world's goods, and beholds his brother in need, and **shuts up his entrails/bowels (σπλαγχνα, splanchna)** from him, how dwells the love of God in him?"
 - b. The Greeks believed that the entrails were the location of one's physical feelings. They never use the term for compassion or mercy or anything virtuous. However, the term is used constantly in a favorable manner for the compassion of Jesus Christ and even of God Himself. Also Paul uses the term several times to refer to the entire person's attitude, feelings, and intense affectionate love. **The idea that love has nothing to do with feelings may be common in Christianity, but it is not Christian, it is not biblical.**

THE PRESENT HEAVEN – Separated from earth →

What the Bible says concerning the present Heaven (PH):

1. PH is a physical place, near Earth, in another dimension, and is far better than the present Earth, Acts 7:57-59; Jn 11:43; Luke 23:43; John 14:1-3.
2. PH is a place of where believers are in conscious bliss with the Lord, and are aware of what is happening on earth, Luke 23:42; Rev 6:1-6; 18:5; 19:1-5.
3. Orientation to the PH is required to really live the spiritual life, Heb. 11; Matt 5:1-16; 6:19-21; Luke 10:10; Col 3:1-3. Only the eternal perspective can provide eternal, transcendent optimism in God. The only valid reason Paul gives for not going to PH, is more opportunities to live the CCL on Earth, Philip. 1:21-23.

FUTURE HEAVEN: United with earth:

1. Prepared: Matt 25:34
2. Pure/perfect: Matt. 6:10; 2 Pet. 3:13.
3. Christ-centered: Dan 7:14; Rev. 22.



FUTURE HELL

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

Church Age	Rapture	Tribulation 7 years	Millennium 1,000 years Rev. 20
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Warnings regarding lack of eternal perspective:

1. Treasures, heart, and life before God, Mat. 6:19-21.
2. Hell: Matt 7:13, 10:28.
3. Excuses: Luke 14:18-20
4. Verdict: "Fool," Luke 12:16-34.

PRESENT HELL/TORMENTS

1. Ecc. 12:7; Luke 16:19-31; 2 Pet. 2:4.
2. Matt. 10:28; Rev. 20:11-15

What is the issue in the in-between-world?

HEAVEN-15

John 14:1-3.

1. “Let not your heart be troubled,” (Μὴ ταρασσέσθω ὑμῶν ἡ καρδία). This is what Christ tells His disciples as He seeks to turn their fears of His impending death into comfort and encouragement. What strength! What beauty! What wisdom!

HEAVEN-15

John 14:1-3.

2. “Believe in God, also believe in Me.” These verbs should be both viewed as entreaties rather than indicatives. Christ is entreating disciples to believe in God and Him. Christ points to Himself as the object of precisely the same faith which is given to the Godhead, Esse. “Trust in God, Trust in Me.” He regularly equated His prerogatives with God Himself, e.g., “all men should honor the Son even as they honor the Father.” His deity is what singles Him out from all others. To trust Him is to trust God. Moreover, any faith in God apart from Him is very deficient.

HEAVEN-15

John 14:1-3.

3. We should take Christ's words as invitations to do what it is life and blessing to do. He invites us into a deeper view of life, death, and God. He invites us give ourselves to God and to Him for a truly rich spiritual life, "Come unto Me all you who are weary and heaven laden, and I will give you rest."

HEAVEN-15

John 14:1-3.

4. While understanding is required, the essence of faith and the spiritual life is an act of the will, not the act of the intellect. It is the will, not the intellect, that is the ultimate issue in peace, “not being troubled.” Trust is where you find true tranquility. To trust Christ is bring the Infinite Love and Goodness to our sides. Only when we cease to kick against the prods do we open our hearts of love and trust. There is no peace, only trouble, without Trust. Trust in God, Trust also in the God-man Jesus, whom when you see, you see God the Father.

HEAVEN-15

John 14:1-3

5. “I go to prepare a place for you.” What a place of delight for us. Never was there an architect or a carpenter with such insights as Him. Never was there such a man so skilled. He is preparing it for His special people, His Bride.
6. “I go to prepare a place for you.” It will be furnished beautifully. When you get to Heaven you will be astonished to see what he has in store. He thought of you and provided just what you would appreciate. All of those things that were not right here will be right there. You will be fully compensated in the next life for all of the licit things for which you longed for in this life.

HEAVEN-15

John 14:1-3

7. “I go to prepare a place for you.” It is a PLACE for physical creatures. It is not a state. There are no figurative meanings in this passage. He is not preparing a place for disembodied spirits. We shall all need a literal material place to live after the resurrection. Moreover, there is no reason to take all of the eating and drinking figuratively. Remember the depictions: drinking, eating, laughing, conversing, a garden, a city, and a kingdom.

HEAVEN-15

John 14:1-3

8. “I go to prepare a place for you.” We cannot eagerly anticipate what we cannot imagine. This is why God gives us so many glimpses of Heaven in the Bible: so we can think about these things and kindle a desire in our hearts for our True Home.

9. “I go to prepare a place for you.” All of the well-meaning but misguided attempts to make Heaven seem spiritual merely succeed in making Heaven unappealing. As human being whom God made to be physical and spiritual, we are not designed to live in a non-physical realm. We are not spiritual beings encased in bodies. Adam did not become a living being until he was both body and soul, hylomorphic.

HEAVEN-15

John 14:1-3

10. “I go to prepare a place for you.” We are physical beings as much as we are spiritual beings and this is why the resurrection of the body is so central to the Christian faith. It is essential that God endow us with eternal righteous humanity. In doing so, He sets out bodies and minds free from the curse and death and equips us to fulfill God’s purpose for our lives. Only those with bodies can walk on and rule over the New Earth, a material world is occupied with material beings. He is preparing a place for the whole being, body/soul.

HEAVEN-15

CHRIST PROVIDES THE FOUNDATION FOR ETERNAL OPTIMISM

John 14:2-3, ““If it were not so I would have told you . . . And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, *there* you may be also.

1. Christ provides the heavenly eternal perspective for the biblical transcendent optimism regardless of the present circumstances of life. Only with the eternal perspective can the believer enter into the Hope that the Bible celebrates. Only such Hope can *radically* change one's perspective of all of life with all of its good, bad, and ugly.

2. The eternal perspective should serve as a challenge or wakeup call for both 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?
 - Is your value related to the eternal perspective?

HEAVEN-15

3. Note what Christ actually taught about our trials and the right perspective.

- **Luke 6:22** "Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man. ²³ "Be glad in that day, and leap for joy (σκιρτάω), for behold, your reward is great in heaven
 - He does not say to rejoice because things will take a better turn on earth. The joy is not related to anything that happens on this earth.
 - Note the connection between suffering and rewards.
 - Note the negative connotations of *skirtao* by Greek and modern anthropology in contrast to the positive biblical anthropology.

4. It is self-evident and undeniable that one cannot live the transcendent Christian life apart from the transcendent eternal perspective. In fact, apart from the eternal perspective, no one can really find or understand himself, Matt. 10:39. The eternal perspective changes everything, not only with regard to our lives, but how we view everything else.

5. Only the eternal perspective can provide incurable transcendent optimism through the living certain knowledge of living happily every after with unending happiness, beauty, glory, and gratification. Only with the eternal perspective can the believer look beyond his sickness and pain and difficult circumstances, cf. 1 Pet. 4:13.

6. The eternal perspective provides more reasons for joy than any victory on earth.

Luke 10:19 "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. 20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

7. Only the eternal perspective can really destroy temporal problems such as suffering, boredom, and attitudes of insufficiency and unimportance.

8. Note the transcendent eternal incentives.

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.

9. Note the eternal perspective and rewards: an overview of the various motives, incentives and the nature of the concurrent activity involved in gaining rewards, Jer. 17:9-10; 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.