

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

Psalm 73:24. The connection between this life and the next, 2 Peter 1:2-11.

Preparation for Bible Class—1 John 1:7 & and 1 Cor 3:1-3.

The 3 parts to Bible class.

1. Spiritual foundations: The importance of an objective foundation of Realism (TT) for the SL.
2. Philosophical Realism: The importance of an objective foundation of Realism (TT) in language.
3. Development of Bible doctrine: The importance of moving deeper, beyond nominalism, in BD.

Spiritual foundations: The importance of being free from cultural captivity.

1. Three major philosophical systems that attempt to find objective Truth in a world of flux.
 - a. Plato. He fought against the relativism of flux and grounded absolutes in forms/essences.
 - b. Aristotle. He fought against relativism of flux and grounded absolutes in forms/essences.
 - c. American "philosophy" (Bacon/Reid): induction (Bacon) + "sounds good" (Reid).
2. It is a virtue to be an American patriot; it is not idolatry. God wants us to be patriotic. We can be proud Americans without being proud Christians. We are to love both God and our country.
 - a. Daniel honors Nebuchadnezzar as king of kings, Daniel 2:37.
 - b. Christians are to pray and give thanks for civil rulers, 1 Tim. 2:1-2.
 - c. Christians are to have respect for civil law and leaders, Rom. 13:1-7.
 - d. Christians are commanded to honor the king, 1 Pet. 2:17.
3. However, it is evil to use American philosophy, the American zeitgeist, in our approach to God, the Bible, or the spiritual life. The American inductive, common-sense, approach is not only unsound philosophically/rationally, it is the perfect medium for the absorption of latest kosmic trend. For example, one can always take a particular case (induction) of something and by one's subjective "common sense," apply it universally. It is the ultimate mind-created cherry picker for "truth."
4. Illustration of this *mechanistic scientific cherry picking methodology* to Bible study.
 - a. Finis Jennings Dake, cf., Finis Dake Study Bible.
 - b. Robert Van Kampen, cf., *God's Plan for Man*.
 - c. Lewis Sperry Chafer.
5. While these principles may have some valid application, apart from grounding in Realism (see chart), they end up creating self-deception as the anchor/grounding is in the interpreter's mind.

5: Hermeneutics

4: Language-46

3: Epistemology 32
 - Existence 50
 - History 50

2: Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language-46 Aristotle

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC)
- Cratylus
- ✓ Aristotle (384-322 BC)

Modern theories of meaning

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.

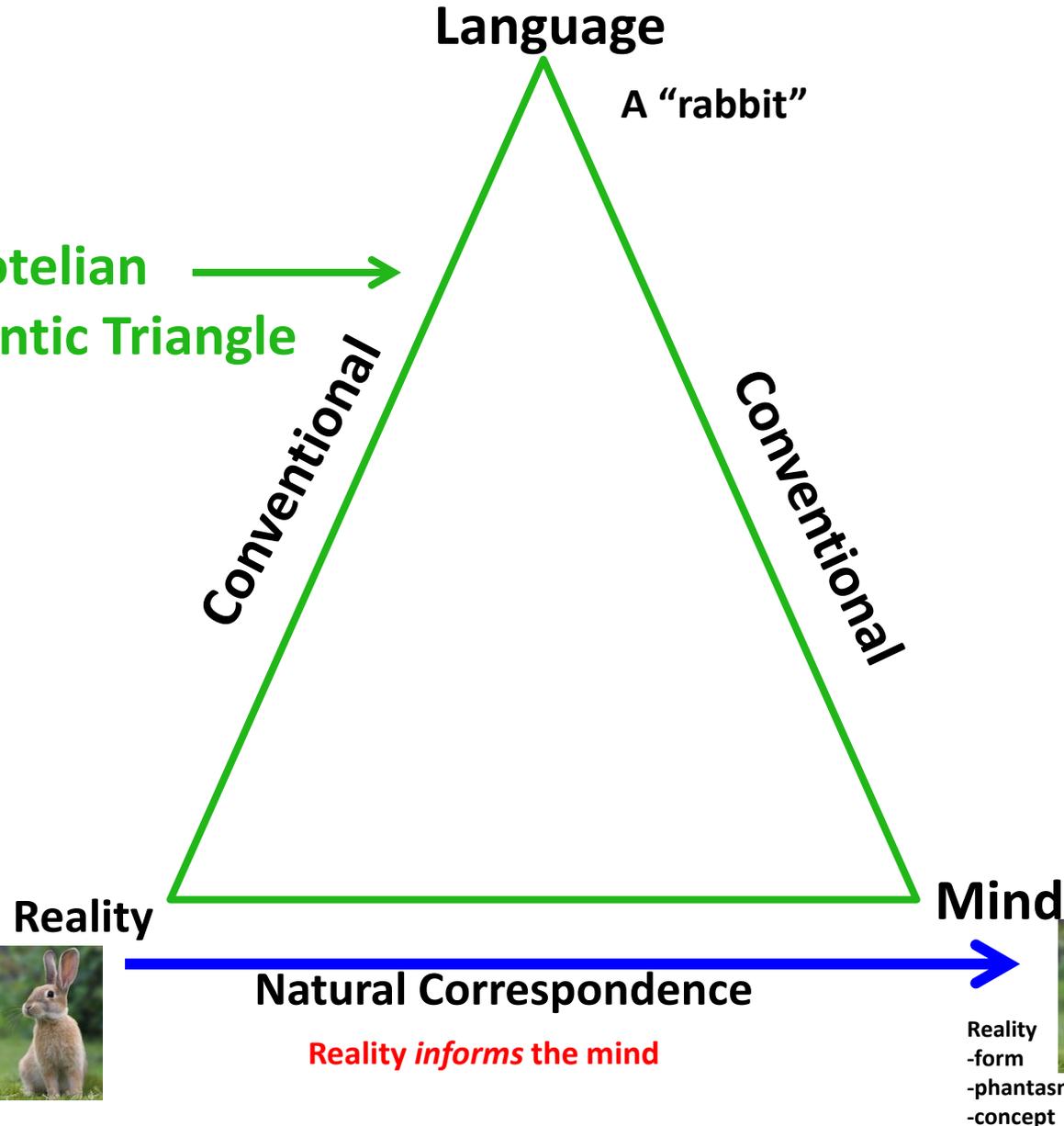
Analytic Philosophy

Conclusion.

Analogy.

Metaphysical analogy.

**Aristotelian
Semantic Triangle**



Philosophy of Language-46

Aristotle (384-322 BC)

1. Aristotle taught that there was a natural correspondence between an object and mental image conventionally represented by arbitrary signs of both spoken and written forms.
2. Aristotle divided up beings into 10 modes/categories of being: 1 substance and 9 accidents (quantity, quality, relation, location, time, position, possession, doing, and undergoing). The substance always stays in the individual things when the accidental properties are taken out.
3. Aristotle's philosophy, grammar, and bivalent logic are closely associated with each other. Thus, nouns are understood as words which refer to substance, and adjectives are qualities, verbs as activities or doing something. The difference between substance and accidental properties also provides basis of a subject that is particular and a predicate that is universal.
4. We owe to Aristotle the discovery and development of bivalent or classical logic: a statement is either objectively true or false. Unfortunately the modern neglect and attack on Aristotelianism has resulted in subjectivity, which has led to faulty hermeneutics and distortion of the Word of God.

Warnings:
Matt 6:19-34
Rev. 14:13
2 Cor 5:10
Rev. 19:8



Eternal Heaven/Earth
Rev. 21-22

Christ and the fate of unbelievers and believers:

Revelation 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

- This is execution of God's judgment in Hell.
- Judgment is not about human good, Rom. 2:6-8.
- When an unbeliever dies, his rejection of God does not change; it is eternal.

Eternal Hell
Rev. 20:11-15: Matt 10:28-30



Temporary Heaven
John 17:24; Philip 1:21-23; 2 Cor. 5:8; Rev. 1-19



Temporary Hell
Luke 16:19-31



IMPORTANCE OF THE EP!

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.

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.

- Your treasures determine as well as reveal your heart, your values, meaning, love, and faith.
- Treasuring Heaven (EP) indicates a healthy, growing faith.
- Lack of treasuring of Heaven indicates loss of Christian faith.
- Consider just how deadly the temporal perspective can be to Christian life, Matt. 6:24.

Heaven 39: (The EP on the Great Drama of Christ's Redemptive Work)

1. There is nothing that will so transcendently change a person's life, regardless of difficulties, than the eternal perspective.

Romans 8:18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

- With the EP, the believer will be enabled to see any and every difficulty as a means of gaining greater joy that will last for all of eternity. He will see how every agony was designed for greater eternal joy.
- With the EP, the believer will realize that God wastes nothing with regard to his life.
- With the EP, the believer realizes that a million years from now the painful ordeal will look totally different—it will be totally worth it.
- With the EP, the believer will appreciate for all of eternity the character that God developed in the believer for the glorification of God.
- With the EP, the believer can see & appreciate the “happily ever after.”

2. Viewing human history through the lens of God's great redemptive drama enhances the believer's ability to really appreciate the EP. Consider the drama that begins in Genesis 1-2 and ends in Revelation 21-22.
 - a. Consider what makes a good story: significant conflict, interesting characters, a thwarting of desires, avoidance of too much predictability, a development of characters. The higher the stakes the better the story. Consider the essential elements in any good book or movie (e.g., Braveheart).
 - b. Now consider the above in light of biblical history beginning with Satan and with the twist of God becoming a carpenter who dies on a cross for the sins of the man, which ultimately secures God's permanent union with His people on an incredible new Heaven and new Earth. Jesus is the Hero of the Drama.

- c. Consider when this divine drama began: **Revelation 13:8** *everyone* whose name has not been written **from the foundation of the world in the book of life of the Lamb who has been slain.**
- ❖ Before creation itself, God had a myriad of names in the book of life that belongs to the Lamb that was slain. The POG is not some adlib plan.
 - ❖ Before God took His first step in forming this universe, already He determined to sacrifice His son for our sins—like a lamb on the sacrificial altar. It was worth it to Him. .
 - ❖ In light of the timelessness of God, His sacrifice was not confined to 33 years or 3 hours. Before He even created the universe, He knew exactly what He would have to do to redeem us. God knew the horrors of evil even before Adam knew the Fall—for the distant future is as real as the present is to us.

- d. Consider the drama of God's plan of including you in His *eternal* grace plan. Again, the plan of God is an ad-lib plan.

2 Timothy 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus before the beginning of time.

- ❖ God's timelessness enables Him to give us grace before the beginning of time?
- ❖ Before Satan, Adam, Eve, creation or you and me. He knew from the spectacular ending and considered it all well worth it. He knew that the dark middle period of history would be well worth the sacrifice of His own eternal Son.

- e. Consider the extent of God's redemptive history. God desires to unite with all and for all to rule with Him over the beautiful new heavens and new earth forever. Jesus is the Hero, who conquers all evil.

Revelation 5:9 And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. ¹⁰ "And Thou hast made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

Revelation 7:9 After these things I looked, and behold, a great multitude, which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands; ¹⁰ and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."

- f. Consider how God's great drama of human history is replete with unknown and often unappreciated instances of God restraining evil. God infuses this world with goodness simply by restraining evil. Given man's evil heart, why are there not a thousand Jack the Rippers in every town? Even in light of human tragedies, why is it that 99.5% of the time bad things do not happen? Consider how backwards the world thinks about so-called accidents.

2 Thessalonians 2:3 Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, ⁴ who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. ⁵ Do you not remember that while I was still with you, I was telling you these things? ⁶ And you know what restrains him now, so that in his time he may be revealed. ⁷ For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.

- g. Consider how God's drama of human history, so much unseen by us, is in full view of Heaven's audience. Consider Job.
- Job had no clue that God commended Job and his blamelessness to Satan. We all may be topics of conversations between God, Satan, angels, and deceased believers; there may even be wagers about how we will respond to our difficulties, which are designed to make us better.
 - God let Job face terrible trials with no explanation. Likewise, God does not explicitly explain why He allows evil and suffering come upon us. God wants us to trust Him.
 - Since the universe is watching the drama of human history, there is no such thing as pointless suffering. We may be objects of discussions between God and Satan or God and angels or redeemed in Heaven.
 - Job's great need for Hero: Job 9:32 *"For He is not a man as I am that I may answer Him, That we may go to court together."*³³ *"There is no umpire between us, Who may lay his hand upon us both."*³⁴ *"Let Him remove His rod from me, And let not dread of Him terrify me."*

- h. Consider the divine price paid for the redemptive history.
- God certainly thought that the agony and sacrifice for man well worth the price of sacrificing His Son.
 - The universe is far better off in Rev. 21-22 than Gen 1-2, or before.
 - We end up with the perfection of man intimately united with God for all of eternity.
 - Not only does Christ think that it was worth all of the pain and struggles, when He lays His nail-scarred hands on us and says “Well, done, good and faithful servant,” we will too—and for all of eternity.
 - One day we will see the worth of it all. For now, we must live by faith in the goodness of God and His control of human history.

3. A deeper look at the divine cost, Isaiah 52:13-53:10; Heb. 12:2; 5:8. No one suffered like Christ, no one ever will. God takes His own medicine.

Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered. ⁹ And having been made perfect, He became to all those who obey Him the source of eternal salvation, ¹⁰ being designated by God as a high priest according to the order of Melchizedek.

John 1:46 And Nathanael said to him, "Can any good thing come out of Nazareth?"

Matthew 8:20 And Jesus said to him, "The foxes have holes, and the birds of the air *have* nests; but the Son of Man has nowhere to lay His head."

John 7:12 And there was much grumbling among the multitudes concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the multitude astray."

Matthew 26:67 Then they spat in His face and beat Him with their fists; and others slapped Him, ⁶⁸ and said, "Prophecy to us, You Christ; who is the one who hit You?" ⁶⁹ Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, "You too were with Jesus the Galilean." ⁷⁰ But he denied *it* before them all, saying, "I do not know what you are talking about."

Hebrews 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.

Matthew 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"

MORE ON THE 100% GOODNESS OF GOD, 100% OF THE TIME

1. The modern loss of eternal perspective coupled with an attempt to provide some cover for God for suffering on this earth has resulted in a modern downgrading of the sovereignty, the power, the knowledge, and the love of God in contemporary “theology” (process theology). However, this is no solution. It actually makes things worse. For it means that God cannot be 100% good in all of His attributes. The whole point of suffering is to bring about Hope, which is the eternal perspective.

Romans 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴ and perseverance, proven character; and proven character, **hope**;

2. The current fashion of limiting God's attributes is no solution! Consider the Word of God. Note the absoluteness of all of the classical attributes of God, which enables God the ability to be 100% good, 100% of the time.

Isaiah 46:9 "Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me, ¹⁰ Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; ¹¹ Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned *it, surely* I will do it.

- Note the sovereignty and omniscience of God and the goodness of God in times of enormous suffering.

Luke 1:37 "For nothing will be impossible with God."

- The words of Mary, the mother of Jesus.

Genesis 18:14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah shall have a son."

- God speaking to Abraham.

Ephesians 3:20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

- Promise for all church age believers.

Matthew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

- The one who died for us has all authority in Heaven and Earth.

Revelation 1:8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

- Revelation to suffering John who is exiled on the island of Patmos.

Psalms 103:13 Just as a father has compassion on *his* children, So the LORD has compassion on those who fear Him.

- God has real affections for believers that are analogous to a human father's compassion.

Isaiah 49:15 "Can a woman forget her nursing child, And have no compassion on the son of her womb? Even these may forget, but I will not forget you. ¹⁶ "Behold, I have inscribed you on the palms *of My hands*; Your walls are continually before Me.

- God has affections that are analogous to those of a mother.
- God is omniscient.

Jeremiah 32:16 . I prayed to the Lord 'Ah Lord God! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee, ¹⁸ who showest lovingkindness to thousands, but repayest the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name; ¹⁹ great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds;

- This was prayed at a time when the armies of Babylon were advancing against God's people.

2 Thessalonians 2:7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

Psalm 145:9 The LORD is good to all, And His mercies are over all His works.

Acts 14:17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

Matthew 5:45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

- God’s goodness extends to all people. This includes good things to humanity at large, manifested in both nature and culture, in such good things as families, animals, forests, rivers, music, art, and sports.

Job 1:21 And he said, "Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD." ²² Through all this Job did not sin nor did he blame God.

- Consider the devastating loss of Job. The entire universe was observing Job and observes us.

Psalms 116:15 Precious in the sight of the LORD Is the death of His godly ones.

- Death for the believer from God's perspective.

Jeremiah 33:11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, "Give thanks to the LORD of hosts, For the LORD is good, For His lovingkindness is everlasting"; *and of those* who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

Nahum 1:7 The LORD is good, a refuge in times of trouble. He cares for those who trust in him,

Psalms 23:6 Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

- Note how God's goodness is tied to His loyal love.

2 Cor 12:7-10: Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

- The goodness of transcendent humility, joy, and strength in suffering.

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

- The goodness of the transcendent vertical perspective.

2Co 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

- The blessed, transcendent, eternal perspective.

1Pe 4:13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

- The goodness of sharing and being conformed to the image of Christ with transcendent joy.

Nehemiah 9:17 "And they refused to listen, And did not remember Thy wondrous deeds which Thou hadst performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But Thou art a God of forgiveness, Gracious and compassionate, Slow to anger, and abounding in lovingkindness; And Thou didst not forsake them.

Nehemiah 9:32 "Now therefore, our God, the great, the mighty, and the awesome God, who dost keep covenant and lovingkindness, Do not let all the hardship seem insignificant before Thee,

- God love, especially His loyal love abounds throughout the Word of God. It proliferates. It's overflowing, even excessive—something all sufferers need to hear and believe.

1 John 3:1 See how great a love the Father has bestowed upon us, that we should be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.

Ephesians 5:1 Therefore be imitators of God, as beloved children;

Romans 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

1 John 4:9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. ¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

- The love of God must never be separated from His holiness. Technically, His nature is one. This is called the aseity of God.

3. To affirm the Goodness of God is not to say that God will always appear to be good, that when He is good the believer will always like Him for it. There are times when God's acts of goodness may appear harsh or even cruel—as noted in many of the previous passages. Kindness, or feeling good, is not the same as love and goodness.
4. We need more help at *being good* than *feeling good*. God's goodness is far greater than ours. It is only through the eternal perspective and faith can we live with absolute assurance of the goodness of God even in painful and horribly difficult times.
5. The bottom line: we can use the trials of life to draw closer to the lover of our souls and gain virtue like Tada or we can become victims and lose our faith like Bart Ehrman.

More on Suffering

1. God uses suffering for His glory. It is imperative that we understand that the universe is all about God and His glory. Moreover, whatever exalts God's glory also works for the ultimate good of believers. In other words, His glory accrues to the believer's eternal benefit.

Isaiah 48:10-11 "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction, 11 for my own sake, for my own sake I do this.

2. God uses suffering to refine and mature us. It really is difficult to grow spiritually when all is going well.

Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered.

Romans 8:29 For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren;

3. God uses suffering for the good of displaying His work:

John 9:1 And as He passed by, He saw a man blind from birth. ² And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" ³ Jesus answered, "*It was* neither *that* this man sinned, nor his parents; but *it was* in order that the works of God might be displayed in him.

4. God uses suffering for the good of motivating believers to trust Him,

1 Peter 5:6 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, ⁷ casting all your anxiety upon Him, because He cares for you.

2 Corinthians 1:8 For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; ⁹ indeed, we had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead;

5. God uses suffering for the good of cultivating humility, 2 Cor. 12:7-10.
6. God uses suffering for the good of exposing idols in our lives, Mat. 6:24; 1 Cor. 10:7-14; Col. 3:5.
7. God uses suffering for the good of reminding us that we are not in control.
8. God uses suffering for the good of breaking our independence and arrogance so we will trust Christ. Suffering shows us who we are so we can see what we need.

9. God uses suffering for the good of building Christlikeness,

Philippians 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹ in order that I may attain to the resurrection from the dead.

10. God uses suffering for the good of motivating us to live in His holiness. God is far more interested in holiness than health.

Hebrews 12:10 For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, that we may share His holiness. ¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

11. God uses suffering for the good of bringing us into an intimacy with Him that would be otherwise impossible.
12. While it seems counterintuitive to thank God for the good of sufferings, the fact is that the Bible commands it and countless people have been transcendentally blessed by it.

Ephesians 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

Philippians 4:4 Rejoice in the Lord always; again I will say, rejoice!

13. The existence of evil does not contradict God's goodness since God can use evil to bring about a greater good.

14. A good God will eliminate evil as far as He can without losing a greater good or bringing about a greater evil. God could eliminate some evil, but the result would be a greater evil. For example, He could have killed Adam and Eve after they sinned, but then there would be no human race. He could have prevented Joni Tada from breaking her neck, but it would have been a less good from the eternal perspective.