

# Heaven-29 (The Eternal Perspective: God is 100% Good, 100% of the Time)

## 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

**The twofold privilege of Psalm 73:24. The goodness of God: Psa 34:8, 100:5; Rm 8:28; Rev. 21:3-5.**

**Preparation: All truth must be tested by Scripture: conduitism vs concurrentism and sin, 1 John 1:7.**

1. Spiritual foundations: History of conduitism; the nature of the human will, volition, & “sin nature.”
2. Philosophy of language-34 (1 slide): Aristotle’s Realism vs. non-realism.
3. Heaven-29:— Heaven: Eternal perspective: God is 100% good 100% of the time.

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

1. Since concurrence, unlike conduitism, provides a ground for authentic virtue in the life of the believer, the issue of personal sin for the concurrentist takes on a different focus.
2. For the concurrentist, divine discipline for sins is seen more within a corrective or training function regarding character and virtue with the goal of actually sharing in the holiness of God (Heb. 12:4-11), whereas for the conduitist it has more to do with getting back to the conduit zone. The former thinks deeper about sin, whereas the latter tends to think more in terms of mechanics for the conduit. Moreover, the concurrentist thinks deeper about motives behind sins whereas the conduitist tends to think of sin as something foreign in his body that needs to be neutralized through confession. Hence, the concurrentist will tend to think in terms of understanding whereas the conduit more formulaic and functional about problem solving. The concurrentist asks “why do I see that as a good?” The conduitist sees the problem as a “sin nature in the body that hates SL.”
3. Overview of the history of conduitism from the Reformation to present evangelicalism (Bible-onlyism, formulas for instant spirituality, and Reidian/Baconian inductive philosophy). *Sola Scriptura* was never intended to be “Bible-only;” rather 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 Realism in 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, and man.
4. If conduitism is true, then the only people in history who really love the Lord and the things of the Lord are those in the conduit, anti-intellectual branch of evangelicals following the Reformation.
5. Overview of the human will and volition and intro. of the fallenness of man vs. OSN w/trends.

5: Hermeneutics

4: Language-34

3: Epistemology 32

- Existence 50

- History 50

2:Metaphysics 32

- Trans. 50

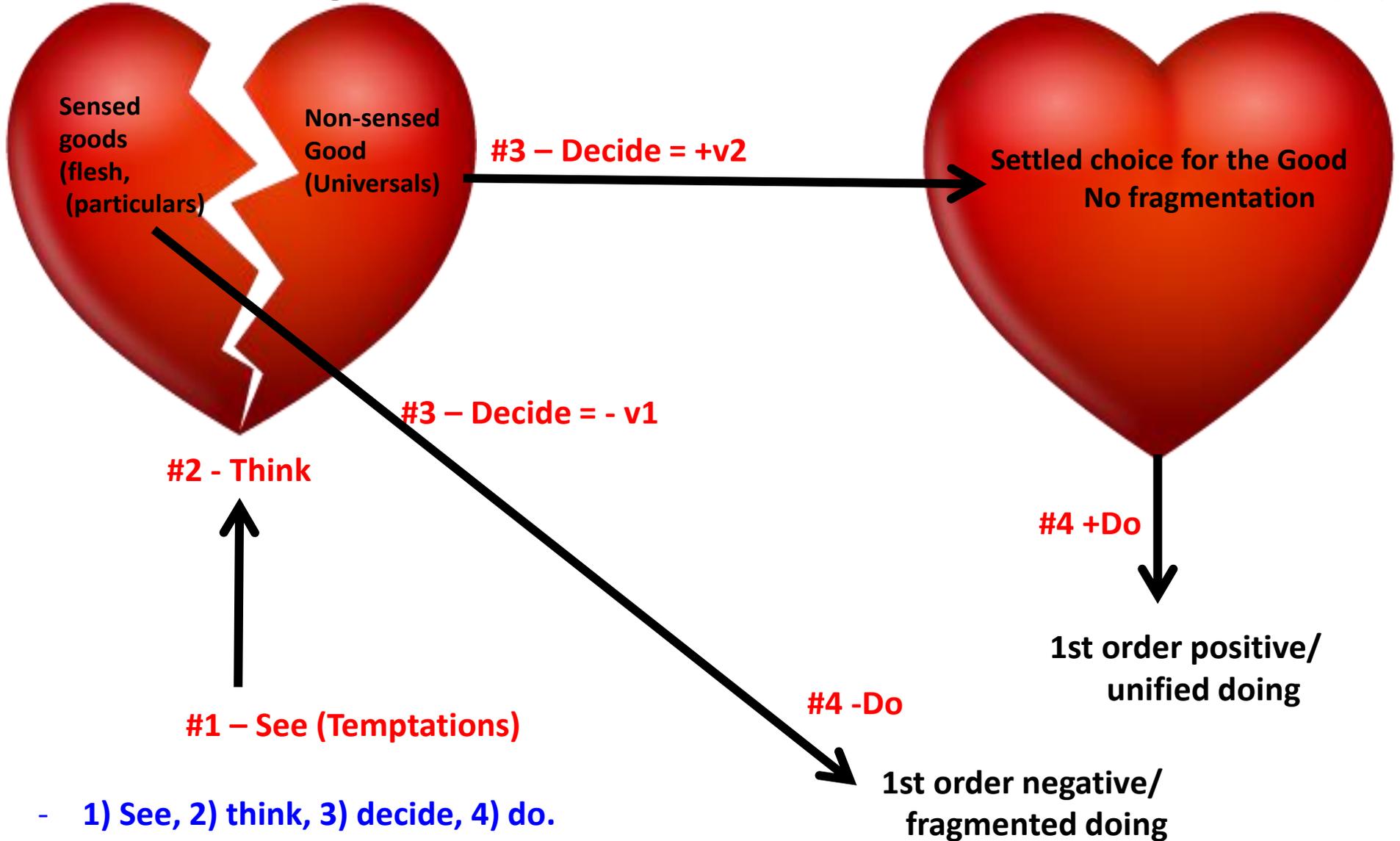
1: Reality

- Logic 32,

- Truth 32

## 2<sup>ND</sup> order battling wills

## 2<sup>ND</sup> order unified volition (+V)



- 1) See, 2) think, 3) decide, 4) do.
- Volition is an effective will/desire

## 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-34 Aristotle

### Aristotle—the Realist

1. There are only two views regarding language and reality: non-realism and realism.
  - a. Non-realism includes Platonism (extreme realism), critical realism, Cratylean naturalism, Hermogenean conventionalism, idealism, and representationalism. Unfortunately, the popular approach in contemporary biblical exegesis in conservative Bible churches are to be classified as non-realism, at least in reference to how language works with reality. Thank God for people like Thieme for rejecting fundy nonsense; it is just unfortunate that DTS did not teach him Realism. Once one makes words (or the mind) the starting point, he will inevitably create weird “mental metaphysical” constructs for reality. I must admit that I was a non-realist regarding language & reality for over 30 years.
  - b. Realism in meaning/language and reality: Aristotle, Aquinas, Adler, the biblical view. In realism the essence of the object of knowledge is actually in the mind. There is an isomorphic relationship between the mind and the thing in the word. Realism requires the metaphysics of essence/existence rather than mere bodies extended in space.
2. Aristotle provides a complete account of language and reality by explaining the ways in which language and reality are conventional, natural, and eidetic.
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 passiveness. Passions of the soul have to do with the fact that the soul is impressed with the things in the world so the things in the world create the passions of the soul. In short, the mind becomes “informed” as the form in the external world comes to exist in the mind.
  - 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.<sub>3</sub>

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



**Christ and the believer:**  
**Matthew 6:19-24.**

Characteristics of spiritual darkness in the believer.:

1. Inability to live in eager anticipation of Heaven, which leads to a life of rejection of Col. 3:1-2.
2. This darkness ranges from agnosticism and fideism to hardened skepticism.
3. The believer has a morbid fear of death.
4. The believer rarely thinks with joyous anticipation of Heaven.
5. The believer thinks and lives like an unbeliever.
6. The believer has no ability to see God as 100% good 100% of the time.

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



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



**Eternal Heaven/Earth**  
**Rev. 21-22**

**Christ and the unbeliever:**

**Mark 8:36** "For what does it profit a man to gain the whole world, and forfeit his soul?"

**Matthew 7:13** "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. <sup>14</sup> "For the gate is small, and the way is narrow that leads to life, and few are those who find it."

There is nothing evil about Hell. No innocent person goes to Hell. Consider the extent of evil in man's rationalizations for rejecting God's grace.

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



## Heaven 29: The Eternal Perspective: God is 100% Good, 100% of the Time

1. God brings good out of evil—100% of the time. He even informs us as to why He “permits” evil: to glorify Himself by demonstrating to His children the wonders of His character.

**Romans 9:22** What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath who prepared themselves for destruction? <sup>23</sup> And *He did so* in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

2. God shows patience to those He will ultimately judge. He shows His wrath, power, and patience to unbelievers to make known the riches of His glory to the objects of His mercy (believers), which He prepared in advance for glory.

3. The objects of His mercy are His redeemed people. By permitting evil to continue until the final judgment, God reveals to us His attributes . We are also informed that God shows His grace to us to demonstrate His glory.

**Ephesians 2:7** in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

4. God's glory is the highest glory of the universe. We glorify Him when we can see the wonders of His character in all He does with respect to the believer and the unbeliever. One day we will see all it all directly and unmediated and fall in worship of Him forever.

5. God and Satan intend the same suffering for entirely different purposes. But God's purpose triumphs 100% of the time.
6. Satan intended Job's ruin and loss of faith; God intended Job's refining and faith building. The very thing Satan intended for Job's destruction, God intended for his betterment and ultimate reward, even if it was at a terrible cost.

Job 2:4 And Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. "However, put forth Thy hand, now, and touch his bone and his flesh; he will curse Thee to Thy face."

Job 3:1 Afterward Job opened his mouth and cursed the day of his *birth*.

Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee; 6 Therefore I retract, And I repent in dust and ashes."

## 7. 2 Corinthians 12:7-10.

- a. God and Satan are involved in the same physical difficulties of Paul for two different purposes.
- b. God wants to keep Paul from becoming conceited. Satan would love for Paul to be arrogant.
- c. Satan wants to torment Paul. God does not want to torment Paul.
- d. Thus, two supernatural beings who are adamantly opposed to one another as said in one verse to have distinct purposes in the one difficulty of Paul's thorn in the flesh.
- e. How did Paul responded? He said He rejoiced in his afflictions. Why? because He knew that God had a sovereign and loving purpose.

8. Genesis 50:20 "And as for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.
  - a. Joseph's brothers intended his suffering for evil.
  - b. God intended it for good.

## 9. Romans 8:28-39.

- a. God's absolute goodness and love do not preclude suffering. In fact, it often requires suffering for deeper faith.
- b. Satan and the world have a *telos* in mind in suffering.
- c. God has a *telos* in mind in suffering.
- d. Satan ultimate objective is to get believers to doubt that God is 100% good 100% of the time—to doubt the love of God.

10. Acts 2:23 , 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.

a. Satan and unbelievers intended Christ's crucifixion of evil.

b. God intended Christ's crucifixion for good.

c. God is in absolute control of man's free will,

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, <sup>28</sup> to do whatever Thy hand and Thy purpose predestined to occur.

11. God's absolute control explicitly declared.

- a. Ephesians 1:11 . . . according to His purpose who works (ἐνεργοῦντος) all things after the counsel of His will,
- b. Colossians 1:17 And He is before all things, and in Him all things hold together (τὰ πάντα ἐν αὐτῷ συνέστηκεν).
- c. Isa 46:10 Declaring the end from the beginning And from ancient times things which have not been done, Saying, My purpose will be established, And I will accomplish all My good pleasure ;
- d. Daniel 4:35 "And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And *among* the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What hast Thou done?'
- e. Acts 17:28 for in Him we live and move and exist,

12. Note in each of these cases how God prevails 100% of the time. There are no accidents in history—none! Nothing surprises or hinders the plan of God.
- a. Unbelievers and believers of Romans 9:22.
  - b. Believers of Eph. 2:7.
  - c. Paul in 2 Cor. 12:7-10.
  - d. Joseph in Genesis 50.
  - e. All believers in Romans 8:28-39.
  - f. Jesus Christ in Acts 2:23.
  - g. God as the ultimate existential cause of all things. God is the ultimate efficient cause, material cause, and final cause of all that exists. All that exists is utterly depend upon *Esse* for existence. In a metaphysical sense, God has more to do with any causation than any other factor—it is far deeper and essential.

13. Satan intends your suffering for evil and God intends it for good. We are all fulfilling purposes. The question is 'whose purpose'?
14. Satan intends to destroy your faith, while God invites you to draw near Him and to draw on His sovereign loving grace to sustain you.

15. To recognize God's sovereignty, even over Satan's work, is to advance in the biblical and eternal perspective, the place of true Christian living. Moreover, what God permits is very active and strong: What He permits happens. What He does not permit does not happen. . He has specific purposes in mind in regard to evil.

**Job 42:11** Then all his brothers, and all his sisters, and all who had known him before, came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the evil that the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold.

- Even Satan's efforts are in the plan of God. God never stands passively by, ever!

16. Too many Christians get distracted by assigning their difficulties to Satan or to people or to self. You can have victory by knowing that God works through everything that comes our way. God can make everything good, from human genetics under the Fall, an unreasonable boss, or a surgeon's mishap to a horrible accident involving a small child. All we need to know is that it is all under God's control. And He always desires to fulfill His good purpose in all things, He is 100% good, 100% of the time.

17. Satan loves to get believers to think that God is not perfectly good. He knows that if we are not absolutely convinced that God is absolute Good, it will create a host of evil within our souls, beginning with lack of love for Him. Separation from understanding God's goodness creates distance and even rage against God for doing so little for us according to what we think is good. Then, we will write our own scripts of life.

18. God's goodness includes a number of His other attributes:
  - a. His mercy, which is His goodness toward those in distress;
  - b. His grace, which is His goodness toward those who deserve only punishment;
  - c. His patience, which is His goodness toward those who continue to sin over a period of time.

d. God's goodness is linked to His love

Psalm 23:6 Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

e. God's goodness is linked to His holiness

Psalm 65:4 How blessed is the one whom Thou dost choose, and bring near to Thee, To dwell in Thy courts. We will be satisfied with the goodness of Thy house, Thy holy temple.

f. God manifests His goodness to all people,

Psalm 145:9 The LORD is good to all, And His mercies are over all His works.

Acts 14:17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

Matthew 5:45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

- g. God's goodness is absolute, there is absolutely no evil in Him. All evil is essentially defined by its absence of God (even opposition to God). He will never accommodate evil in any way.

Habakkuk 1:13 You are too just to tolerate evil; you are unable to condone wrongdoing.

Matthew 19:17 And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."

James 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

James 1:17 Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

19. We humans define goodness from our finite and fallen perspective. Then, far too often, we tend to criticize God for failing to be good in our eyes.
  - a. Man's standards compared to God's are much lower and debased, though this does not keep man from saying 'If I were all powerful I would stop A, B, or C.'
  - b. Imagine your child saying 'if I were you I would never discipline me or give me a shot or make me take that awful tasting medicine. Just let me run free in the neighbor and do whatever I want.' As a loving parent you never base your standards on your child, but on your knowledge and integrity and love. A loving parent makes their children eat veggies, clean their rooms, get their shots, and stay at home at nights. This is different from parents who let their kids do anything, including hanging out at the mall, and sleeping over with their sleazy buddies.
  - c. Illustration of a father who is seen slapping his son as he speeds down the road. What appears harsh can be acts of love.

20. The existence of evil does not contradict God's goodness since God can use evil to bring about a greater good.
  
21. A good God will eliminate evil as far as He can without losing a greater good or bringing about a greater evil. God could eliminate some evil, but the result would be a greater evil. He could have killed Adam and Eve after they sinned, but then there would be no human race.

22. Kindness is not the same as love and goodness. Kindness does not care if the object is good or bad but only if the object escapes suffering. But love cares for the welfare – not momentary preferences of the one loved. That is why a kind stranger might offer children ice-cream while parents who love them far more might not.

23. Hardships cultivate Christ-likeness in us and prepares us for greatness. What does not cultivate greatness is just feeling good. We do not need God's help with just feeling good about ourselves. We should never mistake God's tolerance and patience with complacency (cf., Rom 2:4).
  
24. In sum, God's goodness does not make Him an endless dispenser of pleasures. Goodness involves holiness and justice. Rather than indulge us with what we think we want, God considers the long term effects of what we actually need and really need and should want (+vol2).

25. We do not like to suffer, but that preference does not establish as fact that our suffering cannot work for our ultimate good. Most of us understand that pain is not inherently evil.
26. God cares most, not about making us comfortable, but about teaching us to grow up spiritually, be better, have a deeper faith, and love Him more purely. He allows us to suffer to make us better on our journey to Heaven—where at last every sorry we taste will prove to be the best possible thing that could have happened.
27. God's superior goodness is the source of all lesser goods, beauties, and pleasures in the universe, cf., Js. 1:17.

28. It is very displeasing to God when we look at evil and suffering and conclude that God is not good.
29. It really is the goodness of God that is behind our afflictions. For God to withhold certain afflictions would be to withhold 100% goodness.

Psalm 119:71 It is good for me that I was afflicted, That I may learn Thy statutes.

Psalm 119:75 I know, O LORD, that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me.

30. God's goodness on this earth is but a small sampling of the goodness of God that we will see in the ultimate Heaven when He will remove all evil, Rev 21:3-5. Then, we will see it all, the beauty of it all. We will be united with Beauty as we are united with God and His restored creation.

31. More on 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.

32. 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.

33. 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.
  
34. 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).