

### 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

**Opening:** Key to spiritual life is knowledge of and love of God (Luke 10:27; 7:44-8:1; Eph. 3:14-20).

**Prayer and the need for biblical 2<sup>nd</sup> person fellowship with God:** with, before, and after God.

### Foundations for love for and knowledge of God

1. Spiritual foundations (1 slide): More on natural virtue, supernatural virtue, and the local church.
2. Philosophy of language-24 (1 slide): Untenability of Cratylean *onomata* exegesis.
3. Heaven-19:— Heaven: Christ the Bridegroom and the Church as His exalted Bride.

### **Spiritual foundations: morality, acquired virtue, infused supernatural virtue.**

1. Distinction between morality and virtue. **1 Corinthians 5:1** *It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.* <sup>2</sup> *And you have become arrogant, and have not mourned instead, in order that the one who had done this deed might be removed from your midst.*
  - a. Morality has to do with orientation to *outward* codes. The outward codes against incest are found in the OT and in in Roman law. Pagans were more moral than some Corinthians.
  - b. Natural/acquired virtue refers in inner disposition that is a result of unity between the mind and the will regarding some *natural* good. A person of virtue, in this case, would know with the mind that incest is wrong and as a result he would see such activity as gross (rejection by the will). Pagans thought it was gross, but some Corinthians did not and, thus some believers did not have enough acquired virtue to “mourn”—to affect will and affections.
2. While natural virtue moves us to our natural end, supernatural virtue moves us to our supernatural end: God. The power for supernatural virtue comes from the Holy Spirit Rom 8:5; 14:17. The supernatural virtue that makes possible all other supernatural virtues is love. There is a sense in which love is the form and even the efficient cause of all spiritual virtues. Without this love, no other supernatural virtues can exist. Lose love and you loss it all and any chance of SL.
3. Overview of 4 supernatural virtues in church: **Acts 2:42** *And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.*
  - a. Supernatural virtue of love for God leads to devotion to the apostles' teaching (BD).
  - b. Supernatural virtue of love for God leads to fellowship.
  - c. Supernatural virtue of love for God leads to appreciation of Jesus Christ.
  - d. Supernatural virtue of love for God leads to 2<sup>nd</sup> person, intimate personal prayer.

5: Hermeneutics

4: Language-24

3: Epistemology 32  
 - Existence 50  
 - History 50

2: Metaphysics 32  
 - Trans. 50

1: Reality  
 - Logic 32,  
 - Truth 32

# Philosophy of Language-24 (Plato's *Cratylus*)

## 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.

## Cratylus: the relationship between language and reality.

1. The primary concern in history of philosophy of language is meaning. Consider how critical this is in translating and interpreting the Word of God and being accurate about various doctrinal or theological issues. My experience is that many theological controversies are tangled up in words instead of piercing to the essence of things.
2. Consider translations, which is best: formal equivalence or functional equivalence? Translate word for word (formal) or meaning for meaning (functional)?
  - a. Formal (NASB): Philippians 2:6 who, although He existed in the **form** (μορφή) of God, did not regard equality with God a thing to be grasped.
  - b. Functional (NIV): Philippians 2:6 Who, being in very **nature** (μορφή) God, did not consider equality with God something to be used to his own advantage (NIV).
3. One cannot know the essence of anything by words alone contrary to the Cratylean position.
4. To really know something one must have direct access to its essence, be it treeness, love, or justice. This is known as eidetic epistemology. It is the Socratic position.
5. Even if the Bible defined essences in a global manner, which it does not, we would not know those things until we directly abstracted their essence in reality (context). For example, What is "love?" A Cratylean Bible believer might quote 1 Cor. 13:4, which tells us that love is patient, kind, not jealous, does not brag, is not arrogant, does not act unbecomingly, does not seek its own, is not provoked, does not take into an account a wrong suffered, does not rejoice in unrighteousness, rejoices with the truth, bears all things, believes all things, hopes all things, endures all things, never fails, and that that it is greater than faith and hope.
6. However, what about the clear and contrasting biblical testimony on love in John 3:16 vs. 3:19 or 2 Tim. 4:8 vs. 4:10? Clearly, there is no *onomata* epistemology in play in these passages.
7. Consider how easy it is to move into self-deception with *onomata* epistemology by basing the foundation of reality *FIRST* on words with regard to God, the spiritual life, exegesis, and Bible doctrine. Just because you can define things does not mean that you have abstracted them and really know their essences. All you have at best is a nominal, contextual description.
8. The Bible assumes that man knows the essence of love, love, justice directly. Words are important, but only as "knives and arrows" in rhetoric.

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



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

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



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



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



**Philippians 3:17** Brethren, join in following my example, and observe those who walk according to the pattern you have in us. <sup>18</sup> For many walk, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things. <sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

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

## HEAVEN 19 (Bridegroom and Bride)

1. In our studies on Heaven, we are taking a closer look at Christ, the Bridegroom and His bride, the church.

**2 Corinthians 11:2** For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you *as* a pure virgin.

Revelation 19:7-9, "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." 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. 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."

Revelation 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues, came and spoke with me, saying, "Come here, I shall show you the bride, the wife of the Lamb.

## HEAVEN 19 (Bridegroom and Bride)

### 2. Review of basic concepts.

- a. OT: Ex. 32:1-8; Isa. 54:1; Hos. 2:2, 14-23; Ezek 16; Jer. 7:34, 33:10-11, 14-17; Isa 61:10, 62:5.
- b. Mary's desire for Jesus to be revealed as the divine Bridegroom, Jn 2:1-10.
- c. John 3:29, John the Baptist speaks of Jesus as Bridegroom.
- d. Mark 2:19-20, Jesus speaks about Himself as the Bridegroom.
- e. John 14:1-3, Jesus, the Bridegroom preparing a place for His bride.
- f. Eph. 5:22-31, Jesus's love for the church, the bride.
- g. Rev. 19:6-8, Jesus's honoring of His bride before the universe.

## HEAVEN 19 (Bridegroom and Bride)

Eph. 5:22-31 – The Bridegroom and the Bride.

1. Demonstration of Christ's infinite, sacrificial love for His Bride, Eph. 5:2, 25-27. This is the knowledge-surpassing love of Christ in Eph. 3:18-19.
2. Love is primarily an activity of the will and thus includes affections: "loving and cherishing," Eph. 5:29. One should not downplay Christ's sentiments.

## HEAVEN 19 (Bridegroom and Bride)

3. Christ's love is demonstrated by Him giving Himself up for His bride. This giving up included physical and spiritual death, Eph. 5:25.
  - a. He gave Himself over to becoming a man, the God-man, forever.
  - b. He gave Himself over to His enemies at the gate of Gethsemane.
  - c. He gave Himself over to God's wrath to be the Sacrifice for the sins of the world.
  - d. He gave Himself over to be with us for all of eternity.

## HEAVEN 19 (Bridegroom and Bride)

4. A greater love than Christ's is impossible. Never was there such a love and never will there be such a love ever again.
  - a. His love spanned the infinite distance between the Lover and the beloved. A greater love than Christ's is impossible. He spanned the infinite distance.
  - b. Never did such a love fix itself on an object so below the Lover.
  - c. Never was there such a love that was so beneficial to its recipient. His love was the motivating factor that rescued His beloved from eternal destruction to fully enjoy Him and all blessedness for all of eternity.

## HEAVEN 19 (Bridegroom and Bride)

5. Consider the inseparable and vital union between Christ and the church age believer in the metaphor of “body,” Eph. 5:30.
6. Love always grows out of some relationship. For example, the mother loves her child because it *is* her child. We are not only considered as part of His body. We are in the eternal divine love covenant established between the Groom and the bride, all sealed by His death.

## HEAVEN 19 (Bridegroom and Bride)

7. The exalted position of the bride. This primarily refers to the future and eternal state of the bride. There were three phases of marriage in the time of the Lord.
  - a. #1: The legal betrothal. This is not to be confused with a promise to marry, but the initiation of the marriage. This was sealed with a bridal present wherein the bridegroom would hand over to the bride money or a letter establishing the marriage. The “money,” or purchase price was the death of Christ (Acts 20:28). This is like our engagement. But in the 1<sup>st</sup> century, the couple was considered married and a divorce would be required. The church today is in this stage, an espoused bride.

## HEAVEN 19 (Bridegroom and Bride)

- b. #2: The second step is the presentation of the bride to the Bridegroom. It was the principle feature of the marriage. At this time the bridegroom would wear a priestly robe, a crown, and would be accompanied by his friends to bring her to His house. At this time the bride would be presented to the Groom, Eph 5:27, "*present to Himself a glorious church, not having spot, or wrinkly or any such thing, but that it should be holy and without blemish.*" The church will be an object of admiration as it is conformed to the glorified humanity of the Son of God, 1 Jn 3:2. We will be the faultless bride; perfect in beauty and splendidly adorned. The bride will be the everlasting manifestation of the glory of the Bridegroom.

## HEAVEN 19 (Bridegroom and Bride)

- c. #3: The third step is the marriage feast, in which case the wife would accompany the Bridegroom. In the first century, this lasted for as long as two weeks. At this stage the Groom enters into intimate communication with the bride. We find this stage in Rev. 19:7-9. She is adorned with her works from the Judgment Seat of Christ. This takes place in Heaven, not on earth.

**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." <sup>8</sup> 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. <sup>9</sup> 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."

## HEAVEN 19 (Bridegroom and Bride)

8. It is unfortunate that marriage means so many different things to so many different Christians. Some see it as a convenient partnership; some see it as a civil partnership; some see it as merely a divine institution; some see it as simply a way to have companionship; and most see it as an institution of “love” as they define it. For many it is neither sacred or permanent and has a lot to do with personal happiness and fulfillment.

## HEAVEN 19 (Bridegroom and Bride)

9. Note the very high, the supernatural standards for the Christian marriage: espousal love is to be a reflection of Christ's sanctifying sacrificial love coupled with brides' response to this love. Earthly Christian marriage is to reflect Christ's love for the church: this means that the husband does not lord over the wife, and the wife does not disrespect her husband in any way. Both husbands and wife are to lay down their lives for one another. Marriage is to be a sharing in joy and sufferings of each other. Moreover, earthly Christian marriage is to be a foretaste of the wedding with the Lamb and an earthly icon of Christ's sacrificial love for the church and the church's response to that love.

## HEAVEN 19 (Bridegroom and Bride)

10. There is no place for male chauvinism in marriage. Remember, both male and female are made in the image of God (technically, God is not male). Christian marriage is to be like Christ's marriage to the church filled with *supernatural* love and nourishing. This teaches that the Christian husband to take leadership and be a living example of the sacrificial love of Christ. The wife to submit to the husband's sacrificial love and be an example of the church. Each spouse is to be an influence to the other for sanctification. He is love her no matter what. She is to respect him and never speak ill of him.

## HEAVEN 19 (Bridegroom and Bride)

### 11. Celibacy in Heaven Mark 12:18-27; Mat 19:12.

- a. Background on the Sadducees.
- b. We will “be like angels,” Mark 12:25; Luke 20:34-36. The point is made here that we will be like angels in that we will be immoral, no longer subject to any death. Hence, no need for procreation. Procreation and bearing of children are part of this age and not needed in the eternal state.

## HEAVEN 19 (Bridegroom and Bride)

- c. The reason there is no marriage in Heaven has nothing to do with marriage being wrong or sinful in any way. Earthly marriage was God's means of procreation, "be fruitful and multiply."
- d. All of the blessedness we find in earthly marriage will be fulfilled in our marriage to Christ.
- e. Thus, our marriage to God/Christ replaces all earthly shadows of marriage.

## HEAVEN 19 (Bridegroom and Bride)

- f. Once the eternal reality of God being married to His people is fulfilled, there will no longer be any need for the earthly sign.
- g. In the eternal state the goal of all marriage: personal communion and the gift of life will be completely fulfilled in the union of marriage with Christ—in whom we have communion and eternal life, Eph. 5:32.
- h. Though not married, throughout eternity we will know our spouses and enjoy a far more blessed and intimate relationship with them than we could here even in the most intimate of sexual relationships.

## HEAVEN 19 (Bridegroom and Bride)

12. The eternal biblical perspective on marriage and sex does not take away from the goodness of matrimony and sex therein. Rather, it validates and reinforces matrimony by pointing to the perfect love that marriage foreshadows in the eternal state with Christ.
  
13. What the Bible says about celibacy and living for the Kingdom, 1 Cor. 7:32-34; Luke 20:34-35; Matt. 19:9-12.