

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. God’s guidance in love for God: Lk 10:27; 2 Cor 5:14; Col. 3:23; Rev. 19:7-8; 21:1-4.

Confession of sin in conduitism vs. confession of sin in spiritual concurrentism (before/with/after).

1. Spiritual foundations (1 slide): Conduitism, concurrence, virtue, and the local church.
2. Philosophy of language-27 (1 slide): Grasping the universal concept of love.
3. Heaven-22:— Heaven: Bride of Christ and the issue of marriage and celibacy in Heaven.

Spiritual foundations: conduit spirituality vs. concurrent spirituality and the development of virtue

1. It is crucial to understand that goodness of human beings is primarily located in the **will** not in the intellect—contrary Socratic position. Consider the intellect and will of Satan.
2. Conduit/Cartesian views of spirituality do not generally have or need developed view of virtue. Everything is either spiritual good (confessed-up state) or human good (state of unconfessed sins). It is all about being a circle or state. However, this is biblically untenable (cf., Hebrews 11). Theoretically, one could be a hedonist, stoic, or utilitarian in conduitism. Compare the difference between a conduitist hedonist/stoic/utilitarian vs concurrentist who lives with/before/after God.
3. Concurrent views of spirituality depend upon the ministry of the Holy Spirit but in a more profound different way. The attitude of the concurrentist is walking with God, before God, and after God. This living in the presence of God guides and develops virtue in the believer. The motivating force and focus is always on 2nd person relationship with God with an eternal perspective. The Bible is clear that **our** motives are what God judges (1 Cor. 4:5).
4. The distinction between God raising our nature/potencies and only being conduits.
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. The believer’s love for BD according to conduitism vs. concurrentism.
 - b. The believer’s love for fellow believers according to conduitism vs. concurrentism.
 - c. The believer’s OWC according to conduitism vs. concurrentism.
 - d. The believer’s love for prayer according to conduitism vs. concurrentism.

5: Hermeneutics

4: Language-27

3: Epistemology 32
 - Existence 50
 - History 50

2:Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language-27 (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 in reality solely by studying their words. This is not only false, it opens up the door to all kinds of false mental constructs that deceive us and distort the biblical testimony without us even realizing it.
2. The proper method of getting to any essence is by direct abstraction. Moreover, this is what the Bible presupposes, 1 Jn 3:16; 1 Cor. 11:1. For Christians, we have the special revelation of Scripture so we can understand what human perfect love and emotions are by studying JC.
3. Consider the Hebrew word for love, *'ahabh*. Etymologically, it means to breathe heavily or skin. So, unless one is prepared to say that there is no true love unless one is breathing heavy or their skin changes, then one has to admit that this method simply does not work unreliably
4. Consider the metaphysics of love. The idea that love can be defined as "a relaxed attitude free from mental attitude sins" not only violates the reality/ontology of love. It cannot be supported by Hebrew or Greek usage in or out of the Bible. In sum, love is about the will and it is not about primarily about absence of certain things in the mind. This false view of love is a direct result of conduit views of spirituality and the metaphysics of Descartes.
5. What is needed is a global, universal, and undeniable concept of love, which is only possible through metaphysics. Even explicit biblical definitions of *agape* are not really universal, cf. 1 Cor. 13. Once we have a universal grasp of love, we can, then, tease out the distinctions.
6. Love is all about the will seeking a good. It is a desire and delight for the form of something in the mind. The object of love can be licit or illicit. You can confirm this understanding of love by examining every single use of love in Greek literature, Hebrew literature, the Bible, and anywhere in the world. This is the foundation that one must build on to understand love.
7. A universal grasp of love can prevent us from thinking that certain people "do not love x, y, z" when clearly they do love x, y, or z. The real issue is all about the type and appropriateness of that love. Consider the example in 2 Sam. 13:1-15.
8. There has been much damage done to believers as a result of the conduit reinterpretation of spirituality, love, along with the denigration of emotions and even grief. Grief is important, though we do not grieve as the world. Grief and pain brings capacity for new dimensions.

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

The grand and final Revelation in the Bible is the unveiling of the bride of God. This is the greatest story of all time and one that God has been actively involved in throughout human history: to marry Himself to mankind.

Man's true loves and preferences for earthly lovers instead God are universally expressed by "excuses," Luke 14:16-34.



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.

Temporary Hell
Luke 16:19-31

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



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

HEAVEN 22 (Bridegroom and Bride)

1. Overview of biblical data on the metaphors involved in God as Bridegroom/Husband and believers as bride/wives and the issue of celibacy in Heaven.
 - **Exodus 19:14** So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. ¹⁵ And he said to the people, "**Be ready for the third day; do not go near a woman.**" ¹⁶ So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled. ¹⁷ And Moses brought the people out of the camp **to meet God**, and they stood at the foot of the mountain.

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- **Exodus 24:7** Then he took the book of the covenant and read *it* in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!" ⁸ So Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words." . . . ¹¹ and they beheld God, and they ate and drank.
- **Hosea 1:2** When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take to yourself a wife of harlotry, and *have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD.*"
- **Isaiah 1:21** How the faithful city has become a harlot,
- **Jeremiah 3:20** "Surely, as a woman treacherously departs from her lover, So you have dealt treacherously with Me, O house of Israel," declares the LORD.

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- **Ezekiel 16:15** "But you trusted in your beauty and played the harlot because of your fame, and you poured out your harlotries on every passer-by who might be *willing*.¹⁶ "And you took some of your clothes, made for yourself high places of various colors, and played the harlot on them, which should never come about nor happen.¹⁷ "You also took your beautiful jewels *made* of My gold and of My silver, which I had given you, and made for yourself male images that you might play the harlot with them.¹⁸ "Then you took your embroidered cloth and covered them, and offered My oil and My incense before them.¹⁹ "Also My bread which I gave you, fine flour, oil, and honey with which I fed you, you would offer before them for a soothing aroma; so it happened," declares the Lord God.²⁰ "Moreover, you took your sons and daughters whom you had borne to Me, and you sacrificed them to idols to be devoured. Were your harlotries so small a matter?²¹ "You slaughtered My children, and offered them up to idols by causing them to pass through *the fire*.²² "And besides all your abominations and harlotries you did not remember the days of your youth, when you were naked and bare and squirming in your blood.²³ "Then it came about after all your wickedness ('Woe, woe to you!' declares the Lord God),²⁴ that you built yourself a shrine and made yourself a high place in every square.²⁵ "You built yourself a high place at the top of every street, and made your beauty abominable; and you spread your legs to every passer-by to multiply your harlotry.

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- **Hosea 2:14** "Therefore, behold, **I will allure her**, Bring her into the wilderness, And speak kindly to her. ¹⁵ "Then I will give her her vineyards from there, And the valley of Achor as a door of hope. And she will sing there as in the days of her youth, As in the day when she came up from the land of Egypt. ¹⁶ "And it will come about in that day," declares the LORD, "That you will call Me Ishi And will no longer call Me Baali.
- **Jeremiah 2:1** Now the word of the LORD came to me saying, ² "Go and proclaim in the ears of Jerusalem, saying, 'Thus says the LORD, "I remember concerning you the devotion of your youth, **The love of your betrothals, Your following after Me in the wilderness**, Through a land not sown.

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- **Isaiah 25:6** And the LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine.
- **John 2:3** And when the wine gave out, the mother of Jesus said to Him, "They have no wine." 4 And Jesus said to her, "Woman, what do I have to do with you? My hour has not yet come."
- **John 3:29** "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full.
- **Mark 2:19** And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. ²⁰ "But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

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- **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.
- **Ephesians 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; ²⁶ that He might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. ²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, ³⁰ because we are members of His body. ³¹ For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. ³² This mystery is great; but I am speaking with reference to Christ and the church.

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- **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." ⁸ 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.
2. The intimate espousal love of God for His people was once viewed as the center of the spiritual life (SOS, Eph. 5:22-31). The entire Christian life was viewed as revolving around an intimate espousal love of God. This is much different than our modern mechanical/conduit approach (Bacon, Descartes, Hobbes) to God as Problem Solver.

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3. The biblical language of adultery bespeaks of the most intimate relationship in which there is horrible betrayal. This is far deeper than violation of codes before the Lawgiver. When we love other things, even our own families, more than God, it is a violation of our nature and the plan of God. Christ was crystal clear on this point. Even the most intimate of relationships on earth are but shadows that point us to the reality of intimate love of Jesus Christ.
4. All loves that fall short of first love for incarnate God, Jesus Christ, are accursed (1 Cor. 16:22), sickening (Rev. 3:14-20), and are end up being destructive (Rev. 2:1-4). Any love that does not put Christ in first place is unworthy (Lk 14:25-35). Temporal distractions are a chief culprit in destroying the believer's love life with the Lord. Once we lose the eternal perspective, the spiritual life takes a nosedive and temporal issues incarcerate us.

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5. Focus on the here and now not only destroys love for Christ and the things of God, it also leads to boredom and the flat horizontal perspective, resulting in life just becoming another 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. He promotes many forms of role-play with God and the spiritual life.
6. What God wants more than anything else is for us to give up our lovers and seek communion and fulfillment in Him through concurrent fellowship: with/in/by.

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7. Marriage and Celibacy in Heaven

Mark 12:25 "For when they rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.

Mat 22:30 "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.

Lk 20:35 but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage;

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Matthew 19:9 "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery." ¹⁰ The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." ¹¹ But He said to them, "Not all men *can* accept this statement, but *only* those to whom it has been given. ¹² "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are *also* eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept *this*, let him accept *it*."

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1 Corinthians 7:32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; ³³ but one who is married is concerned about the things of the world, how he may please his wife, ³⁴ and *his interests* are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.

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8. Principles on marriage, celibacy, and Heaven.

- a. The reason there is no marriage or sex 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."
- b. 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.
- c. Once the eternal reality of God being married to His people is fulfilled, there will no longer be any need for the earthly sign.

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- d. 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 virginal marriage with Christ—in whom we have transcendent communion and eternal life, Eph. 5:32.

- e. 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 ever could here, even in the absence of intimate of sexual relations.

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- f. The voluntary renunciation of marriage takes on an eschatological meaning as this state of life points forward to the end of time. Since Jesus teaches that there is no marriage in the resurrection, then those who do not marry become living signs of the celibate life that believers will enjoy throughout eternity as they are united to God in virginal union between Christ and the church.

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- g. 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.

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- h. 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.

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- i. Christ, the eternal kingdom, and eternal perspective is far more important than the blessedness of human marriage, including the blessedness of the most wonderful sex. Metaphysically speaking, even the sexual act is but a foretaste of the intimate ecstasy the believer will enjoy in his marriage to Christ. This is hard to grasp in our dumbed down materialistic culture.

- j. Although consecrated celibacy is viewed as bizarre and even wrongheaded even by Christians (even though Jesus lived a celibate life), the Bible teaches that those with the gift of celibacy are able to devote their entire lives to the work of God without the distractions and duties of family life, 1 Cor. 7:32-34.

HEAVEN 22 (Bridegroom and Bride)

9. 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.*

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- 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.

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- 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.

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- 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.

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- 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. However, in Heaven we will all be part of one big family, in which all family members are friends and all friends are family members.

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- 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.