

Heaven-33 (Eternal Perspective: the 100% goodness of 100% divine 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: 2 periods of our lives: John 14:15; Matt. 6:19-21; 5:10-14.

Preparation for the Word of God and fellowship: 1 Jn 1:7; Amos 3:3, 2 Sam 12:9; 1 Cor. 2:12-3:3 .

The 3 parts to Bible class.

1. Spiritual foundations: Conduitism (deus ex machina), concurrentism, and the fallen nature.
2. Philosophical Realism: More on Aristotle and philosophy of language.
3. Developed Bible doctrine: Heaven—the 100% goodness of God’s 100% sovereignty.

Spiritual foundations: More on conduitism vs. concurrentism.

1. Conduit model is a *deus ex machina* (ἀπὸ μηχανῆς θεός) view of the spiritual life fits neo-deism.
2. The conduit model views believers in and out of zones. He is connected with God only when he is confessed up. He is not connected with God when he sins. There is the idea that God breaks contact with the believer when the believer sins. Physical and spatial concepts are in play here.
3. Concurrentism is based on a metaphysical realist’s of *Esse* and reality (Ex 3:14; Col. 1:16) and explicit statements in the Word of God about the relationship with God and man, Philip 2:12-13. Both God and man are involved in spiritual activity: both man has to will and God has to will.
4. In concurrentism, God never “breaks contact” as God continues to be in the believer, giving the believer His very own existence every instant—God is the material cause, final cause, and efficient cause of everything. When the believer sins, God is not fellowshipping with the formal cause.
5. If conduitism were true, it would be absolutely essential for a believer to confess his sins before he had any power for any divine good. In this view all of the divine good we find in Scripture was only possible because those believers were in a perfect state of unconfessed sins—no zone means no divine good. If this were the case, would not one expect to find commands throughout Scripture for confession between the commands to stop doing this and start doing that?
6. Man is one being. He is not a ghost in a machine. Adam’s body and soul became alive at the same time, Gen. 2:7. The soul gives life to the body. He is body/soul, not body and soul.
7. Viewing man with one fallen nature (soul/body) is more consistent with Scripture than viewing man as a soul without a sin nature battling against a body with a physical sin nature with two trends. Is it really tenable to believe that a spiritually dead soul does not have a sin nature?

5: Hermeneutics

4: Language-38

3: Epistemology 32
- Existence 50
- History 50

2: Metaphysics 32
- Trans. 50

1: Reality
- Logic 32,
- Truth 32

Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC)
- ✓ Aristotle (384-322 BC)

Modern theories of meaning

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.

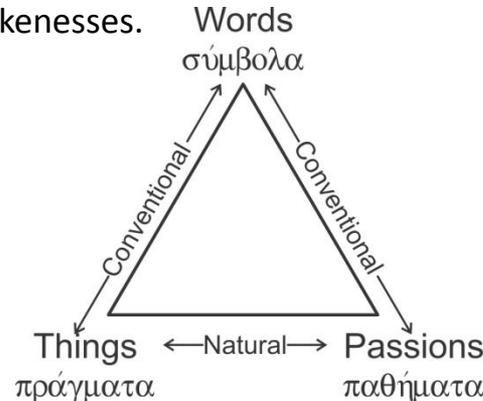
Analogy.

Metaphysical analogy.

Philosophy of Language-38 Aristotle

Aristotle

1. It is importance to be a realist in philosophy of language for accurate understanding the Word of God, reality, and the Bible. It is undeniable that neither TSBL nor exegetical Bible (ICE) churches are realists as far as language, exegesis, and reality; rather, these movements are all Baconian & Cratylean in hermeneutics. Unfortunately they are anti-intellectual.
2. The Realist: Aristotle in *De Interpretatione* 1, 16a3-8: Spoken words then are *symbola* of *pathema* of the soul and written words are *symbola* 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 *pathema* of the soul, are the same for all, as also are those things *pragmata* of which our *pathema* are likenesses.



3. Note the natural relation between things in the world and the *pathema* of the soul. The natural relation is not between things in the world and words. The things in the world cause the *pathema* of the soul. *Pathema* are likenesses by virtue of form to things in the world.
4. The linguistic system is a cultural artifact, yet the representational systems in which they figure make claims to the truth. The association of a particular linguistic sign with a particular meaning is convention. But meaning, however, is an intentional state, a *pathema*, that is a likeness of the extra-linguistic object, the *pragmata*, to which the intentional state refers. The pragma has a definite character and a *pathema* as its likeness shares this character. Meaning is a function of reference.
5. So, words are first a sign of *pathema* of the soul not of things in the world.

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

Christ and the fate of unbelievers and believers:

Matthew 13:41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, ⁴² and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. ⁴³ "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.



Temporary Hell

Luke 16:19-31

Eternal Hell

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



Matthew 5:10-14 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ "Blessed are you when *men* cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. ¹² "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. ¹³ "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty *again*? It is good for nothing anymore, except to be thrown out and trampled under foot by men. ¹⁴ "You are the light of the world. A city set on a hill cannot be hidden.

- For those who resonate with the biblical emphasis on the priority of the EP, you have a healthy relationship with God.
- For those who do not resonate with the heavenly perspective, you do not have a healthy relationship with God.
- **Warning: Loss of faith in God and the things of God for the believer is always tied to loss of faith in the Word of God, cf. Bart Ehrman.**

Heaven 33: Eternal Perspective: the 100% goodness of 100% divine sovereignty

Let's note God's Holy Word on divine sovereignty, suffering, and the eternal perspective: Matt. 27:27-46; Heb. 12:1-2; Acts 2:22-23; 4:27, 28; Rev. 5:9-13; Rom. 8:18, 28, 29.

1. The fact that God is both sovereign and good 100% of the time does not mean that this is the best of all possible worlds (contrary to Leibniz). As a matter of fact, it is not even clear that original creation was the best of all possible worlds or that the first day in the new Heaven and new Earth will be the best of all possible worlds.

2. It is self-evident that the world that exists now is not the best possible world for it is not as God originally created it and not what it one day will be. It was once better, and someday it will be much better.

3. However, the world that we live in today is the best possible world given the circumstances, that is, that the world is fallen and man has free will. This means that not one evil taken from this world, or a single good added to it would, could make it better.

4. We are not to judge the Creator by the present world. We should look back to what it once was and what it one day will be. Moreover, we are to look at this world as a preparation for the future world. Then and only then can we see the present world with all of its evil and suffering as the best possible way for God to get us to that best possible world that awaits us. Picture our world with a sign on it saying something like “planned for demolition and reconstruction.”

5. Understanding the two wills of God: His antecedent will & consequent will.
 - a. God's *antecedent* will is what He wishes ideally, before the human free will factor (Matt. 6:11; 23:37; 1 Tim. 2:4; Luke 7:30; Acts 7:51). This refers to His stated desires. This can be and often is frustrated. God does not get what He wants in this area of His will. This area of His will is often filled with things that take place that He hates.
 - b. God's *consequent* will is His will that includes and honors free will. This is a will after consideration of human free will. This will can never be frustrated or thwarted, Eph. 1:11. While God's antecedent will can be opposed and thwarted, no one can frustrate the purpose of God. It remains sovereign 100% of the time.
 - c. The Bible clearly teaches both wills of God: what He wishes ideally and what He wishes given the free acts of man. For example, God hates the sin and evil of rape and murder in His antecedent will, but permits it in His consequent will.

6. Three disparate views on God's sovereignty:

- a. #1: Fatalism/Determinism. This view is prominent among Hindus, Muslims and certain Calvinists. This would mean that God really is behind evils, even orchestrates things like racism, child sex trafficking, and torture. There is no getting around God as the Author of sin in this view. Moreover, why is God depicted as outraged at evil? Why are we to fight against injustices of the world?

6. Three disparate views on God's sovereignty:

- b. #2: Libertarianism. This view is that humans possess free will to believe in Christ and to fulfill the various commands of Scripture on their own. The problem is that while Scripture teaches we have free choices, it also teaches that man does not have the freedom to choose in and of himself, 1 Cor. 2:11-16; Acts 16:14.

6. Three disparate views on God's sovereignty:

- c. #3: Compatibilism. This view is that both the free will of man and the sovereignty of God exist. Only this view squares with all of the biblical statements. Man can make meaningful free will choices for which he is responsible and God is absolutely in control. Metaphysics is critical in understanding causality. In sum, there is no contradiction between free will and divine absolute sovereignty (in consequent will). Man is the formal cause. God is the material, efficient, and final cause.

7. 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.
- a. God's permissive will is not weak and passive. It is strong and sovereign.
 - b. Whatever God permits happens, what He does not permit does not happen.
 - c. God never permits evil arbitrarily.
 - d. God often permits what He hates to achieve what He loves.
 - e. All evil will serve God's holiness, love—His glorification!
 - f. God never stands by helplessly.

8. Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren;
- a. “We know” makes the difference between being a victim and a person of faith.
 - b. “All things”—what is not part of “all things?” Also is plural!
 - c. We tend to define goodness different than God. This good is absolute good, not “feel good.”
 - d. God’s good is to make us more like JC, vs. 29.
 - e. For God to withhold certain sufferings would be for Him to withhold opportunities to be more like Jesus Christ.
 - f. All events are history are filtered by God’s plan.
 - g. God does not need our permission.
 - h. Suffering will come whether we use it to become more Christlike or not.
 - i. We can respond appropriately or let suffering go to waste.

9. 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 prepared for destruction? ²³ 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,
- a. God wondrously displays His greatness/glory by bringing good out of evil.
 - b. We judge someone's greatness by the adversities he overcomes, cf. a pole vaulter who jumps 20' over one who jumps 10'.
 - c. God demonstrates His glory in the glory of redemption with the obstacles of sin, the Fall, the curse, Satan, demons, evil, misery, suffering. The biggest obstacle was in the satisfaction of His own righteousness. He is remarkable in that He brings something incredibly good out of someone desperately bad.
 - d. God's purposes and glory are the very life-breath of the universe. Everything, even the real choices of Satan, Judas, and Demas are subordinate to God's redemptive plan, which He carries out with deliberate purpose.

10. The eternal perspective is essential in seeing the glory of God and thus worshipping Him. This means that the stronger the view of Heaven, the more temporal problems are resolved by glorification of God. The weaker the view of Heaven, the weaker the ability to love and worship God. A strong EP enables the believer to resolve the problem of suffering and evil. Without Heaven, there is no resolution, for there is no compensation.

11. God originally planned for human beings to live happy, fulfilled, righteous, and God-centered lives on earth. If our current lives present the only opportunities for that, then God's plan has failed. However, the Bible reveals a wondrous future for us all.

12. The current chapter of our lives may not be pleasant, but this is just one chapter. The story is not over. God will tie up all loose ends by launching us into an eternal sequence of incredible grand proportions. Yes, all of God's children will live happily ever after. However in order to share His glory, we often need to suffer in preparation on this fallen Earth,

Romans 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* in order that we may also be glorified with *Him*.

13. Let us never forget that both Satan and God intend the same sufferings but for different purposes. Satan intends suffering for destruction, God intends them for our betterment. To understand this can change your life.

2 Corinthians 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself!

Job 1:11 "But put forth Thy hand now and touch all that he has; he will surely curse Thee to Thy face."

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."

14. One day we will marvel at His wisdom and fall down and worship Him at not preventing certain evil that He used in ways we never could have imagined for our ultimate good, Rev. 5.

15. Since God loves you, God will never let any action come against you that is not in accord with His ultimate purpose to work for your good. God's love does not preclude suffering, Rom. 8:31-39.

16. God uses suffering for the good of refining us, for character building.

Isaiah 48:10 "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction.

Hebrews 5:8 Although He was a Son, He learned obedience from the things which He suffered.

Romans 8:29 For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren;

17. God uses suffering for the good of displaying His work:

John 9:1 And as He passed by, He saw a man blind from birth. ² And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" ³ Jesus answered, "*It was* neither *that* this man sinned, nor his parents; but *it was* in order that the works of God might be displayed in him.

18. God uses suffering for the good of motivating believers to trust Him,

1 Peter 5:6 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, ⁷ casting all your anxiety upon Him, because He cares for you.

2 Corinthians 1:8 For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; ⁹ indeed, we had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead;

19. God uses suffering for the good of cultivating humility, 2 Cor. 12:7-10.
20. God uses suffering for the good of exposing idols in our lives, Mat. 6:24; 1 Cor. 10:7-14; Col. 3:5.
21. God uses suffering for the good of reminding us that we are not in control.
22. God uses suffering for the good of breaking our independence and arrogance so we will trust Christ. Suffering shows us who we are so we can see what we need.

23. God uses suffering for the good of building Christlikeness,

Philippians 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹ in order that I may attain to the resurrection from the dead.

24. God uses suffering for the good of motivating us to live in His holiness. God is far more interested in holiness than health.

Hebrews 12:10 For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, that we may share His holiness. ¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

25. God uses suffering for the good of bringing us into an intimacy with Him that would be otherwise impossible.
26. While it seems counterintuitive to thank God for the good of sufferings, the fact is that the Bible commands it and countless people have been transcendentally blessed by it.

Ephesians 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

Philippians 4:4 Rejoice in the Lord always; again I will say, rejoice!

27. Regarding the problem of evil, we are told that God is already restraining an enormous amount of evil and suffering: *2 Thessalonians 2:7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.*
- a. Why is it that when chaos breaks out, it is considered the exception rather than the rule)? Fatal car and airplane accidents are statistically rare.
 - b. Why haven't tyrants already destroyed this planet? Even on the terrible day when the New York's Twin Towers collapsed 15,000 came out alive.
 - c. What has kept infectious diseases and natural disasters from killing 99% of the world's population rather than less than 1%.
 - d. If God permitted people to follow their every evil inclination all the time, life on this planet cease to exist.
 - e. Severe suffering is unacceptable to us precisely because we are unaccustomed to it.

28. The goodness of God and sinful man. Fallen human beings could not survive in a perfectly just world where God punished evil immediately.
- a. What if every time a person sinned he was judged? Say that the instant a person became selfish, arrogant, idolatrous, gluttonous, lustful, ungrateful, a gossip, or a liar. What if God judged him with a bolt of lightning to his brain that instant?
 - b. Do you believe that the world would be a better place if people were immediately judged for their sins?
 - c. Do you really want nothing but totally effective, instantaneous justice only to be followed by people being sent to Hell? What about Moses, David, Saul of Tarsus?

- d. We are not positioned to know how much suffering is required to accomplish God's best eternal purposes, nor how much lack of suffering might hinder His purposes.

- e. The argument that a good and all-powerful God should not permit pointless suffering assumes—without proving—that “pointless suffering” exists. There is no way any finite person can see any suffering as pointless. Only God is in the position to determine what is and isn't pointless. Some of the most meaningful accomplishments of our lives come in the context of our most difficult, seemingly pointless, suffering.

- f. Satan loves to get believers to think that God is not perfectly good or absolutely in control. 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.

29. God's goodness includes a number of His 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.

30. 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 could be great acts of love.

31. The existence of evil does not contradict God's goodness since God can use evil to bring about a greater good.

32. 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.

33. 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.

34. The eternal perspective and accountability at the JSJC.

- a. The point of 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.

- 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.
- 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.
- 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).