

Love-33 (The Upper Room Discourse, John 13-17)

Bible Doctrines (The True-Good-Beautiful)

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
5: Hermeneutics
4: Language-6
3: Epistemology 32
- Existence 50
- History 50
2:Metaphysics 32
- Trans. 50
1: Reality
- Logic 32,
- Truth 32

P.R. - 32

Opening passage: Philip. 2:3-11.

Outline of Bible class.

- 1) Spiritual foundations (10 minutes)
- 2) PR: Philosophy of language-6 (10 minutes)
- 3) Special: Upper Room Discourse (50 min.)

Spiritual foundations:

- 1) The nature of forgiveness in a personal relationship rather than conduit model in light of 1 John 1:7 and 1:9.
- 2) The common logical fallacy of 1 John 1:9: It is a violation of modus ponens to aver that the passage means that if one does not confess his sins, he will not be forgiven. There are other ways to receive forgiveness like returning to the light of God's Word.
- 3) Consider 1 John 1:7 "but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."
- 4) Fellowship is not about being in a particular circle or zone. Fellowship is about sharing with God in His Good, cf., 1 John 4:11-12. As we fellowship with God we are changed by Him from within.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God.
- Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions.
- He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Stage 1

Stage 1 – Christian baby = life of ups and downs.

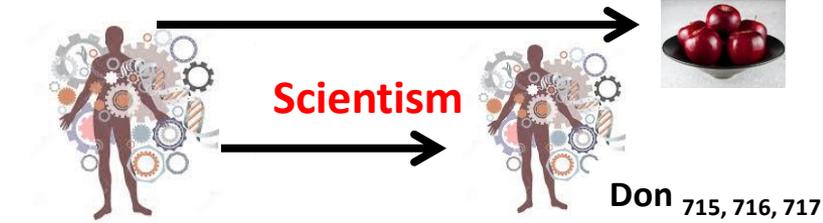
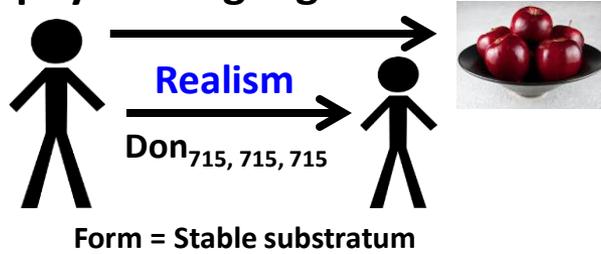
- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

Philosophical Foundations for a Realist Christian Worldview

Philosophy of Language:6—What is Modern Philosophy of Language? Doing POL . . .

1.

Outline.



- a. Introduction
- b. What is philosophy of language? ←
- c. Theories of meaning.
- d. Plato (428-348 BC)
- e. Aristotle (384-322 BC)
- f. Ferdinand de Saussure (1857-1913)
- g. Gottlob Frege (1848-1925)
- h. Bertrand Russell (1872-1970)
- i. Ludwig Wittgenstein (1889-1951).
- j. Martin Heidegger (1889-1976).
- k. W. V. O. Quine (1908-2000).
- l. Noam Chomsky (1928-).
- m. Realist view of meaning.
- n. Foundation of meaning.
- o. Communication of meaning.
- p. Elements of language.
- q. Function of language
- r. Meaningful God-talk.
- s. Analytic Philosophy
- t. Conclusion.
- u. Analogy.
- v. Metaphysical analogy.

Materialism = rejection of forms = rejection of laws of identity and contradiction.

Due to rejection of classical metaphysics (forms), positivism sees man as an constantly changing psycho-physical bundle of experiences. Nothing is stable in the subject or object. On a physical level, they are right. Thus, the need for formal and final causes for full explanation of reality. This is crucial in understanding the proper place for science.

2. Examples of philosophy of language (as a 2nd order discipline) in regard to the Greek aorist (POL) in context of realism with its laws of reality (identity, contradiction, sufficient reason) for biblical “exegesis” to avoid distortion of God’s Word:
 - a. The Realist operates on the objective principles of the external world (law of identity, contradiction, and sufficient reason).
 - b. Illustration of how modern grammarians violate the basic principles of contradiction and sufficient reason of reality, , cf., Robertson, Dana and Mantey, Turner, Burton, Walvoord.
 - c. The fallacious categories for the aorist are constructs of the mind that end up distorting God’s Word on issues of salvation, sanctification, the work of Christ on the Cross, and countless biblical mandates designed for growth in the spiritual life. They, moreover, permeate Bible Commentaries and Study Bibles. All of this is avoided in Realism, in philosophy of language and metaphysics, rather than the physicalism/positivism of linguistics.

Love 33--The Upper Room Discourse

1. John 13: The glory, humility, grace, and example of the Lord Jesus Christ.
2. John 14: Heaven and the ministry of the Holy Spirit.
3. John 15: Abiding in Christ, a productive Christian life, opposition and conflict.
4. John 16: The Holy Spirit and Christ's Return.
5. John 17: Christ's High Priestly Prayer: for Himself, for His disciples, and for all Christians throughout the ages.