

Heaven-28 (The Eternal Perspective and God's Sovereignty)

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. On the goodness of God: Gen 18:25; Psa 25:8; 23:6; 119:68; 145:9; James 1:17.

Preparation: 1 John 1:7—distinction between confession of sin in conduitism vs. concurrentism.

1. Spiritual foundations: History of conduitism and the nature of the human will and volition.
2. Philosophy of language-33 (1 slide): Cratylus vs. Aristotle on establishing of volition and emotion.
3. Heaven-28:— Heaven: The importance of the sovereignty of God for the eternal perspective.

Spiritual foundations: history of conduitism and more on the wills and volition.

1. The difference between conduitism and concurrentism is that in conduitism supernatural virtues flow through the believer whereas in concurrentism they actually become part of his nature.
2. History of conduitism. After the Reformation (16th century), two main branches split: a) one group was scholarly and Aristotelian in philosophy; b) the other group rejected Aristotelian realism and embraced both Thomas Reid's and Francis Bacon's philosophies—it really was the new rage. This second group was severely criticized by the Reformed movement as anti-intellectual. The common denominator in the second group is a positivistic, "scientific," data-gathering Baconian method as per the new emerging science. This is the source of "Bible-onlyism," which is anything but Bible-only. *Sola Scriptura* is not about Bible-only; it is about the fact that there is no higher authority than the Bible. This Bible-only mentality created many problems as the vacuum of ignorance of the realism of natural theology, politics, ethics, and anthropology gave way to "proof-texting" for "instant spirituality." Moreover, true to Baconianism, there was a shift to solving personal problems rather than in developing the mind regarding God, creation, man, and the essence of the spiritual life.
3. What we are covering in the left column is designed to restore the realism of the Bible. Everyone does philosophy (cf., right lobe of the soul, emotions), so it is incumbent to be a Realist.
4. If conduitism is true, then the only people in history who really love the Lord and the things of the Lord and enjoy a robust spiritual life are those in the latter part of the conduit branch of evangelicals that split off from the Reformation.
5. A look at the free will of man in light of God's sovereignty from Scripture and the standpoint of philosophical realism (Ex 8:15, 32; 9:7, 12, 28, 34, 35; 10:1, 20). What God hardened was *Pharaoh's heart*, what he really wanted. The Bible is clear God is sovereign and man is free.

5: Hermeneutics

4: Language-33

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.)



2ND order volition



#4 Do = Let them go

First order positive volition

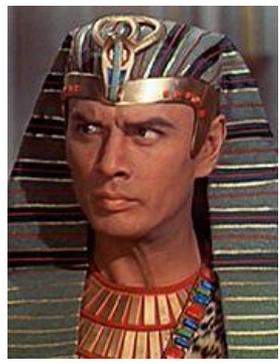
What Pharaoh really wants

2nd order wills
#2 - Think

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

#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-33 Aristotle

Aristotle—the Realist:

1. There are only two views of meaning/language and reality: **realism** and **non-realism**.
2. Note the 3 positions in Cratylus on language/reality as applied to the study of human volition
 - a. Hermogenes: language is entirely conventional. Anyone can make up what they want regarding the reality of volition. Everyone has his own truth.
 - b. Cratylus: there is a natural connection between words and reality. One discovers the essence of the volition by etymologizing and through various word studies.
 - c. Socrates/Plato: one discovers the essence of volition by direct and unmediated access to its essence. Moreover, Plato taught that we are born with this innate knowledge of reality. When the mind comes into contact with the essence, it recalls that knowledge. So, on this account we come to know volition because we knew it in another world of universals, and when we come into contact with it we remember it.
 - d. Which of the above is prominent in modern day Bible-onlyism? What are some of the implications of this approach as far as understanding God's Word and reality?
3. Aristotle provides a complete account of language and reality by explaining the ways in which language and reality are conventional, natural, and eidetic.
4. 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. The mind really does become "informed."
 - 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.

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



Only through the eternal perspective can the believer really come to believe and know that God is good 100% of the time. This cannot be proved empirically from a temporal perspective. Doubt about the goodness of God is always related to temporal perspective.

Only through the eternal perspective will the believer stop writing his own temporal script and orient to God's eternal transcendent script and become a hero believer like others in the Bible, who all believed that God was good 100% of the time.

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

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

Eternal Heaven/Earth
Rev. 21-22



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



The Eternal Perspective and Divine Sovereignty

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. Every church age believer is to make himself ready for the marriage of the Lamb, which is the culmination of the greatest love story of all time, extending from eternity past to eternity future.

2. The fact that the believer is to make himself ready indicates there is something for him to do in preparation for that the heavenly ceremony. Overview of a few passages on preparation:

Philippians 2:13 for it is God who is at work in you, both to will (θέλειν) and to work (τὸ ἐνεργεῖν) for *His* good pleasure (εὐδοκίας).

1 John 3:3 And everyone who has this hope *fixed* on Him purifies himself, just as He is pure.

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

Ephesians 6:7 With good will render service, as to the Lord, and not to men,
⁸ knowing that whatever good thing each one does, this he will receive back
from the Lord, whether slave or free.

1 Corinthians 3:8 Now he who plants and he who waters are one; but each
will receive his own reward according to his own labor.

1 Corinthians 3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. ¹¹ For no man can lay a foundation other than the one which is laid, which is Jesus Christ. ¹² Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, ¹³ each man's work will become evident; for the day will show it, because it is *to be* revealed with fire; and the fire itself will test the quality of each man's work. ¹⁴ If any man's work which he has built upon it remains, he shall receive a reward. ¹⁵ If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

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.

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. ²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷ but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

2 Corinthians 5:20 Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.

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.

3. The importance of orienting to the sovereignty of God for the eternal perspective.

Ephesians 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will (κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ),

Acts 17:26 and He made from one, every nation of mankind to live on all the face of the earth, having determined *their* appointed times, and the boundaries of their habitation,

Matthew 6:26 "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? . . . "But if God so arrays the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *do so for* you, O men of little faith?

Jeremiah 10:23 I know, O LORD, that a man's way is not in himself; Nor is it in a man who walks to direct his steps.

4. God is in absolute control of all things. He is actually in more control because His control is deeper and more essential in that He is behind all material causes, efficient causes, and final causes of all that is. There are absolutely no exceptions. There is no escaping the fact that God is 100% sovereign over everything.

5. There is no contradiction between the free will of man and the sovereignty of God. An analogy: It is like we are all on a giant ocean liner headed for Him. He is in control of the ship, the water, the weather, and all of the details in all of the rooms. However, each person is free to respond to the journey. The ship keeps its steady course over the sea of history unhindered as it heads to its predestined eternal destination and the final accountability of every passenger.

6. God's purpose (the final cause) and glory is the life-breath of all of creation. Everything, even the fall of Satan is part of God's purposes. Every person is subordinate to God's final cause, which He carries out with deliberate purpose. Nothing escapes His final cause.
7. If anything in the universe can happen outside of God's control, then ultimately we cannot trust the promises of God. Yet, the Bible overflows with divine promises. If anything can happen outside of His sovereign control, how can He guarantee His promises?
8. God is never limited by our free choices (formal causes). He supervises all of the events of every life.

9. The sovereignty of God is the one impregnable rock to which all who suffer can take refuge, knowing that the circumstances of our lives are no accident. Even in the case of evil, all is under the control of Mighty God to use for His purposes. No evil can touch His children unless He permits it. God is indeed the Lord of human history. We need to regularly reflect on His past faithful dealings with us.

10. God hates sin and evil and judges it. But He creates a plan in which He uses human evil to accomplish His purposes. Even the indefensible evil actions of Herod, Pilate, Judas, are all within the purposes of God.

Acts 2:22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know - ²³ this *Man*, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.

Acts 4:27 "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, ²⁸ to do whatever Thy hand and Thy purpose predestined to occur.

11. God holds man accountable for his sins. However, it is not inconsistent or unjust of Him to utilize their low purpose and finite evil for His high purpose, infinite good. Our fates do not rest with others. He can use it for our best no matter what others do.
12. Even in the case of inexcusable acts of rape. God has a purpose in allowing it. Her fate does not rest in the hands of the rapist. She was never out of His sight. Yes, He could have stopped it, but He chose not to for greater eternal purposes. God's plan would extend to a plan for the person who might have been conceived as a product of the rape as well.
13. Again, our fates do not rest with others. Evil men can do their worst against us but God can always turn it around for good, for His good and glory, and for our good and glory.

14. God's use of evil does not mean that He approves of evil or commits evil Himself. He absolutely hates sin and is absolutely sovereign. Affirming God's sovereign grace in no way implicates Him as an Author of sin or evil.
15. While the manifestation of God's power is often immediate, His wisdom can only be seen over time. One day in His presence we will all marvel at His wisdom at not preventing some evil in our lives. We will see the ultimate good in ways we could never have imagined in time.

16. Since God is truly sovereign, since God loves you, since the teaching of Scripture is correct, then God will never allow any action against you that is not in accord with His ultimate purpose to work for your good and for your glory.

17. The eternal perspective re: God's evaluation of the church age believer.
 - a. The point in the JSJC is accountability. Yes, both the believer and unbeliever are held 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.

18. 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.

19. 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.
20. 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).
21. The issue is not so much personal sin as it is devotion to the Lord and our future with Him.