

# Personal Discipleship



Week 2  
Keeping It Real

# Syllabus

9 Weeks

1. Introduction to Personal Discipleship
2. **Keeping It Real**
3. Historical and Current Challenges to Christianity
4. Apologetic Reasoning
5. Does God Exist?
6. Can We Trust the Bible?
7. Textual Criticism
8. Biblical Inerrancy
9. The Trial of Jesus (Palm Sunday)



“What is Truth?”





# Pontius Pilate

37 "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

38 "What is truth?" Pilate asked.

John 18:37-38a (NIV84)



# Apologetic Ethic

The proof text for Apologetics is 1 Peter 3:15...

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

(NIV84)



# Ravi Zacharias



## 3 Tests for Truth

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1. Logical consistency
2. Empirical adequacy
3. Experiential relevance

### THINK AGAIN – DEEP QUESTIONS

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Posted by [Ravi Zacharias](#) on August 28, 2014



**Think Again**  
by Ravi Zacharias

We are living in an era when apologetics is indispensable, but at the same time, we need a Christian apologetic that is not merely heard—it must also be seen. The field of apologetics deals with the hard questions posed to the Christian faith. Having had deep questions myself, I listen carefully to the questions raised. I always bear in mind that behind every question is a questioner. The convergence of intellectual and existential struggles drives a person to a brutal honesty in the questions they have.

The gospel of Jesus Christ is beautiful and true, yet oftentimes one will ask, “How can it be true that there is only one way?” Odd, isn’t it, that we don’t ask the same questions of the laws of nature or of any assertion that lays claim to truth. We are discomfited by the fact that truth, by definition, is exclusive. That is what truth claims are at their core. To make an assertion is to deny its opposite. Rather than complain that there is only one way, shouldn’t we be delighted that there is one way?

The question really is, *how do we really know this is the truth?*

Whether Hitler or Hugh Hefner, religious or irreligious, everyone has a worldview. A worldview basically offers answers to four necessary questions: origin, meaning, morality, and destiny. In turn, these answers must be correspondingly true on particular questions and, as a whole, all answers put together must be coherent.

Taking it a step further, the three tests for truth must be applied to any worldview: logical consistency, empirical adequacy, and experiential relevance. When submitted to these tests, the Christian message is utterly unique and meets the demand for truth.



# Discussion

- \* How important is it that your faith is real?
- \* How does truth enter into your faith and testimony?
- \* If truth is your standard how do you apply it to your studies?
- \* Can you re-learn, can you think about things differently?
- \* Does what you learn tend to stay 'known'?



# Discussion

- \* Have there been times when you understood something differently or in a new light?
- \* How much confidence do you have that your faith is real?  
Really?!





# J. Warner Wallace: The Case for Truth



# Correspondence Theory of Truth

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en.wikipedia.org/wiki/Correspondence\_theory\_of\_truth

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## Correspondence theory of truth

From Wikipedia, the free encyclopedia

The **correspondence theory of truth** states that the truth or falsity of a statement is determined only by how it relates to the world and whether it accurately describes (i.e., corresponds with) that world.<sup>[1]</sup> The theory is opposed to the **coherence theory of truth**, which holds that the truth or falsity of a statement is determined by its relations to other statements rather than its relation to the world.<sup>[citation needed]</sup>

Correspondence theories claim that true beliefs and true statements correspond to the actual state of affairs. This type of theory attempts to posit a relationship between thoughts or statements on one hand, and things or facts on the other. It is a traditional model which goes back at least to some of the classical Greek philosophers such as **Socrates**, **Plato**, and **Aristotle**.<sup>[2]</sup> This class of theories holds that the truth or the falsity of a representation is determined solely by how it relates to a reality; that is, by whether it accurately describes that reality. As Aristotle claims in his *Metaphysics*: "To say that [either] that which is, is not or that which is not is, is a falsehood; and to say that that which is, is and that which is not is not, is true".<sup>[3]</sup>

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# Correspondence Theory of Truth

J.P. Moreland Paper

*JETS* 48/1 (March 2005) 77–88

## TRUTH, CONTEMPORARY PHILOSOPHY, AND THE POSTMODERN TURN

J.P. MORELAND\*

It is difficult to think of a topic of greater concern than the nature of truth. Indeed, truth and the knowledge thereof are the very rails upon which people ought to live their lives. And over the centuries, the classic correspondence theory of truth has outlived most of its critics. But these are postmodern times, or so we are often told, and the classic model, once ensconced deeply in the Western psyche, must now be replaced by a neo-pragmatist or some other anti-realist model of truth, at least for those concerned with the rampant victimization raging all around us. Thus, “we hold these truths to be self evident” now reads “our socially constructed selves arbitrarily agree that certain chunks of language are to be esteemed in our linguistic community.” Something has gone wrong here, and paraphrasing the words of *Mad* magazine’s Alfred E. Newman, “We came, we saw, and we conked out!”





# Re-Thinking, Re-Learning

Dick Woodward on Paul's Source of Authority (Galatians 1)



William Lane Craig on Paul's Source of Authority (1 Corinthians 11:23)

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

(NIV84)



# Re-Learning

## Doctrine of the Church (Part 5)

### Transcript of William Lane Craig's Defenders 2 Class.

*Question:* Just looking at verse 23 where Paul says, "For I received from the Lord," do you have any insight as to what that might mean? How did he receive it from the Lord?

*Answer:* I don't, except to say that when you look at the 1 Corinthians passage where he uses similar language about "What I delivered to you I also received" it is not something that is by just divine revelation as one might think. That passage is full of what are called Aramaisms; that is to say, linguistic traces of an Aramaic original. So it doesn't appear to have been originally composed in Greek. This looks like an Aramaic tradition translated into Greek that goes right back to the earliest church in Jerusalem. Most scholars think that that tradition in 1 Corinthians 15 goes back to within a few years of the crucifixion, if not a few months. So when he says "from the Lord" I don't think he means by divine revelation. He was taught the Jesus traditions when he was in Damascus before going back to Jerusalem. He does say later on that "the Gospel which I preach did not come through men but through a revelation of the Lord,"<sup>[4]</sup> but when you look at the context what he is talking about there is his Gospel of salvation for Gentiles as well as Jews. He is saying that insight into the Gospel is original to him, or it is given to him by divine revelation. The Gospel is for Gentiles as well as Jews, and so he was the apostle to the Gentiles. But in terms of the traditions about the historical Jesus, I think he learned these from those who were in Christ before him and who taught him. He was catechized as it were by early Christians who shared with Paul these Jesus traditions.

# Week 2 Report

Volunteer Question:

When was Jesus crucified?



Ken Petzinger

- Physics Professor (William & Mary)
- Former Elder at WCC
- Early member of Williamsburg Community Chapel
- Chairman of the Board, Faith Bible College





# Precisely Dating the First Easter

## It's All About the Moon

### LUKE 3 Jesus was baptized at the start of John's ministry

<sup>1</sup>In the fifteenth year of the reign of Tiberius Caesar – when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene – <sup>2</sup>during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness...

<sup>21</sup>When all the people were being baptized, Jesus was baptized too. ... <sup>23</sup>Now Jesus himself was about thirty years old when he began his ministry.



# Precisely Dating the First Easter

## It's All About the Moon

Jewish rabbis recognized that only the prophecy of Daniel enabled a rough calculation of when messiah might come.

Daniel has elucidated to us the knowledge of the end times. However, since they are secret, the wise rabbis have barred the calculation of the days of Messiah's coming so that the untutored populace will not be led astray when they see that the End Times have already come but there is no sign of Messiah.

Rabbi Mosheh Ben Maimon (Maimonides) 1135-1204

Igeret Teiman, Chapter 3



# Precisely Dating the First Easter

## It's All About the Moon

Jewish rabbis recognized that only the prophecy of Daniel enabled a rough calculation of when messiah might come.

I have examined and searched all the Holy Scriptures and have not found the time for the coming of Messiah clearly fixed, except in the words of Gabriel to the prophet Daniel, which are written in the ninth chapter of the prophecy of Daniel.

Rabbi Moses Abraham Levi, The Messiah of the Targums, Talmuds  
and Rabbinical Writers, 1971





# Precisely Dating the First Easter

## It's All About the Moon

DANIEL 9:24-27 Daniel is told the time of Messiah's death in 9:26

<sup>24</sup> “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

<sup>25</sup> “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood. War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one ‘seven’. In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”



# Precisely Dating the First Easter

## It's All About the Moon

### Revelation 11:2-3

“... do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. <sup>3</sup> And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

### Revelation 13:4-5

<sup>4</sup> People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can wage war against it?”

<sup>5</sup> The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months.



# Precisely Dating the First Easter

## It's All About the Moon

So a lunar prophetic year is 360 days and the length of the 70th shabua in Daniel 9 is 2520 days. This shabua is broken in half, just as in Daniel's prophecy.





# Precisely Dating the First Easter

## It's All About the Moon



<https://vimeo.com/31886736>



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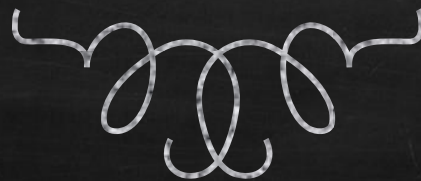
## Upcoming Events...

National Conference on Christian Apologetics

Oct. 16-17, 2015 Charlotte, NC

Evangelical Philosophical Society 67<sup>th</sup> Annual Meeting

Nov. 17-19, 2015 Atlanta, GA



For Next Week

Volunteer Question:

Who are Christianity's most influential skeptics today?



(Looking for names, biographies, areas of specialization, resources)



# Spoiler Alert

Next week we will watch the main storyline from *God's Not Dead*.  
If you want to enjoy the whole movie, see it before next week.

