

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, Luke 16:19-31.

Preparation for Bible Class—1 John 1:7 , 9 in light of Ps 66:18; Gal 5:19-21 (conduit or concurrent?).

The 3 parts to Bible class.

1. Spiritual foundations. Purity of doctrine: Plato/Aristotelean philosophy vs. American philosophy.
2. Philosophical Realism. Purity of doctrine: Language and reality (more on Realism of Aristotle).
3. Bible doctrine. Purity and development of doctrine: eternal compensation for everyone.

Spiritual foundations: Examining the philosophical systems undergirding spiritual philosophy.

1. Comparing 2 divergent philosophical systems, Plato/Aristotle vs. American (Bacon/Reid).
2. Characteristics of Plato’s and Aristotle’s philosophy.
 - a. Through reasoning, it operates on the level of universals, absolutes, and necessary truths.
 - b. Through reasoning, it has a robust account of human nature (psychology).
 - c. Through reasoning, it has a robust account of virtue: wisdom, morality, ethics, happiness.
 - d. Through reasoning, it has a Realist grasp of language, reality, and the nature of meaning.
 - e. Through reasoning, it demonstrates that God is the ultimate *telos* for humans.
 - f. Through reasoning, it demonstrates that goodness of wisdom for its own sake.
 - g. Through reasoning, it demonstrates the existence of God with absolute with necessity.
3. Characteristics of American philosophy (Bacon, Reid, also cf. *Novus Ordo Seclorum* and pyramid).
 - a. “Common Sense + induction” can never deliver universals, logic, and necessary truths.
 - b. “Common Sense + induction” defaults to a reductionistic view of human psychology.
 - c. “Common Sense + induction” defaults to cultural view of wisdom, morality, and ethics.
 - d. “Common Sense + induction” defaults to nominalism and specious word studies.
 - e. “Common Sense + induction” defaults to relativism & goals of pragmatism/problem solving
 - f. “Common Sense + induction” sees knowledge as primarily a means to something else.
 - g. “Common Sense + induction” obtains only probability (agnosticism, fideism, & skepticism).
4. Why would Christians pick the “Common sense + inductive” system for Bible study or a means of understanding of creation, man, God (Dake, Kampen, Chafer)? It is very subjective & fideistic.
5. Anti-Christian myth #3: history is but one never-ending ferocious battle between Christianity and science (cf., propaganda/polemics of revisionists Andrew White, John Draper).

5: Hermeneutics
4: Language-48
3: Epistemology 32 - Existence 50 - History 50
2:Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

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.

Philosophy of Language-48 Aristotle

1. Forms exist in the empirical world and are accessible to human minds. Thus, meanings find their intelligible essences in the real world. The cognitive process of thinking and perceiving relates to external objects.
2. The mental state (*pathema*) reflects external objects and provides the grounds for the relation between cognition and meaning.
3. The meaning of words is inextricably connected to their objects. “*For it is because the actual thing exists that the statement is said to be true or false*” (*Categories* 4b8-9). Sentences about real-world objects are true if what they assert corresponds to that reality. Moreover, they are necessarily true if corresponding reality is unchanging—as per the correspondence theory of truth.
4. The value of linguistic assertions, such a sentences, depend upon the extra-linguistic state of affairs they are representing.
5. All of the errors in modern theories of language and cognition can be traced back to a very small but serious error made by the likes of Descartes and then spread by Locke, namely, that the objects of knowledge and apprehension are always and only our ideas (cf., John Locke’s *Essay Concerning Human Understanding*). This is the fatal flaw of modern philosophy and philosophy of language.

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



Temporary Heaven

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

Eternal Heaven/Earth

Rev. 21-22

Continuity of Identity between Earth and Heaven

Luke 16:19-31:

1. Scripture teaches a continuity of our identity between this life and the next.
2. For us to become the best people we can be for eternity, something needs to happen in us while we live here.
3. As human beings we learn virtue by observation and living virtuously.
4. Lack of orientation to the next life indicates attrition of Christian faith.
5. Injustice never exceeds a lifespan.



Temporary Hell

Luke 16:19-31

Continuity of Identity between Earth and Hell

Luke 16:19-31

1. Ultimate punishment awaits the final judgment.
2. At death the unbeliever experiences the justice and wrath of God, which will last for all of eternity.
3. This judgment will include judgment for his sins; Rev. 20:12; Mat 12:36; Luke 10:12-15; Ecc. 3:17; 12:14; Rom. 2:1-11; Rev. 14:9-11, 13; 21:8; 22:15.

Eternal Hell

Rev. 20:11-15; Matt 10:28-30



Heaven 42: EP on eternal compensation for believers and unbelievers

1. It is impossible to exaggerate the magnitude of God's grace at the Cross both with respect to the changes it accomplishes as well as plumb its depths. The Cross brings in the new "day of salvation" for man of "so great a salvation" (Heb. 2:3). The results of the drama of history is far greater than anything Adam ever dreamed of in the Garden.

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." ¹¹ And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, ¹² saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen."

2. Jesus Christ is the Perfect and Permanent Mediator between God and man. Only the God-man can lay His hands on both God and man to connect them in loving, permanent relationship. God, indeed, brought the greatest good came from the greatest evil ever perpetrated in history.

Job 9:32-34, He is not a man like me . . . If only there were someone to arbitrate between us, to lay His hand upon us both, someone to remove God's rod from me, so that His terror would frighten me no more.

1 Tim. 2:5, For there is one God and one mediator between God and men, the man Christ Jesus.

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God... **John 1:14** And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. **John 1:16** For of His fulness we have all received, and grace upon grace. ¹⁷ For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸ No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained *Him*.

Philippians 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross

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.

2 Corinthians 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him.

1 Peter 3:18 For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

1 John 4:10 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.

Isa. 52:13-53:10: The prophecy of the worst suffering any one person has ever endured. Note how His sufferings were not because of His own sin. It was for “our” infirmities, “our” sorrows, “our” transgressions, “our” iniquities. The Eternal Son of God chose to go through all of these sufferings for you and me. He not only sympathizes, He empathizes. No one has any grounds to think that God has unilaterally forsaken him. Consider the extra-biblical testimony on Isaiah 53 by those who have experienced extreme suffering.

3. Understanding the fourfold work of Christ on the Cross: the basis of salvation, all blessings, and eternal security. The better the believer understands this salvific work, the greater he will understand God's glory and the spiritual life. These are in logical order.
 - a. #1: Propitiation = temple image. To propitiate somebody is to appease his anger. God propitiated His Father's righteous wrath on sin.

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

1 John 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ² and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.

1 John 4:10 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.

- b. #2: Redemption = Market place image. This basically means to buy. While propitiation focuses on the wrath of God that was placated on the Cross, redemption focus on the plight of sinners from which they were purchased by the Cross. The price is the death of God's Son.

Galatians 4:4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, ⁵ in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

1 Peter 1:18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.

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.

- c. #3: Justification = Law court image. This is bestowing on the believer a righteous standing before God. This is a legal declaration, not a moral transformation.

Isaiah 53:11 As a result of the anguish of His soul, He will see *it* and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

Romans 3:24 But they are justified freely by his grace through the redemption that is in Christ Jesus.

Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Romans 8:33 Who will bring a charge against God's elect? God is the one who justifies;

- d. #4: Reconciliation = Family. This is the most personal. The basic idea here is to restore a relationship.

Romans 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

2 Corinthians 5:18 Now all *these* things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, ¹⁹ namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him.

4. Eternal compensation for unbelievers who reject Jesus Christ—they will suffer for their own lack of righteousness as well as the sins they have committed in their lives: Rev. 21:8; 20:12; 16:9-11; 9:20-21; Jude 7; Rom. 2:5-11; Jn. 8:21-24; 5:28-29; Matt. 11:21-24.

5. Eternal compensation for believers: Mt. 5:12; 6:19-20; Rom. 8:17-18; 1 Cor. 3:12-15; 9:24-27; 2 Cor. 4:17-18; 5:9-11; Lk 6:20-24; 14:12-14; 1 Pt 4:12-13; Rev. 22:12.