

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 root/hinge/summit of SV is love for God: Lk 10:27; Rom 5:1-5; 2 Cor 5:14; Psa 73:24

Preparation/prayer/fellowship: fellowship is more about our present attitude/love than past sins.

1. Spiritual foundations (1 slide): More on morality, virtue, supernatural virtue, and local church.
2. Philosophy of language-26 (1 slide): Illustration of Cratylean *onomata* epistemology on love.
3. Heaven-21:— Heaven: Bride of Christ and the issue of marriage and celibacy in Heaven.

Spiritual foundations: morality, natural/acquired virtue, and supernatural/spiritual virtue.

1. Cartesian/Conduit forms of Christianity generally have very deficient views regarding morality, virtue, and supernatural virtue because of its focus on types of conduit methodology. Ignorance always comes with a high price, regardless of sincerity. I know this from experience for I was a Cartesian Christian for almost 30 years before becoming a Realist.
2. Overview of morality, natural virtue, and supernatural virtue (SV).
3. The emphasis in morality is on “ought” regarding good. Morality is necessary, but not enough for the development of human nature. Failure to move beyond morality results in some type of legalism where the motivation is in “oughts,” rules and regulations, and things like ‘7 steps to a successful Christian life.’ The primary motivation for the moral believer is duty, not desire or love.
4. The emphasis in virtue is *desire* (will/love) for the good. Moreover, the virtuous man uses his desires and “emotions” to aid him in pursuing the good (cf., 1 Jn. 3:17) and avoiding the evil.
5. Note the supernatural virtue in the early church among various races of believers (*Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, Acts 2:9-11*) as **they keep on devoting themselves to (1) the apostles' teaching and to (2) fellowship, to the (3) breaking of bread and to (4) prayer.**
 - a. Love for God produces love for BD, which is far better than “oughts” and mechanics
 - b. Love for God produces love for believers, which is far better than “oughts” or programs.
 - c. Love for God produces OWC, which is far better than “oughts” and programs.
 - d. Love for God produces a love for prayer, which is far better than “oughts” and programs.
6. Consider the impossibility of natural virtue in the above four spiritual virtues.
7. Consider the inadequacy of various ‘7 step’ conduit programs to achieve such love/TGB.

5: Hermeneutics
4: Language-26
3: Epistemology 32 - Existence 50 - History 50
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

Philosophy of Language-26 (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. Cratylus's position is that one can come to know essences solely by studying their words. Socrates shows the fallacy of this tenet by recounting history of the first name givers.
2. Socrates's position is that one comes to know essences by direct contact with them. Words are unreliable, and only secondary means of cutting, pointing, and developing understanding of essences. Socrates/Plato is correct even if his/Plato's view of forms/essences is extreme.
3. The Cratylean method of discovering the essence of love would be to examine the etymology of the word among the various people (*mry* in Egypt), *ki-ag* in Mesopotamia, *'ahabh* (breathe heavily or skin) in Hebrew. Then, unconsciously and arbitrarily map these nuances on one's personal metaphysics (view of reality). The pastor who believes that emotions are the key issue in love will emphasize the 'breathing heavy' or 'skin' in the Hebrew word. The Cartesian pastor will ignore those references and focus on aspects of love used in ancient sources that emphasize mental aspects. Both pastors actually believe they are being biblical (cf., a recent example of a Baptist preacher taking his view of the soul based on Greek etymology).
4. The fact is that no one is Bible-only. Consider the dynamics that gave rise to love being a "relaxed mental attitude." Consider how easy it is to accept this if one is already conduity minded. Consider the various uses of *agape* in the Bible, even definitions as per 1 Cor 13.
5. *Onomata* epistemology/metaphysics is unreliable & deceptively subjective and arbitrary.

The direct approach of philosophical realism to this essence called love.

1. The Realist approach is direct, through abstraction. His development is guided by 4 laws of reality (identity, excluded middle, non-contradiction, and sufficient reason).
2. By directly examining the essence of love and using the 4 laws of reality one can readily see that love is primarily about the will, desire. This is true of all human beings in all time periods.
3. Consider the various recipients in the Bible who loved and understood what the basic essence of love was even without biblical revelation or etymological studies—like Mary Magdalene.
4. The nice thing about Realism is that you do not need exegesis to understand love. The bad thing about Cartesianism is how it can distort or flatten man already knows by abstraction.
5. Overview of the nature of love and how it explains the grief we experience in our recent loss of Nehemiah as our will longs to unite with object of love (the good). Naturally, there is pain.

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

All of history is moving to the grand event of the wedding supper of the Lamb where all eyes will be on the Groom and the splendor and beauty of the bride. History culminates in the greatest love story of all time.

- Rev 19:7-8.
- Rev. 21:9.

All rejection of Christ is rejection of His love because of preferences for other lovers of the world.

It is amazing how man can be so willing to accept such small stories for his life, only to lose it all eternally.



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 21 (Bridegroom and Bride)

1. The theme of the Bridegroom and Bride really is all about intimate, deep love. Given the fact that love is also the root, hinge, and summit of spiritual virtues, *it is paramount that we get the metaphysics of love correct*. Our views on love will have a serious impact on our view of God's love, which Scripture gives as the model (1 Jn. 4:7-11) and apart from which the spiritual life dies. The stakes are simply too high to worry about hurting feelings when critiquing deficient views of love. It really is a matter of love for God. To hold back on developing true love is to cut off God's amazing revelation and power of the love-driven life (2 Cor 5:14).
2. Review of biblical data on the Bridegroom and the Bride, John 2:1-11; 3:29; 14:1-3; Mark 2:19-20; Eph. 5:22-31; Rev. 19:7-8; 21:9.

HEAVEN 21 (Bridegroom and Bride)

3. The greatest divine love story began long, long ago, before time, before space, before any matter. Long before the foundation of the world,
 - Matthew 25:34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.
 - Ephesians 1:4 For he chose us in Christ before the foundation of the world that we may be holy and unblemished in his sight in love.
 - 1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light.

HEAVEN 21 (Bridegroom and Bride)

4. Considering the bottom line regarding our lives as Christians: What are we supposed to do as Christians for the rest of our lives? What is to be the attitude behind it all? What is the big point? The main thing? With what do we really identify? What road should we travel? What is to sustain us along our paths? What is the point of our trials? What are our deepest longings? At the core of our lives, is it really *just* more Bible study, more prayer, more 10-step programs? More philosophical realism? More application to make life better? What do we really need? Step programs or something deeper? What was the drive of Paul's life? 2 Cor. 5:14.

HEAVEN 21 (Bridegroom and Bride)

5. A transcendent and intimate unifying love is at the heart of the Bridegroom-Bride metaphor. Understanding our unique position as cherished beloved and the nature of the sacred divine romance enables us to respond with reciprocal love. For example, to know that we are Christ's prized bride, who He is uniquely preparing for beauty and splendor for the eyes of the universe to feast upon, provides a unique identity that is not tied to this world.
6. Because of transcendent nature of this love relationship with Christ, the believer does not need to settle for a small story and small life that marks all lives outside of Christ and His grace.

HEAVEN 21 (Bridegroom and Bride)

7. It is one thing to think of God as a Rock, Fortress, Savior, King, Lion, Lamb, or Problem Solver, or Boon. It is quite another to think of God as our Bridegroom and as us the honored bride, awaiting our celebration and consummation with the Groom.

8. The issue of transcendence for which our hearts/will are naturally and undeniably designed. We all long for a transcendent love, and that is why apart from God we have so many lovers. We see this vividly depicted over and over in the OT. Although the curse of polytheism was finally broken by the first century, many simply turned to the world to commit adultery (James 4:4). Only God can fulfill our hearts/will/love.

HEAVEN 21 (Bridegroom and Bride)

9. The sacred romance with God is very deep. It goes far deeper than Bible study, verse memory, casting our cares on the Lord, fellowshiping with God and fellow believers, philosophical realism, Esse, TGB, appreciation of forgiveness, justification, and sanctification. It goes beneath it all as the driving motive, a yearning that seeks delight in God. Again, our hearts/wills are designed for transcendence.

10. There is no amount of resolve, faithfulness, sheer determination, Bible study or anything else that is as powerful and life-transforming as entering into the sacred divine romance with the Lord as His bride. Because of the power of love, you can never say about anyone that “he will never change.” Consider the transformation of the Apostle Paul, cf. 2 Cor. 5:14.

HEAVEN 21 (Bridegroom and Bride)

11. The fact of the matter, the reality, is that all human beings seek love as a transcendent fundament principle of life. Even those involved in the evil of adultery and fornication only do so because of love, love of temporary somatic pleasure.

12. Since love is the motivating factor drives our lives, we can see why it is such a pure and blessed thing to make Christ our first love, Rev. 2:1-4. And we can see why failure to make Him our first love is cursed, Rev. 3:14-19; 1 Cor. 16:22.

HEAVEN 21 (Bridegroom and Bride)

13. Most believers do not deliberately set out to put other things before the Lord. Usually, distractions slip in and get our attention and by doing so it is easy to transfer the transcendent relationship meant for God to things. The same thing can happen in an unguarded marriage which disintegrates into duties, roles (breadwinner, housekeeper), and superficiality. This is much different than growing in an intimate relationship. This is far different from having a heart only for your spouse. This is a difference between going through the motions and mechanics as husband and wife and actually enjoying sharing a deep communion with each other. This is far different from your marriage being a symbol of Christ and the church.

HEAVEN 21 (Bridegroom and Bride)

14. Addiction to things of this world is but a sign of a misplaced transcendent appetite, which can never be satisfied. There is no transcendence in the flat, horizontal realm. It all ends in boredom and not only that: it all ends in the small story. Satan's lies and MO all have one goal above all: destroy love for God. Satan is the author of ignorance, lies, half-truths, and role playing.
15. God asks us to give up our lovers and seek communion in Him. Only in love will the fulfillment of that is foreshadowed in marriage be really fulfilled in Christ as the Bridegroom. This is what "abide in Him" is all about.

HEAVEN 21 (Bridegroom and Bride)

16. Marriage and Celibacy in Heaven

- a. Luke 20:34-36: “Like angels” refers to immortality where there is no need to procreate. The point Christ makes is that we will all be like angels in that we will be immortal, no longer subject to any death. Procreation and bearing of children are part of this age; they are not needed in the eternal state.

HEAVEN 21 (Bridegroom and Bride)

- b. The reason there is no marriage or sex in Heaven has nothing to do with them being wrong or sinful in any way. Earthly marriage was God's means of procreation, "be fruitful and multiply."
- c. All of the blessedness we find in earthly marriage will be fulfilled in our marriage to Christ. Thus, our marriage to God/Christ replaces all earthly shadows of marriage.
- d. Once the eternal reality of God being married to His people is fulfilled, there will no longer be any need for the earthly sign.

HEAVEN 21 (Bridegroom and Bride)

- e. 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.

- f. 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 21 (Bridegroom and Bride)

17. 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. Even the physical pleasure that come with marriage and sex are but shadows of heavenly pleasure and enjoyment and transcendent union with Christ.

18. 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 21 (Bridegroom and Bride)

19. 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 21 (Bridegroom and Bride)

20. More on continuity of relationships and life in Heaven.

- a. The myth that we will have no memories of our lives on earth or 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 21 (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 in Heaven.

HEAVEN 21 (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 21 (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 was told to remember his life on earth, Lk 16:25.

HEAVEN 21 (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 21 (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 comfortably 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.