

Love-34 (The Upper Room Discourse-2, 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-7
3: Epistemology 32 - Existence 50 - History 50
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

P.R. - 32

Opening: Heb. 2:14-18; John 11:23-26.

Outline of Bible class.

- 1) Spiritual foundations & Realism (15 min)
- 2) Philosophy of language-7 & Realism (15 min)
- 3) Special: Upper Room Discourse-2 (50 min.)

Spiritual foundations: The untenability of the conduit fellowship: 1 John 1:9 *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

- 1) Common misunderstanding of 1 John 1:9 is that this cleansing would include all known sins. However, this is not true cf. Thieme in *Plan of God*, 22: ‘if you knowingly commit 100 sins and confess 99 of them. Are you IN or OUT of the circle of fellowship? OUT!’
- 2) An unknown sin is a specific category of sin in the Bible that cannot be applied to “forgotten known sins” (cf. Abimelech and Abe’s wife).
- 3) To say that every sin must be confessed is to make it virtually impossible for anyone to live in fellowship with God. Moreover, consider David’s confession of sin, 2 Sam. 12:13.
- 4) Christ died for all sins, past and future—the issue is more about attitude regarding walking in the light than rehearsing an exact list of transgressions where a single forgotten known sin can make it impossible for one to have fellowship with God for rest of his life.
- 5) Consider this illuminating power of PR with its laws of reality in contrast to mental constructs

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.

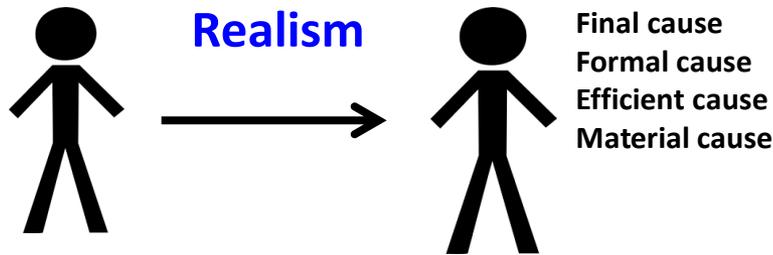
Philosophical Foundations for a Realist Christian Worldview

Philosophy of Language:7—What is Modern Philosophy of Language?

Outline

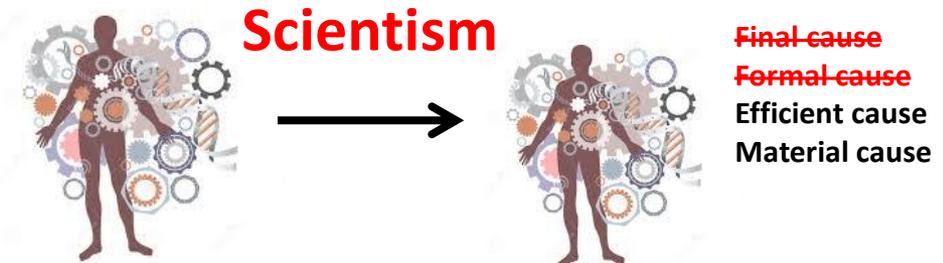
1. Introduction
2. What is philosophy of language? 
3. Theories of meaning
4. Plato (428-348 BC)
5. Aristotle (384-322 BC)
6. Ferdinand de Saussure (1857-1913)
7. Gottlob Frege (1848-1925)
8. Bertrand Russell (1872-1970)
9. Ludwig Wittgenstein (1889-1951).
10. Martin Heidegger (1889-1976).
11. W. V. O. Quine (1908-2000).
12. Noam Chomsky (1928-)
13. Realist view of meaning.
14. Foundation of meaning.
15. Communication of meaning.
16. Elements of language.
17. Function of language
18. Meaningful God-talk.
19. Analytic Philosophy
20. Conclusion.
21. Analogy.
22. Metaphysical analogy.

Language and Reality: Realism vs Scientism (materialism, positivism)



Don = Act/Potential (substance)

A7/P16, A7/P17, A7/P18



Don = Constant Flux (no substance)

715, 835, 964

1. Aristotle, Aquinas, Adler
2. Language represents reality.
3. Form = Stable substratum
4. Four causes
5. Law of identity
6. Law of contradiction
7. Principles of sufficient reason
8. In touch with stable reality
9. Human form
10. Truth is 'what is'!
11. Truth can be communicated

1. Hume, Russell, moderns, post-moderns.
2. Language does not represent reality (math does)
3. No forms, essences, substances, or substratum
4. Only efficient and material causes
5. Rejection of law of identity
6. Rejection of law of contradiction
7. Rejection of sufficient reason
8. No stable reality, all is always in flux
9. Fluctuating differing nervous systems/maps
10. There is no "is," just varying maps and relations
11. Only relations of neuro-linguistic phenomena are communicated

Using Realistic Philosophy of Language to Demythologizing the Aorist

1. Illustration of the fallacies of the aorist created by grammarians. . . Without Realism, one never even questions non-realistic concepts imposed on the Word of God—like the untenable conduit system. Moreover, without Realism, pastors and believers are not even aware of their subjective methods in exegesis.
2. This is not nitpicking. The arbitrary classifications distort God’s Word by enabling exegetes to insert their perspectivalisms in the Text. We must be very diligent to preserve the integrity of God’s Holy Word. It is His only written message to us. Examples of some of the most popular distortions:
 - Charles Ryrie, *The Holy Spirit*, p. 65, 96. On the contrary, an aorist does not prove instantaneous action, see Heb. 11:5, “These all **died** in faith,” and Eph. 2:2, “you formerly **walked** according to the way of the world.”
 - Aorist participles are often used to insert theology as well. For example, it is commonly taught that aorist participles point to momentary and ineffectual actions like not fully hearing. But in Matt 2:22 Joseph’s hearing is described with an aorist participle and was so intense, it caused him to obey in every detail. It is reality, not grammar that is what is real. We need to get away from what we think is in the mind of the writer.

Love 34--The Upper Room Discourse-2

1. John 13: The glory, humility, grace, and example of the Lord Jesus Christ.
 - John 13:38: Peter before & after the resurrection, Luke 22:54-62; 24:34; John 21:14-23.
2. John 14: Heaven and the ministry of the Holy Spirit.
 - John 14:12: The greater works of the Early Church and in church history.
 - Jesus and Thomas (the pessimist) before and after the resurrection, John 11:16; 14:5; 20:24-27. The need for Realism to escape a “perceived realities” constructed by the mind—be they pessimistic constructs or fideistic constructs. Thomas was no doubter—a dogged disbelief was his attitude, not hesitation or doubt: “Unless so and so...” is far different than “If I have so and so...” He requirement was one of obstinacy and arrogance.
3. John 15: Abiding in Christ, the robust spiritual, issues of opposition/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.