

Heaven-26 (The Greatest Love Story of all Time; Rewarding the Bride)

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. God's Counsel on Love: 1 Jn 4:10-17, 19; 1 Cor. 13; Rom 12:9-21.

Preparation: 1 John 1:7 or 1 Jn 1:9 for fellowship? Alive anytime or dead in water?

1. Spiritual foundations: Concurrence , spiritual growth, and the nature of wills/volitions.
2. Philosophy of language-31 (1 slide): Transitions from Cratylus to Aristotle.
3. Heaven-26:— Heaven: The Greatest Love Story of all time and rewards for the bride.

Spiritual foundations: virtue and the local church.

1. Conduitist builds fellowship on 1 Jn 1:9 whereas concurrentist builds it on 1 Jn 1:7. Moreover, the concurrentist thinks more deeply enabling him to repent (change his mind as per 2nd order voltion) rather than blaming it on a sin nature in his body.
2. By building fellowship on 1 Jn 1:7 , the concurrentist is not only is one more biblical, he will find his focus on the Lord and the things of God rather than being occupied with being confessed up before he can do anything with God, else it is all human good since the only place of virtue is in conduit mode. The concurrentist is not as occupied with sins and therefore will sin less. Moreover, when he does sin, he reflects on it more deeply. He really does live a life of virtue and freedom.
3. Consider the pastor-teacher in light of and advice from the Lord Jesus Christ in Rev. 3:14-20? Consider the distinction between repentance and confession in light of the undivided heart as per our chart. On the conduit mode, it is hard to see how the believer goes from recovery to an undivided heart. However, on the concurrent model, his recovery/repentance does direct him to whole heart of virtue and freedom (vol 2)
4. What about the basis for character and growth in that character as illustrated by Abraham in Gen. 17:1-22:5? Was he a friend of God in his nature or only when he was in conduit mode? Do we find any emphasis in the life of Abraham of being confessed up for power and perspective?
5. Overview of chart: 1) See, 2) Think, 3) Decide, 4) Do
 - a. Illustration of a coveting, Romans 7:7.
 - b. Illustration with the Early Church of Acts 2:42-47, cf. 1 Jn 3:17; Philip 2:13; Jn 13:34-35.
 - c. Illustration with the Corinthian Church, 1 Cor. 11.
 - d. Illustration with Romans 7:15-22.
 - e. Illustration with the hardening of Pharaoh's heart.

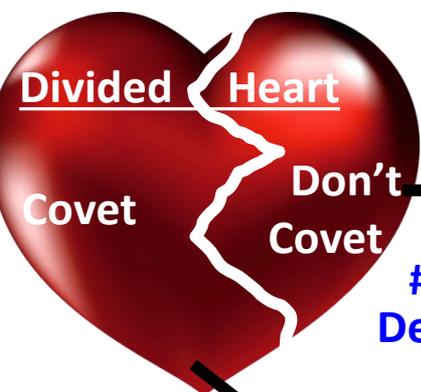
5: Hermeneutics

4: Language-30

3: Epistemology 32
- Existence 50
- History 50

2:Metaphysics 32
- Trans. 50

1: Reality
- Logic 32,
- Truth 32



Psalm 86:11 Teach me your way, LORD, that I may rely on your faithfulness; give me an undivided heart (יִתְד לִבִּי), that I may fear your name.



#3 Decide

Locus of virtue

2ND order volition

2nd order wills

Man cognizes/ considers options = basis of free will

#2 - Think

#1 - See

1st order wills/options

#4 Do = Living a non-covetous life

First order positive volition: Does not covet and thus does not do anything based on covetousness. Mind and life are unfragmented. He lives the spiritual life of love, joy, peace, spiritual growth and wisdom in God and the plan of God.

#4 Do = living a covetous life

First order negative volition: Covets and thus makes choices based on covetousness. This is the fragmented life of a divided heart. Heart is divided between God and the world, between sin and sanctification.

#1-#4 = Flow chart of wishing (wills) and doing (volitions): 1) see, 2) think, 3) decide, 4) do cf. Romans 7:15-22.

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.

Philosophy of Language-31 Aristotle

Aristotle—the Realist:

1. Aristotle answers the challenges of three accounts of language and reality found in Plato's *Cratylus*. Consider Aristotle in *De Interpretatione* 1, 16a3-8: *Spoken words then are symbols of affections of the soul and written words are symbols of spoken words. And just as written letters are not the same for all humans neither are spoken words But what these primarily are signs of, the affections of the soul, are the same for all, as also are those things of which our affections are likenesses.*
 - a. Summary: It is not the case that mind is primarily connected with words that signify things. Rather, it is the case that the things in the world are actually in the mind. This requires an understanding of the distinction between essence and existence as well as form and matter (rather than bodies extended in space).
 - b. On Cratylean naturalism: He answers the argument posited by Cratylus about the relationship between words and meaning. Yes, there is a natural relation, but the relation is not between words and meaning. There is a natural relation between things and the soul's passions. There is a natural relation between things in the world and passions of the soul because things in the world cause the passions of the soul.
 - c. On Hermogenean conventionalism: Aristotle establishes that conventionalism does exist, but not between things and passions, but between words and symbols.
 - d. On Socratic eideticism: How does one directly get to essences? The essence of things in the external world actually come to exist in the mind, which becomes ***informed!***
 - e. Aristotle's Realism is the only system that provides ontological grounds for the isomorphic relationship between things in the world and things in the mind.
2. There are only two positions when it comes to language and reality: the Aristotelian realism and everything else. Unless one is grounded in Aristotelean realistic metaphysics and epistemology, one has no grounds for being a Realist when it comes to language and reality or much else. Unfortunately, we all grew up in a Kantian world where the only access our minds is through out senses interacting with bodies extended in space.

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



Eternal Heaven/Earth
Rev. 21-22

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



Temporary Hell
Luke 16:19-31



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



The believer who has absolute certainty regarding Christ, Heaven, and “the things above” should thank God the Holy Spirit. The believer who does not have absolute and veridical confidence should recognize that this is a spiritual problem that no amount of fideism or even BD will ever cure. God the HS is the inner witness of who gives us immediate, veridical, and unmistakable assurance of God and the truths of Scripture, cf., Rom 8:9, 15-16; Gal. 4:6; Col. 2:2; Jn 14:26; 1 Jn 2:20, 26-27; 3:24; 4:13.

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

Colossians 3:1 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. ² Set your mind on the things above, not on the things that are on earth.

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The five metaphysical categories of divine love.

#1 Inter-Trinitarian love (John 3:35; 5:20; 14:31).

#2 God's providential love over all that He has made (Matt. 5:44-6:33).

#3 God's salvific love for the whole world (John 3:16).

#4 God's electing love (Dt. 7:7-8; Mal. 1:2-3; Eph. 1:4-12; 5:25).

#5 God's provisional love of His own people (Ex. 20:6; Jude 21; Jn 15:10).

Jude 1:21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life

John 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love.

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The Greatest Love Story of all time is what history is all about.

Act I: Inter-Trinitarian Love: The Ultimate Foundation, Essence, Root, Reason, and Pattern, 1 John 4:7-16; 3:16-17; Jn 5:19-23, 30, 37; 14:31; 17:5, 11, 21; Philip 2:1-11.

Act II: Unique elective love set on believers, Eph. 1:3-14.

Act III: creation, fall, and strategies of Satan and his demons, Eze 28:14-15; Isa 14:12-14; Gen 3:4; Mat 4:1-11; 2 Cor 11:3; 1 Pt 5:8-10; Jn 8:44; Eph. 6:10-18.

Act IV: creation, fall, and history of God's people, Gen 3:13; Dt. 7:7-8; 10:14; Hos. 1:2; Mat 12:39; Rev. 3:14-20. God as pre-incarnate Groom and Husband to Israel, the unfaithful wife.

Act V: incarnation of God, the God-man Groom, Jn 1:1-18; 2:1-12; 3:29; Mat 9:15; Eph 5:2, 25-27. God-man as incarnate Groom to the Church Age believer.

Act VI: Finale: Exaltation of the Bride before the universe, Rev. 19:7-9

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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." ⁸ 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. 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."

1. This is the culmination of the Greatest Love Story of All Time—the Finale!
2. The bride is to “make herself ready,” indicating that there is something for the bride to do in preparation for the marriage ceremony. Note the concurrent activity Philip. 2:12-13; 1 John 3:3; Jude 21; Eph. 6:8; 1 Cor 3:8, 10-15; 4:5; 9:24-27; 2 Cor. 5:20; 2 Tim. 4:8.

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3. God's evaluation of His bride will take place at the JSJC during the tribulation and consist of several factors. Here are a few of the objective standards in the Word.
 - a. The point in the JSJC is accountability. Both the believer and unbeliever are accountable. The exception is that the believer is never accountable for his personal sins, Rom. 8:1. This is the single greatest blessing! Moreover, the JSJC is only for the bride of Christ.
 - b. The central issue in all evaluations is love for the Lord and things of the God. Love really is the root, hinge, and central factor in all rewards. It is love for the Lord that motivates all activity worthy to be honored, 2 Tim 4:8; 1 Cor. 13; Mat 25:46; John 13:34-35; 1 Jn. 4:7-16.

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- b. We will be evaluated by how our lives and ministry followed the Word of God, Jn 14:15. The Scriptures, with their commands and principles, will form the objective standard used by the Lord. He will not reward us based on traditions. It is all about His revealed Word. The study and application of God's Word is a key to our rewarding. How seriously do we take the Master's instructions? There are going to be a lot of surprises, especially in the ranks of liberal churches.

- c. We will be evaluated based on the extent to which we have been faithful stewards of all that He has entrusted to us, 1 Cor. 4:2; Matt. 25:14-30; Luke 19:11-27. Believers must always remember that they are held accountable for what has been given to them. Not what has been given to another.

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- d. We will be evaluated on the basis of our motives, 1 Cor. 4:5. The Lord is not interested only in what we do but also why we do it (or do not do it). Those who live and serve with a desire to please and honor Christ will receive great reward. Those who live and serve motivated by self-promotion, financial gain, or some other illicit goal will not receive rewards.
- e. Negatively speaking, there will be loss of reward and a sense of shame for those who lived self-centered lives instead of Christ-centered lives, 1 Cor 3:15; 1 Jn 2:28.

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- f. Positively speaking, rewards will consist of many blessings and privileges such as
- Serving Christ in greater ways in the Kingdom (Mat. 25:19-23; Lk 19:16-19),
 - Enjoying special joy and fellowship (Mat 25:21, 23; 1 Pt 4:12-13).
 - Being recipients of divine commendation, Matt 25:21
 - Receiving a variety of crowns, 1 Cor. 9:25; 1 Thess 2:19; 2 Tim. 4:8; James 1:12; 1 Pt 5:4.
 - Receiving rewards simply for remaining faithful under trials, Js 1:2, 3, 12; Rev. 2:10; 3:11.

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4. It will be the bride's exalted privilege to reign WITH the King of Kings and Lord of Lords. There is a sense in which the bride is a co-sharer of the reign whereas others are only subjects of the King.
 - a. Both God the Father and God the Son are portrayed as reigning on thrones in Heaven. So, what will the Holy Spirit's role be? He will be involved in restoring the Earth (Gen 1:2; Isa 32:15). He will continue to indwell us (John 14:6) and raise our minds and wills to glorify and worship the Father and the Son and the Holy Spirit. He will empower us to rule wisely with Christ.

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- b. God created Adam and Eve to rule over the earth. Jesus is the second Adam, the church is His queen. As the new head of the human race, Christ with His beloved bride will accomplish what was entrusted to Adam and Eve on the old earth.
- c. Church age believers will rule over cities, other saints, and angels, Luke 19:17; 1 Cor. 6:2-3; Rev. 2:26; 3:21; 5:9-10; 7:14-15; 21:24, 26; 22:2, 5.

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5. It will be the bride's exalted privilege to spend eternity in Christ's palaces and on His throne. We will be companions and partners with Christ for all of eternity. He is preparing us for that now.
6. The challenge for the Bride now is remain pure to Christ alone, 2 Cor. 11:2. We should never be tempted to live for the world as if it were our true lover and standard of value (1 Jn 2:15; Js 4:4; Rom. 12:2; Matt. 6:24).
7. The issue is not so much personal sin as it is devotion to the Lord and our future with Him.