

# Bible Doctrines (The True-Good-Beautiful ) Heaven-17 (Communion Special)

## 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; Rev. 5:9-14; 1 Cor. 10:31; 13:13).**

### Foundations for love for and knowledge of God

1. Spiritual foundations (1 slide): Morality, natural virtue, supernatural virtue, and the local church.
2. Philosophy of language-21 (1 slide): Cratylean exegesis and Jesus's feelings ("emotions").
3. Heaven-17:— Heaven: the glory of God and the Bride of Christ.

### **Spiritual foundations: Christ's church.**

1. We have noted fundamental distinctions of "goodness" in man.
2. A moral man is one who adheres to *outward* moral codes (e.g., Pharisees), but there exists fragmentation between the intellect and will.
3. A virtuous man is one in whom natural moral codes are written in his heart (will). There is no fragmentation between his intellect and will, cf. Abimelech vs. Abraham; vice of 1 Cor. 5:1-8.
4. Supernatural/spiritual virtue is inner supernatural codes written on the heart by the supernatural ministry of the Holy Spirit, Gal. 5:22-23, Apostle Paul.
5. While an immoral, vice-filled person can receive supernatural virtue inscribed on his heart that enables his intellect, will, and feelings to harmonize around the good (1 Cor. 6:9-11), subsequent acts of sin/immorality will fragment the desires of the believer, preventing him from developing virtue regardless of how much doctrine he has or how many times he confesses his sin.
6. A person who possesses virtue is one with right thinking, right wishing, right affections, right sentiments, and right passions. Contrary to Cartesianism, your feelings are part of your character & development of virtue. You cannot be a virtuous person and have wrong feelings.
7. The local church is Christ's preferred institution for the development of natural and supernatural virtue. This will never change. Nothing will replace the local church for the development of virtue—in spite of the fact that Christ's church, His Bride, is regularly berated, maligned, and ignored by many and her mission has been compromised in an effort to be accepted by the world.
8. The mission of the church, purchased by the blood of Christ, is to be the "pillar and support of Truth" (1 Tim. 3:15; Acts 20:24-38). Hence, the issue must be the Whole Truth, Total Truth, CT. What is the point of all of the programs if believers are not growing in virtue?
9. The greatest issue before the Bride of Christ is purity, both in doctrine and life. Rejection of this priority is nothing short of betrayal. It really is all about a relationship by knowledge and by love.

5: Hermeneutics

4: Language-22

3: Epistemology 32  
- Existence 50  
- History 50

2: Metaphysics 32  
- Trans. 50

1: Reality  
- Logic 32,  
- Truth 32

## Philosophy of Language-22 (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.

### Review of the 3 positions on the relationship between language and reality in *Cratylus*

1. The Cratylean position: one can discover essence through etymologizing. This method is manifestly untenable and is a deceptively corruptive system to use for the exegesis of God's Word because its ultimate foundation rests on pagan views of reality. One cannot know reality through words alone. One does not understand meaning through the history of a word. Consider trying to teach a child treeness through words alone. The same thing holds true for justice, love, or anything else. We need direct abstraction from direct reality.
2. The Hermogenean position: language is purely conventional, words do not matter.
3. The Socratic position: language is unreliable; what is needed is to examine the nature of things themselves (eidetic epistemology). However, how in the world can that be accomplished since his whole method is mediated by of words? Rhetoric.

### Examination of how philosophy of language effects biblical studies on the nature of man.

1. Biblical example of the problem with Cratylean etymologizing: Take 1 John 3:17, "But whoever has this world's goods, and beholds his brother in need, and **shuts up his bowels (σπλαγχνα, splanchna)** from him, how dwells the love of God in him?"
2. There are two problems here: First by defining this reality by etymologizing alone (e.g., Greek background), one must eliminate all notions of "virtue" in *splanchna*.
3. Moreover, if one modifies this method and considers all passages on *splanchna* in the Bible and discovers that they refer to feelings, and that virtue is attributed to them, one is still in a quandary as to what to do with them given the modern Cartesian framework of emotions.
4. Note the attempt of metaphysics in the various translations: KJV's "bowels," the NASB's "heart," the NIV's "pity," the YLT's "bowels," and the NET's "compassion."
5. Consider how *splanchna* is used with reference to the Lord Jesus Christ, God, and in Paul's epistles (Matt. 9:36; 14:14; 15:32; **20:34; Luke 1:78; Philip. 1:8, 2:1**, Eph. 4:32; Col. 3:12).
6. In sum, etymologizing (*onomata* epistemology/metaphysics) does not work. Even if one attempts to make it work by modifying its understanding by comparing how it is used in the Bible, one still has a fundament problem in that he will automatically map this on the atheistic, materialistic, and deistic modern framework of "emotions." Once that is done, it just does not make sense for "emotions" (*splanchna*) to have much to do with virtue at all.

**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**

**Are you ready to die?**  
**Why or why not?**  
**What do you think of death?**



**Present Earth**

**Our In-between world**

**Warnings:**  
**Matt. 7:13-14**  
**Luke 12:16-34**  
**Luke 14:18-20**

**Temporary Hell**  
**Luke 16:19-31**



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



## HEAVEN 17

**John 17:24** "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, **in order that they may behold My glory**, which Thou hast given Me; for Thou didst love Me before the foundation of the world.

1. The source of blessedness of all life in the present and ultimate Heaven is the beatific vision, where one has direct access to grasping the essence of the infinite glory and love of the triune God. We will be doing many things in Heaven, but the source of our enjoyment of all things will be our gazing, discovering, and taking in the glory of God and the love in the Triune Godhead. We will grasp it by directly, without mediation.

## HEAVEN 17

2. Even with perfect health, bodies, health, houses, furnishings, environment, friends, food, drink, conversation, Heaven would not be Heaven apart from Jesus Christ and beholding the glory of God. It would all eventually become boring, even if it took a few million years. It is beholding this glory and sharing in the Triune godhead that will give us capacity for everything else.

## HEAVEN 17

3. It is in this DIRECT knowing, loving, and enjoying of the divine essence (*Esse*) that is we will find the source of endless and infinite happiness. For if any man is to be endlessly and supremely happy, then, he must know and share in the very life of the triune God.

## HEAVEN 17

4. The glory, the goodness, of God is too powerful for mortal man (sinful and corrupt) to behold.

**Exodus 33:20** But He said, "You cannot see My face, for no man can see Me and live!"

Isaiah 6:3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory." 5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts."

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**1 Timothy 6:15** which He will bring about at the proper time-- He who is the blessed and only Sovereign, the King of kings and Lord of lords; <sup>16</sup> who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

**Revelation 1:17** And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, "Do not be afraid; I am the first and the last,

## HEAVEN 17

5. While many modern Christians tend to depreciate such grand historical themes such as the beatific vision, seeing God will be magnificent and will lead to delight beyond comprehension. We will all have a sense of wide-eyed wonder, an ever-deepening appreciation of God's greatness. That is not all there is in Heaven, but if it were, it would be more than enough. In Heaven we will finally be at Home with the God that we love.

## HEAVEN 17

6. Note the various activity that occurs as any created being beholds God (BE) directly in the present, temporary Heaven.
  - a. Rev. 5:1-14. Note the uniqueness of Christ. Note the implications of “kings” and “priests.” Note the response to praise due to viewing the essence of God’s glory.
  - b. Rev. 6:9-11. Note how the cry for justice on the part of the deceased with reference to their murderers.
  - c. Rev. 7:9-12. Note the diversity worshipping the Lord Jesus Christ.
  - d. Rev. 18:20. Note how deceased apostles are to see and praise God for divine judgment on Earth.
  - e. Rev. 19:1-9. Note the praise of God for His justice upon the Earth.

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7. Will we always be on face-to-face with Christ or at His feet worshipping Him throughout eternity? No, because Scripture says we will be doing many other things: living in dwelling places, eating, drinking, reigning with Christ, and working for Him. Scripture depicts people standing, walking, traveling in and out of the city, and gathering at feasts. When we are doing these things, we will not be on our faces before Christ. Nevertheless, all that we do will be an act of worship. We will enjoy true fellowship, full and unbroken. Today, we can worship Him as we read a book or take a long walk. However, we often get distracted. In Heaven He and His glory will be not only first but will illuminate all that we do.

## HEAVEN 17

### 8. Christ and His Bride.

- a. God's Holy Word compares Christ's intense love for His church to the highest and most pleasurable human love: the intimacy, unity, and transcendent pleasure of pure and unified marital lovemaking, Eph. 5:22-32.
- b. While it is true that all who are invited at the marriage supper of the Lamb are amazingly blessed, it is beyond amazement that we will be His honored and treasured bride at the Great Banquet of the universe.

**Revelation 19:9** And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

## HEAVEN 17

- c. Note how the bride is described as the eyes of the universe are on the Bridegroom as well as His Bride for whom He died.

**Revelation 19:7** "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." <sup>8</sup> And it was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the saints.

- d. Note that the fine linen does not refer to the imputed righteousness that every believer receives at the point of salvation. It refers to works. It refers to all that we have done for the Lord from the point of salvation to point of death. Moreover, this is not works by conduit Christianity. Every day, every act, matters, nothing is in vain, 1 Cor. 15:58.

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- e. It is only because of the Bridegroom's work that the chosen princess, the church, can enter into the presence of her Lord. Yet her wedding dress is woven through her many acts of faithfulness while away from her Bridegroom on the fallen Earth.
  
- f. Each prayer, each gift, each act of studying the Word of God, each act of trusting Him, each act of choosing God's way instead of our own, each act of assembly with the local church, each heartache that looks to Christ for purpose, each act of kindness, each act of forgiveness, each act of love, each act of orientation to the eternal perspective—all of these threads are woven together into this wedding dress. We spend our entire lives weaving our wedding dress for the day we will be joined to our beloved Bridegroom.

## HEAVEN 17

- g. Knowing that our lives have such eternal significance provides powerful incentives for this life as we live on Earth apart from our beloved. As the wedding approaches, one tends to be more serious about the preparation. We do not want to idly sit by. Part of us wants fewer days as we are eager to be with Him in the New Home, but part of us wants more days to prepare ourselves for the wedding by faithful service to Him.
- h. The imagery is beautiful but also potentially alarming. What beauty before the eyes of the universe. However, consider the alternative, a bride who lived a life of betrayal as represented by her scantily dressed before the altar of her beloved Bridegroom and guests.
- i. It is the eternal, Christ-centered perspective that enables the Bride to be prepared with a dress that will be substantial and complete.