

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

We attain our end/happiness by knowing & loving God: Psa. 73:24; Lk 10:27; Psa. 16:2-3; Rev 3:12.

Prayer and the need for biblical 2nd person fellowship with God: with, before, and after God.

1. Spiritual foundations (1 slide): More on morality, virtue, supernatural virtue, and local church.
2. Philosophy of language-25 (1 slide): Illustration of Cratylean *onomata* epistemology on love.
3. Heaven-20:— Heaven: Bride of Christ and the issue of marriage, and relationships in Heaven.

Spiritual foundations: morality, acquired virtue, and infused supernatural virtue.

1. “Conduit Christianity” is a great source of aberrant understanding and behavior of many Christians regarding morality, virtue, and supernatural virtue. Unfortunately, virtue ethics is not taught in seminaries or churches. Without virtue ethics, one will generally default to conduit system, which I did for 30 years. Life has been far greater over the last 3 years in key areas.
2. A virtuous man enjoys harmony between his mind and will and he has virtuous affections & passions, which further enable him to advance in the good and avoid evil.
3. However, only in supernatural virtue does man reach his ultimate end in knowing and loving God. This is infused virtue, the work of God on the mind and the will which enables the believer to truly live a supernatural life, 1 Cor. 2:1-3:3; Gal. 5:22-23. This infused virtue is only possible by God’s grace and is totally antithetical to immorality & vice. Loving God requires virtue contrary to tendencies in conduit forms of spirituality, cf., believers in the OT and NT.
4. The root, hinge, and summit of spiritual virtues is love, Gal 5:22-23; 1 Cor. 13; Eph. 3:19. Without love for God none of the other supernatural virtues can truly exist. Shut down love for God and all that God loves and you will shut down the SL (1 John 3:17, 4:7, 8).
5. Note the various manifestations of supernatural virtue of love for God in the Early 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.*** (However, it would be a mistake to call is a *pure* church.)
 - a. Love for God fuels a desire to learn about God (the apostles’ teaching).
 - b. Love for God fuels a desire for fellowship with other believers (fellowship). Consider the modern malady where countless Christians have no desire to be part of any local assembly.
 - c. Love for God fuels a love and appreciate the grace of the Lord Jesus Christ.
 - d. Love for God fuels desire for intimate and regular prayer with the Lord.

5: Hermeneutics

4: Language-25

3: Epistemology 32
 - Existence 50
 - History 50

2: Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language-25 (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.

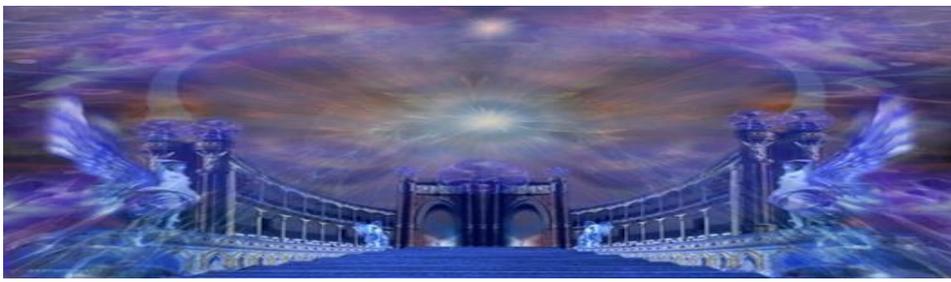
Analogy.

Metaphysical analogy.

Cratylus: the relationship between language and reality illustrated with the term "love."

1. Plato's *Cratylus* sets out the entire enterprise on the relationship between language and reality. Furthermore, all that follows Plato and Aristotle are but footnotes to subsequent ideas.
2. Two modern myths: a) a word has a meaning that just follows it wherever it goes; b) one can discover the essence of a thing solely by etymologizing or exegesis. A recent example of how this methodology corrupts understanding of the Word of God. Would it surprise you to know that both Plato & Aristotle used "agape," yet had no idea of divine unconditional love?
3. Illustration of a Cratylean *onomata* epistemology that is biblically modified (אָהַב in Gen 22:2, 29:20; Ex. 20:6; Ps. 52:3 and ἀγάπη/ἀγαπάω in 1 Cor. 13, John 3:16, 19, 2 Tim. 4:8, 10).
4. The Realist approach to understanding the reality of love is direct as he deals with the essence of love as found universally in human beings, be they Canaanites, Israelites, Greeks, Romans, or modern Americans. The Realist abstracts essences directly and governs his understanding by the four universal laws of reality (I, EC, NC, SR) and the supernatural revelation of Scripture.
 - a. Love is a reality/form/essence that is abstracted from reality into the immaterial mind and operates in the will. Thus, the formal cause of love is the mind, but the efficient cause is the will. It is an error to think of love as primarily a mental operation (RMA, which is but a result of conduit view of the spiritual life. We delight in what we love.
 - b. Love is the will's seeking of a good (cognized by the mind and resting in the will).
 - c. In love the will is fixed on the form of love (beloved), takes pleasure in it, and affixes itself to it as good. In love there is a pleasing affective affinity for the object of love.
 - d. In love there is a metaphysical union between lover and the beloved—becoming one.
 - e. Love draws the lover into the object of love with delight and enjoyment (e.g., ecstasy).
 - f. The lover rests in the object of love by having the form of the beloved in his affections.
 - g. Love causes one to be separated from himself as he moves into the object of love. Love always seeks a deeper unity with the object of love. Love is an action.
 - h. Love directs one's thoughts and thus becomes the principle of life in seeking "good."
 - i. By examining the true dynamics of love as an entity/form in reality, one can globally understand all of the various aspects of love mentioned in the Bible. It is the Realist who has an objective foundation for biblical, objective exegesis rooted in reality as such.

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

John 14:2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, *there* you may be also.

- The Groom speaking words of love to His bride-to-be.
- How would any bride who loves her husband-to-be respond?
- This is the Greatest Love Story ever told and is what closes the book of Revelation, the Bible



Temporary Hell
Luke 16:19-31

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.

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



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

HEAVEN 20 (Bridegroom and Bride)

1. In our studies on Heaven, we are taking a few classes to take a closer look at Christ, the Bridegroom and His bride, the church. The more one learns about Heaven and the great wedding supper, the more capacity the believer can gain for a passion for Heaven (instead of passion and preoccupation with worldly stuff, e.g., cars, new outfits, etc.). There are two primary reasons for lack of enthusiasm for Heaven: deficient view of Heaven and living for mammon—the former with regard to the mind and the latter with the will.

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 20 (Bridegroom and Bride)

2. Recall the theme of Bridegroom in John 2, 3, 14, Mark 2, and Eph. 5:22-31.
3. In the analogy of Bridegroom and bride, what would be a healthy response of the bride? Anticipation, preparation, dreams of sharing a home with her Groom! As the wedding approaches, does the bride just sit idly by dreading the day of marriage? Or is she busy preparing herself, her wedding dress, for the day when she will be joined to her beloved Bridegroom. Is she not diligent to keep herself pure as that day approaches?
4. When Christ tells the bride that He is going to prepare a place for her, it demonstrates that He wants her to look forward to it. Her love and longing for the place He is preparing—where she will live—is inseparable for her love and longing for her husband (Col. 3:1-2).

HEAVEN 20 (Bridegroom and Bride)

5. More on the Christian marriage and the analogy between Christ and the church, Eph. 5:22-32.
 - a. It is unfortunate that marriage means so many different things to so many different Christians—and what is very troubling is that these meanings are mostly related to the horizontal, flat, and earthly orientation and have little to do with aspirations to model the relationship between Christ and the church in the marriage.
 - Some Christians see marriage as a convenient partnership
 - Some see it as a civil partnership
 - Some see it as just a divine institution
 - Some see it as simply a way to have companionship
 - Some see it as a means of licitly fulfilling sexual desires.
 - Some see it as about “love” as they define it.
 - For many it is neither sacred nor permanent and has more to do with wanting someone to bring personal happiness and fulfillment.

HEAVEN 20 (Bridegroom and Bride)

- b. Note, however, in Eph. 5:22-31, 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.
- c. Earthly Christian marriage is to reflect Christ's love for the church: this means that the husband does not lord over or disrespect his wife in any way, and the wife boss, manipulate, or disrespect her husband in any way, especially in public.
- d. Both husbands and wife are to lay down their lives for one another. Instead of marriage being like a ball and chain, biblically speaking: marriage is to be like a Cross where each give and sacrifice his life for each other.

HEAVEN 20 (Bridegroom and Bride)

- e. 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.

- f. Again, Christian marriage is to be an earthly icon of Christ's sacrificial love for the church and the church's loving response to that love.

HEAVEN 20 (Bridegroom and Bride)

- g. There is no place for male chauvinism in marriage. Remember, both male and female are made in the image of God.
- h. Christian marriage is to be like Christ's marriage to the church: filled with *supernatural* love and nourishing. This teaches that the Christian husband is 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.
- i. Each spouse is to be an influence to the other for sanctification. He is to love her no matter what. She is to respect him and never speak ill of him, especially in public. They are to do whatever they can to encourage each other in loving God and advancing in the spiritual life.

HEAVEN 20 (Bridegroom and Bride)

6. Celibacy in Heaven Mark 12:18-27.

a. Background on the Sadducees.

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

HEAVEN 20 (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 20 (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 will reach completion. Personal communion and the gift of life will be completely fulfilled in the union of marriage with Christ—in whom we have transcendent communion and eternal life, Eph. 5:32.
- h. Though the institution of marriage will not exist in Heaven and eternity, we will know our spouses and enjoy a far more blessed and intimate relationship with them than we could here even in the absence of intimate of sexual relations.

HEAVEN 20 (Bridegroom and Bride)

7. The eternal biblical perspective on marriage and sex does not take away from the blessedness and goodness of matrimony and the sex therein. Rather, it validates and reinforces matrimony by pointing to the perfect love that marriage foreshadows in the eternal state with Christ.

8. Again, earthly marriage is a shadow, a copy, of the true and ultimate marriage. Once that ultimate marriage begins, at the Lamb's wedding feast, all human marriages that pointed to it will have served their noble purposes and will be assimilated into the one great marriage they foreshadowed. The purpose of marriage is not to replace Heaven, but to prepare us for it.

HEAVEN 20 (Bridegroom and Bride)

9. Here on Earth, we long for the perfect marriage. That's exactly what we have in a perfect marriage with Christ. This does not mean that there will not be deep relationships, as deep as any marriage we have here. But it will not be marriage per se. Consider friendships that we have with business partners long after working together in business. In some ways, these relationships are often much better than formerly. In sum, not being married does not mean the end of the relationship.

HEAVEN 20 (Bridegroom and Bride)

10. Note what the Bible actually teaches about marriage, celibacy and living for the Kingdom.
 - a. 1 Cor. 7:32-34. All things considered one can devote himself to the Lord better in celibacy than marriage. But not everyone has the gift of celibacy. Christ certainly had that gift.
 - b. Matt. 19:9-12. Note the three types of eunuchs.

HEAVEN 20 (Bridegroom and Bride)

11. More on continuity of relationships and life in Heaven.
 - a. The myth that we will have no memories of our lives on earth and our loved ones may be popular, but it is not what the Bible teaches. Some may wish to disassociate their existence on earth from their future existence. But God makes a direct connection between them. *Our lives on earth have eternal significance.*

HEAVEN 20 (Bridegroom and Bride)

- b. We will have to give an account of our lives, down to specific actions and words (2 Cor. 5:10; Matt. 12:36). Obviously, we must remember the things we have done to be able to give an account. Our memories and minds will be much more powerful and clearer, too.

HEAVEN 20 (Bridegroom and Bride)

- c. Our specific acts of faithfulness on earth will survive the fire of judgment and be brought into Heaven with us, 1 Cor. 3:14.

- d. We are told that in Heaven the wedding dress worn by the bride of Christ “stands for the righteous acts of the saints done on earth” (Rev. 19:7-8) done on earth. The very clothes we wear will testify to what kind of life we lived on this earth. Our deeds will follow us, Rev. 14:13.

HEAVEN 20 (Bridegroom and Bride)

- e. The positions of authority and the treasures awarded in Heaven to the faithful will remind Heaven's inhabitants—including us—of the lives we lived on this earth. That, after all, is what the rewards are given for (Matt. 6:19-21; 19:21; Luke 12:33; 19:17, 19); 1 Tim. 6:19; Rev. 2:26-28.

- f. God makes a record in Heaven of what everyone—both unbelievers and believers—does on earth. We know that this record outlasts a person's life here. We will remember all of our lives here and we will see God's love and grace in it all. Our memories will not be erased. Even the unbeliever remembered Lazarus.

HEAVEN 20 (Bridegroom and Bride)

- g. Nothing in Heaven will negate or minimize the fact that we were members of families on the old Earth. My son and daughter will always be my son and daughter, although first and foremost they are God's son and daughter.
- h. Moreover, in Heaven, we will all be part of one big family, in which all family members are friends and all friends are family members.

HEAVEN 20 (Bridegroom and Bride)

- i. The family of God transcends biological family ties, Mark 10:29-30; Luke 8:19-21. We can see this many times in our own relationships with believers. Sometimes I feel much closer, a much deeper connection, to a believer I have not known very long than a family member with whom I cannot share in the things of God.

- j. While many of us treasure our families, others have endured a lifetime of pain and suffering stemming from twisted family relationships. In Heaven neither we nor our family members will cause pain. Our relationships will be harmonious—what we have so longed for. They will be perfected around Christ.