

Heaven-27 (God's love, perspective, and rewards for 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: John 13:34-35; Col. 3:12-14; 1 Thess. 4:9; Rom 12:9-21.

Preparation: 1 John 1:7—the freedom of walking in the light and growing in real virtue.

1. Spiritual foundations: The importance of basics: spiritual foundations on the will/volition.
2. Philosophy of language-32 (1 slide): The importance of understanding language and reality.
3. Heaven-26:— Heaven: The importance of the love/goodness of God and the eternal perspective.

Spiritual foundations: virtue and the will.

1. Just because conduitism cannot account for a stable virtuous character does not mean that those who have lived by conduitism do not have virtue. It just means that they were infused with supernatural virtue because of concurrentism. The difference between a doctrinal believer with virtue and one who does not have virtue is related to concurrent activity with/by/for God rather than being confessed up channels or conduits of God's virtue.
2. Virtue and vice are primarily located in the will. This means that desires, including affections—*from above*, and passions—*from below* are part of our moral makeup. We can have virtuous desires, affections, and passions. Or we can desires, affections, and passions that are consists of vices (i.e., immoral, depraved, sinful, degrading desires). Yes, are responsible for what we think and we are responsible for what we desire and feel.
3. This means that “emotions” or feelings are not amoral categories. They fall within the category of virtue (Col 3:12; 1 Jn 3:17) and vice (Matt. 5:28). The Bible is loud and clear that “emotions” are moral aspects rather than mere passive physiological states. This only makes sense in hylomorphism. Yes, having powerful good desires and feelings are spiritual virtues in Christianity.
4. Since the will/heart is the place of virtue and vice, what about God hardening Pharaoh's heart in Exodus 7-14 and Romans 9? How could a good God ever intervene in an agent's willing in such a way to make that agent morally worse? Willing that a human being become morally worse seems the essence of malice and is the kind of activity one would expect from Satan. Moreover, if God did make someone worse, then how could it be fair for God to punish someone for the very failing that God Himself caused. Seems like the blame should to God rather than the agent.
5. Note the explanatory power of Realistic approach of 1st and 2nd order desires and volitions in the following chart. Note how God is actually giving Pharaoh freedom to do what he really wants. 1

5: Hermeneutics

4: Language-32

3: Epistemology 32

- Existence 50

- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,

- Truth 32



Exodus 9:28 "Make supplication to the LORD, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer."

(You should always ask yourself why you like or dislike something, especially when it comes to the Truth of the Word of God.)



Undivided Heart:

2ND order volition



#4 Do = Let them go

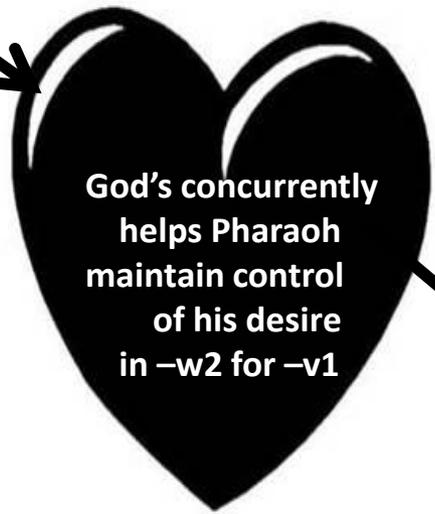
First order positive volition

What Pharaoh really wants

#3 - Decide

God gives freedom to Pharaoh in enabling him to do what he really wants (-w2)

2nd order wills
#2 - Think



God's concurrently helps Pharaoh maintain control of his desire in -w2 for -v1

#4 Do = Don't let them go

First order negative volition

#1 - See



God gives freedom to Pharaoh in enabling him to do what he really wants to do.



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

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-32 Aristotle

Aristotle—the Realist:

1. Philosophy of language really is all about philosophy of meaning.
2. There are only 2 views on meaning/language and reality: **realism** and **non-realism (BS-ism)**.
 - a. In **realism** there is a direct connection between the mind and things in the world.
 - b. In **non-realism** there is no direct connection between the mind and the things in the world. Although there are many flavors of non-realism, they are all Kantian in perspective. In non-realism there really are no grounds for the mind to directly connect with the world. All it can do is connect with sensations and words.
3. Aristotle's text: *De Interpretatione* 1, 16a3-8: *Spoken words then are symbols of passions 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 **passions of the soul, are the same for all, as also are those things of which our passions are likenesses.***
 - a. The **passions of the soul** is not a reference to affections or emotions. "Passions" is the notion of being passive and the passions of the soul are concepts of the intellect. So, passions of the soul have to do with the fact that the soul is impressed the things in the world and the things in the world create the passions of the soul.
 - b. 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 & form and matter.
 - c. Aristotle establishes that conventionalism does exist (cf., Hermogenes), but not between things and passions, but between words and symbols.
 - d. Aristotle establishes that naturalism does exist. Yes, there is a natural relation, but the relation is not between words and meaning. There is a natural relation between things in the world and passions of the soul because things in the world cause the passions.
 - e. Aristotle establishes an eidetic approach. The essence of things in the external world actually come to exist in the mind, which becomes **informed!** He provides the grounds for an isomorphic relationship between things in the world and things in the mind.

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

There is a radical difference between the way unbelievers look at life and the way believers are look at life. It really is all about the eternal perspective.

- Matt. 5:3ff
- Matt 6:21-25.
- Heb. 11:13.
- 2 Cor. 5:8
- John 14:3
- Col 3:1-2
- Philip 3:1-12



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.

Temporary Hell
Luke 16:19-31

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



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

HEAVEN 27

The love and goodness of God as the Ultimate Foundation

1. It is generally agreed by all men, even unbelievers, that goodness is better than evil and love is better than hate. However, what grounds for goodness or love do unbelievers have—besides ‘being a good idea?’
2. Only the Christian has a true basis for love and goodness. It exists in the nature of God (both inter-Trinitarian and intra-Trinitarian). We also have grounds in His revelation where He tells us to love God and love our neighbors and even enemies as we love ourselves.

HEAVEN 27

3. Moreover, the Christian can argue that Heaven will far exceed any misery that someone may experience here. In fact, this was the perspective of Christ.
4. The atheist has no such argument. Since the atheist rejects God and Heaven, the only happiness and love exists here and now and is subjective and arbitrary and utilitarian.
5. However, because God is the foundation of love and goodness, the unbeliever cannot get away from seeing love as a good thing and hate as evil. This is the image of God written in his nature. He smuggles love and goodness in the backdoor of his perspective anytime he talks about good, evil, love, hate. He has no epistemological basis for love or goodness. As he suppresses God, he will attempt to find other ways to ground love and truth—but this is a fool's errand.

HEAVEN 27

6. So, even for the atheist, God remains the primary reference point of love and goodness behind the secondary ones that they recognize. Again, without borrowing from a worldview that includes God, naturalists cannot successfully argue that objective good or love exists.

7. The fact that atheists have no grounds for love or good and evil does not mean that they do not have a sense of love and goodness. They do! They live in a culture that is influenced in a historical belief in God and the morality and love revealed in Scripture. This provides them with a residual basis for moral categories are important while their own worldview doesn't.

HEAVEN 27

8. How does an atheistic worldview explain an atheistic morals? Suppose time, chance, and natural forces accounted for us. If we could move from non-life to life and from irrational to rational, then what more could we do than invent pragmatic social rules? Why are we different than lions and gazelles? Since the powerful make the rules and they survive longer by making the weak serve them, then why would anyone but the weak want change. In an evolutionary world, why object to stronger human beings stealing from or killing weaker human beings? Why not clean out the hospital of the weak and infirmed who are keeping man from progressing? Consider Peter Singer who believe that a baby should be able to be disposed of for the first 28 days if it was deemed not fit by the parents.

HEAVEN 27

9. Atheists who have thought through the implications of their worldview admit the moral emptiness. If there is no God: there are no purposes, there is no life after death, there is no ultimate foundation for ethics, no ultimate meaning in life, and no free will for humans. However, the atheists still try to maintain love and goodness because they are wired that way:

Romans 2:15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

10. Every time an atheist objects to the existence of God due to the problem of evil, he is admitting a category of evil that could only exist if there was a transcendent good, which could only exist if there is a God. Every time he objects that God is not loving, he is recognizing the transcendence of love, for which he has no basis. Ergo, God is the only basis for true love and goodness.

HEAVEN 27

More on the eternal perspective

1. 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.** ²² "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. ²³ "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! ²⁴ "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

HEAVEN 27

2. **Hebrews 11:13, 16** having confessed that they were strangers and exiles on the earth . . . 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.
3. **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.

HEAVEN 27

2. **1 Peter 1:4** to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶ **In this you greatly rejoice**, even though now for a little while, if necessary, you have been distressed by various trials,

3. Philip 1:21 For to me, living is Christ and dying is gain. ²² Now if I am to go on living in the body, this will mean productive work for me, yet I don't know which **I prefer**: ²³ I feel torn between the two, because I have a desire to depart and be with Christ, which is **better by far**

HEAVEN 27

4. 2 Corinthians 4:17 For momentary, light affliction is producing **for us an eternal weight of glory** far beyond all comparison,
5. Isaiah 40:6 A voice says, "Call out." Then he answered, "What shall I call out?" All flesh is grass, and all its loveliness is like the flower of the field. ⁷ The grass withers, the flower fades, When the breath of the LORD blows upon it; Surely the people are grass.
6. James 4:14 Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away.

HEAVEN 27

6. Psalm 39:4 "LORD, make me to know my end, And what is the extent of my days, Let me know how transient I am. ⁵ "Behold, Thou hast made my days *as* handbreadths, And my lifetime as nothing in Thy sight, Surely every man at his best is a mere breath. Selah. ⁶ "Surely every man walks about as a phantom; Surely they make an uproar for nothing; He amasses *riches*, and does not know who will gather them. ⁷ "And now, Lord, for what do I wait? My hope is in Thee.
7. Hebrews 9:27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,
8. Jeremiah 17:10 "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.

HEAVEN 27

9. Ecclesiastes 12:14 For God will bring every act to judgment, everything which is hidden, whether it is good or evil.
10. 1 Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

More on Rewarding the Bride

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.

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.

- c. 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.

- d. 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.

- e. 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.

- f. 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.

- g. 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.

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.

- 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.

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.