

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: Psalm 73:24; Neh. 9:17, 32; James 1:17; Jer. 33:11; Nah. 1:7; Psa. 23:6; Rev. 21:3-4

Preparation for Bible class -- conduitism vs. concurrentism

1. Spiritual foundations (1 slide): Conduitism, concurrence, virtue, and the local church.
2. Philosophy of language-28 (1 slide): Cratylean/Cartesian methodology vs. Realism on love.
3. Heaven-23:— Heaven: Heavenly perspective, suffering, bride of Christ, 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. A person is not a good person primarily because of knowledge, contrary to Socrates, gnosticism, and even tendencies in doctrinal camps. Knowing more doctrine does not mean you are a better person; it is not sufficient to make you a better person. Consider the intellect and will of Satan and Demas, Judas.
2. In contrast to concurrentism, conduit/Cartesian views of spirituality do not have a developed view of virtue because the emphasis is on being a conduit or channel of God’s goodness. So, a Cartesian conduit minded person could be a utilitarian at core and use/apply BD in that context.
3. In concurrentism, God raises up the believer’s nature both morally and supernaturally in a concurrent manner as the believer’s focus is on teleology in God by means of fellowshiping with God (living before, with, and after God in 2nd person).
4. The concurrent believer lives in real relationship in context of Col. 3:23 whereas the conduit believer lives in context of focusing on being in circles through 1 John 1:7. Confession of sin for the concurrentist is more natural rather than mechanical as the focus is more on personal walking with God rather than being in zones of power (conduit). Consider how prayer for others (e.g., peace, wisdom, strength) really does not make sense in the conduit model of spirituality.
5. There are four discernable supernatural qualities in the early healthy church as believers keep on devoting themselves to **(1) the apostles' teaching and to (2) fellowship, to the (3) breaking of bread and to (4) prayer**. This is what true spirituality looks like long before programs.
6. Consider the attitude of the concurrentist vs. the conduit utilitarian believer in the above areas.
7. Consider the state of Christianity with respect to aberrant views of the local church with regard to the local church, the job of the pastor-teacher, and the need for the Whole Truth.

5: Hermeneutics

4: Language-28

3: Epistemology 32
 - Existence 50
 - History 50

2: Metaphysics 32
 - Trans. 50

1: Reality
 - Logic 32,
 - Truth 32

Philosophy of Language-28 (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. A pure Cratylean is one who believes he can get to the essences of realities through words alone—simply by etymologizing.
2. A biblical Cratylean is one who adds to his etymological studies the way words are used. However, this naturally defaults to fallacy of totality transfer methodology.
3. A biblical Cratylean who is not philosophically informed will also adjust his already arbitrary word findings to fit his modern map of reality (metaphysics), which he unconsciously has absorbed in his culture (kosmos diabolicus). He will then adjust his words even further to fit his view/metaphysics of the spiritual life. So, we end up with something like defining love as a "relaxed mental attitude." This definition cannot be supported by etymology, exegesis, or use of the terms in any language at any time. It is a result of trying to make the word work for a modern conduit system of spirituality. There is nothing relaxed about love and it really is all about the will. Love is about the will. If conduitism were correct, it would be a relaxed will.
4. There is also the fallaciousness of the idea that the original languages are superior to English, which is manifestly not true on a metaphysical level. Consider the etymology of "love."
 - a. The Old Testament Hebrew word for love is *ahabh*, etymologically meaning "breath heavily" or "skin."
 - b. The English word "love" is from *lufu/lufian*, etymologically meaning "care, desire, cherish, delight in, approve."
 - c. The biblical data on love: Gen 27:4, 29:20, 32; Dt. 6:5, 2 Sam. 13:15; Psa. 42:5; 52:3.
5. The only approach that deals with reality directly and objectively is the approach of philosophical realism through abstraction.
 - a. Philosophical understanding of love is that love is an inclination, desire, and delight of the will toward a perceived good. This is the universal foundational meaning that fits all uses of love in the Bible (licit or illicit) and in every culture.
 - b. Note the deficiency of the Cratylean and modern conduit views on love.
 - c. Note the biblical support for direct philosophical realism in the Bible itself regarding love (above passages and John 3:16, 15:13; Romans 5:8; 1 John 3:1, 4:10).

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

It is the fool who lives for the in-between world as if all value and meaning and perspective was about this world. This is not only ungodly and unchristian and is insanely evil for both the unbeliever and believer (Matt. 6:24; Lk 12:20).

The most prevalent expression of rejection of loving God first and foremost are manifested by temporal "excuses," Luke 14:16-34.



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 23 (Bridegroom and Bride)

1. It is impossible to live the Christian life, the transcendently blessed life, or even remotely follow Christ and His philosophy apart from the eternal divine perspective. This is true regarding earthly suffering as well as the transcendent intimacy, blessedness, and purpose of Christian marriage.

Matthew 5:1 And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. ² And opening His mouth He *began* to teach them, saying, ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ "Blessed are those who mourn, for they shall be comforted. ⁵ "Blessed are the gentle, for they shall inherit the earth. ⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ "Blessed are the merciful, for they shall receive mercy. ⁸ "Blessed are the pure in heart, for they shall see God. ⁹ "Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ "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

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

HEAVEN 23 (Bridegroom and Bride)

2. A few words on suffering and the critical need for the eternal perspective.
 - a. What is needed more than anything else is the eternal transcendent perspective. It is our perspective that will always filter and manipulate the data of life and Scripture, from suffering, to the meaning and purpose of Christian marriage. Consider suffering and marriage in light of Rev. 21:1-4 and 19:7-8.
 - b. Only the proper biblical/eternal perspective will turn us to God, life, and Jesus Christ in a fresh new transcendent way.

HEAVEN 23 (Bridegroom and Bride)

- c. Without the proper eternal perspective, there are no solutions to the sufferings of life. Suffering is the single greatest obstacle to faith in God and faith in His absolute goodness, and everything that He does. Pain tends to blind us to the goodness of God and the painful lessons of life.
- d. The chief objection to the goodness of God in suffering is not logical, philosophical, or even theological. It is an issue of the will with all of its complex attributes of affections and passions (emotions).

HEAVEN 23 (Bridegroom and Bride)

- e. Because suffering is an issue of the will and its attributes, and thereby an issue of affections, desires, passions, and emotions, it is extremely difficult to overcome. It is one thing to know God is good logically and biblically, it is another to feel/desire Him as is the greatest Being, who always does what is right, always without exception.
- f. The reason the feelings (affections, passions, emotions, feelings) are so difficult is because we are whole people, hylomorphic beings. We were never designed to denigrate, suppress, or cutoff our feelings. We are to control and use them in moving toward the good and away from the evil.

HEAVEN 23 (Bridegroom and Bride)

- g. We must remember that the path to the affections and emotions (passions) travels through the mind.
- h. This means that while the emotional problems are real, there is no resolution apart from working through the logic of Scripture. Truth matters. For truth to touch us on the heart/will level of our affections and passions, we must continue to expose ourselves to Truth. Truth must work its way into our wills. This takes time, but it is the only way to the eternal perspective and recovery from tragedy.

HEAVEN 23 (Bridegroom and Bride)

- i. Never seek comfort or solutions to any problems, suffering or marital by ignoring Truth. If you try to soothe your feelings without bothering to think deeply about God, life and Scripture, you are asking to be manipulated by your fallen nature and emotions. Quick fix gimmicks to help your feelings will not sustain you over the long haul. On the other hand, a deep rooted worldview beliefs grounded in Scripture will allow you to persevere and hold on to a faith that will be built on the solid rock of God's truth.

HEAVEN 23 (Bridegroom and Bride)

- j. In addressing the problem of evil, God is non-apologetic, frank and has written many wonderful truths about Himself, us, the world, evil, suffering, and Heaven and Hell. He provides true answers for life. The Bible does not minimize nor apologize for suffering.
- k. To come to grips with our feelings in suffering, we must do more than hear heart-wrenching stories about people's suffering. We must hear God truth to help us interpret those stories and all of life.

HEAVEN 23 (Bridegroom and Bride)

- I. The only true and lasting and transcendent comfort that can heal our deepest pain is comfort from God alone. He does not just give advice, He gives Himself:
 - He becomes the Husband to the grieving widow, Isa 54:5.
 - He becomes the Comforter to the barren woman, Isa 54:1.
 - He becomes the Father of the orphans, Psa. 10:14.
 - He becomes the Bridegroom to the single person, Isa 62:5.
 - He is the Healer to the sick, Ex 15:26.
 - He is the Wonderful Counselor to the confused and depressed, Isa 9:6.

HEAVEN 23 (Bridegroom and Bride)

- m. The only road to recover is the eternal perspective, which is only possible through constantly exposure to the Word of God, which alone can deal with the will with its complexity of feelings, which are powerful enough to change a person in an instant of time.

2 Timothy 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ that the man of God may be adequate, equipped for every good work.

Isaiah 55:11 So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it.

1 Peter 1:7 that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

HEAVEN 23 (Bridegroom and Bride)

3. A few words on the eternal perspective and marriage, sex, and celibacy in Heaven.
 - a. The Bible is explicit that there is no marriage in Heaven. As far as we can tell there are only things that will not continue in Heaven: sex and marriage. Moreover, Christ makes no apologies regarding this truth.

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;

HEAVEN 23 (Bridegroom and Bride)

- b. The Bible is clear: All things being equal, one can live for Christ and the eternal kingdom with fewer distractions as a single person rather than being married. However, not everyone has this gift and this includes normal pastor-teachers (cf., 1 Tim. 3:2).

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. And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and *to secure* undistracted devotion to the Lord.

HEAVEN 23 (Bridegroom and Bride)

- c. There are three categories of eunuchs. Note what Christ says.

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*."

HEAVEN 23 (Bridegroom and Bride)

- d. The reason there is no marriage or sex in Heaven has nothing to do with marriage or marital sex being wrong or sinful in any way. Earthly marriage was God's means of procreation, "be fruitful and multiply."
- e. 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. A close metaphysical look at sex will reveal that the enjoyment really has a lot to do with metaphysics than mere physical pleasure. Consider the metaphysical aspects of sexual attraction and enjoyment like love, beauty and perfection and completion.
- 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.

HEAVEN 23 (Bridegroom and Bride)

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

HEAVEN 23 (Bridegroom and Bride)

- i. 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.

HEAVEN 23 (Bridegroom and Bride)

- j. 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.

HEAVEN 23 (Bridegroom and Bride)

- k. 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 23 (Bridegroom and Bride)

- 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.

- m. 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 23 (Bridegroom and Bride)

- n. All of life is to prepare us for the wedding supper of our Lord where we, as brides, will be celebrated before the universe with the Lamb, our eternal groom.

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.

- o. The garment that has been prepared are directly related to our eternal perspective (Philip. 2:12-13; 1 John 3:3; Jude 21; 2 Cor 7:1) and evaluation at the judgment seat of Christ (1 Cor. 3:8; 4:5; 2 Cor. 5:10).

HEAVEN 23 (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.*

HEAVEN 23 (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 23 (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 23 (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 one reason for rewards (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 23 (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. 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.

HEAVEN 23 (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.

- 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.