

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; Psalm 139 (from conception to eternity future).

3 Parts to Bible Class.

Part I: Spiritual foundations:

- ✓ 1 Cor. 2:6-3:3.
- ✓ Prayer—preparation for rest of Bible class.

Part II: Philosophical foundations: realist philosophy of language

Part III: Doctrinal development: How earthly investments translate into eternal investments.

Part I: Spiritual foundations: Metaphysical and spiritual considerations of 1 Cor. 2:6-3:3

1. Note the various expressions for the wisdom of God, 1 Cor 2:6-16.
 - ✓ Wisdom, 6
 - ✓ God’s secret wisdom, 7.
 - ✓ Wisdom God prepared for those who love Him, 9.
 - ✓ The deep things of God, 10.
 - ✓ The thoughts of God, 11.
 - ✓ What God has freely given us, 12.
 - ✓ The things that come from the Spirit of God, 14.
 - ✓ All things, 15.
 - ✓ The mind of Christ, 16.
2. Note the perniciousness of jealousy, 1 Cor. 3:1-3.
 - ✓ Jealousy results in strife and a host of other sins of non-love and bitterness.
 - ✓ Jealousy is one of the few sins that actually brings no pleasure at all, not even temporary.
 - ✓ Jealousy removes joy because jealousy is the opposite of gratitude.
 - ✓ Jealousy is sorrow at another’s good.
 - ✓ Jealousy is evil; it is essentially hate—hate for another having something good.
 - ✓ Jealousy is demonic, James 3:14-15, cf, the jealousy and pride of Satan.
 - ✓ The need for spiritual virtue to walk in the light to receive the light of God’s wisdom.

Prayer & the SL: Concurrence, confluence, concomitance with the love and wisdom of God.

5: Hermeneutics

4: Language-52

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

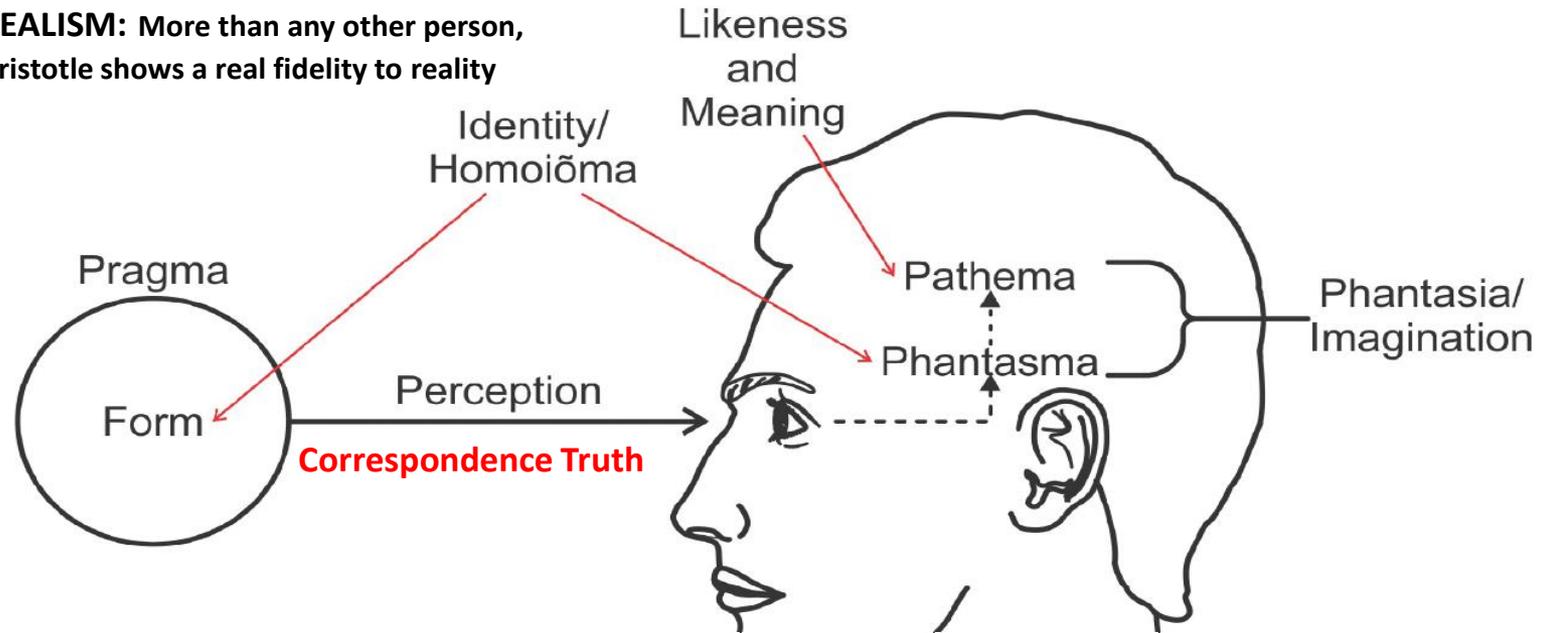
Conclusion.

Analogy.

Metaphysical analogy.

Part II: Philosophy of Language-52 Aristotle (*phantasm*)

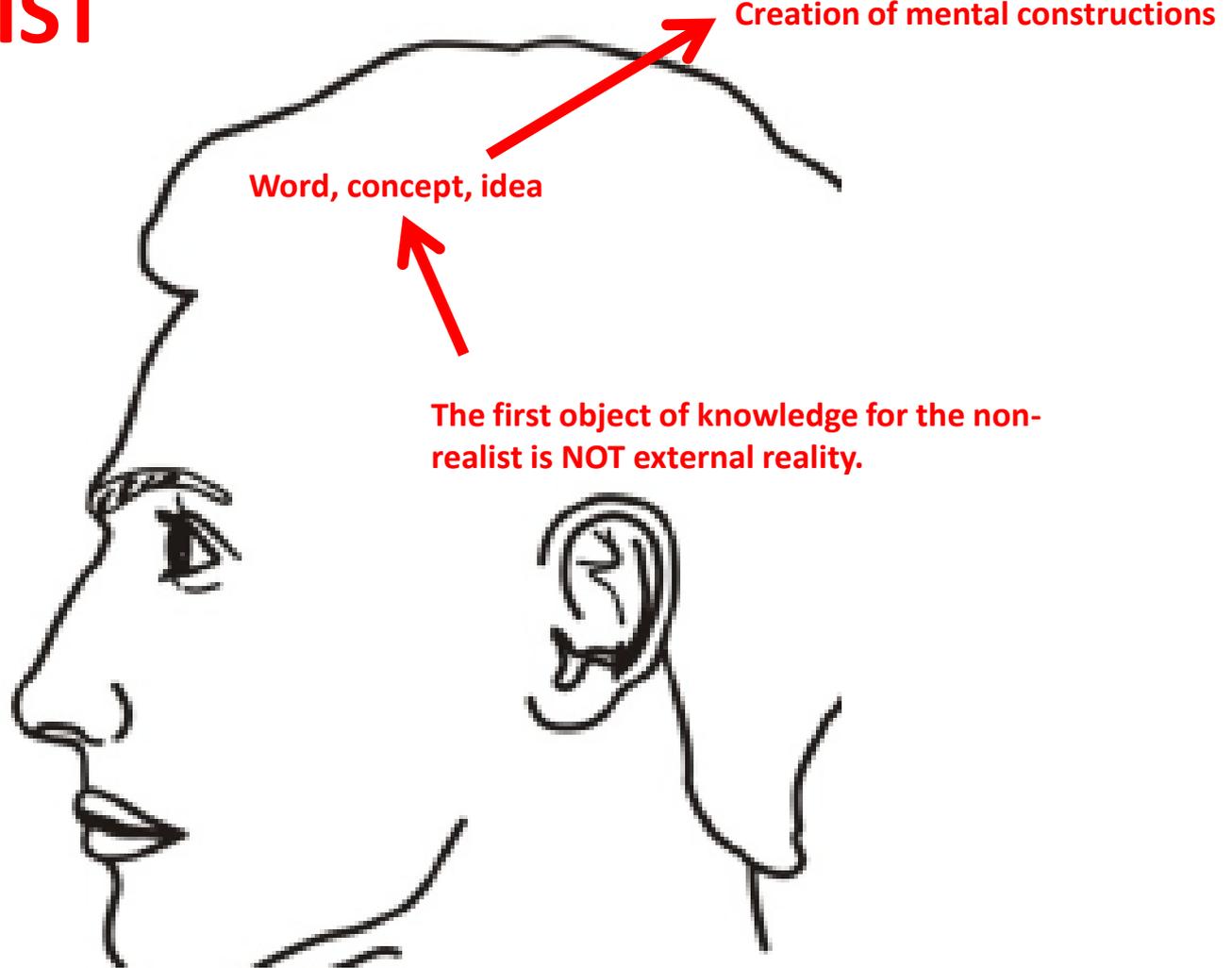
REALISM: More than any other person, Aristotle shows a real fidelity to reality



1. Summary of man's empirical and rational processes in knowledge. Man's empirical reaction to his environment can be seen as early as in the womb.
2. The *phantasma* is always a mode of sensory representation. It refers to the images that are presented, stored, and recalled. It is a physical brain state. It is non-veridical and only provides sense data.
3. The *phantasma* is the link between perception and thought.
4. The *phantasma* is all about the particular; the *pathema* abstracts the universal.
5. Recall in *De Interpretatione*: There are first of all things, which are the same for all. Next, in the minds of men there are images produced by things, which are the same for all, even though the words each community varies.
6. It is crucial to understand the distinction between linguistics and real language. Linguistics is about physical organs; language is about the intellect using organs.

NON-REALIST

1. Hermogenes, Cratylus,
2. Modern linguistics
3. No direct abstraction from reality
4. No correspondence truth.
5. No objective basis for meaning
6. Reality begins with the mind
7. The object of knowledge is the word, concept, or ideas—nor the thing in the world.
8. The latest modern method of attempting to get to metaphysics without PR is through language as per exegesis—but it is dismal failure.
9. The attempt to get to reality is by decoding words (Word Studies).



EP: Salvation and Eternity

2 Corinthians 4:15 For all things *are* for your sakes, that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God. ¹⁶ Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. ¹⁷ For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, ¹⁸ while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

Matthew 25:21 "His master said to him, 'Well done, good and faithful servant; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.'

2 John 1:8 Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward.



Temporary Heaven

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



Eternal Heaven/Earth

Rev. 21-22



Temporary Hell

Luke 16:19-31



EP: Hell and Excuses

Luke 14:16-20 But He said to him, "A certain man was giving a big dinner, and he invited many; ¹⁷ and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' ¹⁸ "But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' ¹⁹ "And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' ²⁰ "And another one said, 'I have married a wife, and for that reason I cannot come.'

Eternal Hell

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



Part III: Heaven 46 (The EP: Jesus attitude toward our money, possessions, and generosity)

Principles on human τέλος, virtue, and money.

1. The central issue in the believer's life is his τέλος, which means that the greatest issue is virtue, spiritual virtue—and virtue is all about the actualization of his potential. Development of virtue is far more important than the circumstances and the problems we face, cf. Rom 5:1-5; 1 Pet. 1:6-8; Heb. 5:8-9.
2. God is far more interested in transforming our character than solving our problems or further feathering our nests. The big issue is virtue/character in the divine drama of human history—not getting more stuff, or God solving our problems in order to make our lives more comfortable and complacent about eternal destiny.

3. All supernatural virtue comes through the Holy Spirit who indwells every believer. He is the one who actualizes spiritual virtue.

4. There is no greater threat to our spiritual lives and our eternal status than mammon. Mammon can destroy a believer's love for the Lord quicker in and in a more insidious manner than any other single factor—no wonder Christ spent so much time talking about money and how it is so easy to make it an idol, and idol of worship.

5. It is extremely easy in our American culture that lacks virtues to allow money to shape one's entire philosophy of life, Matt. 6:24; Col. 3:5.
6. Jesus made money a major issue throughout His ministry. He tied it to virtue, idolatry, and made it clear that those who are not faithful with money before God, are also not faithful in the true riches of God, the spiritual life.
7. Failure for a Christian to be generous by nature is an especially egregious character flaw, given the grace, responsibility, and revelation that he has received from the Lord.

The Word of God on handling money and our possessions

1. The discussion of money is always a topic wrought with problems. However, the stakes are eternal and the pastor must be more concerned with believer's attitude toward him throughout eternity than any temporal consideration.
2. The use of money and attitude toward earthly possessions is a major topic throughout the ministry of Jesus.
3. Wealth can be a blessing or a curse, depending on whether it is used for self-indulgence or a resource to help and serve others. By the way, we all live better than 95% of the people in the world.

4. Wealth's danger is that it can tempt us to focus on our own enjoyment (as illustrated in Luke 12:13-21; 16:19-31). Some of the negative influences in modern culture is due to the socialization of America, where government takes care of the people—which tends to have a degrading effect on a sense of ethics in helping others.
5. Jesus teaches that money is a tool. It is an excellent resource when put to the right use. It can really help the needy. However, to possess money is also to hold a sacred stewardship.
6. Jesus teaches that our resources are not to be used just for self-consumption; they are to be used as means of generosity as a way of showing love for our “neighbor,” Luke 10:25-37; 19:1-10.

7. Further explication of Luke 16:1-15.
 - a. The point is very clear: how we use our money here has eternal consequences on the New Earth.
 - b. However, how it makes the point is very controversial. It appears that Jesus Christ is condoning illicit activity.
 - c. Characterization of the manager's activity is crucial, because some distinguish the "squandering" of the first verse from what is said about his dishonest activity in verse 8.
 - d. If such a distinction is made, then the manager's activity in verses 5-7 are seen as dishonest. However, if the unrighteousness goes back to verse one, then the activity in verses 5-7 are not dishonest.

- e. There are three ways to view what the manager does.
- (1) The manager simply lowers the price, which undercuts the owner. However, it seems strange that the master would praise him for more acts of cheating him in verse 8.
 - (2) The manager removes the interest charge from the debt, following the Mosaic Law (Ex 22:25; Lev. 25:35-37). However, the various reductions do not seem to follow percent of interest charged.
 - (3) The manager removes his own commission, so that what he sacrifices his own money, not that of the master. This has been shown to be common in the first century (cf., Derrett, Keener). In this view, verse 8 simply goes back to verse 1, not 5-7.

f. Why I favor the commission view:

- (1) I find it hardly credible for the master to commend a manager who had just cheated him. If the reductions are dishonest price cuts, they constitute further injustice beyond the earlier squandering. In other words, now there are two charges against the manager.
- (2) Would Jesus really commend such immoral action as dishonest price cuts and the praising of such cuts?
- (3) With the commission view, the manager comes up with a generous solution that the master praises. The manager sacrificed what he could have taken now and gave it to other so that he can receive gain later. This fits nicely the story and the lesson. The implicit moral about perspective in the use of resources is exactly the application that Jesus makes in verse 9.

- g. The phrase “wealth/mammon of unrighteousness” (μαμωνᾶ τῆς ἀδικίας) does not imply that wealth/mammon is inherently evil. Rather, it is because of the unrighteous attitudes the pursuit of money can produce.
- h. If money was inherently unrighteous, then all uses of it would be evil. However, this is not Jesus’ view (cf., Luke 19). Money is only evil because of how it brings out distorted values in people. It can make people selfish or to treat others as objects.
- i. Love of money for its own sake is a source of all kinds of evil (1 Tim. 6:10). It, all too often, tends to reflect and excessive attachment to the world, which destroys one’s love for God and with it the spiritual life (Matt. 6:19-24)

- j. Verses 10-12. Money and possessions are a responsibility. Their use is a test of character, values, and stewardship. The one who is faithful in little is faithful in much. Faithfulness with the “little thing” of money indicates how faithful we are with the big things: the true riches of our relationship with God. The true riches involve future life on the New Earth with possessions and future kingdom service. Thus, handling wealth here and now is a preparatory lesson for other responsibilities before God.
- k. Verse 13. We cannot have two masters. In the end, when push comes to shove, we will choose to serve God or mammon, to love one and hate the other. The implication is that we had best make the choice early. Choose God over mammon.
- l. Verse 14-15: note the sneering at the call to be generous and responsible stewards of God’s resources. Note the hard heart against the teaching of the Lord.

8. Note Jesus attitude regarding giving versus taking. This verse is not found anywhere in the Gospels. What does the fact that this “proverb” has extensive parallels in pagan (Plutarch, Thucydides, Seneca) and Jewish (Sirach) literature tell us? Though we have not record of this saying, this represents His attitude and philosophy regarding money. He taught Christians to be givers not takers.

Acts 20:35 "In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

Acts 20:33 "I have coveted no one's silver or gold or clothes. ³⁴ "You yourselves know that these hands ministered to my *own* needs and to the men who were with me.

9. Note what James (Jesus' half-brother) calls pure and undefiled religion. What he says is not new—it is the ethos of the Old Testament.

James 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless.²⁷ This is pure and undefiled religion in the sight of *our* God and Father, to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.

10. Note James' harsh language regarding living for money and using it to exploit others. Note the greed and injustice. This is rampant today in modern forms of capitalism, which will destroy our nation. Aristotle's view, at least with regard to the need for integrity, is far superior to the Hobbesian view.

James 5:1 Come now, you rich, weep and howl for your miseries which are coming upon you. ² Your riches have rotted and your garments have become moth-eaten. ³ Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! ⁴ Behold, the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you*; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. ⁵ You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

11. God loves a believer who is cheerful about giving,

2 Corinthians 9:7 Let each one *do* just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed;

12. Note the Early Church's attitude toward possessions.

Acts 2:42 And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³ And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. ⁴⁴ And all those who had believed were together, and had all things in common; ⁴⁵ and they *began* selling their property and possessions, and were sharing them with all, as anyone might have need.

13. Consider the remarkable statement of the Lord regarding the poor who give to the Lord:

Mark 12:41 And He sat down opposite the treasury, and *began* observing how the multitude were putting money into the treasury; and many rich people were putting in large sums. ⁴² And a poor widow came and put in two small copper coins, which amount to a cent. ⁴³ And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; ⁴⁴ for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.

14. Consider the example of the Christ-centered life regarding Christ and the things of God in comparison to the values of this world.

Philippians 3:4-8, although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

15. Sharing our possessions here and reaping eternal rewards.

1 Timothy 6:18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share, ¹⁹ storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

Philippians 4:17 Not that I seek the gift itself, but I seek for the profit which increases to your account.

Luke 12:33 "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys.

16. It really is all about giving *as unto the Lord*—as it is about everything we do in life.

Proverbs 19:17 He who is gracious to a poor man lends to the LORD,
And He will repay him for his good deed.

Matthew 10:42 "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward."

Hebrews 6:10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

17. More on faithfulness and rewards.

Matthew 25:21 "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.'

2 Peter 1:10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

1 Corinthians 3:15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

James 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which *the Lord* has promised to those who love Him.

1 Corinthians 9:24 Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. ²⁵ And everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable.

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.

1 Peter 5:1 Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, ² shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of* God; and not for sordid gain, but with eagerness; ³ nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴ And when the Chief Shepherd appears, you will receive the unfading crown of glory.

Revelation 3:11 'I am coming quickly; hold fast what you have, in order that no one take your crown.

2 John 1:8 Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward.