

**NOTE: This is currently functioning as a reference repository (bibliography?) – More details to follow.**

# **Christian Scholarship**

## **Biblical / Theological / Philosophical**

### **with Supporting and Related Background Bibliography**

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[Biblical Contradictions - Interactive Chart](#) (atheist agenda, but interesting)

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## **The Four Views of Revelation**

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**References (Links to Online Philosophy Encyclopedias, etc.)**

[History of Philosophy](#) (and Philosophers, including Charts)

[Philosophy Map](#)

**Branches and Origins of Philosophy**

**Philosophy Introduction and Training**

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### [Marx's Dialectic](#)

### [Dialectics and Other Philosophical Concepts Used in Churches](#)

### [Talmudic Dialectics](#)

### [Third Way](#)

### [Communitarianism](#)

### [Third Way – Communitarianism – Civil Society](#)

### [Collectivism, Hayek \(Road to Serfdom\),](#)

#### **Austrian Economic Thought**

#### **Global Elite Forces at Play**

#### **Markets; Deliberating Groups vs Prediction Markets**

#### **Libertarian-Communist Dialectic**

## [Constitutions, including the U.S. Constitution & Related Documents](#)

### [Horseshoe Theory](#) (Political Spectrum Horseshoe)

## [Economic and Marketing Theories](#)

### [Kondratiev Wave](#)

[Elliott Wave](#) (Social mood trends – not just buying/selling stocks, etc.)

### [Exter's \(Inverted\) Pyramid](#)

[The Pendulum](#) – cultural value cycles (WE vs ME) and marketing

## [Marx, Historical Materialism & Present-Day Implementations](#)

Including Communism vs Socialism vs Marx vs Leninism vs Maoism

### [Communism vs Fascism](#)

Scientific Socialism, Utopias/Distopias

### [CAUSA Lecture Manual against Communism](#)

### [Present-Day Implementation and Defences of Marxist Ideologies](#)

Marxist Criticism of the Bible

What Marx can teach Christian Theology

More Marxist related online resources

### [Various Contrasting POVs Re: Socialism / Communism](#)

Comparison of Communism, Socialism, Fascism, Capitalism

### [Marx / Communism Relationships and Comparisons to Islam](#)

### [Progressivism – Then and Now](#)

History, Development, Principles

## Relationships to Liberalism, Socialism, Communism, Fascism

[Economics, Social Sciences and Impacts by Marx](#)

[Additional Terms Related to Communism / Socialism](#)

[George Orwell \(!???\)](#)

[Other Topics In Philosophy](#)

Including more details on Aristotle, Socrates, Plato, Seneca

[Seneca](#)

[Sophists](#)

[Stoics, Stoicism](#) also Neo-Stoicism

Descartes, Spinoza

German Idealism, Philosophical Romanticism

Transcendentalism, Post-modernism

[Total Quality Management \(TQM\)](#)

Group Control Techniques

Educational Philosophies, including definitions and charts

[Futures Thinking / Studies – Theories and Methods](#)

[Deconstruction](#)

[Objectivism and Ayn Rand](#)

[A priori and a posteriori](#)

[How Philosophy Relates to the Bible](#)

[Diaprax - Dialectic and Praxis](#)

[Diaprax Chart](#)

[Alvin Plantinga - related articles](#)

## [Christian and Classical Education](#)

**Trivium, Quadrivium, the Seven Liberal Arts**

## [Public / Secular Education Philosophy \(-ies\)](#)

[John Dewey](#)

[Common Core](#)

[Bloom's Taxonomy](#)

[The Aptitude Myth](#)

## [The “Philosophy” of Paul and the Bible](#)

[Paul and His Use of Greek Philosophy](#)

[Stoics](#)

[Epicureans](#)

**Christian Impacts of Socrates, Plato, Aristotle; the Stoics and Epicureans**

[Teleology of Aristotle](#)

## [Knowledge, Understanding and Wisdom](#) – Biblical Perspectives

## [Predestination – Foreknowledge – Predetermination – Free Will](#)

## [Other Thoughts and Diversions](#)

[Theonomy](#)

[Oxford Biblical Studies Online](#) (Essays, Themes, Lesson Plans, Interviews)

**More Thoughts and Diversions**

## [Advice from a Christian Philosopher](#) (Plantinga)

## Preface

**Originally**, this bibliographical compilation started out as online research to find out and understand the thinking behind those who late-dated and denied any possibility of Paul's authorship of the Pastoral Letters (to Timothy and Titus). It soon became obvious (to me) that scholars with this point of view tended to look at the whole Bible at best allegorically (as opposed to literally) and at worst divinely uninspired and fallible. They tended to be of a Christian (and often political) progressive/liberal or even secular persuasion as opposed to conservative Christian.

From there, as I encountered the wide variations within these main streams of thinking and was exposed to a range of different critical methods to evaluate and interpret the Bible, I soon realized I had started down an endless "black hole" of theology and philosophy and related topics which were and still are continuing to impact our understanding and study of the Bible, especially academic Christian scholarship in our Christian seminaries and colleges in addition to secular colleges and universities.

During the process of this research, I became amazed at how much secular philosophy has been employed for decades (actually, the past couple of centuries) to nudge and manipulate us politically, morally and culturally. It has been artfully employed to alter our worldview away from the foundations of a solid Judeo-Christian heritage to a materialistic based, socialistic/communistic worldview that denies God and especially the Christian religion (or at least tries to minimize God's and Christian religion's influence in our daily lives; ultimately with the goal for many to destroy religion), denies individual rights to private property and directly controlling the fruits of their labor, and makes the State (and those privileged elites in charge) the final authority in all things -- at the expense of individualism and individual rights and the value of the individual.

## Christian Scholarship – Biblical / Theological

### **Biblical Scholarship: What's It Good For?** (Greg Carey)

[http://www.huffingtonpost.com/greg-carey/biblical-scholarship-what-is-it-good-for\\_b\\_3215981.html](http://www.huffingtonpost.com/greg-carey/biblical-scholarship-what-is-it-good-for_b_3215981.html)

### **Bart Ehrman is part of a legitimate, ongoing conversation** (Greg Carey)

<http://www.christiancentury.org/blogs/archive/2014-04/bart-ehrman-part-legitimate-ongoing-conversation>

### **Looking at Critical Scholarship Critically: A Response to Greg Carey**

<https://blogs.ancientfaith.com/onbehalfforall/looking-at-critical-scholarship-critically-a-response-to-greg-carey/>

### **Confessional vs Historical-Critical Approach**

<http://ntweblog.blogspot.com/2009/09/confessional-vs-historical-critical.html>

### **What is a Critical Scholar?**

<http://www.westarinstitute.org/membership/westar-fellows/what-is-a-critical-scholar/>

### **Why I Am Grateful to Liberal Scholars** (C Michael Patton)

<http://www.reclaimingthemind.org/blog/2007/08/what-conservatives-have-learned-from-liberals-about-bible-interpretation/>

### **A Critical Paper Discussing the Differences in Liberal and Conservative Approaches to Understanding the New Testament** (online blog entry; comparing sources: Pregeant vs Fee and Stuart)

<http://www.featheredprop.com/theological-works/a-critical-paper-discussing-the-differences-in-liberal-and-conservative-approaches-to-understanding-the-new-testament/>

### **Frustrations for the Front: The Myth of Theological Liberalism** ([Wallace](#) blog article, read also the comments)

<http://www.reclaimingthemind.org/blog/2009/11/frustrations-from-the-front-the-myth-of-theological-liberalism/comment-page-2/#comments>

### **Bible Criticisms:** [https://en.wikipedia.org/wiki/Biblical\\_criticism](https://en.wikipedia.org/wiki/Biblical_criticism)

### **From Biblical Exegesis to Theological Construction: Reflections on Methodology**

<http://www.sbl-site.org/publications/article.aspx?ArticleId=309>

### **Catholic Advanced Class Objectives Notes On the Synoptic Gospels** ([PCJ.edu](#)):

<http://classes.pcj.edu/pluginfile.php/3459/course/overviewfiles/BI611DE%20The%20Synoptic%20Gospel%20and%20the%20Acts%20of%20the%20Apostles%20Overview.pdf>

**Syriac New Testament Bibliography (Evangelical Textual Criticism)**

<http://evangelicaltextualcriticism.blogspot.com/2010/03/syriac-nt-bibliography.html>

**Evangelical Textual Criticism**

<http://www.evangelicaltextualcriticism.blogspot.com/>

**TC: A Journal of Textual Criticism**

<http://rosetta.reltech.org/TC/TC.html#page=home>

**Biblical Interpretation Past and Present - Book Review**

<http://www.kerux.com/doc/1302R1.asp>

**The Confession of Christ as Hermeneutical Norm** [PDF]

<https://www.westmont.edu/~work/articles/confession.pdf>

**Biblical Interpretation (various articles)**

<http://www.bible-researcher.com/biblical-interpretation.html>

**The Interpretation of the Bible in the [Roman Catholic] Church**

<http://www.bible-researcher.com/catholic-interpretation.html>

**Typology: The Symbolism of Scripture**

<http://www.bible-researcher.com/typology.html>

**Dangers of Liberal Theology in the Church (Wesleyan Forum)**

<http://www.christianforums.com/threads/dangers-of-liberal-theology-in-the-church.7546318/>

**Higher Criticism**

[http://www.newworldencyclopedia.org/entry/Higher\\_criticism](http://www.newworldencyclopedia.org/entry/Higher_criticism)

**The Present and Future of Rhetorical Analysis**

<http://www.religion.emory.edu/faculty/robbins/SRS/vkr/future.cfm>

**14 Evidences for the Resurrection of Jesus Christ—and 14 References**

<http://www.reclaimingthemind.org/blog/2013/03/14-evidences-for-the-resurrection-of-jesus-christ-and-14-references/>

**Conservative Scholarship - Critical Scholarship: Can We Talk?**

[http://www.bibleinterp.com/articles/Long\\_Conservate\\_Critical\\_Scholarship.shtml](http://www.bibleinterp.com/articles/Long_Conservate_Critical_Scholarship.shtml) [Notes]

**Twenty One Reasons to Reject Sola Scriptura (Catholic View)**

<http://www.catholicapologetics.info/apologetics/protestantism/sola.htm>

## **Literal (Plain) vs Allegorical (Symbolic) Interpretation**

<http://www.raptureforums.com/Rapture/raptureliteralvsallegorical.cfm> [Online]

[http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1061&context=pretrib\\_arch](http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1061&context=pretrib_arch) [PDF]

<http://www.lastchanceministries.com/interpretation.htm>

## **The Literal Meaning of Literal**

<http://byfaithweunderstand.com/2014/04/03/the-literal-meaning-of-literal/>

## **Amillennialism as a Method of Interpretation**

<https://bible.org/seriespage/5-amillennialism-method-interpretation>

## **A Case for Literal Interpretation**

[http://www.4himnet.com/bnyberg/literal\\_interpretation.html](http://www.4himnet.com/bnyberg/literal_interpretation.html)

## **Believer defends non-literal reading of the Bible**

<https://whyevolutionistrue.wordpress.com/2011/08/07/believer-defends-non-literal-reading-of-the-bible/>

## **Biblical and Theological Terms For Incoming Seminarians**

<http://otgateway.com/articles/termsforincomingseminarians.pdf> [PDF]

## **A Conservative Approach to Theology**

<https://www.ministrymagazine.org/archive/1977/10/a-conservative-approach-to-theology> [Issue – PDF]

## **What Is Progressive Christianity? What Do They Believe? Is It Biblical?**

<http://www.patheos.com/blogs/christiancrier/2014/01/11/what-is-progressive-christianity-what-do-they-believe-is-it-biblical/>

## **Theology Adrift: The Early Church Fathers and Their Views of Eschatology**

<https://bible.org/article/theology-adrift-early-church-fathers-and-their-views-eschatology>

(Perspective from a Lawyer and Seminary Student)

## **Christianity – Jewish Historical Perspective**

<http://www.jewishvirtuallibrary.org/jsource/History/christianity.html>

## **16 Ways Progressive Christians Interpret the Bible**

<http://www.patheos.com/blogs/rogerwolsey/2014/01/16-ways-progressive-christians-interpret-the-bible/>

**Exegetical Fallacies: Common Interpretive Mistakes Every Student Makes**

<http://www.tms.edu/tmsj/tmsj19a.pdf> [PDF]

**Treasure New and Old: Literacy Approaches to Biblical Interpretation**

[http://biblicalstudies.org.uk/pdf/evangel/13-3\\_billington.pdf](http://biblicalstudies.org.uk/pdf/evangel/13-3_billington.pdf) [PDF]

**Allegorical Interpretation – Jewish Encyclopedia**

<http://www.jewishencyclopedia.com/articles/1256-allegorical-interpretation>

**Inductive Bible Study: Interpretation**

[http://www.preceptaustin.org/the\\_key\\_inductive\\_study\\_\(pt2\).htm](http://www.preceptaustin.org/the_key_inductive_study_(pt2).htm)

**20 Problems with Progressive Christianity**

<http://matthewpaulturner.com/2014/09/08/20-problems-progressive-christianity/>

**Real or Unreal: Why Conservative Christianity Fears Progressive Christianity**

<http://www.ericseenglish.com/real-or-unreal-why-conservative-christianity-fears-progressive-christianity/>

**Comparing Three Interpretative Methods (Literal / Historical / Midrash)**

[http://www.religioustolerance.org/chr\\_inte1.htm](http://www.religioustolerance.org/chr_inte1.htm)

**Basics of Bible Interpretation (by Bob Smith; complete publication online or PDF)**

<http://www.raystedman.org/leadership/smith/> (from a conservative, literal perspective) [Recommended]

**The Bible and Interpretation (including Archeological; also reports, news)**

<http://www.bibleinterp.com/>

***The Fundamentals*, Higher Criticism and Archaeology (background)**

[http://www.bibleinterp.com/articles/Elliott\\_Fundamentals.shtml](http://www.bibleinterp.com/articles/Elliott_Fundamentals.shtml)

**Postmodern Culture**

<http://www.crossroad.to/charts/postmodernity-2.htm>

**The Interpretation of Parables, Allegories and Types**

<http://hermeneutics.kulikovskyonline.net/hermeneutics/parab.htm>

**A Comparison of Three Systems (Dispensationalism, Covenant, New Covenant)**

<http://www.angelfire.com/ca/DeafPreterist/compare.html>

**What is the difference between historical-grammatical and historical criticism?**

<http://hermeneutics.stackexchange.com/questions/422/what-is-the-difference-between-historical-grammatical-and-historical-criticism>  
[Bible Hermeneutics Forum]

**How Do Bible Scholars Study the New Testament?**

<http://www.bibleodyssey.org/tools/bible-basics/how-do-biblical-scholars-study-the-new-testament.aspx>

**Historical Criticism**

<http://www.oxfordbiblicalstudies.com/article/opr/t94/e883>

**Contemporary Methods in Hebrew Bible Criticism**

[http://www.academia.edu/2253326/Contemporary\\_Methods\\_in\\_Hebrew\\_Bible\\_Criticism](http://www.academia.edu/2253326/Contemporary_Methods_in_Hebrew_Bible_Criticism)

**Key Differences: Roman Catholic vs Biblical Christianity**

<http://www.teachingtheword.org/apps/articles/?articleid=64854&view=post&blogid=5444>

**Comparison Chart: Calvinism (Predestination) vs Arminianism (Free Will)**

<http://so4j.com/calvinism-vs-arminianism-compare>

**Catholic – Protestant Differences**

<http://www.religion-online.org/showchapter.asp?title=1623&C=1563>

**Bible, History of Interpretation (Holman Bible Dictionary)**

<http://www.studylight.org/dictionaries/hbd/view.cgi?number=T919>

**Book Reviews: The Outrageous Idea of Christian Scholarship, by George Marsden**

[http://catholicsocialscientists.org/cssr/Archival/1998/1998\\_244.pdf](http://catholicsocialscientists.org/cssr/Archival/1998/1998_244.pdf) [PDF]

<http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1041&context=ce> [PDF]

<https://www.uu.edu/centers/faculty/resources/article.cfm?ArticleID=421>

**The “Origen” of Allegorical Interpretation** [needs to be vetted]

<http://www.lastchanceministries.com/Origen.htm>

**Biblical Criticism – Higher and Lower (Society of Biblical Literature)**

[https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL67\\_1\\_1Colwell1947.pdf](https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL67_1_1Colwell1947.pdf) [PDF]

## What are higher and lower criticism? (Forum Discussion)

<http://hermeneutics.stackexchange.com/questions/430/what-are-higher-and-lower-criticism>

## Interpretation, Typological and Allegorical

<http://faculty.washington.edu/cbebler/glossary/intertypall.html>

Excerpt:

The **typological (or figural)** mode of interpreting the Bible was inaugurated by St. Paul and developed by the early Church Fathers as a way of reconciling the history, prophecy, and laws of the Hebrew Scriptures with the narratives and teachings of the Christian Scriptures. As St. Augustine expressed its principle: "In the Old Testament the New Testament is concealed; in the New Testament the Old Testament is revealed."

In **typological theory**, that is, the key persons, actions, and events in the Old Testament are viewed as "figurae" (Latin for "figures") which are historically real themselves, but also "prefigure" those persons, actions, and events in the New Testament that are similar to them in some aspect, function, or relationship. Often the Old Testament figures are called types and their later correlatives in the New Testament are called antitypes. The Old Testament figure or type is held to be a prophecy or promise of the higher truth that is "fulfilled" in the New Testament, according to a plan which is eternally present in the mind of God but manifests itself to human beings only in the two scriptural revelations separated by a span of time. So Adam was said to be a figure (or in alternative terms, a "type," "image," or "shadow") of Christ. One of the analogies cited between prefiguration and fulfillment was that between the creation of Eve from Adam's rib and the flow of blood from the side of the crucified Christ; another was the analogy between the tree that bore the fruit occasioning Adam's original sin and the cross which bore as its fruit Christ, the Redeemer of that sin. By some interpreters, elements of New Testament history were represented as in their turn prefiguring the events that will come to be fulfilled in "the last days" of Christ's Second Coming and Last Judgment.

The **allegorical** interpretation of the Bible had its roots in Greek and Roman thinkers who treated classical myths as allegorical representations of abstract cosmological, philosophical, or moral truths. (see: *allegory*.) The method was applied to narratives in the Hebrew Scriptures by the Jewish philosopher Philo (died A.D. 50) and was adapted to Christian interpretation by Origen in the third century.

The fundamental distinction in the allegorical interpretation of the Bible is between the "literal" (or "historical," or "carnal") meaning of the text — the historical truth that it specifically signifies — and the additional "spiritual" or "mystical" or "allegoric" meaning that it signifies by analogy.

The spiritual aspect of a text's literal meaning was often in turn subdivided into two or more levels; some interpreters specified as many as seven, or even twelve levels. By the twelfth century, however, biblical interpreters widely agreed in finding a fourfold meaning in many biblical passages. A typical set of distinctions, as proposed by St. Thomas Aquinas and others, specifies

- (1) the **literal or historical meaning**, which is a narrative of what in fact happened;
- (2) the **allegorical meaning proper**, which is the New Testament truth, or else the prophetic reference to the Christian Church, that is signified by a passage in the Old Testament;
- (3) the **tropological meaning**, which is the moral truth or doctrine signified by the same passage; and
- (4) the **anagogic meaning**, or reference of the passage to Christian [eschatology](#), that is, the events that are to come in "the last days" of Christ's judgment and the life after death of individual souls.

We can distinguish between the typological and allegorical mode of interpretation by saying that typology is horizontal, in that it relates items in two texts (the Old and New Testaments) that are separated in time, while allegorical interpretation is vertical, in that it uncovers multiple layers of significance in a single textual item.

The two interpretive methods, however, were often applied simultaneously, and in many instances fused, by biblical exegetes. Both methods flourished into the eighteenth century and recur recognizably in later periods. They were employed in sermons and in a great variety of writings on religious matters, and were adapted to [iconography](#) — that is, representations of biblical and non-biblical persons and events intended to have allegoric or symbolic significance — in painting and sculpture. (from Abrams 1999)

### **The “Normal Literal” Method of the Interpretation of Bible Prophecy**

<http://www.wayoflife.org/database/normalliteral.html>

### **The Rise of Allegorical Interpretation (Introduction / Overview) [Recommended]**

<http://www.biblestudytools.com/commentaries/revelation/introduction/the-rise-of-allegorical-interpretation.html>

### **Contract Literal Hermeneutics with Allegorical, Spiritualization and Genre (Literary Form) Hermeneutics**

<http://biblicalconnections.blogspot.com/2009/10/contrast-literal-hermeneutics-with.html>

Excerpt:

The method that is used to approach the Bible will determine the outcome of any Biblical study. “Hermeneutics is the study of the principles of interpretation. Exegesis consists of the actual interpretation of the Bible, the bringing out of its meaning, whereas hermeneutics establishes the principles by which exegesis is practiced.” There are many different systems of these principles that direct the exegesis, interpretation, and conclusions of a Bible passage. Central to all debates over Biblical doctrine is this one question; which is the correct system of Biblical hermeneutic? Four of the most common systems of hermeneutics are the literal grammatical-historical, allegorical, spiritualization, and genre (literary form). This work will contrast the allegorical, spiritualization and genre hermeneutical system to the literal system.

### **Allegorical Interpretation (Jewish)**

<http://www.jewishencyclopedia.com/articles/1256-allegorical-interpretation>

### **Allegory: Exegetical Method or Spiritual Vision? (Orthodox Christian)**

<http://johnrbreck.com/allegory-exegetical-method-or-spiritual-vision>

Excerpt:

...Certainly, as in cases we have noted, allegory can be grossly misused. Its referent can be so “existentialized” that it loses all contact with salvation-history – the historical context of revelation – and betrays the task of interpretation by its subjectivity. Used properly, however, an allegorical approach is indispensable for making Scripture relevant to believers in every new generation. It reveals, through the Scriptural text itself, divine presence and activity within the mundane affairs

of our daily existence. And in the best of cases it provides us with the moral and spiritual guidance that leads to eternal communion with God.

Allegory, therefore, is not simply a method, a procedure that will produce answers to biblical conundrums. It is not just an investigative tool. It is an insight, a perception, an awakening, a *theoria*. The true value of allegory can be recovered if we realize, with Louth, that with allegory, “we are not concerned with a technique for solving problems but with an art for discerning mystery.”

### **Taking the Bible Seriously, Not Literally (Episcopalian/Anglican)**

<http://www.askthepriest.org/askthepriest/2010/12/taking-the-bible-seriously-not-literally.html>

[http://www.askthepriest.org/askthepriest/2005/11/the\\_heresy\\_of\\_l.html](http://www.askthepriest.org/askthepriest/2005/11/the_heresy_of_l.html)

### **Literal Hermeneutics and Allegory**

<http://www.notjustanotherbook.com/literalhermeneutics.htm>

### **Common Errors in Biblical Interpretation Exposed – Ways the Scriptures are Often Misinterpreted** (Failure to Consider Context, Allegorizing Scripture, Hyper-Literalism)

<http://cicministry.org/commentary/issue59.htm>

### **Biblical Criticism – Introduction**

[https://www.mhs.ox.ac.uk/gatt/page\\_index.php?section=criticism](https://www.mhs.ox.ac.uk/gatt/page_index.php?section=criticism)

### **Biblical Hermeneutics**

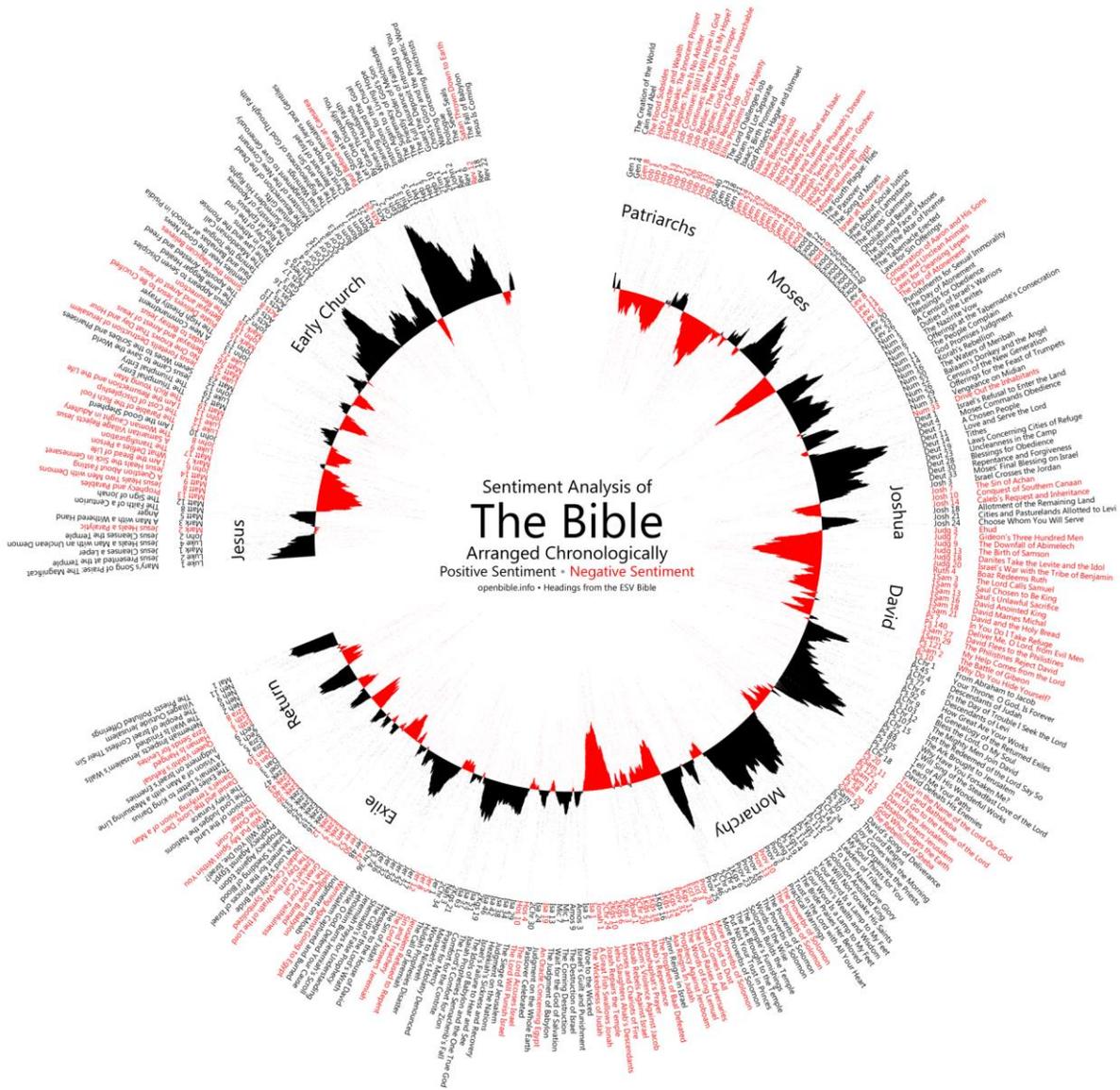
[http://www.worldwithoutend.info/bbc/books/bh/intro\\_01.htm](http://www.worldwithoutend.info/bbc/books/bh/intro_01.htm)

Excerpt:

Biblical Hermeneutics, having a specific field of its own, should be carefully distinguished from other branches of theological science with which it is often and quite naturally associated. It is to be distinguished from Biblical Introduction, Textual Criticism, and Exegesis. Biblical Introduction, or isagogics, is devoted to the historico-critical examination of the different books of the Bible. It inquires after their age, authorship, genuineness, and canonical authority, tracing at the same time their origin, preservation, and integrity, and exhibiting their contents, relative rank, and general character and value. The scientific treatment of these several subjects is often called the “Higher Criticism.”

# The Ups and Downs of the Bible – A Sentiment Analysis of Scripture

<https://www.biblegateway.com/blog/2011/10/the-ups-and-downs-of-the-bible-a-sentiment-analysis-of-scripture/>



## What is Biblical Criticism?

[http://www.participatorystudyseries.com/pss\\_full\\_pamphlet.php?sku=PSS022](http://www.participatorystudyseries.com/pss_full_pamphlet.php?sku=PSS022) [pamphlet downloadable as PDF]

### Basics of the Historical-Critical Method

What Happened in History	Stage	How We Study It
	Jesus uses parables (example, parable of the sower Matthew 13:3-9)	
Various hearers repeat the parable to one another, possibly for more than one generation, for example person A tells it to person B who then tells person C and so forth.	↓	<b>Form Criticism</b>
	An oral tradition exists of what Jesus said	
The collection of parables is written down and circulates apart from any gospel—all the parables in Matthew 13, for example.	↓	<b>Source Criticism</b>
	A written collection of parables is in circulation	
An author takes the collection of parables, other collections of sayings or deeds, and information from his own knowledge and creates a final gospel text, putting the material in order, placing emphasis on certain topics, creating transitions and modifying specific vocabulary to fit his themes. <sup>1</sup>	↓	<b>Redaction Criticism</b>
	A final gospel text (Matthew)	
Matthew is copied by hand many times, with some copies preserved. Different copies contain different errors.	↓	<b>Textual Criticism</b>
	A copy of the Greek text of Matthew is prepared for a translator, such as in a modern Greek New Testament.	

1. The parables are commonly thought to have been collected first in Mark or in a source before Mark, and then copied to Matthew and Luke. There were some independent parables (Luke 16, for example).

**What is meant by the historical-critical method?**

The historical-critical method is a scientific method of Bible study based on the assumption that there will be rational explanations for the text of scripture as we have it.

That means that there are human authors who use oral traditions and textual sources and compose texts in the way that other authors do.

It differs from the historical-contextual method largely in the claimed assumptions. Those who support the historical-contextual method would generally suggest that the historical-critical method is based on purely naturalistic assumptions.

**Can the historical critical method be used by those who believe that the Bible is inspired by God?**

There are a variety of views of inspiration. Of these views, those that hold to any type of verbal dictation, the view that the very words of scripture were dictated by God, would be incompatible with the historical critical method.

Others will find that the various critical methodologies are helpful in learning to understand the text of scripture. Some of these methods are used in the historical-contextual study. The primary difference is one of perspective rather than a fundamental difference. Those who hold to the contextual method are generally more conservative in their approach and in their conclusions, and generally are more concerned with the final form of the text of scripture. Those involved in the critical method tend to be more willing to speculate and also are more concerned with the process by which scripture got to its present form.

Those who take a high view of scripture, including those who accept the Chicago Statement on Biblical Inerrancy use various of the methods that are part of the historical-critical method. Clearly there will be differences in how one will use these methods depending on one's view of the role of divine inspiration in the production of the text.

**Are there methods that don't deal with the authorship and transmission of the passage?**

Yes. Literary criticism looks at the document as a piece of literature. Tradition criticism looks at the whole of the process of transmission, and canonical criticism which examines the scriptural text in its final (or canonical) form.

**Is it necessary to assume that there are no miracles or predictive prophecy in order to use the historical-critical method?**

While the historical-critical method looks for natural explanations, it is not necessary to assume that there is no supernatural involvement in producing the Biblical text. It is necessary to look for natural methods as the primary mode of producing the text.

If you assume that the words of scripture were dictated by God through the Biblical writers, and thus the entire text is produced directly by supernatural processes, then the critical methodologies would not be applicable. Oral transmission, use of source documents and editing are all not compatible with direct divine dictation.

But the evidence of scripture itself suggests that while God inspired the message, there is a substantial role for natural processes. Some stories, sayings, prophetic oracles parables were transmitted from person to person orally before being written. The books of Joshua, Judges, Samuel and Kings refer to other written sources, such as the book of Jasher (Joshua 10:13, 2 Samuel 1:18) and the books of the chronicles of the kings of Judah and also of Israel. The books show the personalities of different authors, and the characteristics of their time and place.

Thus these critical methodologies are of use in a serious study of scripture. We must be careful, however, with our assumptions. If we read that a certain event could not have taken place as written because a miracle is required, we need to be aware of the assumption behind that statement. If a prediction is dated to after the event it predicts because no prediction is possible, again, we must be aware of the assumption behind this statement.

On the other hand, critical methodology can help keep us from assuming miracles that the scriptures themselves do not claim. Such claims can simply make our faith look silly. We need to be careful with making greater miracle claims beyond what scripture itself claims.

### **Aren't many of the critical theories about the Bible simply wild speculation? Why should I pay any attention to them?**

As in any field, many critical theories about the text of the Bible are speculative, and each should be understood and evaluated based on the amount of evidence supporting it.

A good practice is never to come to a conclusion about any issue without reading more than one source. Often authors express doubtful conclusions with great confidence, either because they are more sure of themselves than they ought to be, or because they hope that people won't question them because of their assurance.

Be very wary of this tactic when used on any side of a debate. Those who use critical methodologies often sneer at those who don't, or at those whose theories are less radical than their own, as less intelligent, backwards, or ignorant. Conservative critics of the historical critical methodology often accuse their opponents of a lack of faith or a desire to tear down the faith of others.

You should look past such accusations and simply look at the evidence. Christians have nothing to fear from studying evidence openly, and we have every reason to want people to openly search for truth.

### **What do the terms "higher criticism" and "lower criticism" mean?**

Biblical criticism-the critical study of the Bible-involves a number of methods that we have already discussed. The method most solidly based on physical evidence is textual criticism, which is the comparison of various copies to find the most likely original text. Textual criticism was established before most of the other methods, such as form, redaction, source and literary criticism that study the authorship and the history of the text before it was made into a final edition which was then copied.

When the newer methods were first invented people needed a way to distinguish these new, more controversial approaches to Bible study from the well established idea of textual criticism. Thus the label "higher criticism" was born, and "lower criticism" was invented in reaction to describe the existing textual criticism.

## **The Historical-Critical Method (Krentz)**

<http://media.sabda.org/alkitab-2/PDF%20Books/00064%20Krentz%20The%20Historical-Critical%20Method.pdf> [PDF]

Reviews:

Amazon.com: For those interested in a sound, yet brief and scholarly introduction to the subject of Historical Critical reading of the Bible, this is a good book.

Author Krentz states he is writing to an audience of college or seminary level readers, so there is quite a

bit of technical background needed to really benefit from this book. For example if theology and philosophical terms like Kerygma, ontology, imprecatory Psalms, docetism and positivism are foreign to you, you should probably get some more theological background reading before tackling this book. But if you are basically versed (no need to be advanced) with most of those ideas, then you can gain good insight into the Historical -Critical method that has been so controversial between the mainline and conservative Christian church for decades now.

On page 67, my favorite passage of the book occurs and I think it helps setup the overall point of the book:

"Historical Criticism produces only probable results. It relativizes everything. But faith needs certainty. Uneasy Christians ask whether those who make the historical confession that Jesus died under Pontius Pilate and rose again the third day can be content with mere probability. Defenders of historical criticism point out that the probability factor is actually a virtue. It removes the idolatry that confuses the temporal and the eternal and points out the true nature of faith...It makes us hear the biblical proclamation as the first Christians did -- without any security outside of the proclamation that confronts us with its demand for believing response--and this alone gives certainty to faith."

I take this to mean (along with the rest of the book) that Krentz is calling Christians to an unwavering evaluation of the Bible as a book of history - subject to exactly the same historical standards applied to any of the book of history - without any special pleading on its behalf. The method does not necessarily preclude the possibility of the supernatural, but it can affect many traditional teachings about the people/places of the Bible and its authorship. In the end, traditional structures and interpretations of the church may fall by the wayside, but they must anyway to move forward in history. And thus, today's Christians must stand on their faith in the same message as the early church (fideism is the term that comes to mind), letting the chips fall where they may as modern historical methods bring new light to the pages of the ancient text.

If any of this makes you uneasy, you may not enjoy the book, but if you like philosophical theology with a dose of historical methodology, and well-meaning challenges to the traditional church view of the Bible then this is a fine little book.

Vern S. Poythress (WTS; published in the *Journal of the Evangelical Theological Society* 19/3 (summer 1976): 260): Krentz's introduction to the historical-critical method complements the earlier studies by Fortress Press on form and redaction criticism. Three main chapters consider the historical-critical method in Biblical studies from three perspectives. Chapter 2 summarizes the history of the development of the method, with a judicious selection of the main innovators. Chapter 3 explains the goals and techniques of contemporary secular historiography and gives some instances of their use in Biblical studies. Chapter 4 considers both the positive achievements and the problems produced by the method, as seen by scholarly practitioners. Here the antisupernaturalist presuppositions of the most radical critics become clear (p. 59).

Most interesting for the evangelical will be the concluding chapter on some of the recent attacks on the method. In the earlier chapters some may think that Krentz insists too strenuously on the indispensability of the method. He does not frequently distinguish believing and unbelieving *types* of historical Biblical method. But in the final pages Krentz provides short, clear notes on conservative (Ladd, Mildener), secular (Nitschke, Frye), eschatological (Pannenberg, Moltmann), and methodological (Stuhlmacher) objections and modifications. However, Krentz does not intend to present us with firm guidance or solutions to the debate. The book ends with a completely open-ended situation. Doubtless such an ending is sociologically appropriate. Whatever resolutions are proposed, the debate and turmoil are likely to be with us for some time yet. The reader of Krentz's book cannot but be impressed anew at how tangled the modern hermeneutical debate has become.

## **The Relevance of Historical-Critical Method of Biblical Interpretation for the African Church**

<http://www.biblicaltheology.com/Research/OlagunjuO05.pdf> [PDF]

Excerpts:

The historical-critical method especially protects the Bible from being monopolized by fundamentalism. Although the method may be fraught with some challenges, the truth is that this method has shed light on the history and cultural background of the ancient Israel; not only that, the method has helped us to understand the evolution of some obscured text especially in the Old Testament. Also, the method has dug into limelight the practices that the ancient world was accustomed with through archaeological discovery and other tools used to dig up facts by the historical critics. This method though not sufficient for biblical interpretation, is in fact connected intimately to modern critical spirit to the Protestant principle of sola scripture and the Catholic premise of orienting one's teaching around the witness of the saints and apostles ...

... Historical-critical method studies the scriptural text as an historical document and seeks to understand the text in terms of its historical context. This moves to stories within the cultural context and draws out parallels before being applied. One of the dangers of doing contextual hermeneutics is syncretism but I am of the opinion that if historical-critical contextualization is done properly syncretism will be far from it. Folaranmi notes that if an interpreter has a right contextual approach that take seriously the biblical context and the cultural milieu where the message is given into consideration, syncretism will be far from it. Also Adamo has suggested African Cultural Hermeneutics where he suggested a shift from historical-critical method to the cultural milieu where the interpreter operates. This method if pursued with all integrity will make historical-critical method more relevant for the African church.

## **Historical-Critical Method in Biblical Theology (Selected Bibliography - Catholic)**

[http://www.andrews.edu/~canale/historical\\_critical\\_method\\_in\\_th.htm](http://www.andrews.edu/~canale/historical_critical_method_in_th.htm)

## **Approaching the Sacred Scriptures (Catholic)**

[http://www.ignatiusinsight.com/features2005/hahn\\_mitch\\_ss\\_aug05.asp](http://www.ignatiusinsight.com/features2005/hahn_mitch_ss_aug05.asp)

## **A Guide for the Study of Sacred Scripture (Catholic)**

<http://www.agapebiblestudy.com/how%20to%20study%20scripture.htm>

## A Brief History of Catholic Biblical Interpretation

[http://www.smp.org/dynamicmedia/files/403be70573b2c3b4525f97c2ad6d5c85/TX002208-1-content-Catholic\\_Biblical\\_Interpretation.pdf](http://www.smp.org/dynamicmedia/files/403be70573b2c3b4525f97c2ad6d5c85/TX002208-1-content-Catholic_Biblical_Interpretation.pdf) [PDF]

Excerpts:

<b>Major Differences in Approaches to the Bible</b>		
<b><u>CONTEXTUAL</u></b>	<b><u>MIDDLE POSITIONS</u></b>	<b><u>NON-CONTEXTUAL</u></b>
<p><b>INSPIRATION:</b> God's guidance is indirect; makes use of human abilities and life situations;</p> <p>therefore, Bible is word of God in human language;</p> <p>as such, Bible is TRUE regarding God and God's dealings with humankind.</p> <p><b>MEANING</b> of the Bible therefore requires interpreting any text in its historical, literary, and religious contexts.</p>	<p>Broad range of variations;</p> <p>some elements of context at times viewed as helpful, but</p> <p>in matters of moral behavior, context usually does not affect <b>MEANING</b>.</p>	<p><b>INSPIRATION:</b> God's guidance is direct communication to a human author,</p> <p>therefore, the Bible is God's own word;</p> <p>as such, the Bible is TRUE in all matters, on all subjects.</p> <p><b>MEANING</b> of the Bible is therefore immediately evident, and context is unnecessary for understanding.</p>

...As is evident from the preceding brief survey, there is no single, universal Christian approach to interpreting the Bible. It is also apparent that how Christians set about determining what the Bible means has tremendous influence on the outcome of that process. At times an exasperated person seeking "the truth" of Scripture might ask, "Why don't I get the same response when I ask different Christians what a particular passage of the Bible means?" The above review of various modes of biblical interpretation suggests at least one important answer to that question: while all Christians regard the Bible as the foundation of their faith, different Christians derive meaning from these Scriptures in many different ways.

## Twenty-Three Years of Neo-Patristic Activity (Catholic, McCarthy, 2009)

(Summary of [with links to] numerous Catholic articles by McCarthy related to Biblical Scholarship and Theology)

<http://www.rtforum.org/lt/lt142.html>

## Historical Criticism (Adventist)

<https://adventistbiblicalresearch.org/materials/bible-interpretation-hermeneutics/historical-criticism>

## Probing Scripture: The New Biblical Critics (Literary, Social-Scientific, Cultural)

<http://www.religion-online.org/showarticle.asp?title=2179>

## Historical-critical method (Higher criticism)

[http://www.conservapedia.com/Historical-critical\\_method\\_\(Higher\\_criticism\)](http://www.conservapedia.com/Historical-critical_method_(Higher_criticism))

Excerpt:

The **historical-critical method of Bible interpretation** is also called “**Higher Criticism**”, an academic term, used in a purely special or technical sense, for the study of the literary methods and sources discernible in a text, especially as applied to Biblical writings. It is used in contrast to the phrase, “Lower Criticism.” Its purpose is not according to the ordinary meaning of the word to criticize or find fault, but more precisely in Biblical Studies the word “**criticism**” means examination and analyses in depth, to determine its critical meaning.

### **"legitimate historical-critical findings"**

One of the most important branches of theology is the science or art of Biblical criticism, the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher.

### **Lower Criticism**

The Lower Criticism was employed to study the text of the Scripture, and included investigation of the manuscripts, and the different readings or renderings of the sacred text in the various versions and codices and manuscripts in order to come as close as possible to the original words as they were written by the Divinely inspired writers. The current term generally used is Textual Criticism

### **Higher Criticism**

The Higher Criticism was employed to study the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study known in the technical language of modern theology as Introduction. It is a very valuable branch of Biblical science, and of highest importance as an auxiliary in interpreting the Word of God. From cautious research methods "legitimate historical-critical findings" informed by the legitimate findings of the Lower Criticism can flood light on the fuller meaning of the Scriptures.

The Higher Criticism means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Historical-critical researchers seek to find out all they can with regard to the portion of the Bible they are studying; the author, the date, the circumstances, and purpose of its writing.

### **Critical Assumptions**

Perhaps no study requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. The Bible's message is both 'divine' and 'human'. Unique among all the world's literature, the Bible is really God's word in human language. The more conservative theologians who employ the historical-critical method believe that the Scriptures are more than the writings of mortal men.

'Critical' does not mean debunking scripture, and it does not mean proving its truth. Religious Bible readers may also be interested to learn something about where their Scripture came from, who wrote it, and how editors collected it for them to read. For that only a historical-critical inquiry will do the job. One of the most distinctive features of the Bible is the consistency with which its authors place events in real-life history.

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deuteronomy 4:32.

"For we have not followed cunningly devised fables" 2 Peter 1:16.

Historical criticism then assumes the time-conditions; the historical character of the Scriptures. This does not necessarily mean that the individual historical critic conceives of God revealing Himself objectively within history, but that he conceives the production of Scripture to have taken place within historical causes. What one scholar holds to be very probable another considers to be very unlikely.

The Catholic Church, for example, warmly recommends the exercise of criticism according to sound principles unbiased by [rationalistic](#) presuppositions, but it must condemn undue deference to [heterodox](#) writers and any conclusions at variance with revealed truth.

"undue deference": See [argumentum ad verecundiam](#) ("appeal to unqualified authority")

### **"illegitimate historical-critical findings"**.

Some liberal scholars and agnostic and atheistic researchers *abuse* legitimate historical-critical methodologies, by artificially divorcing this approach from reliable historical-grammatical methodologies, solely to advance their own philosophical [agenda](#) against the historical reliability of the Bible, by obscuring, and thereby attempting to invalidate, the true *sensus literalis historicus*, or "the literal historical meaning" of the text.

### **Radical critical scholars: abuse of critical methods**

"The more **radical** critical scholars do not hesitate to pronounce judgment on anything and everything in the Bible." — (Siegbert W. Becker, "The Historical-Critical Method of Bible Interpretation", page 6. *bold-face emphasis added*.)

The "more radical critical scholars" who have most famously abused legitimate historical-critical methodologies include such names as:

- Rudolph Bultmann (*Kerygma and Myth*, by Rudolf Bultmann et al., tr. by Reginald H. Fuller, Hans Werner Bartsch (ed.) New York, Harper Torchbooks, 1961),
- Harvey K. McArthur (*In Search of the Historical Jesus*, New York, Charles Scribner's Sons, 1969),
- Paul G. Bretscher (*After the Purifying*, River Forest, Lutheran Education Association, 1975),
- Edgar Krentz (*The Historical Critical Method*, Philadelphia, Fortress Press, 1975),
- C. H. Dodd (*The Authority of the Bible*, New York Harper, 1958),
- and others like them.

### **The more conservative theologians: taking the Bible seriously**

However, these radicals among the higher critics do not appear to represent the regular majority of intelligent higher critical scholars who take the Bible seriously and, according to the very same methods of "higher criticism" which are abused by those radicals among them, have found the Bible to be historically reliable and truthful and unique as a *very credible witness* to what the Lord of history has actually done in history, and as documents in character superior to all the ethical rationalism of the writings of secular humanists.

***"The more conservative theologians who employ the historical-critical method believe that the Scriptures are 'more than the writings of mortal men'..."*** — (Siegbert W. Becker, "The Historical-Critical Method of Bible Interpretation", page 4. *bold-face emphasis added.*)

They have found that the Scriptures are unique among world literature, and that the Bible is of a wholly different order from the pagan mythologies of the nations

## **Theopedia – An Encyclopedia of Biblical Christianity**

<http://www.theopedia.com/>

## **A Basic Vocabulary of Biblical Studies For Beginning Students: A Work in Progress**

<http://users.wfu.edu/horton/r102/ho1.html>

## **Dictionary of Theology (CARM) - Basic**

<https://carm.org/dictionary-theology-intro>

## **Baker's Evangelical Dictionary of Biblical Theology (basic – intermediate)**

<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/>

## **Confessional Hermeneutic – an Alternative to the Historical-Criticism Method**

[http://digitalcollections.dordt.edu/cgi/viewcontent.cgi?article=2773&context=pro\\_rege](http://digitalcollections.dordt.edu/cgi/viewcontent.cgi?article=2773&context=pro_rege) [PDF]

## **Confessional Scholarship? (Nick van Til)**

[Recommended]

[http://digitalcollections.dordt.edu/cgi/viewcontent.cgi?article=2773&context=pro\\_rege](http://digitalcollections.dordt.edu/cgi/viewcontent.cgi?article=2773&context=pro_rege) [PDF]

## **Historical-Critical Methods of Bible Study**

**(Too Academically Minded to Be Of Any Pastoral Use?)**

<https://ojs.st-andrews.ac.uk/index.php/TIS/article/download/292/292>

## **An Evaluation of Historical-Critical Methods**

<http://hermeneutics.kulikovskyonline.net/hermeneutics/critmeth.htm>

## **Feminist hermeneutics and evangelical biblical interpretation**

<http://www.etsjets.org/files/JETS-PDFs/30/30-4/30-4-pp407-420-JETS.pdf> [PDF]

## **Historical Criticism – “Cleverly Invented Stories”**

[http://www.apptoteach.org/Theology/Bible/pdf/212\\_Historical\\_Criticism.pdf](http://www.apptoteach.org/Theology/Bible/pdf/212_Historical_Criticism.pdf) [PDF]

*Other related:* [https://www.google.com/search?q=historical+criticism&sitesearch=apptoteach.org&gws\\_rd=ssl](https://www.google.com/search?q=historical+criticism&sitesearch=apptoteach.org&gws_rd=ssl)

## The Literary Approach to the Study of the Old Testament: Promises and Pitfalls

[http://www.etsjets.org/files/JETS-PDFs/28/28-4/28-4-pp385-398\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/28/28-4/28-4-pp385-398_JETS.pdf) [PDF]

See also:

### Risks in Reading for the Art of Biblical Narrative

<http://www.rekindle.co.za/content/risks-in-reading-for-the-art-of-biblical-narrative/>

Excerpt (from “The Literary Approach...”):

Many scholars claim that we are undergoing a paradigm shift in interpretive methodology today. The predominant historical paradigm is being replaced by a literary approach to the study of the Bible. Source, form and redaction criticism are assailed as inadequate or even unnecessary tools for the study of the Biblical text. As one reads the secondary literature, one feels an almost revolutionary attitude toward traditional modes of studying the Bible—a breaking of the shackles of history and also a feeling of freedom to approach the texts as wholes again rather than a need to divide them up.<sup>3</sup>

## Discerning the Story Structures In the Narrative Literature of the Bible

<http://www.eldrbarry.net/mous/bibl/narr.htm>

## Story in the Old Testament

[http://biblicalstudies.org.uk/article\\_story\\_moberly.html](http://biblicalstudies.org.uk/article_story_moberly.html)

Excerpt:

One of the most interesting and significant developments in recent biblical study has been a growth in literary approaches to the biblical text. Instead of asking predominantly historical questions such as 'Did this event actually take place?' or 'What sources did the writer have?', a growing number of scholars are asking literary questions such as 'What does this story mean?' or 'How is it that the author achieves such a memorable and moving portrayal?' Such literary questions, while not entirely novel, have tended to be neglected previously; yet they point to areas of enquiry that are clearly important for our understanding. In the Old Testament in particular, whose narratives down the ages have captured the imagination of artists, poets, and musicians as well as ordinary believers, a literary approach may offer some deliverance from the predominance of an historical study that has all too often seemed impervious to the reasons why these ancient stories have actually mattered to people. As such a literary approach is much to be welcomed.

It should be noted at the outset, however, that talk of a 'literary approach' may be potentially misleading for at least two reasons. On the one hand, the term 'literary approach' is in fact an umbrella-term that covers a vast number of different, and often mutually conflicting, approaches, which it is impossible even briefly to describe here. Since helpful surveys are available elsewhere, the present discussion will concentrate on just one area of literary study, that which has attached particular importance to the story form of so much of the Old Testament. On the other hand, one reason why many literary studies are illuminating is because they are simultaneously theological studies. Given the thoroughly theological nature of most Old Testament narratives, it is hardly surprising that an approach which concentrates on what the text is saying and the way it says it should throw light upon its theological perspectives and assumptions. This means not only that a literary interest in story will often overlap with a theological approach to the text, but also that a sensitive appreciation of the characteristic assumptions and paradoxes of theology will often be needed by the literary critic.

With these two qualifications in mind, this paper will concentrate on three areas of enquiry. First, the current debate about the importance of story for theology; secondly, the ways in which

approaching the biblical text as story can prove illuminating; thirdly, the question of truth in relation to literary and historical approaches to the biblical text.

## Cracking the Old Testament Codes

(A Guide to Interpreting the Literary Genres of the Old Testament)

[https://www.academia.edu/3726144/Sandy D. Brent Ronald L. Giese Cracking Old Testament Codes A Guide to Interpreting the Literary Genres of the Old Testament 1995](https://www.academia.edu/3726144/Sandy_D._Brent_Ronald_L._Giese_Cracking_Old_Testament_Codes_A_Guide_to_Interpreting_the_Literary_Genres_of_the_Old_Testament_1995) [PDF]

## Bible Integration – Pitfalls and Promises

<https://www.bjupress.com/images/pdfs/bible-integration.pdf> [PDF]

## The Literary Value of the Bible

[https://www.academia.edu/1159841/The\\_Literary\\_Value\\_of\\_the\\_Bible](https://www.academia.edu/1159841/The_Literary_Value_of_the_Bible) [downloadable as a Word doc file]

## How Should We Interpret the Bible, Part 1: Principles for Understanding God's Word

<https://answersingenesis.org/hermeneutics/how-we-interpret-the-bible-principles-for-understanding/>

## Interpretation of Scripture (Literal / Allegorical)

<http://www.thepropheticscroll.org/home/teachings/48-teachings.html>

Excerpt:

There are primarily two methods of interpretation which are irreconcilable and worlds apart.

- The first is **the allegorical method**, which presumes that prophecy is not literal and is all symbolic. If this is the case then the interpreter is God's editor and can foist into the scriptures any meaning he wants. It is a very dangerous method. Now, of course there are many things in the scriptures that are allegorical. For example our Lord is referred to as "The Lamb of God", This does not mean He is a lamb. He is also referred to as the "Lion of the tribe of Judah" No, He is not a lion. All this means is that these are two attributes of His nature.

The big thing with interpretation of scripture is that you should seek to apply common sense and only apply allegory when it is obvious.

Some people use allegory for everything and put no limit to it. This leaves you in a world of multitudes of opinions and one big mess up.

With the allegorical method of interpretation, the mind of the interpreter becomes the authority and not the God of the Scriptures. The allegorical method appeals to man's pride! Job 41:34 "He (Satan) is king over all the children of pride."

Jer17:5 "Cursed is the one who trust in man"

- The second is the **literal method of interpretation**. This is right.

Here is the most powerful, unarguable evidence in its favour:

Old Testament prophecies that were fulfilled in Old Testament times were fulfilled exactly and literally, with not one exception. Then we come to the prophecies of the Old Testament which were fulfilled in the New and again we see the same pattern of fulfilment. For example all the prophecies of the coming Messiah in the Old Testament were fulfilled exactly and literally, with not one miss. Some of these were greatly detailed, like "He would be born in Bethlehem". Then we come to the prophecies of both the Old and New Testaments, relating to the second coming and this time period we are in now, and again we see exact literal fulfilment. For example, prophecy declares that Israel would become a nation again and Jerusalem would again be restored to the Jews. Both of these were fulfilled exactly in our time.

A 100% hit rate in literal prophetic fulfilment paints a very clear picture. If you reject this you ARE gambling against immeasurable odds!

Here is the big question. If this is the past pattern of prophetic fulfilment, why is it suddenly now going to shift to the allegorical method where all is variable and open to interpretation? Obviously it is going to continue in the same literal way!

The past pattern of fulfilment is an extremely powerful case for the literal method. Ignore it at your peril!

There is no problem with the literal method accommodating certain aspects of allegory, figures of speech or symbols. All that is required is some common sense. For example the coming antichrist is also described as a beast. Yes he will soon arrive on the world stage literally as a person, but will have many characteristics of a wild beast. He will be a real literal antichrist and won't be a real literal beast.

There is also no problem with prophecy having a double reference. There are many personal lessons to be learnt from prophetic events, but this does not invalidate the primary aspect which is the literal event itself.

If the surface reading of a prophecy is plain and clear it requires no allegorical interpretation...seek nothing extra. Keep it plain and simple.

There are many other pointers and indications that the literal method of interpretation is the only valid one, that adds up and makes perfect sense. Lets have a look at a few more: ...

## **Why evangelical biblical scholars are so hesitant about accepting historical-critical conclusions**

<http://www.postost.net/2011/03/why-evangelical-biblical-scholars-hesitant-accepting-historical-critical-conclusions>

## **Restoring the “Keys” to Proper Biblical Interpretation of “The Christ”**

<http://astrotheology.weebly.com/restoringkeys1.html>

(Okay, if interested in how 'logical', but still confusing someone can be, here's a long, meandering perspective incorporating Egyptian and other ancient religions to filter the Bible and corresponding Gospel to yield [using the right "keys"] a non-“literal-historical” Divine Jesus and a Gnostic (or near Gnostic) Paul – in other words, Astro-Theology.)

## **Literary Forms in the Bible**

<https://bible.org/seriespage/iv-literary-forms-bible>

## Hermeneutical Systems

(Allegorical, Literal, Naturalistic, Neo-Orthodox, Devotional, Ideological, Grammatical-Historical)

<https://www.xenos.org/essays/hermeneutical-systems>

## Grammatical-Historical Hermeneutics for Lay Readers

<https://www.xenos.org/essays/grammatical-historical-hermeneutics-lay-readers>

## Historical-Grammatical (or Grammatical-Historical) Method

[https://en.wikipedia.org/wiki/Historical-grammatical\\_method](https://en.wikipedia.org/wiki/Historical-grammatical_method)

## What does the term “grammatical-historical hermeneutic” mean, and why is it important?

<https://www.monergism.com/thethreshold/articles/onsite/qna/grammatical.html>

Excerpt:

In 1515 AD, Martin Luther rejected the elaborate four-fold hermeneutic that had been predominant throughout the Medieval centuries, and which led to some very far-fetched allegorizing of the bible, leaving scriptural interpretation in the hands of the experts, who alone were capable of figuring out the secret things that bible passages really meant. This would eventually lead to the great Protestant Reformation, which is therefore, most fundamentally, a hermeneutically-driven struggle. In place of this allegorical hermeneutic, Luther proposed what he termed a “grammatical-historical” hermeneutic.

According to Luther's new hermeneutic, which was actually just the recovered hermeneutic of the earliest Church Fathers, each bible passage had one basic meaning, which was firmly rooted in historical truth, and related accurately according to the common principles of human language. Thus, it was “historical,” relating real, interconnected historical events that must be acknowledged and understood before the various teachings of the bible could make sense or have application; and “grammatical,” using language the way any normal person would. This grammatical-historical hermeneutic is absolutely vital, for it tethers the truth of the scriptures to real, historical events, that have a real impact on our life; and it gives us a way to study the scriptures with confidence, according to well-established dictates of human language.

## Guiding Principles for Historical-Grammatical Exegesis

[http://biblicalstudies.org.uk/pdf/grace-journal/14-3\\_14.pdf](http://biblicalstudies.org.uk/pdf/grace-journal/14-3_14.pdf) [PDF]

## Hermeneutics: How to Study the Bible

<http://www.clintarcher.com/wp-content/uploads/Freestuff/hermeneutics%20-%20how%20to%20study%20the%20bible.pdf> [PDF]

## A Historical Introduction to the New Testament (Grant) [PDF]

<http://www.ntslibrary.com/PDF%20Books%20II/Grant%20-%20Historical%20Introduction%20to%20the%20New%20Testament.pdf>

## A List of Required Materials for Course in Hermeneutics (Outline) [Reformed Perspective]

<http://www.cmfnow.com/articles/hermen.pdf> [PDF]

## How To Read Scripture Like Jesus and the Apostles [as a Catholic]

<https://www.catholicculture.org/culture/library/view.cfm?recnum=3039>

[This document provides a non-technical introduction to the interpretation of scripture using the literal, allegorical, moral (tropological) and heavenly (anagogical) senses of the text.]

## Parables and Fables: From Symbolism to Allegory?

[https://web.cn.edu/kwheeler/documents/Parable\\_Allegory.pdf](https://web.cn.edu/kwheeler/documents/Parable_Allegory.pdf)

## Expository Bible Study – Principles of Literal Bible Interpretation

<http://bible-truth.org/ExpositoryBibleStudy.html>

## Metaphor, Simile and Analogy – What’s the Difference?

<http://www.copyblogger.com/metaphor-simile-and-analogy-what%E2%80%99s-the-difference/>

## Bible Study Methods

<http://www.ntslibrary.com/PDF%20Books/biblestudymethods.pdf> [PDF]

### *Academic Approaches to Bible Study:*

Today there are several ways bible scholars approach studying the bible. These approaches are based on presuppositions regarding the nature of the scriptures. That is, those who believe the bible to be inspired by God approach the scriptures much differently than those who don't.

Likewise, there are those who believe the scriptures to have multiple layers beyond its obvious message. This has given rise to at least four primary academic approaches to Scriptures:

- **Allegory** – Interpreting the Scriptures to have a mystical or spiritual interpretation beyond the literal meaning of a passage.
- **Liberal** – Interpreting the Scriptures from an academic perspective which rejects the possibility of the supernatural or transcendental inspiration.
- **Neo-Orthodox** – Interpreting the Scripture from a perspective that believes the Bible can only imperfectly point us to the true Word of God, Jesus Christ.
- **Literal or “Plain”** – Accepting the literally rendering of the Scriptures unless the text specifically gives us reason not to.

## Studying the Bible in Post Modern Times (re: Critical Realism)

<http://www.postmodernpreaching.net/postmoderns--the-bible.html>

## The Four-Fold Sense of Scripture

<http://kenschenck.blogspot.com/2012/06/four-fold-sense-of-scripture.html>

## Historical Considerations and Openness Theology (also mentions Process Theology)

[http://chafer.nextmeta.com/files/v11n2\\_4historical\\_considerations\\_and\\_openness.pdf](http://chafer.nextmeta.com/files/v11n2_4historical_considerations_and_openness.pdf) [PDF]

## Six Neo-Orthodox Theses Examined

<http://www.tektonics.org/guest/sixnorth.html>

**Historical Schools of Hermeneutics**

[http://wrs.edu/Materials\\_for\\_Web\\_Site/Courses/Biblical\\_Interpretation/Chapter\\_7--Historical\\_Schools\\_Hermeneutics.pdf](http://wrs.edu/Materials_for_Web_Site/Courses/Biblical_Interpretation/Chapter_7--Historical_Schools_Hermeneutics.pdf) [PDF]

**Bibliology: The Interpretation of Scripture**

<http://www.oocities.org/vcchurch/biblio/interpretation.html>

**Take A Stand on Bible Inerrancy (Geisler)**

<http://billygraham.org/decision-magazine/may-2014/take-a-stand-on-biblical-inerrancy/>

**Is Christianity Anti-Jewish – A Look at Interpretive Factors**

<http://www.hebrew4christians.com/Articles/Christendom/christendom.html>

**Contemporary Theories of Biblical Interpretation**

<http://fontes.lstc.edu/~rklein/Documents/silva.htm>

**Evidentialist Apologetics: Faith Founded on Fact**

<https://bible.org/seriespage/10-evidentialist-apologetics-faith-founded-fact>

**Bible Hermeneutics (eisegesis vs exegesis, allegorical, literal)**

<http://www.bcbsr.com/topics/hermeneutics.html>

**Eight Rules of Hermeneutics**

<http://www.ecclesia.org/truth/8-rules.html>

**Biblical Logic and Interpretation**

<http://www.laudemont.org/a-blai.htm> [PDF available]

**Built-In Rules of Bible Interpretation: H-I-C-E-E**

[http://www.biblestudymanuals.net/hicee\\_rulestc.htm](http://www.biblestudymanuals.net/hicee_rulestc.htm)

[http://www.biblestudymanuals.net/hicee\\_rules.htm](http://www.biblestudymanuals.net/hicee_rules.htm)

**There are so many different interpretations of what the Bible is saying. How do I know which one is right?**

<http://www.ligonier.org/learn/qas/there-are-so-many-different-interpretations-what-b/>

**How Do Biblical Scholars Read the Hebrew Bible?**

<https://www.bibleodyssey.org/tools/bible-basics/how-do-biblical-scholars-read-the-hebrew-bible.aspx>

## Practical Procedures For Interpretation (for Laymen)

<https://bible.org/seriespage/8-practical-procedures-interpretation>

## Bible 405: Hermeneutics – The Study of the Interpretation of Scripture

<https://bible.org/seriespage/8-practical-procedures-interpretation> [PDF]

## The Interpretation of the Bible in the Church (Catholic Perspective)

[http://catholic-resources.org/ChurchDocs/PBC\\_Interp-FullText.htm](http://catholic-resources.org/ChurchDocs/PBC_Interp-FullText.htm)

## Seven Common Fallacies of Biblical Interpretation

<http://www.reclaimingthemind.org/blog/2010/02/seven-common-fallacies-of-biblical-interpretation/>

## Fallacies Bible Students Make When Interpreting Scripture

<http://www.reformedontheweb.com/Fallacies%20Most%20Bible%20Students%20Make%20in%20Interpreting%20Scripture.pdf> [PDF]

## How should we interpret the Two Books of God, in Scripture & Nature?

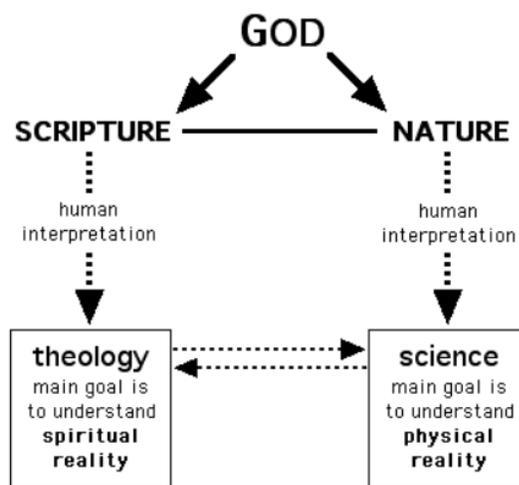
<http://www.asa3.org/ASA/education/origins/two-books.htm>

Excerpt:

This page is in two related parts:

- 1) How can we wisely use the information in scripture and nature, in God's Bible and God's Creation?
- 2) When we disagree, in our interpretations of scripture or nature, what should we do?

We'll look at the interactions of people with ideas (in Part 1) and with each other (in Part 2). The main goal is summarized in a question: How can we improve understanding and respect in the Christian community, so we can more effectively bring glory to God in our thoughts and actions?



## Exegesis, Eisegesis, and Hermeneutics

[http://www.spirithome.com/bible\\_exegesis.html](http://www.spirithome.com/bible_exegesis.html)

### What is the difference between exegesis and eisegesis?

<http://www.gotquestions.org/exegesis-eisegesis.html>

### Biblical Exegesis: An Introductory Overview (Catholic Perspective)

<http://catholic-resources.org/Bible/Exegesis.htm>



### Biblical Hermeneutics and Inductive Study

[http://www.xenos.org/classes/principles/cpu3\\_hermeneutics.htm](http://www.xenos.org/classes/principles/cpu3_hermeneutics.htm)

### Biblical Studies “No Private Interpretation” (2 Peter 1:20-21)

<http://www.freedominchrist.net/biblical%20studies/new%20testament/second%20peter/no%20private%20interpretation.htm>

### How Has New Testament Scholarship Changed over Time?

<http://www.bibleodyssey.org/tools/bible-basics/how-has-new-testament-scholarship-changed-over-time.aspx>

### The Normative Hermeneutic

<http://www.biblestudiesonline.info/TGF/topical/nherm.htm>

### A History of Biblical Interpretation Volume I: the Ancient Period

<http://www.bibleinterp.com/articles/Interpretation.shtml>

### Why do some theists prefer a literal interpretation of the Bible?

<https://www.quora.com/Why-do-some-theists-prefer-a-literal-interpretation-of-the-Bible>

### Biblical Interpretation – Summary and Review

<http://arizonachristian.edu/pdf/academics/biblical-studies/Anne%20Munsil%20-%20Biblical%20Interpretation%20Summary%20and%20Review.pdf> [PDF]

### Biblical Hermeneutics

[https://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/digitalcourses/mathewson\\_hermeneutics/mathewson\\_hermenuticis\\_texts/terry\\_biblicalhermeneutics/milton\\_terry\\_biblicalhermeneutics.pdf](https://faculty.gordon.edu/hu/bi/ted_hildebrandt/digitalcourses/mathewson_hermeneutics/mathewson_hermenuticis_texts/terry_biblicalhermeneutics/milton_terry_biblicalhermeneutics.pdf) [PDF]

### How to Interpret the Bible (Catholic)

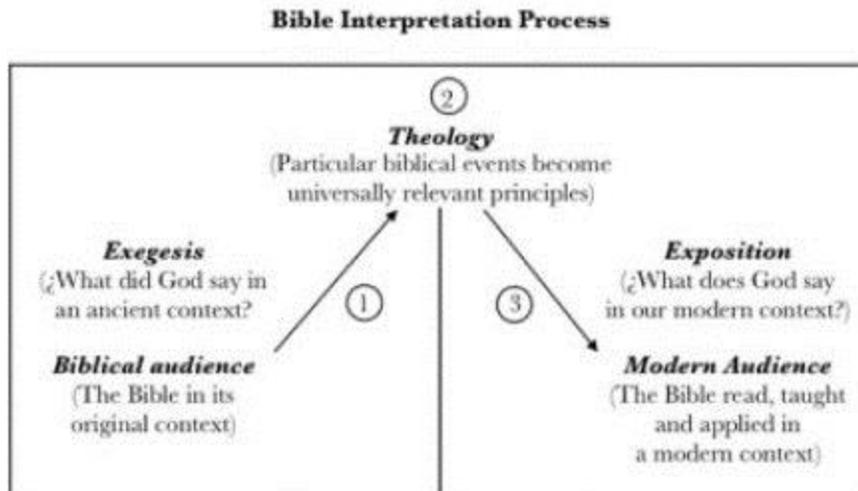
<http://www.faithfacts.org/bible-101/interpreting-the-bible>

## Bible Interpretation – Lesson 1.3

<http://www.free-bible-study-lessons.net/bible-interpretation-lesson-1-3.html>

Excerpt:

The Bible Interpretation Process



We come now to a very important chart entitled the Bible Interpretation Process (see chart above). This seemingly simple diagram charts the path that we must take to interpret any passage of scripture.

You can see that each step is labeled with a number: 1) Exegesis; 2) Theology and 3) Exposition.

...

The Bible Interpretation Process while appearing simple, governs an entire set of interpretive relationships.

One step must follow the other if we want to arrive at a good and reasonable interpretation of a particular Bible text. Circumventing this process is a recipe for interpretive disaster.

If we move from Exegesis ==> to Principle ==> to Application we'll be in great shape.

### What is the difference between exegesis and hermeneutics? [Forum Discussion]

<http://hermeneutics.stackexchange.com/questions/36/what-is-the-difference-between-exegesis-and-hermeneutics>

### Exegesis, Hermeneutics, & Interpretation

<https://joefl.wordpress.com/2006/05/22/exegesis-hermeneutics-interpretation/>

# Biblical Exegesis Chart

Type of Method	Description	Questions This Method Asks
Textual Criticism	Scholars attempt to recover the most original version of biblical books, because no originals exist, only copies. These scholars compare different translations of the Scriptures to understand more clearly the meaning of a given passage.	<ul style="list-style-type: none"> <li>• Of the many ancient copies and fragments of Bible books, which ones are the oldest?</li> <li>• Can we identify why there are differences between different copies of the same book?</li> <li>• Can we identify why different translations use different words in passages?</li> </ul>
Historical Criticism	Scholars work to uncover the historical situation, or <i>Sitz im Leben</i> , of the writer at the time a particular book or story was written.	<ul style="list-style-type: none"> <li>• What was the historical situation during the life of the author / editor or of the author / editor's community?</li> <li>• How did the historical situation influence the author's writing?</li> </ul>
Literary Criticism	Scholars look at the Scriptures and seek to understand them as a work of literature.	<ul style="list-style-type: none"> <li>• Did the writer use a particular literary form or device such as a poem, a historical story, a prophecy, a letter, or a gospel?</li> <li>• Did the passage use metaphors, puns, parables, exaggeration, a midrash, or other literary devices?</li> <li>• How did these particular literary forms or devices function in an ancient society?</li> </ul>
Source Criticism	Scholars attempt to identify if the biblical authors used an existing story, myth, or other literature as the basis for their work.	<ul style="list-style-type: none"> <li>• Are other writings from ancient cultures outside the Scriptures similar to a biblical passage?</li> <li>• What is the meaning of the differences between the way a story is told in the Bible and the way it is told in other sources?</li> </ul>

(This chart is adapted from the *Saint Mary's Press*® *Essential Bible Dictionary*, by Sheila O'Connell-Rousell [Winona, MN: Saint Mary's Press, 2005], page 57. Copyright © 2005 by Saint Mary's Press. All rights reserved.)

[Source: <https://www.smp.org/resourcecenter/resource/3835/>]

## **Sitz im Leben** (*idiomatic*) ("sit in life") sociological setting

Though sometimes rendered by phrases like "life setting", "situation in life" etc. the German term *Sitz im Leben* is better translated by "sociological setting" or left untranslated. As a technical term, it refers to the social setting of a text, particularly in the Bible. Invented by one Hermann Gunkel, it is primarily used today in academic contexts, especially theological studies.

[Source: [https://en.wiktionary.org/wiki/Sitz\\_im\\_Leben](https://en.wiktionary.org/wiki/Sitz_im_Leben)]

## Interpretation of the Bible (Hermeneutics / Exegesis)

<http://www.theopedia.com/interpretation-of-the-bible>

## Hermeneutical Interpretation and Techniques

<http://gaplauche.com/blog/2011/05/05/hermeneutical-interpretation-and-techniques/>

## How to Read the Bible for All It's Worth

### Exegesis and Hermeneutics: The Bible Interpreter's Two Most Important Tasks

<http://zondervanacademic.com/blog/biblical-interpretation-exegesis-and-hermeneutics/>

Excerpt:

Fee and Stuart encourage not just any reading.

They encourage *good* reading through good interpretation, the aim of which is not uniqueness but *plainness*—a so-called “plain reading of Scripture.”

“Uniqueness is *not* the aim of our task,” they write. “The aim of good interpretation is simple: to get at the ‘plain meaning of the text,’ the author’s intended meaning.”

Easier said than done!

We must first understand what was said to original audience back *then and there*; we must learn to hear the same word in the *hear and now*.

In other words, the two most important tasks for biblical interpreters is exegesis and hermeneutics. Without them the reader is lost.

And so is the interpretation.

Task 1: Exegesis is an effort at reaching back into history to the original author and audience.

Task 2: Used in its narrow sense, this task seeks to find the contemporary relevance of ancient texts. It's about asking questions about the Bible's meaning in the “here and now.”

## The Theological Use of Scripture in Process Hermeneutics

<http://www.religion-online.org/showarticle.asp?title=2547>

### Examining the Grammatical – Historical Hermeneutic

<http://www.armchair-theology.net/bible-study/examining-the-grammatical-historical-hermeneutic/>

Excerpt:

#### **What is the grammatical-historical hermeneutic?**

The grammatical-historical hermeneutic is a “literal” method of interpretation. It seeks to understand what the original author intended to convey and how the original audience understood that message. This method asks two primary questions:

1. What was the authorial intent? What did the original author intend to convey? Why did the author choose the particular genre (narrative, poetic, epistle, etc) to convey the message?
2. How did the original audience understand the message? From what circumstances (cultural, geographic, etc) was the audience listening? How did these situational factors influence the way they heard the message?

***It seems like this should be the gold standard in hermeneutics until we ask the Bible to answer those questions:***

#### **Who is the true author?**

*All Scripture is breathed out by God...*

[2 Tim 3:16](#)

What if, in our quest to understand the historical author, we forget the true Author?

I am not saying that God dictated the Bible without the influence of the prophets. Each prophet, from Moses to Paul has a unique voice through which God inspired Scripture.

I am saying that the Bible is a cohesive unit telling one story: The story of God displaying His infinite glory by expressing infinite love and justice simultaneously on the cross.

We notice stylistic differences between authors. We see word choice distinctions. We see emphasis shifts. But in all this we see one united message: the cross. Regardless of the particular message the author proclaims, the message the Author communicates is Jesus Christ crucified. (1 Cor 2:2)

#### **Who is the true audience?**

*The prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven...*

*1 Peter 1:10-12*

The original audience may not have been the primary recipients of a particular passage of Scripture.

Now that the canon is complete (Rev 22:17) we understand the fullness of the message. That isn't to say that God ignored the original recipients of each book. It is to say that the fullness of

each revelation wasn't revealed until God manifested the cross and explained the fullness of all things.

### **Can the Grammatical-Historical Method (GHM) of Interpretation Determine Christian Orthodoxy?**

<http://douglasbeaumont.com/2012/02/01/can-the-grammatical-historical-method-of-interpretation-determine-christian-orthodoxy/>

### **Grammatical / Historical Interpretation**

<http://realitycheck101.net/spirituality-christs-way/bible-study/hermeneutics/grammatical-historical-interpretation/>

### **The Historical-Grammatical or Literal Method [Outline]**

[http://www.freebiblecommentary.org/biblical\\_interpretation\\_seminar/seminar\\_notebook/seminar\\_notebook\\_section06.html](http://www.freebiblecommentary.org/biblical_interpretation_seminar/seminar_notebook/seminar_notebook_section06.html)

## Redemptive-Historical Hermeneutics

<http://reformedforum.org/redemptive-historical-hermeneutics/>

## Reading the Bible as God’s Word: The Redemptive Historical Method (RHM) and Progressive Revelation

The Challenge of “Methodological Atheism” and the Historical-Critical Method:

Part 1: <http://www.krisispraxis.com/archives/2015/05/reading-the-bible-as-gods-word-the-redemptive-historical-method-and-progressive-revelation-part-1/>

What is the Redemptive Historical Method (RHM)?

Part 2: <http://www.krisispraxis.com/archives/2015/05/reading-the-bible-as-gods-word-the-redemptive-historical-method-and-progressive-revelation-part-2/>

## Typology & Redemptive-Historical Hermeneutics (Notes)

<https://pilgrimandshire.wordpress.com/2014/09/22/typology-redemptive-historical-hermeneutics/>

## Redemptive History (Links)

<https://www.monergism.com/topics/redemptive-history>

## Redemptive History – Part 1 - Introduction

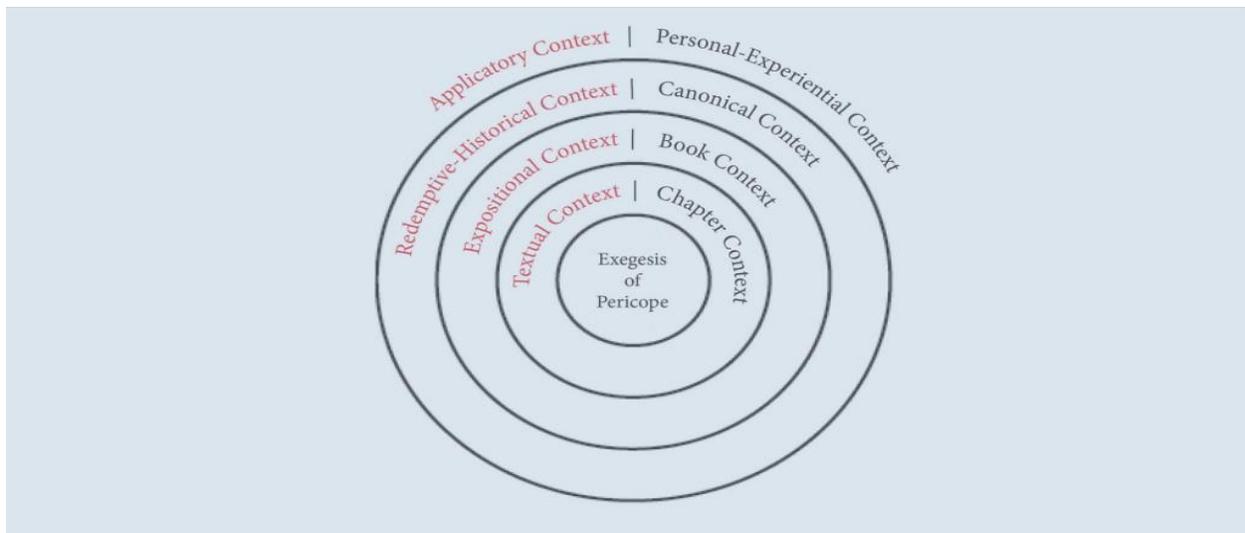
[http://reformedperspectives.org/newfiles/ra\\_mclaughlin/th.ra\\_mclaughlin.redhist.1.pdf](http://reformedperspectives.org/newfiles/ra_mclaughlin/th.ra_mclaughlin.redhist.1.pdf) [PDF]

## Redemptive History – Part 2 – The Adamic Administration of the Covenant

[http://reformedperspectives.org/newfiles/ra\\_mclaughlin/th.ra\\_mclaughlin.redhist.2.pdf](http://reformedperspectives.org/newfiles/ra_mclaughlin/th.ra_mclaughlin.redhist.2.pdf) [PDF]

## Textual, Expository, Redemptive-Historical, Applicatory Preaching

<http://feedingonchrist.com/textual-expository-redemptive-historical-applicatory-preaching/>



\*\*\*\*\* End: Redemptive-Historical Sub-Section \*\*\*\*\*

## Historical-Critical vs Historical-Biblical(Grammatical)

A Comparison of the Two Major Modern Hermeneutical Methods	
Historical-Critical Method	Historical-Biblical Method
<p>A. Definition: The attempt to verify the truthfulness and understand the meaning of biblical data on the basis of the principles and procedures of secular historical science.</p> <p>B. Objective: To arrive at the correct meaning of Scripture, which is the human author's intention as understood by his contemporaries.</p> <p>C. Basic Presuppositions:</p> <ol style="list-style-type: none"> <li>1. Secular norm: The principles and procedures of secular historical science constitute the external norm and proper method for evaluating the truthfulness and interpreting the meaning of biblical data.</li> <li>2. Principle of criticism (methodological doubt): the autonomy of the human investigator to interrogate and evaluate on his own apart from the specific declarations of the biblical text.</li> <li>3. Principle of analogy: present experience is the criterion of evaluating the probability of biblical events to have occurred, since all events are in principle similar.</li> <li>4. Principle of correlation (or causation): a closed system of cause and effect with no room for the supernatural intervention of God in history.</li> <li>5. Disunity of Scripture, since its prediction involved many human authors or redactors; Scripture therefore cannot be compared with Scripture ("proof-texts") to arrive at a unified biblical teaching.</li> <li>6. "Time-conditioned" or "culturally-conditioned" nature of Scripture; the historical context is responsible for the production of Scripture.</li> <li>7. The human and divine elements of Scripture must be distinguished and separated: the Bible contains but does not equal the Word of God.</li> </ol> <p>D. Basic Hermeneutical Procedures:</p> <ol style="list-style-type: none"> <li>1. Literary (source) criticism: The attempt to hypothetically reconstruct and understand the process of literary development leading to the present form of the text, based on the assumption that sources are a product of the life setting of the community which produced them (often in opposition to specific Scriptural statements regarding the origin and nature of the sources.)</li> <li>2. Form criticism: The attempt to provide a conjectured reconstruction of the process of pre-literary (oral) development behind the various literary forms, based upon the assumption that the biblical material has an oral pre-history like conventional folk-literature and like folk-literature arises on the basis of traditions which are formed according to the laws inherent in the development of folk traditions.</li> <li>3. Redaction criticism: The attempt to discover and describe the life setting, sociological and theological motivations which determined the basis upon which the redactor selected, modified, reconstructed, edited, altered or added to traditional materials in order to make them say what was appropriate within his new life setting according to new theological concerns; assumes that each redactor has a unique theology and life setting which differs from (and may contradict) his sources and other redactors.</li> <li>4. Tradition history: The attempt to trace the precompositional history of traditions from stage to stage as passed down by word of mouth from generation to generation to the final written form; based upon the assumption that each generation interpretively reshaped the material.</li> <li>5. Canon criticism: The attempt to reconstruct the life setting (sociological and theological forces) in the synagogue and the Early Church that determined the present shape and contents of the biblical canon; assumes that human forces explain the canonization process.</li> </ol>	<p>A. Definition: The attempt to understand the meaning of biblical data by means of methodological considerations arising from Scripture alone.</p> <p>B. Objective: To arrive at the correct meaning of Scripture, which is what God intended to communicate, whether or not it is fully known by the human author or his contemporaries (1 Peter 1:10-12).</p> <p>C. Basic Presuppositions:</p> <ol style="list-style-type: none"> <li>1. Sola Scriptura: The authority and unity of Scripture are such that Scripture is the final norm with regard to content and method of interpretation. (Isa 8:20)</li> <li>2. The Bible is the ultimate authority and is not amenable to the principle of criticism: biblical data is accepted at face value and not subjected to an external norm to determine truthfulness, adequacy, validity, intelligibility, etc. (Isa 66:2)</li> <li>3. Suspension of the compelling principles of analogy to allow for the unique activity of God as described in Scripture and in the process of the formation of Scripture. (2 Pet 1:19-21)</li> <li>4. Suspension of the principle of correlation (or natural cause and effect) to allow for the divine intervention in history as described in Scripture. (Heb 1:1-2)</li> <li>5. Unity of Scripture, since the many human authors are superintended by one divine author; therefore Scripture can be compared with Scripture to arrive at biblical doctrine. (Luke 24:27; 1 Cor 2:13)</li> <li>6. Timeless nature of Scripture: God speaks through the prophet to a specific culture, yet the message transcends cultural backgrounds as timeless truth. (John 10:35)</li> <li>7. The divine and human elements in Scripture cannot be distinguished or separated: the Bible equals the Word of God. (2 Tim 3:16, 17)</li> </ol> <p>D. Basic Hermeneutical Procedures:</p> <ol style="list-style-type: none"> <li>1. Literary analysis: Examination of the literary characteristics of the biblical materials in their canonical form, accepting as a unity those units of Scripture that are presented as such, and accepting at face value the specific Scriptural statements regarding the origins and nature of the biblical materials.</li> <li>2. Form analysis: An attempt to describe and classify the various types of literature found in (the canonical form of) Scripture, accepting at face value the life setting for each form as indicated by the biblical data.</li> <li>3. Theological analysis of Biblical books: A study of the particular theological emphasis of each Bible writer (according to his own mind set and capacity to understand), seen within the larger context of the unity of the whole Scripture that allows the Bible to be its own interpreter and the various theological emphases to be in harmony with each other.</li> <li>4. Diachronic (thematic) analysis: The attempt to trace the development of various themes and motives chronologically (through the Bible in its canonical form); based upon the Scriptural position that God gives added (progressive) revelation to later generations, which, however, is in full harmony with all previous revelation.</li> <li>5. History of the canon: Examination of the process of canonization of Scripture, assuming that the criteria for canonicity are inherent in the biblical materials as inspired by God, and that the Holy Spirit guided the Jewish and Christian communities to recognize these canonical books which preserved the witness of the OT prophets and the NT apostles.</li> </ol>

## Two Hermeneutical Methods Compared (See above comparison chart)

The two major hermeneutical methods we have just mentioned--the historical-critical method and the historical-grammatical (also called the historical-Biblical)--may be schematically compared by means of the following chart.

Notice the differences in definition, objective, and basic presuppositions. With regard to the presuppositions of the historical-critical method the first (“secular norm”) represents the basic orientation point of the method: “human reason and the supremacy of reason as the ultimate criterion of truth.”<sup>14</sup> Presuppositions 2-4 indicate the crucial underlying principles of the method (see the classic formulation of these by Troeltsch in 1913); and the last three indicate the method leads to the destruction of the unity, timeless relevance, and full authority of Scripture.

Note how the historical-biblical approach to hermeneutics rejects each of these presuppositions based upon biblical evidence. With regard to the principle of criticism in particular, Gerhard Maier, a noted German scholar who broke with the historical-critical method, writes: “a *critical* method must fail, because it represents an inner impossibility. For the correlative or counterpoint to revelation is not critique, but obedience; it is not correction of the text--not even on the basis of a partially recognized an applied revelation--but it is a let-me-be-corrected.”<sup>15</sup>

As to the basic hermeneutical procedures, note how both methods analyse historical context, literary features, genre or literary type, theology of the writer, the development of themes, and the process of canonization. But the historical-biblical approach rejects the principle of criticism; it *analyses*, but refuses to *critique* the Bible; it accepts the text of Scripture at face value as true, and refuses to engage in the three-fold process of dissection, conjecture, and hypothetical reconstruction (often contrary to the claims of the text) that is at the heart of all historical-critical analysis.

Some evangelical scholars in recent decades have attempted to “rehabilitate” the historical-critical method by removing its anti-supernatural bias and other objectionable features and still retain the method. However, Adventists believe that this is not really possible, because presuppositions and method are inextricably interwoven. The basis of the historical critical method is secular historical science, which by its very nature methodologically excludes the supernatural and instead seeks natural causes for historical events.

The central presupposition of the historical critical method is the principle of criticism,<sup>16</sup> according to which nothing is accepted at face value but everything must be verified or corrected by re-examining the evidence. The Bible is always open to correction and therefore the human interpreter is the final determiner of truth, and his reason or experience the final test of the authenticity of a passage. As long as this basic principle is retained even to the slightest degree, the danger of the historical-critical method has not been averted, even though the supernatural element in theory may be accepted. And if this principle of criticism is removed, it ceases to be a historical-critical method. The presence or absence of the fundamental principle of criticism is really the litmus test of whether or not critical methodology is being employed.

[Source: <http://www.ted-adventist.org/features-and-analysis/interpreting-scripture-a-according-to-the-scriptures>] [Adventist perspective]

**Adapted from Chapter 8 of Christianity and Neo-Liberalism:****Part 2 (of 6): What is the 'Hermeneutic of Trust' and Why Is It Dangerous?**

<http://www.teachingtheword.org/apps/articles/web/articleid/74588/columnid/5772/default.asp>

Reputedly conservative churches and educational institutions are embracing a counterfeit hermeneutic that is a prescription for doctrinal anarchy.

**Part 5 (of 6): What Is Perspectivalism, and Why Is It Dangerous?**

<http://www.teachingtheword.org/apps/articles/?articleid=74632&columnid=5772> [downloadable as a PDF]

(including regarding Perspectives on Redemptive-Historical Events)

Rather than comparing Scripture with Scripture, this man-centered hermeneutic compares human perspectives with one another in order to synthesize "doctrine".

**Chicago Statement on Biblical Hermeneutics (Geisler)**

<http://www.bible-researcher.com/chicago2.html>

**A Case to Rewrite the Chicago Statement on Inerrancy**

<http://evidenceforchristianity.org/a-case-to-rewrite-the-chicago-statement-on-inerrancy/>

## Hermeneutics and Phenomenology

[http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/lectures/wphil\\_theme19.htm](http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/lectures/wphil_theme19.htm)

## Science and Hermeneutics (Poythress)

<http://www.frame-poythress.org/ebooks/science-and-hermeneutics/>

## Biblical Hermeneutics, Art of Interpretation, and Philosophy of the Self

<http://www.ethical-perspectives.be/viewpic.php?TABLE=EP&ID=48> [PDF]

Excerpt:

My first objective is to show that biblical hermeneutics inspires the contemporary art of textual interpretation, especially in the way we understand the interaction between the 'world of the text' and the 'world of the reader'. In this sense, the art of interpretation is not only the science of 'explanation' of the meaning of the text but also the 'understanding' of the impact of the text in our lives. With reference to the works of Paul Ricœur and Paul Beauchamp, I will show how interpretation addresses the configuration of the plot of our lives and how it contributes to form our moral identity and our self-understanding in history and memory. Secondly, I will indicate how biblical hermeneutics and philosophical hermeneutics of the subject are deeply intertwined. There is the influence of the Christian traditions on hermeneutics, but also a complex relationship of mutual inclusion between them.

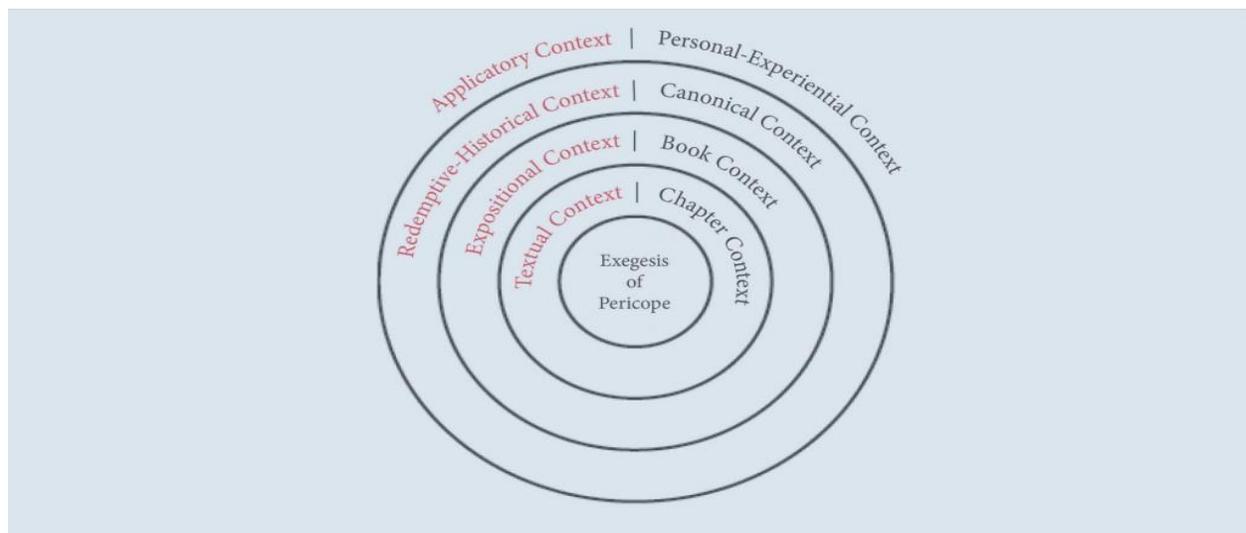
## Methods of interpreting the meaning of Bible passages

[http://www.religioustolerance.org/chr\\_inte.htm](http://www.religioustolerance.org/chr_inte.htm)

(Interpreting as the Word of God, as historical document, midrash, folklore; examples)

## Textual, Expository, Redemptive-Historical, Applicatory Preaching

<http://feedingonchrist.com/textual-expository-redemptive-historical-applicatory-preaching/>



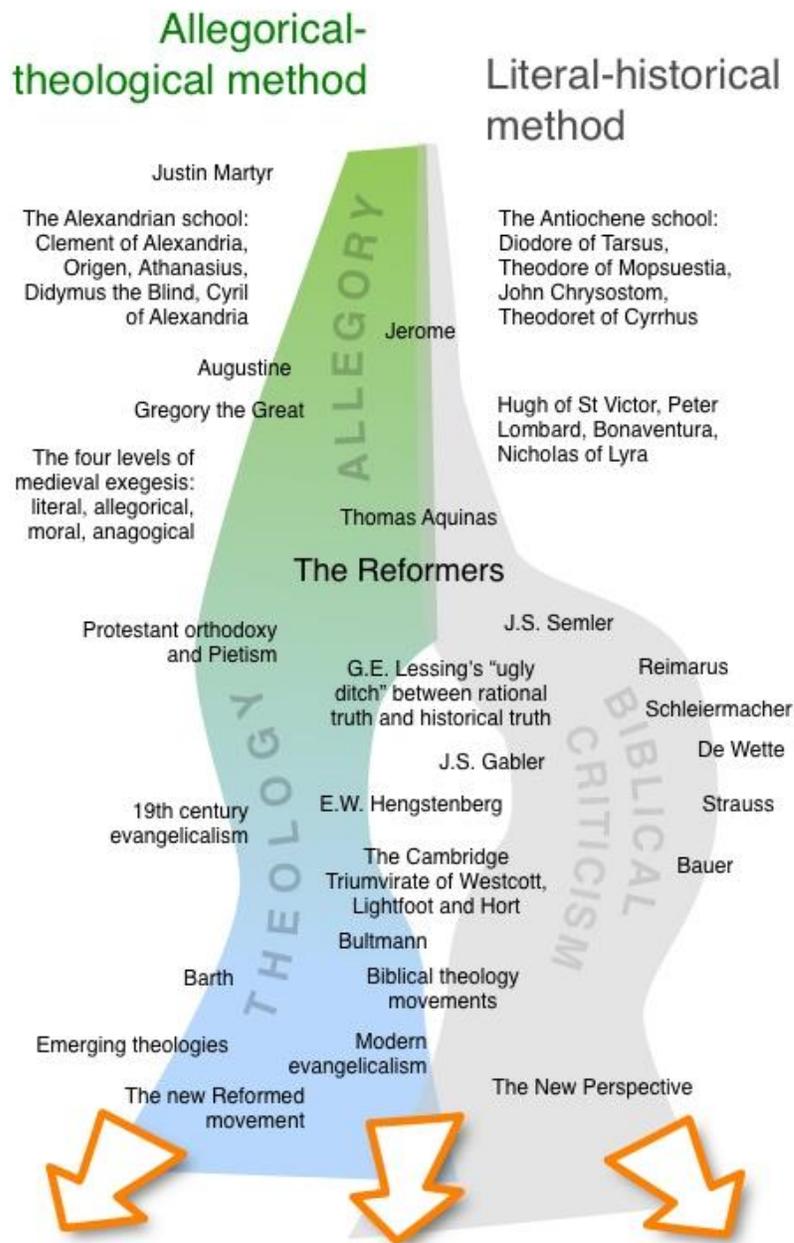
**The History of Biblical Interpretation – A Tale of Two Cities**

[Recommended]

<http://www.postost.net/2011/05/history-biblical-interpretation-tale-two-cities>

Excerpt:

The history of biblical interpretation is a tale of two cities—not London and Paris (Dickens), or even Jerusalem and Athens (Tertullian), but Alexandria and Antioch. In the third and fourth centuries Alexandria stood for an allegorizing approach to interpretation that sought to maximize the theological payload of a sacred text. Antioch stood for a more constrained approach that was more concerned to uncover the original historical meaning of the text than to exploit it to meet the theological needs and prejudices of the later reading community. The chart shows very roughly how this division has persisted right through the history of interpretation — indeed, it is arguably *the* defining feature of the history of interpretation...

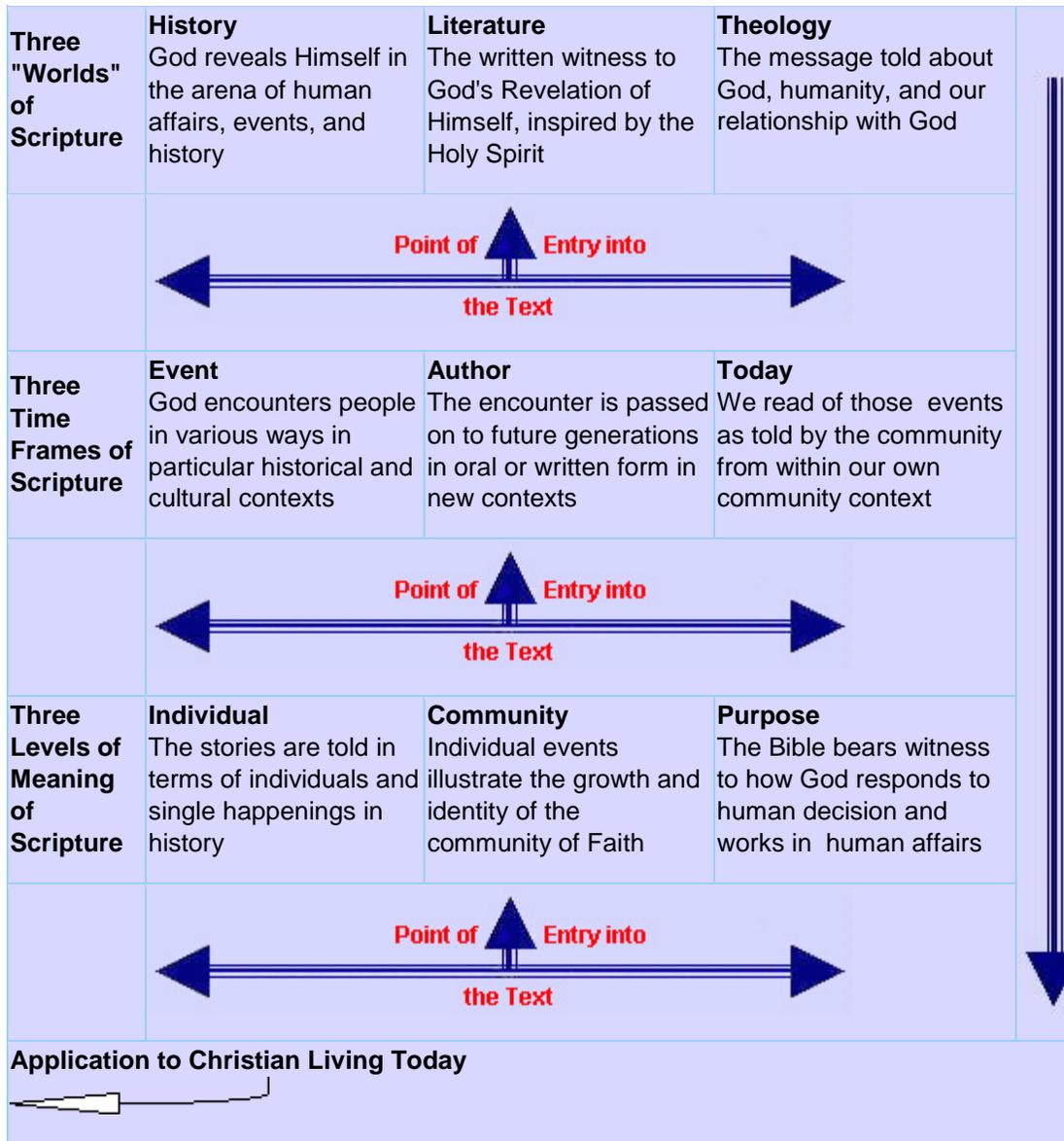


## The Three Triads of Biblical Hermeneutics

<http://www.crivoice.org/triad.html>

### Excerpt:

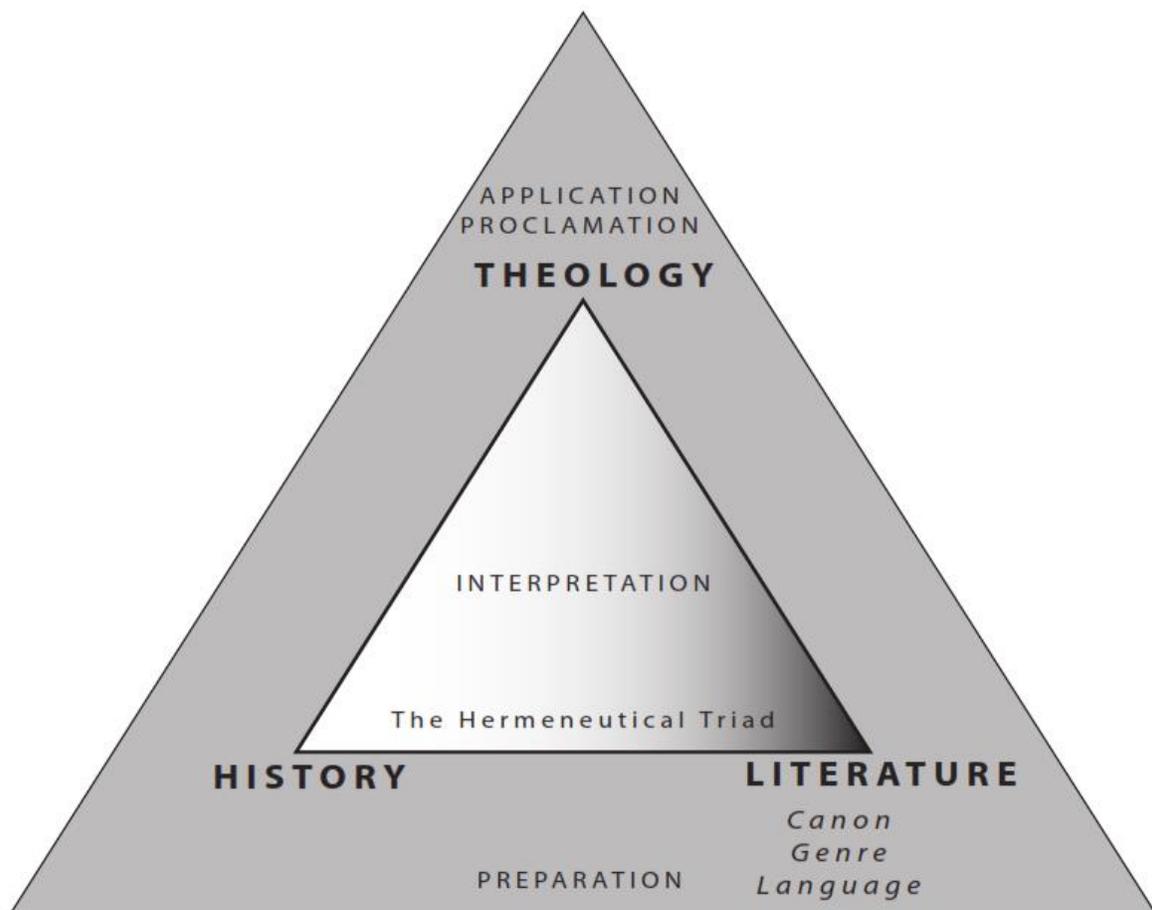
This chart illustrates the various "levels" of Scripture and draws attention to the relationship between the biblical text, the historical events that lie behind it, and the application we make of it today. The primary focus here is on biblical interpretation and how we go about understanding the biblical text as *Scripture*. This chart accompanies another article that explains in more detail the approach to Scripture and the method of biblical study that this chart illustrates: [Guidelines for Interpreting Biblical Narratives](#).



**History:** One of the most distinctive features of biblical faith is its historical nature. Other people of the biblical world understood deity in mythological terms; the gods were the personified forces of nature. They were totally removed from human affairs, and existed only on a cosmic level. The people of the Bible, however, encountered God as He revealed Himself in the arena of everyday human existence. This *grounding* of God's Revelation in history is crucial in understanding the Bible.

**Literature:** The Bible, however, is not simply historical data and facts reported as we would report football scores. Scripture is the community of Faith's interpretation of the meaning and significance of its encounters with God in testimony, which most often took the form of story or narrative. Through Scripture, the community of Faith bore witness to later generations who had not experienced first hand God's actions in history. The Bible is a faithful and reliable witness because of God's Inspiration in helping them understand the meaning and significance of His Revelation. Since we are far removed from the historical events themselves, and have no direct access to them except through the biblical texts, we begin interpreting Scripture on the level of literature.

**Theology:** The significance of the Bible is not what it tells us about history, science, or the future, but rather what it communicates about God and how human beings should respond to Him. This is the most important aspect of understanding Scripture: to hear what the Bible is telling us about God, about ourselves, and about our relationship to God. It is this understanding of God that we apply in our lives for spiritual guidance and growth.



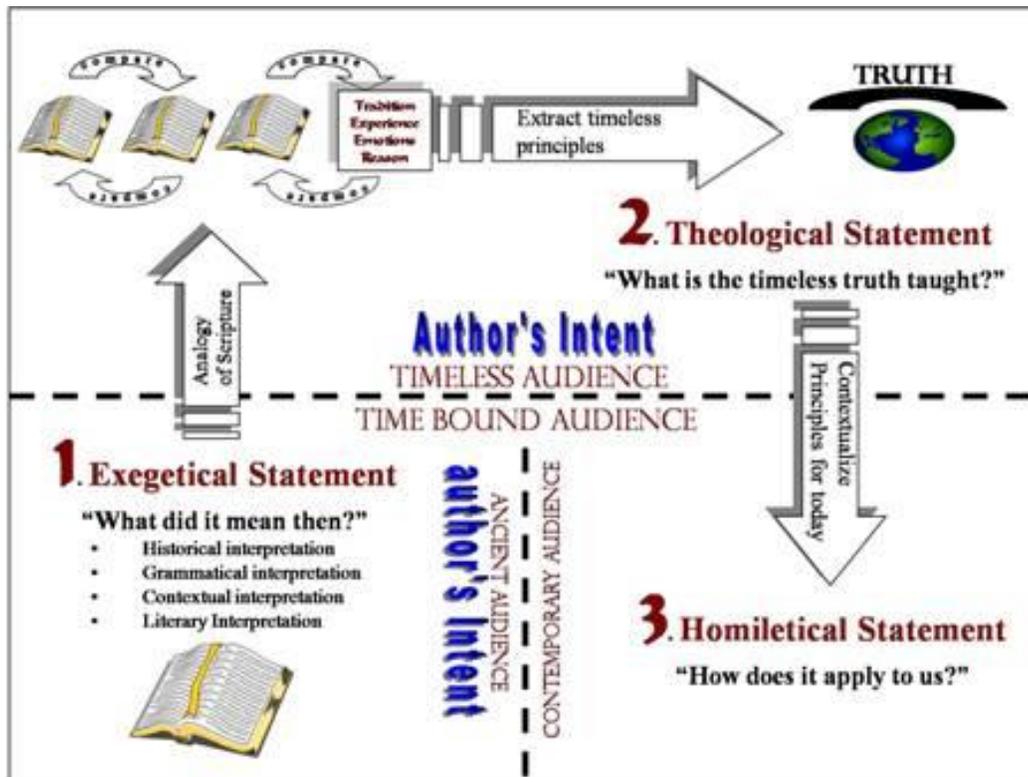
### 1.3. Guidelines for Biblical Interpretation: Overall Method

[Source: [http://www.wtsbooks.com/common/pdf\\_links/9780825430473.pdf](http://www.wtsbooks.com/common/pdf_links/9780825430473.pdf)]

## Bible Interpretation In a Nutshell

<http://www.reclaimingthemind.org/blog/2010/04/bible-interpretation-in-a-nutshell/>

Excerpt:

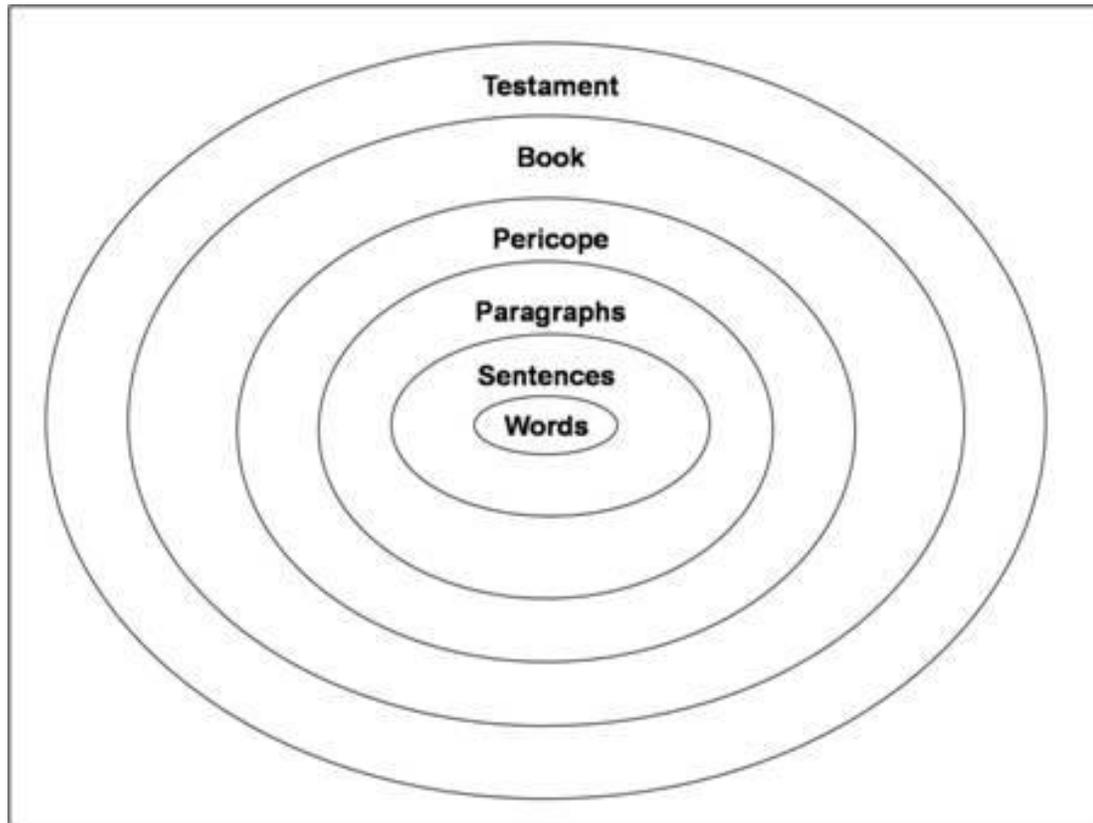


Notice the three sections of the chart. There are three audiences that everyone needs to recognize in the process of interpreting the Bible. In the bottom left, you have the “ancient audience.” This represents the original audience and the original author. The top portion represents the “timeless audience” which transcends the time and the culture of the original situation. It is that which applies to all people of all places of all times, without regard to cultural and historical issues. Finally, we have the “contemporary audience” in the bottom right. This represents the audience of today. Here we will find application of the Bible with regard to our time, culture, and circumstances.

In Biblical interpretation, it is of extreme importance that one goes in the order of the chart. The goal is to find out what the Bible *meant*, what it *means*, and how it *applies* to us. So many people start with the third step and fail miserably in understanding God’s word. Others start with step number two, attempting to force their own theology on the text. It is important that all steps are covered to ensure interpretive fidelity...

**Contextual issues:** Every book was written for a purpose. The smallest component of a writing is a letter. We don’t take each letter in isolation, but understand that with a group of letters, it makes a word. But we don’t take the word in isolation, understanding that a group of words makes a sentence. And we don’t take sentences in isolation, understanding that a group of sentences makes a paragraph. But we don’t stop there. Each paragraph either represents or is a part of a larger whole that we call a “**pericope**.” The pericope is the basic argument or story that is being told. The story of David and Goliath is a pericope of many paragraphs. As well, Christ’s parables make up individual pericopes. Finally, the pericopes are smaller parts of the entire book. The purpose of the book will shape the context in which each pericope should be interpreted.

Here is how it looks:



*Literary issues:* We must remember that there is no such thing as a type of literature called “Bible” or “Scripture.” The Bible is made up of many books from many different types of literature called “**genres**.” Just like in your everyday life, you encounter many genres and know almost instinctively that they follow different rules of understanding. You have fiction novels, newspaper editorials, commercials, television dramas, academic textbooks, and tickers at the bottom of the news stations. All of these need to be understood and interpreted according to the rules of the genre. In the Bible, we have narratives, histories, parables, apocalyptic prophecies, personal letters, public letters, songs, proverbs, and many others. Each of these are to be interpreted according to the rules of the genre. Just because they are in the Bible does not mean that the rules change. For example, a proverb is a common type of literature that is found in the Bible, but also in many other cultures. A proverb is a statement of general truth or wisdom that does not necessarily apply in every situation. A proverb is not a promise. If it is in the Bible, it is still not a promise. As well, theological histories are just that — theological. Being in the Bible does not turn it into a technically precise and exhaustive history that is supposed to answer every question that we have. We must determine the type of literature we are dealing with if we are to understand it.

See *Book-Genre-Purpose chart*:

Book	Genre	Purpose
Genesis	Narrative/History	Theological history of Israel
Exodus, Leviticus, Numbers, Deuteronomy	Narrative and Law/Legal	Theological history of Israel
Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, & 2 Chronicles, Ezra, Nehemiah, Esther	Narrative/History	Theological history of Israel
Psalms	Poetry/Songs	Emotional praises and cries to God
Job, Proverbs, Ecclesiastes, Song of Songs	Wisdom	Wise living
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	Prophecy and Apocalyptic	Call Israel to repentance
Matthew, Mark, Luke, John, Acts	Narrative	Theological history of Christ
Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2 & 3 John, Jude	Epistle/Letters, personal and public	Didactic and pastoral letters written to explain theological teaching for the Church
Revelation	Apocalyptic	Message of hope for the church

## The Silliness of (Some) Source Criticism

<http://secundumscripturas.com/2015/09/10/the-silliness-of-some-source-criticism/>

Excerpt:

September 10, 2015 / Matt Emerson, PhD

My current course load includes one class on the Former Prophets, and this week we've dealt with the critical theories about these books' composition. Of course for Joshua-Kings the prevailing scholarly consensus is the "Deuteronomistic (or Deuteronomic) History," most famously postulated by Martin Noth but having undergone many subsequent revisions. For Noth and most OT scholars, the DtH builds on the earlier Documentary Hypothesis, and specifically on de Wette and Welhausen's claim that the D (Deuteronomic) source was written in the 7th century in response to Josiah's reforms. According to Noth, the Dtr uses D and attaches to the larger narrative he writes to compose the entire DtH, spanning from Deuteronomy through Kings.

I've been knee deep for months in both of these critical theories, and one particular thread sticks out to me. I've read biblical scholars across the spectrum on this, from primary sources (e.g. Noth's seminal volume) to Robert Polzin's literary approach to Provan et al. and Alexander's more conservative approaches. The common denominator that runs through them all is a criticism of the methods and conclusions of the original theories. Even Noth, who assumes the Documentary Hypothesis, is critical of the variety of contradictory conclusions that are made in response to Welhausen and de Wette's seminal articulations.

These criticisms can be grouped, I think, into three categories. First, there are criticisms of the methods used by pioneers of the two theories. Both Polzin and McConville, for instance, criticize Noth for relying on changes in noun/verb numbers to identify sources, noting that this is an arbitrary source critical device and that it has not yielded any sort of scholarly consensus in subsequent scholarship (more on that in a moment). The same types of criticisms are leveled at Welhausen from all manner of OT scholars across the theological and philosophical spectrum (see e.g. T.D. Alexander's forceful critique in *From Paradise to Promised Land*).

Second, and related to the arbitrariness of method, is the arbitrariness of the historical assumptions that lie behind these approaches. The most prominent and important of these for both theories is that D was composed in response to Josiah's reforms in the 7th century. And yet, today, the opinion of the guild seems to be that there is nothing in particular that requires this conclusion. As McConville points out, there are equally valid reasons for thinking much of DtH is pre-exilic (esp. Joshua-Samuel) as there are for thinking that it is post-exilic, and there is nothing in the text that demands a 7th century (and beyond) setting. So the methods used and the historical assumptions that govern these theories are suspect.

Third, and because of the arbitrariness of both method and assumption, both the Documentary Hypothesis and DtH are criticized because neither the approach nor the methods used have led to anything like a scholarly consensus. If one reads the history of both of these critical theories, it becomes readily apparent that with each and within each subsequent generation of scholarship, there is much more disagreement than there is consensus, either with past or present peers. McConville, for example, notes the variety of perspectives on DtH since Noth, many of which directly contradict one another. One would think that if the methods are "objective", as modern biblical scholarship claims to be, these would yield a consensus position. And yet they have not.

I would add a fourth criticism, which is that the progenitors of these theories were highly influenced by German philosophy and Enlightenment suspicion. They went to the text looking for, e.g., a Hegelian dialectic development of ideas and texts, for ways to chop up the text so they could then deny its authority, and to verify positively a historical background using "objective" methods. This, too, has been highly criticized by recent biblical scholarship from across the theological spectrum, in that most biblical scholars now recognize the postmodern turn, thus rejecting "objectivity", and also have moved on from the German philosophical schools of the last two and a half centuries.

All of this leads me to two questions that are (obviously) mostly rhetorical.

First, if the 1) methods, 2) assumptions, 3) conclusions, and 4) philosophical underpinnings of the seminal works for both of these theories are questioned by virtually all contemporary biblical scholarship, why do we still refer to them as if they represent scholarly consensus or as if they are the only way to understand the composition of the Pentateuch and Former Prophets?

Second, how can any non-confessional scholar look an evangelical in the eye and claim objectivity of method and conclusion when a) neutral objectivity is an Enlightenment myth and b) the supposedly objective methods and conclusions are claimed by their own peers to be arbitrary and contradictory?

One final comment: I named this post "The Silliness of (Some) Source Criticism" because I do not want to suggest that source criticism is of no value. It does have value. But when it is appropriated and used in service of "objectivity" and German philosophy, and then left to its own devices by subsequent scholarship, it devolves into self-contradictory silliness.

## **Structuralism and Biblical Studies**

<http://www.frame-poythress.org/structuralism-and-biblical-studies/>

## **How Should We Interpret the Bible, Part 1: Principles for Understanding God's Word**

<https://answersingenesis.org/hermeneutics/how-we-interpret-the-bible-principles-for-understanding/>

**Protestant Biblical Interpretation (Ramm)**

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.469.1043&rep=rep1&type=pdf> [PDF]

**On Confessional and Secular Biblical Scholarship**

<http://gervatoshav.blogspot.com/2008/08/on-confessional-and-secular-biblical.html>

**Confessionalism**

[https://en.wikipedia.org/wiki/Confessionalism\\_\(religion\)](https://en.wikipedia.org/wiki/Confessionalism_(religion))

**Confessional vs Historical Critical – The Problem with Labels**

<http://ntweblog.blogspot.com/2009/09/confessional-vs-historical-critical.html>

**Confessional Lutheran vs Liberal (Historical-Critical) Protestant**

Teaching	Confessional Lutheran	Liberal Protestant
Truth	Absolute and revealed by God	Contextual and discovered by humankind
Bible	Sinners are the problem	The Bible is the problem
God	Revealed as Father, Son and Holy Spirit	They create and imagine other names
Original Sin	“Full of evil lust and inclination”	“God made me this way”
Son of God	Jesus – only name and way to God	Perhaps other names and ways to God
Holy Spirit	Comes in the external Word of God	Comes in internal word or experience
Law	Always demands righteousness of sinners	Most no longer applies to people
Gospel	Does what the law can't by grace	Nullifies the law
Resurrection	Physical – Jesus raised, body and all	Spiritual, metaphorical or mythical
Repentance	“Entire life . . . to be one of repentance”	Only parts of life call for repentance
Justification	Adam and Eve in us need to die	Adam and Eve in us free to live
Faith in Jesus	Necessary gift given by the Holy Spirit	Optional gift – Jesus is not the only way
Sanctification	God grants us holiness	Wholeness exists naturally in creation
Holy Baptism	God uses it to drown sinners and raise saints	Sinners use it as a membership card
Holy Communion	The Lord's Supper – Jesus is the host	Our banquet – humankind is the host
Church's mission	Make disciples, baptize and teach obedience	Work for social justice and peace
Kingdom of God	Coming from above and from the future	Building from below and from the present

[Source: <http://www.wlssays.net/files/BrugHC.pdf>] [PDF]

**Making our Brains Bigger than God's – Part 1**

<http://www.elcatoday.com/making-our-brains-bigger-than-god---part-i.html>

## Christocentric Hermeneutics (various links to ‘Gospel-Centered’ Hermeneutics articles)

<https://www.monergism.com/topics/hermeneutics/christocentric-hermeneutics>

Excerpt:

There are two ways to read the Bible. The one way to read the Bible is that it's basically about you: what you have to do in order to be right with God, in which case you'll never have a sure and certain hope, because you'll always know you're not quite living up. You'll never be sure about that future. Or you can read it as all about Jesus. Every single thing is not about what you must do in order to make yourself right with God, but what he has done to make you absolutely right with God. And Jesus Christ is saying, "Unless you can read the Bible right, unless you can understand salvation by grace, you'll never have a sure and certain hope. But once you understand it's all about me, Jesus Christ, then you can know that you have peace. You can know that you have this future guaranteed, and you can face anything."

The hermeneutical question about the whole Bible correlates with the question, 'What do you think of Christ?' ... The hermeneutical center of the Bible is therefore Jesus in his being and in his saving acts – the Jesus of the gospel. ... We can say that, while not all Scripture is the gospel, all Scripture is related to the gospel that is its center. ... The Bible makes a very radical idea inescapable: not only is the gospel the interpretive norm for the whole Bible, but there is an important sense in which Jesus Christ is the mediator of the meaning of everything that exists. In other words, *the gospel is the hermeneutical norm for the whole of reality.*

## Biblical Allegories

(Commentary on a site against Armstrong's Church of God and Christianity / Organized Religion)

<http://hwarmstrong.com/enlyten-biblical-allegories.htm>

Excerpt:

And so it came to pass - that all this organized and legalistic muck flowed into the second century from the Jewish Christians, into the Roman Empire and beyond. It emptied over into the third century and it was all over the Roman Empire during the fourth century AD. In the late fourth century, the Emperor Constantine, for the sake of peace, prosperity, and profit, made a business marriage between the spread out Christian following and the pagan churches in Rome.

Intercourse followed, and a child was born. It was called "The Holy Bible."

But there was nothing holy about this collection of sayings, legends, oral traditions, and allegories. In both the Catholic Encyclopedia and the more modern protestant ones, mention is clearly made that the Catholics took whatever written info from the Christians that they chose. If it didn't agree with their doctrines, then they burnt all the contradictory papyrus manuscripts on which the original writings were recorded.

Certainly, there were lessons that could be learned from these final writings, but aren't there lessons to be learned from numerous other writings as well?

Modern Christianity - in taking the "literal" sense of the Bible - deliberately takes away the individual's initiative to actually think for themselves. Worldwide Church of God+ is no exception. Their insistence on Bible reading as literal, instead of allegorical, keeps people in subjection, because a literal believer must have a literal teacher. The believer is then in subjection to the teacher's organization. They need to be spoon-fed. They need to be told how to literally interpret the Bible. They need to be told what to do, how to think, and with whom to associate. All initiative is gone, the leader or cultmaster, is in control of a person's belief system, and the church or cult

member then becomes a mental, psychological, and moral slave to the "teacher." While this maybe just great and wonderful for the cult's bank account and the cultmaster's ego, it is spiritually deadly for any member who enters into the stickiness of this web.

A simple explanation to any prospective member could be that the Bible, which is worshipped today as "God's Word," is nothing more than a bunch of allegories. This would certainly dissolve any person's interest in any cult and/or religious organization.

### Typology versus Allegory

<http://www.ligonier.org/learn/devotionals/typology-versus-allegory/>

### The Four Senses of Sacred Scripture (Catholic)

<http://www.rtforum.org/study/lesson2.html>

### from Catholic Catechism: The Sense of Scripture:

<https://www.catholicculture.org/culture/library/catechism/index.cfm?recnum=467>

### Biblical Hermeneutics – Five Views – Introduction [Excerpt / Sample]

[http://www.wtsbooks.com/common/pdf\\_links/9780830839636.pdf](http://www.wtsbooks.com/common/pdf_links/9780830839636.pdf) [PDF]

"Whereas **exegesis** and **interpretation** denote the actual processes of interpreting texts, **hermeneutics** also includes the second-order discipline of asking critically *what exactly we are doing when we read, understand, or apply* texts. **Hermeneutics** explores *the conditions and criteria* that operate to try to ensure responsible, valid, fruitful, or appropriate interpretation."

### Historical – Grammatical Method

<http://www.messiahskingdom.com/resources/Interpretation/hermeneutics-guide.pdf> [PDF]

[see next page]

## UNITY OF BIBLICAL MESSAGE

Parallel passages – 2 or more passages that report the same event or teaching

By the same author

By different authors

Similar thought and ideas

Contrasting thoughts or ideas

## COHERENCE OF REVEALED TRUTH

Examine & Analyze each passage carefully to determine the author's meaning

- The clear passage is preferred above the obscure
- Greater weight is to be given to teaching often repeated
- Direct, literal teaching should be given preference
- Later take precedence over earlier revelation in building doctrine
- Build doctrine solely from the Bible
- Do NOT build on inference or tradition or extra-biblical sources
- Bible doctrine should reflect Bible emphases

## APPLICATION

Every teaching of Scripture is to be received universally, unless the Bible itself limits the audience, either in the context of the passage itself or in other Biblical teaching.

- Who said it?
- For whom was it intended?
- What did he/she say?
- What response does God desire?
- What did he/she mean?
- God desires the response of faith and obedience to both the direct teachings and the principles of Scripture.

## RESOURCES

Bible encyclopedias, dictionaries, concordance, atlas, word study guides

Bible commentaries (be careful here, last resort)

Systematic Theologies

Internet sites

FIGURATIVE LANGUAGE – words with meaning other than the common and/or literal sense

- If the statement would be irrational, unreasonable, or absurd if taken literally, presume it's a figure of speech
- Author's indication is figurative in context, though may be literal in isolation
- Contradiction with clearer/more enduring emphasis of Scripture
- Viewpoint of the author/recipients, NOT our own perceptions

## Interpretation

Figures of Comparison often require special guidelines

Important to distinguish between figures of comparison and association

Examine figures of illusion

## FIGURES OF COMPARISON

Symbol – something taken to represent another thing, normally represents something different in essence from itself, is timeless, thing symbolized may vary with single symbol, usually a single parallel between symbol & object symbolized

Types – explicitly divinely planned prophecy, may be different in essence from the thing typified, points to the future, one particular fulfillment, parallels points of the antitype

Simile – comparison between unlike objects

Metaphor – comparison implied

Representation – one thing to represent something else

## FIGURES OF ASSOCIATION

Metonymy – one object/concept is used for that of another to which it is related

Synecdoche – part of something is spoken of as if it were the whole thing; or the whole thing may stand for only part of it.

## FIGURES OF HUMANIZATION

Anthropomorphism – ascribing human characteristics to God

Personification – ascribing human characteristics to an object

## HISTORICAL - GRAMMATICAL METHOD

CONTEXT IS KING  
EVERY CONTEXT HAS A "CONTEXT"  
SEEK THE SINGLE INTENDED MEANING OF THE AUTHOR

## DETERMINE THE PURPOSE/PLAN OF THE BOOK

## DETERMINE THE IMMEDIATE CONTEXT

## DETERMINE THE HISTORICAL CONTEXT

Personal situation of the author

Historical references in the Bible

Social/Religious customs

## DETERMINE THE GRAMMATICAL &amp; LITERARY CONTEXT

## THOUGHT STRUCTURE

What or who is the main subject of the thought?

What action does the subject do?

What or who is the object of the action?

## GRAMMAR

What are the relationships among the various parts of thought?

What are the verb tenses, how do they affect the meaning?

## WORD STUDY

Identify the author's specific meaning and intent

- Immediate context
- Other occurrences with the book
- Occurrences in other writings by the same author
- Usage of the word by other authors, nuances of meaning
- Old Testament root concept of New Testament words
- Historical root meanings found in lexicons and commentaries
- Synonyms/antonyms that shed light on meaning

Define words as concisely as possible

- set to the meaning of that passage
- in the context of the whole range of meaning of the word

Note all devotional thoughts & applications derived

## FIGURES OF ILLUSION

Irony – expression to mean opposite of what is meant

Hyperbole – exaggeration for the sake of emphasis

Questions intended to affirm the truth

Idiomatic expressions

Omissions, Riddles, Understatement (euphemism), Fables

PARABLE – a true-to-life story designed to teach a truth or answer a question

Identify the historic occasion that led to the parable being told

Identify any direct application given in the text

Identify any direct explanation of meaning (controlling factor)

Identify the central points of emphasis, What is the point of the parable?

Identify the irrelevant details

Identify the relevant details, relevant details reinforce the central theme.

Identify parallel and contrasting passages for comparison

HEBREW POETRY – Redundancy in Hebrew poetry is cultivated,

concordance in thought between lines and/or sections

Synonymous Parallelism – idea expressed a second or third time

Synthetic Parallelism – poet adds to the original concept

Antithetic Parallelism – point contrasts one idea with another

## BIBLICAL PROPHECY

Multiple reference

- Same prediction, refers to more than one fulfillment
- Partial fulfillment
- Looking forward to final fulfillment

Split reference

- Reference to one future event and to a later second event

Key to understanding Biblical Prophecy is to understand the Old Testament Prophets and pay close attention to the descriptions of the prophecies.

## The Talmudic Method of Text Study

<http://ohr.edu/judaism/articles/talmud.htm> [PDF and Doc versions also available]

See also: [Midrash](#)

## Idealist Interpretation

<http://www.biblestudytools.com/commentaries/revelation/introduction/idealist-interpretation.html>

## Why “Sola Scripture” Doesn’t Work (Catholic Perspective)

<http://www.catholicbasicttraining.com/apologetics/coursetexts/1n.htm>

## How Sin Affects Scholarship: A New Model

<http://www.asa3.org/ASA/topics/ethics/CSRSpring-1999Moroney.html>

## Introduction to the New Testament (Carson, Moo, Morris; 1992)

[http://abv.hristianski.net/pluginfile.php/514/mod\\_resource/content/1/carson-morris--intnt.pdf](http://abv.hristianski.net/pluginfile.php/514/mod_resource/content/1/carson-morris--intnt.pdf) [PDF]

<http://hopecollege.hopechurcaustralia.com/wp-content/uploads/downloads/2014/12/An-Introduction-to-the-New-Testament.pdf> [PDF] [Alternative site]

Note: The above is the original full text. It has since been revised [2005] by Carson and Moo (Morris has passed away). Comment about the new version [Amazon.com] “As others have noted, this NT Introduction is a standard introductory text from an evangelical perspective. In this updated version, Carson and Moo add some good stuff on canonicity that was not part of the original Carson/Moo/Morris edition. Most of the remaining material is similar. As can be expected, the analysis and conclusions in this Introduction are decidedly conservative on questions of authorship, canonicity, original situation of the writings, and historical reliability of the documents.”

## Teaching & Learning Guide for: Social Science Approach to the Hebrew Bible

<http://onlinelibrary.wiley.com/doi/10.1111/j.1749-8171.2009.00205.x/abstract>

Excerpt:

The social science approach to the Hebrew Bible has steadily gained in popularity in recent years. It is heir to the older and formerly dominant historical critical approach to the Bible but focuses on society as whole instead of just kings, high priests, and the elite. And it goes beyond the also popular social history approach by incorporating social theory into its interpretation of texts and Israelite society. It transforms the two dimensional portrayal of biblical characters in Scripture into three dimensional flesh and blood figures whose lives are motivated and shaped by larger societal forces. The social science approach also aids in foregrounding the 'Otherness' of the biblical text, demonstrating how the biblical text reflects a culture that is unfamiliar to our modern Western world. It also serves as a check against the currently popular literary critical approach to the Bible that has a tendency to blunt that strangeness of the ancient text and read modern cultural assumptions and notions back into the same text. But the social science approach has also become more postmodern, and its adherents are not naïve about how their own social locations influence the way they interpret Scripture and the choices they make regarding what models they apply to the biblical text. Biblical sociologists have also become more skeptical about the reliability of ancient texts for reconstructing socio-historical reality because of their inherently biased character and have proposed ways to separate the wheat from the chaff. And finally, the social science approach has become more self-conscious of the speculative nature of applying theoretical models to ancient texts and the danger of making the text fit the model. However, in spite of this, biblical sociologists believe it is worth the risk and that their approach makes an important contribution to biblical criticism and that it makes biblical studies exciting and relevant.

### Online Materials

1. <http://www.kchanson.com/>

A fascinating site from a New Testament sociologist. It contains tremendous amounts of information including archaeological photos, bibliographies (e.g. 'The Old Testament: Social Sciences & Social Description'), and numerous links to other related sites like Ancient World on the Web (with over 250 www-sites) and to electronic journals.

2. <http://virtualreligion.net/vri/>

Its Biblical Studies: Social World of the Bible provides links to electronic journals and other related sites, some with photos.

3. <http://sites.google.com/site/biblicalstudiesresources/>

This site has a Hebrew Bible Resources category that includes electronic journals and the homepages of three Hebrew Bible sociologists: Don Benjamin, David J. A. Clines, and Philip Davies, with some of their articles.

4. <http://courses.missouristate.edu/VictorMatthews/>

Homepage of a preeminent Hebrew Bible anthropologist and Ancient Near Eastern expert that contains bibliographies and numerous links to other related sites and to electronic journals.

5. <http://www.socioweb.com/>

The Socio Web has links to great sites that often have articles on various sociological topics and social theorists.

6. <http://www.trinity.edu/mkearl/index.html>

A Sociological Tour Through Cyberspace is an amazing site that is colourful and filled with articles about and guides to various aspects of sociology and links to numerous related sites.

7. <http://socserv2.mcmaster.ca/w3virtsoclib/index.html>

WWW Virtual Library: Sociology: Theories has wonderful articles on the primary theorists in sociology and related resources.

8. <http://www.denverseminary.edu/dj/articles2005/0100/0101.php#trans>

The Denver Journal has various related resources, and its Annotated Old Testament Bibliography: Sociological and Anthropological Studies is helpful.

### **Biblical Evidence beyond Doctrine: Dealing with the Content of Scripture**

<http://www.crivoice.org/beyonddoctrine.html>

## Midrash

### Pattern, not Just Prediction: Midrash Hermeneutics

<http://www.khouse.org/articles/2001/341/>

Excerpt:

The interpretation of Scripture is called hermeneutics. Our approach to hermeneutics will always be influenced by our worldview, our own culture, and the presuppositions we bring to the task.

The interpretations understood by Jewish rabbis like Jesus and Paul in the first century were largely based on something called *Midrash*. The basic principles of *Midrash* were listed in the original seven points, called *midoth*, of Rabbi Hillel.<sup>1</sup> Hillel is regarded as the greatest of the Hebrew sages of the Second Temple period and was the grandfather of Rabbi Gamaliel, the tutor of Paul, who defended the rights of Jewish believers in the book of Acts.<sup>2</sup>

As the Gospel spread throughout the Greco-Roman world, the Church began to lose sight of its Jewish roots. This, of course, proved increasingly tragic for the Jews -the subsequent atrocities perpetuated throughout the centuries in the name of Christ are virtually incomprehensible to the modern Christian who hasn't done his homework.

### Is the Midrash for Real? (The Four Departments of Torah)

[http://www.chabad.org/library/article\\_cdo/aid/2398445/jewish/Is-Midrash-for-Real.htm](http://www.chabad.org/library/article_cdo/aid/2398445/jewish/Is-Midrash-for-Real.htm)

Rabbi Yitzchak Luria, the Ari, constructs an acronym from these four departments, disciplines, or levels of *peshat*, *remez*, *derush* and *sod*: *pardes*, meaning “an orchard.” He taught that every soul must delve into all four layers of the Torah, and must continue to return to this world until having done so.<sup>7</sup>

Department	Hebrew	Reveals . . .	Belongs to . . .
Peshat	פֶּשֶׁט	Simplest meanings	World of Action
Remez	רֵמֵז	Hinted meanings	World of Formation
Derush	דְּרוֹשׁ	Deeper meanings	World of Creation
Sod	סוֹד	Secret meanings	World of Emanation

### Rules of PARDES (Jewish Four Levels of Interpretation)

<http://www.yashanet.com/studies/revstudy/pardes.htm>

### Jewish Hermeneutics (Four Levels)

<http://makingtalmidim.blogspot.com/2015/03/jewish-hermeneutics.html>

## Midrash Rabbah

<http://www.yashanet.com/studies/judaism101/sidebars/midrash.htm>

Excerpt:

Midrash is the name given to certain collections of writings that are ordered around the layout of the Tanach. The Midrash is distinguished by the high amount of Aggadah it contains. Aggadah is the name given to a certain kind of writing (be it history, story, legend, allegory, scientific observation or such like) that is *not* legal or concerned with law. The Midrash is, therefore, mostly collections of stories that relate to words, themes, or narratives in the Tanach.

The word Midrash comes from the Hebrew root 'darash', meaning to search or investigate. Midrash attempts, through minute examination and interpretation of the Tanach, to bring out the deeper or ethical meaning of the text.

There are many different collections of Midrash. The largest collection is called Midrash Rabbah (The Great Midrash), which consists of a number of volumes. Other collections include Pesikta (Divisions), Mechilta (Treatise), Sifra (Book), and Sifre (Books)...

The Midrash, like the Talmud, is written in a combination of Hebrew and Aramaic. Some parts are in Hebrew, most are in Aramaic, and others are a combination of the two.

Books of Midrash Rabbah:

Book Name	Hebrew Designation
Genesis	Bereshis Rabbah
Exodus	Shemos Rabbah
Leviticus	Vayikra Rabbah
Numbers	Bemidbar Rabbah
Deuteronomy	Devarim Rabbah
Esther	Esther Rabbah
The Song of Songs	Shir Ha-Shirim Rabbah
Ruth	Rus Rabbah
Lamentations	Ekha Rabbah
Ecclesiastes	Koheles Rabbah

## Wikipedia: Midrash

<http://en.wikipedia.org/wiki/Midrash>

Excerpt:

In Judaism, the Midrash (/ˈmɪdrɑːʃ/[1] Hebrew: מדרש; plural midrashim) is the body of exegesis of Torah texts along with homiletic stories as taught by Chazal (Rabbinical Jewish sages of the post-Temple era) that provide an intrinsic analysis to passages in the Tanakh.

Midrash is a method of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at.[2]

The purpose of midrash was to resolve problems in the interpretation of difficult passages of the text of the Hebrew Bible, using Rabbinic principles of hermeneutics and philology to align them with the religious and ethical values of religious teachers.

Gesenius ascribes the etymology of *midrash* to the Qal of the common Hebrew verb *darash* (דָּרַשׁ) "to seek, study, inquire". The word "midrash" occurs twice in the Hebrew Bible: 2 Chronicles 13:22 "in the midrash of the prophet Iddo", and 24:27 "in the midrash of the Book of the Kings".

According to the PaRDeS approaches to exegesis, interpretation of Biblical texts in Judaism is realized through *peshat* (literal or plain meaning, lit. "plain" or "simple"), *remez* (deep meaning, lit. "hints"), *derash* (comparative meaning, from Hebrew *darash*—"to inquire" or "to seek") and *sod* (hidden meaning or philosophy, lit. "secret" or "mystery"). The Midrash concentrates somewhat on *remez* but mostly on *derash* (Some thinkers divide PaRDeS into *pshat*, *remez*, *din* (law) and *sod*. In this understanding, midrash aggada deals with *remez* – and midrash halakha deals with *din*).

Many different exegetical methods are employed to derive deeper meaning from a text. This is not limited to the traditional thirteen textual tools attributed to the Tanna Rabbi Ishmael, which are used in the interpretation of *halakha* (Jewish law). Presence of apparently superfluous words or letters, chronology of events, parallel narratives or other textual anomalies are often a springboard for interpretation of segments of Biblical text. In many cases, a dialogue is expanded manifold: handfuls of lines in the Biblical narrative may become long philosophical discussions. It is unclear whether the midrash assumes these dialogues took place in reality or if this refers only to subtext or religious implication.

Many midrashim start off with a seemingly unrelated sentence from the Biblical books of Psalms, Proverbs or the Prophets. This sentence later turns out to metaphorically reflect the content of the rabbinical interpretation offered. This strategy is used particularly in a subgenre of midrash known as the "Petikhta".

Some Midrash discussions are highly metaphorical, and many Jewish authors stress that they are not intended to be taken literally. Rather, other midrashic sources may sometimes serve as a key to particularly esoteric discussions. Later authors maintain that this was done to make this material less accessible to the casual reader and prevent its abuse by detractors.

## Midrash

<http://virtualreligion.net/iho/midrash.html>

Excerpt:

Hebrew term for "Interpretation" or "Exposition." The word generally used for any written or oral commentary on a biblical text. The original purpose of *midrash* was to resolve problems in the Hebrew text of the Bible. As early as the 1st c. CE rabbinic principles of hermeneutics & philology were used to bring the interpretation of difficult passages in the literal text of scripture into line with the religious & ethical values of the teachers. This method of interpretation was eventually expanded to provide scriptural pretexts to justify oral tradition. Thus, *midrash* exposes the values & worldview of the rabbinic interpreter & audience rather than the original intention of the author of the biblical text.

There are two types of *midrashim*:

- halakhic *midrash* [focusing on the legal implications of a biblical passage] &

- haggadic *midrash* [non-legal expositions designed for general edification].

Haggadic *midrashim* may, like later commentaries, follow the narrative of a biblical text or they may be composed as homilies, following the lectionary cycle of the synagogue.

The literary production of rabbinic *midrashim* began during the period of the formation of the *Mishna* (2nd c. CE). The school of [Rabbi Aqiba ben Joseph](#) focused on the production of halakhic *midrashim*, while the school of his rival [Ishmael ben Elisha](#) tended towards a more haggadic form of exposition. Most of the midrashim underwent more than one revision. The homiletic midrashim were composed later, but drew heavily on earlier sources some of which are no longer extant.

Pericopes in this sourcebook were excerpted from the following 8 *midrashim*.

Title	Exposition of	Type	Source	Composed
<i>Siphra</i> ["The Book"]	Leviticus	halakhic	school of <a href="#">Aqiba</a> begun by <a href="#">Judah ben El'ai</a> completed by <a href="#">Hiyya bar Abba</a>	2nd c. CE
<i>Mekilta</i> ["The Measure"]	Exodus 12-23	haggadic	school of <a href="#">Ishmael</a>	2nd c. CE
<i>Siphre 'al Debarim</i>	Deuteronomy	haggadic	school of <a href="#">Ishmael</a>	2nd-3rd c. CE
<i>Bereshit<sup>h</sup> Rabba</i>	Genesis	haggadic	Galilee	3rd-5th c. CE
<i>Shemot<sup>h</sup> Rabba</i>	Exodus	homiletic		6th-11th c. CE
<i>Wayyiqra Rabba</i>	Leviticus	homiletic	Palestine	4th-6th c. CE
<i>Bemidbar Rabba</i>	Numbers	mixed		7th-12th c. CE
<i>Tehillim</i>	Psalms	haggadic	Palestine	6th-9th c. CE

## What is the Midrash?

<http://www.askmoses.com/en/article/417,200/What-is-the-Midrash.html>

Excerpt:

Midrash" means "exposition." The Midrash (or Medrash) is probably the most referred-to collection of explanatory works on Tanach, next to Rashi. The Midrash, or Midrashim, fills in the gaps behind the oft-times sketchy, skeletal narrative of the Torah, Neviim and Ketuvim. It adds meat to its bones, telling us things we otherwise would never know, mainly the dialogues between the Torah's figures and details of their lives. As such, the Midrash is a vital, true part of the Oral Torah.

## Reviewing the Meaning of Midrash

[Recommended]

Part 1: <http://mymorningmeditations.com/2014/02/20/reviewing-the-meaning-of-midrash-part-1/>

Part 2: <http://mymorningmeditations.com/2014/02/27/reviewing-the-meaning-of-midrash-part-2/>

## Midrash – The Key to Interpretation

[http://storydynamics.com/Articles/Storytelling\\_Concepts/midrash.html](http://storydynamics.com/Articles/Storytelling_Concepts/midrash.html)

Excerpt:

In Jewish tradition, the sacred texts of the Torah (the Hebrew Bible) have been kept adaptable to changing social circumstances through a form of story called midrash\* - stories invented to fill gaps or to explain apparent inconsistencies in the Torah. Midrash is actually a way to change the [frame](#) (context) of the stories in the Bible. It does not have the authority granted to the Torah texts, of course, but it is encouraged as a way to explore the rich meanings of the Torah.

A famous tradition of midrash concerns an apparent inconsistency in Genesis: first, God created humans "male and female." Then, a few verses later, we are told the story of it not being good that Adam was alone and God creating a helpmate. How could this be? Could this holy story be flawed?

Not really, says the midrashic tradition. When God first created humans, God created Adam and the first woman, Lilith. Lilith refused a subordinate role, however, and fled the garden to bear the children of demons. Only then did Adam ask for a helpmate...

## Comparing Three Interpretative Methods (Literal / Historical / Midrash)

[http://www.religioustolerance.org/chr\\_inte1.htm](http://www.religioustolerance.org/chr_inte1.htm)

## Torah – Other Writings

<http://www.jewfaq.org/torah.htm#Other>

Excerpt:

... we have **midrashim (midrash)**, which are basically stories expanding on incidents in the Bible to derive principles or Jewish law or to teach moral lessons. **For example, there is a midrash** about why Moses wasn't a good speaker (he put coals in his mouth as a child basically as a way of proving that he wasn't greedy), and another one about Abram discovering monotheism and rejecting his father's idolatry (that's a nifty one: basically, he smashes up all his father's idols except the big one, then blames the mess on the big one, as a way of showing his father that the idols don't really have any power). Some of them fill in gaps in the narrative. For example, in Gen. 22:2, why does G-d say, "thy son, thine only son, whom thou lovest, even Isaac." Wouldn't the name alone be enough? One story says that the narrative is skipping out Abraham's responses. "Take thy son." "Which one?" "Thine only son." "But I have two!" "Whom thou lovest." "I love them both!" "Even Isaac." (I'm not sure this is a traditional one -- I got it from a questionable source -- but I like it).

## Shattering Rock: Contemporary Approaches to Midrash

<http://www.kolhamevaser.com/2014/02/shattering-rock-contemporary-approaches-to-midrash/>

\*\*\*\*\* End MIDRASH Sub-Section \*\*\*\*\*

## Principals of Biblical Interpretation – Personal Bible Study

**Bible.org** (Word doc and Powerpoint versions available for download)

<https://bible.org/seriespage/lesson-6-principles-biblical-interpretation>

**22 Principles of Biblical Interpretation: How to Eliminate Apparent Bible Contradictions**

<http://www.truthortradition.com/articles/22-principles-of-biblical-interpretation>

**7 Principles of Biblical Interpretation**

<http://www.lifeway.com/pastors/2014/03/12/7-principles-of-biblical-interpretation/>

**How to Interpret Your Bible Correctly**

Part 1: <http://www.equip.org/article/how-to-interpret-your-bible-correctly-part-1/>

Part 2: <http://www.equip.org/article/how-to-interpret-your-bible-correctly-part-2/>

**How to Interpret the Bible (CARM)**

<https://carm.org/how-interpret-bible>

**Six Principles For Interpreting Scripture (Rick Warren)**

<http://rickwarren.org/devotional/english/six-principles-for-interpreting-scripture>

**Practical Principles of Biblical Interpretation (R.C. Sproul)**

<http://www.ligonier.org/blog/practical-principles-biblical-interpretation/>

**The Interpretation of Scripture (Packer)**

<http://www.bible-researcher.com/packer1.html>

**Principles of the Literal Bible Interpretation** (see also corresponding comments)

<http://www.freerepublic.com/focus/religion/777853/posts>

**Interpreting the Bible (IVP)**

Part 1: <http://intvarsity.org/blog/interpreting-bible-part-1>

Part 2: <https://intvarsity.org/blog/interpreting-bible-part-2-basic-principles-exegesis>

## **How to Interpret the Bible**

<http://www.sovgrace.net/theological-essays/42-scripture/63-how-to-interpret-the-bible>

## **Basic Hermeneutical Principles (for Studying the Bible Yourself)**

<http://www.reclaimingthemind.org/blog/2013/10/basic-hermeneutical-principles/>

## **Should I Interpret the Bible Literally? (5 Basic Principles) [MacArthur]**

<http://www.gty.org/blog/B141107/should-i-interpret-the-bible-literally>

## **11 Principles of the Literal Method of Biblical Interpretation**

<http://bible-truth.org/InterpretationPrinciples.pdf> [PDF]

## **Principles of Interpretation – How to Study the Bible**

<http://bibleresources.org/how-to-study-bible/>

## **Answers Book – A Series of Follow Up Bible Studies**

<http://answers.libertybaptistchurch.org.au/>

## **Answers Book - Principles of Bible Interpretation (see first 12 pages)**

<http://answers.libertybaptistchurch.org.au/answers/124-140.pdf> [PDF]

## **Answers Book - Chapter List (Each Chapter a Downloadable PDF)**

<http://answers.libertybaptistchurch.org.au/answers/fcontents.html>

## **Some Basic Rules of Interpretation (The Golden Rule of Interpretation)**

<http://www.ariel.org/dlc/dlc-wg-04.htm>

## **Context Matters: 7 Principles for Correctly Interpreting the Bible**

<http://www.trevornashleanas.com/context-matters-7-principles-for-correctly-interpreting-the-bible/>

## **OT Studies: Interpreting Proverbs**

<http://www.oldtestamentstudies.org/my-papers/other-papers/wisdom-literature/interpreting-proverbs/>

## **Grammatical-Historical Hermeneutics for Lay Readers**

<https://www.xenos.org/essays/grammatical-historical-hermeneutics-lay-readers>

## Hermeneutics: How to Study the Bible

<http://www.clintarcher.com/wp-content/uploads/FreeStuff/hermeneutics%20-%20how%20to%20study%20the%20bible.pdf> [PDF]

## Biblical Interpretation / Hermeneutics (Links)

<http://www.bible-researcher.com/links16.html>

## Biblical Interpretation Made Easy

<http://youthapologeticstraining.com/biblical-hermeneutics/>

### Excerpts:

...I have heard it said “never read a scripture”. What this means is, never read a scripture in isolation. Always read many verses before and after a given scripture to grasp the context. Often I will choose to read the chapter before and after the scripture in question, as well. When practicing good hermeneutics, we want to put all scriptures in their proper context.

An example of an out of context scripture would be the oft quoted “I can do all things through Christ who strengthens me”. Is that a blank promise that Christ will give you the ability to do anything and everything? No. In Philippians 4:13 Paul was talking about being content in whatever state he found himself in. Paul was not giving future Christians an inspirational slogan that they could claim. Paul was not telling all believers that they could literally do anything because Christ strengthens them. We need to put all scriptures in their proper context.

Another example I often hear is “by the mouth of two to three witnesses, a thing is established”. When taken out of context, some believe that this is in reference to confirming a doctrine or prophecy. When this scripture and the many others that are similar, are put in context, it’s easy to see that the two or three witnesses are not to establish doctrine or confirm a prophecy. The witnesses are to confirm someone’s behavior so that a corrective action can take place...

...Every scripture in the Bible has only one interpretation. A scripture may have several applications and may even be a shadow or type of a future event, but it still only has one interpretation. Some pastors teach that all the promises that were given to Israel were forfeited when Israel rejected her Messiah. They then conclude that all the promises to Israel now go to the Christian church. This doctrine is called **replacement theology** and it is riddled with problems. One problem is that it gives the promises made to Israel more than one interpretation.

## Basics of Bible Interpretation

<http://www.raystedman.org/leadership/smith/basics.pdf>

[Recommended]

[PDF]

## Biblical Interpretation Seminar (Video, PDF Textbook, HTML Handbook, Audio) [Dr. Utley]

[http://www.freebiblecommentary.org/biblical\\_interpretation\\_seminar/seminar.htm](http://www.freebiblecommentary.org/biblical_interpretation_seminar/seminar.htm)

## Glossary of Biblical Definitions for Worldview

<http://www.biblicalworldview21.org/glossary/glossary.asp>

## A Minimalist Guide to Applying Scripture

<http://darrinpatrick.org/blog/a-minimalist-guide-to-applying-scripture/>

Excerpt:

It is a dangerous thing to read the Bible, specifically when we demand from it an answer to a pressing decision.

Sometimes we do things like Bible roulette. We close our eyes, “God, I need you to speak to me... (flipping pages)...Now!” Or we try to get a specific verse to answer a question it was never meant to answer. We try to apply it anyway, and it doesn’t work, so we get disappointed with God. I’ve done this so many times.

When it comes to discerning God’s will, I’ve found that people need to differentiate between these three categories of speech: **(1) law, (2) promise, and (3) proverb.**

*Law is a command from God that I must always obey.*

*Promise is a guarantee from God that will always be true.*

*A proverb is a short description about the way things generally go in this world.*

Notice the difference? Proverbs are situational. Bible scholar Tremper Longman writes, “Proverbs don’t teach a universally valid truth. Many proverbs are only true if stated at the right time and in the right circumstance.”

If you try to ignore God’s law because of your situation, you will be disobedient. If you doubt God’s promise, you will be discouraged. But if you misapply a proverb, you will be disappointed.

## Introduction to the New Testament (Carson, Moo, Morris; 1992)

[http://abv.hristianski.net/pluginfile.php/514/mod\\_resource/content/1/carson-morris--intnt.pdf](http://abv.hristianski.net/pluginfile.php/514/mod_resource/content/1/carson-morris--intnt.pdf) [PDF]

<http://hopecollege.hopechurcaustralia.com/wp-content/uploads/downloads/2014/12/An-Introduction-to-the-New-Testament.pdf> [PDF] [Alternative site]

Note: The above is the original full text. It has since been revised [2005] by Carson and Moo (Morris has passed away). Comment about the new version [Amazon.com] “As others have noted, this NT Introduction is a standard introductory text from an evangelical perspective. In this updated version, Carson and Moo add some good stuff on canonicity that was not part of the original Carson/Moo/Morris edition. Most of the remaining material is similar. As can be expected, the analysis and conclusions in this Introduction are decidedly conservative on questions of authorship

## Inspiration, Inerrancy, Infallibility

### Contemporary Evangelicalism and Biblical Inspiration (transcript of lecture)

<http://sljinstitute.net/systematic-theology/general-concepts/contemporary-evangelicalism-and-biblical-inspiration/> [downloadable as PDF and audio MP3 (length: approx. 1 hour)] **[Recommended]**

Synopsis: Dr. S. Lewis Johnson, Jr. gives an overview off the developing Biblical views and interpretation approaches and their effects on scripture inspiration, inerrancy, and infallibility; includes Neo-Orthodoxy impacts on Evangelicals;

### Understanding the Bible as Inspired Text

<http://www.bible-researcher.com/inspiration.html>

### Inspiration (by Benjamin Warfield, from the ISBE, edited by James Orr)

<http://www.bible-researcher.com/warfield3.html>

### Inspiration (by Hodge and Warfield)

<http://www.bible-researcher.com/warfield4.html>

### Inspired, Inerrant, Infallible (Forum)

<http://christianity.stackexchange.com/questions/9946/from-a-fundamentalist-standpoint-what-does-the-phrase-inspired-infallible-in>

### The Bible: The Inerrant Word of God

<https://bible.org/seriespage/6-bible-inerrant-word-of-god>

### Inspiration of the Bible: Is the Bible Infallible, Inerrant, and Verbally Inspired?

[http://www.gospelway.com/bible/bible\\_inspiration.php](http://www.gospelway.com/bible/bible_inspiration.php)

### The Bible is the Inerrant, Inspired, Infallible, Word of God!

<http://www.examiner.com/article/the-bible-is-the-inerrant-inspired-infallible-word-of-god>

### Inerrancy – a Bible Free of Error – All Viewpoints - Comparison of Different Faiths

<http://www.religioustolerance.org/inerrant.htm>

<http://www.religioustolerance.org/inerran11.htm>

<http://www.religioustolerance.org/inerran3.htm>

### Inerrancy of the Bible (Theopedia)

<http://www.theopedia.com/inerrancy>

## **Biblical Inerrancy**

<http://www.apologeticspress.org/apcontent.aspx?category=13&article=416>

## **Is the Bible Inerrant or Infallible? (Roger Olsen)**

<http://www.patheos.com/blogs/rogereolson/2015/11/is-the-bible-inerrant-or-infallible/>

## **What is Inerrancy? And Why Should I Care?**

<http://defendinginerrancy.com/why-is-inerrancy-important/>

## **The Chicago Statement of Biblical Inerrancy**

<http://defendinginerrancy.com/chicago-statements/>

<http://library.dts.edu/Pages/TL/Special/ICBI.shtml>

<http://www.theopedia.com/chicago-statement-on-biblical-inerrancy>

## **Explaining Biblical Inerrancy: Official Commentary on the ICBI (Sproul/Geisler)**

<http://www.isca-apologetics.org/sites/default/files/Explaining%20Biblical%20Inerrancy.pdf> [PDF]

## **Why Should We Believe in the Inerrancy of Scripture?**

<https://answersingenesis.org/is-the-bible-true/why-should-we-believe-in-the-inerrancy-of-scripture/>

## **Inerrancy and inspiration of the Bible (CARM)**

<https://carm.org/inerrancy-and-inspiration-bible>

The Christian Church as a whole claims that the Bible is inspired and inerrant. This means that God is the one who moved through the writers to communicate to us the words which God wanted us to hear. This inspiration, however, is not a dictation but a movement of God's spirit through the writer, utilizing the personality and style of the writer. Inerrancy means that all that is written in the inspired documents is without error. Now, there is a comment worth mentioning here. Inspiration and inerrancy applies to the original writings, not to the copies. In other words, it is the original writings that are without error. The copies, sadly, have copyist errors in them.

Therefore, when critics of the Bible point out apparent contradictions, what they are doing is either failing to understand the context of the passages they are examining, or they have encountered a scribal copying error. The fact is that there are indeed copyist errors on the Biblical documents and they account for many alleged contradictions. Remember, it is the autographs (original writings) that are inspired and inerrant, not the copies. The copies we have now are copies of inspired documents. The copies are not themselves "inspired," that is, they have no guarantee of being 100% textually pure. Does this then mean that we can't trust the Bible? Not at all. The copies are so accurate that all of the Biblical documents are 98.5% textually pure. The

1.5% that is in question is mainly nothing more than spelling errors and occasional word omissions like the words "the," "but," etc. This reduces any serious textual issues to a fraction of the 1.5%. Nevertheless, nothing affects doctrinal truths. In fact, nothing in ancient history even comes close to the accuracy of the New Testament documents. If the New Testament is disallowed, then all other documents of ancient history (Plato, Aristotle, Homer, etc.,) must also be disallowed because the Biblical documents are far superior in their copying accuracy than any other ancient literature in existence. See the chart below for further information on this.

Nevertheless, following is a list of the types of errors that have crept into the Bible:

- **Dittography**--Writing twice what should have been written once.

A good example would be writing "latter" instead of "later." "Latter" means nearest the end. "Later" means after something else.

- **Fission**--Improperly dividing one word into two words.

Example: "nowhere" into "now here."

- **Fusion**--Combining the last letter of one word with the first letter of the next word.

"Look it is there in the cabinet . . . or Look it is therein the cabinet."

- **Haplography**--Writing once what should have been written twice.

A good example would be "later" instead of "latter." "Later" means after something else. "Latter" means nearest the end.

- **Homophony**--Writing a word with a different meaning for another word when both words have the exact same pronunciation.

Meat and meet have the exact same sound but different meanings. Also, there and their and they're are another example.

- **Metathesis**--An improper exchange in the order of letters.

Instead of writing "mast" someone writes "mats" or "cast" and "cats"

## **The Devil Is In The Details: Bible Inerrancy and the Licona Controversy**

<http://www.albertmohler.com/2011/09/14/the-devil-is-in-the-details-biblical-inerrancy-and-the-licona-controversy/>

## **Partial Inspiration (“Non-Propositional” Revelation) [an Anglican/Episcopalian view]**

<http://www.wrestedscriptures.com/d01partialinspiration/nonpropositionalrevelation.html>

## **What is Propositional Revelation?**

[https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_1202.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_1202.cfm)

## **Propositional Revelation**

<http://defendinginerrancy.com/the-bible-as-propositional-revelation/>

## **What the Bible Is - Personal and Propositional Revelation (Modern Reformation Mag.)**

<http://www.modernreformation.org/default.php?page=articledisplay&var2=22>

## **The Bible as Revelation**

<http://www.spiritandtruth.org/teaching/documents/articles/38/38.htm?x=x>

[Good overview of all the main issues related to Bible propositional revelation.]

## **How do you explain discrepancies in the Scriptures — such as those between the four Gospels — in light of scriptural inerrancy?**

<http://www.ligonier.org/learn/qas/how-do-you-explain-discrepancies-scriptures-such-t/>

## **A Layman's Historical Guide to the Inerrancy Debate**

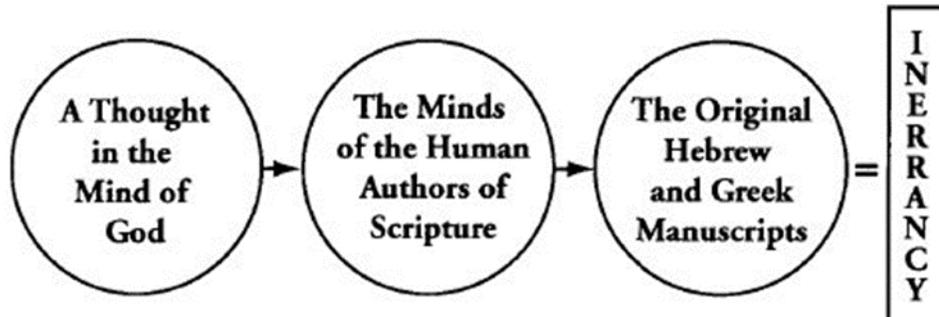
<http://www.reformation21.org/articles/a-laymans-historical-guide-to-the-inerrancy-debate.php>

[Good general overview, including impacts of Neo-Orthodoxy, with a reformed perspective.]

**A Book To Die For: A Practical Study Guide On How Our Bible Came To Us**

<https://bible.org/series/book-die-practical-study-guide-how-our-bible-came-us> [downloadable as Word doc]

**Inerrancy:** <https://bible.org/seriespage/part-iii-inerrancy-chapter-four-completely-trustworthy>



Inerrancy means different things to different people. Consider, for example, the various evangelical theories on inerrancy as summarized by H. Wayne House in the following chart.

<b>Evangelical Theories on Inerrancy<sup>1</sup></b>		
<b>Position</b>	<b>Proponent</b>	<b>Statement of Viewpoint</b>
Complete Inerrancy	Harold Lindsell Roger Nicole Millard Erickson	The Bible is fully true in all it teaches or affirms. This extends to the areas of both history and science. It does not hold that the Bible has a primary purpose to present exact information concerning history and science. Therefore the use of popular expressions, approximations and phenomenal language is acknowledged and believed to fulfill the requirement of truthfulness. Apparent discrepancies, therefore, can and must be harmonized.
Limited Inerrancy	Daniel Fuller Stephen Davis William LaSor	The Bible is inerrant only in its salvific doctrinal teachings. The Bible is not intended to teach science or history, nor did God reveal matters of history or science to the writers. In these areas the Bible reflects the understanding of its culture and may therefore contain errors.
Inerrancy of Purpose	Jack Rogers James Orr	The Bible is without error in accomplishing its primary purpose of bringing people into personal fellowship with Christ. The Scriptures, therefore, are truthful (inerrant) only in that they accomplish their primary purpose, not by being factual or accurate in what they assert. (This view is similar to the Irrelevancy of Inerrancy view.)

<sup>1</sup> H. Wayne House, *Charts of Christian Theology and Doctrine* (Grand Rapids, MI: Zondervan Publishing House, 1992), p. 24.

**The Canon of the New Testament (Metzger, 1989)**<http://ixoyc.net/data/Fathers/134.pdf> [PDF]**History of the English Bible (Wallace)**<https://bible.org/series/history-english-bible>**Evangelicals at an Impasse: Biblical Authority in Practice (by Robert K. Johnston)**<http://www.religion-online.org/showchapter.asp?title=3277&C=2728>**The Bible NOT Inspired (by Another King James Bible Believer)**<http://brandplucked.webs.com/thebiblenotinspired.htm>**The Role of the Holy Spirit in Giving Us the New Testament**<http://rosetta.reltch.org/TC/extras/Minton-HS.html>**Example excerpt from above link:**

**The KJV** - The KJV was finished in 1611 and served, almost unchallenged, as a standard for over 200 years. Yet it was revised in 1629, 1638, 1762, and 1769. Some changes are listed below. Almost all changes that have occurred in the KJV have improved it and made it closer to the text it was translated from. But in contrast to this, any change at all in the original writings would have changed perfection to imperfection because it is impossible that the Holy Spirit could have made or allowed a mistake in what He had the writer's pen. It must be concluded that the KJV translators were led by the Spirit, but not infallibly so. Would the Holy Spirit direct them to include Shakespeare's name in Ps. 46 (46th word from the top and the bottom)? Would the Spirit direct them to include Acts 9:5b-6a even though it has no Greek manuscript support at all? If he did, there is no measure of objectivity.

**SELECT CHANGES IN THE KJV**

REFERENCE	1611 KJV READING	CHANGES MADE	DATE
Gen 6:5	God	GOD	1629
Gen 39:16	her lord	his lord	1638
Ex 21:32	thirty shekels	thirty shekels of silver	1638
Lev 20:11	shall be put to death	shall surely be put to death	1638
Lev 26:23	reformed by these things	reformed by me	1638
Num 6:14	lamb	ram	1638
Deut 5:29	keep my commandments	keep all my commandments	1629
Deut 26:1	the LORD	the LORD thy God	1629 & 1637
Josh 3:11	covenant, even the Lord	covenant of the Lord	1629
Judges 11:2	his wives sons	his wife's sons	1762
Ruth 3:15	And he went into the city	and she went into the city <sup>(4)</sup>	1611
2 Ki 11:10	the Temple	the temple of the LORD	1638

1 Ch 7:5	were men of might	were valiant men of might	1638
2 Ch 13:6	his LORD	his lord	1629
2 Ch 28:11	wrath of God	wrath of the LORD	1638
Ezra 2:22	children	men	1638
Psalm 69:32	seek good	seek God	1617
Isa 49:13	God	the LORD	1638
Jer 49:1	inherit God (1612&1613)	inherit Gad	1616, 1617, & 1629
Ezek 3:11	thy people	the children of thy people	1638
Ezek 24:7	poured it upon the ground	poured it not upon the ground	1613
Matt 12:23	Is this the son of David?	Is not this the son of David?	1638
Matt 16:16	Thou art Christ	Thou art the Christ	1762
John 11:3	sister	sisters	1629
Acts 24:24	which was a Jew	which was a Jewess	1629
1 Cor 4:9	approved unto death	appointed unto death	
1 Cor 12:28	helps in governments	helps, governments	1629
2 Thes 2:14	the Lord Jesus Christ	our Lord Jesus Christ	1629
Heb 12:1	run with patience	run with patience the race	1629
1 Jn 5:12	he that hath not the Son	he that hath not the Son of God	1629 & 1638
Rev 13:6	them that dwelt	them that dwell	1629

### Is the Bible God's Perfect Word?

<https://bittersweetend.wordpress.com/2013/03/08/gods-perfect-word/>

### Take A Stand on Bible Inerrancy (Geisler)

<http://billygraham.org/decision-magazine/may-2014/take-a-stand-on-biblical-inerrancy/>

### Irrefutable Proof Christianity Is True (A Summary of the Works of Norman Geisler)

<http://geekychristian.com/proof-christianity-is-true/> [also downloadable as a PDF]

### Slideshow: Irrefutable Proof Christianity Is True

<http://www.slideshare.net/suntereo/irrefutable-proof-christianity-is-true-a-summary-of-the-works-of-norman-geisler>

## The Old [Reformed] Guys:

<http://theoldguys.org/category/inspiration/>

Excerpt:

### [Geerhardus Vos – How Can the Bible be Infallible?](#)

It is urged that the discovery of so considerable an amount of variableness and differentiation in the Bible must be fatal to the belief in its absoluteness and infallibility. If Paul has one point of view and Peter another, then each can be at best only approximately correct. This would actually follow, if the truth did not carry in itself a multiformity of aspects. But infallibility is not inseparable from dull uniformity. The truth is inherently rich and complex, because God is so Himself. The whole contention ultimately rests on a wrong view of God's nature and His relation to the world, a view at bottom Deistical. It conceives of God as standing outside of His own creation and therefore having to put up for the instrumentation of His revealing speech with such imperfect forms and organs as it offers Him. The didactic, dialectic mentality of Paul would thus become a hindrance for the ideal communication of the message, no less than the simple, practical, untutored mind of Peter. From the standpoint of Theism the matter shapes itself quite differently. The truth having inherently many sides, and God having access to and control of all intended organs of revelation, shaped each one of these for the precise purpose to be served. The Gospel having a precise, doctrinal structure, the doctrinally-gifted Paul was the fit organ for expressing this, because his gifts had been conferred and cultivated in advance with a view to it.



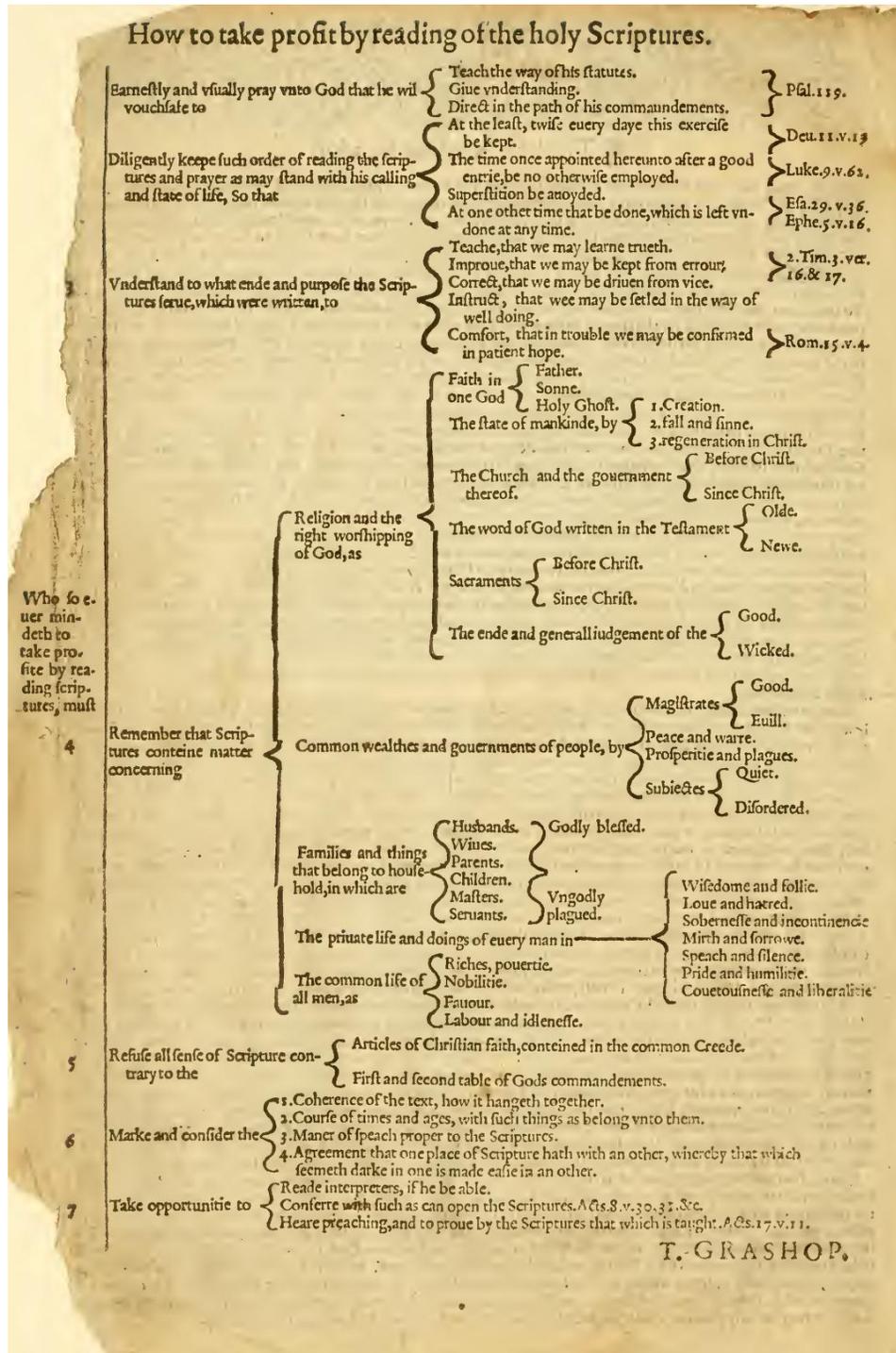
## History of the English Bible (Wallace):

<https://bible.org/series/history-english-bible>

[15 Myths About Bible Translation](#)

## A Sixteenth-Century Bible Study Flowchart

Many printings of the Geneva Bible after 1579 contain the following flowchart by T. Grashop. This flowchart reflects the Renaissance obsession with ordering the world using tree diagrams and presents a systematic approach to studying the Bible. I share it here to show that “mind-mapping” Bible study isn’t a new idea; it has extensive historical roots.



See text of above image on next p

How to take profit by reading of the holy Scriptures. (T. Grashop)

Whosoever minds to take profit by reading Scriptures must: c. 1578

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| 1   | Earnestly and usually pray unto God that he will vouchsafe to   | Teach the way of his statutes.<br>Give understanding.<br>Direct in the path of his commandments.   
   | Psalm 119   
   |   |   |  |   |   |   |   |   |   |  |   |   |  |   |  |  |  |   | | | | | | | | | | | | | | | |
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| 2   | Diligently keep such order of reading the Scriptures and prayer as may stand with his calling and state of life, so that  | At the least twice every day this exercise be kept.<br>The time once appointed hereunto after a good entry, be no otherwise employed.<br>Superstition be avoided.<br>At one other time that be done, which is left undone at any time.   
   | Deut. 11:19<br>Luke 9:62<br>Isa. 2:6<br>Eph. 5:16   
   |   |   |  |   |   |   |   |   |   |  |   |   |  |   |  |  |  |   | | | | | | | | | | | | | | | |
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| 3   | Understand to what end and purpose the Scriptures serve, which were written to  | Teach, that we may learn truth.<br>Improve, that we may be kept from error.<br>Correct, that we may be driven from vice.<br>Instruct, that we may be settled in the way of well doing.<br>Comfort, that in trouble we may be confirmed in patient hope.  
   | 2 Tim. 3:16-17<br>Rom. 15:4   
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| 4   | Remember that Scriptures contain matter concerning  | <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">Religion and the right worshiping of God as</td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">Faith in one God</td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">Father.</td> <td style="vertical-align: top;">Son.</td> <td style="vertical-align: top;">Holy Ghost.</td> </tr> </table> </td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">The state of mankind, by</td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">1. Creation.</td> <td style="vertical-align: top;">2. fall and sin.</td> <td style="vertical-align: top;">3. regeneration in Christ.</td> </tr> </table> </td> </tr> </table> </td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">The Church and the government thereof.</td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">Before Christ.</td> <td style="vertical-align: top;">Since Christ.</td> </tr> </table> </td> </tr> </table> </td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">The word of God written in the Testament</td> <td style="vertical-align: top;"> <table border="0"> <tr> <td style="vertical-align: top;">Old.</td> <td style="vertical-align: top;">New.</td> </tr> </table> </td> </tr> </table> </td> </tr> <tr> <td style="vertical-align: top;">
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[Source:

<https://www.openbible.info/blog/2015/05/sixteenth-century-bible-study-flowchart/>]

## The King James Version and Its History, Influences and Controversies

### The Geneva Bible and Its Influence on the King James Bible

<http://founders.org/fj86/the-geneva-bible-and-its-influence-on-the-king-james-bible/>

### The Bishops' Bible and Its Influence on the King James Bible

[https://en.wikipedia.org/wiki/Bishops%27\\_Bible](https://en.wikipedia.org/wiki/Bishops%27_Bible)

### What Makes the King James Version Great

<http://www.reformation21.org/articles/what-makes-the-king-james-version-great.php>

### In the Beginning Was the Word (re: 400<sup>th</sup> anniversary of the KJV and its history)

<http://www.vision.org/visionmedia/religion-history-of-king-james-bible/50299.aspx>

### 7 things you may not know about the King James Bible

<http://newlife.id.au/church-history/7-things-about-the-king-james-bible/>

### 10 things you need to know about the King James Bible

<http://nickpage.co.uk/books/gods-dangerous-book/ten-things-you-need-to-know-about-the-king-james-bible/>

### The King James Bible – New World Encyclopedia

[http://www.newworldencyclopedia.org/entry/King\\_James\\_Bible](http://www.newworldencyclopedia.org/entry/King_James_Bible)

Excerpt:

King James' instructions included requirements that:

1. The ordinary Bible, read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit....
2. The old ecclesiastical words to be kept; as the word church, not to be translated congregation, &c.
3. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of the faith....
4. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
5. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another....
6. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew Bible, Whitchurch, Geneva.

## On the King James Bible Versus Other Translations Controversy

<http://www.tentmaker.org/Biblematters/King-James-version.htm>

[KJ Only -- Shock and Awe](#) (by a Textus Receptus advocate - this discusses some of the main personalities/problems within the KJO movement -- long article)

[Removing Verses from the Bible](#) (KJV vs more modern versions)

[The Majority Text and the Original -- Are They Identical?](#) (includes discussion of their relation to Textus Receptus; also Byzantine vs Alexandrian)

[FAQs on the Textus Receptus and the KJV](#)

Video: [Dr. James White \(NASB, Reformed\) with Steven Anderson \(KJV-Only, Anti-Calvinism, Post-Trib\) - Full Interview 'NWO Bible Versions'](#) (2.5 hour discussion, Youtube)

[Conspiracy Behind New Bible Translations](#)

<https://bible.org/article/lucifer-devil-isaiah-1412-kjv-argument-against-modern-translations>

[KJO page, including "Confessions by a KJO Advocate"](#)

[Fundamentalism and the King James Version: How a Venerable English Translation Became a Litmus Test for Orthodoxy](#) [PDF]

[The Best Cure for KJVOisms: A Real 1611 KJV](#)

KJO Debate Blog Interview: [Dr. Maurice Robinson](#) on the superiority of the Byzantine Textform - [Part 1](#), [Part 2](#), [Part 3](#) [Recommended] [[Different site interview](#)]

KJO Debate Blog - [Additional discussions regarding TR and KJO](#) [[more](#)] [Recommended]

Bible Version and KJO Information  
<http://www.unboundscriptures.com/>

Textual Differences Between the KJV and the Geneva Bibles  
<http://bibleversiondiscussionboard.yuku.com/topic/5708/20-Textual-differences-between-Geneva-Bible-and-KJV>

### Founders Journal – KJV - 400 Years

<http://founders.org/main/wp-content/uploads/fj86.pdf> [PDF]

[15 Myths About Bible Translation](#)



## Augustine and his figurative – and therefore not at all modern evangelical – view of the Bible

<http://www.patheos.com/blogs/peterenns/2014/02/augustine-and-his-figurative-and-therefore-not-at-all-modern-evangelical-view-of-the-bible/>

## Inerrancy, Historical Criticism, and the Slippery Slope

<http://www.peteenns.com/inerrancy-historical-criticism-and-the-slippery-slope/>

(by Carlos Bovell, author, graduate of Westminster Theological Seminary and The Institute for Christian Studies, Toronto)

### Excerpt:

It's very hard for inerrantists to change their thinking about how their doctrine of scripture is related to the spiritual life.

The problem is that they don't have an alternate model and so instead of jeopardizing their connection to God (which they see as being established via scripture), they cling to inerrancy and hold out for any argument that gives an inerrant Bible even the slightest possibility of being true.

I trace this to a rhetorically powerful visual metaphor that they use to help conceive of what happens to believers when they begin challenging inerrancy: the slippery slope.

The slippery slope metaphor is what makes some inerrantists think that inerrancy is crucial, even non-negotiable, to faith. In fact, conceiving of scripture as being a central indication of one's faithfulness to God has such a powerful ideational hold on conservative evangelicalism that even students who genuinely want to do serious research will select courses of study that will make it easier to keep inerrancy intact. They do this as a precaution because by doing so, they believe they'll keep their faith intact...

[FYI: the above 2 articles are related to Pete Enns; for some background on him, see details available in the article, [“A Layman's Historical Guide to the Inerrancy Debate”](#), previously identified in this document.]

## Where does the “slippery slope” of allegorical interpretations start? (Discussion Forum)

<http://hermeneutics.stackexchange.com/questions/41/where-does-the-slippery-slope-of-allegorical-interpretations-start>

## The Bible: Literal Inerrancy vs. Divine Depths of Meaning (and discussion)

<http://leewoof.org/2013/07/02/the-bible-literal-inerrancy-vs-divine-depths-of-meaning/>

### Excerpt:

For children, the simple, literal stories of the Bible provide ample “milk” for spiritual growth at their tender age. For those ready to move beyond spiritual childhood and open their eyes to deeper things, far greater spiritual and divine treasures lie hidden within the depths of the Bible. This is the “solid food” of adulthood in Christ.

A literal interpretation of the Bible allows us to see God's wonders in a mirror, dimly. A spiritual interpretation allows us to see the Lord God Jesus Christ face to face.

## Philosophers/Theologians Who Impacted Modern Theology

### Karl Barth (1886 – 1968)

<http://www.theopedia.com/karl-barth>

Barth, pronounced "Bart", was a 20th century Swiss theologian in the [Reformed](#) tradition. A vigorous opponent of theological [liberalism](#) and [modernism](#), he is sometimes called "the Father of [Neo-Orthodoxy](#)."

See also: [Theology of Karl Barth](#)

### Foundations and Centers Dedicated to Karl Barth

[Karl Barth Foundation](#)

[Center for Barth Studies \(Princeton Univ.\)](#)



Article:

Karl-Barth-Foundation (4/28/15)

#### In 1915 Swiss Pastor Karl Barth transformed Protestantism

As 2015 progresses, we have plenty of grim centennials to mark: the Armenian Genocide, the Gallipoli Campaign, the first use of poison gas at the front line. In so many ways, 1915 was a memorable (and dreadful) year. We might though be missing one of the key stories of that time, which continues to reverberate through the way we understand Western religion. Unknown to most people outside his immediate neighborhood, it was at exactly at this time that a young Swiss pastor was launching a theological revolution.

When the war broke out in 1914, theologians in the rival nations fell over each other in seeking to produce the most extreme statements of nationalist and jingoistic propaganda. Partly because Germany had the best-developed academic structures, scholars from that country were among the most outspoken, and, in retrospect, their words were the most disturbing. At the outbreak of war, a galaxy of the nation's greatest religious minds subscribed to an outrageous propaganda declaration, a Manifesto, in support of Germany's goals and tactics.

Among its horrified readers was Karl Barth, then a 28-year old Reformed pastor in neutral Switzerland. Reading the signatories of that document, "I discovered almost all of my theological teachers whom I had greatly venerated. In despair over what this indicated about the signs of the time, I suddenly realized that I could not any longer follow either their ethics and dogmatics or their understanding of the Bible and of history. For me at least, nineteenth century theology no longer held any future."

For Barth and like-minded critics, questions naturally presented themselves: When those great Christian scholars signed those propaganda statements, how did they differentiate themselves from any other super-patriotic bourgeois of the time? As Barth wrote, "It was like the Twilight of the Gods when I saw the reaction of Harnack, Herrmann, Rade, Eucken and company to the new situation." How exactly did the kingdom of God that they preached relate to worldly states, to empires and kingdoms?

In response, Barth developed a whole theory of authority within Christianity that demanded a reimagining of long-orthodox beliefs about the church's relationship to secular culture. Those

ideas constituted an intellectual and spiritual revolution. Modern theologian Richard Burnett remarks, “Barth’s break with liberalism in the summer of 1915 is the most important event that has occurred in theology in over two hundred years.” Barth is often called the greatest Christian theologian of the twentieth century, possibly since Thomas Aquinas, and his thinking is inseparable from the wartime crisis.

Seeking alternatives to liberal Protestantism, Barth read authors like Dostoevsky and Kierkegaard, who affirmed a Christianity rooted not in reason or the standards of this world but rather in what the world saw as absurdity. He also developed his own distinctive ideas, based on a radical separation between God, the absolutely holy, and a world that could, with all the best intentions, never rise unassisted beyond its sins and failures. Barth began a rereading of the Bible, in a manner quite different from the scholarly detachment of the academics: “A new world projects itself into our old ordinary world. We may reject it. We may say, ‘It is nothing; this is imagination, madness, this God.’ But we may not deny nor prevent our being led by Bible ‘history’ far out beyond what is elsewhere called history—into a new world, into the world of God.”

As he spoke to local audiences of pastors and scholars, reports began to spread about this daring intellectual from a tiny parish, and of his startling views. In November 1915, he spoke in Basel on the theme of “Wartime and the Kingdom of God,” where he presented the fundamental message: the world remains the world, but God is God—“Gott ist Gott und Welt bleibt Welt.” He went even further in characterizing the world as ruled by the Devil, so that any attempt to change it would be worthless and doomed to failure. Christians must rather await the coming of the kingdom of God.

### **Karl Barth’s Strategy of Biblical Interpretation in *Die Kirchliche Dogmatik***

<http://etheses.whiterose.ac.uk/3443/1/264644.pdf> [PDF]

**Karl Barth:** [Church Dogmatics](#) – [various outlines](#) [PDFs] (and [other resources](#))

### **Karl Barth's "Protestant Theology in the Nineteenth Century: It's background and history" (Review)**

<http://postbarthian.com/2012/03/02/karl-barths-protestant-theology-in-the-nineteenth-century/>

### **Karl Barth and Supersessionism**

<http://theologicalstudies.org/resource-library/supersessionism/335-karl-barth-and-supersessionism>

### **Neo-Orthodoxy: Karl Barth**

<http://www.christianitytoday.com/ch/2000/issue65/5.23.html>

### **Six Neo-Orthodox Theses Examined**

<http://www.tektonics.org/guest/sixnorth.html>

## Dialectical Theology

<https://www.biblicaltraining.org/library/dialectical-theology>

## Contemporary Evangelicalism and Biblical Inspiration (transcript of lecture)

<http://sljinstitute.net/systematic-theology/general-concepts/contemporary-evangelicalism-and-biblical-inspiration/> [downloadable as PDF and audio MP3 (length: approx. 1 hour)]

[Recommended]

Synopsis: Dr. S. Lewis Johnson, Jr. gives an overview off the developing Biblical views and interpretation approaches and their effects on scripture inspiration, inerrancy, and infallibility; includes Neo-Orthodoxy impacts on Evangelicals;

## A Layman's Historical Guide to the Inerrancy Debate

<http://www.reformation21.org/articles/a-laymans-historical-guide-to-the-inerrancy-debate.php>

[Good general overview, including impacts of Neo-Orthodoxy, with a reformed perspective.]

## Rudolf Karl Bultmann (1884 - 1976)

<http://www.theopedia.com/rudolf-karl-bultmann>

Rudolf Karl Bultmann (1884 - 1976) was a German Lutheran theologian. He is well known for his "demythologizing" of the New Testament, and was influenced by the [existentialism](#) of [Martin Heidegger](#).

## Confessions of a Former Bultmannian

<http://founders.org/fj08/confessions-of-a-former-bultmannian/>

Excerpt:

...As a student of Rudolf Bultmann and Ernst Fuchs, as well as Friedrich Gogarten and Gerhard Ebeling, I had the best professors which **historical-critical theology** could offer to me. And I did not do too badly in other respects, either. My first book turned out to be a best-seller. I became professor of theology and religious education at Braunschweig Technical University, West Germany. Upon completing the rigorous requirements for a university lectureship, I was awarded the title of honorary professor of New Testament in the theology faculty of Philipps University, Marburg, West Germany. I was inducted into the Society for New Testament Studies. I had the satisfaction of an increasing degree of recognition from my colleagues.

Intellectually comfortable with historical-critical theology, I was deeply convinced that I was rendering a service to God with my theological work and contributing to the proclamation of the gospel. Then, however, on the basis of various observations, discoveries, and a resulting self-awareness, I was forced to concede two things I did not wish: (1) no "truth" could emerge from this "scientific work on the biblical text," and (2) such labor does not serve the proclamation of the gospel. At the time this was just a practical realization emerging from experiences which I could no longer deny. Since then, God through his grace and Word has given me insight into the theoretical dimensions of this theology. Instead of being based on God's Word, it had its foundations in philosophies which made bold to define truth so that God's Word was excluded as the source of truth. These philosophies simply presupposed that man could have no valid knowledge of the God of the Bible, the Creator of heaven and earth, the Father of our Savior and Lord Jesus Christ...

**Immanuel Kant (1724-1804)**

<http://theologicalstudies.org/resource-library/philosophy-dictionary/134-immanuel-kant>

<http://www.friesian.com/kant.htm>

**Kant - Critique of Pure Reason (Lecture Notes by Hanna)**

[http://www.colorado.edu/philosophy/lecture\\_hanna\\_metaphysics\\_with\\_a\\_human\\_face\\_lectures\\_winter11.pdf](http://www.colorado.edu/philosophy/lecture_hanna_metaphysics_with_a_human_face_lectures_winter11.pdf) [PDF]

**Georg W. F. Hegel (1770-1831)**

<http://theologicalstudies.org/resource-library/philosophy-dictionary/126-georg-w-f-hegel>

See also: [Dialectics](#)

**Sören Kierkegaard (1813–55)**

<http://theologicalstudies.org/resource-library/philosophy-dictionary/136-soeren-kierkegaard-181355>

**Living Christianly: Kierkegaard's Dialectic of Christian Existence [Book Review]**

<https://ndpr.nd.edu/news/24925-living-christianly-kierkegaard-s-dialectic-of-christian-existence/>

**Article: “The Reveille that Awakened Karl Barth”**

[http://www.etsjets.org/files/JETS-PDFs/22/22-3/22-3-pp223-233\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/22/22-3/22-3-pp223-233_JETS.pdf) [PDF]

**Provocations, Spiritual Writings of Kierkegaard**

<http://ntslibrary.com/PDF%20Books/Provocations.pdf> [PDF]

**Friedrich Nietzsche (1844–1900)**

<http://theologicalstudies.org/resource-library/philosophy-dictionary/145-friedrich-nietzsche-18441900>

**Friedrich Nietzsche**

<http://plato.stanford.edu/entries/nietzsche/>

**Existential Wars: Kierkegaard versus Nietzsche**

[http://www.christiancadre.org/member\\_contrib/mal\\_existential.html](http://www.christiancadre.org/member_contrib/mal_existential.html)

Excerpt:

It has often been charged, often by implication and sometimes explicitly that humanity has no real worth or value. The philosophy known as existentialism has tried to answer the question as to the value of humanity, mankind’s destiny, and other such questions. But the answers that this philosophy discovered have often been disastrous for humanity. For instance, a straight-out denial of any objective value to mankind is often championed by this philosophy. However, the founder of existentialism, Soren Kierkegaard, had another view. As with existentialistic philosophy, mankind was his anthropological starting point. But instead of finding death and despair, as most existentialists have found, Kierkegaard found hope. The German philosopher, Friedrich Nietzsche, thought otherwise. Only by the questioning of doctrines and the questioning

of society's ethical structures can we rid ourselves of this unnecessary baggage that "...drain[s] life's energies, however socially prevalent those views might be."1 These two men take vastly different approaches and this led to their vastly different conclusions. Their respective existential dialectics will be discussed and then critiqued. This critique will use three criteria: correspondence to reality, internal coherence, and livability.

### **Nietzsche: Parable of the Madman** [Text of his original "*God is dead!*" article.]

<https://legacy.fordham.edu/halsall/mod/nietzsche-madman.asp>

Source: [Internet Modern History Sourcebook](#) at Fordham University

### **Existential Primer (including Bibliographies)**

<http://www.tameri.com/csw/exist/index.html>

#### **Introduction to Existentialism**

<http://www.tameri.com/csw/exist/exist.html>

#### **Karl Barth - a Jesus-centered theological existentialism**

[http://www.tameri.com/csw/exist/barth\\_k.shtml](http://www.tameri.com/csw/exist/barth_k.shtml)

### **Friedrich Daniel Ernst Schleiermacher (1768-1834)**

<http://plato.stanford.edu/entries/schleiermacher/> [Stanford]

<http://www.theopedia.com/friedrich-schleiermacher> [Theopedia]

[http://people.bu.edu/wildman/bce/mwt\\_themes\\_470\\_schleiermacher.htm](http://people.bu.edu/wildman/bce/mwt_themes_470_schleiermacher.htm) [Boston]

### **Schleiermacher – On Religion: Speeches to Its Cultured Despisers**

<http://www.ccel.org/ccel/schleiermach/religion.html>

Young Friedrich Schleiermacher was a Reformed Calvinist Chaplain in Berlin when he wrote his first major work, *On Religion: Speeches to Its Cultured Despisers*. Comprised of five speeches on religion, Schleiermacher's book was largely influenced by several rationalist philosophers that Schleiermacher had studied. Schleiermacher argued that religion was rooted in human feelings, describing the core of religion as "a sense and taste for the Infinite in the finite." He understood religion as the human effort to communicate our experienced consciousness of the Divine within the human social sphere. As a result of his analysis, Schleiermacher was sensitive to the limitations of religion in the finite realm. The emergence of this book in 1799 marked the beginning of the era of Protestant Liberal Theology, and it offered a method of understanding religion that was refreshing for Schleiermacher's time. [Source CCEL intro page]

This book, written by Schleiermacher in 1799 at the height of his involvement with the early German Romantics, was considered one of the most provocative and intriguing reads of its day. It continues to be read today because it retains that provocative and intriguing character. In an attempt to respond to Enlightenment critiques of religion, Schleiermacher creates an entirely novel manner of thinking and speaking about religion. In this book it is possible to see the beginnings of his creative and controversial move to ground religion, not in metaphysics or morals, but rather in feeling (or what he later will call immediate self-consciousness). The ripples of this move are still apparent in Protestant theology today. I strongly recommend this book to anyone who is interested in tracing the development of modern theology back to its roots. The Crouter translation is particularly good, and it expertly renders the 18th-century language into fluid, clear prose. [Source: an amazon reader review]

## Philosophical Romanticism

[http://www.philosophybasics.com/movements\\_romanticism.html](http://www.philosophybasics.com/movements_romanticism.html)

## The Pillars of Unbelief

[http://www.peterkreeft.com/topics-more/pillars\\_marx.htm](http://www.peterkreeft.com/topics-more/pillars_marx.htm)

- [Machiavelli](#) - inventor of "the new morality"
- [Kant](#) - subjectivizer of Truth
- [Nietzsche](#) - self-proclaimed "Anti-Christ"
- [Freud](#) - founder of the "sexual revolution"
- [Marx](#) - false Moses for the masses, and
- [Sartre](#) - apostle

*For more information about important philosophers, see:*

[General Philosophy Resources](#), including [History of Western Philosophy \(Diagrams\)](#)

See also: [Other Topics in Philosophy](#)

## Hermeneutics and Phenomenology

[http://people.bu.edu/wildman/WeirdWildWeb/courses/wphil/lectures/wphil\\_theme19.htm](http://people.bu.edu/wildman/WeirdWildWeb/courses/wphil/lectures/wphil_theme19.htm)

(also discusses Schleiermacher, Dilthey, Heidegger, Husserl, Weininger)

## Foundationalism and Hermeneutics

<http://www.friesian.com/hermenut.htm>

## Contemporary Christianity: Post-Evangelic Topics and Theology

<http://relevancy22.blogspot.com/2014/02/textual-composition-of-testaments.html> [Charts & Diagrams]

[A Contemporary Christian Reference Site for Post-Modern, Post-Evangelic Doctrine and Discussion]

Includes: Textual Composition of the Testaments - Charts and Diagrams (including Linguistic Sample Study)

Excerpt:

"Biblical criticism is perennially caught between the Scylla of interpretive freedom and the Charybdis of irrelevance. Too much hermeneutic freedom and the tradition disintegrates, losing its epistemological appeal. Too little interpretive freedom and the Bible becomes merely an irrelevant historical artifact, rather than the living word of God." Inherently, evangelical biblical interpretation is unquestionably caught between a need for relevance and the need for textual validity.

## Brunner's Understanding of *Imago Deo* and Its Relation to Self-Transcendence in the Area of Practical Theology (counseling)

<http://ethesis.helsinki.fi/julkaisut/teo/kayta/vk/lidums/thedoctr.pdf> [PDF]

Excerpt:

The holistic concept of the person as a "soul" is considered by some to be one of the greatest contributions of Willard's model.

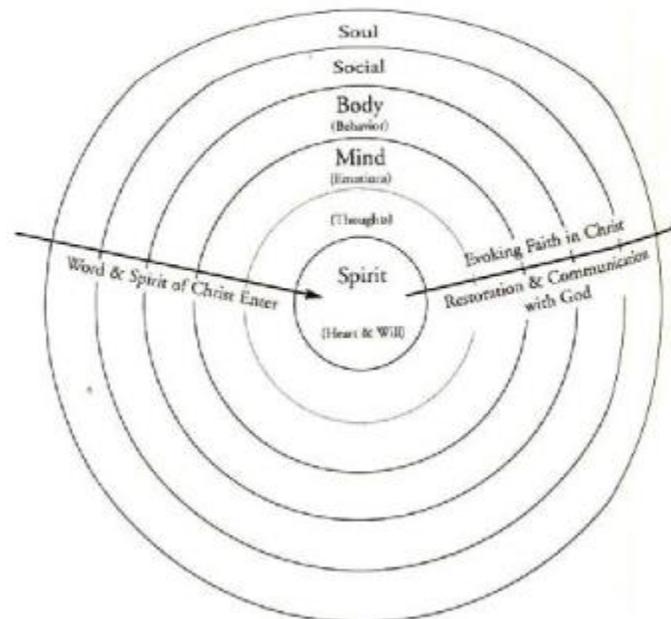


Figure 1

## Positivism

<http://www.ligonier.org/learn/devotionals/positivism/>

Excerpt:

Metaphysics is the study of that which transcends the physical realm accessed by our five senses. Every worldview has its own answer to the single most important metaphysical question: What principle makes sense of the diversity of creation? Is there something that explains the existence of the universe and demonstrates how the tremendous variety of “things” (dogs, stars, flowers, sand, and so on) all fit together as pieces of the whole?

Christian theology has always said that this unifying principle is the Creator who stands above all things. God is the one who makes sense of everything. Non-Christian philosophers have suggested that an abstract concept, such as reason serves as the unifying principle.

The nineteenth-century French thinker Auguste Comte was dissatisfied with both theological and philosophical views of metaphysics and turned to sociology. He said human society passes through three stages as it matures. In the stage of infancy, religion dominates one’s study of the world. Philosophy is the means by which the world is understood in society’s adolescence. Adulthood comes when empirical science alone is used to comprehend reality.

A movement called *positivism* expanded upon these theories. Denying that we could get to a single explanation for all things, positivism tried to understand each of the many particulars in our universe “scientifically.” Since nothing brings unity, everything is relative. There is no final standard or ultimate criterion of transcendent truth, so we might as well give up our search.

**Logical positivists** said a statement has meaning only if it is empirically verifiable. If the senses cannot test it, we can have no knowledge of it. This principle guides most scientists today even if they do not call themselves logical positivists. Yet the idea that a statement has meaning only if it can be empirically verified is self-refuting. This maxim itself cannot be tested empirically; there is no way for the five senses to verify it. It is therefore meaningless according to the guiding idea of logical positivism. Logical positivism fails as a viable worldview if its basic tenet has no meaning according to its own standards.

<http://www.biblicalworldview21.org/glossary/glossary.asp#P>

**Positivism:** "the belief that natural science, based on observation, comprises the whole of human knowledge... reject(ing) as meaningless, the claims of theology and metaphysics. The most influential twentieth-century version is logical positivism". Synonym of Materialism and Naturalism.

## Reflections on the Church of Christ: Biblical Positivism

<http://philosophicalmidwifery.blogspot.com/2007/07/in-prior-post-i-said-little-about.html>

## Logical Positivism

<http://theologicalstudies.org/resource-library/philosophy-dictionary/138-logical-positivism>

## God, People, and the Bible: The Relationship between Illumination and Biblical Scholarship

<https://bible.org/seriespage/7-god-people-and-bible-relationship-between-illumination-and-biblical-scholarship>

(Includes comments regarding: ontological, hermeneutical spiral, literary approaches, Vanhoozer, Plato, premodern, postmodern, empirical reality, logical and biblical positivism, structuralist, poststructuralist, Derrida, Capitt, Wittgenstein, Ricoeur, sense, senses, illocutionary, perlocutionary, Klooster, Osborne)

Excerpt:

As a canonical text, the Bible has two horizons: first, the ancient authors (divine and human) intention in the text itself and, second, the modern reader as he or she engages in the study of the text. The authorial intention in the text itself carries the Holy Spirit's intended "meaning." Therefore, on the one hand, the "meaning" of the text shines forth from the author/text horizon. "Understanding," on the other hand, derives from the Holy Spirit's work of "illumination" on the horizon of the reader. This finds corresponding categories in modern speech-act theory. What we need to engage in is the kind of biblical scholarship in which the Bible is not only the subject of investigation, but the investigation itself turns back upon the scholar in a transforming way. This is what illumination is all about. There are three parts to this discussion: (1) the *intent* of biblical scholarship -- our goal in the study of the Bible is the transformed life of love from a pure, a good conscience and a sincere faith, (2) the *nature* of biblical scholarship -- our way of studying the Bible is that it is encounter with God as fully human person in submission to the Word, and (3) the *nurture* of biblical scholarship -- is through guiding people into a kind of reading of the Bible that corresponds to this intent and nature of biblical scholarship.

... At the end of the first section of this article I discussed the philosophical and hermeneutical relationship between meaning in the biblical text, understanding of the text, and the Holy Spirit's work of illumination in our engagement with God as we read and study the text. I attempted to define and describe *what illumination is about*. In this section we have pursued the biblical theology of *how illumination actually works*. I am suggesting that as we become *fully engaged on all three points of the triangle* between God, people, and the Bible (see the figure below), we put ourselves in a place and posture for the Holy Spirit to impact us personally and relationally as we study the text. He "illuminates" (or "enlightens") our understanding, our attitudes, our perspectives on life, and our relationships. This is what illumination is, and this is how it works.



I have already argued that illumination is concerned with the impact of the text on how we think and how we live. In his work of illumination, the Holy Spirit intends to bring about a full-orbed experience of being impacted as a person by God while we are in the text. Yes, we need to diligently pursue the correct interpretation of the text in terms of its meaning (2 Tim 2:15). At least

in some passages of the Bible this requires all the scholarly effort and finesse we can muster, all that we have available to us in terms of exegetical, conceptual, and intellectual tools for engagement with the text. The propositional statements and intent of scripture are of immense importance. Nevertheless, we must never lose track of the goal toward which the Holy Spirit is driving us. God is concerned not only about our intellectual grasp of his word, but the grip his word has on our hearts and our lives through the effective work of his Holy Spirit in our human spirit. ...

## Radical Faith (Cupitt, Nineham) – Positivism

<http://homepages.which.net/~radical.faiht/subjects/positivism.htm>

Excerpt:

Christians often claim that philosophy has little to contribute to "the faith". While this may in some senses be true, it may also be fatal to think that Christians teachings are not influenced or even decided by currents and tides of human thought. One such recent influence is Positivism. A majority of Christian theologians have, I think, failed to come to terms with it.

## Radical Faith – Exploring some fundamentals of faith in a changed world [Website]

<http://homepages.which.net/~radical.faiht/index.htm>

## Logical Positivism, Ethics, and Hope

<http://thepietythatliesbetween.blogspot.com/2009/06/logical-positivism-ethics-and-hope.html>

[From the website: The Piety That Lies Between: A Progressive Christian Perspective]

Excerpt:

I'd like to expand on a comment that Franklin Mason made on my last post, regarding logical positivism. As I understand logical positivism, it is a philosophical theory about the meaningfulness of propositions, according to which the following proposition is said to be true:

A proposition is meaningful if and only if it is either analytic (roughly, it is a statement about how ideas or concepts are logically related to one another) or empirically testable (in other words, the truth or falsity of the proposition would make a difference in what we would or could observe).

I will call this proposition the Logical Positivist Thesis (LPT).

Franklin points out, rightly, that logical positivism fell out of favor among philosophers as soon as it was noticed that LPT simply *cannot* be true because it is self-referentially incoherent. If we look at LPT, we can see quite readily that it is not simply a statement about how concepts are related to one another. Nor is it empirically testable. As such, if LPT is true, it is meaningless and can be neither true nor false.

But what follows from this? Here's my reasoning...

## Living Options in Protestant Theology (John B. Cobb, Jr.) [Theological Positivism]

<http://www.religion-online.org/showchapter.asp?title=806&C=1093>

## The Three Antinomies of Modern Legal Positivism and Their Resolution in Christian Legal Thought

[https://www.regent.edu/acad/schlaw/student\\_life/studentorgs/lawreview/docs/issues/v18n1/8%20Reid.pdf](https://www.regent.edu/acad/schlaw/student_life/studentorgs/lawreview/docs/issues/v18n1/8%20Reid.pdf) [PDF]

## Are There Objective Truths about God?

<http://www.reasonablefaith.org/are-there-objective-truths-about-god>

Excerpt:

Now during the heyday of **Logical Positivism** in the thirties and forties, it was widely thought among philosophers that there literally are no propositions about God, that sentences including the word “God” are in fact meaningless, so that to say, for example, “God created the world” is as nonsensical as saying, “*T was brillig; and the slithy toves did gyre and gimble in the wabe.*” This display of philosophical arrogance toward religious and ordinary language was the result of the Positivists’ vaunted Verification Principle of Meaning. According to that Principle, which went through a number of revisions, a sentence in order to be meaningful must be capable in principle of being empirically verified. Since theological statements could not be empirically verified, they were regarded as meaningless. Under the pressure of Verificationism, some theologians began to advocate emotivist theories of theological language. On their view theological statements are not statements of fact at all but merely express the user’s emotions and attitudes. For example, the sentence “God created the world” does not purport to make any factual statement at all but merely is a way of expressing, say, one’s awe and wonder at the grandeur of the universe. Now it hardly needs to be said that such an interpretation of theological discourse represents neither the viewpoint of the biblical writers nor of the common religious believer. They typically mean by their religious statements precisely what those statements appear to assert, for example, that God created the world. Fortunately, it was soon discovered that the Verification Principle would not only force us to dismiss as meaningless theological statements, but also a great many scientific statements—along with ethical, aesthetic, and metaphysical statements as well—, so that the Principle was wholly unreasonable. But even more fundamentally, it was realized that the Principle was self-refuting. Simply ask yourself, is the sentence “A meaningful sentence must be capable in principle of being empirically verified” *itself* capable of being empirically verified? Obviously not; no amount of empirical evidence would serve to verify its truth. The Verification Principle is therefore by its own criterion a meaningless combination of words, which need hardly detain the theist, or at best an arbitrary definition, which the theist is at liberty to reject. Therefore, Logical Positivism and its Verification Principle have been almost totally abandoned by philosophers; but it is sad how this positivistic attitude persists in some non-philosophical fields, particularly among scientists who were educated during the positivist era.

## The Perils of Historical Positivism

[Book Review of Fox's *The Unauthorized Version: Truth and Fiction in the Bible*]

<http://www.firstthings.com/article/1992/11/003-the-perils-of-historical-positivism>

Excerpt:

Of the many obstacles that the modern world has thrown up in front of Judaism and Christianity, certainly one of the most damaging would be the historical-critical method. This form of intellectual inquiry has transformed radically the manner in which modern persons construe the origins of Scripture and the development of doctrine. Curiously, though, as all modern treatments of this theme have shown, the origins and development of this method were engineered at the hands of religious scholars. Various explanations could be given for this fact, but two in particular stand out. The first is the somewhat naive but nevertheless widespread expectation among certain Protestant scholars that the historical-critical method would lay bare, once and for all, “the plain meaning” of the Christian Scriptures. Alongside this was the more “catholic” approach that saw the Bible as multivalent in meaning and could therefore restrict the damaging results of modern criticism to one particular hermeneutical plane. For centuries Christians (and Jews) operating under this assumption had been pursuing the simple, or historical, meaning of Scripture even though its results often clashed with normative practice and belief. Though the interest in pursuing nonnormative meanings reached new heights in the medieval period, important precedents for it were to be found in the world of Late Antiquity. Famous allegorists like Origen were willing to point out surface incongruities within the Scriptures for the purpose of impelling the interpreter to consider another, more spiritual, level of meaning. A perennial problem for such an enterprise as Origen’s is how to correlate the historical and the allegorical meanings. But there is another difficulty. If the allegorist is too successful at showing the ahistorical aspect of the scriptural record, then could not the Bible appear as an unfaithful witness of the historical acts of revelation?

## Positivism (Catholic perspective)

<http://www.newadvent.org/cathen/12312c.htm>

Excerpt:

Positivism is a system of philosophical and religious doctrines elaborated by Auguste Comte. As a philosophical system or method, Positivism denies the validity of metaphysical speculations, and maintains that the data of sense experience are the only object and the supreme criterion of human knowledge; as a religious system, it denies the existence of a personal God and takes humanity, “the great being”, as the object of its veneration and cult. We shall give a brief historical sketch of Positivism, an exposition of its fundamental principles, and a criticism of them.

## Positivism.org [not vetted – enter at your own risk :-)]

<http://positivists.org/>

**Auguste Comte:** <http://positivists.org/blog/archives/4796> “Atheism, like theology, discusses insoluble mysteries”

“The true Positive spirit consists in substituting the study of the invariable Laws of phenomena for that of their so-called Causes, [...] in a word, in studying the How instead of the why”

“Materialism is due to the encouragement of the lower sciences on the domain of the higher: an error which Positivism rectifies.”

## **Positivism - Wikiquote:**

“Positivism is a philosophy developed by [Auguste Comte](#) (widely regarded as the first true sociologist) in the middle of the 19th century that stated that the only authentic knowledge is scientific knowledge, and that such knowledge can only come from positive affirmation of theories through strict scientific method.”

“The error in positivism is that it takes as its standard of truth the contingently given division of labor, and allows no theory that could reveal the division of labor to be itself derivative and mediated and thus strip it of its false authority.” – Theodor Adorno

[Source: <https://en.wikiquote.org/wiki/Positivism>]

## **Positivism – Wikipedia**

<https://en.wikipedia.org/wiki/Positivism>

Excerpts:

**Positivism** is a [philosophical theory](#) stating that positive knowledge is based on natural phenomena and their properties and relations. Thus, information derived from sensory experience, interpreted through reason and logic, forms the exclusive source of all authoritative knowledge. Positivism holds that valid knowledge (certitude or truth) is found only in this [derived knowledge](#).

Verified data (positive facts) received from the senses are known as [empirical evidence](#); thus positivism is based on [empiricism](#).

Positivism also holds that society, like the physical world, operates according to general laws. [Introspective](#) and [intuitive knowledge](#) is rejected, as is metaphysics and theology. Although the positivist approach has been a recurrent theme in the history of western thought, the modern sense of the approach was formulated by the philosopher [Auguste Comte](#) in the early 19th century. Comte argued that, much as the physical world operates according to gravity and other absolute laws, so does society, and further developed positivism into a [Religion of Humanity](#)...

[Stephen Hawking](#) is a recent high profile advocate of positivism, at least in the physical sciences. In [The Universe in a Nutshell](#) (p. 31) he writes:

Any sound scientific theory, whether of time or of any other concept, should in my opinion be based on the most workable philosophy of science: the positivist approach put forward by [Karl Popper](#) and others. According to this way of thinking, a scientific theory is a mathematical model that describes and codifies the observations we make. A good theory will describe a large range of phenomena on the basis of a few simple postulates and will make definite predictions that can be tested. ... If one takes the positivist position, as I do, one cannot say what time actually is. All one can do is describe what has been found to be a very good mathematical model for time and say what predictions it makes.

However, the claim that Popper was a positivist is a common misunderstanding that Popper himself termed the "[Popper legend](#)." In fact, he developed his beliefs in stark opposition to and as a criticism of positivism and held that scientific theories talk about how the world really is, not, as positivists claim, about phenomena or observations experienced by scientists.<sup>[54]</sup> In the same vein, [continental philosophers](#) like [Theodore Adorno](#) and [Jürgen Habermas](#) regarded Popper as a positivist because of his alleged devotion to a [unified science](#). However, this was also part of the

"Popper legend"; Popper had in fact been the foremost critic of this doctrine of the Vienna Circle, critiquing it, for instance, in his [Conjectures and Refutations](#)

## Positivism

<http://www.encyclopedia.com/topic/positivism.aspx>

Excerpt:

**There are two positivisms:** that of the nineteenth century and that of the twentieth. Common to both is a continuation of the eighteenth-century philosophy of the Enlightenment. Metaphysics and theology are again brought before the bar of reason, with the insistence that the institutions appealing to them for justification be reformed or replaced. Science is claimed to provide the standards applied in this critique. The name “positivism” derives from the emphasis on the positive sciences—that is, on tested and systematized experience rather than on undisciplined speculation.

**The older positivism of Auguste Comte** viewed human history as progressing through three stages: the religious, the metaphysical, and the scientific. His positivism was presented as articulating and systematizing the principles underlying this last (and best) stage. Law, morality, politics, and religion were all to be reconstituted on the new scientific basis. Traditional religion, for instance, was to be replaced by a religion of humanity and reason, with rituals and symbols appropriate to the new doctrine (Simon 1963). Comte’s evolutionary and scientific perspectives were shared by such men as Herbert Spencer and Thomas Huxley, but contemporary movements of thought have been very little influenced by the older positivism.

**Twentieth-century positivism came to be known as *logical positivism***, to distinguish it from the older philosophy. (The movement itself preferred the name *logical empiricism*.) The adjective points to the importance of the rationalist component in the modern view, which owes as much to Leibniz, inventor of the differential calculus and one of the pioneers of mathematical logic, as to Hume and the later British empiricists, like John Stuart Mill.

<http://changingminds.org/explanations/research/philosophies/positivism.htm>

Excerpt:

### Principle

All knowledge comes from 'positive' information of observable experience. Scientific methods are the best way of achieving this. All else is metaphysics.

### Discussion

The problem with social research is that it is not easy to get solid and repeatable results, as we are such a complex and variable species. In the history of social understanding, Positivism originated out of the French Enlightenment, with French philosopher Auguste Comte, who sought to replace the 'brainpower approach' of [Rationalism](#) by leveraging the principles of the natural sciences (such as Physics, Chemistry and Biology).

At the time of Comte, science was having a huge impact and was steadily replacing religion as the key authority for knowledge about what was true or false. When something is pronounced 'scientific' then it is generally held to be verifiable. This creates a difficulty in psychology as people are not as predictable as apples.

Comte's three stages of scientific knowledge:

Comte's three stages	Stage 1	Stage 2	Stage 3
<b>Stage of knowledge</b>	Fictitious knowledge	Metaphysical knowledge	Scientific knowledge
<b>Foundations of belief</b>	Faith and custom	Philosophy	Rational logic
<b>Social base</b>	Family	State	Humanity

The roots of Positivism lie particularly with [Empiricism](#), which works only with observable facts, seeing that beyond this is the realm of logic and mathematics.

The basic principle of Positivism is that all factual knowledge is based on the "positive" information gained from observable experience, and that any ideas beyond this realm of demonstrable fact are *metaphysical*.

Only analytic statements are allowed to be known as true through reason alone. Thus 'Roses are flowers' is analytic, whilst 'Roses are fragrant' is synthetic and requires evidence.

The six tenets of Positivism are:

Tenet	Meaning
Naturalism	The principles of the natural sciences should be used for social science.
Phenomenalism	Only observable phenomena provide valid information.
Nominalism	Words of scientific value have fixed and single meanings. The existence of a word does not imply the existence of what it describes.
Atomism	Things can be studied by reducing them to their smallest parts (and the whole is the sum of the parts).
Scientific laws	The goal of science is to create generalized laws (which are useful for such as prediction).
Facts and values	Facts are to be sought. Values have no meaning for science.

Positivism seeks *empirical regularities*, which are correlations between two variables. This does not need to be causal in nature, but it does allow laws to be defined and predictions made.

It has been used to justify inequality (eg. Herbert Spencer in industrial revolution and general empire) and support racialism (e.g. John Knox's skull-size measurements and Hans Eysenck's IQ assessments).

Forms of Positivism include:

- Social Positivism - of Comte, which showed people as evolving.
- Critical Positivism - of Ernst Mach, who focused on immediate experience.
- Logical Positivism - of Von Mises and the Vienna circle, which took a harder line.

In particular:

*Logical Positivism* places particular emphasis on sense experience and observation and attempted to eradicate metaphysics and synthetic statements. Promoted by the 'Vienna Circle'. For each object, a definitive 'mimetic' statement can be made to accurately reflect the object. They used inductive approaches, collecting data and building theories on this.

Logical Positivists include early Wittgenstein, Bertrand Russell and Alfred Whitehead (*Principia Mathematica*) and Rudolph Carnap.

In *Standard Positivism* Carl Hempel countered Logical Positivist use of inductive methods with using deduction to first identify possible laws which are then proven or otherwise in experiments. (*Behaviourism* used this). It also sought to pull free of value statements of scientists.

Although Positivism has since been shown to be inadequate to study the full range of human experience, it has been hugely influential and still affects the significant use of experiments and statistics in social research.

## Alternatives to Positivism

<http://www.autodidactproject.org/other/naletov0.html>

## Realism vs. Constructive Empiricism

<http://www.trinity.edu/cbrown/science/realism.html>

Excerpt:

A theological analogy van Fraassen mentions briefly may be helpful in thinking about his view. Scientific realism is somewhat like religious fundamentalism: the doctrines in question are interpreted literally, and believed to be true. Some forms of anti-realism, e.g. fictionalism, are analogous to atheism: the doctrines are interpreted literally, and believed to be false. Still others are like liberal theology (e.g. Bultmann's "demythologized" Christianity): the doctrines in question are held to be true, but only if interpreted nonliterally. van Fraassen's version of anti-realism is most like agnosticism, which interprets the doctrines literally but withholds both belief and disbelief.

claims about unobservables are:	true	false	can't tell (and don't care)
interpreted literally	realism [cf. fundamentalism]	fictionalism [cf. atheism]	constructive empiricism [cf. agnosticism]
interpreted nonliterally	positivism [cf. liberal theology]		

### Positivism, Logical Positivism, Constructionism and Subjectivism: A Synthesis from a Modernist Perspective

[https://www.academia.edu/5148641/Positivism Logical Positivism Constructionism and Subjectivism A Synthesis from a Modernist Perspective](https://www.academia.edu/5148641/Positivism_Logical_Positivism_Constructionism_and_Subjectivism_A_Synthesis_from_a_Modernist_Perspective) [Downloadable as a PDF]

### Positivism (Philosophy of Science): Are there physicists that are outspokenly anti-positivist?

<https://www.quora.com/Positivism-Philosophy-of-Science/Are-there-physicists-that-are-outspokenly-anti-positivist>

### An Outline of Methodological Approaches

<http://www.tlrp.org/capacity/rm/wt/hammersley/hammersley4.html>

Positivism/post-positivism, Interpretivism or hermeneutics, 'Critical' research, Constructionism

### Methodology of Social Sciences: Positivism, Anti-Positivism, and the Phenomenological Mediation

[https://www.researchgate.net/publication/216087209 Methodology of Social Sciences Positivism Anti-Positivism and the Phenomenological Mediation](https://www.researchgate.net/publication/216087209_Methodology_of_Social_Sciences_Positivism_Anti-Positivism_and_the_Phenomenological_Mediation) [Downloadable as PDF]

### Constructivist Realism: An Ontology That Encompasses Positivist and Constructivist Approaches to the Social Sciences

<http://www.qualitative-research.net/index.php/fqs/article/view/968>

Excerpt [Abstract]:

It has been argued that positivist and constructivist ontologies are irreconcilable. According to LINCOLN and GUBA (2000), positivism's "naive realism" holds that reality is both "real" and "apprehendable," whereas constructivism maintains that meaning is generated by individuals and groups. This analysis implies that the quantitative and qualitative methodologies associated with

positivism and constructivism, respectively, are also incommensurable. In this paper, constructivist realism is proposed as an alternative ontology that accommodates positivism and constructivism and the methods that they subtend. The first step is to acknowledge a social world (or worlds) that is reflected in the natural attitude of daily life and exists prior to and independent of either positivist or constructivist analysis; hence realism. Phenomena are understood as processes which cut across the physical, social, and personal (self) worlds. Qualitative and quantitative researchers examine these phenomena, offering rich descriptive accounts or precise analyses of functional relations, respectively. It is assumed that both approaches to research practice face the problem of constructing "data" and are therefore subject to potential bias. While description has traditionally been viewed as preceding hypothesis testing (i.e., natural history precedes hypothesis testing), the two approaches are viewed here as complementary and in parallel. Qualitative methods offer an in-depth account of underlying processes and can help frame hypotheses that test specific functional relationships, while empirical findings related to processes can suggest areas which might benefit from detailed descriptive examination.

### **What is sociology? Should a Christian study sociology?**

<http://www.gotquestions.org/Christian-sociology.html>

### **Praxeology Over Positivism (with regard to social sciences, economics)**

<https://mises.org/library/praxeology-over-positivism>

### **Choosing your approach (for Researchers)**

<http://ro.uwe.ac.uk/RenderPages/RenderConstellation.aspx?Context=6&Area=1&Room=3&Constellation=24>

Excerpt:

*"The term paradigm refers to the process of scientific practice based on people's philosophies and assumptions about the world and the nature of knowledge; in this context, about how research should be conducted." Collis and Hussey (2003)*

For you, the researcher, the issue of the paradigm is about choosing a model for the acquisition of knowledge which reflects a belief in how the knowledge can be most effectively represented by the research process and findings.

Two of the commonest paradigms associated with research, and sometimes displayed at opposite ends of a linear continuum, are the positivist/scientific approach and interpretivism. Phenomenology is an example of an interpretive approach, which concentrates upon induction and the meaning of the findings in the view of the participants, rather than upon hypothesis testing, measurement and deduction.

The distinctions between positivism, and interpretative techniques such as phenomenology, are theoretical distinctions of the assumptions, purpose, design, process, data collection strategy and conclusions for the research...

Here you will explore what this means for the methods associated with the paradigms, and the different skills you will need to develop for each of the approaches.

Positivist		Phenomenological
Objective and empirical	Nature of research	Subjective and exploratory
How your research fits into existing framework	Literature review	Notion of what to explore
Define hypotheses	What you are trying to establish	Generate knowledge
Structure research	Research objectives (what you are intending to do)	Generate theories
Pre-determined research structure and data	Outcome	Process and data collection is flexible

**Positivist & Interpretivist approaches (re: Social Research)**

<http://www.slideshare.net/clairtupling/positivist-interpretivist> [SlideShow]

**The Rhetoric of Positivism vs Interpretivism: A Personal View [re: MIS Research]**

<http://misq.org/misq/downloads/download/editorial/25/> [PDF]

**Positivism – Research Methodology**

<http://research-methodology.net/research-philosophy/positivism/>

**Analysis of Scientific Realism in the Dichotomy between Positivism and Anti-Positivism: An Implications for Social Sciences**

[http://ijbssnet.com/journals/Vol\\_4\\_No\\_6\\_June\\_2013/30.pdf](http://ijbssnet.com/journals/Vol_4_No_6_June_2013/30.pdf) [PDF]

**Research paradigms: positivism, interpretivism, critical approach and poststructuralism**

<http://rubyvine.blogspot.com/2009/10/research-paradigms-positivism.html>

**The positivist and phenomenological worldviews**

<http://ro.uwe.ac.uk/RenderPages/RenderLearningObject.aspx?Context=7&Area=1&Room=1&Constellation=2&LearningObject=41>

Excerpt:

**Positivism**

[A world view that values measurement and observable events.]

Positivism is a philosophical system first developed by Auguste Comte (1798-1857). This system maintains that knowledge is about description rather than questioning. Positivists recognize only positive facts and observable events - those things that can be seen, measured and be counted as facts. The system equates very closely with the traditional, scientific view of the world. In fact, Comte drew his ideas from the "scientific" world view that was developing at the time, and applied them to the world of sociological thought. Positivism takes little account of beliefs or feelings, although strangely some of its more extreme protagonists seem to be drawn towards mysticism.



**Phenomenology**

[A world view that values the meaning of occurrences, rather than measuring observable events.]

Begun by Edmund Husserl (1859 - 1938) in the 1890s, phenomenology is a very different way of viewing the world in comparison to positivism. Phenomenologists are concerned with what things mean, rather than with identifying and measuring phenomena. They are particularly interested in the idea that human experience is a valuable source of data, as opposed to the idea that true research or discovery lies in simply measuring the existence of physical phenomena.



**The Phenomenological Worldview**

<b><i>Basic Beliefs</i></b>	
The world is	socially constructed
The observer is	part of it
Science is	value-driven
<b><i>Researcher should</i></b>	
Focus on	meanings
Look at	totality
Try to	understand phenomena
Formulate/develop	ideas
<b><i>Preferred research methods include</i></b>	
Using	multiple perspectives
Taking	small samples

### The Positivist Worldview

<b>Basic Beliefs</b>	
The world is	external
The observer is	independent
Science is	value-free
<b>Researcher should</b>	
Focus on	facts
Look at	causality
Try to	measure phenomena
Formulate/develop	hypotheses
<b>Preferred research methods include</b>	
Using	concepts
Taking	large samples

#### Answers.com: What is Positivism?

[http://www.answers.com/Q/What\\_is\\_positivism](http://www.answers.com/Q/What_is_positivism)

Excerpt:

Positivism is a philosophical and ontological (what exists) position in which there can be something which is 'positive', 'truthful' or 'known'. It often espouses that there is an external reality which can be objectively studied.

An example of a positivist statement might be, 'trees have leaves'. A relativist might argue that some trees only have leaves some of the time, some trees have 'leaves' which can be known as other things and so on.

A deconstructionist might say that you cannot consider the tree without the rest of it, and where does a leaf begin and end? Is it not also composed of water, sunlight, air, etc.?

A phenomenologist would also add that as all we can speak from is our own experience, we do not know that the leaves we see are the same as another person's.

Looking at discourse we might ask "What is a leaf?" We created the words so that we could understand each other's' concepts, but as Korzybski said, 'The map is not the territory'- the words we speak are not the same as the thing itself, they're just what we use to describe them.

It is usually a safer bet to be a critical realist, who would say that we can all agree that there is something there which we can look at (and come up with relatively sturdy concepts around) but we each have our own experience of it.

## Positivism

[http://www.philosophybasics.com/branch\\_positivism.html](http://www.philosophybasics.com/branch_positivism.html)

## Logical Positivism

[http://www.philosophybasics.com/branch\\_logical\\_positivism.html](http://www.philosophybasics.com/branch_logical_positivism.html)

<http://www.philosophypages.com/hy/6q.htm>

## Positivism and Dialectics: A Comparison

<https://www.transcend.org/galtung/papers/Positivism%20and%20Dialectics%20-%20A%20Comparison.pdf> [PDF]

## Was Marx a Positivist?

<http://www.e-ir.info/2013/09/20/was-marx-a-positivist/>

## Non-positivist Approaches to Research in the Third Sector: Empowered Policy-making

[https://www.istr.org/resource/resmgr/wp2012/m\\_alessandrini.pdf](https://www.istr.org/resource/resmgr/wp2012/m_alessandrini.pdf) [PDF]

## What is the Difference between Positivism and Empiricism?

<https://www.quora.com/What-is-the-difference-between-positivism-and-empiricism>

## Philosophy of Research: Positivism and Post-Positivism

<http://www.socialresearchmethods.net/kb/positvsm.php>

## The Paradox of Positivism

<http://sociology.berkeley.edu/sites/default/files/faculty/Riley/positivism.pdf> [PDF]

## Misconceived relationships between logical positivism and quantitative research

<http://www.creative-wisdom.com/computer/sas/positivism.pdf> [PDF]

## The Religion of Humanity

<http://positivists.org/blog/religion-of-positivism>

Excerpt:

Positivists are, strictly speaking, neither atheists nor are they agnostics. Scientists focus on facts (on statements they can prove with observations) and that is a work in which they neither run into a sphere of transcendence, a field that can supposedly never be observed, nor does this work ever require them to state that there is no God or that one cannot observe God. Positivists explore phenomena. They observe and describe regularities. They make predictions on the basis

of these regularities. They observe *how* things happen, not *why*, so Comte in his famous passage on atheism.

**Atheism is, strictly speaking, a dysfunctional field of thought, deeply rooted in theological thought. Proofs of God's existence are here traded for proofs of God's non-existence.** The result is stagnation – most visibly in the field of Marxist revolutionary politics where atheism becomes just another dogma to be protected by the revolution. Positivism is a position of pragmatism. The positivist's question is: what will come after atheism and agnosticism. What is the knowledge we have? How do we actually want to live? This might look like atheism, because it excludes God from all further thought. It is otherwise a position in need of a new differentiation which Comte is eager to make in his *General View on Positivism* (1848, published again in the first volume of his *System of Positive Polity* in 1851). We have to confront the "Error of identifying Positivism with Atheism, Materialism, Fatalism, or Optimism. Atheism, like Theology discusses insoluble mysteries". Positivism is looking for positive knowledge:

I have now described the general spirit of Positivism. But there are two or three points on which some further explanation is necessary, as they are the source of misapprehensions too common and too serious to be disregarded. Of course I only concern myself with such objections as are made in good faith.

The fact of entire freedom from theological belief being necessary before the Positive state can be perfectly attained, has induced superficial observers to confound Positivism with a state of pure negation. Now this state was at one time, and that even so recently as the last century, favorable to progress; but at present in those who unfortunately still remain in it, it is a radical obstacle to all sound social and even intellectual organization. I have long ago repudiated all philosophical or historical connexion between Positivism and what is called Atheism. But it is desirable to expose the error somewhat more clearly.

### **Positivism and Humanism.**

<http://opensiuc.lib.siu.edu/cgi/viewcontent.cgi?article=4184&context=ocj> [PDF]

### **Introduction to Sociology (re: Comte)**

<http://www.cf.ac.uk/socsi/undergraduate/introsoc/comte.html>

### **Comte: High Priest of Positivism**

<http://www.thegreatdebate.org.uk/Comte1.html>

### **Interpretivism, social constructionism and phenomenology**

<http://resource.unisa.edu.au/mod/resource/view.php?id=9370>

### **Research Philosophy Debates and Classifications: Students' Dilemma**

<http://www.ejbrm.com/issue/download.html?idArticle=285>

**Organization Positivism: Separating Myth from Reality** [PDF]

<http://billmckelvey.org/documents/Organizational%20Positivism.pdf>

**Contrasting Schools of Thought in Criminology (Classic and Positivist)**

[http://www.sheldensays.com/new\\_page\\_5.htm](http://www.sheldensays.com/new_page_5.htm)

**Science Facts Confirm the Bible**

<http://worldview3.50webs.com/science.html>

Excerpt:

Contrary to the positivist view of things, many of the principles of modern science were already spoken of in the Bible as facts of nature many years before scientific research finally made the empirical discoveries. We'll touch on a number of these areas here...

**Empiricism, Rationalism and Positivism in Library and Information Science**

[https://www.academia.edu/4388910/Empiricism\\_rationalism\\_and\\_positivism\\_in\\_library\\_and\\_information\\_science](https://www.academia.edu/4388910/Empiricism_rationalism_and_positivism_in_library_and_information_science)

(Provides good introductions on empiricism, rationalism, positivism including logical positivism)

**[Recommended]**

## Overview of John Austin’s Theory of Law

[https://www.academia.edu/5367739/Overview\\_of\\_John\\_Austins\\_Theory\\_of\\_Law](https://www.academia.edu/5367739/Overview_of_John_Austins_Theory_of_Law) [Downloadable as PDF]

Excerpt:

### I. Central Aspects of Austin’s Theory

A. *Analytic Jurisprudence:* Austin was concerned to analyze the concept of a legal system and the central concepts used in legal discourse.

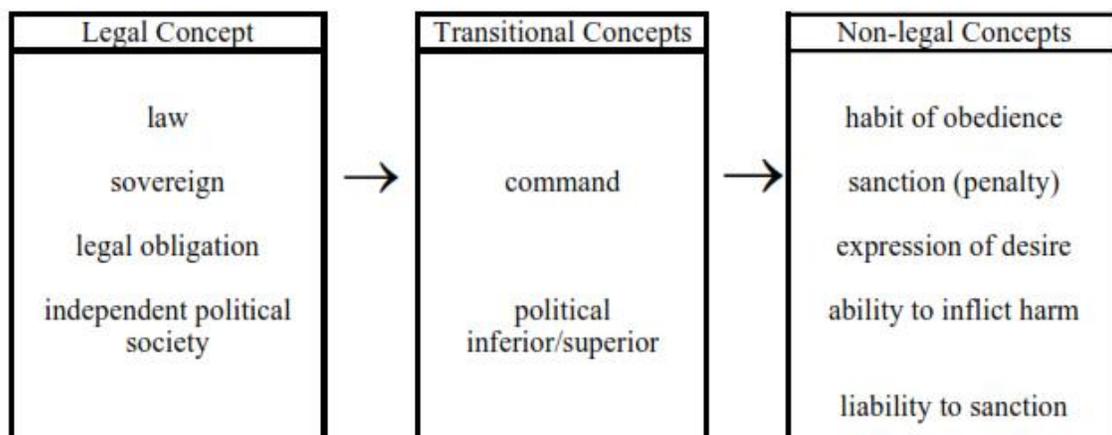
1. *Reductive Analysis:* Austin’s particular form of analysis was reductive. His intention was to analyze legal concepts in terms of non-legal concepts so that the whole realm of the law could be understood in non-legal terms—in particular, in psychological and sociological terms. This was part of an attempt by many philosophers to unify all knowledge with physics at the base.

### B. Legal Positivism

1. *The Descriptive/Prescriptive Distinction:* Both as a substantive point of his legal theory and as a point of methodology, Austin drew a sharp conceptual distinction between law as it is and law as it ought to be.
2. *Genetic Test of Legal Validity:* Because the law may, for Austin, have any content whatsoever, there needs to be some test of legal validity that doesn’t depend on the content of the law. Like later positivists, Austin accepts a “pedigree” or genetic test. The validity of law is determined by its origin, source or history. (*E.g.*, was it passed by the required legislative bodies, signed by the required executive bodies, *etc?*)
3. *Centrality of Rules:* Law is a species of rules.

C. *Command Theory of Law and the Theory of Legal Sovereignty:* These two aspects of Austin’s theory give the basis for his specific pedigree test of legal validity. They are a part of *his* version of legal positivism but not, as we shall see later, an essential part of legal positivism itself.

### II. A Chart of Austin’s Reductionism:



**Common Ground from the Post-Positivist Perspective** [PDF]

<https://blogs.commonstons.georgetown.edu/cctp-505-fall2011/files/chap-3-miller-common-ground-from-the-post-positivist-perspective.pdf>

Excerpts:

**TABLE 3.1. Two Typologies of Organizational Theory and Research**

<u>Burrell &amp; Morgan's (1979) typology</u>	
<u>Radical humanists</u>	<u>Radical structuralists</u>
<ul style="list-style-type: none"> <li>• Subjective approach to social research</li> <li>• Nominalist ontology</li> <li>• Anti-positivist epistemology</li> <li>• Sociology of radical change</li> </ul>	<ul style="list-style-type: none"> <li>• Objective approach to social research</li> <li>• Realist ontology and positivist epistemology</li> <li>• Sociology of radical change</li> </ul>
<u>Interpretivists</u>	<u>Functionalists</u>
<ul style="list-style-type: none"> <li>• Subjective approach to social research</li> <li>• Nominalist ontology</li> <li>• Anti-positivist epistemology</li> <li>• Sociology of regulation</li> </ul>	<ul style="list-style-type: none"> <li>• Objective approach to social research</li> <li>• Realist ontology</li> <li>• Positivist epistemology</li> <li>• Sociology of regulation</li> </ul>
<u>Deetz's (1996) typology</u>	
<u>Postmodern scholars</u>	<u>Critical scholars ("late modern")</u>
<ul style="list-style-type: none"> <li>• Dissensus relation to dominant social discourse</li> <li>• Local/emergent origin of concepts and problems</li> </ul>	<ul style="list-style-type: none"> <li>• Dissensus relation to dominant social discourse</li> <li>• Elite/a priori origin of concepts and problems</li> </ul>
<u>Interpretive scholars ("premodern")</u>	<u>Normative scholars ("modern")</u>
<ul style="list-style-type: none"> <li>• Consensus relation to dominant social discourse</li> <li>• Local/emergent origin of concepts and problems</li> </ul>	<ul style="list-style-type: none"> <li>• Consensus relation to dominant social discourse</li> <li>• Elite/a priori origin of concepts and social problems</li> </ul>

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**TABLE 3.2. Functionalists versus Interpretivists**

Functionalists	Interpretivists
Treat social phenomena as concrete, materialistic entities—social facts	See reality as socially constructed through words, symbols, and behaviors
See collectivities as external to individuals with their properties	See collectivities as symbolic processes that emerge through streams of ongoing behaviors
Collectivities are static and immutable	Social structures are sets of complex relationships that originate in human interaction
Social reality exists “out there,” external to the individual, and it takes form prior to any human activity	Reified structure is symbolic in representation of previous and potential relationships
Individuals are products of their environment who respond to external stimuli in mechanical ways	Individuals create their social environment
Humans are reactive participants who absorb and respond to externally controlled events rather than to their own self-interests	Humans are proactive creative agents who exercise free will in interaction
Assume a unitary view of organizations in which organizations are cooperative systems in pursuit of common interests and goals	Adopt a pluralistic perspective by treating the organization as an array of factionalized groups with diverse purposes and goals
Individuals are instruments of purposeful-rational action aimed at technological effectiveness and organizational efficiency	Individuals negotiate their goals, actions, and meanings to achieve a common direction, but they never abandon their different aims
Primary unit of analysis is the organizational entity; social, psychological, and economic characteristics are static properties	Primary unit of analysis centers on the values, goals, and interactions that create and sustain coalitions
Have a conservative orientation, frequently biased toward management, organizational efficiency, and the status quo	Build multiple treatments of organizational reality into their purview and paint a “composite” picture of organizational life
Communication is a tangible substance that flows upward, downward, and laterally within the container	Communication is meaning-centered by conceptualizing social reality as constructed through words, symbols, and actions
Endorse a pursuit of universal law, stable patterns, and value-free conclusions	Aim to understand social phenomena by extracting the unique dimensions of situations rather than by deducing generalizable laws
Cling to a unilateral model of causality	Consider complex and circular causality
Inquire from the outside	Inquire from the inside

Note. Data from Putnam (1983).

## Paradigms of Instruction and Assessment

<http://nadabs.tripod.com/doc/paradigms/index.html>

Excerpts:

Postpositivism	Constructivism	Advocacy and Participatory	Pragmatism
<ul style="list-style-type: none"> <li>• Determination</li> <li>• Reductionism</li> <li>• Empirical observation and measurement</li> <li>• Theory verification</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding</li> <li>• Multiple participant meanings</li> <li>• Social and historical construction</li> <li>• Theory generation</li> </ul>	<ul style="list-style-type: none"> <li>• Political</li> <li>• Empowerment and issue oriented</li> <li>• Collaborative</li> <li>• Change oriented</li> </ul>	<ul style="list-style-type: none"> <li>• Consequences of actions</li> <li>• Problem centered</li> <li>• Pluralistic</li> <li>• Real-world practice oriented</li> </ul>

SOURCE: Creswell (2003). Reprinted with permission of Sage Publications.

Element	Paradigm			
	Positivism	Constructivism	Critical theory	Realism
Ontology	Reality is real and apprehensible	Multiple local and specific "constructed" realities	"Virtual" reality shaped by social, economic, ethnic, political, cultural, and gender values, crystallised over time	Reality is "real" but only imperfectly and probabilistically apprehensible and so triangulation from many sources is required to try to know it
Epistemology	Findings true – researcher is objective by viewing reality through a "one-way mirror"	Created findings – researcher is a "passionate participant" within the world being investigated	Value mediated findings – researcher is a "transformative intellectual" who changes the social world within which participants live	Findings probably true – researcher is value-aware and needs to triangulate any perceptions he or she is collecting
Common methodologies	Mostly concerns with a testing of theory. Thus mainly quantitative methods such as: survey, experiments, and verification of hypotheses	In-depth unstructured interviews, participant observation, action research, and grounded theory research	Action research and participant observation	Mainly qualitative methods such as case studies and convergent interviews

**Note:** Essentially, ontology is "reality", epistemology is the relationship between that reality and the researcher and methodology is the technique used by the researcher to discover that reality  
**Source:** Based on Perry *et al.* (1999), which itself was based on Guba and Lincoln (1994) from which the quotations come

**Table I.**  
Four scientific paradigms

# The Major Paradigms

Descriptive	Positivism	Post-Positivism	Interpretivism	Critical Theory	Pragmatism
<b>Synonym</b>	Verify	Predict	Understand/ Interpret	Emancipate	Dialectic
<b>Ontology</b> What is Real?	Objectivist; findings=truth, realism	Modified objectivist; findings probably true, transcendental realism	Local, relative, co-constructed realities, subjective objectivity, relativism	Historical/virtual realism shaped by outside forces, material subjectivity	Constructed, based on world we live in and explanations that produce the best desired outcomes
<b>Epistemology</b> What is True?	the only knowledge is scientific knowledge – which is truth, reality is apprehensible	Findings approximate truth, reality is never fully apprehended	Co-created multiple realities and truths	Findings are based on values, local examples of truth	Objective and subjective points of view
<b>Methodology</b> How do I examine what is real?	Quantitative – Primarily Experimental, quasi- experimental	Usually Quantitative – Experimental with threats to validity, Qualitative (e.g., Case study)	Often Qualitative and/or Quantitative	Usually Qualitative, but also quantitative	Qualitative & Quantitative
Milman, 2010					4

Metatheoretical assumptions about	Positivism	Interpretivism
Ontology	Person (researcher) and reality are separate	Person (researcher) and reality are inseparable (life-world)
Epistemology	Objective reality exists beyond the human mind	Knowledge of the world is intentionally constituted through a person's lived experience
Research object	Research object has inherent qualities that exist independently of the researcher	Research object is interpreted in light of meaning structure of person's (researcher's) lived experience
Method	Statistics, content analysis	Hermeneutics, phenomenology, etc.
Theory of truth	Correspondence theory of truth: one-to-one mapping between research statements and reality	Truth as intentional fulfilment: interpretations of research object match lived experience of object
Validity	Certainty: data truly measure reality	Defensible knowledge claims
Reliability	Replicability: research results can be reproduced	Interpretive awareness: researchers recognise and address implications of their subjectivity

**Table I.**

Alleged differences between positivism and interpretivism

**Note:** Reprinted by permission from both Sandberg and Weber

**Source:** Class notes originating from Jörgen Sandberg. Published in Weber (2004, p. iv)

o What are the controversies, contradictions, and emerging confluences related to paradigms?

- Researchers realized that there was no necessary antagonism between the objectivists, the interpretivists, and the critical theorists.
- Those who said that the quantitative and qualitative perspectives must of necessity be mutually exclusive and antagonistic--were simply wrong.
- New realizations among scholars that paradigm differences do not require paradigm conflict.
- The two kinds of researchers were simply studying different important topics. The implication of necessary antagonism or incompatibility was unjustified.
- Investigations with both kinds of methods turned out to be more fruitful of insights, understandings, predictive power, and control resulting in improvements of teaching.
- So the social sciences need not be based on any assumptions of uniformity in nature.
- Another insight has made research on teaching more productive since 1989: the realization that the paradigm wars in educational and social research were in part wars between the disciplines. It was psychology, in large part, that bred the objective-quantitative approach to research on teaching. It was anthropology, in large part, that spawned the interpretive-qualitative approach. It was mainly the work of analysts from economics, political science, and sociology that produced critical theory.
- What had seemed to be merely intellectual disagreement also turned out, as experience accumulated, to be turf wars in the attempt to gain for one's own discipline a greater share of the research funds, the academic positions, and the other kinds of wherewithal needed for a discipline to flourish.

- What ended the interdisciplinary war: the realization that, if the social sciences did not get together, they would perish.
- **They recognized that the moral and rational foundations of the three paradigms were virtually identical, dedicated to the same ideals of social justice and democracy and the goals of an education that would serve those ideals. So they paid more attention to effectiveness in achieving those ideals.**

PS: Answers mainly based on Gage, N. L. (1989).

o Which paradigm(s) best fits your perspective? Why?

- The three combined! In order to reach the best, most accurate, fairest, and most beneficial results.

## Issues in Impact Evaluation

<http://www.internationalpeaceandconflict.org/profiles/blogs/issues-in-impact-evaluation>

<http://dmeforpeace.org/discuss/dme-tip-issues-impact-evaluation>

Excerpt:

Recently, there has been a heated debate on differing approaches to the design and evaluation of peacebuilding initiatives, and a publication by Reina Neufeldt does an excellent job of exploring the differing approaches and identifies emerging models and practices that mediate tension between the two perspectives. She describes the two camps as framers--those who develop linear, cause-effect thinking, measurable indicators, and empirical findings--and circlers--those who are relationship-focused, context-driven, and adaptive.

Hot Resource! [“Frameworkers” and “Circlers”—Exploring Assumptions in Impact Assessment](#) by Reina C. Neufeldt

Neufeld begins by explaining that this debate is not just a superficial one but instead lies on an epistemological and ontological level. In this table, the framers are closely associated with the positivist approach, and the circlers are associated with the interpretive approach:

Beliefs and Assumptions	Positivist Approach	Interpretive Approach
Nature of reality	Reality is single, tangible and objectively given	Realities are socially constructed, there can be multiple constructions and realities, they are accessed through shared meaning
Relationship of knower to the known	Knower and known are independent (dualism)	Knower and known are interactive and inseparable
Possibility of generalisation	Generalisations are possible, and are time- and context-free	Only time- and context-bound working hypotheses are possible
Possibility of causal linkages	There are real causes, that precede or are simultaneous with their effects	All entities are in a state of mutual simultaneous shaping, so that it is impossible to distinguish causes from effects
Role of values	Inquiry is value-free	Inquiry is value-bound
Research methods usually used	Quantitative	Qualitative
Aim of knowledge	Increase predictive understandings of phenomena	Deep and insightful understanding of phenomena <sup>7</sup>
Attitudes to field practice or action	Practice and research inquiry are separate enterprises	Research is a type of practice that affects the context and can be a deliberate intervention strategy (action research)

Source: adapted from Lincoln/Guba 1985.

As this table indicates, framers and circlers often see how the world operates in a very different light, which causes them to subsequently take their approaches to evaluation very differently. It is important to note that not every framer is a positivist and not every circler is interpretive. Often each camp borrows from the other, overlapping in some categories, or at the very least acknowledges the other approach in some circumstances.

To look at these approaches specific to the peacebuilding context is difficult. At first look, circlers and the interpretive approach aligns closer to the underpinnings of peacebuilding: relationship-focused work in complex, fast-changing environments. However, when it comes to evaluation, peacebuilders also need to develop rigorous measurement systems that attempt to find causality, or at the very least, contribution.

This is where it starts to get complicated. How do peacebuilders make sure our systems of evaluation are in fact more rigorous? Often times this means evaluation becomes quantitative in nature, or more in line with the framers perspective. Despite the belief that quantitative and cause-effect questions are generally believed to add rigor to an evaluation, sometimes this may not necessarily be the case.

TABLE 3.1d Nature-Society Theories of Land Use Change

<b><i>Humanities-Based Theories</i></b>	<ul style="list-style-type: none"> <li>• Frontier Thesis (F.J. Turner 1894, Richards 1990)</li> <li>• Environmental/Cultural Anthropology (and Geography)               <ul style="list-style-type: none"> <li>* Structuralism (Levi-Strauss 1963, Tuan 1971, Graber 1976)</li> <li>* Cognitive Anthropology (Rapoport 1976)</li> </ul> </li> <li>• Environmental Psychology (Boulding 1956, Lynch 1960, and others; see text)</li> </ul>
<b><i>Natural Science-Based Theories</i></b>	<ul style="list-style-type: none"> <li>• Environmental Determinism (Hippocrates, Aristotle, Montesquieu, McHarg 1969)</li> <li>• Cultural (or Human) Ecology (Steward 1955, Rappaport 1968, Bennett 1976, Ellen 1982, Rambo 1983)</li> <li>• The Berkeley School (Geography) – (Sauer 1925 and followers)</li> </ul>
<b><i>Social-Science-Based Theories</i></b>	<ul style="list-style-type: none"> <li>• Culture of Mass Consumption Theory (Sack 1990)</li> <li>• Ecological Revolutions (Merchant 1990)</li> <li>• Multi-Disciplinary Approaches -- Ecological Equilibrium Concept (Commoner 1972, Meadows <i>et al.</i> 1972, Ehrlich and Ehrlich 1990, Coccossis 1991, Lutz, 1994, Meyer and Turner 1994, Heilig, 1996)</li> </ul>

## Why design needs a critical reality check

<https://ithinkidesign.wordpress.com/2012/10/>

Epistemology	Theoretical perspective	Methodology	Methods
Objectivism	Positivism Post-positivism	Experimental research Survey research Etc.	Sampling Measurement and scaling Statistical analysis Questionnaire Focus group Interview Etc.
Constructionism	Interpretivism <ul style="list-style-type: none"> <li>• Symbolic interactionism</li> <li>• Phenomenology</li> <li>• Hermeneutics</li> </ul> Critical Inquiry Feminism	Ethnography Grounded theory Phenomenological research Heuristic inquiry Action research Discourse analysis Feminist standpoint research Etc.	Qualitative interview Observation <ul style="list-style-type: none"> <li>• Participant</li> <li>• Non-participant</li> </ul> Case study Life history Narrative Theme identification Etc.
Subjectivism	Postmodernism Structuralism Post-structuralism	Discourse theory Archaeology Genealogy Deconstruction Etc.	Autoethnography Semiotics Literary analysis Pastiche Intertextuality Etc.

Fig. 1. Examples within Crotty's knowledge framework.

Now I've edited this table to insert critical realism:

Epistemology	Theoretical perspective	Methodology	Methods
Objectivism	Positivism Post-positivism	Experimental research Survey research Etc.	Sampling Measurement and scaling Statistical analysis Questionnaire Focus group Interview Etc.
Critical Realism	Pragmatism Transcendental Realism Naturalism	Ethnography Grounded Theory Survey Research Qualitative and Quantative research	Questionnaire Qualitative Interview Observation Archival Statistical analysis case study
Constructionism	Interpretivism • Symbolic interactionism • Phenomenology • Hermeneutics Critical Inquiry Feminism	Ethnography Grounded theory Phenomenological research Heuristic inquiry Action research Discourse analysis Feminist standpoint research Etc.	Qualitative interview Observation • Participant • Non-participant Case study Life history Narrative Theme identification Etc.
Subjectivism	Postmodernism Structuralism Post-structuralism	Discourse theory Archaeology Genealogy Deconstruction Etc.	Autoethnography Semiotics Literary analysis Pastiche Intertextuality Etc.

I should note that debates over whether critical realism is an epistemological or an ontological theory are still performed today. The general consensus is that it is an ontological theory, but I've placed it under epistemology for simplicity. The theoretical perspectives listed here for critical realism are also

epistemologies but I've placed the information in this way to show that critical realism is a combination of pragmatic and realist theories.

### Duranti's Legal System (Australia)

<http://www.infotech.monash.edu.au/research/groups/rcrg/publications/la03.html>

Within the juridical concept as defined by Duranti, a 'legal system' consists of rules, laws or practices a given society's institutions sanctions and enforces. It includes rules and codes which may not always be strictly part of 'positive law'. (See Table 1 below.)

<b>DURANTI'S LEGAL SYSTEM</b>		
<b>A system of rules enforceable and binding on a collectivity = a legal system</b>		
<b>Function: rules regulate the juridically acceptable behaviour of natural* and juridical persons within the boundaries of a juridical system. A legal system as part of a juridical system could include any of the following rules.</b>		
<b>*A natural person is a human being as opposed to a corporate legal person.</b>		
<b>Positive Law</b>		<b>Other Binding Law</b>
• Legislation/Statute Law	)	• Natural Law
• Case Law/Common Law	) Primary	• Morals/Ethics/Codes of Behaviour
• Delegated legislation	) Sources	• Religious Beliefs
		• Ecclesiastical Law
• Reports on Law	)	• Customs
• Government Publications	)Secondary Sources	• Conventions (unenacted rules of constitutional practice)

**Table 1**

Source: Livia Iacovino, *'Things in Action': Teaching Law to Recordkeeping Professionals*, Ancora Press, Monash University, Melbourne, 1998, p. 70, Figure 2.2. This summary is derived from Luciana Duranti, 'Diplomatics: New Uses for an Old Science (Part II)'. *Archivaria*, Vol. 29, Winter 1989-90, p. 5.

**Worldviews Chart**

<http://www.summit.org/resources/worldview-chart/>

**COMPARING COMPETING WORLDVIEWS**

	<b>CHRISTIANITY</b>	<b>ISLAM</b>	<b>SECULAR HUMANISM</b>	<b>MARXISM-LENINISM</b>	<b>COSMIC HUMANISM</b>	<b>POST-MODERNISM</b>
	<b>Bible</b>	<b>Qur'an, Hadith, Sunnah</b>	<b>Humanist Manifestos I, II, III</b>	<b>Marx, Engels, Lenin, Mao</b>	<b>MacLaine, Spangler, Chopra, Walsch</b>	<b>Nietzsche, Foucault, Derrida, Rorty</b>
<b>THEOLOGY</b>	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
<b>PHILOSOPHY</b>	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
<b>ETHICS</b>	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
<b>BIOLOGY</b>	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
<b>PSYCHOLOGY</b>	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
<b>SOCIOLOGY</b>	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
<b>LAW</b>	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
<b>POLITICS</b>	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
<b>ECONOMICS</b>	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
<b>HISTORY</b>	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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*See following page for larger view...*

... Larger view, see prior page...

**COMPARING COMPETING WORLDVIEWS**

	<b>CHRISTIANITY</b>	<b>ISLAM</b>	<b>SECULAR HUMANISM</b>	<b>MARXISM-Leninism</b>	<b>COSMIC HUMANISM</b>	<b>POST-MODERNISM</b>
<b>THEOLOGY</b>	Bible Theism (Trinitarian)	Qur'an, Hadith, Sunnah Theism (Unitarian)	Humanist Manifestos I, II, III Atheism	Marx, Engels, Lenin, Mao Atheism	MaLaIne, Spangler, Chopra, Waisch Pantheism	Nietzsche, Foucault, Derrida, Rorty Atheism
<b>PHILOSOPHY</b>	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
<b>ETHICS</b>	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
<b>BIOLOGY</b>	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
<b>PSYCHOLOGY</b>	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
<b>SOCIOLOGY</b>	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
<b>LAW</b>	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
<b>POLITICS</b>	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
<b>ECONOMICS</b>	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
<b>HISTORY</b>	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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## You Say vs God Says

<u>YOU SAY</u>	<u>GOD SAYS</u>	<u>BIBLE VERSES</u>
You say: 'It's impossible'	God says: All things are possible	( Luke 18:27)
You say: 'I'm too tired'	God says: I will give you rest	( Matthew 11:28-30)
You say: 'Nobody really loves me'	God says: I love you	( John 3:1 6 & John 3:34 )
You say: 'I can't go on'	God says: My grace is sufficient	(II Corinthians 12:9 & Psalm 91:15)
You say: 'I can't figure things out'	God says: I will direct your steps	(Proverbs 3:5- 6)
You say: 'I can't do it'	God says: You can do all things	( Philippians 4:13)
You say: 'I'm not able'	God says: I am able	(II Corinthians 9:8)
You say: 'It's not worth it'	God says: It will be worth it	(Roman 8:28 )
You say: 'I can't forgive myself'	God says: I Forgive you	(I John 1:9 & Romans 8:1)
You say: 'I can't manage'	God says: I will supply all your needs	( Philippians 4:19)
You say: 'I'm afraid'	God says: I have not given you a spirit of fear	( II Timothy 1:7)
You say: 'I'm always worried and frustrated'	God says: Cast all your cares on ME	(I Peter 5:7)
You say: 'I'm not smart enough'	God says: I give you wisdom	(I Corinthians 1:30)
You say: 'I feel all alone'	God says: I will never leave you or forsake you	(Hebrews 13:5)

## Frankfurt School and Critical Theory

### Steven Pinker vs. John Gray – Positivism and the Question of “Moral Progress”: An Appeal to Philosophy and Science

<http://www.heathwoodpress.com/steven-pinker-vs-john-grey-positivism-and-the-question-of-moral-progress-an-appeal-to-philosophy-and-science/>

Note: Above site states that its purpose is “advancing [Frankfurt School critical theory](#)”.

See also, [https://en.wikipedia.org/wiki/Frankfurt\\_School](https://en.wikipedia.org/wiki/Frankfurt_School);

<https://www.marxists.org/subject/frankfurt-school/>

<http://routledgesoc.com/profile/frankfurt-school>

<http://plato.stanford.edu/entries/critical-theory/>

<http://www.brlsi.org/events-proceedings/proceedings/18097> (Significance of F.S and C.T.)

<http://oyc.yale.edu/english/engl-300/lecture-17> (Yale Lecture: F.S. of C.T.)

<http://understandingsociety.blogspot.com/2013/03/critical-theory-in-frankfurt-school.html>

### Human Communication in the Critical Theory Tradition

Discussing Frankfurt School as part of Marxist and Feminist Critiques

<http://people.ucalgary.ca/~rseiler/critical.htm>

Excerpt:

Theorists and researchers working in this tradition align themselves with the interests of those opposed to dominant order of society. They ask questions about the ways in which competing interests clash and the manner in which conflicts are resolved in favor of particular groups. In this regard, critical social science is economic and political in nature. Of course, much of it concerns communication. A Critical Theory of communication (or economics or politics) is necessarily a critique of society as a whole.

### Introducing the Frankfurt School – Benjamin : Horkheimer : Adorno : Marcuse

<https://frankfurtschool.wordpress.com/>

### Critical Theory and the Pragmatist Challenge

[http://cdclv.unlv.edu/pragmatism/shalin\\_ct.pdf](http://cdclv.unlv.edu/pragmatism/shalin_ct.pdf) [PDF]

### T.W. Adorno and the Dialectics of Mass Culture

<https://pages.gseis.ucla.edu/faculty/kellner/essays/adornomassculture.pdf> [PDF]

## Critical Theory and the Limits of Sociological Positivism

<http://www.mega.nu/ampp/176krkpt.htm>

Excerpt:

On the Nature of a Social Fact: Two Views.			
	POSITIVISM		CRITICAL THEORY
1.	Fragments of reality	1.	Social and historical totality.
2.	Appearance of the Present	2.	Essential nature of 'What Appears.'
3.	Only what exists	3.	New qualities continually developing.
4.	Objectivity	4.	Human Values

In many ways, being able to define the "facts" is a precondition for power over reality. There are distinct differences between positivism and critical theory in their responses to the question "what is a fact" which the chart above summarizes.

It should now be clear how different are the critical theories of society and sociological positivism. Positivism merely describes the "facts" of the given reality in order to "explain" and maintain it. Critical theory understands "facts" and reality as the historical products of human beings in the hope that the species might become conscious of its social products and achieve conscious control over them. In an era in which the development of science and technology have given the human species power to dominate and destroy natural and social reality on a level far beyond any previous historical era, a critique of the limits and distortions of science has been developed by the critical theory which transcends the dominant socio-political schism of world powers between "Capitalism and Communism."

## The Origins of Political Correctness

[Recommended]

<http://www.academia.org/the-origins-of-political-correctness/>

Excerpt:

We call it "Political Correctness." The name originated as something of a joke, literally in a comic strip, and we tend still to think of it as only half-serious. In fact, it's deadly serious. It is the great disease of our century, the disease that has left tens of millions of people dead in Europe, in Russia, in China, indeed around the world. It is the disease of ideology. PC is not funny. PC is deadly serious.

If we look at it analytically, if we look at it historically, we quickly find out exactly what it is. Political Correctness is cultural Marxism. It is Marxism translated from economic into cultural terms. It is an effort that goes back not to the 1960s and the hippies and the peace movement, but back to World War I. If we compare the basic tenets of Political Correctness with classical Marxism the parallels are very obvious.

**First of all, both are totalitarian ideologies.** The totalitarian nature of Political Correctness is revealed nowhere more clearly than on college campuses, many of which at this point are small ivy covered North Koreas, where the student or faculty member who dares to cross any of the lines set up by the gender feminist or the homosexual-rights activists, or the local black or Hispanic group, or any of the other sainted "victims" groups that PC revolves around, quickly find

themselves in judicial trouble. Within the small legal system of the college, they face formal charges – some star-chamber proceeding – and punishment. That is a little look into the future that Political Correctness intends for the nation as a whole.

Indeed, **all ideologies are totalitarian** because the essence of an ideology (**I would note that conservatism correctly understood is not an ideology**) is to take some philosophy and say on the basis of this philosophy certain things must be true – such as the whole of the history of our culture is the history of the oppression of women. Since reality contradicts that, reality must be forbidden. It must become forbidden to acknowledge the reality of our history. People must be forced to live a lie, and since people are naturally reluctant to live a lie, they naturally use their ears and eyes to look out and say, “Wait a minute. This isn’t true. I can see it isn’t true,” the power of the state must be put behind the demand to live a lie. That is why ideology invariably creates a totalitarian state.

**Second**, the cultural Marxism of Political Correctness, like economic Marxism, has a single factor explanation of history. Economic Marxism says that all of history is determined by ownership of means of production. Cultural Marxism, or Political Correctness, says that all history is determined by power, by which groups defined in terms of race, sex, etc., have power over which other groups. Nothing else matters. All literature, indeed, is about that. Everything in the past is about that one thing.

**Third**, just as in classical economic Marxism certain groups, i.e. workers and peasants, are a priori good, and other groups, i.e., the bourgeoisie and capital owners, are evil. In the cultural Marxism of Political Correctness certain groups are good – feminist women, (only feminist women, non-feminist women are deemed not to exist) blacks, Hispanics, homosexuals. These groups are determined to be “victims,” and therefore automatically good regardless of what any of them do. Similarly, white males are determined automatically to be evil, thereby becoming the equivalent of the bourgeoisie in economic Marxism.

**Fourth**, both economic and cultural Marxism rely on expropriation. When the classical Marxists, the communists, took over a country like Russia, they expropriated the bourgeoisie, they took away their property. Similarly, when the cultural Marxists take over a university campus, they expropriate through things like quotas for admissions. When a white student with superior qualifications is denied admittance to a college in favor of a black or Hispanic who isn’t as well qualified, the white student is expropriated. And indeed, affirmative action, in our whole society today, is a system of expropriation. White owned companies don’t get a contract because the contract is reserved for a company owned by, say, Hispanics or women. So expropriation is a principle tool for both forms of Marxism.

**And finally**, both have a method of analysis that automatically gives the answers they want. For the classical Marxist, it’s Marxist economics. For the cultural Marxist, it’s deconstruction. Deconstruction essentially takes any text, removes all meaning from it and re-inserts any meaning desired. So we find, for example, that all of Shakespeare is about the suppression of women, or the Bible is really about race and gender. All of these texts simply become grist for the mill, which proves that “all history is about which groups have power over which other groups.” So the parallels are very evident between the classical Marxism that we’re familiar with in the old Soviet Union and the cultural Marxism that we see today as Political Correctness...

... How does it flood into our universities, and indeed into our lives today? The members of the Frankfurt School are Marxist, they are also, to a man, Jewish. In 1933 the Nazis came to power in Germany, and not surprisingly they shut down the Institute for Social Research. And its members fled. They fled to New York City, and the Institute was reestablished there in 1933 with help from Columbia University. And the members of the Institute, gradually through the 1930s, though many

of them remained writing in German, shift their focus from Critical Theory about German society, destructive criticism about every aspect of that society, to Critical Theory directed toward American society. There is another very important transition when the war comes. Some of them go to work for the government, including Herbert Marcuse, who became a key figure in the OSS (the predecessor to the CIA), and some, including Horkheimer and Adorno, move to Hollywood.

These origins of Political Correctness would probably not mean too much to us today except for two subsequent events...

### **Critical Theory: The Cultural Industries and the Mass Culture in the Capitalist Societies**

[https://www.academia.edu/6971348/CRITICAL\\_THEORY\\_THE\\_CULTURAL\\_INDUSTRIES\\_AND\\_THE\\_MASS\\_CULTURE\\_IN\\_THE\\_CAPITALIST\\_SOCIETIES](https://www.academia.edu/6971348/CRITICAL_THEORY_THE_CULTURAL_INDUSTRIES_AND_THE_MASS_CULTURE_IN_THE_CAPITALIST_SOCIETIES)

[https://www.researchgate.net/publication/262183220\\_CRITICAL\\_THEORY\\_CULTURAL\\_INDUSTRIES\\_AND\\_MASS\\_CULTURE\\_IN\\_CAPITALIST](https://www.researchgate.net/publication/262183220_CRITICAL_THEORY_CULTURAL_INDUSTRIES_AND_MASS_CULTURE_IN_CAPITALIST) [Downloadable as PDF]

Excerpt:

Abstract: This essay attempts to offer a sociological approach on the matter of culture and mass media embodied in the capitalist societies. The ideas brought by the Frankfurt School in the XX century and its legacy in the current sociology will be the starting point of analysis here, defining them in the most clear way and pointing out the achievements and failures of the critical theory and its value nowadays as a mean to understand the mass culture and the cultural industries. The reviewed literature about the topic will lead the argument towards the critical analysis while the paper's conclusions will aim to shed light on whether the new technologies and the commercialization of the culture in the capitalism are a kind of "social control" tool or not as the critical theory seems to imply (technocapitalism and technoculture). So, we will be able to understand its role in the capitalism.

### **Ideology, Hegemony, Discourse: A Critical Review of Theories of Knowledge and Power**

<https://kuscholarworks.ku.edu/bitstream/handle/1808/5226/STARV28A9.pdf?sequence=1> [PDF]

### **Marxian Perspectives on Educational Philosophy: From Classical Marxism to Critical Pedagogy**

<https://pages.gseis.ucla.edu/faculty/kellner/essays/marxianperspectivesoneducation.pdf> [PDF]

### **Cultural Studies and Social Theory: A Critical Intervention**

<https://pages.gseis.ucla.edu/faculty/kellner/essays/culturalstudiessocialtheory.pdf> [PDF]

**Negative Dialectics (ref: Adorno, Frankfurt School)**

<http://members.efn.org/~dredmond/ndtrans.html>

**Negative Dialectics (Adorno)**

<https://rosswolfe.files.wordpress.com/2015/03/theodor-adorno-negative-dialectics.pdf> [PDF]

**The Frankfurt school, part 1: why did Anders Breivik fear them?**

<http://www.theguardian.com/commentisfree/2013/mar/25/anders-breivik-frankfurt-school>

“The Frankfurt school united Marx and Freud to become the most influential thinkers of the 20th century left. The respectable right are suspicious, and the far right loathes them.”

**The Frankfurt school, part 2: Negative dialectics**

<http://www.theguardian.com/commentisfree/2013/apr/01/negative-dialectics-frankfurt-school-adorno>

“Unlike Hegel, Theodor Adorno rejected the idea the outcome of the dialectic will always be positive, and preordained.”

**Origin Myths in the Social Sciences: Fromm, the Frankfurt School and the Emergence of Critical Theory**

<https://www.ualberta.ca/~cjscopy/articles/mclaughlin.html>

Excerpt:

*Abstract:* The Frankfurt School provides rich material for the sociology of knowledge since it is an example of how a once marginal school of thought gained widespread influence and crossed the boundaries between disciplines, social movements, psychoanalysis, Marxism and national traditions. Originally a Marxist think-tank funded by the wealthy son of a German millionaire, the Frankfurt School helped create an innovative brand of philosophically oriented radical social science known as critical theory. Critical theory has had an enormous influence on post-1960s intellectual life, and today is most commonly associated with Theodor Adorno, Max Horkheimer, Herbert Marcuse, Walter Benjamin and Jürgen Habermas. Erich Fromm’s central role in the early development of the Frankfurt School has largely been ignored in the literature.

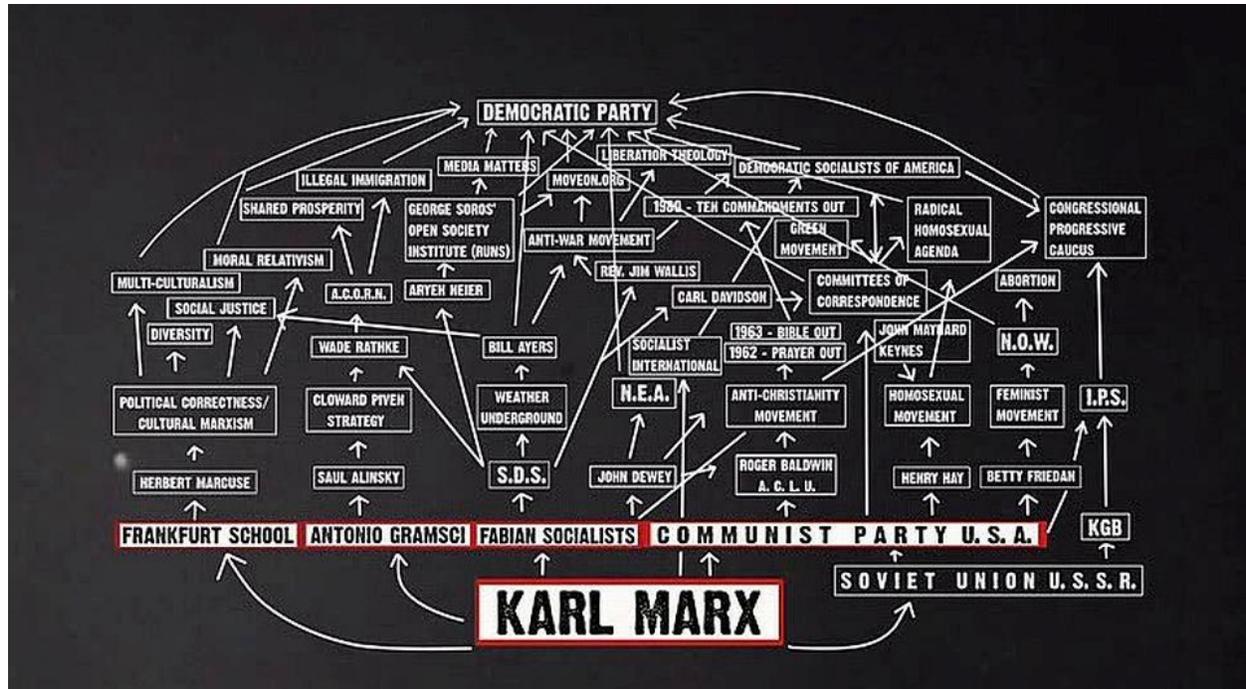
This article is a sociologically informed history of the Frankfurt School with a focus on the bitter and contentious break between Erich Fromm and its other members in the late 1930s, particularly Adorno, Horkheimer and in the 1950s with Marcuse. The break between Fromm and the Frankfurt School is explained with reference to both ideational (different interpretations of Freudian theory and the nature of left ideology) as well as institutional factors (competition over resources within the Frankfurt School and the professionalization of psychoanalysis). Unpacking the history of how Fromm was once seen as a major figure in the Frankfurt School and then gradually written out of the history of critical theory is a case study in the sociology of knowledge that looks at how origin myths are constructed within schools of thought and intellectual movements.

## Why Do Conservatives and Hate Groups Know So Much About Critical Theory?

<http://www.critical-theory.com/why-do-conservatives-and-hate-groups-know-so-much-about-critical-theory/>

[Warning: Language]

Excerpt:



## Review: The Frankfurt School. Its History, Theories, and Political Significance

<https://pages.gseis.ucla.edu/faculty/kellner/illumina%20Folder/kell31.htm>

### Frankfurt School

<http://counterjihadreport.com/tag/frankfurt-school/>

<http://www.counter-currents.com/tag/the-frankfurt-school/>

### Critical Theory (PPT presentation, downloadable)

[http://www.powershow.com/view/39ea7-YzFjY/Critical\\_Theory\\_powerpoint\\_ppt\\_presentation](http://www.powershow.com/view/39ea7-YzFjY/Critical_Theory_powerpoint_ppt_presentation)

### On Critical Theories and Digital Media (re: Frankfurt School)

<http://jonathangray.org/2015/04/06/critical-theories-digital-media/#more-3305>

**[Caution: the following are included FYI only, and have not been vetted]**

**The New Dark Age: Frankfurt School and Political Correctness (Schiller Inst.)**

[http://www.schillerinstitute.org/fid\\_91-96/921\\_frankfurt.html](http://www.schillerinstitute.org/fid_91-96/921_frankfurt.html)

**Erich Fromm, Judaism, and the Frankfurt School**

<https://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell24.htm>

**Our Cultural Decay Mirrors Frankfurt School Program**

<http://www.henrymakow.com/frankfurt-school-satanic-judaism-in-action.html>

(Marx + Freud + Kabbalah = Frankfurt School Cultural Marxism)

**The Jewish Frankfurt School and the End of Western Civilization**

[Warning: Note source site]

<http://www.dailystormer.com/the-jewish-frankfurt-school-and-the-end-of-western-civilization/>

**The Frankfurt School: Conspiracy to Corrupt**

[http://www.whale.to/c/frankfurt\\_school1.html](http://www.whale.to/c/frankfurt_school1.html)

(Originally published in *Catholic Insight*)

**Dialectic of Enlightenment: Philosophical Fragments (Horkheimer and Adorno)**

[http://www.contrib.andrew.cmu.edu/~randall/Readings%20W2/Horkheimer\\_Max\\_Adorno\\_Theodor\\_W\\_Dialectic\\_of\\_Enlightenment\\_Philosophical\\_Fragments.pdf](http://www.contrib.andrew.cmu.edu/~randall/Readings%20W2/Horkheimer_Max_Adorno_Theodor_W_Dialectic_of_Enlightenment_Philosophical_Fragments.pdf) [PDF]

**REVIEW:** *Dialectic of Enlightenment* is undoubtedly the most influential publication of the Frankfurt School of Critical Theory. Written during the Second World War and circulated privately, it appeared in a printed edition in Amsterdam in 1947. "What we had set out to do," the authors write in the Preface, "was nothing less than to explain why humanity, instead of entering a truly human state, is sinking into a new kind of barbarism."

Yet the work goes far beyond a mere critique of contemporary events. Historically remote developments, indeed, the birth of Western history and of subjectivity itself out of the struggle against natural forces, as represented in myths, are connected in a wide arch to the most threatening experiences of the present.

The book consists in five chapters, at first glance unconnected, together with a number of shorter notes. The various analyses concern such phenomena as the detachment of science from practical life, formalized morality, the manipulative nature of entertainment culture, and a paranoid behavioral structure, expressed in aggressive anti-Semitism that marks the limits of enlightenment. The authors perceive a common element in these phenomena, the tendency toward self-destruction of the guiding criteria inherent in enlightenment thought from the beginning. Using historical analyses to elucidate the present, they show, against the background

of a prehistory of subjectivity, why the National Socialist terror was not an aberration of modern history but was rooted deeply in the fundamental characteristics of Western civilization.

Adorno and Horkheimer see the self-destruction of Western reason as grounded in a historical and fateful dialectic between the domination of external nature and society. They trace enlightenment, which split these spheres apart, back to its mythical roots. Enlightenment and myth, therefore, are not irreconcilable opposites, but dialectically mediated qualities of both real and intellectual life. "Myth is already enlightenment, and enlightenment reverts to mythology." This paradox is the fundamental thesis of the book.

This new translation, based on the text in the complete edition of the works of Max Horkheimer, contains textual variants, commentary upon them, and an editorial discussion of the position of this work in the development of Critical Theory.

[Source: [http://www.goodreads.com/book/show/85812.Dialectic\\_of\\_Enlightenment](http://www.goodreads.com/book/show/85812.Dialectic_of_Enlightenment)]

## Austrian Economics and Postmodernism

<http://www.suspiciousheuristics.com/2012/06/austrian-economics-and-postmodernism.html>

Excerpt:

Neither side would probably like to admit it, but there are more commonalities between Austrian economics and the postmodern perspective (there are many different flavors of post-modernism as well as Austrian economics, but I'm talking about elements common to most of them) than most people realize.

1. Ideology and Knowledge. Postmodernists argue that there is no neutral position to judge competing claims from; the location of the speaker is always bound up in his/her opinion. Austrians make the same point when criticizing "mainstream" economics, or defending Austrians against claims of being "overly ideological". See [this video](#) of a talk by Prof. Pete Boettke, and then click to the "*Understanding the status quo of the Austrian School of Economics*" section, and his arguments are not too different from what you'd hear from a cultural criticism Ph.D, although the tone and substance is very different.

2. Identity. Postmodernists emphasize the fragmented nature of human experience. Humans can't be seen as perfectly rational actors, or driven exclusively by moral principles... there are always competing claims for our attention. This is close to the subjectivist view of many Austrians, who argue that we can't know exactly why people act.

Unlike mainstream economics, which is sometimes willing to call behavior "irrational" if it does not seem to effectively address a goal, Austrians are more open to differing forms of rationality (to paraphrase, if you are acting by definition you wish to change the status quo, which means your act is rational being it is a means seeking an end). Austrians don't impose an overarching standard of rationality onto human behavior, which is not too far from a postmodern interpretation.

3. Information in Society. Austrians (particularly those drawing from F.A. Hayek) describe how information is diffused throughout society, and is not always available to a central planner. Also, institutions may emerge spontaneously from cooperation between people, without ever being explicitly planned by anyone. This isn't far from Foucault's view of social restraint or "biopower". The informal norms which guide us to believe some acts are acceptable and others are not spring from collective understandings of what is normal and what isn't. These norms can't be dictated from above, although government may be able to twist collective understandings to suit certain purposes. The language is much different, but this Foucauldian view is in line with the Austrians on many levels.

Of course, there are also many differences - postmodernists are skeptical of deductive logic which Austrians rely on heavily, and would probably describe such efforts as "essentializing" or "reductionism". Austrians dislike the postmodern openness to "sloppy" (non-deductive) argumentation, and excess optimism when evaluating government policy.

I'd argue that the intellectual tropes which postmodernists have helped build into common academic discourse have been seized and re-appropriated by Austrians toward their own goals (although perhaps unintentionally). In that respect, if the Austrians win in influencing policy it will be proving how postmodern our social viewpoint has become. Almost ironic.





## Ontological Argument

Wikipedia: [https://en.wikipedia.org/wiki/Ontological\\_argument](https://en.wikipedia.org/wiki/Ontological_argument)

Excerpts:

An **ontological argument** is a philosophical argument for the existence of God that uses [ontology](#). Many arguments fall under the category of the ontological, and they tend to involve arguments about the state of being or existing. More specifically, ontological arguments tend to start with an [a priori](#) theory about the organization of the universe. If that organizational structure is true, the argument will provide reasons why God must exist.

**Ontology** is the philosophical study of the nature of [being](#), [becoming](#), [existence](#), or [reality](#), as well as the basic [categories of being](#) and their relations. Traditionally listed as a part of the major branch of philosophy known as [metaphysics](#), ontology deals with questions concerning what entities exist or may be said to exist, and how such entities may be grouped, related within a hierarchy, and subdivided according to similarities and differences. Although ontology as a philosophical enterprise is highly theoretical, it also has practical application in information science and technology, such as ontology engineering.

Princeton: <https://www.princeton.edu/~grosen/puc/phi203/ontological.html> **Anselm's Ontological Argument**

Existence-of-God.com: <http://www.existence-of-god.com/ontological-argument.html>

## The Ontological Argument [CUNY Philosophy of Religion – Proofs for the Existence of God]

[http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO\\_TEXT/Chapter%203%20Religion/Ontological.htm](http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%203%20Religion/Ontological.htm)

Excerpt:

This is the *a priori* argument: prior to considering the existence of the physical universe. This is reasoning without bringing in any consideration of the existence of the universe or any part of it. This is an argument considering the idea of god alone.

The argument is considered to be one of the most intriguing ever devised. It took over 400 years for Philosophers to realize what its actual flaws were. As an “a priori” argument, the Ontological Argument tries to “prove” the existence of God by establishing the necessity of God’s existence through an explanation of the concept of existence or necessary being.

... **Concluding Summary:**

1. What it does prove:

A. Anselm proves that if you think of the GCB you must THINK that it exists.

B. Descartes proves that if you conceive of an ALL PERFECT being you must CONCEIVE (THINK) of that being as existing.

2. Kant points out that even though you must THINK that it exists does not mean that it does exist. Existence is not something we can know from the mere idea itself. It is not known as a predicate of a subject. Independent confirmation through experience is needed.

3. The argument does give some support to those who are already believers. It has variations that establish the possibility of the existence of such a being.
4. The argument will not convert the non-believer into a believer.

### **Outcome Assessment**

This argument or proof does not establish the actual existence of a supernatural deity. It attempts to define a being into existence and that is not rationally legitimate. While the argument cannot be used to convert a non-believer to a believer, the faults in the argument do not prove that there is no god. The [Burden of Proof](#) demands that the positive claim that there is a supernatural deity be established by reason and evidence and this argument does not meet that standard. The believer in god can use the argument to establish the mere logical possibility that there is a supernatural deity or at least that it is not irrational to believe in the possibility that there is such a being. The argument does not establish any degree of probability at all.

### **OUTCOME:**

This argument or proof has flaws in it and would not convince a rational person to accept its conclusion. This is not because someone who does not believe in a deity will simply refuse to accept based on emotions or past history but because it is not rationally compelling of acceptance of its conclusion.

## **What is the Ontological argument for the existence of God?**

<http://www.gotquestions.org/ontological-argument.html>

## **Kurt Gödel's Ontological Argument (for those that like modal logic)**

<http://www.stats.uwaterloo.ca/~cgsmall/ontology.html>

## **The Modal Ontological Argument**

<http://www.philosophyofreligion.info/theistic-proofs/the-ontological-argument/the-modal-ontological-argument/>

**A priori knowledge**, in [Western philosophy](#) since the time of [Immanuel Kant](#), [knowledge](#) that is independent of all particular experiences, as opposed to [a posteriori knowledge](#), which derives from experience. The Latin phrases *a priori* (“from what is before”) and *a posteriori* (“from what is after”) were used in philosophy originally to distinguish between arguments from causes and arguments from effects.

## **Religion-Online.org** [Full texts by recognized religious scholars]

<http://www.religion-online.org/>

## **Classics of Criticism, Or the Higher-Critical Hit Parade**

[http://www.robertmprice.mindvendor.com/study\\_list.htm](http://www.robertmprice.mindvendor.com/study_list.htm) (List of Publications by Scholars)

## Liberal (Progressive) vs Conservative Scholarship and Theology

<http://www.plainbibleteaching.com/2010/02/22/conservative-vs-liberal/>

<http://www.patheos.com/blogs/johnshore/2010/01/conservative-vs-liberal-christianity-which-is-better/>

<http://meggisi.org/2012/07/conservative-vs-liberal-christian-theology-book-reviews-and-ponderings-part-1/>

<http://meta.christianity.stackexchange.com/questions/3649/liberal-vs-conservative-an-unhelpful-spectrum>

<https://www.quora.com/What-is-the-biggest-difference-between-conservative-or-evangelical-biblical-scholarship-and-liberal-or-critical-biblical-scholarship>

<http://superscholar.org/features/20-most-influential-christian-scholars/>

<http://ask.metafilter.com/256625/Who-are-the-most-reputable-Biblical-scholars>

<http://www.theisticvolution.org/labels.html>

<http://debunkingchristianity.blogspot.com/2013/10/the-more-conservative-church-less.html> [problems with liberal and conservative points of view – shows biased views more so against conservative (example of)]

<http://www.patheos.com/blogs/adrianwarnock/2014/05/how-to-tell-if-you-are-an-evangelical-or-a-progressive-christian/>

<http://jonathanmerritt.religionnews.com/2013/08/12/surprised-by-spurgeon-how-a-politically-liberal-preacher-became-a-paragon-among-conservative-christians/>

<http://www.forwardprogressives.com/5-examples-showing-difference-liberals-conservatives-religious-freedom/>

<http://www.patheos.com/blogs/peterenns/2014/10/diagnosing-conservative-evangelical-biblical-scholarship/>

<http://www.liberalamerica.org/2015/04/28/biblical-studies-an-incredible-interactive-chart-of-biblical-contradictions/>

[http://www.bibleinterp.com/articles/Elliott\\_Fundamentals.shtml](http://www.bibleinterp.com/articles/Elliott_Fundamentals.shtml) [Myth: The Bible is Conservative]

<https://blogs.ancientfaith.com/onbehalfofall/looking-at-critical-scholarship-critically-a-response-to-greg-carey/>

<http://philipclayton.net/files/papers/CanLiberalsStillBelieve.pdf> (Can liberals still believe that God (Liberally) Does Anything?) [PDF]

## An Incredible Interactive Chart of Biblical Contradictions

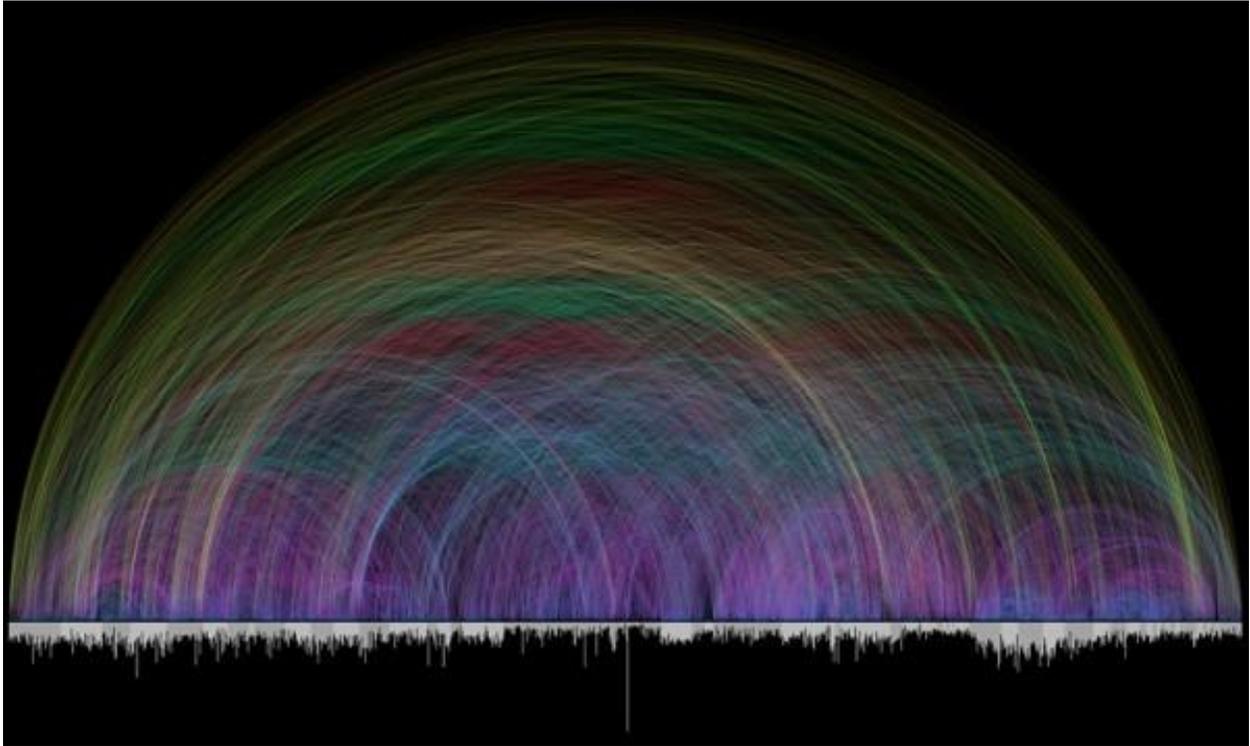


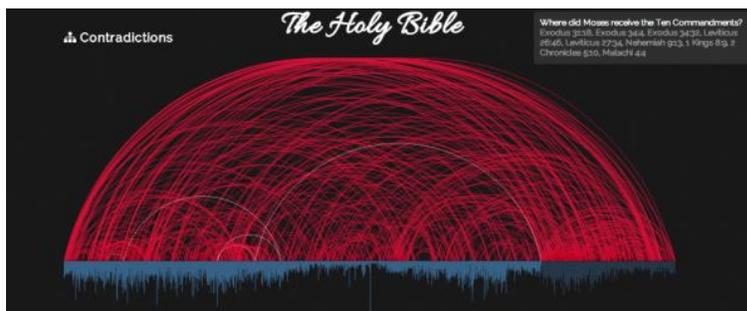
Image: <http://chrisharrison.net/projects/bibleviz/BibleVizArc7.png>

Computer whiz Chris Harrison created an amazing visualization of **every Biblical cross reference**. Seriously...amazing.

*So, for example, if a verse in the New Testament referred back to a verse in the Old Testament, there was an arc drawn between the two chapters they were in (the vertical lines at the bottom represent the number of verses in that chapter).*

There are actually 63,779 cross references in the Bible and these are all represented in Harrison's chart. The high-resolution version of the chart is an image that is more than 100MB in size. The visual includes text that explains the contradictions and where they can be found.

Another programmer, Daniel Taylor, took the data and used it to create an incredible visual masterpiece.



[Source: <http://www.liberalamerica.org/2015/04/28/biblical-studies-an-incredible-interactive-chart-of-biblical-contradictions/>]

## **An answer to the question: “How do religious Biblical scholars continue to maintain their faith (religiosity) after knowing that the Bible has so many historical problems, inaccuracies and contradictions?”**

While, as many have stated here, not all biblical scholars are Christians, the vast majority are... **How is it that the majority of biblical scholars, who do have some sort of faith belief, still maintain that belief in spite of all the contradictions and inaccuracies in the bible?** I would divide their response to the historical inaccuracies of the bible into four different categories (note that [Tim O'Neill](#) 's answer ignores the two largest groups of bible scholars):

### **1) Atheists / Agnostics**

As has been mentioned, there are those like Bart Ehrman who have lost their faith as they have studied the bible. They believe that historical inaccuracies and contradictions logically mean that this book could not be divine in any way shape or form. It reflects a human creation and just that. There is no evidence of God from the text at all. Again, this is a minority group. Ehrman's own mentor, Metzger was not an atheist, but Metzger was the one who guided and introduced Ehrman to textual criticism.

### **2) Liberal Scholarship**

A second group, and this is a fairly large group, consists of liberal theologians and bible scholars. Many liberal theologians such as Marcus Borg, follow in the footsteps of men like Schleiermacher, Bultmann and others who did not necessarily believe that the bible had to be factual in order to be life changing.

In other words, they still believe the scriptures in the same way as we might believe in any other myth such as Santa Claus or even your father's story about how he walked to school barefoot in the snow uphill, both ways. The scriptures are stories and they tell us about humanity and the ideal human in Jesus Christ. The scriptures are still God's revelation to us about what it means to be human and how to seek God. These texts are just things that human beings wrote down about how they saw God and how they sought after him. We can and should learn from them. The scriptures were preserved for thousands of years because of the value that they have in showing us who God is. The scriptures do not need to be historically accurate to do this. Many liberals would have zero problem with the scripture even if Jesus didn't even exist historically.

### **3) Conservative Scholarship**

Most conservative scholars are not literalists. But they do believe the bible contains facts and that those historical facts did actually occur. Conservative scholars deal with the contradictions and historical inaccuracies by citing the fact that the scriptures need to be judged in the same way other historical documents of the time were judged. Historians such as Josephus and Thucydides were not scientifically precise. In fact, they often created minor facts in order to support the overall theme of their works.

In the same way, if one passage in the bible says that there were two angels at the tomb and another says there was one, the overall point is clear. There was at least one angel at the tomb and we should take it at that. The point of the text is not to communicate the exact number of angels, but rather that angels actually were at the tomb. The fact that there were differences and contradictions in the scriptures actually attest to their historical strength as separate sources.

Conservative biblical scholarship is another extremely large group of scholars. Most bible commentaries are written by conservative scholars such as RT France, DA Carson, Scot McKnight among others.

### **4) Literalists/Fundamentalists**

This is actually a very small group of Christians and none of them are really bible scholars. It's difficult to be published or get the credentials to teach with this point of view.

They believe that there are absolutely no contradictions within the bible. They harmonize texts that disagree with each other. They will argue from no evidence that for example Luke's genealogy was actually Mary's line and Matthew's was Joseph's.

[Source (commentary): <https://www.quora.com/How-do-religious-Biblical-scholars-continue-to-maintain-their-faith-religiosity-after-knowing-that-the-Bible-has-so-many-historical-problems-inaccuracies-and-contradictions>]

### Example:

In an article on Huffington Post, entitled, "Gospel of John: What Everyone Should Know About The Fourth Gospel" . John Shelby Spong (Retired American Bishop of the Episcopal Church -- you may remember him regarding his public stance on the ordination of women and gay-marriage), made the following conclusion:

*Christianity is not about the divine becoming human so much as it is about the human becoming divine. That is a paradigm shift of the first order.*

*These are the conclusions to which my study of John's Gospel has led me, and they are the conclusions that I explore and document in this book "The Fourth Gospel: Tales of a Jewish Mystic."*

[http://www.huffingtonpost.com/john-shelby-spong/gospel-of-john-what-everyone-knows-about-the-fourth-gospel\\_b\\_3422026.html](http://www.huffingtonpost.com/john-shelby-spong/gospel-of-john-what-everyone-knows-about-the-fourth-gospel_b_3422026.html)

### **The Gospel of John, the Verb "is," and Liberal Christianity**

<http://www.featheredprop.com/theological-works/the-gospel-of-john-the-verb-is-and-liberal-christianity/>

### **NT Authorship and Authenticity**

[Daniel Wallace: New Testament: Introductions and Outlines](#) (for each book in the NT) includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

## Differences between Gospel of John and Synoptic Gospels and a comparison of How Liberals resolve them vs how the Conservatives resolve them

[http://www.religioustolerance.org/chr\\_john.htm](http://www.religioustolerance.org/chr_john.htm)

Excerpt:

### How the differences are resolved/explained:

● **Liberal theologians** generally accept the books of the Bible as historical documents, written by authors who were each motivated by a desire to promote their group's evolving spiritual and theological beliefs. Many have concluded that these two gospel traditions are so different that they must largely reject one as a useful source of information about the actual life and teachings of Jesus. They typically regard John as containing few or none of Jesus' actual sayings; they concentrate on the synoptic gospels for meaningful information. Many supplement the canonical Gospels with other writings which were widely circulated within early Christian movement: the Gospel of Thomas, the Gospel of Q, etc.

For example, R.W. Funk and others in the Jesus Seminar comment:

● "The two pictures painted by John and the synoptic gospels cannot both be historically accurate."

● "In sum, there is virtually nothing of the synoptic sage in the Fourth Gospel. That sage has been displaced by Jesus the revealer who has been sent from God to reveal who the Father is."

● "The words attributed to Jesus in the Fourth Gospel are the creation of the evangelist for the most part, and reflect the developed language of John's Christian community." <sup>12</sup>

● "The Fellows of the [Jesus] Seminar were unable to find a single saying they could with certainty trace back to Jesus in the Gospel of John."

● They did find one sentence in John that they felt was similar to something that actually Jesus said. It is John 4:44 where Jesus commented that a prophet is given no respect in his home territory. This paralleled in Mark 6:4, Matthew 13:57 and Luke 4:24.

● They did find two short passages that they felt was not said by Jesus but which contained ideas close to his own:

● John 12:24 where Jesus discusses the kernel of wheat that dies to produce a great harvest.

● John 13:20 where Jesus swears to God that if the public welcome his apostles, they are welcoming him as well. This is paralleled in Matthew 10:40 and Luke 10:16.

● They believe that all of the other hundreds of sentences that the author(s) of the Gospel of John attributed to Jesus -- including the "I Am" statements -- were not said by Jesus. They represent "...the perspective or content of a later or different tradition."

● **Conservative theologians** generally accept the Bible as inerrant in its original, autograph, form. They believe that its authors were directly inspired by God to write error-free text. They view both John and the synoptic gospels as being completely accurate, infallible, true, with every passages useful for their spiritual development. For example, they believe that the quotations of Jesus sayings and the descriptions of his acts in the four gospels are accurate. However, they believe that John emphasized one aspect of Jesus' ministry -- that spent near Jerusalem. Meanwhile, the synoptic gospels concentrated on his ministry in Galilee. With some effort, all apparent discrepancies can be resolved. For example, considering five of the apparent discrepancies listed in the above table:

● Jesus' aggravated assault on people in the temple may have happened at any point in his ministry. The stories within each gospel are all accurate and true, but not necessarily in chronological order.

● Jesus ministry was partly in Galilee and partly in Judea. John reported mainly on the former; the synoptic gospels on the latter.

- Both the last supper and foot washing happened at Jesus' last meeting with his disciples; John reported on only one event; the other gospels reported on only the other.
- Jesus may have carried the cross partway to the execution location, and Simon could have carried it the rest of the way.
- There were many visits by women to Jesus' tomb on Easter Sunday morning: one by Mary Magdalene alone, and later visits by Mary accompanied by additional women. Each of the gospel writers described only one of the many visits.

Religious conservatives frequently concentrate on the Gospel of John, because:

- It emphasizes Jesus' deity,
- It is the basis of many of the historical, fundamental Christian beliefs, and
- It bases an individual's [salvation](#) on faith rather than works.

## Who Wrote The Bible and Why It Matters (Bart Ehrman)

[http://www.huffingtonpost.com/bart-d-ehrman/the-bible-telling-lies-to\\_b\\_840301.html](http://www.huffingtonpost.com/bart-d-ehrman/the-bible-telling-lies-to_b_840301.html)

Excerpt:

Apart from the most rabid fundamentalists among us, nearly everyone admits that the Bible might contain errors -- a faulty creation story here, a historical mistake there, a contradiction or two in some other place. But is it possible that the problem is worse than that -- that the Bible actually contains lies?

Most people wouldn't put it that way, since the Bible is, after all, sacred Scripture for millions on our planet. But good Christian scholars of the Bible, including the top Protestant and Catholic scholars of America, will tell you that the Bible is full of lies, even if they refuse to use the term. And here is the truth: Many of the books of the New Testament were written by people who lied about their identity, claiming to be a famous apostle -- Peter, Paul or James -- knowing full well they were someone else. In modern parlance, that is a lie, and a book written by someone who lies about his identity is a forgery.

## Review of Bart Ehrman's book "Forged: Writing in the Name of God" (Licona)

<http://www.risenjesus.com/review-of-bart-ehrmans-book-forged-writing-in-the-name-of-god>

## Answering Bart Ehrman

<http://thriceholy.net/ehrmanf.html>

### Bart Ehrman – Criticisms (Source: Wikipedia):

Dallas Theological Seminary professor [Daniel Wallace](#), while critical of some of Ehrman's conclusions, has praised Ehrman as "one of North America's leading textual critics. "Wallace argues, however, that Ehrman sometimes "overstates his case by assuming that his view is certainly correct. "For example, Wallace asserts that Ehrman himself acknowledges the vast majority of textual variants are minor, but his popular writing and speaking sometimes makes the sheer number of them appear to be a major problem for getting to the original New Testament text. Similarly, Craig Blomberg has said Ehrman overstates the extent and importance of textual variants in the New Testament manuscripts, and that Ehrman's claim that the biblical canon was assembled for political reasons is unfounded. Cambridge professor Peter J. Williams has criticized Ehrman for attributing textual variants to deliberate changes when accidental change is more likely.

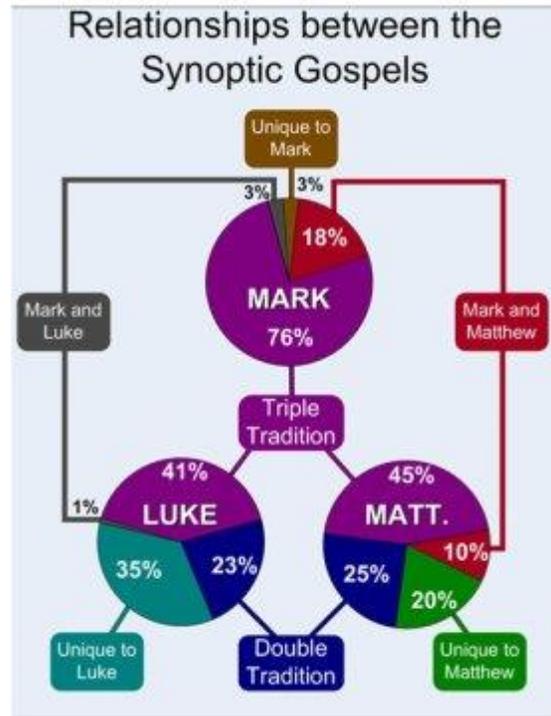
Andreas J. Köstenberger, Darrell L. Bock and Josh D. Chatraw have criticized Ehrman for the way he cites the "modern scholarly consensus" in support of his claims: "It is only by defining scholarship on his own terms and by excluding scholars who disagree with him that Ehrman is able to imply that he is supported by all other scholarship." Elsewhere, Chatraw suggests Ehrman writes "with a charismatic and appealing style" for a lay audience, but argues that "Ehrman represents a segment of biblical scholarship which he often implies is the only legitimate brand of scholarship, and he rarely exposes lay readers to the best arguments of opposing views."

**Who Wrote the Gospels? - Internal and External Arguments for Traditional Authorship**

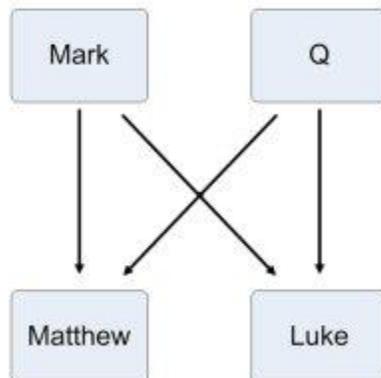
[http://www.answering-islam.org/authors/thompson/gospel\\_authorship.html](http://www.answering-islam.org/authors/thompson/gospel_authorship.html)

**Who wrote the Synoptic Gospels? [This site has not been vetted]**

<http://www.free-online-bible-study.org/synoptic-gospels.html>



**Two Source Hypothesis**



## The "Jesus Seminar:" Liberal Theologians investigating the life of Jesus

[http://www.religioustolerance.org/chr\\_jsem.htm](http://www.religioustolerance.org/chr_jsem.htm)

Excerpt:

### Conservative Christian criticism of the Jesus Seminar:

As one would expect, the Jesus Seminar has "*drawn fire from the fundamentalist right for not crediting the Gospels with one hundred percent historical reliability.*" One or more fellows have lost their academic positions because of their membership in the Seminar; others have been harassed; still others feel it necessary to keep their membership secret.

The *Christian Research Institute* (CRI) commented on the Jesus Seminar:

- It is "*a throwback to nineteenth-century quests for the historical Jesus, and not even representative of mainstream contemporary New Testament scholarship.*"
- Commenting on the *Scholars Version* of the Gospels, the CRI concludes: "*Perhaps the most striking feature of [the book] 'The Five Gospels' is how out of touch it is even with mainline scholarship.*"
- The CRI claims that the Jesus Seminar's stated goal consists "*of discrediting orthodox Christianity and going beyond mainstream scholarship.*"
- "...*JS reflects the "radical fringe" of critical scholarship...*"

John Ankerberg and John Weldon also comment on the Jesus Seminar:

- "...*it is the conservative view of Scripture that 'passes the rigorous tests of the rule of evidence' - not their historical distortions.*"
- "*The JS distortions are being disseminated everywhere.*"
- "...*the JS does not represent a consensus of New Testament (NT) or biblical scholarship...*"
- "...*the biases of members of the JS are clearly present in their writings.*"
- "...*it fails to recognize the serious or fatal philosophical and methodological flaws that undermine its own conclusions.*"

Robert J. Hutchison commented:

"...the scholarship that undergirds the Jesus Seminar and similar enterprises is based on wild speculation and miniscule evidence."

Gregory Kould, of the radio program "*Stand to Reason*" commented:

"These preachers practice evangelism in reverse, for they don't want you to commit your life to the Christ of the Gospels; they want you to surrender that commitment. And they claim to have history, science, and scholarship on their side."

As rebuttal, members of the Jesus Seminar have had a few negative and not particularly subtle comments directed at conservative Christians:

- "*The Jesus Seminar is a clarion call to enlightenment. It is for those who prefer facts to fancies, history to histrionics, science to superstition.*"
- "*Latter-day inquisitors among Southern Baptist and Lutheran groups have gone witch-hunting for scholars who did not pass their litmus tests. Public attack on members of the Seminar is commonplace, coming especially from those who lack academic credentials.*"

## The Jesus Seminar (Wikipedia)

[https://en.wikipedia.org/wiki/Jesus\\_Seminar](https://en.wikipedia.org/wiki/Jesus_Seminar)

## Jesus Seminar Forum

<http://virtualreligion.net/forum/>

## Unmasking the Jesus Seminar – A Critique of Its Methods and Conclusions

<http://www.patheos.com/blogs/markroberts/series/unmasking-the-jesus-seminar/> [Recommended]

Excerpt:

Robert W. Funk made his greatest mark on the world, not through his academic efforts, but through his leadership of the Westar Institute, which he founded in 1985. This institute, though seemingly an academic think-tank, was in fact an agenda-driven effort to undermine orthodox Christianity. In saying this, I am not dishonoring the memory of Robert Funk, but in fact preserving his memory. As you'll see later in this post, and in tomorrow's as well, Funk was quite clear about his anti-Christian agenda.

Funk's most successful creation was the Jesus Seminar, a group of scholars and others (including film director Paul Verhoeven, who made such religious classics as *Basic Instinct* and *Showgirls*) who took it upon themselves to decide what Jesus really said and did. They made presentations and voted by use of different colored beads. This enterprise, though apparently objective, was in fact a stacked deck from the beginning. After all, Robert Funk himself determined who was in the Seminar and who wasn't. If you knew anything about New Testament scholarship, you could see from the configuration of Jesus Seminar fellows that they were going to end up with a very minimal Jesus at best. (In fact seven of the fellows were colleagues of mine in grad school at Harvard.)

...Finally, the Jesus Seminar ran its course, as it ran out of things about Jesus to debunk. Though the Seminar continues to meet, and sponsors programs in a few churches (!), it has largely disappeared from the public eye. It did launch the careers of several scholars who continue to pontificate on the "historical" Jesus, however, prolific folk like Marcus Borg and John Dominic Crossan. (I should note that some of the fellows of The Jesus Seminar were serious scholars whose reasonable voices were drowned in the sea of Funk's agenda. I have a friend, a highly critical scholar, in fact, who was once a member of the Seminar, but was "fired" by Funk when he complained that the Seminar process was an intellectual sham.)...

...What I did not picture was a roomful of academics secretly dropping colored beads into boxes as a way of voting on what Jesus said or not. But that's exactly what happened in the Jesus Seminar. After relatively *brief* presentations on passages from the gospels, and *minimal* debate, the Seminar Fellows voted in secret by using red, pink, gray, and black beads. This was something I had never imagined, and it seemed more like a glass bead game than a serious academic exercise.

In case you're unfamiliar with the meaning of the Seminar's bead game, let me explain. The beads indicated the extent to which a scholar believed a certain saying attributed to Jesus to be uttered by Jesus or not. According to the helpful paraphrase in *The Five Gospels* (the summary of the Jesus Seminar findings written by Robert Funk and Roy Hoover), the beads had the following significance:

red: That's Jesus!  
 pink: Sure sounds like Jesus.  
 gray: Well, maybe.  
 black: There's been some mistake.

Then, when the votes were in, they were given numerical value and averaged, so that each saying of Jesus ended up with a red, pink, gray, or black color. These results were published in *The Five Gospels*, with verses printed in the appropriate colors. This was, by the way, an intentional updating of the "words of Jesus in red" Bibles of the past.

**Our Father in the heavens,  
 your name be revered.**  
<sup>10</sup>**Impose your imperial rule,  
 enact your will on earth as you have in heaven.**  
<sup>11</sup>**Provide us with the bread we need for the day.**  
<sup>12</sup>**Forgive our debts  
 to the extent that we have forgiven those in debt to us.**  
<sup>13</sup>**And please don't subject us to test after test,  
 but rescue us from the evil one.**

Here is how "The Lord's Prayer" in Matthew 6 appears in *The Five Gospels*. The translation is the so-called Scholars Version made by members of the Jesus Seminar. You can see words in red (surely Jesus), pink (probably Jesus), gray (maybe Jesus, but probably not), and black (not Jesus). I guess all we can know for sure is that the Lord's Prayer was once even shorter!

This voting system wasn't quite as helpful as it seems, however. For one thing, it completely masks significant disagreement among Fellows in the Seminar. If, for example, a certain saying of Jesus received relatively similar numbers of red, pink, gray, and black votes, then the correct conclusion would be that there is no scholarly consensus at all, and it would be important for people outside of the Seminar to know this. But, in fact, the saying would get a gray vote, suggesting that the Seminar as a whole had major doubts about whether it originated with Jesus or not. The reader would be led to believe that there was scholarly agreement when in fact such harmony was nowhere to be found. (The clearest case in *The Five Gospels* is Thomas 42, where the vote was split 20/30/30/20, and was printed in gray, even though half of the Seminar Fellows regarded the verse as probably or certainly from Jesus Himself. See *The Five Gospels*, p. 496)

In certain instances, the final color of a saying seems to be more the result of the bias of the Seminar than its actual numerical vote. Concerning the parable of the two sons in Matthew 21:28-31, here's what *The Five Gospels* says, "Fifty-eight percent of the Fellows voted red or pink for the parable, 53 percent for the saying in v. 31b. A substantial number of gray and black votes pulled the weighted average into the gray category" (p. 232). So, even though a solid majority of the Fellows believed that the parable was probably or certainly from Jesus, the parable is colored in gray. The power of the minority voting with black beads could obscure the judgment of the majority.

I know this sounds like nonsense, but it is defended in the "Introduction" to *The Five Gospels*. "Black votes in particular could readily pull an average down, as students know who have on "F" along with several "A"s. Yet this shortcoming seemed consonant with the methodological skepticism that was a working principle of the Seminar: when in sufficient doubt, leave it out." One might add, even if the majority puts it in, sometimes you can leave it out.

On the surface, the voting scheme of the Seminar appeared to be fairly objective. Yet, when you peek under the mask of democratic fairness, here's what you find:

Robert Funk himself chose the Fellows of the Seminar, virtually guaranteeing the results he wanted at the outset. But then, even when a majority of the skeptically-minded Fellows believed that a saying of Jesus was certainly or probably from Jesus Himself, a minority could skew the result by voting black. And because the vote was secret, there was no way for anybody to hold the black-bead voters accountable. The average person would be led to believe that the Seminar as a whole held that a saying was probably not from Jesus, even though the truth was that 1)

there was a wide diversity of opinion, and 2) the majority of Fellows considered the saying to be probably or certainly from Jesus.

In sum, the Seminar's method of voting and reporting on the authenticity of Jesus's sayings was fraught with obfuscation and bias. It suggested a degree of scholarly consensus that was often nowhere to be found. It precluded the kind of accountability that is common in academia. And it pressed certain sayings into the gray and black realm even when the majority of Fellows had regarded them as red or pink.

The best thing about the beady voting method, however, was that it captured the imagination of the press. Funk and his Fellows had devised a lousy way of evaluating the authenticity of Jesus's sayings, but a brilliant PR device.

### **Five Gospels but No Gospel; Jesus and the Seminar (N.T. Wright)**

[http://ntwrightpage.com/Wright\\_Five\\_Gospels.pdf](http://ntwrightpage.com/Wright_Five_Gospels.pdf) [PDF]

**Gospel Differences and Compositional Textbooks (Mike Licona)**

<http://www.risenjesus.com/gospel-differences-compositional-textbooks> [Video]

Excerpt:

Training in rhetoric was part of the educational process for aspiring authors in antiquity. That process included work using compositional textbooks, also referred to as rhetorical handbooks. Exercises in these trained the student to alter texts in the interest of paraphrasing. Not surprisingly, when reading ancient texts, including the Gospels, we observe their authors altering their source texts as trained. This practice resulted in differences in the way a story was reported. The differences are minor but of interest.

**How Do We (Catholic) Explain the Passover "Discrepancy"?**

<http://www.catholic.com/magazine/articles/how-do-we-explain-the-passover-discrepancy>

**Another view of the Passover “Discrepancy”: The Messianic Feast (Book)**

<http://themessianicfeast.com> [most chapters available online as PDFs] [Recommended]

**How Can the Bible Be Authoritative? (N.T. Wright)**

[http://ntwrightpage.com/Wright\\_Bible\\_Authoritative.htm](http://ntwrightpage.com/Wright_Bible_Authoritative.htm)

**The Resurrection and the Post-Modern Dilemma (N.T. Wright)**

[http://ntwrightpage.com/Wright\\_Resurrection\\_Postmodern.htm](http://ntwrightpage.com/Wright_Resurrection_Postmodern.htm)

**New Perspectives on Paul (N.T. Wright)**

[http://www.ntwrightpage.com/Wright\\_New\\_Perspectives.htm](http://www.ntwrightpage.com/Wright_New_Perspectives.htm) [PDF version]

**Romans and the Theology of Paul (N.T. Wright)**

[http://www.ntwrightpage.com/Wright\\_Romans\\_Theology\\_Paul.pdf](http://www.ntwrightpage.com/Wright_Romans_Theology_Paul.pdf) [PDF]

**The Paul of History and the Apostle of Faith (N.T. Wright)**

[http://www.ntwrightpage.com/Wright\\_Paul\\_History.pdf](http://www.ntwrightpage.com/Wright_Paul_History.pdf) [PDF]

## Bible Scholarship – Organizations and Publications

### Organizations:

<https://www.aarweb.org/> (American Academy of Religion)

<http://www.sbl-site.org/> (Society of Biblical Literature - SBL)

<http://www.bibleodyssey.org> (SBL site geared more for general public)

### Conservative Scholarship - Publications:

<http://www.dts.edu/publications/bibliothecasacra/> (*Bibliotheca Sacra* – Fee Based)

[http://biblicalstudies.org.uk/articles\\_bib-sacra\\_01.php](http://biblicalstudies.org.uk/articles_bib-sacra_01.php)

(Online Article Archives – Free thru 1921, a select few available after that date)

### Alphabetical List of Open Access Journals in Ancient Studies (1500+ entries)

<http://ancientworldonline.blogspot.com/2012/07/alphabetical-list-of-open-access.html>

### Journals Available On-Line (fees may be required)

[Archaeology Odyssey](#) (limited)

[Mission Frontiers](#) (limited)

[Biblical Archaeologist](#) (limited)

[National Right to Life News](#) (limited)

[Biblical Archaeology Review](#) (limited)

[Perspectives in Religious Studies](#) (limited)

[Bibliotheca Sacra](#) (limited)

[Preaching](#) (limited)

[Chafer Theological Seminary Journal](#) (full: 2 years) [Reformed Baptist Theological Review](#) (limited)

[Christian Apologetics Journal](#) (limited)

[Review and Expositor](#) (limited)

[Christian Century](#) (limited)

[Sacred History](#) (limited)

[Christianity Today](#) (limited)

[TC: A Journal of Biblical Textual Criticism](#) (full)

[Conservative Theological Journal](#) (full: 4 year)

[Theology Today](#) (limited)

[Credenda Agenda](#) (full)

[Tyndale Bulletin](#) (limited)

[Detroit Baptist Seminary Journal](#) (full: 4 year)

[Westminster Theological Journal](#) (limited)

[Emmaus Journal](#) (limited)

[World](#) (limited)

[First Things](#) (limited)

[Journal of the Evangelical Theological Society](#)

(full: 18 mth)

[Leadership](#) (limited)

[Master's Seminary Journal](#) (select)

## **American Journal of Biblical Theology**

<http://www.biblicaltheology.com/>

## **Internet Sources for Research:**

<http://www.urbanaseminary.org/library/research-tools/internet-research>

## **Citation guides**

[UIUC Handouts & Guides](#)

[APA Style Guide Manual](#)

## ***Other:***

### **The Bible and Interpretation:**

<http://www.bibleinterp.com/>

### **Virtual Religion Index:**

<http://virtualreligion.net/vri/>

### **Society for Old Testament Study (SOTS)**

<http://sots1917.org/>

### **Biblical Archaeology Review**

<http://www.biblicalarchaeology.org/>

## Pseudonymous Writing of scripture Pseudepigraphy & Pseudonymity in the NT

<http://bibtheo.blogspot.com/2007/10/pseudepigraphy-pseudonymity-in-nt.html>

[http://biblicalstudies.org.uk/article\\_nt\\_gempf.html](http://biblicalstudies.org.uk/article_nt_gempf.html)

<http://christianthinktank.com/pseudox.html>

Since this is an important issue that challenges the inspiration, authority, and inerrancy of Scripture, I thought I would post a few thoughts.

1. First, some definitions. Pseudepigraphy ("false superscription") refers to writings that have been falsely attributed to a well-known person. Pseudonymity ("false name") is used synonymously to refer to the same phenomena, though as [Carson and Moo](#) point out, only the latter term can be traced back into antiquity. Examples include works like Wisdom of Solomon, 3 Corinthians, Assumption of Moses, Testament of Job, etc.

2. This phenomena encompasses a variety of motives, ranging from outright attempt to deceive to mistaken conclusions by well-meaning people. In other words, some authors intentionally claimed their work was that of someone else to deceive the audience and claim the authority of the falsely named author. At the same time, other works over time came to be associated with a figure with no intention to deceive; these were "honest" mistakes.

3. A distinction must be made between those works that are anonymous and later came to be associated with someone and those that make explicit claims to authorship. For example, the work called "Wisdom of Solomon" never explicitly claims to be written by Solomon (though 7:1-14 & 8:17-9:18 strongly suggest it); by contrast 1 Enoch directly claims to come from Enoch himself. This distinction is important when we come to the NT. It is one thing to note that Hebrews was (wrongly) thought by some in the early church to be written by Paul (it is anonymous); it is quite another to say that Ephesians was not written by Paul (despite its explicit claim)...

[Source: <http://bibtheo.blogspot.com/2007/10/pseudepigraphy-pseudonymity-in-nt.html>]

## **The Development of the Idea of Canonical Pseudepigrapha in New Testament Criticism**

<http://www.bombaxo.com/blog/biblical-stuff/apocrypha-and-pseudepigrapha/donald-guthrie-the-development-of-the-idea-of-canonical-pseudepigrapha-in-new-testament-criticism/>

### **The online critical pseudepigrapha**

<http://ocp.tyndale.ca/>

## Dating the Bible, especially Paul's Epistles

### Dating the Books of the Bible

***There is a wide range of estimated dates for the writings of many of the books of the Bible.***

***It appears to me that generally the dates often vary according to how theologically conservative (earlier dating) or liberal (later dating) the timeline compiler is.***

Here are some examples of those date variations...

#### NT History Timeline

- 37 B.C.–4 B.C. - The reign of Herod I, a Roman client king of Israel
- 27 B.C.-14 A.D. - The reign of Caesar Augustus, the first emperor of the Roman Empire
- c. 6 B.C. - The birth of Jesus
- 26-36 A.D. - Pontius Pilate the Prefect of the Roman Empire's Judaea Province
- c. 30-33 - The death and resurrection of Jesus
- c. 35 - The conversion of Paul
- 40s or 50s - *James*
- c. 45-49 - Paul's first missionary journey
- Sometime between 48 and 58 - Paul writes *Galatians*
- c. 50-53 - Paul's second missionary journey
- 50s - Paul writes *Titus*
- 50s or 60s - *Mark* written
- 50s or 60s - *Matthew* written
- 51 - Paul writes *1 and 2 Thessalonians*
- c. 53-57 - Paul's third missionary journey

- Spring of 55 - Paul writes *1 Corinthians*
- 56 - Paul writes *2 Corinthians*
- c. 57 - Paul writes *Romans*
- c. 60 - Paul writes *Colossians*, probably while in prison in Rome
- c. 60 - Paul writes *Philemon*, probably while in prison in Rome
- c. 60 - Paul writes *Ephesians*, probably while in prison in Rome
- c. 61 - Paul writes *Philippians*, while in prison in Rome
- Early 60s - *Luke* written
- c. 62 - Paul is free
- c. 62-64 - Luke writes *Acts*
- c. 62-64 - Paul writes *1 Timothy*
- July 18-19, 64 - The Great Fire of Rome. Emperor Nero blamed the Christians, and a great persecution ensued.
- Mid 60s - *1 Peter* written
- c. 64-68 - Paul writes *2 Timothy* from prison
- c. 67-68 - *2 Peter*
- c. 68 - *Hebrews* is written
- June 9, 68 - The death of Nero. Sometime between the Great Fire of Rome and the death of Nero, both Peter and Paul were martyred.
- c. 69 - *Jude*
- 70 - The Seige of Jerusalem and the destruction of the temple
- c. 85 - *John* written
- Late First Century - *1, 2, and 3 John*
- c. 95-96 - John writes *Revelation*

Dates for books of the bible are taken from the book introductions in the English Standard Version Classic Reference Bible. Some dates for the life of Paul were gleaned from [this Catholic Encyclopedia article](#). Some other dates came from Wikipedia.

[Source: <http://www.newtestamenthistorytimeline.com/>]

Book	Writer	Date Completed	Time Covered	Place Written
Genesis	Moses	1513	“In the Wilderness beginning” to 1657 B.C.	Wilderness
Exodus	Moses	1512	1657-1512	Wilderness
Leviticus	Moses	1512	1 month [1512]	Wilderness
Job	Unknown	c. 1473	Over 140 years between 1657 and 1473	
Numbers	Moses	1473	1512-1473	Wilderness / Plains of Moab
Deuteronomy	Moses	1473	2 months [1473]	Plains of Moab
Joshua	Joshua	c. 1450	1473– c. 1450	Canaan
Judges	Samuel	c. 1100	c. 1450– c. 1120	Israel
Ruth	Samuel	c. 1090	11 years of Judges’ rule	Israel
1 Samuel	Samuel; Gad; Nathan	c. 1078	c. 1180-1078	Israel
2 Samuel	Gad; Nathan	c. 1040	1077–c. 1040	Israel
Song of Solomon	Solomon	c. 1020	*	Jerusalem
Ecclesiastes	Solomon	b. 1000	*	Jerusalem
Jonah	Jonah	c. 844	*	*
Joel	Joel	c. 820 (?)	*	Judah
Amos	Amos	c. 804	*	Judah
Hosea	Hosea	a. 745	b. 804– a. 745	Samaria (District)
Isaiah	Isaiah	a. 732	c. 778– a. 732	Jerusalem
Micah	Micah	b. 717	c. 777-717	Judah
Proverbs	Solomon; Agur; Lemuel	c. 717		Jerusalem
Zephaniah	Zephaniah	b. 648	*	Judah
Nahum	Nahum	b. 632	*	Judah
Habakkuk	Habakkuk	c. 628 (?)	*	Judah
Lamentations	Jeremiah	607	*	Nr. Jerusalem
Obadiah	Obadiah	c. 607	*	*
Ezekiel	Ezekiel	c. 591	613–c. 591	Babylon
1 and 2 Kings	Jeremiah	580	c. 1040-580	Judah/Egypt
Jeremiah	Jeremiah	580	647-580	Judah/Egypt

<b>Daniel</b>	Daniel	c. 536	618–c. 536	Babylon
<b>Haggai</b>	Haggai	520	112 days (520)	Jerusalem
<b>Zechariah</b>	Zechariah	518	520-518	Jerusalem
<b>Esther</b>	Mordecai	c. 475	493–c. 475	Shushan, Elam
<b>1 and 2 Chronicles</b>	Ezra	c. 460	After 1 Chronicles 9:44, 1077-537	Jerusalem (?)
<b>Ezra</b>	Ezra	c. 460	537–c. 467	Jerusalem
<b>Psalms</b>	David and others	c. 1000 to 460	*	*
<b>Nehemiah</b>	Nehemiah	a. 443	456–a. 443	Jerusalem
<b>Malachi</b>	Malachi	a. 443	*	Jerusalem
<b>Matthew</b>	Matthew	c. 41	2 B.C.– 33 A.D.	Palestine
<b>1 Thessalonians</b>	Paul	c. 51	*	Corinth
<b>2 Thessalonians</b>	Paul	c. 52	*	Corinth
<b>Galatians</b>	Paul	c. 50-52	*	Corinth or Syr. Antioch
<b>1 Corinthians</b>	Paul	c. 57	*	Ephesus
<b>2 Corinthians</b>	Paul	c. 58	*	Macedonia
<b>Romans</b>	Paul	c. 58	*	Corinth
<b>Luke</b>	Luke	c. 56-58	3 B.C.– 34 AD.	Caesarea
<b>Ephesians</b>	Paul	c. 60-61	*	Rome
<b>Colossians</b>	Paul	c. 60-61	*	Rome
<b>Philemon</b>	Paul	c. 60-61	*	Rome
<b>Philippians</b>	Paul	c. 60-61	*	Rome
<b>Hebrews</b>	Paul (see article below)	c. 61	*	Rome
<b>Acts</b>	Luke	c. 61	34–c. 62 AD.	Caesarea
<b>James</b>	James (Jesus' brother)	b. 62	*	Jerusalem
<b>Mark</b>	Mark	c. 60-65	30-34AD.	Rome
<b>1 Timothy</b>	Paul	c. 61-65	*	Macedonia
<b>Titus</b>	Paul	c. 61-65	*	Macedonia (?)
<b>1 Peter</b>	Peter	c. 62-64	*	Babylon
<b>2 Peter</b>	Peter	c. 64	*	Babylon?
<b>2 Timothy</b>	Paul	c. 67	*	Rome
<b>Jude</b>	Jude (Jesus' brother)	c. 65	*	Palestine (?)
<b>Revelation</b>	Apostle John	c. 96	*	Patmos

<b>John</b>	Apostle John	c. 98	After prologue, 30-34 AD.	Ephesus, or near
<b>1 John</b>	Apostle John	c. 98	*	Ephesus, or near
<b>2 John</b>	Apostle John	c. 98	*	Ephesus, or near
<b>3 John</b>	Apostle John	c. 98	*	Ephesus, or near

[Source: [http://amazingbibletimeline.com/bible\\_questions/q1\\_bible\\_who\\_wrote/](http://amazingbibletimeline.com/bible_questions/q1_bible_who_wrote/)]

## The New Testament - A Brief Overview

### 27 Books and 9 Authors

The New Testament contains 27 different books written by nine different authors. Every author of the New Testament was Jewish except for Luke. Three of the writers: Matthew, Peter, and John were among the 12 disciples who walked with Christ during his earthly ministry. Jesus promised his disciples that the Holy Spirit would bring all things to remembrance of what Jesus said and did.

**List of the chronological dates of the 27 books of the New Testament along with historical events in the first century AD. The list includes places where the books or letters were written.**

<b>Chronology of New Testament Books and Events</b>	
<b>Date*</b>	<b>Historical Event</b>
4 BC	Birth of Jesus
4 BC	Death of Herod the Great
14 AD	Death of Augustus Caesar
14 AD	Tiberius Becomes Emperor of Rome
26 AD	Jesus Begins his Public Ministry
29 AD	Jesus is Crucified on Passover
29 AD	Jesus Rises from the Dead and Appears to Many
29 AD	The Holy Spirit Comes and the Church is Born
30 AD	Christianity Spreads in Jerusalem
34 AD	Stephen is Stoned and Martyrdom Begins
35 AD	Paul Accepts Jesus on the Road to Damascus
37 AD	Caligula Becomes Emperor of Rome
40 AD	Cornelius and Gentiles Accept Jesus
41 AD	Claudius Becomes Emperor of Rome
42 AD	Antioch Becomes the New Center for the Christians
43 AD	Theudas claims to be Messiah and is executed
46 AD	The Book of James is Written
46 AD	Paul Begins his First Missionary Journey
51 AD	Paul Begins his Second Missionary Journey
52 AD	The Book of 1 Thessalonians is Written from Corinth
53 AD	The Book of 2 Thessalonians is Written from Corinth
54 AD	Paul Begins his Third Missionary Journey
54 AD	Nero Becomes Emperor of Rome
56 AD	The Book of Galatians is Written from Corinth
57 AD	The Book of 1 Corinthians is Written from Macedonia
57 AD	The Book of 2 Corinthians is Written from Macedonia
58 AD	The Book of Romans is Written from Corinth

58 AD	The Book of 1 Peter is Written from Babylon/Rome (?)
59 AD	Paul is Imprisoned at Caesarea
59 AD	The Book of Philippians is Written from Caesarea
60 AD	The Book of Matthew is Written from Antioch (?)
60 AD	Paul Appears Before Agrippa
61 AD	Paul is Imprisoned at Rome
61 AD	The Book of Titus is Written from Rome
61 AD	The Book of Philemon is Written from Rome
61 AD	The Book of Mark is Written from Rome (?)
62 AD	The Book of Ephesians is Written from Rome
62 AD	The Book of Colossians is Written from Rome
62 AD	Paul is Released
62 AD	The Book of 1 Timothy is Written from Macedonia
63 AD	The Book of Hebrews is Written from Judea (?)
64 AD	Paul is Imprisoned Again
64 AD	The Great Fire of Rome (Christians are Blamed)
65 AD	The Book of 2 Peter is Written from Rome
65 AD	The Book of 2 Timothy is Written from Rome
66 AD	The Jews of Judea Revolt against Rome
67 AD	The Book of Acts is Written from Rome
68 AD	Paul is Martyred at Rome
69 AD	Jerusalem is Besieged by the Romans
69 AD	Vespasian Becomes Emperor of Rome
70 AD	Jerusalem and the Temple are Destroyed and the Jews are Deported
73 AD	The Jews Commit Mass Suicide at Masada
79 AD	Titus Becomes Emperor of Rome
80 AD	The Book of John is Written from Ephesus (?)
80 AD	The Book of 1 John is Written from Judea (?)
80 AD	The Book of 2 John is Written from Ephesus (?)
80 AD	The Book of 3 John is Written from Ephesus (?)
89 AD	The Book of Revelation is Written from Patmos

\*All Dates are approximate, there has been much debate and speculation as to exact dates.

[Source: <http://www.bible-history.com/new-testament/timeline.html>]

### ***If the books in my Bible don't follow a chronological arrangement, what was the order in which they were written?***

The following list arranges the books of the Bible according to their most probable dates.

#### **Old Testament**

Job--Unknown

Genesis--1445-1405 B.C.

Exodus --1445-1405 B.C.

Leviticus --1445-1405 B.C.

Numbers--1445-1405 B.C.

Deuteronomy--1445-1405 B.C.

Psalms--1410-450 B.C.  
Joshua--1405-1385 B.C.  
Judges--ca. 1043 B.C.  
Ruth--ca. 1030-1010 B.C.  
Song of Solomon--971-965 B.C.  
Proverbs--ca. 971-686 B.C.  
Ecclesiastes--940-931 B.C.  
1 Samuel--931-722 B.C.  
2 Samuel--931-722 B.C.  
Obadiah--850-840 B.C.  
Joel--835-796 B.C.  
Jonah--ca. 775 B.C.  
Amos--ca. 750 B.C.  
Hosea--750-710 B.C.  
Micah--735-710 B.C.  
Isaiah--700-681 B.C.  
Nahum--ca. 650 B.C.  
Zephaniah--635-625 B.C.  
Habakkuk--615-605 B.C.  
Ezekiel--590-570 B.C.  
Lamentations--586 B.C.  
Jeremiah--586-570 B.C.  
1 Kings--561-538 B.C.  
2 Kings--561-538 B.C.  
Daniel 536-530 B.C.  
Haggai--ca. 520 B.C.  
Zechariah--480-470 B.C.  
Ezra--457-444 B.C.  
1 Chronicles--450-430 B.C.  
2 Chronicles--450-430 B.C.  
Esther--450-331 B.C.  
Malachi--433-424 B.C.  
Nehemiah--424-400 B.C.

### **New Testament**

James--A.D. 44-49  
Galatians--A.D. 49-50  
Matthew--A.D. 50-60  
Mark--A.D. 50-60  
1 Thessalonians--A.D. 51  
2 Thessalonians--A.D. 51-52  
1 Corinthians--A.D. 55  
2 Corinthians--A.D. 55-56

Romans-- A.D. 56  
 Luke--A.D. 60-61  
 Ephesians--A.D. 60-62  
 Philippians--A.D. 60-62  
 Philemon--A.D. 60-62  
 Colossians--A.D. 60-62  
 Acts--A.D. 62  
 1 Timothy--A.D. 62-64  
 Titus--A.D. 62-64  
 1 Peter--A.D. 64-65  
 2 Timothy--A.D. 66-67  
 2 Peter--A.D. 67-68  
 Hebrews--A.D. 67-69  
 Jude--A.D. 68-70  
 John--A.D. 80-90  
 1 John--A.D. 90-95  
 2 John--A.D. 90-95  
 3 John--A.D. 90-95  
 Revelation--A.D. 94-96

[Source: <http://www.gty.org/resources/questions/QA176/when-were-the-bible-books-written>]

## When was the Bible written and who wrote it?

The following dates are not always exact but are very good estimates.

### Old Testament

Book	Author	Date Written
Genesis	Moses	?-1445 B.C.
Exodus	Moses	1445-1405 B.C.
Leviticus	Moses	1405 B.C.
Numbers	Moses	1444-1405 B.C.
Deuteronomy	Moses	1405 B.C.
Joshua	Joshua	1404-1390 B.C.
Judges	Samuel	1374-1129 B.C.

<b>Ruth</b>	Samuel	1150? B.C.
<b>First Samuel</b>	Samuel	1043-1011 B.C.
<b>Second Samuel</b>	Ezra?	1011-1004 B.C.
<b>First Kings</b>	Jeremiah?	971-852 B.C.
<b>Second Kings</b>	Jeremiah?	852-587 B.C.
<b>First Chronicles</b>	Ezra?	450-425 B.C.
<b>Second Chronicles</b>	Ezra?	450-425 B.C.
<b>Ezra</b>	Ezra	538-520 B.C.
<b>Nehemiah</b>	Nehemiah	445-425 B.C.
<b>Esther</b>	Mordecai?	465 B.C.
<b>Job</b>	Job?	??
<b>Psalms</b>	David	1000? B.C.
	Sons of Korah wrote Psalms 42, 44-49, 84-85, 87. Asaph wrote Psalms 50, 73-83. Heman wrote Psalm 88. Ethan wrote Psalm 89. Hezekiah wrote Psalms 120-123, 128-130, 132, 134-136. Solomon wrote Psalms 72, 127.	
<b>Proverbs</b>	Solomon wrote 1-29 Agur wrote 30 Lemuel wrote 31	950-700 B.C.
<b>Ecclesiastes</b>	Solomon	935 B.C.
<b>Song of Solomon</b>	Solomon	965 B.C.
<b>Isaiah</b>	Isaiah	740-680 B.C.
<b>Jeremiah</b>	Jeremiah	627-585 B.C.
<b>Lamentations</b>	Jeremiah	586 B.C.
<b>Ezekiel</b>	Ezekiel	593-560 B.C.
<b>Daniel</b>	Daniel	605-536 B.C.
<b>Hosea</b>	Hosea	710 B.C.
<b>Joel</b>	Joel	835 B.C.
<b>Amos</b>	Amos	755 B.C.
<b>Obadiah</b>	Obadiah	840 or 586 B.C.
<b>Jonah</b>	Jonah	760 B.C.
<b>Micah</b>	Micah	700 B.C.

<b>Nahum</b>	Nahum	663-612 B.C.
<b>Habakkuk</b>	Habakkuk	607 B.C.
<b>Zephaniah</b>	Zephaniah	625 B.C.
<b>Haggai</b>	Haggai	520 B.C.
<b>Zechariah</b>	Zechariah	520-518 B.C.
<b>Malachi</b>	Malachi	450-600 B.C.

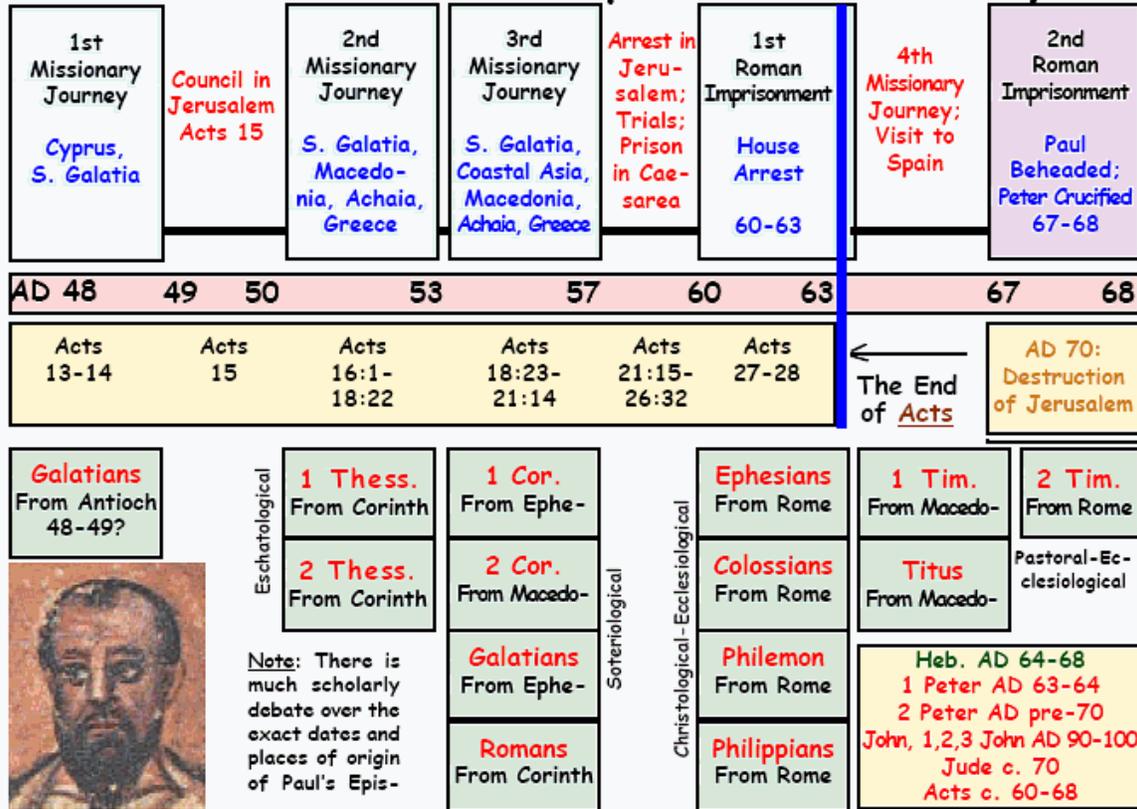
## New Testament

<b>Book</b>	<b>Author</b>	<b>Date Written (A.D)</b>
<b>Matthew</b>	Matthew	60's
<b>Mark</b>	John Mark	late 50's early 60's
<b>Luke</b>	Luke	60
<b>John</b>	John	late 80's early 90's
<b>Acts</b>	Luke	61
<b>Romans</b>	Paul	55
<b>1 Corinthians</b>	Paul	54
<b>2 Corinthians</b>	Paul	55
<b>Galatians</b>	Paul	49
<b>Ephesians</b>	Paul	60
<b>Philippians</b>	Paul	61
<b>Colossians</b>	Paul	60
<b>1 Thessalonians</b>	Paul	50-51
<b>2 Thessalonians</b>	Paul	50-51
<b>1 Timothy</b>	Paul	62
<b>2 Timothy</b>	Paul	63
<b>Titus</b>	Paul	62
<b>Philemon</b>	Paul	60
<b>Hebrews</b>	(Paul, Apollos, Barnabas . . . ?)	60's
<b>James</b>	James, half brother of Jesus	40's or 50's

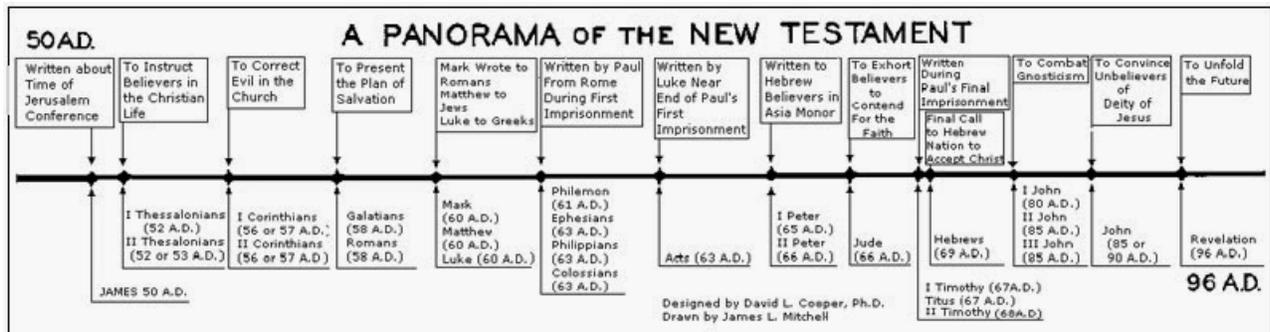
<b>1 Peter</b>	Peter	63
<b>2 Peter</b>	Peter	63-64
<b>1 John</b>	John	late 80's early 90's
<b>2 John</b>	John	late 80's early 90's
<b>3 John</b>	John	late 80's early 90's
<b>Jude</b>	Jude, half brother of Jesus	60's or 70's
<b>Revelation</b>	John	late 80's early 90's

[Source: <https://carm.org/when-was-bible-written-and-who-wrote-it>]

## Time Line: St. Paul's Epistles and Journeys



[Source: <https://relevancy22.blogspot.com/2014/02/pauls-missionary-journeys-maps-and.html>]





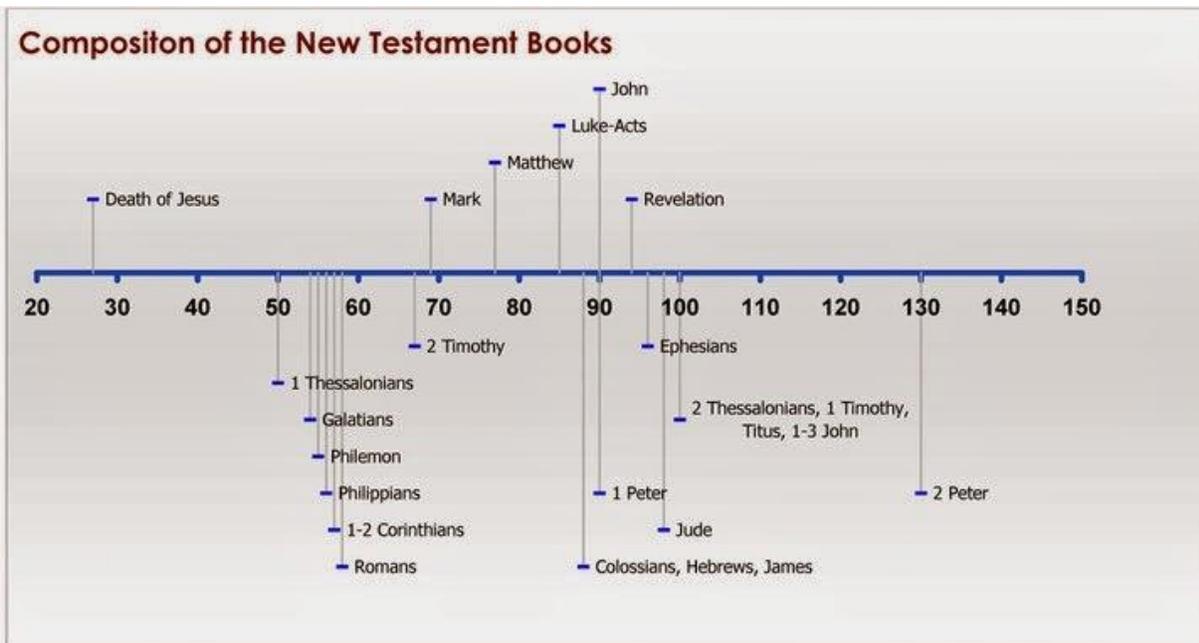
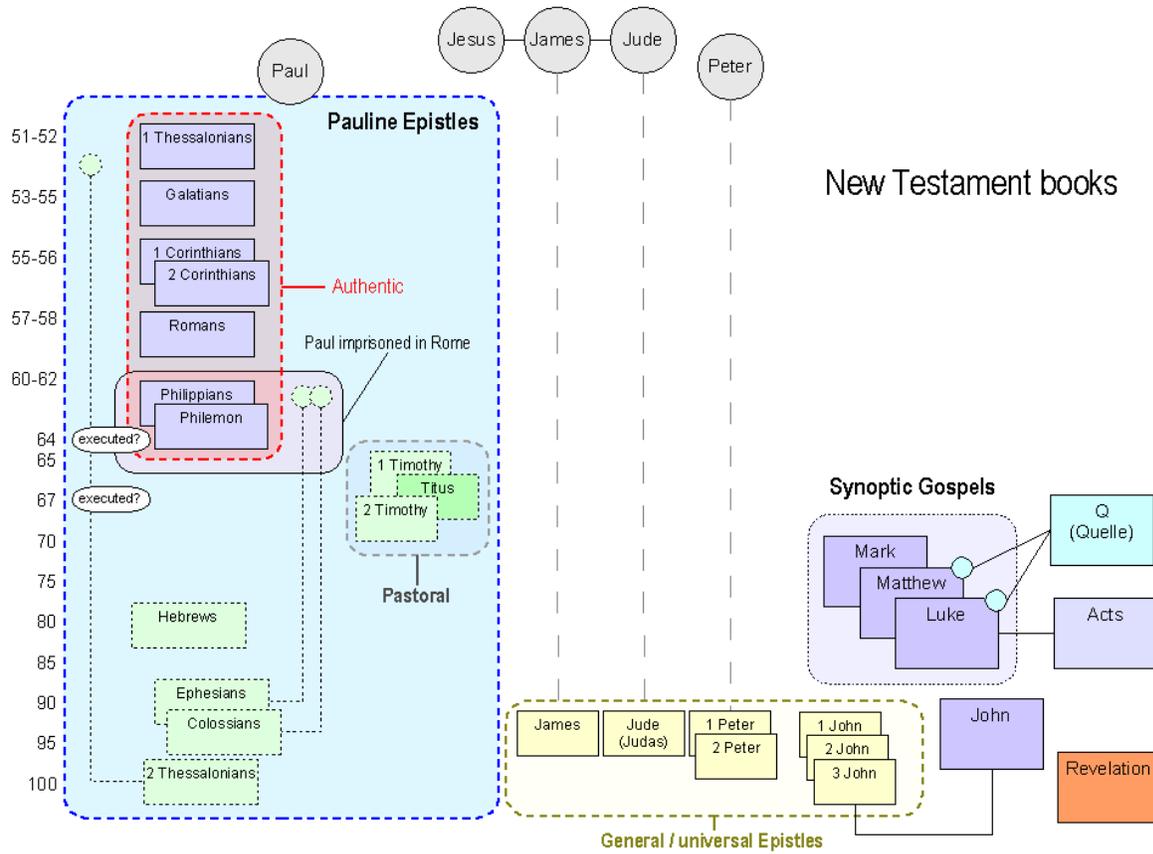
Authors of the Bible	
Book	Author
Genesis Exodus Leviticus Numbers Deuteronomy	Moses
Joshua Judges Ruth 1 & 2 Samuel 1 & 2 Kings	Unknown
1 & 2 Chronicles Ezra	Ezra
Nehemiah	Nehemiah
Esther Job	Unknown
Psalms	<b>Various</b> David: 73 Asaph: 12 Sons of Korah: 11 Solomon: 2 Moses: 1 Ethan: 1 Heman: 1 (with Korah) Unknown: 50
Proverbs	<b>Various</b> Solomon: 29 Agur: 1 Lemuel: 1
Ecclesiastes Song of Solomon	Solomon
Isaiah	Isaiah
Jeremiah Lamentations	Jeremiah
Ezekiel	Ezekiel
Daniel	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obadiah
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Habakkuk	Habakkuk
Zephaniah	Zephaniah
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi
Matthew	Matthew
Mark	John Mark
Luke	Luke
John	John
Acts	Luke
Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon	Paul
Hebrews	Unknown
James	James (brother of Jesus)
1 Peter 2 Peter	Peter
1 John 2 John 3 John	John
Jude	Jude
Revelation	John

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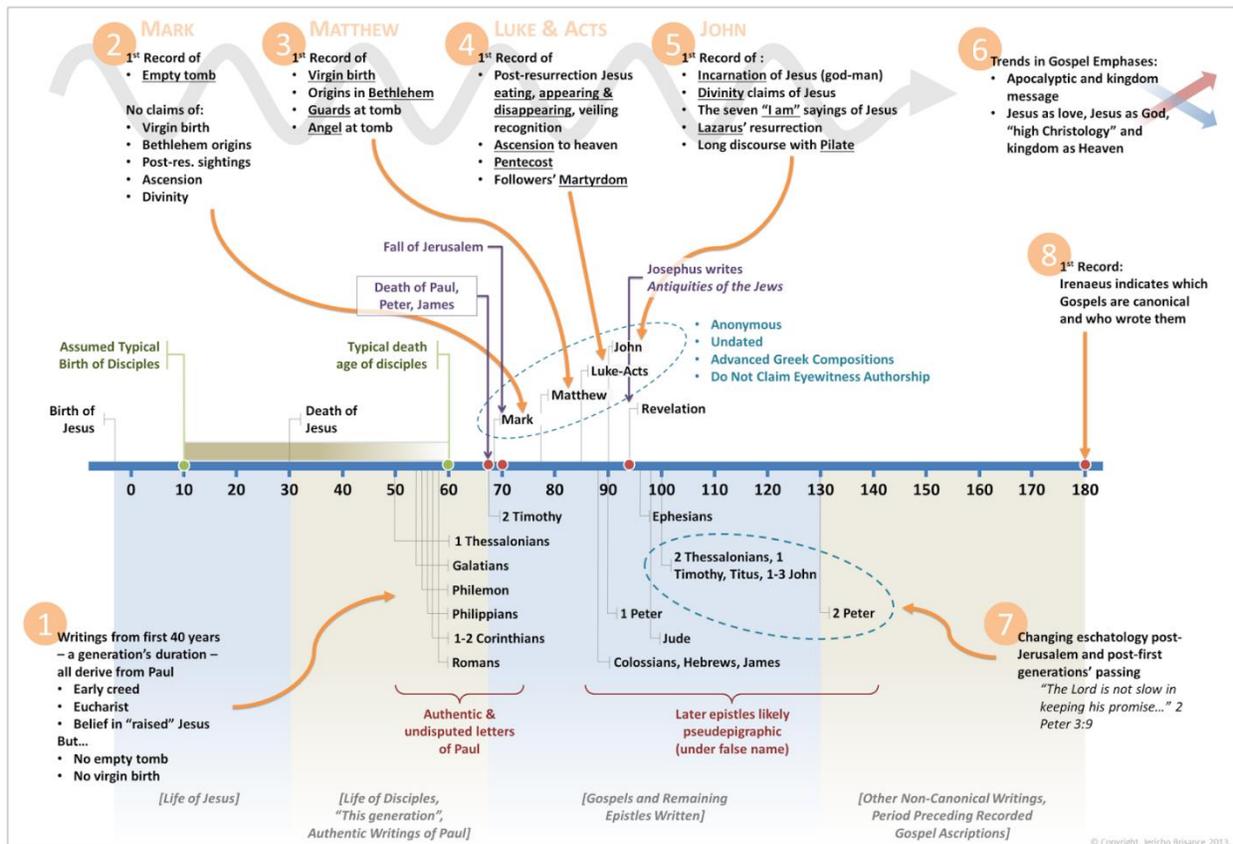
[Source: <http://overviewbible.com/authors-who-wrote-bible/>]

# NT Books Authorship Timeline

## Non-Conservative (Liberal / Progressive / Catholic) Viewpoint



[Source: <http://relevancy22.blogspot.com/2014/02/textual-composition-of-testaments.html>]



[Source: <http://relevancy22.blogspot.com/2014/02/textual-composition-of-testaments.html>]

### Additional Timelines and Sequencings of Bible:

<http://www.compellingtruth.org/New-Testament-timeline.html>

<http://ichthys.com/mail-Bible%20chrono.htm>

[http://www.systematicchristianity.org/TheAuthorshipandDatingoftheNewTestament.htm#\\_ftn9](http://www.systematicchristianity.org/TheAuthorshipandDatingoftheNewTestament.htm#_ftn9)

<http://www.biblestudy.org/beginner/when-was-new-testament-written.html>

<http://www.biblestudy.org/beginner/when-was-new-testament-written.html>

[https://en.wikipedia.org/wiki/Authorship\\_of\\_the\\_Bible](https://en.wikipedia.org/wiki/Authorship_of_the_Bible)

## The Authorship and Dating of the New Testament

Before we can talk about what the New Testament says, we have to justify that what it says can be trusted. We must understand as much as we can about the authors of the New Testament and when they wrote it. The authors must have clear links to the eyewitnesses (or be eyewitnesses) to reduce the possibility of communication mistakes. We will learn that even in the most pessimistic, but rational, reading of the data, we come to the understanding that the authors of the New Testament are close enough to the events to be able to give an accurate picture of historical events. Much will be uncertain; but this we will know; and this is what we need in order to continue our investigation of scripture and Christian history.

Much of the information we have about the authors of the New Testament comes from the church fathers, the leaders of the church in the post-apostolic age. There is an unbroken chain of writers discussing the New Testament that goes back to soon after the Gospels were written. The writings of the church fathers are referred to as "the tradition" or as "patristic sources" in most discussions of this subject. For my purposes I will look at the most relevant information from before A.D. 430. All information from after this time either depends on earlier available sources or is suspect because we are unable to determine what the earlier sources are.

Unfortunately, the questions of New Testament authorship and dating are not cut and dried. The church fathers did not have the current understanding of history and authorship. They did not use footnotes or copyright dates. They rarely list their sources. There is substantial variation in the writings of the church fathers. To determine New Testament authorship as best we can, we use the earliest of the patristic sources augmented by the internal evidence of the New Testament.

In order to be able to use the patristic traditions to glean information, we must have a clear understanding of how their traditions changed with time. At the origin of a tradition, there is the true story. This is what actually happened. Those who see or experience the events (eyewitnesses) tell others (second-hand witnesses) about it. The second-hand witnesses tell third-hand witnesses and so forth. Each retelling can be either oral or written. With each retelling, there are a certain number of mistakes made. That is, the true story gets corrupted. Because each witness tells many of the next generation of witnesses, and each make different mistakes, there becomes many different, though related, traditions. The more important a tradition is, the more stable it is, because people are more careful when they give and receive it. The more people that know and agree on a tradition, the more stable it is, because they correct each other. Also, we must remember that not every tradition gets retold. If a tradition is not believed, or is considered unimportant, it will not be repeated. The traditions that get pruned will be those that are the least popular, but not necessarily the least true. In summary, over time traditions split and are pruned. The dominant tradition will then be subject to drift as traditions grow and split in one place and are pruned in another. Therefore, in order to

keep the true story, it is critical that the tradition gets frozen before too much time has passed. When we have many traditions available, we can use this model to analyze the relevance of each tradition.

Note that it is popular among certain Bible scholars to discount the patristic tradition as a matter of course and rely only on the biblical texts themselves to determine questions of authorship and dating. This is silly for several reasons. The Bible was not handed to us by God in A.D. 1800. Much can be learned from what has been written about it in the preceding millennia. Today's man is not so much more knowledgeable and less biased than ancient man. Especially for the ancient tradition, we can expect that the church fathers actually had information that is not available to us by virtue of how close they were to the events themselves. Textual criticism of the New Testament can be problematic because it lends itself very strongly to non-conclusive arguments that depend more on the assumptions of the critic than the text. There are exceptions to this, but those exceptions are uncommon. In general, I will take the position that the patristic tradition is authoritative, unless the tradition itself is murky or it is contradicted by a clear and convincing textual argument from the New Testament.

### ***The Tradition***

Below are the most important church fathers with respect to the authorship and dating of the New Testament. For the most part, I will quote only these unless the record is thin or conflicting.

Papias (late 1st cent. - mid 2nd cent.) was a bishop of Hierapolis. He wrote a five book series, *Interpretations of the Sayings of the Lord*, which has now been lost except for quotations in later books, which are referred to as the fragments of Papias.

The Muratorian Fragment (ca A.D. 170) is not a church father, exactly, but a document. It is the oldest list of the books of the New Testament. The document itself is in bad shape, so for the most part it is difficult to interpret the absence of a particular book from this list. A book being on the list is a fair indication that it was in widespread use, however. It is dated because the author refers to the recent episcopate of Pius I of Rome, who died in A.D. 157.

Irenaeus (A.D. ca. 130 - ca. 202) was a bishop of Lyons. His preserved writings argue primarily against the Gnostics, a heretical splinter group. Because of the theme of this writing, he spent more time discussing sources than most writers of this era.

Clement of Alexandria (A.D. ca. 150 - ca. 213) was the head of the catechetical school in Alexandria. He should not be confused with Clement of Rome, one of the first popes.

Tertullian (A.D. ca. 160 - ca. 225) was primarily a writer of which many works are preserved. He converted to Christianity in middle life, but split away from the main church late in life largely because the church was not strict enough to suit him.

Origen (A.D. ca. 185 - ca. 253) was the head of the catechetical school in Alexandria after Clement. He left there as a result of a conflict (more political than theological) with the local bishop, and founded a new school in Caesarea.

Eusebius (A.D. 263-339) was bishop of Caesarea and the first true church historian. He preserved much of the tradition that would have been lost otherwise.

Jerome (ca. A.D. 347-419 or 420) was a priest and ascetic who moved frequently and wrote on many topics relevant to the church. He was the primary creator of the Vulgate, a key Latin translation of the Bible from Greek and Hebrew sources.

Augustine (A.D. 354-430) was a convert to Christianity and became bishop of Hippo. He was one of the great theologians of the church, and he also reported on historical details. In this time (and largely under the influence of Jerome and Augustine) there were several councils that ratified the contents of the current Roman Catholic Bible. As such, this is a natural time to end the discussion of the tradition. Practically speaking, the vast majority of the canon was accepted as soon as it was written, but there were several books with more controversial histories that took longer to accept or reject.

[Source: [http://www.systematicchristianity.org/TheAuthorshipandDatingoftheNewTestament.htm#\\_ftn9](http://www.systematicchristianity.org/TheAuthorshipandDatingoftheNewTestament.htm#_ftn9)]

## When was the New Testament written?

The opinions and hypotheses of scholars vary widely regarding when the New Testament was written or first recorded. Some view it as a collection of fables and myths verbally passed on by storytellers for generations before being recorded. Other scholars believe that most of it was written before the fall of Jerusalem and the destruction of the temple in 70 A.D.

In his book, *Redating the New Testament*, John A. T. Robinson demonstrates that the NT books were written relatively EARLY. In spite of the late dates assigned by some scholars, it is possible to determine the date of each one of the books. God the Father and Jesus Christ specifically chose certain deeply converted men to write the most important and magnificent book in the world - and make it available to all people - through the power of the Holy Spirit.

Amazing as it sounds, the entire New Testament was written down through the efforts of only EIGHT men! Six of them were chosen apostles of Jesus. Three were eyewitnesses of his life and ministry - the apostles Matthew, Peter and John. Two were physical brothers of Jesus - James and Jude. One, Paul, was specially called to be the apostle to the Gentiles and for three years was personally taught by Jesus Christ (in Arabia) through visions. The last two were Mark - who penned the Gospel of Mark under Peter's supervision - and Luke, who authored the Gospel of Luke and Acts under the Apostle Paul's supervision.

The apostle John had the distinguished role of collecting all the books extant and completing the canonization of the New Testament somewhere between 96 to 99 A.D. John was of the Aaronic (Levitical priest) blood line, making him uniquely qualified for the task of finalizing God's word for man.

The New Testament was written by, or its writing was supervised by, the chosen apostles of Jesus Christ. We can therefore have full faith and confidence that the original Greek text, as preserved in the Byzantine text, is the very Word of God.

[Source: <http://www.biblestudy.org/beginner/when-was-new-testament-written.html>]

**Here's one of the more complete, easier to read charts... however, it's from the Atheist section of About.com – so, please take that into consideration when evaluating the information...**

## Chronology of Early & New Testament Christianity

### Christian History Timeline 40 BCE - 95 CE

Below is chronology of events and people who appear in writing of the Bible. Reliable information is scanty, so dates are necessarily approximate. Generally, the date given is the latest likely. There are four different types of color-coded dates:

- Dates of probable events in the New Testament
- Dates in the composition of New Testament books
- Other events important in Early Christianity
- Other dates in history for comparison & context

40 BCE	<b>Herod the Great</b> was appointed King of Judea by Marc Antony in Rome.
30 BCE	<b>Antony and Cleopatra</b> committed suicide because, in the previous year, Cleoptra's forces lead by Antony were defeated by the Roman general Octavian in the Battle of Actium. Herod, like many others, quickly shifted his allegiance to Octavian.
27 BCE	The Roman Empire was founded by Octavian and the last vestiges of the old Republic were swept away. Renamed Augustus Caesar, he ruled for 41 years and became a significant influence on the

	development of the Mediterranean world.
20 BCE	Herod began to rebuild the Great Temple in Jerusalem in an attempt to restore it to its former splendor.
c. 8 BCE	<b>Jesus</b> of Nazareth born in Roman Palestine (by some estimates).
6	Herod the Great deposed by Augustus.
14 - 37	<b>Tiberius I</b> , stepson of Augustus, became emperor of Rome (b. 42 BCE).
18	Roman poet <b>Ovid</b> died.
18	<b>Caiaphas</b> became high priest in Jerusalem (until 36).
c. 24 - 26	Jesus is believed to have begun his ministry.
26 - 36	<b>Pontius Pilate</b> was governor of Judea.
27 - 28	<b>John the Baptist</b> wandered and preached. Jesus would have been baptized. [Luke 3:1-2] (15th year of Tiberius).
28	John the Baptist was executed on orders from Herod Antipas.
c. 30	Jesus of Nazareth is believed to have been crucified in Jerusalem.
c. 31	<b>Saint Stephen</b> became the first Christian martyr when he was stoned to death for blasphemy. One of those present at his execution was the <a href="#">Pharisee Saul</a> .
c. 34-35	<b>Saul of Tarsus</b> , formerly a rabbi and enemy of Christianity, converts to the new Christian faith and became known as <a href="#">Paul</a> . [Acts 9].
c. 37-40	<a href="#">Paul</a> first visited Jerusalem as a Christian.
37 - 41	Gaius <b>Caligula</b> , nephew of Tiberius, became emperor of Rome and declared himself a god. In the year 41 he would be assassinated and

	Claudius, a crippled son of Tiberius, would take command.
40	<a href="#">Paul</a> went to Jerusalem to consult with Peter [Gal 1, 18-20].
c. 40 - 51	<a href="#">Paul</a> traveled to Asia Minor and Cyprus, establishing churches and writing the earliest epistles which would become part of the New Testament canon.
43	Romans under Aulus Plautius invaded Britain. <b>London</b> was founded.
44	James, brother of John, was executed by Herod Agrippa I [Acts 12, 1-3].
47	First recorded use of the term "Christian" occurred in Antioch, Syria, home of one of the earliest Christian churches .
47 - 48	<a href="#">Paul</a> and Barnabas were on Cyprus [Acts 13, 4-12].
48 - 49	<b>Council of Jerusalem</b> , 1st Christian Council, doctrines on circumcision and dietary law was agreed to by apostles and presbyters, written in a letter addressed to "the brothers of Gentile origin in Antioch, Syria, and Cilicia" [Acts 15]
c. 49	Paul composed his epistle to the <a href="#">Thessalonians</a> - the earliest known New Testament writing
49	Emperor Claudius ordered all Jewish Christians expelled from Rome.
c. 51	Paul wrote epistle to the <a href="#">Galatians</a> .
54	Empress Agrippina had Emperor Claudius murdered and installed her 16-year-old son Nero as the new emperor.
c. 55	Paul wrote epistles to the <a href="#">Corinthians</a> .
c. 55	Peter traveled to Rome where his leadership over the church of Rome established the tradition of the

	papacy. He has come to be regarded as the first bishop of Rome (pope).
57	<a href="#">Paul's</a> last visit to Jerusalem [Acts 21].
58	<a href="#">Paul</a> was arrested and imprisoned in Caesarea [Acts 25:4].
58	Emperor Ming-Ti of China introduced <a href="#">Buddhism</a> into his country.
c. 60	<a href="#">Paul</a> wrote the epistle to the <a href="#">Romans</a> .
61	<b>Human sacrifices</b> in religious celebrations were prohibited by Roman law.
62	<a href="#">Paul</a> was held under house arrest in Rome, but then was allowed to resume his travels.
64	Roman emperor <b>Nero</b> (37 - 68) accused the Christians of having started the fire which destroyed large sections of Rome, initiating widespread persecution.
65	Famous and influential Roman philosopher <b>Seneca</b> committed suicide on orders from Emperor Nero.
c. 65	<a href="#">Q</a> was possibly written, (German: <i>Quelle</i> , meaning "source") a hypothetical Greek text used in writing of Matthew and Luke.
66	Jews revolted against Roman government (through 70).
c. 67	Nero ordered the execution of both Peter and <a href="#">Paul</a> .
68	<b>Qumran</b> ( <a href="#">Essenes</a> ?) community was destroyed by Rome. The site of their "Dead Sea Scrolls" would be found in 1949.
69	Vespian, a Roman general, attacked to Rome in order to quell a Jewish uprising. A coup by other generals causes him to be made emperor.
70	Titus, son of Roman emperor Vespasian, captured and destroyed Jerusalem and suppressed a Jewish

	revolt, destroying the Temple in the process.
c. 70	<a href="#">Mark</a> , earliest known gospel, was probably composed.
73	<b>Masada</b> , last remaining stronghold of Jewish <a href="#">Zealots</a> , fell to Roman assault.
79	<b>Mount Vesuvius</b> erupted, burying the cities of Pompeii, Herculaneum, and Stabiae.
c. 85 - 95	<a href="#">Gospel of Luke</a> and <a href="#">Book of Acts</a> were probably composed.
c. 90	Old Testament books, called "The Writings," were established as part of Christian canon: <a href="#">Psalms</a> , <a href="#">Proverbs</a> , <a href="#">Job</a> , <a href="#">Song of Songs</a> , <a href="#">Ruth</a> , <a href="#">Lamentations</a> , <a href="#">Ecclesiastes</a> , <a href="#">Esther</a> , <a href="#">Daniel</a> , <a href="#">Ezra</a> , and <a href="#">Chronicles</a> .
c. 95	Book of <a href="#">Revelations</a> was probably composed.
c. 95	<b>Clement of Rome</b> (c. 30 - 100), one of the earliest popes, wrote a letter arguing that church leaders possess a divine authority inherited from Christ and his apostles.
c. 95-105	Composition of the "Pastoral Epistles," falsely attributed to Paul: <b>Hebrews, I and II Timothy, Titus, and I Peter.</b>
c. 80 - 100	Gospel of <a href="#">Matthew</a> was probably composed.
98 - 116	<b>Trajan</b> was emperor of Rome. Around this time the Roman empire reached maximum size.
c. 100	Christian churches were established in Greece, North Africa, Italy, and Asia Minor.
c. 100 - 125	Gospel of <a href="#">John</a> was probably composed.
100 - 165	<b>St. Justin Martyr</b> lived and was one of the first Christian apologists to offer a defense of Christianity.

c. 100	The Romans built the first <b>London Bridge</b> across the Thames.
122	Roman emperor <b>Hadrian</b> visited Britain and began construction of a wall and fortifications between northern England and Scotland.
132	Shimeon Bar-Kokhba and Rabbi Akiba Ben-Joseph led Jews in a revolt against Roman rule. They captured Jerusalem and created an independent state of Israel.
135	Julius Severus, formerly governor of Britain, crushed a revolt in Palestine. Final <b>Diaspora</b> (dispersion) of the Jews occurs.
c. 140	<b>Shepherd of Hermas</b> was written, describing a highly developed system of bishops, deacons, and priests.
c. 144	<b>Marcion</b> founded an influential Christian sect which argued for the existence of two gods (one good, one evil) and for the rejection of the Old Testament.
c. 150	The four "canonical" gospels were collected together.
c. 150	The <b>School of Alexandria</b> was founded in Egypt, quickly becoming a major center for both Christian theology and Greek philosophy. Among its prominent teachers were the theologians Clement and <b>Origen</b> .
166	Roman Emperor <b>Marcus Aurelius</b> sent gifts to Chinese Emperor Huan Ti.
c. 180	<b>Irenaeus</b> (125 - c. 202), Catholic theologian, wrote <i>Against Heresies</i> in an attempt to fight the spread of Gnosticism. He claimed that "every church must agree" with the church of Rome because of its apostolic authority.
180	First African Christians were martyred at Scillium.
190	Christian council established "official" date of <b>Easter</b> .

197	First recorded usage of the term " <b>catholic</b> " appeared in the writings of Apollonius in reference to 1 John.
200	New Testament canon was mostly fixed in currently known form.
268	Goths sacked Athens, Corinth, and Sparta.
286	Emperor Diocletian divided the empire - he ruled the east and Maximilian ruled the west.
301	Armenia became the first country to make Christianity its state religion.
303	<b>Diocletian</b> ordered a general persecution of all Christians.
312	<b>Constantine</b> , emperor of the Eastern Empire defeated and kills Maxentius, emperor of the Western Empire. Constantine converted to Christianity after being inspired by a vision of a cross in the sky and the words: <i>In hoc signo vinces</i> .
325	First Ecumenical <b>Council of Nicea</b> was convened by emperor Constantine: established the Nicene Creed as the fundamental statement of Christian faith.
336	<b>Arius</b> , priest at Alexandria and founder of <b>Arianism</b> , died. Arianism was one of the most widespread and divisive heresies in the history of Christianity.
350	Christianity first reached Ethiopia.
351	<b>Emperor Julian</b> attempted to reintroduce paganism in the place of Christianity.
367	<i>Festal Epistle</i> of St. Athanasius offered earliest known list of the New Testament canon in its current form.
372	<b>Buddhism</b> was introduced into Korea.
380	Christianity became the official religion of the Roman Empire under the reign of <b>Theodosius I</b> .

381	<b><a href="#">First Council of Constantinople</a></b> . Convened by Theodosius I, then emperor of the East and a recent convert, to confirm the victory over <b>Arianism</b> , the council drew up a dogmatic statement on the Trinity and defined Holy Spirit as having the same divinity expressed for the Son by the Council of Nicaea 56 years earlier.
395	The Roman Empire was divided again between East and West, setting the stage for the eventual division of the Christian Church. Latin Christianity was based in Rome under the leadership of the popes, while Eastern Orthodoxy develops in the east in Constantinople under the leadership of patriarchs.
401	<b>Innocent I</b> became Pope (until 417) and claims universal jurisdiction over the Roman Church.
c. 405	<b>St. Jerome</b> completed the <b>Vulgate</b> - a Latin translation of both the Old and New Testaments. This remains the Latin Bible of the Roman Catholic Church.
410	Lead by <b>Alaric</b> , the Goths sacked Rome.
418	British monk <b>Pelagius</b> was excommunicated. Pelagius denied original sin and the need for baptism, asserting that if God asked men to do good, then they must be capable of doing good on their own. He was condemned by <b>Augustine</b> .
431	Ecumenical <b>Council of Ephesus</b> denounced the teachings of Nestorius (d. 451), who argued that Christ had completely separate human and divine natures.
433	<b>Attila</b> became ruler of the Huns (until 453).
451	Attila invaded Gaul but was repulsed by joint forces of Franks, Alemanni and Romans at battle of Chalons. Attila invaded Italy the next year.

c. 1380	<a href="#">John Wycliffe</a> began the first English translation of the Bible.
1520	<a href="#">Martin Luther</a> created his German translation of the New Testament.
1526	<a href="#">William Tyndale</a> created his English version of the Pentateuch.
1560	The Geneva Bible was created. This version was the one used by Shakespeare and also by the Pilgrims who came to the United States on the Mayflower.
1582	<b>Douay Version</b> of the New Testament (English translation) was completed. After the Old Testament translation was completed in 1610, this became the first English translation of the Bible authorized by and for Roman Catholics
1604	<b>King James</b> (1566 - 1625) of England commissioned the "King James" translation of the Bible

[Source: [http://atheism.about.com/library/FAQs/christian/blchron\\_xian\\_nt.htm](http://atheism.about.com/library/FAQs/christian/blchron_xian_nt.htm)]

## CHRONOLOGICAL ORDER OF THE BOOKS OF THE NEW TESTAMENT.

While no arrangement of these books can be made with absolute confidence, the following dates are sufficiently reliable to serve the purpose of the Bible student.

James - 50 A.D.  
 First Thessalonians - 52-53.  
 Second Thessalonians - 52-53.  
 Galatians - 55.  
 First Corinthians - 57.  
 Second Corinthians - 57.  
 Romans - 57-58.  
 Philippians - 62-63.  
 Colossians - 62-63.  
 Philemon - 62-63.  
 Ephesians - 62-63.  
 Luke - 63.  
 Acts - 64.  
 First Timothy - 65.  
 Titus - 65.  
 Second Timothy - 66.  
 Mark - 66.  
 Matthew - 67.  
 Hebrews - 67.  
 First Peter - 67-68.

Second Peter - 68.  
 Jude - 68.  
 Apocalypse - 68.  
 John - c. 85.  
 Epistles of John - 90-95.

[Source: <http://www.biblestudytools.com/resources/guide-to-bible-study/order-books-new-testament.html>]

## Comparison of the beliefs of conservative and liberal theologians regarding Epistles attributed to Paul:

Epistle	Group of Epistles	Conservative Christian Beliefs		Liberal Christian Beliefs	
		Date Written (4)	Author (4)	Date Written (5)	Author (5)
Romans	Major	55-56 <u>CE</u>	Paul	55-59 <u>CE</u> (Ch.1-15)	Paul
1 Corinthians	Major	54-55	Paul	55+	Paul
2 Corinthians	Major	55-56	Paul	55+	Paul
Galatians	Early	48	Paul	48-62	Paul
Ephesians	Prison	61	Paul	Before 95 CE	Unknown
Philippians	Prison	62	Paul	54-62	Paul
Colossians	Prison	61	Paul	54-90	Probably Paul
1 Thessalonians	Early	51	Paul	50-51	Paul
2 Thessalonians	Early	51	Paul	75-90 probably	Unknown
1 Timothy	Pastoral	62	Paul	100-150 CE	Unknown
2 Timothy	Pastoral	64	Paul	100-150 CE	Unknown
Titus	Pastoral	63	Paul	100-150 CE	Unknown
Philemon	Prison	61	Paul	59-62	Paul

[Source: [http://www.religioustolerance.org/chr\\_ntb3.htm](http://www.religioustolerance.org/chr_ntb3.htm)]

### NT Authorship and Authenticity

Daniel Wallace: [New Testament: Introductions and Outlines](#) (for each book in the NT) includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

<b>Chronology of Acts and the Epistles</b>			
<b>A.D</b>	<b>Peter and Paul</b>	<b>New Testament Epistles</b>	<b>Chapters in Acts</b>
33	Peter's Ministry Paul's Conversion	James	1-2
47	Paul's 1 <sup>st</sup> Journey	Galatians	13-14
48	Jerusalem Council Peter and Paul	None	15
50	Paul's 2 <sup>nd</sup> Journey	1 Thessalonians 2 Thessalonians	15-18
53	Paul's 3 <sup>rd</sup> Journey	1 Corinthians 2 Corinthians Romans	15-21
57	Paul's Arrest: Jerusalem	none	21-24
58	Paul in Prison: Caesarea	none	24-26
60	Paul in Prison: Rome	Ephesians Colossians Philemon Philippians	27-28
62	Paul's final Travels, Martyrdom	1 Timothy Titus 2 Timothy	none
64	Nothing	<i>Written before AD 70</i> Jude 1 Peter 2 Peter Hebrews <i>Written after AD 70</i> Jude 1, 2, 3 John Revelation	none

[Source: <http://arizonachristian.edu/pdf/academics/biblical-studies/Andrew%20Linderer%20-%20The%20Literature%20of%20the%20New%20Testament.pdf>] [Recommended]

## When Were the Books of the Bible Written?

<http://www.provethetebible.net/T2-Integ/B-0401.htm>

### Authorship dates for the Old Testament (all dates BC):

Genesis	1400-1200	Song of Songs	mid 900's
Exodus	1400-1200	Isaiah	630
Leviticus	1400-1200	Jeremiah	520
Numbers	1400-1200	Lamentations	500's
Deuteronomy	1400-1200	Ezekiel	mid 500's
Joshua	1300-1045	Daniel	530
Judges	900's	Hosea	753-722
Ruth	800-600	Joel	400's
1 & 2 Samuel	920-900	Amos	760-745
1 & 2 Kings	500's	Obadiah	450
1 & 2 Chronicles	early 400's	Jonah	500's
Ezra	440-400	Micah	700's
Nehemiah	400	Nahum	663-612
Esther	400-350	Habakkuk	605-598
Job	1200-800	Zephaniah	640-612
Psalms *	1300-500	Haggai	520
Proverbs *	700-500	Zechariah	mid 400's
Ecclesiastes	935	Malachi	432-425

\* These works are compilations by different authors and different eras

### Authorship dates for the New Testament (all dates AD):

Matthew	50-60's	2 Thessalonians	48-62
Mark	60's	1 Timothy	62-63
Luke	50-60's	2 Timothy	67
John	60's-100	Titus	63
Acts	50-60's	Philemon	60-61
Romans	50-57	Hebrews	64-68
1 Corinthians	50-57	James	mid 40's
2 Corinthians	50-62	1 Peter	60-64
Galatians	48-62	2 Peter	64-66
Ephesians	48-62	1, 2, 3 John	60-95
Philippians	48-62	Jude	66-80
Colossians	48-62	Revelation	60's-90's

## 1 Thessalonians 50-57

This chart is a compilation of research by the aforementioned scholars Gleason Archer, R.K. Harrison, and F.F. Bruce.

It is intended to represent the general consensus of many eminent scholars' lifetime studies and, therefore, is not intended to represent any single scholar's point of view.

*The preceding longer explanation of dates and the processes involved is [here](#):*

### When were the biblical books written?

"Christian doctrine was shredded to pieces by biblical scholars in the 18th and 19th centuries, but the information didn't get out to the bulk of the people..."

- Farrell Till, *The Skeptical Review*

"Strictly speaking, there is no such book [as the Bible]. To make the Bible, sixty-six books are bound into one volume. These books are written by many people at different times, and no one knows the time or the identity of any author."

- Clarence Darrow

#### 4.1 A prerequisite disclaimer.

While many parts of this site can stand alone, this section is uniquely dependent on the previous one. The previous question was a critical prerequisite to understanding that **document dating, like archaeology, is an ongoing process of refinement**. With that understanding, we can proceed to examine what just might be the best set of dates to come out of twentieth-century study for the books of the Bible. The scholarly work herein is credited mostly to **R.K. Harrison, Gleason Archer, and F.F. Bruce**. Of course, even their work may be subject to further refinement in the future.

Confirming the author of each biblical book will not be dealt with here as it's not as important as discovering when the books were written. Authorship is of lesser importance because the chief appeal of Jesus' divinity by first century Christians, as by many today, was Jesus' fulfillment of Old Testament prophecy. It is therefore far more important to place dates on those prophecies than to identify who spoke them (though many of those identities are confidently established). So by establishing the dates of the Old Testament works, we can then know that the prophecies of Christ's appearance were written long before the fact, not afterwards.

#### 4.2 The effect of the Enlightenment on document dating.

One method of establishing dates for scriptural writings which was popular several hundred years ago entailed counting the generations of descendants mentioned in the Bible and then calculating backwards. This method assumed the completeness of the genealogies in the Masoretic copies of Scripture (the earliest biblical documents available at that time). It also assumed the listed descendants were not just representative of larger genealogies (some were). Authorships were simply taken at face value (e.g. Jeremiah wrote Jeremiah) or upon rabbinical tradition (Jeremiah also wrote 1 & 2 Kings).

In the eighteenth and nineteenth-centuries, a period also known as the **Enlightenment**, the emphasis on rationalism came to seriously challenge the validity of this dating method as well as the believed authorship of many of the writings. It is during this period that doubt was stirred up about the age and authorship of the biblical writings. This doubt was so embraced by critics of that time that even today emerging archaeological facts on the authenticity of Scripture are refused consideration by those wishing to remain content with nineteenth century conclusions.

### 4.3 Scholarship of the Enlightenment.

#### -- WHAT WAS THE ENLIGHTENMENT?

The Enlightenment was a period of multi-faceted change mainly from the late seventeenth to the late nineteenth-century. Typical of historical paradigm shifts, there were a number of factors that shaped this period; one of which were Isaac Newton's scientific laws. His simplification of basic mechanical principles in an earlier era had given rise to a philosophical direction called mechanism or **determinism**.

Determinism basically viewed the universe as an enormous but fundamentally simple mechanism that could be completely understood with mathematics. This manner of thinking seemed to provide an empirical basis for deists who believed that God existed in some remote form, but not in an intimate closeness as described in the Bible. The Bible's more personal view of God was the previously more popular belief in the western world (which Newton himself held).

Over the years, the tremendous success of Newton's laws in predicting the behavior of objects in motion progressively supported the idea that formulae and theories could be equivocated to actual facts. The most recognizable of such equivocations is that of [evolution](#). **Belief that human life evolved from lower forms of life was initially most prevalent in France and Germany**. The theory of evolution helped catapult a revolution in the former, and reshaped both science and philosophy in the latter.

As a consequence to France and Germany's popular acceptance of evolutionary theory as fact, from those same nations arose a similar theory of formation concerning the Bible.

#### -- HOW THE THEORY OF EVOLUTION AFFECTED DOCUMENT ANALYSIS

As man was being theorized to have evolved, so critics began to theorize that the biblical writings evolved. Philosophical reasoning of that era generally followed this line:

- If God is nonexistent, or at least his intervention in the physical world is unnecessary, then divine prophecy is either impossible or unlikely.
- If prophecy is impossible or unlikely, then prophecies in the Bible were most likely added after the fact.
- If the prophecies and books were so appended, then the books must be of multiple authorship, thus...
- If the books are of multiple authorship, then all of Scripture must be questionable because most of the books claim, or give the impression, to have been written by singular authors.

Seventeenth-century deistic philosopher **Thomas Hobbes** believed in the great antiquity of the Torah (the first five books of the Bible) and in Moses as its author, but Hobbes assigned late dates to at least five other Old Testament books. Jewish philosopher **Benedict Spinoza** similarly assigned late dates to many books, but believed the biblical prophet Ezra to have authored the Torah.

In 1753, French physician **Jean Astruc** anonymously published his thoughts that Moses was indeed the author of Genesis. However, he also believed that certain repetitions and discrepancies alleged by earlier

critics was answered by the conjecture that Moses merely compiled pre-existing documents of separate authors. [2](#)

#### -- NOTABLE 19th CENTURY GERMAN SCHOLARS WEIGH IN

Beginning with his 1780's work *Einleitung*, German scholar **J. G. Eichhorn** eliminated Moses as either author or compiler of the Torah. Eichhorn instead divided Genesis and part of Exodus into the work of two anonymous compilers on the criteria of whether God was addressed as Elohim or Jehovah (Yahweh).

This criteria was modified by other German scholars including **Hermann Hupfeld** around 1853. He noted that passages using Elohim nonetheless appeared to express more than one particular interest and, therefore, the Elohim passages themselves must have had more than one author. [3](#) Of Hupfeld's beliefs, Harrison writes,

He further maintained that the second scribe was closer in linguistic peculiarities and style to the Jehovistic author than to the first Elohistic scribe (die Urschrift), who distinctly manifested priestly tendencies. There were now four principle sources to be borne in mind in all considerations relating to the compilation of the Pentateuch or Hexateuch: these consisted of a Jehovistic (J) document, and Elohistic (E) compilation, a Priestly (P) source ..., and the book of Deuteronomy (D). [4](#) [See [chart below](#)]

This construction was further modified in 1865 by **K. H. Graf**, and later **Julius Wellhausen**, with an assignment of very late dates to the documents. Wellhausen, as did many of his contemporaries like **Nietzsche, Darwin, and Freud**, sought to explain all things in terms of singular, simple principles. Harrison describes Wellhausen's methods, which became the foundation for critics of the Bible until the mid-twentieth century:

Starting from the Positivist premise that religion was merely an offshoot or product of human cultural activity, he applied the evolutionary philosophical concepts of Hegelianism to a study of the faith of Israel. On the view that little could be known for certain with regard to Hebrew history and religion prior to the beginning of the monarchy, Wellhausen rejected the idea that the Torah... was the starting-point for the history of Israel as a community of faith. [5](#)

As a result of his premise, Wellhausen concluded that the first five books of the Bible evolved into their present form only as late as 200 BC. He also asserted that, for centuries, oral tradition alone had preserved the writings, and that Israelites did not even exist prior to Moses. [6](#)

#### -- ANTI-SEMITIC PREJUDICES RUN AMOK

As late as 1893, supporters of Wellhausen believed his document hypothesis to be correct based upon literary style and mostly upon the belief that writing had not been developed prior to 1000 BC. [7](#) Although biblical archaeology was still some fifty years from its greatest discoveries (like dating writing back to 3100 BC), there still existed evidence in Wellhausen's day clearly proving that writing developed far earlier than he claimed. Yet as Germany was about to begin the twentieth century, its scholarship in more fields than just biblical studies was taking on the character of "intellectual aggression and domination and a self-assured ideological superiority". [8](#)

With great stubbornness, Wellhausen and his colleagues continued to reject the mounting evidence for the antiquity of Jewish writings. This rejection reflected the character in Germany which, at that time, was increasingly expressing a **hatred of all things Jewish**, including the rabbinical traditions in regards to the scriptures.

Theologically, this stubborn and bitter atmosphere culminated in the German State Church and, later in the 1930's, the **German Christian movement**. This movement paralleled the rise of the **Nazi movement**

and sought to completely purge the Bible of its Jewish aspects and references including, unbelievably, even the Jewishness of Jesus.

#### 4.4 Modern scholarship.

Current biblical scholarship is utilizing all of the methods of dating outlined in the [previous section](#). Although the modern researcher is still not without his or her own bias, the rabid anti-Semitism and archaeological infancy of the previous era are no longer the monumental problems they once were.

In Wellhausen's day, conservative scholars never accepted his documentary hypothesis, and in the last half of the twentieth-century, that hypothesis is being shunned even by many of its liberal proponents. The current return to more conservative dates and authorships can be attributed to several things according to scholars Gleason Archer and Oswald T. Allis: [9](#)

- 1) The **anti-supernatural premise** in the previous age by certain French and German scholars begged for anti-supernatural conclusions; this premise included bias against revelation, prophecy, and even belief in God.
- 2) The **Wellhausen theory was not coherent** unless it was inconsistently applied. If any passages, for instance, exhibited more than one style by the rules of those who supported the document hypothesis, those passages were written off as having been contaminated by later scribes. Therefore, in Archer's words, "...the same body of evidence which is relied upon to prove the theory is rejected when it conflicts with the theory." [10](#)
- 3) **Scholars critical of the Bible have been proven mistaken** in assuming that any singular author could not refer to the Almighty by more than one title, or create a document with more than one theme.
- 4) The quick retreat to attribute any alleged discrepancy to a later author or compiler has proved unnecessary, thanks to a better understanding of ancient cultures and practices as being gained through **modern archaeology**.
- 5) Current scholars have **additional ancient Hebrew writings** with which to compare the scriptures which earlier scholars did not. Scholarship as late as World War II did not know of the material that we have today, including the Dead Sea Scrolls; one of the greatest archaeological finds of all time.

#### 4.5 Dates of origin for each book of the Bible.

As a culmination of modern scholarship, the link below is a chart listing each book and letter of the Bible with the approximate date, or date range, for each work's completion (not beginning). This chart is a compilation of research by the aforementioned scholars Archer, Harrison, and Bruce. [11](#) It is intended to represent the general consensus of many eminent scholars' lifetime studies and, therefore, is not intended to represent any single scholar's point of view.

Diagram of Sources of the Pentateuch (first 5 books of the OT; [JEDP Theory](#))



## JEDP Theory (See corresponding diagram [above](#))

<http://www.theopedia.com/jedp-theory>

[http://www.religioustolerance.org/chr\\_tora1.htm](http://www.religioustolerance.org/chr_tora1.htm)

<http://www.crivoice.org/jedp.html>

<https://carm.org/documentary-hypothesis>

[http://catholic-resources.org/ChurchDocs/PBC\\_Interp-FullText.htm](http://catholic-resources.org/ChurchDocs/PBC_Interp-FullText.htm)

<http://www.gotquestions.org/JEDP-theory.html>

## Did Moses Write the Pentateuch?

### Introduction

Most Christians have been taught in Sunday school that Moses wrote the first five books of the Bible. These books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are often referred to as the Pentateuch or Torah. However, outside of the more conservative seminaries and churches, it is commonly held that Moses did not write these books, that they are a compilation of works by numerous writers over an extended period of time.

Religious studies courses at most universities teach that the Pentateuch is a composite work consisting of four literary strands. The four strands have been assigned the letters J, E, D, and P; each representing a different document or source that was woven into the fabric of the Bible. This set of assumptions has gone by a number of names including the documentary theory and the Graf-Wellhausen theory. According to this view, the letter "J" stands for the *Yahwist* ("J" from the German Jahweh) *narrative*, coming from the period of the early Jewish monarchy, about 950 B.C. "E" stands for the *Elohist narrative* from the region of the Northern Kingdom dating from about 750 B.C. "D" is best represented by the book of Deuteronomy and is said to have originated in the Southern Kingdom about 650 B.C. or later. And finally, "P" is the priestly document that comes from the period after the fall of Israel in 587 B.C. According to the theory, the Pentateuch reached its current form around the time of Ezra or about 400 B.C.

Why is the issue of Mosaic authority an important one? Those who accept the documentary or Graf-Wellhausen theory argue that the content of these books should be seen as a mixture of credible historical events and religious poetry sparked by man's religious imagination. For example, regarding Moses and God on Mount Sinai, one author of an Old Testament survey writes that, "It would be foolish, for instance, to rationalize the burning bush, as though this vision were something that could have been seen with the objective eye of a camera."<sup>{1}</sup> Holders of this view reject the notion of supernatural revelation and regard much of the Pentateuch as folklore and Hebrew storytelling.

On the other hand, the conservative view holds to Mosaic authorship and treats the books as a literary unit. This does not mean that Moses didn't use other documents to write his books. He obviously did. But since other Old Testament authors affirm Mosaic authorship, as do numerous New Testament writers and

the early church fathers, the veracity of the Bible as a whole begins to crumble if Moses is not the author of the Pentateuch.

In this article we will take a closer look at the source of the documentary theory regarding Mosaic authorship and offer a response that argues for the integrity of the Bible.

### Origins of the Documentary Hypothesis

For almost two thousand years Christians accepted Mosaic authorship of the first five books of the Bible. That's not to say that some didn't acknowledge problems with the text. Many had noted what seemed to be two separate creation stories in Genesis, as well as the problem of Moses recording his own death in Deuteronomy 34.

In 1753, a French physician named Jean Astruc began the modern study of source or literary analysis by writing a commentary on the book of Genesis.<sup>[2]</sup> He noted that the first chapter of Genesis refers to God as Elohim, while the second chapter uses mostly Jehovah or Yahweh. Astruc believed that Moses must have used two different sources in writing Genesis, each having different names for God, and that the Elohim source was the older. This established the first principle of what would become known as the documentary hypothesis, the assumption that different divine names must mean different authors or sources. In 1780 Johann Eichhorn took this theory and ran with it. He applied the idea of two sources to the rest of Genesis, Exodus, and finally to most of the Pentateuch. He eventually gave up on the view of Mosaic authorship as well.

The next step came in 1805, when Wilhem De Wette argued that none of the Pentateuch was written before David. He established the "D" document standing for Deuteronomy, which he believed was written as propaganda to support political and religious unification in Jerusalem during the reign of king Josiah around 621 B.C. We now have three source documents: J, E, and D. Although others in the late 1700's and early 1800's found as many as thirty-nine fragments in Genesis alone, the final, "P" or Priestly document of the current theory was added by Hermann Hupfeld in 1853. He believed that the E source should be split in two, the later becoming the new P document.

The name most associated with the documentary hypothesis is Julius Wellhausen. His publications in the late 1870's didn't add much new information to the theory, but rather argued for it from a Darwinistic perspective. Wellhausen claimed that the J, E, D, P sequence followed the development from primitive animism towards the more sophisticated monotheism that would be expected as the Jewish culture and religion evolved. The impact of this connection was immediate and powerful.

Even though both liberal and conservative scholars removed much of the foundation of the documentary hypothesis in the twentieth century, the idea remains entrenched. As Gleason Archer states, "For want of a better theory . . . most non-conservative institutions continue to teach the Wellhausian theory, at least in its general outlines, as if nothing had happened in Old Testament scholarship since the year 1880."<sup>[3]</sup>

### Problems with the Documentary Hypothesis

Let's now look at the problems with this theory.

First, it should be mentioned that conservative experts did not sit idly by as this theory developed and spread. In the late 1800's Princeton Seminary scholars Joseph Alexander and William Green "subjected the documentarian school to devastating criticism which has never been successfully rebutted by those of liberal persuasion," according to Gleason Archer.<sup>[4]</sup> In Germany, Ernst Wilhem Hengstenberg ably defended the Mosaic authorship of all five books of the Pentateuch. His 1847 book *The Genuineness of the Pentateuch* did much to encourage conservative thinking.

It should also be noted that the Wellhausen theory found what it was looking for. The theory grew out of a movement to find rationalistic, natural explanations for the biblical text. Once one assumes that supernatural revelation cannot occur any other explanation must take precedent. The late dates and

various authors assigned to the books allow for purely naturalistic sources. This is a textbook case of question begging. The underlying premise, that there can be no such thing as supernatural revelation, resulted in the conclusion that the Bible is not a supernaturally revealed document.[{5}](#)

Another problem with the theory is that it assumes that "Hebrew authors differ from any other writers known in the history of literature in that they alone were incapable of using more than one name for God," or for that matter, more than one style of writing.[{6}](#) It is interesting that the Qur'an (Koran) uses multiple names for God, but few question that Muhammad was its sole author. Regarding the various writing styles, it would be like arguing that C. S. Lewis could not possibly have written children's stories, literary critiques, science fiction, and allegorical satire; and insisting that numerous sources must have been involved. Educated as an Egyptian prince, Moses would have been exposed to many writing styles that were available during that period.

Another bias is evident in how critics regard the biblical data as unreliable and suspect, despite its old age even by their own dating methods. The tendency is to disregard the biblical content immediately when a non-biblical source disagrees with it, even when the biblical document is older. In the words of one conservative Old Testament scholar:

It makes no difference how many biblical notices, rejected as unhistorical by nineteenth-century pundits, have been confirmed by later archaeological evidence (such as the historicity of Belshazzar, the Hittites, and the Horites), the same attitude of skeptical prejudice toward the Bible has persisted, without any justification.[{7}](#)

In the next section we will continue to offer arguments against the documentary hypothesis and for the Mosaic authorship of the first five books of the Bible.

### **A Conservative Approach**

Despite what Gleason Archer calls "The overwhelming contrary evidence from Genesis to Malachi," advocates of the Wellhausen theory cling to its most fundamental principle: that the religion of the Jews evolved from primitive animism to a more sophisticated monotheism.[{8}](#)

But their unsupported assumptions don't stop there. Modern scholars assume that Hebrew writers never used the repetition of ideas or occurrences even though authors in other ancient Semitic languages did so. They also assume that they can scientifically date the texts, even though they have no other ancient Hebrew writings to compare them with. Documentary scholars have felt free to amend the text by substituting more common words for rare or unusual words that they do not understand or do not expect to see in a given context.[{9}](#) Although it claims to be scientific, the documentary hypothesis is anything but neutral.

What are the arguments for Mosaic authorship? First, there are numerous passages in Exodus, Numbers, and Deuteronomy that point to Moses as author. For instance, Exodus 34:27 says, "Then the LORD said to Moses, 'Write down these words, for in accordance with these words I have made a covenant with you and with Israel.'" In fact, there are references throughout the Old Testament (Joshua, 1 & 2 Kings, Ezra, Nehemiah, Daniel, and Malachi) that claim that Moses wrote the Pentateuch.

New Testament writers assumed that Moses wrote the first five books of the Bible as well. In Matthew 19:8 Jesus refers to laws regarding marriage in Deuteronomy and credits Moses with writing them. In John 7:19 Jesus says, "If you believed Moses, you would believe me, for he wrote about me." In Romans 10:5 Paul states that Moses wrote the law. It would be hard not to attribute either deception or error to Christ and the apostles if Moses did not write the Pentateuch.

There are many other internal evidences that point to Mosaic authorship. The writer of Exodus gives eyewitness details of the event that only a participant would know about. The author of Genesis and Exodus also portrays remarkable knowledge of Egyptian names and places. This knowledge is evident even in the style of writing used. One scholar has noted that the writer used "a large number of idioms

and terms of speech, which are characteristically Egyptian in origin, even though translated into Hebrew."[10](#)

Having received training in the most advanced literate culture of the day as well as having access to the Jewish oral tradition make Moses a remarkably able and likely candidate for God to use in documenting the founding of the Jewish nation.

### Summary

Now let's consider the current state of Old Testament studies.

Since 1670, when the Jewish philosopher Baruch Spinoza (1631-1677) suggested that Ezra might have authored the Pentateuch, source criticism has grown to such an extent that it has successfully removed serious consideration of Mosaic authorship for many scholars. However, the twentieth century has seen the pillars supporting the Wellhausen theory, also known as the documentary hypothesis, weakened or removed. The result has been the uncomfortable reliance by many scholars on a system of literary criticism that no longer has a firm foundation. As one Old Testament scholar has written:

Wellhausen's arguments complemented each other nicely, and offered what seemed to be a solid foundation upon which to build the house of biblical criticism. Since then, however, both the evidence and the arguments supporting the structure have been called into question and, to some extent, even rejected. Yet biblical scholarship, while admitting that the grounds have crumbled away, nevertheless continues to adhere to the conclusions.[11](#)

Beginning at the turn of the century, scholars have challenged the divine-names criterion for determining authorship. W. F. Albright, who remained within the documentary camp, called the minute analysis of the Pentateuch after Wellhausen "absurd" and "irrational."[12](#) Hermann Gunkel, who introduced a new type of criticism called form criticism, came to the conclusion that "we really know nothing for certain about these hypothetical documents of the Graf-Wellhausen hypothesis."[13](#) In other words, he refused to accept the numerous authors for the Pentateuch, particularly the J, E, and P sources, that had been speculated about by scholars for decades. There are too many critics to mention by name, but the cumulative effect has been substantial.

Where does this leave us today? In one sense it has left the scholarly community in search for new foundations. But even for those who reject the possibility of supernatural revelation, the evidence from archeology, the Dead Sea scrolls found at Qumran, and information about the languages of the ancient orient are making dependence on the Wellhausen theory inexcusable.

There is a trend among scholars to view the Pentateuch as a literary unit again. Scholars are admitting that the way the books use common words, phrases and motifs, parallel narrative structure, and deliberate theological arrangement of literary units for teaching and memorization support viewing the five books as a literary whole.[14](#) If this becomes the accepted view, Mosaic authorship can again be entertained.

### Notes

1. Bernhard W. Anderson, *Understanding The Old Testament*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1966), 37.
2. Gleason L. Archer, *A Survey of Old Testament Introduction*, (Chicago, IL: Moody Press, 1975), 81.
3. *Ibid.*, 88.
4. *Ibid.*, 85.
5. *Ibid.*, 105.
6. *Ibid.*, 106.

7. Ibid., 107.
8. Ibid.
9. Ibid., 108.
10. Ibid., 113.
11. R. K. Harrison, *Introduction To The Old Testament*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1969), 81.
12. Archer, 94.
13. Ibid., 95.
14. Andrew Hill & John H. Walton, *A Survey Of The Old Testament*, (Grand Rapids, MI: Zondervan Publishing House, 1991), 81.

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[Source: <http://www.leaderu.com/orgs/probe/docs/moses.html>]

<p align="center"><b>THE CORRESPONDING EXHORTATIONS IN THE BOOK OF PROVERBS AND DOCTRINE IN THE EPISTLES OF PAUL</b></p>											
LEVEL I		LEVEL II		LEVEL III							
PHASE 1 vs. 2	PHASE 2 vs. 3	PHASE 1 vs. 4a	PHASE 2 vs. 4b	PHASE 1 vs. 5a	PHASE 2 vs. 5b & 6						
<b>THE ADOPTED SON</b>	<p>"To know wisdom and instruction;"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 1:7-19)</p> <p><b>DOCTRINE:</b> ROMANS 8: 14-15</p>	<p>"To receive the instruction of"</p> <p>"wisdom,"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 3:1-20)</p> <p><b>DOCTRINE:</b> ROMANS 12:3-16</p> <p>"justice,"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 3:21-35)</p> <p><b>DOCTRINE:</b> ROMANS 12:17-13:7</p>	<b>THE SIMPLE</b>	<b>THE YOUNG MAN</b>	<b>A WISE MAN</b>	<b>A MAN OF UNDERSTANDING</b>	<p>and a man of understanding shall attain unto wise counsels:</p> <p><b>EXHORTATIONS:</b> (PROVERBS 9)</p> <p><b>DOCTRINE:</b> II THESSALONIANS</p>				
	<p>"to perceive the words of understanding;"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 2:1-22)</p> <p><b>DOCTRINE:</b> ROMANS 8: 16-39</p>	<p>"and judgment,"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 4:10-5:6)</p> <p><b>DOCTRINE:</b> ROMANS 13:8-14</p> <p>"and equity;"</p> <p><b>EXHORTATIONS:</b> (PROVERBS 5:15-6:19)</p> <p><b>DOCTRINE:</b> ROMANS 14:1-15:7</p>						<p>To give subtilty to the simple.</p> <p><b>EXHORTATIONS:</b> (PROVERBS 6:20-35)</p> <p><b>DOCTRINE:</b> EPHESIANS 1-3</p>	<p>to the young man knowledge and discretion.</p> <p><b>EXHORTATIONS:</b> (PROVERBS 7-8)</p> <p><b>DOCTRINE:</b> EPHESIANS 4-6</p>	<p>A wise man will hear.</p> <p><b>EXHORTATIONS:</b> (PROVERBS 9)</p> <p><b>DOCTRINE:</b> ROM. 8:14 - COL. 4:18 AGAIN</p>	<p>and will increase learning:</p> <p><b>EXHORTATIONS:</b> (PROVERBS 9)</p> <p><b>DOCTRINE:</b> I THESSALONIANS</p>
	<p align="center">AS WELL AS THE BOOKS OF PHILIPPIANS &amp; COLOSSIANS.</p>										

**When and Why Was the Acts of the Apostles Written?**

<http://www.bibleinterp.com/opeds/actapo358006.shtml>

**Why Christians Should Adopt the BCE/CE Dating System**

[http://www.bibleinterp.com/opeds/why\\_3530.shtml](http://www.bibleinterp.com/opeds/why_3530.shtml)

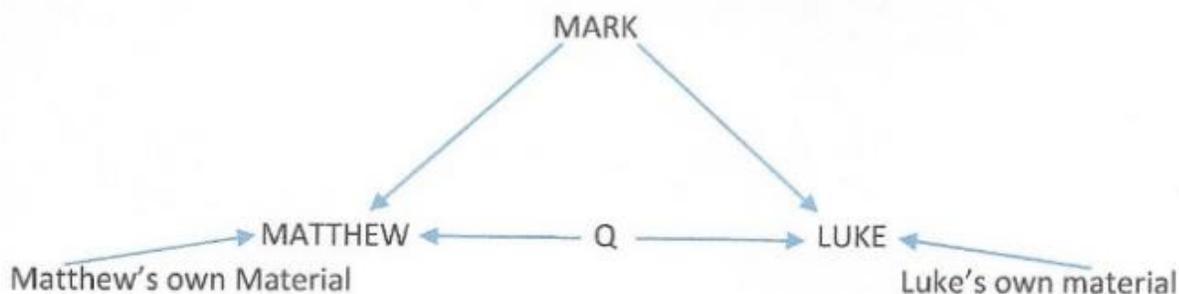
**Catholic College Advanced Class Intro. Notes On the Synoptic Gospels** ([PCJ.edu](http://classes.pci.edu/pluginfile.php/3459/course/overviewfiles/BI611DE%20The%20Synoptic%20Gospels%20and%20the%20Acts%20of%20the%20Apostles%20Overview.pdf)):  
<http://classes.pci.edu/pluginfile.php/3459/course/overviewfiles/BI611DE%20The%20Synoptic%20Gospels%20and%20the%20Acts%20of%20the%20Apostles%20Overview.pdf> (Course also surveys Acts)

...The Gospels of Mark, Matthew and Luke are called the Synoptic Gospels because of their similarities. The Gospel of John is not included in this description because his material does not appear to have been formulated by using Mark as his main source. The term synoptic is derived from a combination of the Greek words *syn* (syn = together) and *opsis* (opsis = seeing)<sup>1</sup> to indicate that the contents of these three Gospels can be viewed side by side.

The module lessons are presented following what most scholars perceive to be the written order. Since Mark is believed to be the first written Gospel, it will be covered first, followed by Matthew and then Luke. It will then be easier to see the Synoptic scenario as we proceed. We can recognize that Matthew and Luke must have had a copy of Mark, which they used as the source for their writings. As we look at Matthew's use of Mark we must also recognize that Matthew incorporated his own material into his Gospel, which he felt was necessary for the audience for whom he was writing. We can also assert that Luke did likewise for the nature and objective of his task. But something must be added to this equation: there are more than 200 similar verses that appear only in Matthew and Luke. This would indicate that there must be an additional source, which we will call Q, from the German word *Quelle*.

The two source view, in this diagram, illustrates the extensive use of Mark by Matthew and Luke. The additional source, Q, was a collection of sayings of Jesus<sup>2</sup>.

See Diagram:



<sup>1</sup> (Heil & Verheyden, 2005)

<sup>2</sup> (Dugan, 1999)

**Required Texts**

There are two texts listed for this course: the *Collegeville Bible Commentary of the New Testament*, published by the Liturgical Press; and *Gospel Parallels: A Synopsis of the First Three Gospels* by Burton H. Throckmorton Jr., published by Thomas Nelson Publishers. We will also be reading the Second Vatican Council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*), an English translation of which may be accessed from the Vatican website:

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verb-um\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verb-um_en.html)

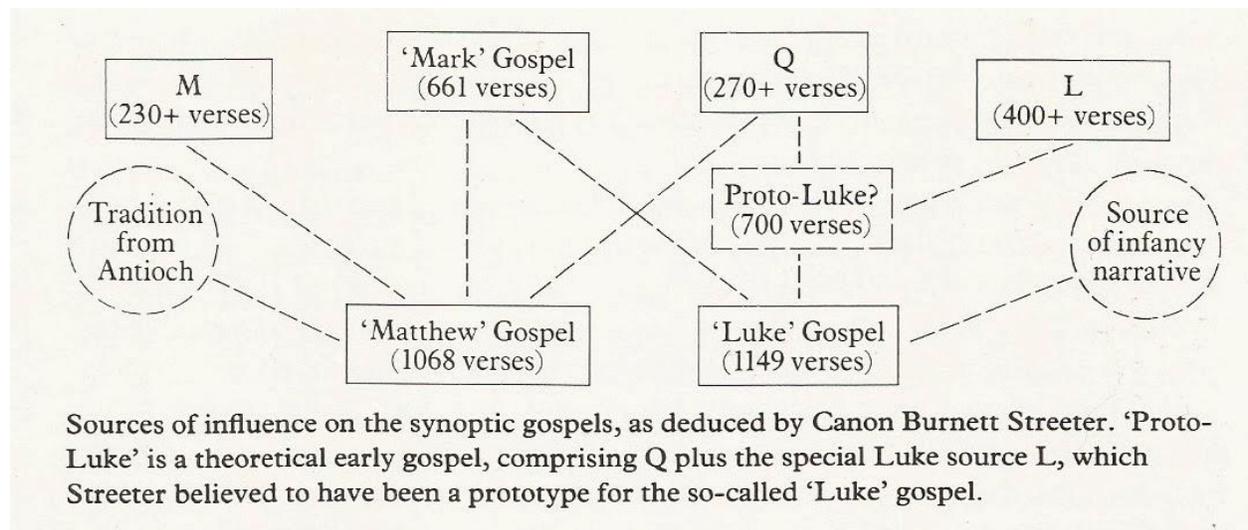
If you are able to locate a copy, the instructor will be using Austin Flannery's translation of this document (*Vatican Council II*, Northport: Costello, 1996), but the Vatican translation is fine too.

*The chart below is a breakdown of the synoptically connected sections mentioned above...*

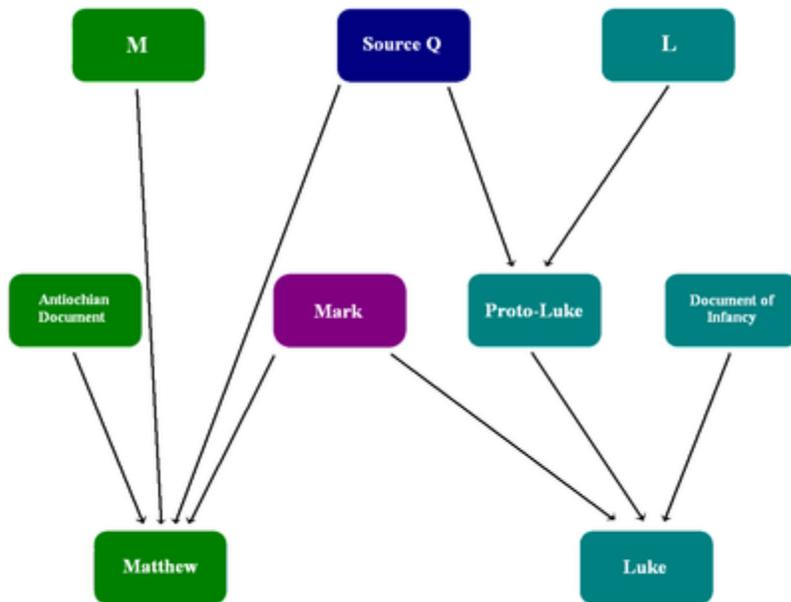
<u>Section of Scripture</u>	<u>Mark</u>	<u>Matthew</u>	<u>Luke</u>	<u>Synoptic Description</u>
Beginning Narrative	<u>Mark</u> Chapter 1:1-6	<u>Matthew</u> Chapter 1 <sup>a</sup>	<u>Luke</u> Chapter 1:1-4	<u>Mark</u> states that Jesus is the “Son of God”, <u>Matthew</u> says that Jesus is the “Christ” <u>Luke</u> says that Jesus is the “Word”
Infancy Narrative	None	Chapter 1 & 2	Chapter 1 & 2	<u>Mark</u> lacks an infancy narrative, beginning instead with John the Baptist’s preparation of the people for the one who is to come. <u>Matthew</u> , after the genealogy, gives us the birth of Jesus, the visit of the wise men and the flight to Egypt. <u>Luke</u> , develops a vivid story including three beautiful scripture passages which we recite in the Hours. Notice the writing of the gospels allowed each of the followers to increase and develop the story more thoroughly.
Galilean Ministry	Chapter 1:15-8:21	Chapter 4:12-16:12	Chapter 4:1-9:17	The Galilean Ministry of Jesus is covered quite well by all three gospels in the mentioned sections. With <u>Mark</u> as the main source, we will begin to see the incorporation of “Q” into <u>Matthew</u> and <u>Luke</u> and their own personal material scattered throughout this section.
Journey Narrative	Chapter 8:22-10:52	Chapter 16:13-20:34	Chapter 9:18-19:26	<u>Mark</u> frames Jesus’ journey to Jerusalem with two stories of Jesus healing blind men. These stories symbolically highlight his efforts to cure his disciples’ spiritual blindness throughout the journey. <u>Matthew</u> expands <u>Mark</u> ’s journey narrative with additional teaching concerning discipleship. <u>Luke</u> concentrates Jesus’ parables in the journey narrative.
Jerusalem Narrative	Chapter 11:1-13:37	Chapter 21:1-25:46	Chapter 19:28 – 22:28	This section of the synoptic gospels is probably the most unified. Many of the passages are word for word, giving reassurance to <u>Mark</u> ’s account, which is verified by <u>Matthew</u> and <u>Luke</u> .
Passion Narrative	Chapter 14-15:25	Chapter 26:21-26:29	Chapter 22:39 – 23:25	This section also contributes to the synoptic correlation among the three; however, you will notice that <u>Luke</u> adds 27 of his own verses.
Crucifixion Narrative	Chapter 15:26 – 16:8	Chapter 26:30 – 28:10	Chapter 23:26-49-24:12	From here to the passage describing the empty tomb, the similarities continue in <u>Mark</u> , <u>Matthew</u> and <u>Luke</u> .
Appearance Narrative	None	Chapter 28:11-20	Chapter 24:13-53	<u>Mark</u> Scripture scholars have indicated that a longer ending has been added to <u>Mark</u> . Mk 16:9-20. In this account Mary Magdalene alone sees Jesus. <u>Mark</u> ’s original ending lacks an appearance, concluding instead with a proclamation of Christ’s resurrection and the promise that he will be seen in Galilee.  <u>Matthew</u> ’s account begins with Mary Magdalene and the others seeing two men in dazzling apparel that tell them Jesus has risen. <u>Matthew</u> ’s account also mentions the guards retelling all that had happened next. Finally, <u>Jesus</u> appears to the disciples, before commissioning them.  <u>Luke</u> ’s recounts the same appearance as <u>Matthew</u> does almost word for word. This is followed by Emmaus. After this story, <u>Jesus</u> appears to the disciples. Then he leads the out for the ascension. However, the real ending for <u>Luke</u> is the Acts of the Apostles. One final note: It seems likely that <u>Matthew</u> and <u>Luke</u> used “Q:” as their source since evidence of <u>Mark</u> ’s ending was added some time later.

*Bibliography:*Campbell, D. *The Synoptic Gospels: A Commentary*. The Seabury Press, 1969.Dugan, D. L. *A History of the Synoptic Problem*. Doubleday, 1999.Heil, C., & Verheyden, J. *The Sayings of Q: Collected Essays*. Bibliotheca Ephemeridum theologicarum Lovaniensium, Vol. 189

### Four-Gospel Hypothesis (Proto-Luke) - Streeter



[Source: <http://relevancy22.blogspot.com/2014/02/textual-composition-of-testaments.html>]



[Source: [https://en.wikipedia.org/wiki/Four-document\\_hypothesis](https://en.wikipedia.org/wiki/Four-document_hypothesis) (Streeter)]

<http://www.katapi.org.uk/4Gospels/Ch8.htm>

## NT Authorship and Authenticity

Daniel Wallace: [New Testament: Introductions and Outlines](#) (for each book in the NT) includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

### Comments posted to a blog article on Bart Ehrman's web site re [Dan Wallace](#):

**Curtis7777** *April 29, 2014*

Dr. Ehrman I was wondering why Dan Wallace gets a pass? His PhD is not in textual criticism nor was he trained by a genuine textual critic. I realize that he is an academic with legitimate credentials, which is more than we can say of James White but these two men promote each other's work. Their views are very similar.

**Blog Reply posted by [Bart Ehrman](#)** *April 29, 2014*

He [Wallace] was trained by Zane Hodges, who was indeed a textual critic, although a rather idiosyncratic one. Dan is a genuine scholar. He is trained as a scholar, he publishes scholarly work, and is widely recognized within the scholarly community of having all the necessary bona fides. I disagree with him on lots of important things, but it's not because he lacks the credentials.

### Are There Objective Truths about God?

<http://www.reasonablefaith.org/are-there-objective-truths-about-god>

Critique of three modern/post-modern attempts to deny that there are objective facts about God.

## Comparisons: Denominations and Religions

### Christian Doctrinal Grid:

<https://carm.org/christian-doctrine-grid>

### Essential Doctrines of the Christian Faith:

<http://www.apologeticsindex.org/159-chart-of-essential-doctrines-of-christianity>

### Comparison of Christianity with Major Sects and Cults

<http://www.soundchristian.com/chart.html>

### Denominational Chart (Gordon-Conwell) [PDF]

<http://www.gordonconwell.edu/mentored-ministry/documents/DENOMINATIONALCHART2011-2012.pdf>

### Religion Flow Chart

<http://macaulay.cuny.edu/eportfolios/drabik10website/tools/religion-flow-chart/>

### The World Religions Tree Infographics

[\[intro\]](#)

<http://funki.com.ua/ru/portfolio/lab/world-religions-tree/>

### Politics of Christian Churches (Denominations) and Religions in One Graph

<http://tobingrant.religionnews.com/2014/08/27/politics-american-churches-religions-one-graph/>

### Comparison of Church Doctrines:

<http://www.truebiblecode.com/churches.html>

### Comparative Chart of Christian Beliefs (vs Roman Catholic)

[http://www.saintaquinas.com/christian\\_comparison.html](http://www.saintaquinas.com/christian_comparison.html)

### Christian Denominations – Where Do They All Come From?

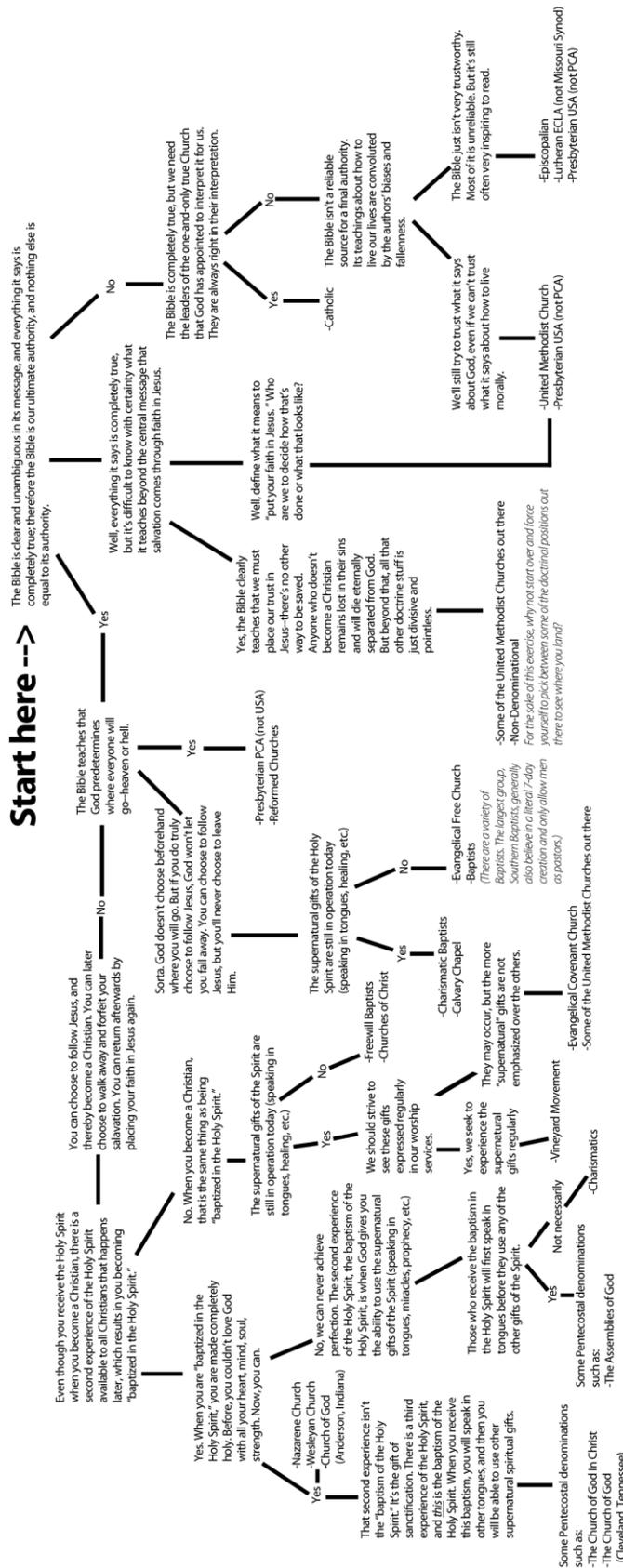
[http://www.truthforsaints.com/Christian\\_Denominations/Christian\\_Denominations.html](http://www.truthforsaints.com/Christian_Denominations/Christian_Denominations.html)

### Churches of Today (1927)

<http://ntslibrary.com/PDF%20Books/Churches%20of%20Today%20-%20Tomlinson.pdf> [PDF]

# WHICH DENOMINATION AM I?

www.timfalk.com/blog



# Church History and Church Fathers

## Two Millennia of Church History

<http://www.a-voice.org/library/millhist.htm>

## The Early Christians – In Their Own Words (Eberhard, 2003)

<http://ntslibrary.com/PDF%20Books/The%20Early%20Christians.pdf> [PDF]

## The Story of the Church

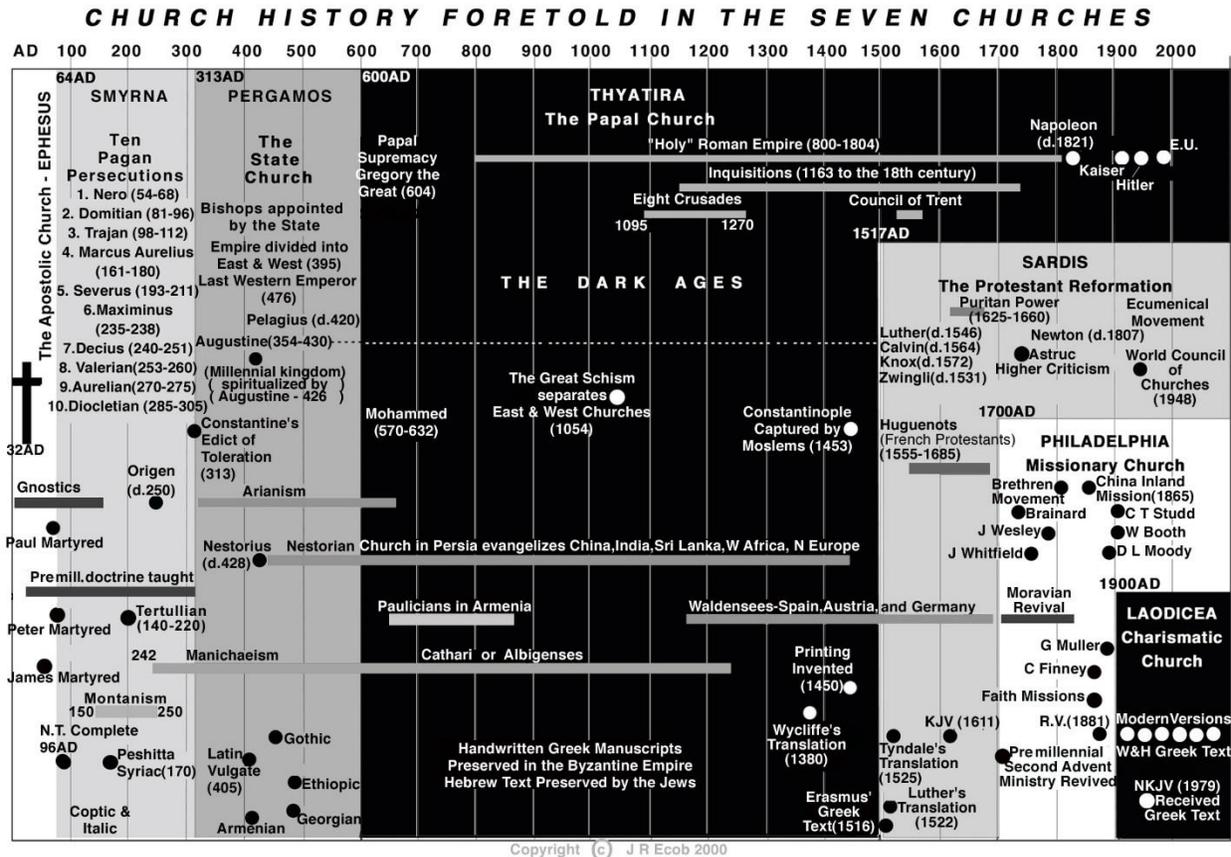
<http://www.ritchies.net/churchhi.htm>

## Pagan and Christian Rome

[http://biblehub.com/library/lanciani/pagan\\_and\\_christian\\_rome/index.html](http://biblehub.com/library/lanciani/pagan_and_christian_rome/index.html)

## The Transformation of Rome from a Pagan into a Christian City

[http://biblehub.com/library/lanciani/pagan\\_and\\_christian\\_rome/chapter\\_i\\_the\\_transformation\\_of.htm](http://biblehub.com/library/lanciani/pagan_and_christian_rome/chapter_i_the_transformation_of.htm)



[Source: <http://www.biblerays.com/church-history-chart.html>]

## Chart of the Church Fathers

This chart provides basic facts on the early church fathers, including the Apostolic Fathers, the Apologists, the Cappadocian Fathers, and other important early Greek and Latin fathers. *Click hyperlinks in name(s) column in the chart for biographies and other information.*

Name(s)	Birth	Death	Role(s)	Works	Overview
<a href="#">St. Athanasius</a>	c. 296 Alexandria, Egypt	May 2/3, 373 Alexandria	Bishop of Alexandria	<i>On the Incarnation;</i> <i>Life of St. Anthony</i>	Opponent of Arianism, defender of Nicene Christology; supporter of monasticism.
<a href="#">St. Augustine of Hippo;</a> Aurelius Augustine; "The Doctor of Grace"	354 Thagaste, N. Africa	430 Hippo, N. Africa	Bishop of Hippo, theologian	<i>City of God;</i> <i>Confessions;</i> <i>On Free Will;</i> <i>On the Trinity;</i> <i>Handbook on Faith, Hope and Love</i>	Developed orthodox doctrines of grace, original sin, soul, Trinity, the church.
Basil the Great	c.330 Cappadocia	c.379	Cappadocian father, monk, Bishop of Caesarea	<i>Philocalia; On the Holy Spirit;</i> <i>Against Eunomius</i>	Involved in Arian controversy.
c. 150	c. 215	theologian; professor	<i>Exhortations;</i> <i>Teachings;</i> <i>Miscellanies</i>	Interpreted Christian teachings in the context of Greek philosophy.	
<a href="#">St. Clement of Rome;</a> Clement I; Pope St. Clement	unknown	c. 101	Bishop of Rome	<i>1 Clement</i>	Considered fourth Pope by Catholics; might be mentioned in Php. 4:3. Probable author of <i>1 Clement</i> , a letter once considered for the NT canon.
Gregory of Nazianzus	329/30 Nazianzus in Cappadocia	389/90	Cappadocian father, monk, preacher	<i>Five Theological Orations</i>	Studied at Athens. Influenced outcome of Council of

					Constantinople (381) by his eloquent preaching.
Gregory of Nyssa	c. 330 Cappadocia	c. 395 Constantinople?	Cappadocian father, Bishop of Nyssa, monk, preacher, theologian	<i>Against Eunomius, Against Apollinarius, Catechetical Oration; On Virginity</i>	Brother of St. Basil. Influenced by Platonism.
Ignatius of Antioch	unknown	c. 110 Rome, Italy	Bishop of Antioch	seven letters	Wrote letters on his way to be martyred; opposed Docetism.
<a href="#">Irenaeus of Lyons</a>	c. 140	c. 200 France	Bishop of Lyons	<i>Against Heresies</i>	Disciple of Polycarp. Developed idea of "recapitulation." Writings were formative in the early development of Christian theology. <i>Against Heresies</i> is a detailed description and refutation of Gnosticism.
Jerome	c. 342 Slovenia	420 Bethlehem	scholar, theologian	<i>Vulgate; Against Jovinian; Against Vigilantius; Commentaries</i>	Translated Bible into Latin
Justin Martyr	c. 100 Flavia Neapolis, Palestine [now Nablus]	c. 165 Rome, Italy (feast: June 1)	apologist, philosopher	<i>Apology; Dialogue with Trypho the Jew</i>	A convert from paganism and Greek philosopher, Justin represents the first positive encounter between

					Christianity and Greek philosophy.
<a href="#">Origen of Alexandria</a> ; Origenes Adamantius	c. 185 Alexandria	c. 254 Caeserea or Tyre	apologist, theologian, teacher	<i>Against Celsus</i> ; <i>Commentaries</i> ; <i>Homilies</i>	Taught universalism and preexistence of souls. Views condemned by Council in 533.
Tertullian	160 Carthage	220	theologian, apologist	<i>Against Praxeas</i> ; <i>Apology</i> ; <i>On the Soul</i>	Coined theological terms such as trinity, person, substance; argued that faith and reason do not mix. "Father of Latin Theology."

### Church Fathers (List and details at Catholic Site)

<http://www.newadvent.org/fathers/>

### Church History Outline (CARM)

<https://carm.org/church-history-outline>

### Early Church History (Sabbath Church of God site)

<http://www.unityinchrist.com/history2/print/EarlyChurchHistoryprt.htm>

### The Real History of the Crusades

<http://www.crisismagazine.com/2011/the-real-history-of-the-crusades>

### Jihad vs Crusades

<http://www.politicalislam.com/jihad-vs-crusades/>

### History of Protestantism (Wylie, 1808-1890) (9 Vols. in 3-part PDF)

Part 1: [http://ntslibrary.com/PDF%20Books/History\\_Protestantism\\_Vol1\\_Wylie.pdf](http://ntslibrary.com/PDF%20Books/History_Protestantism_Vol1_Wylie.pdf)

Part 2: [http://ntslibrary.com/PDF%20Books/History\\_Protestantism\\_Vol2\\_Wylie.pdf](http://ntslibrary.com/PDF%20Books/History_Protestantism_Vol2_Wylie.pdf)

Part 3: [http://ntslibrary.com/PDF%20Books/History\\_Protestantism\\_Vol3\\_Wylie.pdf](http://ntslibrary.com/PDF%20Books/History_Protestantism_Vol3_Wylie.pdf)

## Philo of Alexandria (c. 20 B.C.E.—40 C.E.)

<http://www.iep.utm.edu/philo/>

### Excerpt:

Philo of Alexandria, a Hellenized Jew also called Judaeus Philo, is a figure that spans two cultures, the Greek and the Hebrew. When Hebrew mythical thought met Greek philosophical thought in the first century B.C.E. it was only natural that someone would try to develop speculative and philosophical justification for Judaism in terms of Greek philosophy. Thus Philo produced a synthesis of both traditions developing concepts for future Hellenistic interpretation of messianic Hebrew thought, especially by Clement of Alexandria, Christian Apologists like Athenagoras, Theophilus, Justin Martyr, Tertullian, and by [Origen](#). He may have influenced Paul, his contemporary, and perhaps the authors of the Gospel of John (C. H. Dodd) and the Epistle to the Hebrews (R. Williamson and H. W. Attridge). In the process, he laid the foundations for the development of Christianity in the West and in the East, as we know it today.

Philo's primary importance is in the development of the philosophical and theological foundations of Christianity. The church preserved the Philonic writings because Eusebius of Caesarea labeled the monastic ascetic group of Therapeutae and Therapeutrides, described in Philo's *The Contemplative Life*, as Christians, which is highly unlikely. Eusebius also promoted the legend that Philo met Peter in Rome. Jerome (345-420 C.E.) even lists him as a church Father. Jewish tradition was uninterested in philosophical speculation and did not preserve Philo's thought.

According to H. A. Wolfson, Philo was a founder of religious philosophy, a new habit of practicing philosophy. Philo was thoroughly educated in Greek philosophy and culture as can be seen from his superb knowledge of classical Greek literature. He had a deep reverence for Plato and referred to him as "the most holy Plato" (*Prob.* 13). Philo's philosophy represented contemporary Platonism which was its revised version incorporating [Stoic](#) doctrine and terminology via Antiochus of Ascalon (ca 90 B.C.E.) and Eudorus of Alexandria, as well as elements of Aristotelian logic and ethics and Pythagorean ideas. Clement of Alexandria even called Philo "the Pythagorean."

But it seems that Philo also picked up his ancestral tradition, though as an adult, and once having discovered it, he put forward the teachings of the Jewish prophet, Moses, as "the summit of philosophy" (*Op.* 8), and considered Moses the teacher of [Pythagoras](#) (b. ca 570 B.C.E.) and of all Greek philosophers and lawgivers (Hesiod, [Heraclitus](#), Lycurgus, to mention a few). For Philo, Greek philosophy was a natural development of the revelatory teachings of Moses. He was no innovator in this matter because already before him Jewish scholars attempted the same. Artapanus in the second century B.C.E identified Moses with Musaeus and with Orpheus. According to Aristobulus of Paneas (first half of the second century B.C.E.), Homer and Hesiod drew from the books of Moses which were translated into Greek long before the Septuagint.

## The Age of Augustine

<http://www3.nd.edu/Departments/Maritain/etext/hwp202.htm>

## Condescension to Human Form Does Not Change God

### Origen

But let us look at what Celsus next with ostentation announces in the following fashion: “And again,” he says, “let us resume the subject from the beginning, with a larger array of proofs. And I make no new proofs. And I make no new statement but say what has long been settled. God is good and beautiful and blessed, and that in the best and most beautiful degree. But if he comes down among humanity, he must undergo a change, and a change from good to evil, from virtue to vice, from happiness to misery, and from best to worst. Who, then, would make a choice of such a change? It is the nature of a mortal, indeed, to undergo change and remolding, but of an immortal to remain the same and unaltered. God, then, could not admit such a change.” Now it appears to me that the fitting answer has been returned to these objections when I have related what I called in Scripture the “condescension” of God to human affairs. For [this] purpose he did not need to undergo a transformation, as Celsus thinks we assert, nor a change from good to evil, nor from virtue to vice, nor from happiness to misery, nor from best to worst. For, continuing unchangeable in his essence, he condescends to human affairs by the economy of his providence. We show accordingly that the holy Scripture represents God as unchangeable, both by such words as “you are the same” \* and “I change not.” Whereas the gods of Epicurus, being composed of atoms, and, so far as their structure is concerned, capable of dissolution, endeavor to throw off the atoms which contain the elements of destruction. Even the god of the Stoics, as being corporeal, at one time has his whole essence composed of the guiding principle when the conflagration [of the world] takes place; and at another, when a rearrangement of things occurs, he again becomes partly material. For even the Stoics were unable to comprehend distinctly the natural idea of God as a being altogether incorruptible and simple and uncompounded and indivisible.

Against Celsus 4.14. \*[ANF 4:502–3. ]

### Early Christian Writings

<http://www.earlychristianwritings.com/>

(Note: Non-Conservative dating and perspective)

## Popular Heresies about Jesus and Doctrine during the Early Church Period that Still Surface in Various Forms Today

### What is the definition of heresy?

<http://www.gotquestions.org/heresy-definition.html>

### List of Christian Heresies

[https://en.wikipedia.org/wiki/List\\_of\\_Christian\\_heresies](https://en.wikipedia.org/wiki/List_of_Christian_heresies)

### Major Christian Heresies

<http://pages.ucsd.edu/~dkjordan/xy/xydocs/XnHeresies.html>

### A Short Guide to Ancient Heresies

[http://www.ignatiusinsight.com/features2005/kwhthd\\_ancntheresies\\_july05.asp](http://www.ignatiusinsight.com/features2005/kwhthd_ancntheresies_july05.asp)

### Heresies: Then and Now

[http://www.watchman.org/articles/other-religious-topics/heresies\\_then-and-now/](http://www.watchman.org/articles/other-religious-topics/heresies_then-and-now/)

### Which Early Christian Heresy are You? (Online Quiz)

<https://uquiz.com/jyoHiC>

### Quiz: Can you name the Christian Heresies of the Church?

<http://www.sporcle.com/games/Hbizzle/Christianheresies>

### Quiz - Christian Heresies

<http://www.funtrivia.com/trivia-quiz/Religion/Christian-Heresies-148799.html>

### Early Church Heresies – The Second Century

<http://www.churchhistory101.com/early-church-heresies.php>

### List of Heresies the Roman Church Rejected

[http://catholicbridge.com/catholic/list\\_of\\_heresies.php](http://catholicbridge.com/catholic/list_of_heresies.php)

### Christological Heresies

<http://www.fromdeathtolife.org/chistory/heresies.html>

### **Heresy in the Early Church: Christian History Timeline**

<http://www.ctlibrary.com/ch/1996/issue51/5136.html>

### **Medieval History – The Rise of Popular Heresies**

<http://www.vlib.us/medieval/lectures/heresies.html>

### **Heretics, Heresies and the Church – Lectures in Ancient and Medieval European History**

<http://www.historyguide.org/ancient/lecture27b.html>

### **Heresy in Earliest Christianity**

<http://www.bibleinterp.com/articles/2015/07/roy398027.shtml>

### **Question: Did the Christians burn/destroy all the classical literature?**

<http://christianthinktank.com/qburnbx.html>

### **Christianism.com**

<http://www.christianism.com/>

This site contains scholarship, blasphemy, heresy, freethought, rationalism, atheism, history, psychology, sociology, theology, anthropology, etc.

## Docetism

<http://sussle.org/t/Docetism>

Excerpt:

In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις *dokein* (to seem) /*dókēsis* (apparition, phantom), according to Norbert Brox, is defined narrowly as "the doctrine according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality." Broadly it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. The word Δοκηταί *Dokētaí* (illusionists) referring to early groups who denied Jesus' humanity, first occurred in a letter by Bishop Serapion of Antioch (197–203), who discovered the doctrine in the Gospel of Peter, during a pastoral visit to a Christian community using it in Rhodus, and later condemned it as a forgery. It appears to have arisen over theological contentions concerning the meaning, figurative or literal, of a sentence from the Gospel of John: "the Word was made Flesh".

Docetism was unequivocally rejected at the First Council of Nicaea in 325 and is regarded as heretical by the Catholic Church, Orthodox Church, and Coptic Church.

### Definitions

Docetism is broadly defined as any teaching that claims that Jesus' body was either absent or illusory. The term 'docetic' should be used with caution, since its use is rather nebulous. For Robert Price "docetism", together with "enkratism", "Gnosticism" and "adoptionism", has been employed "far beyond what historically descriptive usage would allow". Two varieties were widely known. In one version, as in Marcionism, Christ was so divine he could not have been human, since God lacked a material body, which therefore could not physically suffer. Jesus only appeared to be a flesh-and-blood man; his body was a phantasm. Other groups who were accused of docetism held that Jesus was a man in the flesh, but Christ was a separate entity who entered Jesus's body in the form of a dove at his baptism, empowered him to perform miracles, and abandoned him upon his death on the cross.

### Christology and theological implications

Docetism's origin within Christianity is obscure. Ernst Käsemann controversially defined the Christology of St John's Gospel as "naïve docetism" in 1968. The ensuing debate reached an impasse as awareness grew that the very term "docetism", like "gnosticism", was difficult to define within the religio-historical framework of the debate. It has occasionally been argued that its origins were in heterodox Judaism or Oriental and Grecian philosophies. The alleged connection with Jewish Christianity would have reflected Jewish Christian concerns with the inviolability of (Jewish) monotheism. Docetic opinions seem to have circulated from very early times, 1 John 4:2 appearing explicitly to reject them. Some 1st century Christian groups developed docetic interpretations partly as a way to make Christian teachings more acceptable to pagan ways of thinking about divinity.

In his critique of the theology of Clement of Alexandria, Photius in his *Myriobiblon* held that Clement's views reflected a quasi-docetic view of the nature of Christ, writing that "[Clement] hallucinates that the Word was not incarnate but only seems to be." (ὄνειροπολεῖ καὶ μὴ σαρκωθῆναι τὸν λόγον ἀλλὰ δόξαι.) In Clement's time, some disputes contended over whether Christ assumed the "psychic" flesh of mankind as heirs to Adam, or the "spiritual" flesh of the resurrection. Docetism largely died out during the first millennium AD.

The opponents against whom Ignatius of Antioch inveighs are often taken to be Monophysite docetists. In his letter to the Smyrnaeans, 7:1, written around 110 AD, he writes:

They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. They who deny the gift of God are perishing in their disputes.

While these characteristics fit a Monophysite framework, a slight majority of scholars consider that Ignatius was waging a polemic on two distinct fronts, one Jewish, the other docetic, while a distinct minority holds that he was concerned with a group that commingled Judaism and docetism. Other possibilities are that he was merely opposed to Christians who lived Jewishly, or denied that docetism threatened the church; or that his critical remarks were directed at an Ebionite or Cerinthian possessionist Christology, in which God descended and took possession of Jesus' body.

### **Islam and docetism**

The Qur'an has a docetic Christology, viewing Jesus as a divine illuminator rather than the redeemer (as he is viewed in Christianity). However, the Islamic docetism is not focused on the general life and person of Jesus or the Christ. In Islam "the Christ" (al-masīḥ) is not generally viewed as distinct from humanity nor a special spirit being as in docetism or some gnosticisms. Islamic docetism focuses on a denial of the crucifixion of Jesus. Sura 4:157–158 reads:

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger — they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

### **Docetism and Christ myth theory**

Since Arthur Drews published his *The Christ Myth* (*Die Christusmythe*) in 1909, occasional connections have been drawn between the modern idea that Christ was a myth and docetist theories. Shailer Mathews called Drews' theory a "modern docetism". Frederick Cornwallis Conybeare thought any connection to be based on a misunderstanding of docetism. The idea recurred in Classicist Michael Grant's 1977 review of the evidence for Jesus, who compared modern scepticism about an historical Jesus to the ancient docetic idea that Jesus only seemed to come into the world "in the flesh". Modern theories did away with "seeming".

### **Texts believed to include docetism**

#### ***Non-canonical Christian texts***

- Gospel of Phillip
- Second Treatise of the Great Seth
- Gnostic Apocalypse of Peter
- Gospel of Judas
- In the *Contra epistulam fundamenti* (Against the Fundamental Epistle), Augustine of Hippo makes reference to the Manichaeans believing that Jesus was Docetic.
- Gospel of Peter
- Acts of John
- Gospel of Basilides

**Docetae (Catholic Encyclopedia – New Advent) (good early church history overview)**

<http://www.newadvent.org/cathen/05070c.htm>

Excerpts:

A heretical sect dating back to Apostolic times.

...Docetism is not properly a Christian heresy at all, as it did not arise in the Church from the misunderstanding of a dogma by the faithful, but rather came from without. Gnostics starting from the principle of antagonism between matter and spirit, and making all salvation consist in becoming free from the bondage of matter and returning as pure spirit to the Supreme Spirit, could not possibly accept the sentence, "the Word was made flesh", in a literal sense...

... This heresy, which destroyed the very meaning and purpose of the Incarnation, was combated even by the Apostles. Possibly St. Paul's statement that in Christ dwelt the fullness of the Godhead corporaliter (Colossians 1:19, 2:9) has some reference to Docetic errors. Beyond doubt St. John (1 John 1:1-3, 4:1-3; 2 John 7) refers to this heresy; so at least it seemed to Dionysius of Alexandria (Eusebius, Church History VII.25) and Tertullian (De carne Christi, xxiv). In sub-Apostolic times this sect was vigorously combated by St. Ignatius and Polycarp...

**What are Docetism, Apollinarianism, Ebionism, and Eutychianism**

<http://www.gotquestions.org/Docetism-Apollinarianism-Ebionism-Eutychianism.html>

Excerpt:

**Docetism, Apollinarianism, Ebionism, and Eutychianism** (also known as [Monophysitism](#)) are all false views of the relationship between Jesus' deity and humanity. Each of these views was rejected by the early church in the various early church councils. It is impossible for us to fathom how Jesus Christ can be both 100 percent God and 100 percent man at the same time. That is the mystery of the [hypostatic union](#). Each of these false views fails in that it overemphasizes or underemphasizes Jesus' deity or humanity.

...**Docetism** is the view that Jesus was God, but not human. Docetists essentially taught that Jesus only appeared to be human, but He in fact was not. Docetism contradicts many Scriptures, with John 1:14 and 1 John 4:1-3 being the most clear refutations of Docetism. **Apollinarianism** is the view that Jesus was God, but not fully human. Apollinarians taught that Jesus' human spirit was replaced by a divine spirit, that Jesus had a human body and soul, but not a human spirit.

...**Ebionism** is the view that Jesus was fully human, but not divine. Ebionites denied the deity of Christ. Ebionism viewed Jesus as a normal human being who was simply empowered by God

...Yet another early church heresy in relation to Christ's nature is [Nestorianism](#). Nestorianism held that Jesus had two natures—human and divine—and that the two natures were entirely separate. Jesus was God, and Jesus was man, but essentially in two separate persons.

## Human, Body and Soul. Are You a Docetist? (Greg Johnson)

<http://gregscouch.homestead.com/files/docetism.htm>

“I'm convinced that many Christians today are practical Docetists, and they don't ... Chew over these facts and find out if the humanity of Christ makes you nervous...”

## Marcionites (Catholic Encyclopedia – New Advent)

<http://www.newadvent.org/cathen/09645c.htm>

### Excerpt:

Heretical sect founded in A.D. 144 at Rome by Marcion and continuing in the West for 300 years, but in the East some centuries longer, especially outside the Byzantine Empire. They rejected the writings of the Old Testament and taught that Christ was not the Son of the God of the Jews, but the Son of the good God, who was different from the God of the Ancient Covenant. They anticipated the more consistent [dualism](#) of [Manichaeism](#) and were finally absorbed by it. As they arose in the very infancy of Christianity and adopted from the beginning a strong ecclesiastical organization, parallel to that of the [Catholic Church](#), they were perhaps the most dangerous foe Christianity has ever known. The subject will be treated under the following heads:

- I. Life of Marcion;
- II. Doctrine and Discipline;
- III. History;
- IV. Mutilation of the [New Testament](#);
- V. Anti-Marcionite Writers.

## What is Marcionism?

<http://www.gotquestions.org/marcionism.html>

The only groups of people from the Early Church that took the Moral Laws away from the New Covenant, were the Nicolaitans, and later Macionism.

## Marcionism

<https://en.wikipedia.org/wiki/Marcionism>

## Modern-Day Marcionism

<http://billmuehlenberg.com/2012/02/27/modern-day-marcionism/>

### Excerpt:

If you are not up on your Marcionism, I encourage you to get with the program. More specifically, I encourage you to learn about Marcion and his teachings. And while you are at it, also look into

Santayana. The latter is a Spanish philosopher of last century who once famously stated, “Those that fail to learn from history, are doomed to repeat it.”

Thus if a Christian does not know his history – or particularly his church history – he will likely repeat the mistakes of Marcion. So who was he and what was his error? He was a second century bishop who was condemned for his heretical teachings, including his views on God and the Old Testament.

In brief, he regarded the God of the Old Testament as a vengeful, harsh, vindictive and judgmental God, who in fact was not the same as the God of the New Testament. On the other hand, he taught, the God of the NT was a loving, compassionate and gracious God.

He not only posited a radical disjunction between God as found in the two Testaments, but between the OT and the NT itself, and between Israel and the church. His utter rejection of Judaism and the OT was just part of his heresy. He was a major proponent of Paul – or as one historian put it, he had an “exaggerated Paulinism” – so much so that he chopped the NT canon down to just 11 books: ten epistles of Paul and part of Luke.

In his view the OT God was simply a *demurge*, an inferior God, who created the world, and the evil in it. Such a God had to be rejected for the good God of the New, the Father of Jesus Christ. His teaching was denounced as heresy, and was opposed by many, most notably, Tertullian. His five-volume treatise *Adversus Marcionem (Against Marcion)*, written about 208, is where we learn the most about Marcion and his teachings.

His teachings were not unlike some forms of Gnosticism, although he differed in some points from them. Because of his many serious theological errors, he was eventually disfellowshipped in 144. He was not the first heretic the early church had to contend with, nor was he the last.

## Modern-Day Marcionism

<http://www.firstthings.com/web-exclusives/2012/04/modern-day-marcionism>

Excerpt:

Bettany Hughes, an expert in ancient history, was quoted recently in London’s *Daily Telegraph* as saying that Christianity “was originally a faith where the female of the species held sway. To oppose the ordination of women bishops in the Church of England is to deny the central role women played in the faith’s founding.” She added: “Who knows whether God is a girl, but mankind has turned to the female of the species for good ideas.”

It is not clear from the report whether Ms. Hughes was speaking as a Christian or as an expert in ancient history, but it doesn’t really matter, for she is wrong on both counts. In fact, though, her remarks can be connected loosely with two very old Christian heresies, Marcionism and Montanism, which seem to have undergone something of a revival among trendy religion pundits.

## The 10 Most Deadly Heresies Affecting American Churches in These Last Days

[http://truthreallymatters.com/wordpress/?page\\_id=84](http://truthreallymatters.com/wordpress/?page_id=84)

Excerpt:

One of the distinguishing marks of a follower of Jesus Christ is a love for the truth. The believer's testimony should be (Psalm 119:128): "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." The Lord Jesus called Himself "the truth" (John 14:6) and the apostle whom He loved most dearly proclaimed (3 John 4), "I have no greater joy than to hear that my children walk in truth."

The new believer must be diligent to add to faith, virtue, and to virtue, knowledge (etc., 2 Peter 1:5-10) to insure that he doesn't fall from service. I believe it is far more profitable for a Christian to know a very few true things than to know much, with errors mixed in. The most deadly heresies afflicting American churches today are listed below, along with a very brief assessment of the damage done by each to the saving Gospel of the Lord Jesus Christ. Since each heresy properly warrants a book-length treatment to analyze and refute it, I have included a suggested reading list. I have restricted my recommended authors to those that tend to be sound in areas other than the topic in question. Other books on these subjects can be helpful, but some authors are guilty of heresies in other areas, and so I decline to recommend them.

The purpose of this article is to very briefly summarize the key elements of these damnable heresies. The Christian that understands them in light of Biblical truth will both save himself and his family from great trouble, and will be equipped to help those that have fallen into the snare of the devil (1 Tim 4:16 and 2 Tim 2:23-26).

How many of the heresies below do you embrace? Do you think that you are immune because you know that you are born again, you love the Lord, and work to serve Him? Consider that you know some "good, solid" Christians who have some peculiar errors. Is it just possible that you also have a blind spot? Satan is deceptive and has more experience than you or me. If you are a young believer (in your twenties, and raised up in a conservative church, for example), you likely have built your theology from pulpit and Sunday School teaching. You very likely don't know your Bible as well as you think. How many times have you read the Bible through carefully? Have you even memorized 1000 verses yet? (What – do you think that's unimportant?) It takes much work to construct your theological foundations directly from the word of God, while treating the teaching from your elders as the Bereans rightly treated the apostle Paul. Please consider these points with all humility...

### Cults, Heresies, and Heterodoxies

<http://www.faithfacts.org/world-religions-and-theology/cults-and-heresies>

### Galileo, Science and the Bible - Acta Philosophica

<http://www.actaphilosophica.it/sites/default/files/pdf/carrol-19971.pdf> [PDF]

## Archeology and the Bible

### Defining Biblical Hermeneutics (Biblical Archeology Society)

<http://www.biblicalarchaeology.org/daily/biblical-topics/bible-interpretation/defining-biblical-hermeneutics/>

Excerpts:

Today there are many hermeneutics applied to the Bible. These methodologies range from historical-critical, to post-colonial, to rhetorical, to cultural-critical, to ecological to canonical-critical. These are all types of Biblical hermeneutics. Part of the reason that so many hermeneutics exist is that interpreters have different goals. For example, if you want to understand how Moses's life in the wilderness differed from daily life in the ancient Levant, you would use an archaeological/anthropological hermeneutic. However, if you want to understand the gender politics between Miriam and Moses in the wilderness, you would use a feminist or womanist approach to the text. Different hermeneutics lead to different types of interpretations. Cheryl Exum famously wrote two articles on Exodus 1-2:10 focusing on the women in the narrative. Her conclusions in these articles appear contradictory, but that is because she used two different hermeneutics (rhetorical and feminist) and each method focused on different elements of the text, which led to different interpretations of the text.

... Even archaeology, which is the focus of BAR, is a Biblical hermeneutic. By studying the remains of ancient people and how they lived, and comparing their finds to the texts, archaeologists are able to offer exciting new interpretations. For example, the sacrifice of Isaac is one of the most interpreted stories throughout history. The disturbing narrative about a God who orders his follower to sacrifice his son, but ultimately withdraws this command at the final moment, has caused great discomfort in readers for several reasons. Many of these reasons revolve around the modern revulsion regarding child sacrifice. The world of archaeology provides insight into the practice (or non-practice) of sacrifice in the ancient world, as well as the hilltop altars, which appear in the story. For more on this topic see "Infants Sacrificed? The Tale Teeth Tell" by Patricia Smith in the July/August 2014 issue of *Biblical Archaeology Review*.

## Maximalists and Minimalists

<http://www.livius.org/articles/theory/maximalists-and-minimalists/>

Excerpt:

Maximalist scholars assume that the Biblical story is more or less correct, unless archaeologists prove that it is not; minimalists assume that the Biblical story must be read as fiction, unless it can be confirmed archaeologically. "Minimalism" and "maximalism" are, therefore, methods, approaches, or theoretical concepts.

## Minimalism: The Copenhagen School of Thought in Biblical Studies

<http://www.jmm.org.au/articles/9246.htm>

Excerpt:

The Copenhagen School of Thought, popularly known 'Minimalism,' is an identifiable method of scholarship within biblical studies. It arose out of the need for scholars to account for the discrepancies between the biblical texts and the discoveries of archaeologists. It proposes seeing the biblical literature as purely story rather than as historiographical literature which can shed light on actual history. The 'Minimalist' method proposes using archaeology alone for the purpose of reconstructing history. This approach has many attractive features but fails to present a method of investigation which is entirely free of problems, including bias. It is just one paradigm among others which can be used to investigate the history of Syria-Palestine.

'Minimalism' is becoming more popular. It is a term used by many scholars to describe a particular school of thought which advocates a particular approach to the Bible and to the reconstruction of Ancient Israel's history. In short, 'Minimalism' says that the Bible is very close to irrelevant for reconstructing the history of Ancient Palestine, especially of the people we know as the Ancient Israelites.

## Essays on Minimalism

[http://www.bibleinterp.com/topics/Minimalism\\_essays.shtml](http://www.bibleinterp.com/topics/Minimalism_essays.shtml)

## A (Very, Very) Short History of Minimalism: From the Chronicler to the Present

<http://www.bibleinterp.com/opeds/hist357908.shtml>

Excerpt:

...That said, we can now move on to assert that the Bible itself is the first and foremost witness to the propriety of minimalism as an approach. Think, for example of what the Chronicler does to the story of David's numbering of Israel. 2 Sam 24 clearly states that Yahweh impelled David to number the nation. The Chronicler, completely disinterested in the "historical" situation, alters the tale completely and instead of describing Yahweh as inciting David to count the folk, he describes Satan doing it (1 Chr 21). These two accounts can't be harmonized historically, and the Chronicler surely understood that. The historicity of that tradition did not matter to the Chronicler because he approached the text as a minimalist: it wasn't "history" that mattered, but "theology." In this regard, most redactional emendation can be seen as an adoption of minimalist literary technique, be it inner-biblical exegesis, midrashic interpretation, or targumic reconciliation – all of

these are examples of minimalist attempts to rewrite or properly explain history.

### **The Birth & Death of Biblical Minimalism**

<http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=37&Issue=3&ArticleID=6>

### **King David Kills Biblical Minimalism (Garfinkel)**

[http://www.uwa.edu.au/\\_data/assets/pdf\\_file/0010/1894150/Biblical\\_Minimalism\\_and\\_Davids\\_Kingdom2.pdf](http://www.uwa.edu.au/_data/assets/pdf_file/0010/1894150/Biblical_Minimalism_and_Davids_Kingdom2.pdf) [PDF]

### **A Minimalist Disputes His Demise**

<http://www.biblicalarchaeology.org/daily/archaeology-today/archaeologists-biblical-scholars-works/a-minimalist-disputes-his-demise/>

### **Leading writers in archaeology relating to the Bible**

[https://www.academia.edu/4177313/Leading\\_writers\\_in\\_archaeology\\_relating\\_to\\_the\\_Bible](https://www.academia.edu/4177313/Leading_writers_in_archaeology_relating_to_the_Bible)

(Identifying their Biblical position: Minimalist, Maximalist or Moderate)

### **Strengthening Biblical Historicity vis-à-vis Minimalism 1992-2008**

[http://docs.lib.purdue.edu/cgi/viewcontent.cgi?article=1073&context=lib\\_fsdocs](http://docs.lib.purdue.edu/cgi/viewcontent.cgi?article=1073&context=lib_fsdocs) [PDF]

### **Minimalism: The Debate Continues – Part 1**

[http://jbq.jewishbible.org/assets/Uploads/323/323\\_Minimal1.pdf](http://jbq.jewishbible.org/assets/Uploads/323/323_Minimal1.pdf) [PDF]

### **Minimalists vs Maximalists**

[http://atheism.about.com/library/books/religion/bl\\_books\\_BAR01.htm](http://atheism.about.com/library/books/religion/bl_books_BAR01.htm) [Atheist Perspective]

### **Raiders of the Lost Relics**

<http://chronicle.com/article/Raiders-of-the-Lost-Relics/132247/>

## **BREAKING: Camels Disprove God's Existence; Bible Is False**

<http://blogs.christianpost.com/dear-ephesus/breaking-camels-disprove-gods-existence-bible-is-false-19994/>

### **Dissecting a camel tale – apologetics meets the media**

<http://www.tilledsoil.org/dissecting-camel-tale-apologetics-meets-media/>

Excerpt:

#### **Apologetics tip #1: Don't panic. Do some research.**

I'm no expert on camels or Israeli archeology, and I'm guessing most of you aren't either. However, if we spend a little time, most of us can work through such claims and do a little fact checking and context discovery by simply opening our browsers.

#### **Apologetics tip #2: Saturate yourself with apologetics information.**

In my case, I remembered hearing an apologist, many years ago, mention something about Old Testament skeptics and the domestication of camels. I couldn't remember the details, but at least it got me started in the right direction. While I was searching for that, I ran across a bunch of articles that had already been written in response to the subject.

#### **Apologetics tip # 3: Use your common sense.**

But, even before that, my common sense kicked in when I thought about the situation. A common dictum one quickly learns in apologetics is: absence of evidence isn't evidence of absence. For example, skeptics often claim that the Exodus didn't take place because we haven't found the archeological evidence for a large group of people wandering through the desert. Maybe we just haven't found the evidence yet. Should we even expect to? What do evolutionists say when someone mentions the fact that we haven't found 'the missing link' yet? Sure, if you've done an exhaustive investigation of something, and find nothing, that is a form of evidence which weighs on the situation, but it is hardly decisive.

#### **Apologetics tip #4: Check the references.**

Second, I actually followed the cited link in the article, and do you know what I discovered? While the author spoke of an actual scientific journal article he was referring to, the link actually referred to another news article (and the link in that article, to another news article), not the original scientific journal article. It's unclear that any of these folks read the original, with the possible exception of the one at the end, which still didn't link to the journal article.

So, this article which seems to be the research for the rest of the articles (interestingly, even most of the rebuttals I found linked back to this rather than the journal article) was a promotional piece by the 'American Friends of Tel Aviv University.' Aside from being a bit overly 'flowery' about the research, it took on the anti-Biblical tone the other articles seemed to pick up and amplify.

The original journal article doesn't resemble all these other news articles, at least not in objective and tone. It only mentions 'the Patriarchal narrative' in the opening paragraph as one of two topics which contribute to and take interest in such research. The rest is simply an examination of the data, attempting to narrow the date of "the first significant appearance of [domesticated] camels in the Aravah Valley."

That statement is important, as the Biblical record isn't speaking of "a significant appearance," but some camels owned or utilized by particular Biblical figures. And, anyone who knows a bit about archeology knows that typically it does take a significant presence, or particular circumstances,

before such a record is left for us to discover. In this case, the sites were copper smelting operations they think might be related to Pharaoh Shoshenq I's campaigns.

Also, it is fairly well known that domesticated camels did exist in Egypt and other places (Iran, Babylon, etc.) long before this (possibly as early as 3000 BC, but certainly 2nd millennium BC), and the Bible mentions Abraham traveling to Egypt. <sup>(2)</sup> You see, before this evidence that domesticated camels existed in Egypt, the focus of the skeptics was on Genesis 12:16 where it says Abraham had them in Egypt. In other words, this debate is a rehash, just pushed forward a step by archeology. The skeptics lost on Egypt, now they are digging in their heels concerning Israel. But, if Abraham had them in Egypt, is it a huge leap to think that he took them out of Egypt with him, and that archeology hasn't (and likely never will, nor should be expected to) find evidence for such few numbers of them? (cf. "[Abraham's Camels](#)" by Joseph P. Free)

**Apologetics tip #5: Follow some of the research branches.**

Procedural note: When I found the first PDF resource in the paragraph above through a Google search, I traced that back to the article it was linked from and found the following article which contained the second great resource. "[The Camel Claim is Sensational and Unwarranted](#)" by Shawn Nelson. Other apologists might find some great stuff that you don't. Don't miss out on mining that gold! (But do remember to give credit!)

**Apologetics tip #6: Don't trust journalists reporting on a discipline.**

So, as it turns out, the actual archeologists making the claims might well be dead on IN WHAT THEY ACTUALLY CLAIM! There may well not be evidence of large numbers of domesticated camels in Israel to support mining operations and trade before 1000 BC. However, that has little bearing on the Biblical accounts in Genesis which include camels. In other words, the data just doesn't support the conclusions all these articles popping up all over the media are claiming (which is often the case when one compares modern journalism to the original research).

If they had bothered to read the original article and/or left their axe (to grind) home, they might not have made such a silly error. And, as you can see, it didn't take an expert on camels or Israeli archeology to figure that out... just a bit of work. Unfortunately, many journalists carry around such an axe today, just looking for opportunities to put their spin on the data. And, to be fair, I often see Christians do the same. Watch out for this, from either side!

Don't believe me? Does anyone else find it a bit odd that a tent-making (ie: far less than full-time) Christian apologist (with the help of a few other similar bloggers), can do a better research job than journalists from Time Magazine, The New York Times, CNN, National Geographic, NPR (National Public Radio), PRI (Public Radio International), The Smithsonian, to name just a few? Methinks there is more than just sloppy journalism afoot.

## Evidence from Archeology for the Reliability of the Bible

[Link #1](#) [#2](#) [#3](#) [#4](#) [#5](#) [#6 \(BAS\)](#) [#7](#) [News](#)

## 50 People in the Bible Confirmed Archaeologically

<http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/50-people-in-the-bible-confirmed-archaeologically/>

## Archaeologists are digging up bible stories: 100 stunning discoveries that confirm the Bible.

<http://www.bible.ca/archeology/bible-archeology.htm>

## Biblical Archaeology: Factual Evidence to Support the Historicity of the Bible

<http://www.equip.org/article/biblical-archaeology-factual-evidence-to-support-the-historicity-of-the-bible/>

## Does archaeology confirm or deny the claims of the Bible?

<http://www.provethetemple.net/T2-Verac/C-0401.htm>

## Archaeology Proves Bible History Accurate

<https://www.thetrumpet.com/article/1912.24.78.0/religion/christianity/archaeology-proves-bible-history-accurate>

## In what ways have the discoveries of archaeology verified the reliability of the Bible?

<http://www.christiananswers.net/q-abr/abr-a008.html>

## Biblical Archeology News

<http://www.bible-history.com/archaeology/news/>

## Archaeology and the Historical Reliability of the New Testament

<http://www.bethinking.org/is-the-bible-reliable/archaeology-and-the-historical-reliability-of-the-new-testament>

## All About Archeology

<http://www.allaboutarchaeology.org/>

## How Archaeology Proves the Bible

<http://www.prevailmagazine.org/how-archaeology-proves-the-bible/>

## Findings Confirming the Bible - complete - The Greatest Biblical Archaeology Discoveries of All Time [Ron Wyatt]

<https://www.youtube.com/watch?v=euCeXXAcAnU> [Video]

More Ron Wyatt related videos: [https://www.youtube.com/results?search\\_query=ron+wyatt](https://www.youtube.com/results?search_query=ron+wyatt)

## **Archaeology Confirms the Bible**

[http://amazingdiscoveries.org/S-deception\\_archaeology\\_Bible\\_Cyrus](http://amazingdiscoveries.org/S-deception_archaeology_Bible_Cyrus)

## **Top Ten Archaeological Discoveries of the Twentieth Century Relating to the Biblical World**

<http://biblicalstudies.info/top10/schoville.htm>

## **Archaeological and External Evidence for the Bible: An Outline**

<http://www.faithfacts.org/search-for-truth/maps/archaeological-and-external-evidence>

## **Archaeology and Biblical Accuracy (1998)**

<http://www.theskepticalreview.com/tsrmag/982front.html>

## **Fourteen Discoveries that Confirm the Bible**

<http://www.explorationfilms.com/article-14-discoveries.html>

## **Discoveries From The Past That Confirm The Bible (Archaeology)**

<http://www.christadelphian-advocate.org/issues/2008/12/archaeological-discoveries-that-confirm-the-bible.html>

## **Does Archaeology Verify the Bible?**

<http://www.osta.com/apologetics/Archaeology.ppt> [PPT]

## **Real Discoveries** (not yet vetted)

<http://www.realdiscoveries.org/>

## **What Is Coptic and Who Were the Copts in Ancient Egypt?**

[http://www.biblicalarchaeology.org/daily/biblical-topics/post-biblical-period/what-is-coptic-and-who-were-the-copts-in-ancient-egypt/?mqsc=E3818164&utm\\_source=WhatCountsEmail&utm\\_medium=BHD+Week%20in%20Review%20Newsletter+Week%20in%20Review%20Newsletter&utm\\_campaign=E5WN28](http://www.biblicalarchaeology.org/daily/biblical-topics/post-biblical-period/what-is-coptic-and-who-were-the-copts-in-ancient-egypt/?mqsc=E3818164&utm_source=WhatCountsEmail&utm_medium=BHD+Week%20in%20Review%20Newsletter+Week%20in%20Review%20Newsletter&utm_campaign=E5WN28)

### **Why Did Judas Identify Jesus with a Kiss?**

<http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/why-did-judas-identify-jesus-with-a-kiss/>

### **The “Gospel of Jesus’ Wife” Papyrus Revisited**

<http://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/the-gospel-of-jesus-wife-papyrus-revisited/>

### **Is the Gospel of Jesus’ Wife a Fake?**

<http://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/is-the-gospel-of-jesus-wife-a-fake/>

## Regarding Salvation...

### **The Difference between Religion and Christianity**

<http://www.middletonbiblechurch.org/helpseek/religion.htm>

### **The Relationship between Good Works and Salvation**

<http://www.middletonbiblechurch.org/salvatio/workssal.htm>

### **Two Aspects of Forgiveness (that is needed for Salvation vs Fellowship)**

<http://www.middletonbiblechurch.org/christia/twoaspet.htm>

### **Salvation vs Discipleship**

<http://www.middletonbiblechurch.org/doctrine/sal-dis.htm>

### **Salvation vs Rewards**

<http://www.middletonbiblechurch.org/salvatio/rewards.htm>

### **Living by Faith -- Are You Claiming These Facts by Faith?**

<http://www.middletonbiblechurch.org/christia/livfaith.htm>

### **Luke 10:38-42 – Mary vs Martha**

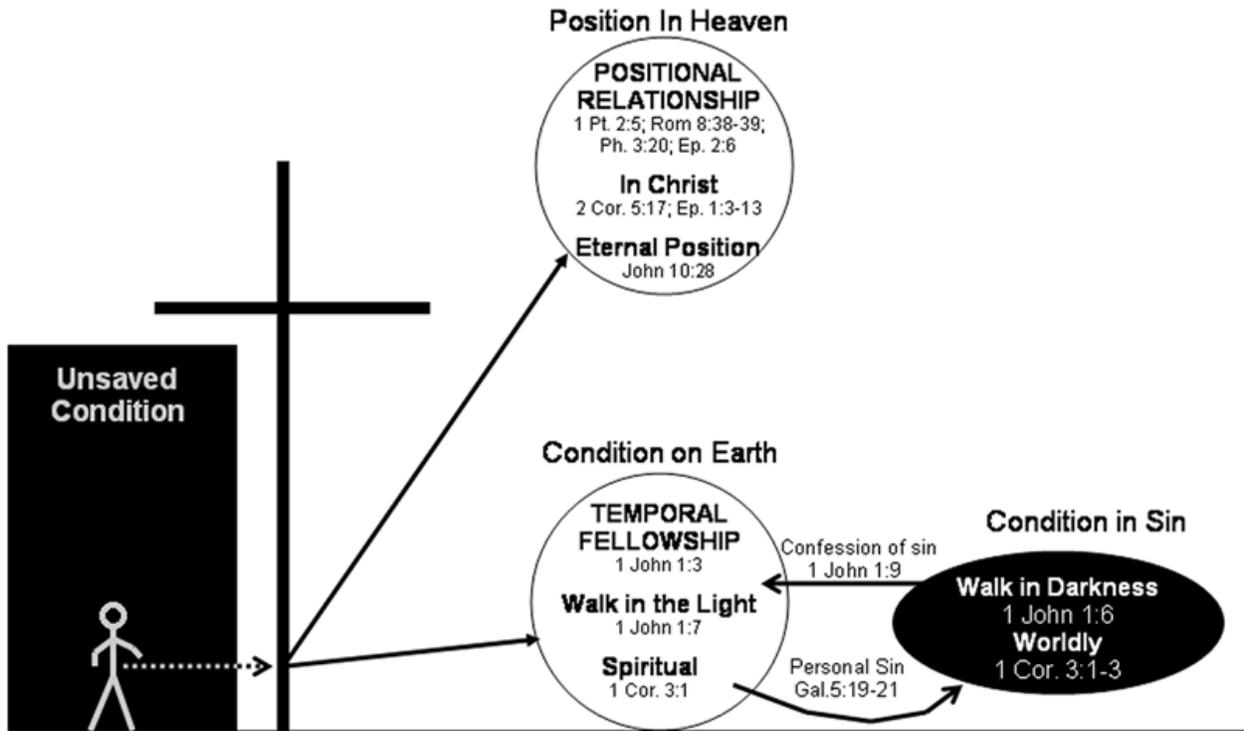
<http://www.middletonbiblechurch.org/christia/mary.htm>

### **God's Sovereignty and Man's Responsibility**

<http://www.middletonbiblechurch.org/reformed/sovereig.htm>

### **Mature vs Immature Believers**

<http://www.middletonbiblechurch.org/christia/mature.htm>



# Systematic Theology

## Theopedia – Systematic Theology – Introduction / Resources

<http://www.theopedia.com/systematic-theology>

## Theology Books (Northwestern Theology Seminary online library, PDFs)

<http://ntslibrary.com/theology-PDF-books.htm>

[Includes Systematic Theology books/lectures by Hodge, Cheung, Finney, Boyce]

## Systematic Theology (Erickson, 1985) [PDF]

Part 1: <http://media.sabda.org/alkitab-2/PDF%20Books/00031%20Erickson%20Christian%20Theology%20Part%201.pdf>

Part 2: <http://media.sabda.org/alkitab-2/PDF%20Books/00031%20Erickson%20Christian%20Theology%20Part%202.pdf>

Part 3: <http://media.sabda.org/alkitab-2/PDF%20Books/00031%20Erickson%20Christian%20Theology%20Part%203.pdf>

### Excerpt:

In twenty-two years of teaching systematic theology, I have often wished for a recent introductory textbook written from an evangelical perspective. While the textbooks written by Charles Hodge,

Augustus Strong, Louis Berkhof, and others served admirably for their day, there was no way they could anticipate and respond to the recent developments in theology and other disciplines. *Christian Theology* represents an attempt to fill that need for our day.

This volume is intended to serve as a text for an introductory seminary course in systematic theology. It is designed to be supplemented by the three-volume *Readings in Christian Theology* which I previously edited, but it can also be used independently of those sources. As a student textbook it does not treat in depth all of the technical problems that advanced scholars would investigate, but it does deal with issues which lay persons will raise in the circles in which evangelical students will minister.

I have found it necessary to resist the temptation to write an entire book on the topic of each chapter. The negative result has been the danger of being superficial. The positive result for me personally is the gaining of an agenda for several dozen more books. I have deliberately avoided making this work a bibliographical collection of references to all the available literature on each topic (although a certain amount of guidance for further reading is provided). As a work in systematic theology, however, this treatise does utilize the results of a great deal of the work which evangelicals have done in the area of exegesis. Thus, ordinarily we will not get ourselves involved in the type of detailed exegesis that swells the pages of a work like Karl Barth's *Church Dogmatics*.

## Systematic Theology (Louis Berkhof) [PDF]

<http://books.biblicaltraining.org/Systematic%20Theology%20by%20Louis%20Berkhof.pdf>

## Outline of Systematic Theology [Reformed Perspective]

<http://www.cmfnow.com/articles/system.pdf> [PDF]

**Systematic Theology (Wayne Grudem, 1994)** [PDF] [[Preview with endorsements](#), PDF]  
[http://storage.cloversites.com/firstbaptistchurchoffairburn/documents/Systematic\\_Theology - Wayne Grudem.pdf](http://storage.cloversites.com/firstbaptistchurchoffairburn/documents/Systematic_Theology_-_Wayne_Grudem.pdf)  
[Video: Intro to Systematic Theology: <https://www.youtube.com/watch?v=himv8PLyZ8o#t=14>]

Some recommended sampling of his lecture videos:

[Video: Does the Bible implicitly endorse slavery: <https://www.youtube.com/watch?v=RXUs8vtAEA8>]

[Video: Theology of Work/Vocation: <https://www.youtube.com/watch?v=4RyKBRsqXzE>]  
[Talk given at a conference: "Wisdom for the Business World".]

**Systematic Theology (Vincent Cheung, 2010)** [PDF]  
<http://founders.org/main/wp-content/uploads/abstract.pdf>  
Add publications by Cheung: <http://www.vincentcheung.com/library/>

**Systematic Theology (A.H. Strong, 1903)** [PDF]  
<http://www.ntslibrary.com/PDF%20Books%20II/Strong%20-%20Systematic%20Theology.pdf>

**Systematic Theology (Charles Hodge, 1940)** [PDF]  
<http://www.davidcox.com.mx/library/H/Hodge,%20Charles%20-%20Systematic%20Theology.pdf>

**Systematic Theology (Boyce, Abstract)** [PDF]  
<http://founders.org/main/wp-content/uploads/abstract.pdf>

**Syllabus and Notes of the Course of Systematic and Polemic Theology;  
taught by Robert Dabney in Union Theological Seminary, VA.** [PDF]  
[http://grace-ebooks.com/library/Robert%20Dabney/RLD\\_Systematic%20Theology.pdf](http://grace-ebooks.com/library/Robert%20Dabney/RLD_Systematic%20Theology.pdf)

**Systematic Theology (Lectures by H.C. Thiessen, 2<sup>nd</sup> Rev. 1979 / reprinted 1989)** [PDF]  
<http://media.sabda.org/alkitab-2/PDF%20Books/00045%20Thiessen%20Lectures%20in%20Systematic%20Theology.pdf>

**A Foundations for Faith – Summary of Basic Bible Doctrine (Murrill, 1998)** [PDF]  
<http://ntslibrary.com/PDF%20Books/An%20Introductory%20Study%20of%20Systematic%20Theology.pdf>

**Introduction to Theology – Student Handbook**  
[https://bible.org/assets/ttp/IT\\_Notebook\\_Nov2005.pdf](https://bible.org/assets/ttp/IT_Notebook_Nov2005.pdf) [PDF]

## Reviews: Lewis Chafer's Systematic Theology

[http://www.accordancebible.com/content/common/common.download\\_file.php?action\\_special=download\\_file&sid=ab6debffd88d4f9a563d5086f19a44de&download\\_file\\_path=files/documents/64877.pdf&download\\_file\\_title=Chafer+Review.pdf](http://www.accordancebible.com/content/common/common.download_file.php?action_special=download_file&sid=ab6debffd88d4f9a563d5086f19a44de&download_file_path=files/documents/64877.pdf&download_file_title=Chafer+Review.pdf) [PDF]

[http://www.doctordavet.com/chafer\\_systematic\\_review.html](http://www.doctordavet.com/chafer_systematic_review.html)

**Systematic Theology (Summers, 1888, re: Wesleyan Arminian Divinity)**

<http://www.smcollege.edu/pdf%20files/Summers-Th-1-T.pdf> [PDF]

**Systematic Theology (Finney, 1878)**

<http://hopefaithprayer.com/books/Systematic-Theology-1878-Finney.pdf> [PDF]

**See also...****Biblical Training Institute**

<https://www.biblicaltraining.org/institute>

**Excerpt:**

BTI is a world-class, seminary-level, discipleship program that will help prepare you for an academically sound, real world ministry. It is structured around an intensive one year program of study, with the remaining classes taken as continuing education.

Our classes are drawn from the best professors in 14 graduate schools, not tied to any one church, denomination, or theological tradition, and are controlled by our [Statement of Faith](#).

Our sequence of classes are designed around our methodology laid out to the right. We are not about the mere accumulation of data, although there is much to learn. We want to see you learn within the context of relationships, especially those of your local church, and to be changed into Christ-likeness in the process. We want to see you learning and growing within a mentor/apprentice relationship.

**Systematic Theology (Capitol Hill Baptist)**

<http://www.capitolhillbaptist.org/resources/core-seminars/series/systematic-theology/>

**Theology Definitions**

[http://cdn.rbc.org/courses/en\\_US/whitepaper/Theology\\_Definitions.pdf](http://cdn.rbc.org/courses/en_US/whitepaper/Theology_Definitions.pdf) [PDF]

**Systematic Study of Bible Doctrine (T. P. Simmons)**

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.453.524&rep=rep1&type=pdf>

**Theology for Every Christian (Buswell, 2007)**

[http://febc.edu.sg/assets/pdfs/febc\\_press/Theology\\_for\\_Every\\_Christian.pdf](http://febc.edu.sg/assets/pdfs/febc_press/Theology_for_Every_Christian.pdf) [PDF]

**Lectures in Systematic Theology (Finney, 1851)**

[http://whatsaiththescripture.com/Text.Only/pdfs/Systematic\\_Theology\\_Text.pdf](http://whatsaiththescripture.com/Text.Only/pdfs/Systematic_Theology_Text.pdf) [PDF]

**The Idea of Systematic Theology (Warfield)**

<http://www.fairladyz32.com/downloads/christian/books/B.B.%20Warfield/B.B.%20Warfield%20-%20The%20Idea%20of%20Systematic%20Theology.pdf> [PDF]

**The Task and Method of Systematic Theology (Warfield)**

<http://www.reformedliterature.com/warfield-the-task-and-method-of-systematic-theology.pdf>

**Systematic Theology – Lectures (Johnson)**

<http://sljinstitute.net/category/systematic-theology/> [Transcripts and Audio available]

**Israelology (Fruchtenbaum)**

<http://www.gotquestions.org/Israelology.html> (What is it? GotQuestions.org)

<http://postmillennialism.com/israelology/> (Israelology? Postmillennialism.com)

<http://www.doctordavet.com/israelology.html> (The Missing Jewel in the Crown Jewel of Theology)

[https://www.academia.edu/6359126/Review\\_of\\_-\\_Israelology\\_-\\_by\\_Arnold\\_Fruchtenbaum](https://www.academia.edu/6359126/Review_of_-_Israelology_-_by_Arnold_Fruchtenbaum) (Review)

<http://www.arielm.org/outlines/o-isr.pdf> (Israelology: Israel in Systematic Theology) [PDF]

<http://www.arielm.org/outlines/o-ast-isr.pdf> (Israelology: The Doctrine of Israel) [PDF]

[http://chafer.nextmeta.com/files/V5n2\\_b.PDF](http://chafer.nextmeta.com/files/V5n2_b.PDF) (Israelology – The Missing Link in Systematic Theology, Part 1 of 6) [PDF]

**Excerpt:**

The issue of Israel is one of the major points of division in evangelical theology today. This is true both among Arminians and Calvinists. An evangelical theologian's view of Israel will determine whether he is a Covenant Theologian or a Dispensationalist. It will also determine what kind of Covenant Theologian he is: postmillennial, amillennial, or premillennial. The question of Israel is central for a proper Systematic Theology . . . . Yet, while there are many Systematic Theologies today which have systematized all areas of biblical truth, none thus far have developed an Israelology as part of their system.

**Israel and the Church – Understanding Some Theological Options (Replacement, Separation and Remnant Theology)**

<http://www.hebrew4christians.com/Articles/Israel/israel.html>

**Is There a Future for Israel? (ref. Dispensational, Covenantal and Christocentric Theology)**

<https://www.russellmoore.com/2009/01/09/is-there-a-future-for-israel/>

## Non-Standard Doctrinal Perspectives on God, Jesus

### The Real Christ ... How the Real Christ was Lost (non-Trinitarian)

<http://www.realchrist.info/4-7.html>

Excerpt:

I feel I am obligated to make the point that the real, genuinely human Son of God whom we have reconstructed from the pages of Scripture is at variance with the Trinitarian perspective. The Trinity grew out of Gnosticism, which taught that life comes by leaving the world and the flesh. But John's Gospel especially emphasizes how the true life was and is revealed through the very flesh, the very worldly and human life, of the Lord Jesus. True Christianity has correctly rejected the trinity and defined a Biblically correct view of the atonement. But we need to make something of this in practice; we must use it as a basis upon which to meet the real, personal Christ. In the 2nd century, the urgent, compelling, radical, repentance-demanding Jesus was replaced by mere theology, by abstracting Him into effectively nothing, burying the real Jesus beneath theology and fiercely debated human definitions. And we can in essence make the same mistake. And I might add, it was this turning of Jesus into a mystical theological 'God' which made Him so unacceptable to the Jews. The preaching of the real, human Jesus to them ought to be more widely attempted by our churches. It must be realized that the growing pressure to make Jesus 'God' was matched by a growing anti-Judaism in the church. Some of the major proponents of the Trinitarian idea were raving anti-Judaists such as Chrysostom, Jerome and Luther. And in more recent times, Gerhard Kittel, editor of the trinity-pushing *Theological Dictionary of the New Testament* was also a regular contributor to the official Nazi publication on the Jewish 'problem'. It was Hitler who pushed the idea that Jesus was not really a Jew, suggesting that the humanity of Jesus should be de-emphasized and the divinity stressed, so that the guilt of the Jews appeared the greater. The point is, we have been greatly blessed with being able to return to the original, Biblical understanding of Jesus, which worldly theology and politics has clouded over for so many millions. But we must use this to build a Christ-centered life...

### The Real Christ (Book)

<http://www.realchrist.info/rcpdf.pdf> [PDF]

<http://www.realchrist.info/rcword.doc> [MS Word doc]

### Questions:

Is "The Real Christ" an example (good or bad) of an Inductive or a Deductive approach to the study of the Bible?

(See: "[Inductive vs Deductive Bible Study](#)" section in this document for details)

**Is our salvation dependent upon whether we believe in the “Trinity” or not?**

<http://www.patheos.com/blogs/rogereolson/2013/04/1807/>

<http://reformedanswers.org/answer.asp/file/40397>

<http://www.crosswalk.com/blogs/dr-ray-pritchard/the-trinity-and-salvation-11616391.html>

<http://www.reasons.org/articles/no-trinity-no-salvation>

[http://www.forerunner.com/orthodoxy/X0005\\_4\\_Trinity.html](http://www.forerunner.com/orthodoxy/X0005_4_Trinity.html)

<http://www.christianity.com/god/trinity/god-in-three-persons-a-doctrine-we-barely-understand-11634405.html>

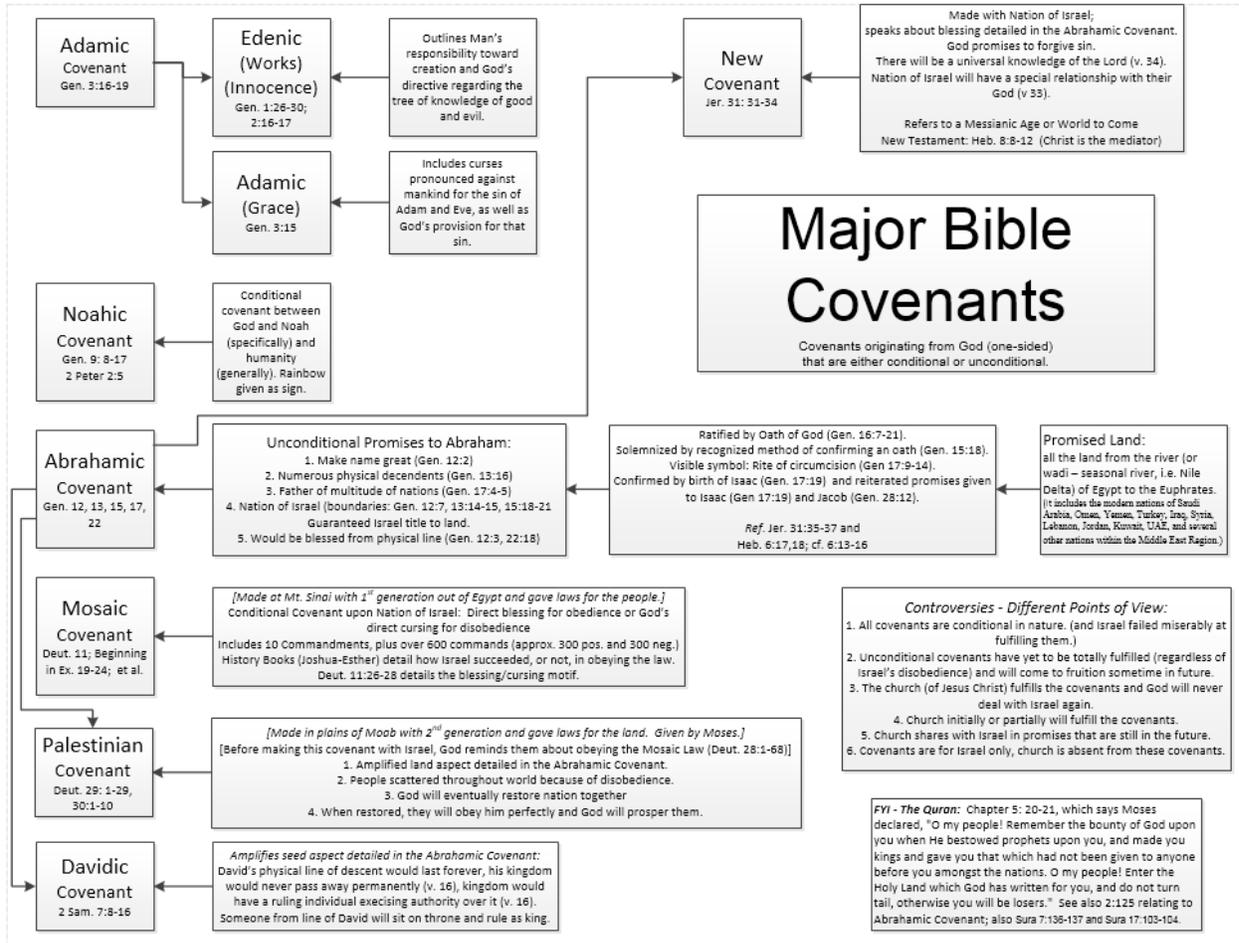
<http://www.jesus.org/is-jesus-god/holy-trinity/must-we-understand-the-trinity-for-salvation.html>

[http://www.the-highway.com/grace\\_Pilgrim.html](http://www.the-highway.com/grace_Pilgrim.html)

[http://biblehub.com/library/aquinas/nature\\_and\\_grace/article\\_eight\\_whether\\_explicit\\_belief.htm](http://biblehub.com/library/aquinas/nature_and_grace/article_eight_whether_explicit_belief.htm)

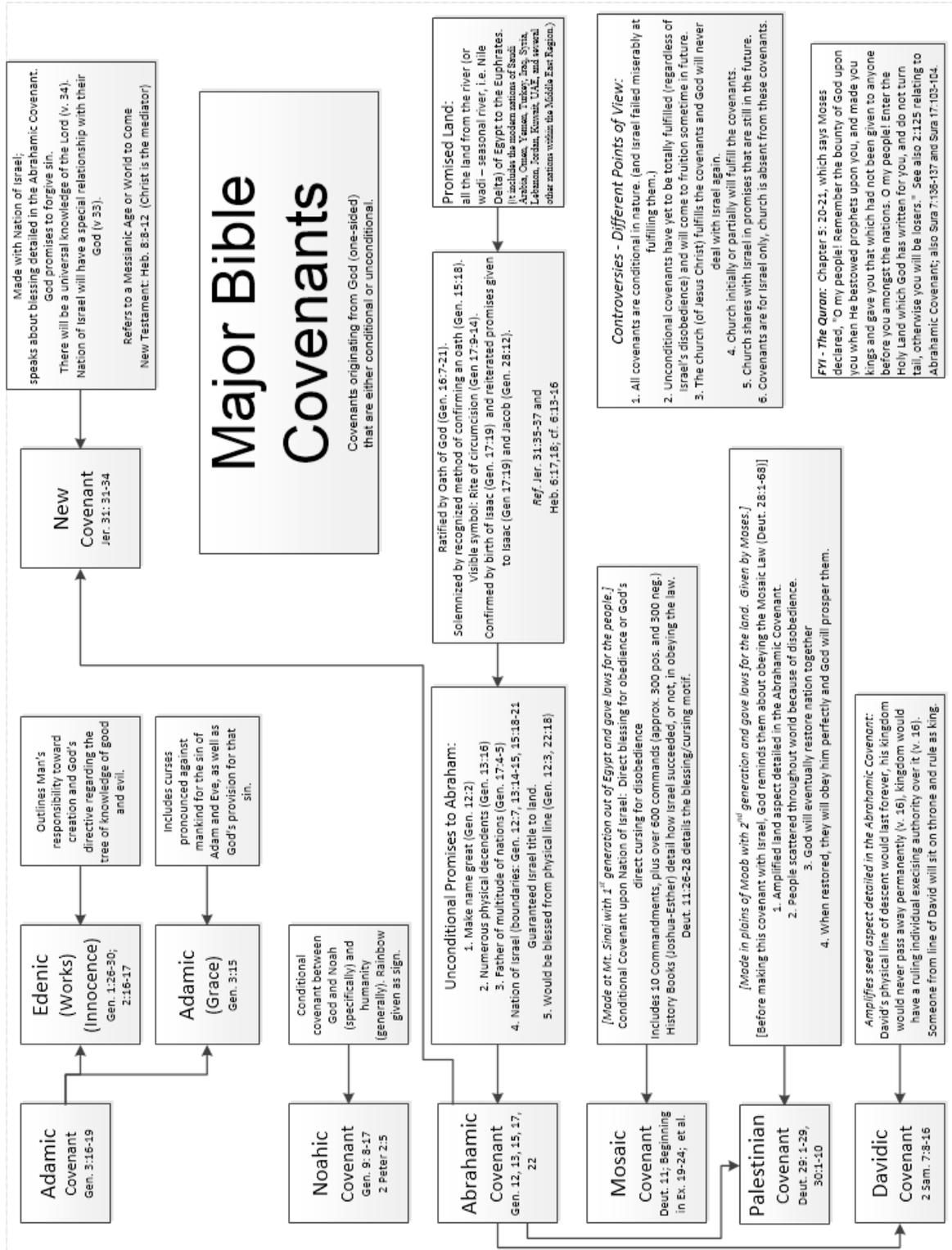
<http://www.newadvent.org/summa/3002.htm#article8> (Catholic)

## Major Bible Covenants

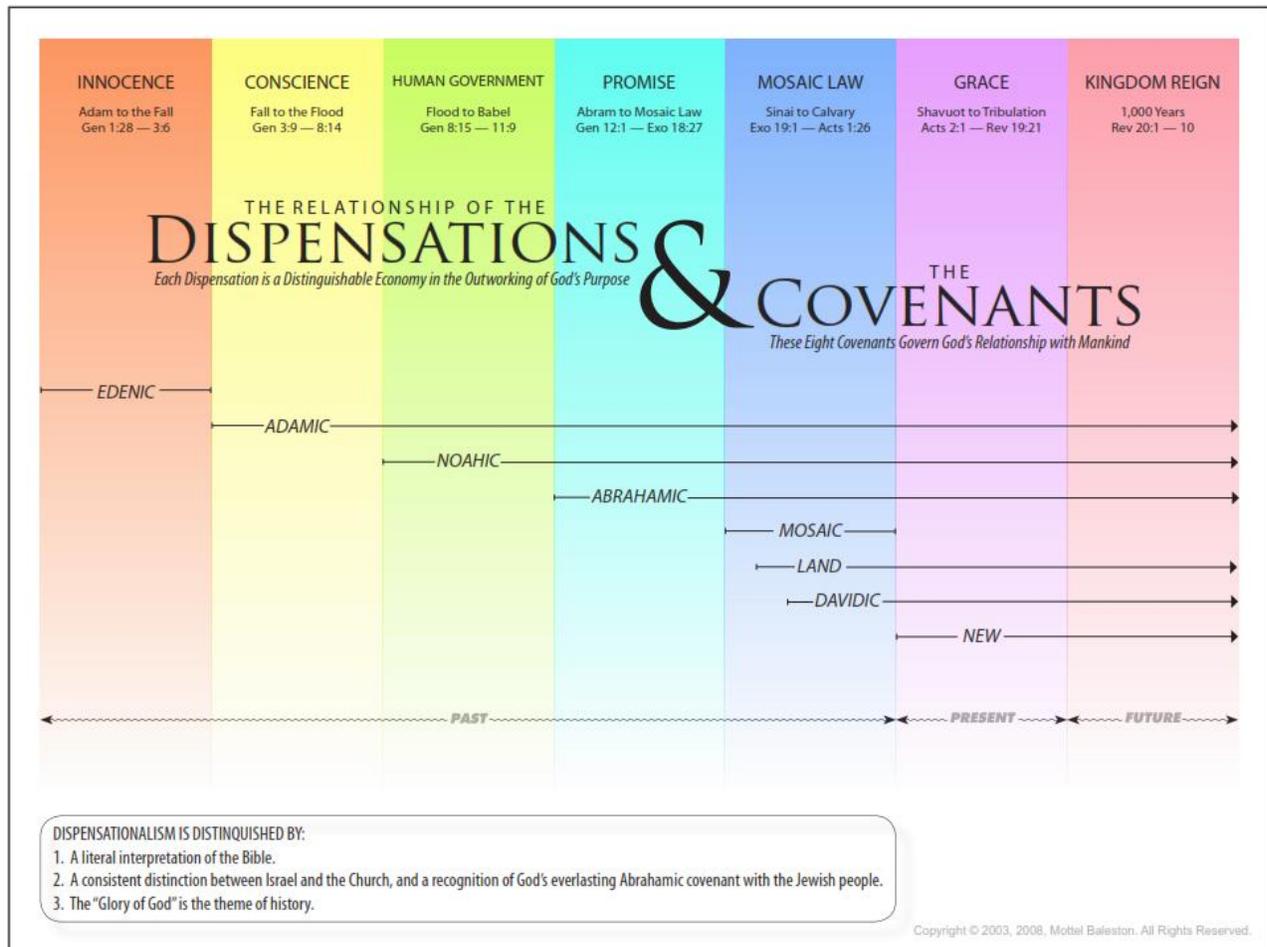


[Source: LY]

(See larger view on next page)



## Dispensationalism and Covenant Theology (Compared/Contrasted)



[Source: <http://www.ariel.org/amdlld.htm>]

### Dispensationalism – Covenant Theology (Systems Compared and Contrasted)

[http://www.apptoteach.org/Theology/Introduction/pdf/105\\_Two\\_Systems.pdf](http://www.apptoteach.org/Theology/Introduction/pdf/105_Two_Systems.pdf) [PDF]

### New Covenant Theology Compared with Covenantalism

<https://www.tms.edu/m/tmsj18i.pdf>

### A Comparison of Classic Dispensationalism, Covenant Theology, and Progressive Dispensationalism

<http://www.oocities.org/jeremyandrobins/systemsoftheology.htm>

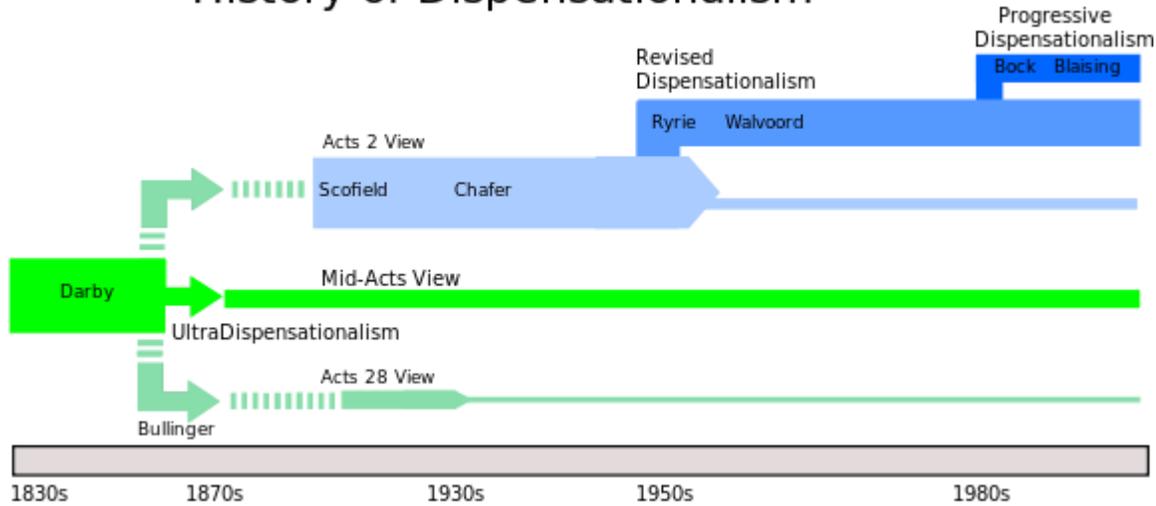
PRACTICAL DOCTRINE - INSTRUCTION

Complex Chart Listing the Dispensations and Covenants of God with Man

		The Dispensations															
		1	2	3	4	5	6	7	8								
Creation	Innocence	The Fall	Conscience	Human Government	Promise	Law	Grace	Kingdom (Millennium)	New Heaven, Earth, Jerusalem								
	Gen 1:28 - 3:6		Gen 3:7 - 7:16		Gen 8:15 - 11:7					Gen 12:1 - Exod 20:1	Exod 20:2 - Matt 27:50	Matt 27:51 - Rev 3:22	Rev 20:1 - 20:15	Rev 21:1			
		The Covenants															
Current Universal Covenants (Gen 1:1; 8:22; Ps 89:34-37; Jer 31:35-37; 33:19-26)										Future Universal Covenant							
Eternity Past	Creation	1	2	3	4	5	6	7	8	Eternity Future							
										Edenic	Adamic	Noahic	Abrahamic	Mosaic	Christian	Perfect	Eternal (?)
		Gen 1:26-3:24	Gen 3:14-19	Gen 8:20-9:29	Gen 12:1-3	Ex 20:1-24:8; 2Cor 3:6-18	Mt 26:28; Heb 8:6	Prov 4:18; 1Cor 13:10	Rev 21:1-6								
		4000 BC	4000BC – 2600BC	2600BC – 2000BC	2000BC – 1400BC	1400BC – 33AD	33AD – 2000AD (?)	2000 AD (?) – 3000 AD (?)	3000 AD - Eternity								
		Conditional	Conditional	Conditional	Unconditional	Conditional	Unconditional	Conditional	Unconditional								
		The Fall		The Flood	Babel	The Passover & Mount Sinai	The Cross	Armageddon	Battle of Gog & Magog								
										The Perfect Covenant lasts throughout eternity							
										The Christian Covenant lasts throughout eternity							
										The Mosaic Covenant lasts into eternity (displaced for a dispensation, then revived, Rom 11)							
										(Levitic Mal 2:4) No Levitical priesthood (only priesthood of believers) (Levitical Priesthood partially restored)							
										(Davidic) 2Sam 7:1-17 – Lasts throughout eternity							
										Abrahamic covenant lasts throughout eternity							
										(Palestinian) – Lasts throughout eternity							
										(Hagaric) – Lasts until the new heaven and earth							
										Noahic agreement lasts until man's old nature is finally and fully replaced by the new creature							
		Adamic curses last until the New heaven and Earth (some are partially removed in the Millennium)															
		(Angelic) covenant lasts until the new heaven and earth (then, all mankind are as the angels)															
		(Humane) Covenants last until the new heaven and earth															
		(Eternal)															
		(Suspension of the Eternal Covenant)															
		Kingdom Offered	Kingdom Lost	A Spiritual Kingdom in Force – Kingdom of God (Salvation by the lamb/Lamb)				Kingdom Restored (Kingdom of Heaven)	Kingdom Fulfilled								

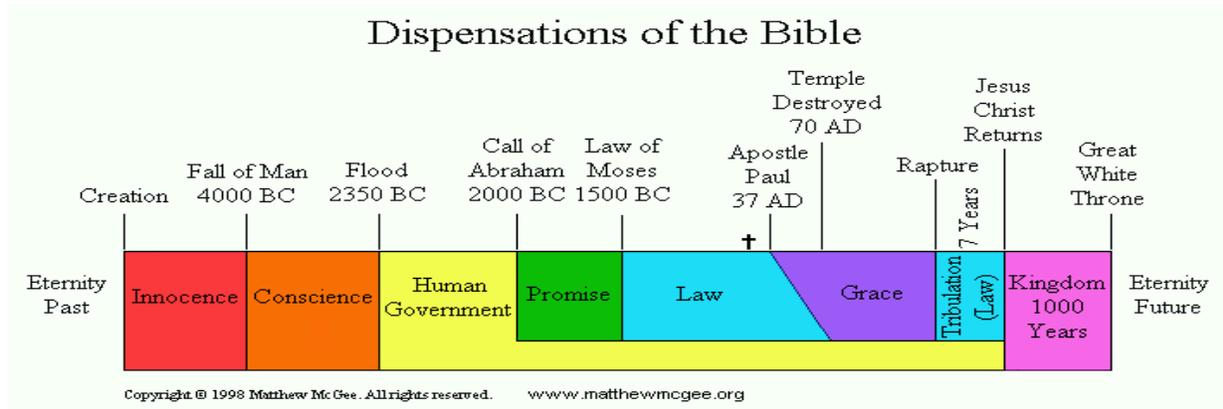
[Source: [http://www.biblebc.com/bbi/Courses/Disp\\_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf](http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf) [PDF]]

### History of Dispensationalism

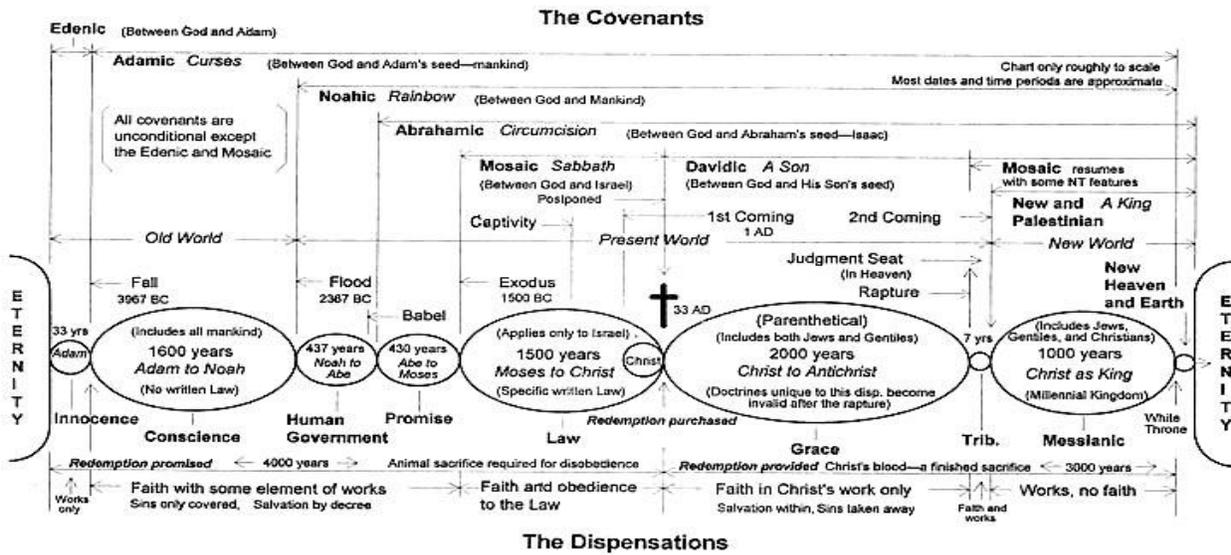


[Source: <https://en.wikipedia.org/wiki/Dispensationalism>]

Pre-Tribulation Rapture version of Dispensationalism:



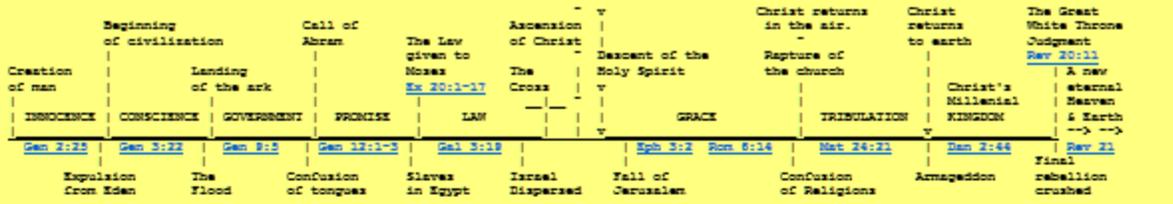
Dispensations and the Covenants:



[Source: <http://www.biblerays.com/seven-7-dispensations.html>]

**The Seven Dispensations**

The story of Man's Failure - and God's Grace - as demonstrated in all ages



Dispensation	Opening Event	Man's Responsibility	Man's Failure	Man's Tendency	Closing Event	Personal Salvation
<b>INNOCENCE (1)</b> <i>Summary/Principle: <a href="#">Rom 5:12</a></i>	God creates man <a href="#">Gen 1:26,27</a> <a href="#">2:7,25</a>	Believe & Obey <a href="#">Gen 2:15-17</a>	Innocence Lost <a href="#">Gen 3:6,7</a>	Away from God <a href="#">Gen 3:9,10</a>	Judgment-Expelled from Eden <a href="#">Gen 3:17-19</a> <a href="#">3:22-24</a>	By Grace through Faith-Substitutionary sacrifice: - The blood of the Lamb, <a href="#">Gen 3:21</a> - The promise of the Seed, <a href="#">Gen 3:15</a> ; <a href="#">4:25</a>
<b>CONSCIENCE (2)</b> <i><a href="#">Rom 2:15</a></i>	Abel offers a lamb. Cain murders Abel. <a href="#">Gen 4:2-15</a>	Believe & Obey <a href="#">Gen 4:4-7</a> <a href="#">Heb 11:4</a>	Conscience defiled <a href="#">Gen 6:5-7</a>	Away from God <a href="#">Gen 6:11-13</a>	Judgment- The Flood <a href="#">Gen 7:11-12,23</a>	By Grace through Faith- <a href="#">Gen 6:8</a> <a href="#">Heb 11:4-7</a> <a href="#">1Pet 3:18-22</a>
<b>GOVERNMENT (3)</b> <i><a href="#">Rom 13:1-7</a></i>	Noah -worships God -receives a covenant and responsibility <a href="#">Gen 8:20-22</a>	Believe & Obey <a href="#">Gen 9:1-6</a>	Personal disorder <a href="#">Gen 9:20-23</a> Societal disorder <a href="#">Gen 11:1-4</a>	Away from God- Man's Failure' references apply.	Judgment- Confusion of tongues <a href="#">Gen 11:5-9</a>	By Grace through Faith- The line of the Seed: <a href="#">Gen 9:26</a> ; <a href="#">11:10-32</a>
<b>PROMISE (4)</b> <i><a href="#">Num 23:19</a> <a href="#">Mic 7:20</a> <a href="#">Rom 11:29</a></i>	God -calls Abram -gives him promises <a href="#">Gen 12:1-7</a> ; <a href="#">13:14-17</a> ; <a href="#">15:5</a> Promises repeated to Isaac & Jacob <a href="#">Gen 26:1-5</a> <a href="#">28:10-15</a>	Believe & Obey <a href="#">Gen 15:6</a> <a href="#">Rom 4:3</a>	Promised blessings pursued by fleshly means: -Abram, <a href="#">Gen 16:2</a> -Jacob, <a href="#">Gen 27:19</a> -Moses, <a href="#">Acts 7:22-29</a>	Away from God- God's promises disregarded: -Lot, <a href="#">Gen 13:10-13</a> -Esau, <a href="#">Gen 25:31-34</a> <a href="#">26:34,35</a> -The sons of Israel <a href="#">Gen 37:18-20</a> -Israel's longing for Egypt <a href="#">Ex 16:2,3</a> Summary: <a href="#">Psa 106:1-15</a>	Judgment- Bondage in Egypt <a href="#">Ex 1:7-14</a> ; <a href="#">2:23-25</a>	By Grace through Faith- <a href="#">Rom 4:5-9</a> <a href="#">Heb 11:8-22</a> <a href="#">Gen 22:8,15-18</a> <a href="#">Gen 49:8-12,18</a>
<b>LAW (5)</b> <i><a href="#">Rom 3:19,20</a></i>	Israel promises to keep the Law <a href="#">Ex 19:1-8</a>	Believe & Obey <a href="#">Deu 7:11-15</a> , blessings <a href="#">Deu 8:11-20</a> , curses	Law broken repeatedly- <a href="#">Ex 32:1-8</a> <a href="#">Judg 21:25</a> <a href="#">Psa 106:16-48</a>	Away from God <a href="#">Deu 9:4-16</a>	Judgment- Israel captive in Assyria <a href="#">2Kin 17:1-18</a> -Judah captive in Babylon <a href="#">2Kin 25:1-11</a> -Jerusalem destroyed <a href="#">Mat 23:37-39</a>	By Grace through Faith- the blood of the Lamb <a href="#">Ex 12:3</a> <a href="#">Lev 17:11</a> <a href="#">Heb 9:19-22</a> <a href="#">Gal 4:4,5</a> Examples of believers: -Moses, <a href="#">Heb 11:23-40</a> -David, <a href="#">Rom 4:5-8</a> Summary- <a href="#">Gal 3:10-19</a>
<b>GRACE (6)</b> <i><a href="#">John 1:17</a> <a href="#">Titus 2:11-14</a> <a href="#">1Pet 1:10-13</a></i>	Christ -ascends -sends the Spirit <a href="#">Acts 1:1-9</a> <a href="#">Acts 2:1-4</a> -establishes His church <a href="#">1Cor 12:12,13</a> <a href="#">Eph 3:1-10</a>	Believe & Obey -for eternal life <a href="#">Acts 2:36-47</a> <a href="#">John 6:28,29,47</a> ; <a href="#">5:24</a> <a href="#">Rom 5:1,2</a> ; <a href="#">10:4</a> <a href="#">Eph 2:8,9</a> -for earthly living <a href="#">Rom 8:2-4</a> <a href="#">Gal 2:20</a> ; <a href="#">3:2,5</a>	Apostasy- <a href="#">2Tim 4:3-4</a> <a href="#">Heb 6:4-8</a>	Away from God <a href="#">2Tim 3:13</a> <a href="#">2Pet 2:1-3,17-22</a>	The Bride of Christ caught up to meet Him. <a href="#">1The 4:16-17</a> <a href="#">Rev 3:10</a> Judgment- The apostate church enters the Tribulation. <a href="#">Rev 2:21-23</a> <a href="#">Rev 3:15-16</a>	By Grace through Faith- <a href="#">1Pet 1:18-21</a> <a href="#">Isaiah 53</a> <a href="#">Rom 3:20-26</a> <a href="#">Rom 6:23</a> also see references under 'Man's Responsibility'
<b>TRIBULATION (a special 7 yr period)</b> <i><a href="#">John 5:42</a></i>	The man of sin is revealed <a href="#">1The 5:1-3</a> <a href="#">2The 2:1-12</a> <a href="#">Mat 24:21-22</a>	In the Tribulation, man's failure comes to awful fruition: <b>Innocence-</b> Men live the lie & call evil good (cp. <a href="#">Gen 3:5</a> ). <b>Conscience-</b> Corrupt minds ignore God's Word ( <a href="#">Mat 24:57-39</a> ). <b>Government-</b> The world unites with antichrist against God. <b>Promise-</b> Israel is in the promised land, but in unbelief. <b>Law-</b> The rebuilt Temple is given over to false worship. <b>Grace-</b> The apostate church is aligned with the antichrist.			Judgment- Christ casts out Satan & his false leaders. <a href="#">Rev 19:11-21</a> <a href="#">Rev 20:1-3</a>	Even in this terrible time, many find salvation by Grace through Faith in the blood of the Lamb. <a href="#">Rev 7:14</a> ; <a href="#">12:10,11</a>
<b>KINGDOM (7)</b> <i><a href="#">Isa 9:6,7</a></i>	Jesus Christ returns to earth as King of kings <a href="#">Mat 25:31-34</a> <a href="#">Rev 20:4-6</a>	Believe & Obey <a href="#">Isa 2:1-4</a> <a href="#">Isa 11:1-16</a> <a href="#">Isa 12:1-6</a> <a href="#">Isa 55:1-3</a> <a href="#">Zach 14:16-18</a>	Even in the age of Righteousness, man turns away from Christ to follow Satan when given the opportunity. <a href="#">Rev 20:7-10</a>		Judgment- the final rebellion is crushed, -eternal destinies are decreed <a href="#">Rev 20:10-15</a>	By Grace through Faith- <a href="#">Rev 21:22-27</a>
		During the Kingdom age, the disorder of previous ages is corrected: <b>Innocence-</b> God's truth is known by all men ( <a href="#">Jer 31:34</a> ). <b>Conscience-</b> God's people have holy hearts to serve Him ( <a href="#">Jer 31:33</a> ). <b>Government-</b> Christ rules from Jerusalem. Righteousness covers the earth. <b>Promise-</b> Israel is in her land. Abrahamic & Davidic covenants are fulfilled. <b>Law-</b> True temple worship declares that Christ has fulfilled the Law. <b>Grace-</b> The true church is with Christ in His glory.				

**Covenant Theology Comparison Chart:**

The Covenants							
	1	2	3	4	5	6	7
	Edenic	Adamic	Noahic	Abrahamic	Mosaic	New	Perfect
<b>Mediator</b>	God	God	Noah	Abraham	Moses	Jesus	God
<b>Results</b>	Brought death	Brought death	Brought death	Brought death	Brought death	Brought life	Enjoyed
<b>More Results</b>	Gives us everything	Gives us constraint	Gives us fear	Gives us hope	Made us guilty before God	Makes us free	Lived free, enjoying everything
<b>Tokens or Signs</b>	Nakedness	The curses	Rainbow	New names, circumcision	The Tabernacle/Temple	Holy Spirit	God with us
<b>Concerning Sins</b>	No awareness of sin	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	Constant remembrances of sins	No more remembering	No more remembering
<b>Demands</b>	Demands obedience to establish righteousness	Demands Righteousness	Demands Righteousness	Demands Righteousness	Demands righteousness	Gives Righteousness	Is righteousness
<b>Concerning Sacrifices</b>	No sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	One Sacrifice	No more sacrifice
<b>Was it ever completed?</b>		Never finished	Never finished	Never finished	Never Finished	It is Finished	Only remembered
<b>Payment for Sin</b>	No sin	Often payment for sin	Often payment for sin	Often payment for sin	Yearly payment for sins	One payment for sin	No sin
<b>Concerning Priests</b>		No priests	All believers were priests	Few priests	Many priests	One Priest	
<b>Based upon what actions</b>	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based upon simplicity	Based on ceremonies and religion	Based on simplicity in Christ	Based upon simplicity
<b>Location</b>	Given in the Garden	Given in the Garden	Given on Mt Ararat	Given in Ur	Given at Mt Sinai	Given at Mt Calvary	Given at Mt Olivet
<b>How to Live under each covenant</b>	Lived by works and faith – resulted in failure	Lived by faith in obedience to God's commands – ended in failure	Lived by faith	Lived by faith	Lived by works and faith – failure	Lived by faith – success	Lived by faith and works – results in failure

[Source: [http://www.biblebc.com/bbi/Courses/Disp\\_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf](http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf) [PDF]

### Three Millennial Views (and Relation to Dispensationalism and Covent Theology)

<http://www.reformedreader.org/mchart.htm>

### Consistent Literal Interpretation (Dispensationalists)

<http://www.middletonbiblechurch.org/dispens/litconsist.htm> [PDF available]

### What is a Dispensation?

<http://amos37.com/what-is-a-dispensation/>

### Dispensationalism Misunderstood

<http://www.biblebelievers.com/BlueDISP.html>

## A Comparison of Historic Covenant and Historic Dispensational Theology

ISSUE	COVENANT POSITION	DISPENSATIONAL POSITION
PATTERN OF HISTORY	Covenant of Works with Adam; Covenant of Grace with Christ on behalf of elect (some distinguish between Covenant of Redemption with Christ and Covenant of Grace with the elect).	Divided into dispensations (usually seven); e.g., Innocence (pre-Fall), Conscience (Adam), Human Government (Noah), Promise (Abraham), Law (Moses), Grace (Christ's First Coming), Kingdom (Christ's Second Coming).
VIEW OF HISTORY	Optimistic: God is extending His kingdom.	Pessimistic: the Last Days are marked by increasingly worse wickedness in the world and by apostasy in the church.
GOD'S PURPOSE IN HISTORY	There is a unified redemptive purpose.	There are two distinct purposes, one earthly (Israel), one heavenly (church).
VIEW OF THE BIBLICAL COVENANTS	They are different administrations of the, Covenant of Grace.	They mark off periods of time during which God's specific demands of man differ.
RELATIONSHIP OF OLD TESTAMENT TO NEW TESTAMENT	Acceptance of Old Testament teaching required unless specifically abrogated by New Testament.	Old Testament prescriptions are not binding unless reaffirmed in New Testament.
RELATIONSHIP BETWEEN ISRAEL AND THE CHURCH	The church is spiritual Israel, in continuity with true Israel of Old Testament.	The church is the spiritual people of God, distinct from Israel, the physical people of God.
OLD TESTAMENT PROPHECY	Refers to God's people, the church.	Refers to ethnic Israel.
CHURCH AGE	God's redemptive purpose continued to unfold.	There is a parenthesis between past and future manifestations of the kingdom.
ROLE OF HOLY SPIRIT	The Holy Spirit indwells God's people throughout history.	The Holy Spirit indwells God's people only from Pentecost to the Rapture.
BAPTISM	Unified covenant generally used to support infant baptism.	Israel/church distinction often (but not always) used to support believers' baptism.
SOCIAL IMPLICATIONS	Emphasizes "cultural mandate."	The only way to save the world is to save individuals; therefore

		evangelism takes precedence over "social action."
<b>ESCHATOLOGY</b>	Usually amillennial; rarely postmillennial; occasionally premillennial.	Premillennial, usually pretribulational.
<b>MILLENNIUM</b>	Symbolic, often identified with present age.	Literal, earthly 1000-year reign after Second Coming.

[Source: <http://reformed-theology.org/html/c-vs-dis.htm>]

### What is the Origen of the Covenant of Grace? (Forum Discussion)

<http://christianity.stackexchange.com/questions/34152/what-is-the-origen-of-the-covenant-of-grace>

### The Covenants of Works and Grace: What Is Covenant Theology?

<http://thirdmill.org/studybible/note.asp/id/40907>

### Theopedia: Covenant Theology (History, Covenant of Grace)

<http://www.theopedia.com/covenant-theology>

### Three Dispensations

<http://kukis.org/Doctrines/threedispensations.pdf> [PDF]

### Three Dispensations (and Ages)

<http://godslove48.in/bible-studies/righty-dividing-the-word-of-truth/three-dispensations/>

① Creation	② ③ ④ 4000 B.C	⑤ 2000 B.C	⑥	⑦	⑧ 2000 A.D	⑨ 3000 A.D
Eternal past	2000 years	2000-7 years	2000 years	7 yrs	1000 years	Eternal future
Not revealed	Gentiles	Jews	Church	Tribulation	Kingdom of Christ	Not revealed
PAST AGES	6000 years This present age				1000 years coming age	FUTURE AGES

## Dispensations: How Many?

<http://www.teachingtheword.org/apps/articles/?articleid=66755&view=post&blogid=6211>

Excerpt:

The Scofield Reference Bible has, by far, done the most to promote acceptance of the Dispensationalist approach. The original Scofield Bible was published in 1909, and there have been three major revisions by different groups of editors, in 1917, 1967, and 1984. Millions of copies have been sold over the past one hundred years. Each of the four major editions of the Scofield Bible contains significant differences in the set of dispensations it defines as a way of dividing up the Bible.

But that is only the beginning. I have in my library numerous study Bibles, systematic theologies, commentaries, and study books by Dispensationalist teachers. Among them are men who use the definition cited above to delineate as few as three dispensations. Some have four. Some have six. Some have seven. Some have eight. Some have nine. Obviously, their applications of the definition of a dispensation don't agree with one another. Several of the men who define the same number of dispensations, don't agree on what those dispensations are, and what time periods they cover. I have before me two commentators who both define seven dispensations, but their two lists of the seven are significantly different. I have before me another pair of commentators who both define eight dispensations, but they disagree on what those eight dispensations are, and when they begin and end.

In one commentator's system, the "dispensation of the church age" - the one in which Dispensationalists say we are now living - is the third dispensation. In another commentator's system, it's the fourth dispensation. In yet another commentator's system it's the fifth dispensation. In another man's system, the church age is the sixth dispensation. And in yet another Dispensationalist commentator's system, the church age is the ninth dispensation.

In recent decades a view called Progressive Dispensationalism has developed. Progressive Dispensationalists, as the name implies, see dispensations as more progressive than sequential in nature. They also view various dispensations as more directly related to the Bible's clear teaching of an Old Covenant and a New Covenant. But Progressive Dispensationalists also disagree among themselves as to the number of dispensations, when they begin, and when (or in some cases if) they end.

## Introduction to Dispensationalism

Part 1: <http://www.middletownbiblechurch.org/dispensa/dispch1.htm>

Part 2: <http://www.middletownbiblechurch.org/dispensa/dispch2.htm>

## Theopedia: Dispensationalism

<http://www.theopedia.com/dispensationalism>

## What is Dispensationalism?

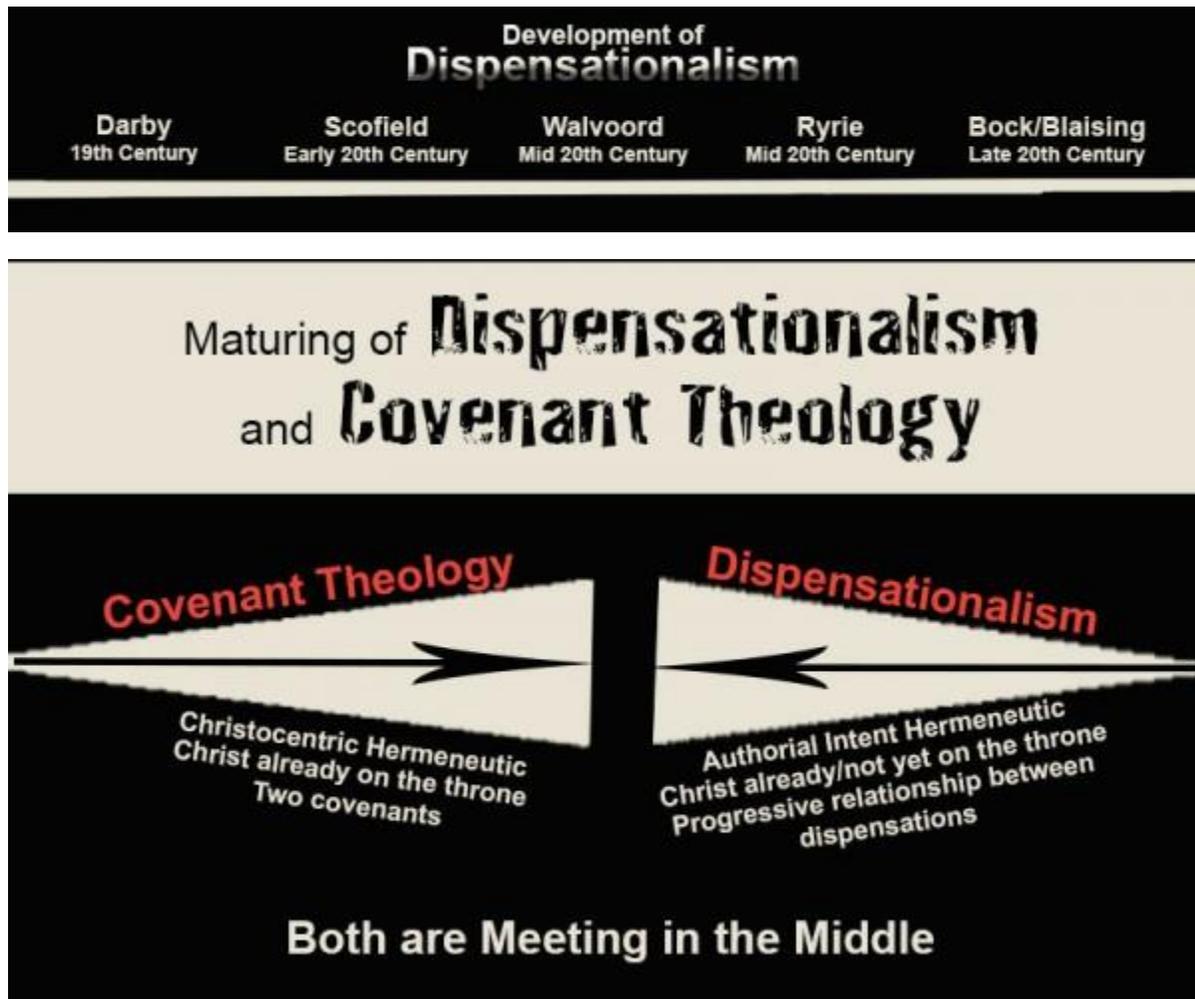
<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>

## The Doctrine of Dispensations

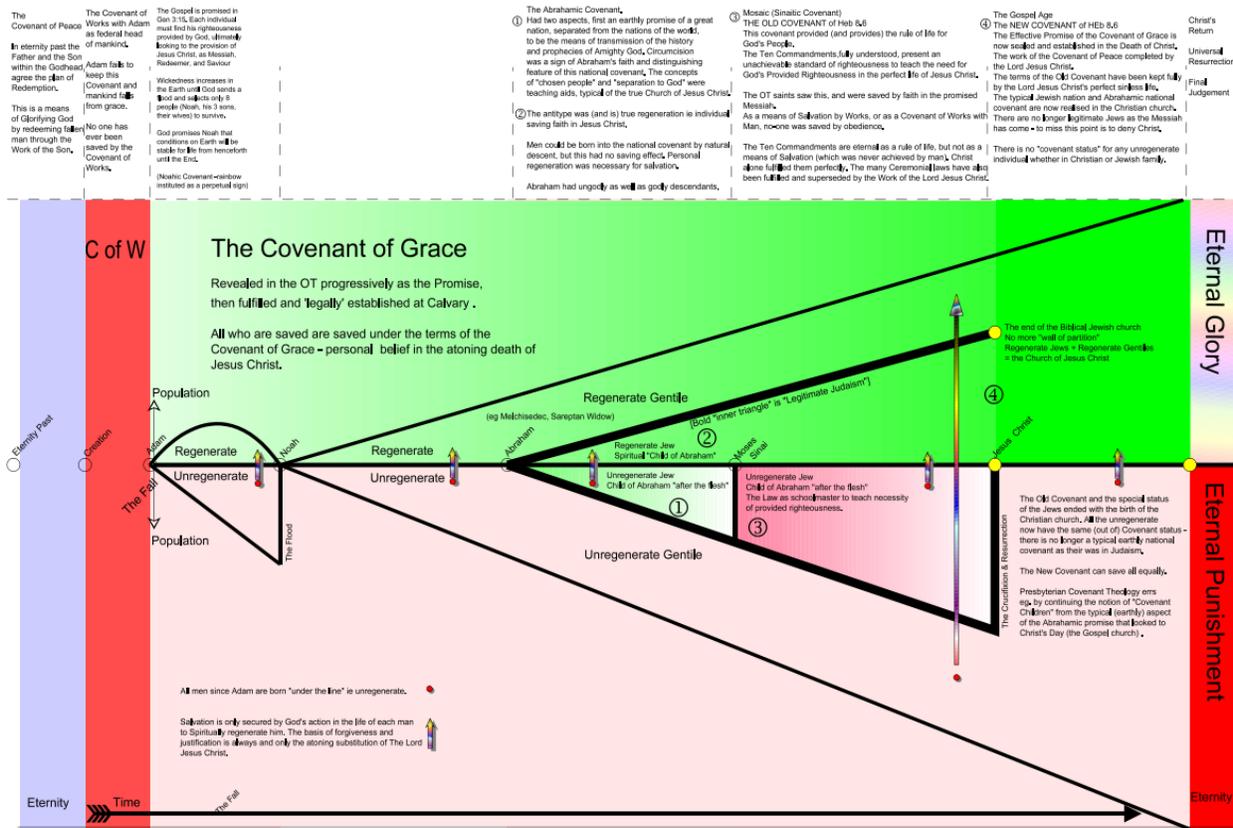
<http://www.gbible.org/index.php?proc=d4d&sf=rea&did=8> [Downloadable as a PDF]

## Why I am No Longer a Dispensationalist

<http://www.reclaimingthemind.org/blog/2015/05/why-i-am-no-longer-a-dispensationalist/>



[Source: <http://www.reclaimingthemind.org/blog/2015/05/why-i-am-no-longer-a-dispensationalist/>]



[Source: <http://www.reformedbaptist.co.uk/Covdiag.htm>]

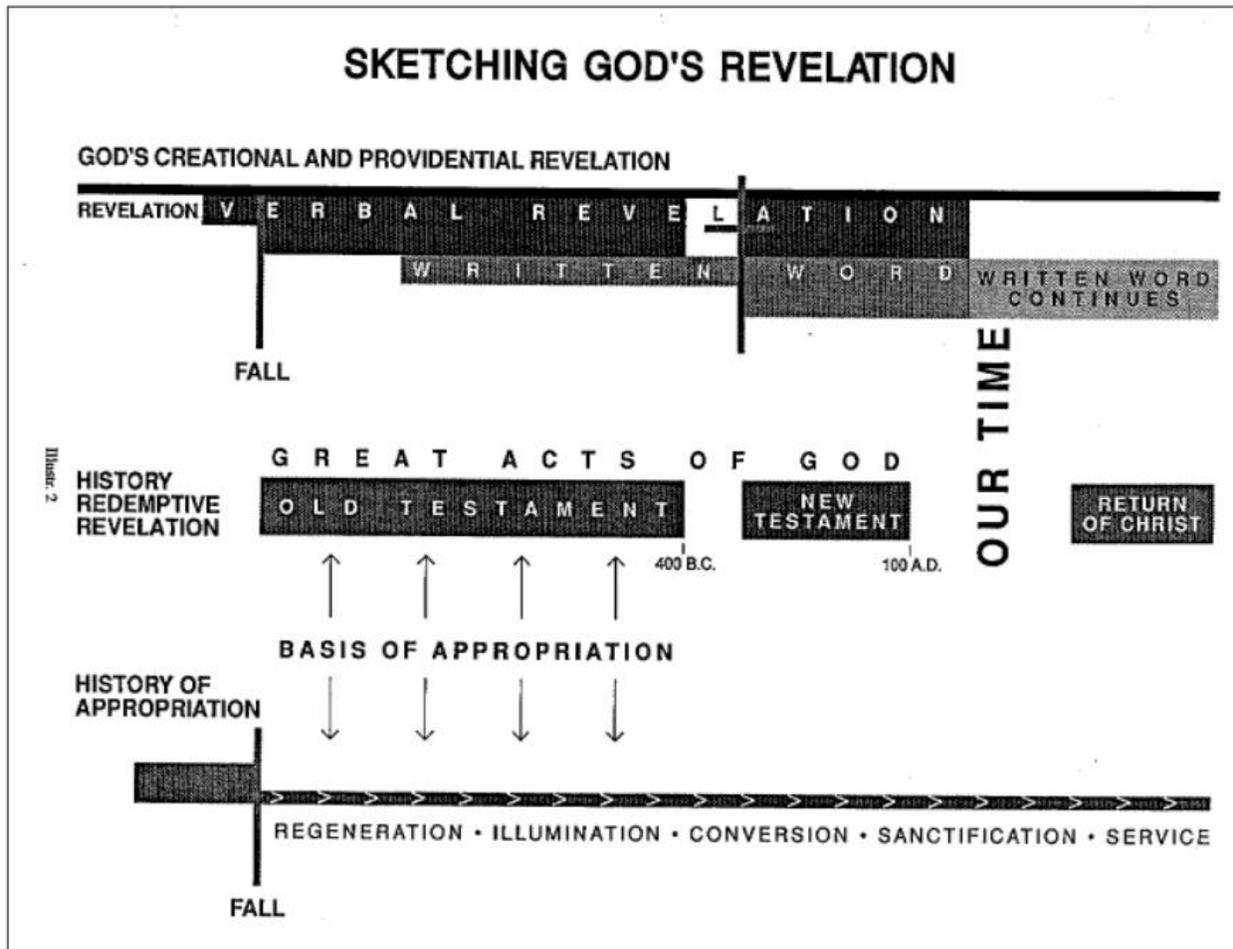
### What is Progressive Dispensationalism?

<http://www.gotquestions.org/progressive-dispensationalism.html>

<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>

### Problems with Progressive Dispensationalism

<http://www.pre-trib.org/articles/view/problems-with-progressive-dispensationalism>



[Source: [https://www.covenantseminary.edu/resources/wp-content/uploads/sites/5/2014/12/OT215\\_SG\\_01.pdf](https://www.covenantseminary.edu/resources/wp-content/uploads/sites/5/2014/12/OT215_SG_01.pdf)] [PDF]

### Is Biblical Theology Dangerous?

<http://thecripplegate.com/is-biblical-theology-dangerous/>

### Covenant Theology as Seen by the NCT

Part One: <http://evangelica.de/articles/covenant-theology-as-seen-by-the-nct-part-one/>

Part Two: <http://evangelica.de/articles/covenant-theology-as-seen-by-new-covenant-theology-part-two/>

**Comparison Chart:****DISPENSATIONALISM AND COVENANT THEOLOGY**

The following are the major differences between these two systems of theology. They represent the mainstreams of both systems, though there are variations in each. Representative systematic theologies are those of L.S. Chafer and Charles Hodge.

<b>DISPENSATIONALISM</b>	<b>COVENANT THEOLOGY</b>
1. May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	1. Always Calvinist. Usually 5-point.
2. Stresses 'literal' interpretation of the Bible.	2. Accepts both literal and figurative interpretation of the Bible.
3. Usually does not accept the idea of the 'Analogy of Faith.'	3. Almost always accepts the idea of The 'Analogy of Faith.'
4. 'Israel' always means only the literal, physical descendants of Jacob.	4. 'Israel' may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
5. 'Israel of God' in Gal. 6:16 means physical Israel alone.	5. 'Israel of God' in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29; Rom. 2:28-29, 9:6; Phil. 3:3.
6. God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	6. God has always had only 1 people, the Church gradually developed.
7. The Church was born at Pentecost.	7. The Church began in O. T. (Acts 7:38) and reached fulfillment in the N. T.
8. The Church was not prophesied as such in the O.T. but was a hidden mystery until the N.T.	8. There are many O. T. prophecies of the N. T. Church.
9. All O.T. prophecies for 'Israel' are for literal Israel, not the Church.'	9. Some O. T. prophecies are for literal Israel, others are for spiritual Israel.
10. God's main purpose in history is literal Israel.	10. God's main purpose in history is Christ and secondarily the Church.
11. The Church is a parenthesis in God's program for the ages.	11. The Church is the culmination of God's saving purpose for the ages.

12. The main heir to Abraham's covenant was Isaac and literal Israel.
  13. There was no eternal Covenant of Redemption within the Trinity.
  14. There was no Covenant of Works with Adam in the Garden of Eden.
  15. There was no Covenant of Grace concerning Adam.
  16. Israel was rash to accept the Covenant at Mt. Sinai.
  17. The 'New Covenant' of Jer. 31:31- 34 is only for literal Israel and is not the New Covenant of Lk.22:20.
  18. God's program in history is mainly through separate dispensations.
  19. Some Dispensationalists have said that O. T. sinners were saved by works.
  20. Most Dispensationalists teach that men in the O.T. were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.
  21. The O.T. sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.
  22. The Holy Spirit indwells only believers in the dispensation of Grace, not O.T. and not after the Rapture.
  23. Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.
  24. O.T. believers were not in Christ, not part of the Body or Bride of Christ.
12. The main heir to Abraham's covenant was Christ and spiritual Israel.
  13. The eternal Covenant of Redemption was within the Trinity to effect election.
  14. God made a conditional Covenant of Works with Adam as representative for all his posterity.
  15. God made a Covenant of Grace with Christ and His people, including Adam.
  16. Israel was right to accept the Covenant Mt. Sinai.
  17. The 'New Covenant' of Jer. 31 is the same as in Lk. 22; both are for spiritual Israel according to Heb. 8.
  18. God's program in history is mainly through related covenants.
  19. No man has ever been saved by works, but only by grace.
  20. All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.
  21. O. T. believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.
  22. The Holy Spirit has indwelt believers in all ages, especially in the present N. T. era, and will not be withdrawn.
  23. Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.
  24. Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.

25. The Law has been abolished.
25. The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial Laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
26. O. T. laws are no longer in effect unless repeated in the N.T.
26. O. T. laws are still in effect unless abrogated in the N.T.
27. The Millenium is the Kingdom of God. Dispensationalists are always Pre-Millennial and usually Pre-Tribulational.
27. The Church is the Kingdom of God. Covenanters are usually Amillennial, sometimes Pre-Millennial or Post-Millennial, rarely Pre-Tribulational.
28. The O.T. animal sacrifices will be restored in the Millenium.
28. The O. T. sacrifices were fulfilled and forever abolished in Christ.
29. The Millenium will fulfill the Covenant to Abraham. Israel has a future.
29. Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.
30. David will sit on the Millennial throne in Jerusalem.
30. Christ alone sits on the throne. Saints rule under Him.

[Source: <http://faithbibleonline.net/MiscDoctrine/DispCov.htm>]

### **What is the relationship between the Old Covenant assembly of Israel and the New Covenant assembly of believers?\***

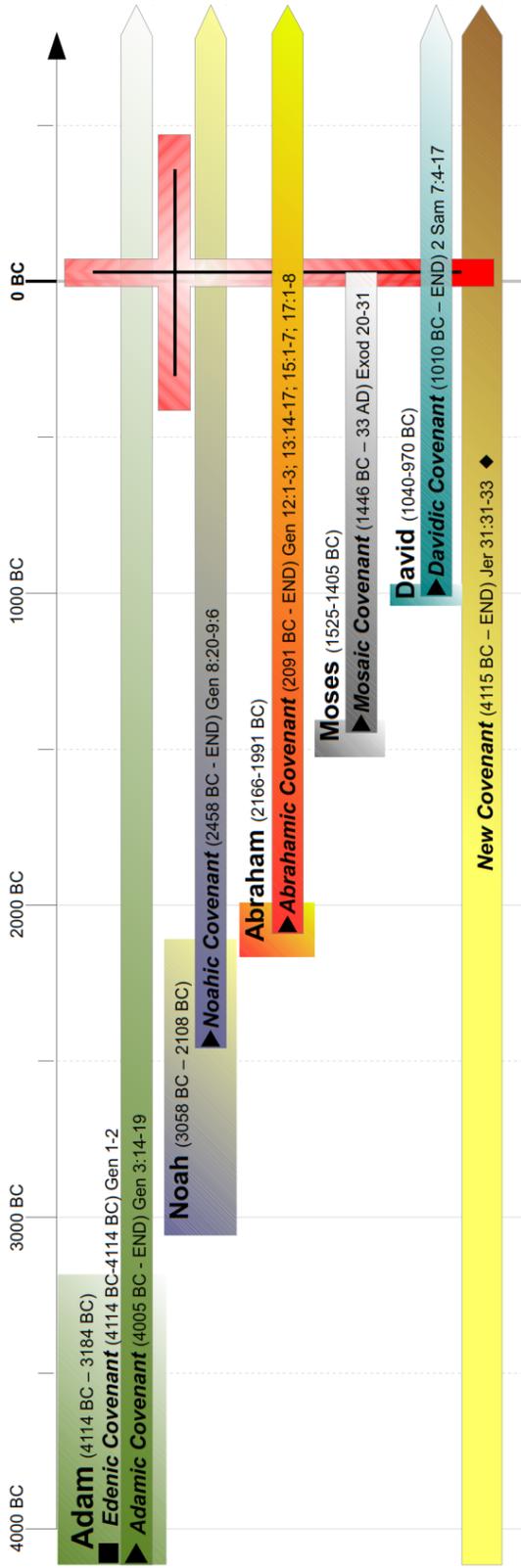
<http://www.wordofhisgrace.org/israelassemblyqa.htm>

[downloadable as a PDF]

### **Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants**

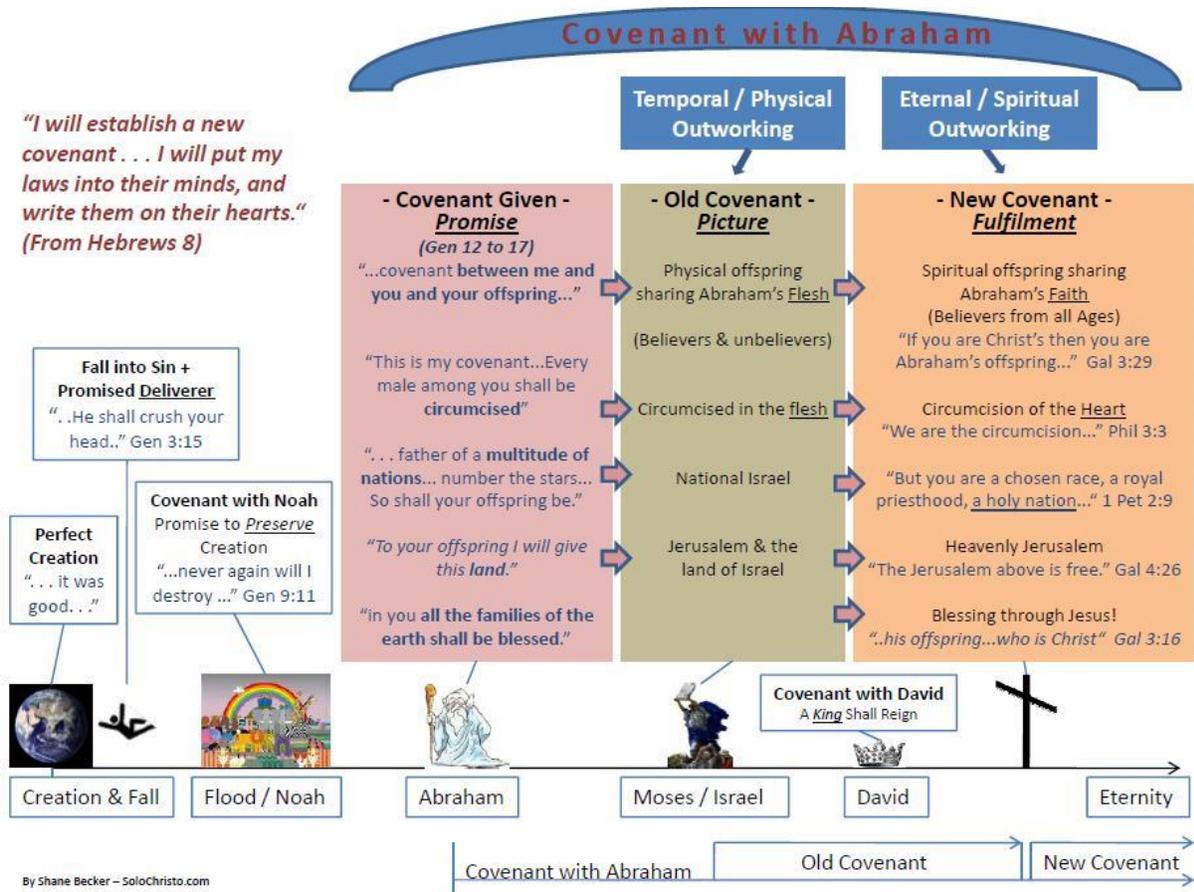
[http://www.wtsbooks.com/common/pdf\\_links/9781433514647.pdf](http://www.wtsbooks.com/common/pdf_links/9781433514647.pdf) [PDF]

## Bible Timeline: The Covenants of God



### The Covenants of God

- Edenic Covenant**, Gen 1:26-28 — The conditional covenant between God and Adam, governing man's creation and life in Edenic innocence. It regulated man's dominion and subjugation of the earth, and presented a simple test of obedience and a death penalty. It ended shortly after it was made when Adam and Eve ate of the Tree of the Knowledge of Good and Evil.
- Adamic Covenant**, Gen 3:14-19 — The unconditional covenant between God and all fallen humans. Satan's tool (the serpent) was cursed (Gen 3:14); the first promise of the Redeemer was given (3:15); women's status was altered (3:16); the earth was cursed (3:17-19); physical and spiritual death resulted (3:19). It remains in effect as long as sin is present on earth.
- Noahic Covenant**, Gen 8:20-9:6 — The unconditional covenant for all human government. Man is to govern his fellowmen for God, indicated by the institution of capital punishment as the supreme judicial power of the state (Gen 9:5-6). Other features included the promise of redemption through the line of Shem (9:26). It remains in effect as long as there are rainbows.
- Abrahamic Covenant**, Gen 12:1-3, 13:14-17, 15:1-7, 17:1-8 — The unconditional covenant of promise for all of Abraham's spiritual children. Abraham's posterity was to be made a great nation. In him (through Christ) all the families of the earth were to be blessed (Gal 3:16,28-29). Benefactors of the covenant receive the real Promised Land, a home not on earth (Heb 11:13-16).
- Mosaic Covenant**, Ex 20:1-31:18 — The legal conditional covenant, given solely to the Nation of Israel. It consisted of the Ten Commandments (Ex 20:1-26), social judgments (Ex 21:1, 24:11) and religious ordinances (Ex 24:12-31:18). Because of its prominence in Jewish civil prudence, it is frequently referred to as 'the Law'. Spiritually, it was a conditional covenant of works, and due to its impossible requirements, it is a ministry of 'condemnation' and 'death' (2 Cor 3:7-9), designed to lead the transgressor to redemption in Christ. It ended with the death of Christ in ~33AD
- Davidic Covenant**, 2 Sam 7:4-17, 1 Chr 17:4-15 — The unconditional kingdom covenant regulating the temporal and eternal rule of David's Posterity. It secures in perpetuity a Davidic dynasty and kingdom. It was confirmed by divine oath in Ps 89:30-37, renewed to Mary in Lk 1:31-33, and fulfilled in Christ as the Savior and Israel's coming King (Acts 1:6; Rev 19:16; 20:4-6).
- New Covenant**, Jer 31:31-33; Mt 26:28; Mk 14:24; Lk 22:20; Heb 8:8-12 — The covenant of unconditional blessing based upon the finished redemption of Christ. It secures blessing for all believers, flowing from the Abrahamic Covenant (Gal 3:13-20), including those of the Abrahamic and Davidic Covenants. Its fullest implementation is either in or after the Millennium. This covenant is unconditional, final and irreversible, and although it was announced ~580BC, it applies to all who are saved by faith in the Messiah from Adam onward.



### A Brief Explanation of "New Covenant Theology"

<http://www.biblicalstudies.com/bstudy/hermenutics/nct.htm>

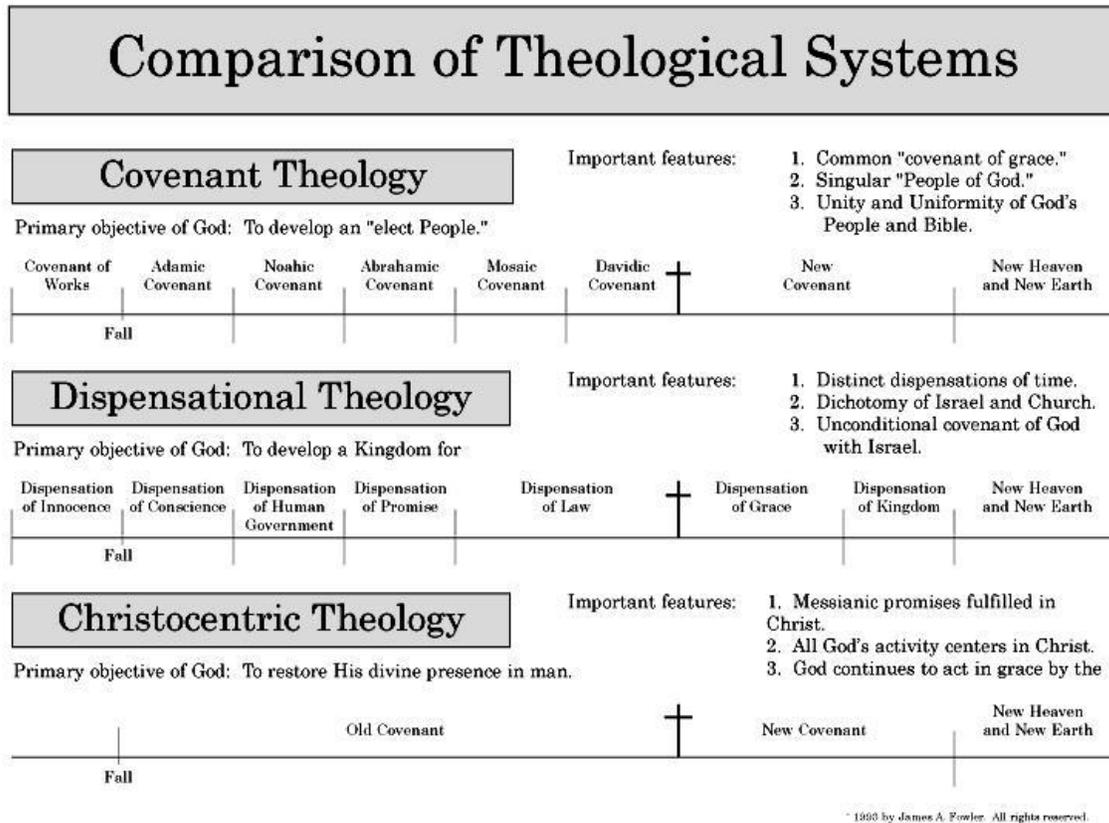
### Dispensationalism and the Eclipse of Christ (An Open Correspondence)

[http://www.reformationtheology.com/2006/06/dispensationalism\\_and\\_the\\_ecli\\_1.php](http://www.reformationtheology.com/2006/06/dispensationalism_and_the_ecli_1.php)

### A Major New Defense of a More Biblical Way than Dispensationalism or Covenant Theology

<http://blogs.thegospelcoalition.org/justintaylor/2012/05/18/a-major-new-defense-of-a-more-biblical-way-than-dispensationalism-or-covenant-theology/>

**Comparison Chart:**



[Source: <http://mattstone.blogs.com/christian/2010/05/dispensational-covenant-and-christocentric-theology.html>]

(see following page for expanded view of above chart)

**Dispensational Theology, Covenant Theology, and Christocentric Theology**

*A comparison of theological systems noting the overemphasis on continuity or discontinuity in the major theological systems.*

<http://www.christinyou.net/pages/dthcthcsth.html>

[Recommended]

<http://www.ntslibrary.com/Online-Library-Dispensational-Covenant-Christocentric-Theology.htm>

[Alternate site]

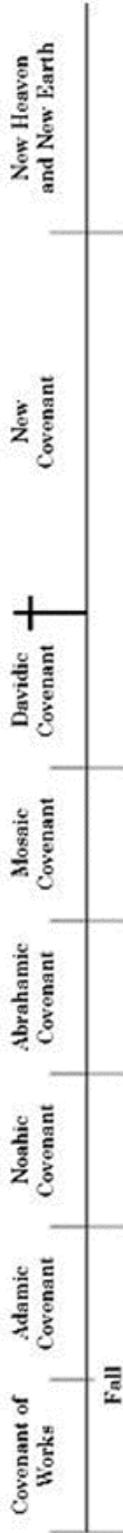
**Is There a Future for Israel? (ref: Dispensational, Covenantal and Christocentric Theology)**

<https://www.russellmoore.com/2009/01/09/is-there-a-future-for-israel/>

# Comparison of Theological Systems

## Covenant Theology

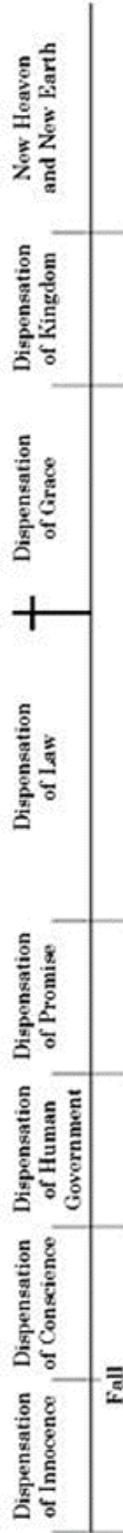
Primary objective of God: To develop an "elect People."



- Important features:
1. Common "covenant of grace."
  2. Singular "People of God."
  3. Unity and Uniformity of God's People and Bible.

## Dispensational Theology

Primary objective of God: To develop a Kingdom for



- Important features:
1. Distinct dispensations of time.
  2. Dichotomy of Israel and Church.
  3. Unconditional covenant of God with Israel.

## Christocentric Theology

Primary objective of God: To restore His divine presence in man.



- Important features:
1. Messianic promises fulfilled in Christ.
  2. All God's activity centers in Christ.
  3. God continues to act in grace by the

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## **New Covenant Theology**

Fundamentals: <http://nct-blog.ptsco.org/category/fundamentals-of-new-covenant-theology/>

Questions: <http://nct-blog.ptsco.org/category/nct-misconceptions/>

Comparison Charts: <http://nct-blog.ptsco.org/comparison-charts/>

### **Comparison Charts**

The charts in the links below depict the principal commonalities and differences between:

New Covenant Theology,

Covenant Theology (as defined by its two major branches – WCF Federalism and 1689 Federalism), and

Dispensational Theology (as defined by its two major branches – Classical Dispensationalism and Progressive Dispensationalism).

#### **New Covenant Theology Compared to Covenant Theology**

<http://nct-blog.ptsco.org/wp-content/uploads/NCT-Compared-CT-v.1.6.pdf>

#### **New Covenant Theology Compared to Dispensational Theology**

<http://nct-blog.ptsco.org/wp-content/uploads/2015/05/NCT-Compared-DT-v.1.5.pdf>

#### **New Covenant Theology Compared to Westminster Federalism**

<http://nct-blog.ptsco.org/wp-content/uploads/WF-Compared-1689-v.1.2.pdf>

#### **New Covenant Theology Compared to 1689 Federalism**

<http://nct-blog.ptsco.org/wp-content/uploads/NCT-Compared-1689-v.1.2.pdf>

#### **Westminster Federalism Compared to 1689 Federalism**

<http://nct-blog.ptsco.org/wp-content/uploads/WF-Compared-1689-v.1.2.pdf>

#### **New Covenant Theology Compared to Classical Dispensationalism**

<http://nct-blog.ptsco.org/wp-content/uploads/2015/05/NCT-Compared-CDT-v.1.1.pdf>

#### **New Covenant Theology Compared to Progressive Dispensationalism**

<http://nct-blog.ptsco.org/wp-content/uploads/2015/05/NCT-Compared-PDT-v.1.1-.pdf>

#### **Classical Dispensationalism Compared to Progressive Dispensationalism**

<http://nct-blog.ptsco.org/wp-content/uploads/2015/05/CDT-Compared-PDT-v.1.2.pdf>

## What is 'Covenant Theology'?

<http://www.ukapologetics.net/07/COVENANTTHEOLOGY.htm>

### Excerpt:

Covenant Theology (also sometimes called 'Covenantalism' or '**Federal theology**' or '**Federalism**') is a conceptual overview and interpretative framework for understanding the overall flow of the Bible. It is indeed a 'nuts and bolts' theology for those who want to break things down into smaller parts to see how they work. This form of theology lies at the heart of the reformed (Calvinist) school of Protestantism as developed from the 17th century, whilst having no place at all in the 16th century writings of Calvin himself.

Covenant theologians see 'covenant' as the basic architectural principle through which Holy Scripture organizes itself...

This approach essentially views the history of God's dealings with mankind, from Creation to Fall, on to Redemption, and on to Final Consummation, under the framework of *three theological covenants*.

- **The Covenant of Redemption** (Only exists between God the Father and God the Son; mankind has no 'covenant partner' involvement here).
- **The Covenant of Works** (Established with Adam).
- **The Covenant of Grace** (This is an 'umbrella covenant,' and includes various sub-covenants,

These three covenants are often called "*theological covenants*" because it is usually freely admitted that they are not explicitly presented as such in the Bible, yet they are thought to be theologically implicit, describing and summarizing the wealth of Scriptural data.

Firstly, 'The Covenant of Redemption' (within this viewpoint), is not a covenant between God and Man at all but is an eternal agreement - within the Godhead - in which the Father appointed the Son Jesus Christ by the power of the Holy Spirit to redeem the elect from the guilt and power of sin. God appointed Christ to live a life of perfect obedience to the law and to die a penal, substitutionary, sacrificial death as the 'covenantal representative' for all who trust in him (all entirely biblical, of course - *but can this really be called a 'covenant'?*).

Secondly, the 'Covenant of Works' does *not* cover the Mosaic period, or the 'Old Covenant' (as one might suppose from its name), but refers to God's original scheme for working with Adam and Eve.

Thirdly, those specific covenants after the fall of Adam (the covenants which are actually scripturally outlined), are then seen as administered *under, and enclosed within*, the '*umbrella covenant*' of the 'Covenant of Grace' and, in this view, they do not stand truly separate and distinct and are probably best viewed as 'sub-covenants.' Such covenants - *standing within and under* - the Covenant of Grace include:

- a. The Noahic covenant (Genesis 9),
- b. The Abrahamic covenant (Genesis 15),
- c. The Mosaic covenant (Exodus 19-24),
- d. The Palestinian covenant (essentially enlarging upon the Abrahamic covenant and giving the specific promise of land),
- e. The Davidic covenant (2 Samuel 7; establishing David and his lineage as the rightful kings of Judah and extending the covenant of Abraham to a royal lineage), and finally,

f. The New covenant (Jesus' promise of Eternal Life to His believers as outlined at length within the New Testament).

It may be seen at once that - within this theological schema - the *Covenant of Grace* covers rather a lot of things, including the New Covenant.

### Inherent Problems Within Covenant Theology

There are several problems here, including:

- The three major overall covenants are not even 'covenants' according to true biblical terms of reference.
- The Covenant of Redemption is only applicable within the Godhead. In contrast, biblical covenants seem to be between God and Men.
- The New Covenant becomes a 'bit part player' and is effectively reduced and demoted in importance and authority since it is seen as forming only part of the 'Covenant of Grace.' It is because of this view that most reformed, or Calvinist, people (who have a full understanding of their theology), do not normally speak about the Mosaic covenant as fulfilled in Christ and now set aside in favour of the greater promises of Christ and the New Covenant. They cannot do so since their theology places both the Mosaic Covenant and the New Covenant within the *presently existing* 'Covenant of Grace.'

A far more biblical view would surely be to state that whilst there are several biblical covenants, two appear to be presented within Holy Scripture as of *a more major importance*:

**1. The Old Covenant** (the formal delivering of God's law to the Jewish people, as outlined from Exodus-Deuteronomy, during the life of Moses).

**2. The New Covenant** (the salvific promises of Jesus Christ and the focus of the entire New Testament).

Biblical teaching seems clear that the New Covenant has now *replaced* the Old, but Covenant Theologians cannot live with this law/grace tension since it throws confusion into their theological system, indeed, Covenant Theology insists that the gospel of grace has been preached since Genesis 3:15 and is not restricted to the New Covenant. It is hard to reconcile the New Testament teaching that the Christian is now part of a New Creation with the view that we continue to stand under a covenant which effectively pre-dated Noah!

*'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!'* (2 Corinthians 5:17, NIV).

Many other New Testament Scriptures clearly depict the demise of the Old Covenant; 2 Corinthians 3, for example, should be consulted as should Hebrews 8:13 which clearly characterizes the Old Covenant as 'obsolete!' The Epistles, especially those of Paul, often paint a stark Old Covenant/New Covenant contrast, yet 'Covenant Theology' cannot live with this tension and so their writers and theologians prefer to ignore this biblically-depicted contrast. The entire 27 books of the New Testament focus on the New Covenant and what it means for men and women made in the image of their Maker. This abundant centrality of Christ fits in much much better with the view that the New Covenant now supercedes all others, rather than the view that both old and new covenants are no more than sub-covenants of a so-called "gospel of grace" which goes back to Noah!

Most of the more minor biblical covenants seem to reach at least some degree of fulfillment (if not entire fulfillment) in this New Covenant (the Abrahamic, Davidic and Palestinian for instance). Indeed, the New Covenant, focusing on the atonement of Jesus Christ, may now be seen as the major focus

of the entire biblical revelation. In contrast, the suggested 'Covenant theology' remains essentially legalistic because - to be fully consistent within itself - law cannot simply be set aside. Yet if one, for example, sets out to read the writings of the apostle Paul at depth, it becomes plain that the great apostle of Tarsus would not have been a supporter of so-called 'covenant theology' (the books of Romans and Galatians alone contain numerous statements which simply will not fit in with the concept that both the law and the grace of Christ stand under one and the same covenant). There is no doubt that it fell to Paul to be the premier New Testament theologian and Paul (as already mentioned), is very strong on the Law/Grace tension which he presents as pivotal to Christian understanding - Luther was absolutely correct about that; but 'Covenant Theology' is totally at odds with this schema. The flawed theological approach of 'Covenant theology' (for all of its good points, and not for one moment to deny the sincerity of most of its adherents), is why reformed theology in practice is *intrinsicly legalistic*.

One quick example of this legalism is to compare the attitude towards the *Sabbath* within Christianity in general, with the Covenant Theology view. Christianity in general sees the Sabbath as fulfilled in Christ, with *The Lord's Day* being an entirely separate day of freedom, joy and worship. In complete contrast, covenant theologians see Sabbath observance as necessarily *ongoing* and now simply *transferred* to Sunday; they take this view without any Scriptural justification whatsoever, being perfectly content to ignore the teaching of Jesus in Matthew 5-7, several clear statements by Paul, and the complete silence on this from the writer of Hebrews whilst discussing the spiritual application of 'rest' (Hebrews 3:18-4:11). Calvin himself rejected the view that Sunday is a new Sabbath, the error came from Bullinger, being later reinforced by legalistic Puritan theology. But this is far too big a subject to consider here, for those wanting more information I advocate the reading of [Why Worship on a Sunday?](#)

...Problems with Infant and Child Baptism, ...

...Writers Who Have Supported Covenant Theology...

### Conclusion.

'Covenant Theology' is a theological schema for explaining the Scriptures which certainly does often contain certain strengths and insights, but it ultimately falls short through the practice of eisegesis, that is, through the practice of reading things *into* Holy Scripture, rather than exegesis (drawing things *out* of the Scriptures). The stated covenantal structure does not truly exist in the Bible in the manner in which such writers have explained it and whereas, in many areas, scriptural understanding is unaffected, in other areas it becomes compromised, indeed, occasionally quite seriously, for 'continuous covenant' teaching (of which 'covenant theology' is undoubtedly one form), takes the accent off the centrality of Christ which the New Testament unashamedly upholds; the glorious light and freedom of Christ becomes somewhat dimmed and the Christian is again placed under law.

The view which [UK Apologetics](#) upholds has been referred to as *New Covenant theology*. This view simply notes the clear biblical position that Christ, and the New Covenant, are revealed by the New Testament to be the primary focus of *all* Scripture. Sadly, a few mistakenly feel that 'New Covenant theology' is very new even when it may be seen to be *fully outlined* within the writings of the apostle Paul and seems to have been Martin Luther's position.

## Bullinger – The First Covenant Theologian

<http://www.cprf.co.uk/articles/covenant6.htm>

## Federalism

Federalism is what is taught in the Westminster Standards and those variants of them (Savoy, London, etc.). The word comes from "*foedus*," the Latin for "covenant." So standard covenant of works (covenant of redemption), covenant of grace theology is federal theology.

[Federal vision](#) purports to revitalize covenant theology but in so doing transforms it. Here is a link to one of the short pieces that I wrote sometime ago on it: [New Horizons](#).

[Source: <http://www.puritanboard.com/showthread.php/79940-Federalism-vs-Federal-Vision/>]

### 1689 Baptist Confession

<http://confessingbaptist.com/the-1689-baptist-confession-its-purpose-theology-dr-michael-haykin-rbs-2-audiosvideos/>

### Confessional Baptist Covenant Theology

<http://www.1689federalism.com/>

### Introduction to 1689 Federalism (Confessional Baptist Covenant Theology)

<http://www.1689federalism.com/portfolio/baptist-covenant-theology-video/>

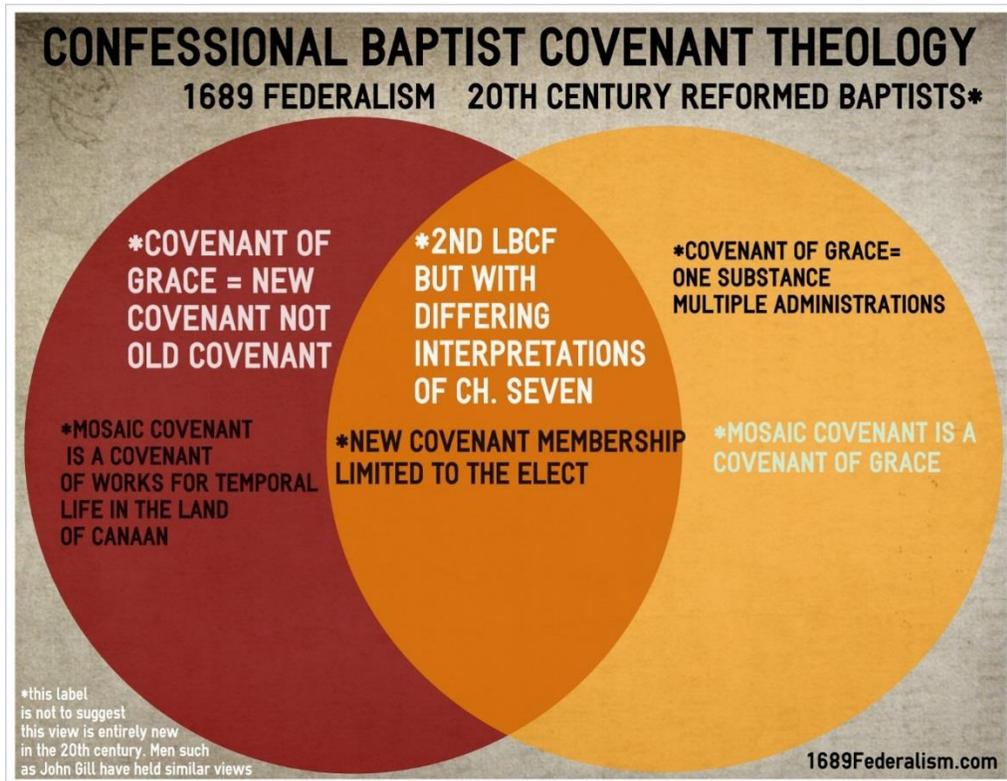
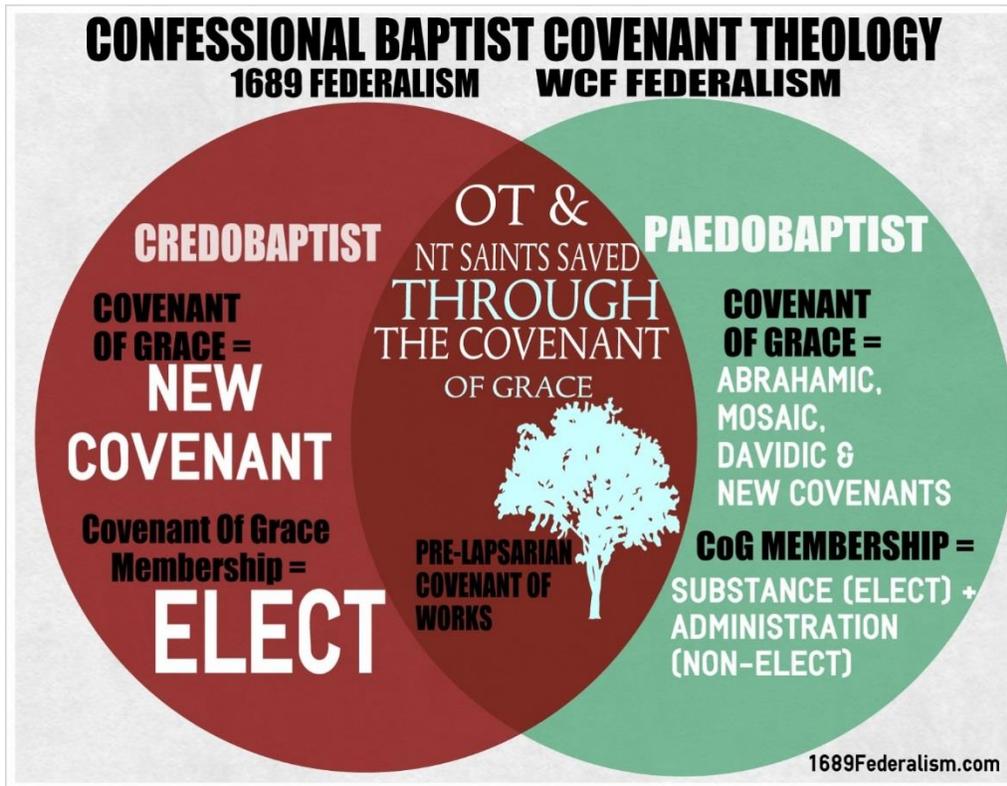
#### Videos:

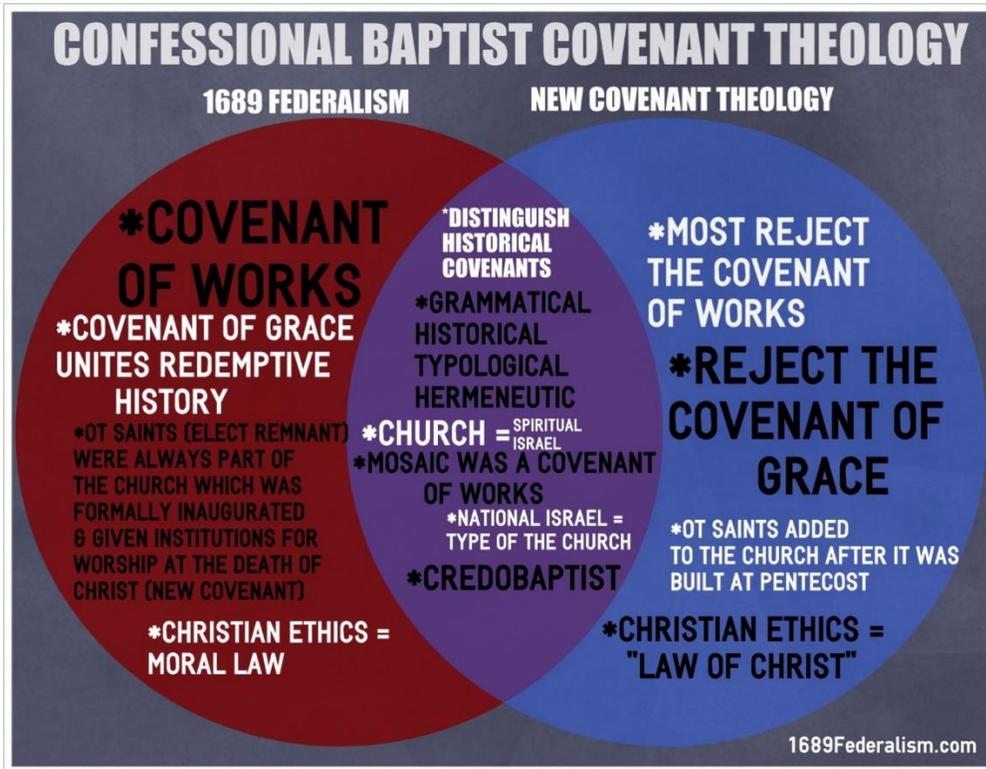
[1689 Federalism compared to New Covenant Theology & Progressive Covenantalism](#)

[1689 Federalism compared to Dispensationalism](#)

[1689 Federalism compared to Westminster Federalism](#)

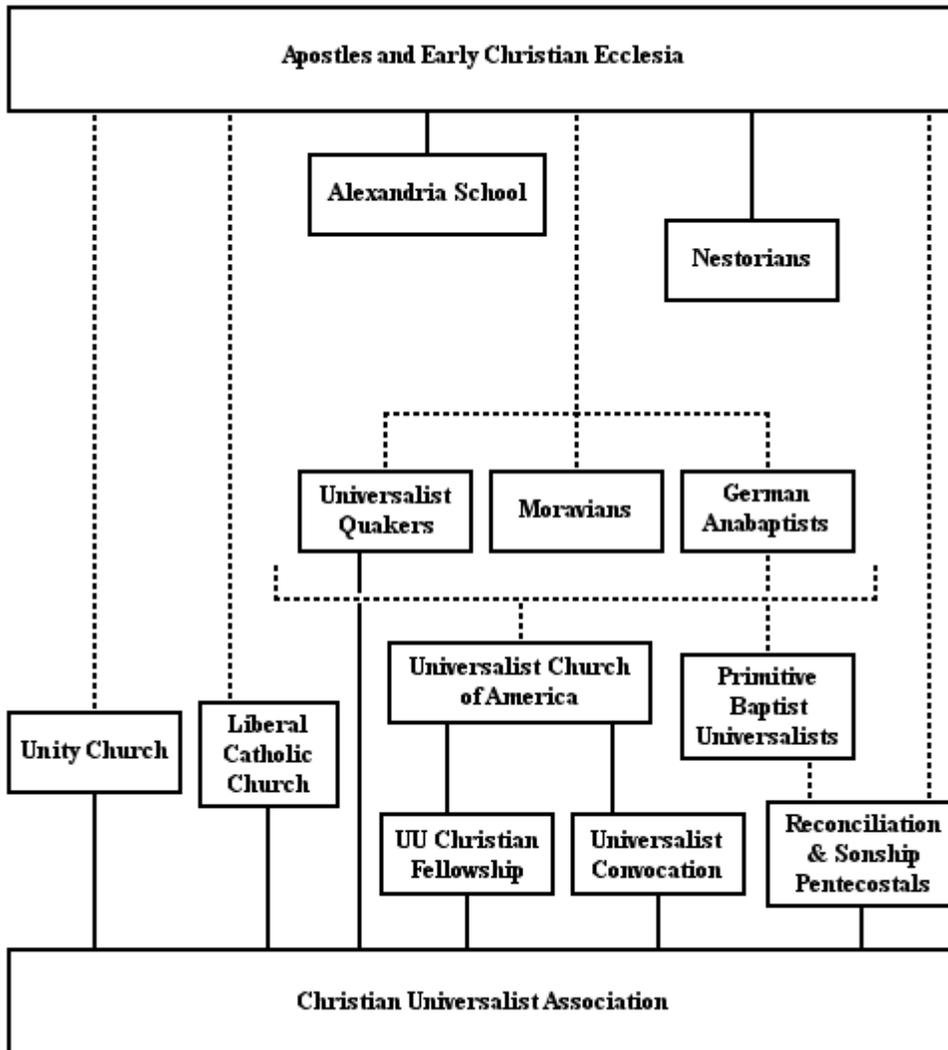
**Federalism 1689** (compared to other systems]





[Source: <http://confessingbaptist.com/1689-federalism-charts-charts-charts/>]

## Universalism



[Source: <http://www.christianuniversalist.org/resources/articles/history-of-universalism/>]

## **Misc.**

### **Jesus and Tradition**

<http://www.angelfire.com/nt/theology/mk07-01.html>

### **Where Did the Pharisees Go Wrong?**

<http://startingpoint.com/member/where-did-the-pharisees-go-wrong/>

### **Were the Pharisees Condemned By Keeping the Law of God?**

<http://www.cogwriter.com/pharisee.htm>

### **Pharisees: What Were They Really Like? Did Jesus Condemn Their Traditions?**

<http://www.gospelway.com/christianlife/pharisees.php>

*“In fact, when it comes to teaching people to obey the **real meaning** of God's law, Jesus was stricter than that Pharisees. What He **did** sometimes condemn them for was being too **loose** and **not** following God's word.”*

*“...So again, Jesus did not condemn the Pharisees for strictly following God's law. What He condemned them for was binding man-made laws different from God's law. They both bound what God had not bound and released men from what God had bound, all on the basis of man-made rules.”*

**Matthew 15:3.** - He answered. Christ does not formally defend his disciples, nor condemn the Pharisees for their ceremonial ablutions, but he turns to a matter of more importance, even a plain breach or evasion of a plain commandment. Ye also. If my disciples transgress a tradition of the ancients, ye too transgress, and that the commandment of God - an error of far graver character. His non-observance of these minutiae showed their unimportance, and called attention to the inward purity which they typified, and which could be maintained without these external ceremonies. At the same time, Jesus does not condemn such symbolical acts, even as he himself washed the disciples' feet before the last Supper. The evil in rabbinical teachings was that it superseded the spiritual view, and placed outward cleansing on a higher level than inward holiness. By (ὁὶ with accusative); on account of, in order to maintain. Your tradition. Tradition which is emphatically yours and not God's, a human gloss, not a revealed command. Jesus does not accept the assertion that these traditions are derived from the ancients; he gives them a more modern origin.

[Source: Pulpit Commentary]

### **Jesus Challenges the Pharisees**

<http://www.ligonier.org/learn/articles/jesus-challenges-pharisees/>

### **The Ten Commandments: Exodus 20 and Deuteronomy 5 (The Pastor's Bible Study)**

[http://tmcdaniel.palmerseminary.edu/PastorsBibleStudy\\_10Commandments.pdf](http://tmcdaniel.palmerseminary.edu/PastorsBibleStudy_10Commandments.pdf) [PDF]

### **What is the difference between the Kingdom of God and the Kingdom of Heaven?**

<http://christianity.stackexchange.com/questions/15451/what-is-the-difference-between-the-kingdom-of-god-and-the-kingdom-of-heaven> [Forum Discussion]

### **5 Myths About Forgiveness in the Bible**

[http://www.huffingtonpost.com/maria-mayo/five-myths-about-forgiveness-in-the-bible\\_b\\_924286.html](http://www.huffingtonpost.com/maria-mayo/five-myths-about-forgiveness-in-the-bible_b_924286.html)

### **Bible History Made Simple**

<http://www.collegepress.com/storefront/files/BHMS%20Chapter%201.pdf> [PDF]

### **The Hebrew Mind vs The Western Mind**

[http://www.godward.org/hebrew%20roots/hebrew\\_mind\\_vs\\_the\\_western\\_mind.htm](http://www.godward.org/hebrew%20roots/hebrew_mind_vs_the_western_mind.htm)

*"Hebraism and Hellenism – between these two points of influence moves our world."*

### **Hebrew Thought Compared to Greek (Western) Thought**

[http://www.hoshanarabbah.org/pdfs/heb\\_grk.pdf](http://www.hoshanarabbah.org/pdfs/heb_grk.pdf) [PDF]

### **The Book of Job: From An Immoral To An Amoral God (Colaiaco)**

<http://www.bibleinterp.com/PDFs/Biblical%20Interpretation%20Article.pdf> [PDF]

## The Four Views of Revelation

<https://www.probe.org/four-views-of-revelation/>

Excerpt:

Throughout church history, there have been four different views regarding the book of Revelation: **idealist**, **preterist**, **historicist**, and **futurist**. The **idealist** view teaches that Revelation describes in symbolic language the battle throughout the ages between God and Satan and good against evil. The **preterist** view teaches that the events recorded in the book of Revelation were largely fulfilled in AD 70 with the fall of the Jerusalem Temple. The **historicist** view teaches that the book of Revelation is a symbolic presentation of church history beginning in the first century AD through the end of age. The prophecies of Revelation are fulfilled in various historic events such as the fall of the Roman Empire, the Protestant Reformation, and the French Revolution. The **futurist** view teaches that Revelation prophesies events that will take place in the future. These events include the rapture of the church, seven years of tribulation, and a millennial rule of Christ upon the earth.

Each view attempts to interpret Revelation according to the laws of hermeneutics, the art and science of interpretation. This is central to the debate about how we should approach and interpret Revelation. The **idealist** approach believes that apocalyptic literature like Revelation should be interpreted allegorically. The **preterist and historicist** views are similar in some ways to the allegorical method, but it is more accurate to say preterists and historicists view Revelation as symbolic history. The **preterist** views Revelation as a symbolic presentation of events that occurred in AD 70, while the **historicist** school views the events as symbolic of all Western church history. The **futurist** school believes Revelation should be interpreted literally. In other words, the events of Revelation are to occur at a future time.

## Silencing the Devil (An Apologetic Discourse)

[http://www.ligonier.org/learn/series/silencing\\_the\\_devil/](http://www.ligonier.org/learn/series/silencing_the_devil/) (Video, Audio)

In *Silencing the Devil*, Dr. Sproul delivers the most common and forceful arguments against truth, God, and the Bible. But even Dr. Sproul as the Devil's advocate is no match for Dr. Gerstner's ability to turn false reasoning to dust. *Silencing the Devil*, while entertaining, is an effective and practical tool for defending the faith in this faithless world.

A mock debate - Dr. John Gerstner vs. Dr. R.C. Sproul (as the "Devil's Advocate")

Below are direct links to the corresponding pages. Each segments are about thirty minutes long. (Available as video or audio.)...

[1.\) Can We know the Truth?](#)

Also on Vimeo: <https://vimeo.com/103767967>

[2.\) Is there a God?](#) Alt. audio link: <http://renewingyourmind.org/broadcasts/2016/06/28/is-there-a-god>

[3.\) Is the Bible Inspired by God?](#)

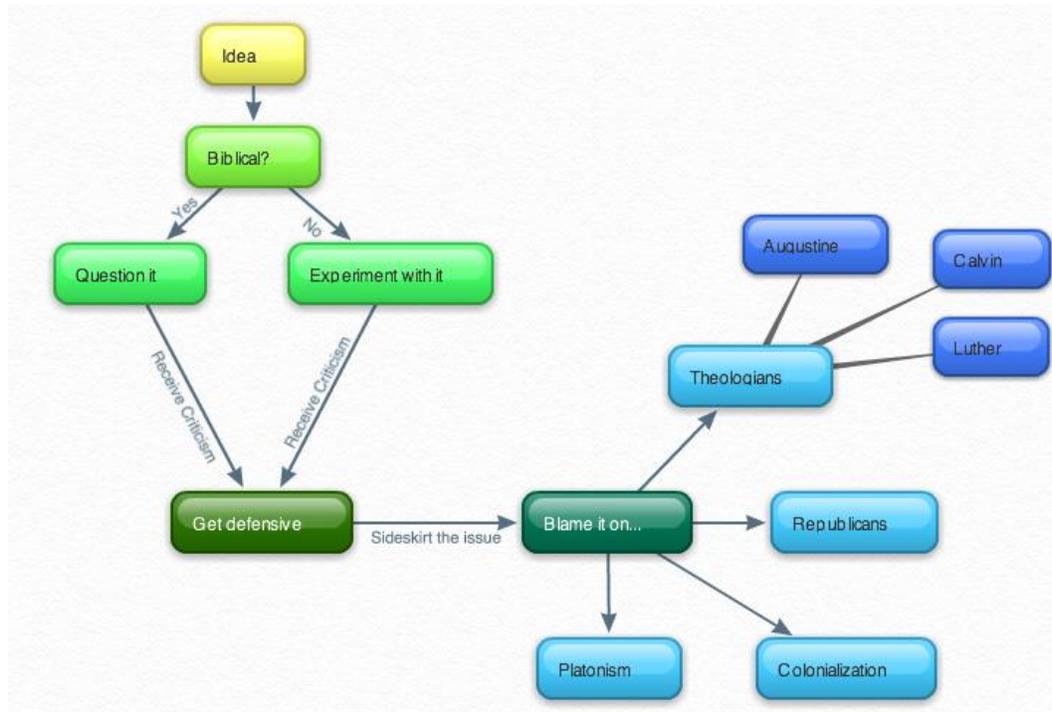
[4.\) Is God or Man is Sovereign?](#)

[5.\) Interview with R.C. Sproul & John Gerstner](#)

## Re: Emerging Church Movement

### Emergent Flowchart

<http://teampyro.blogspot.com/2009/07/emergent-flowchart.html>



### OK, Let's Rap this Up (for Now)!

<http://teampyro.blogspot.com/2005/07/ok-lets-wrap-this-up-for-now.html>

### Fed up

<http://teampyro.blogspot.com/2006/10/fed-up.html>

### If the Lyotard Fits, Where It

<http://teampyro.blogspot.com/2007/07/if-lyotard-fits-wear-it.html>

### Emerging Church: Bad as Gutless Grace Gurlimen? Worse than Wrongheaded Wrightophiles? Sillier than Leaky Canoneers?

<http://teampyro.blogspot.com/2007/08/emerging-church-bad-as-gutless-grace.html>

### A Certain Uncertainty

<http://teampyro.blogspot.com/2007/12/certain-uncertainty.html>

## What is the Emerging Church (Movement)

<https://carm.org/what-emerging-church>

<http://www.gotquestions.org/emerging-church-emergent.html>

[http://www.theopedia.com/Emerging\\_Church](http://www.theopedia.com/Emerging_Church)

## The Emergent Church – John Piper

<https://vimeo.com/90632164> (video)

## Modernism

<http://www.theopedia.com/modernism>

Excerpt:

Modernism is the worldview ushered in by the [Enlightenment](#). The Enlightenment provided a new guardian of truth to replace the church -- science. Modernism therefore proffered the idea that mankind, armed with rationalism and science, is able to access absolute truth and make unlimited progress toward a better life for itself. Therefore, at its core, modernity is a celebration of human autonomy.

## Postmodernism

<http://www.theopedia.com/postmodernism>

Excerpt:

Postmodernism is a relativistic system of observation and thought that denies absolutes and objectivity. While no consensus exists on a precise definition, postmodernism nevertheless signals a dissatisfaction with one or more aspects of [modernity](#). Its origins are found in the philosophies of Nietzsche, Heidegger, Marx and Freud. On some points, particularly its attitude to truth, it is similar to New Age thinking...

<http://www.biblicalworldview21.org/glossary/glossary.asp#P>

Excerpt:

**Postmodernism:** "Most generally, abandonment of Enlightenment confidence in the achievement of objective human knowledge through reliance upon reason in pursuit of foundationalism, essentialism, and realism. In philosophy, postmodernists typically express

grave doubt about the possibility of universal objective truth, reject artificially sharp dichotomies, and delight in the inherent irony and particularity of language and life." (From the philosophical dictionary in references below.) One consistently prevalent and dominating tenet of both Modernism and Post-modernism is the exclusion of Biblical Christianity and its God from any meaning related to man's existence. Post-modernism at its core is simply irrational; there is no meaning anywhere. This position simply contradicts men and women's everyday pursuits of knowledge, purpose, and relationships.

<http://www.spaceandmotion.com/Philosophy-Postmodernism.htm>

Excerpt:

**The current Postmodern** belief is that a correct description of Reality is impossible. This extreme skepticism, of which [Friedrich Nietzsche](#), [Ludwig Wittgenstein](#), [Karl Popper](#) and [Thomas Kuhn](#) are particularly famous, assumes that;

- a) All truth is limited, approximate, and is constantly evolving (Nietzsche, Kuhn, Popper).
- b) No theory can ever be proved true - we can only show that a theory is false (Popper).
- c) No theory can ever explain all things consistently (Godel's incompleteness theorem).
- d) There is always a separation between our mind & ideas of things and the thing in itself (Kant).
- e) Physical reality is not deterministic (Copenhagen interpretation of quantum physics, Bohr).
- f) Science concepts are mental constructs (logical positivism, Mach, Carnap).
- g) Metaphysics is empty of content.
- h) Thus absolute and certain truth that explains all things is unobtainable.

As Taborsky writes of Postmodern philosophy;

*.. the Mediated concept of Truth, is that it first admits that there is no such thing as absolute, pure Truth. There is a reality, which may be abstract or sensual ... but one cannot access it/know it ..'in-itself'. One can only 'know' it within the socially constructed (or species-constructed) 'mediative-habits' of one's particular society/species/whatever. (Taborsky)*

Effectively Postmodernism comes to the rather strange conclusion that;

We CAN imagine things that DO NOT physically exist (e.g. dragons, particle-wave duality)  
We CANNOT imagine things that DO physically exist. (e.g. reality of matter and human existence in universe)

The purpose of this website is to show that we can [correctly imagine physical reality and prove that this is absolutely true](#).

### **Postmodernism: The Failure to Understand True Knowledge of Reality**

*Post-modernism is arguably the most depressing philosophy ever to spring from the western mind. It is difficult to talk about post-modernism because nobody really understands it. It's allusive to the point of being impossible to articulate. But what this philosophy basically says is that we've reached an endpoint in human history. That the modernist tradition of progress and ceaseless extension of the frontiers of innovation are now dead. Originality is dead. The avant-garde artistic tradition is dead. All religions and utopian visions are dead and resistance to the status quo is impossible because revolution too is now dead. Like it or not, we humans are stuck in a permanent crisis of meaning, a dark room from which we can never escape. (Kalle Lasn & Bruce Grierson, A Malignant Sadness)*

## Postmodernism, Deconstruction and C.S. Lewis

<http://users.etown.edu/d/DOWNINDC/postmodern.htm>

### Postmodernism and Its Critics

[http://anthropology.ua.edu/cultures/cultures.php?culture=Postmodernism and Its Critics](http://anthropology.ua.edu/cultures/cultures.php?culture=Postmodernism%20and%20Its%20Critics)

Excerpt:

The following are some proposed differences between modern and postmodern thought: Contrast of Modern and Postmodern Thinking		
	Modern	Postmodern
<b>Reasoning</b>	From foundation upwards	Multiple factors of multiple levels of reasoning. Web-oriented.
<b>Science</b>	Universal Optimism	Realism of Limitations
<b>Part/Whole</b>	Parts comprise the whole	The whole is more than the parts
<b>God</b>	Acts by violating "natural" laws" or by "immanence" in everything that is	Top-Down causation
<b>Language</b>	Referential	Meaning in social context through usage

### The Emerging Church (D. A. Carson)

<http://www.modernreformation.org/default.php?page=articledisplay&var2=128>

### The Emerging Church Movement – The New Face of Heresy

<https://www.christiancourier.com/articles/1473-emerging-church-movement-the-new-face-of-heresy-the>

Excerpt:

The so-called “emerging church” is the stepchild of postmodernism. This ideology contends it is arrogant to believe that one knows the truth; instead the “truth” is that truth is only determined subjectively, being fashioned by culture, not Scripture. Is this concept even remotely associated with a logical thought process?

It is contended that each person must find his own way to God, and not be addicted to “bibliolatry.” This sounds like the philosophy of those rebels who lived in the dark ages of Israel’s history (Judges 21:25). The “emergist” believes all are arrogant who do not subscribe to his elastic view of truth. He absolutely knows one cannot know absolute truth.

Several of these aberrant ideas have found their way into churches that once were conservative. For example, it is argued by an increasing number that we cannot declare as gospel truth that those are wrong who disagree with our “traditional” teaching. All teaching is now declared to be mere tradition.

What difference does it make whether one believes that baptism is “for [unto, to obtain] the remission of sins,” or whether it is “because of remission of sins.” It is alleged that gospel preachers of bygone years who debated with the sectarians on the design of baptism were misguided. Some are contending that the mode of baptism is irrelevant; sprinkling is as valid as immersion, and those baptized as infants must not be excluded from Christian fellowship. To speak of a “non-immersion baptism” is an oxymoron, because “baptize” by definition signifies “to immerse.”...

## **Emergent Church – Distinctive Missions and Goals**

<http://www.apologeticsindex.org/291-emerging-church-teachings>

## **Understanding the Postmodern Mind and the Emerging Church**

<https://bible.org/article/understanding-postmodern-mind-and-emerging-church>

## **The Emergent Church's Retreat into Pre-Reformation Darkness**

<http://www.trinityfoundation.org/journal.php?id=269> [downloadable as a PDF]

## **How to Spot the Emergent Church**

<http://www.ericbarger.com/emailers/2009/update4-14-2009/update4-14-2009.htm>

## **Emergent Church**

<http://standupforthetruth.com/hot-topics/emergent-church/>

Excerpt:

The [Emergent Church movement](#) is a [progressive Christian](#) movement that attempts to elevate experience and feelings on a par with Christian doctrine. Many do not believe man can know absolute truth, and believe God must be experienced outside of traditional biblical doctrines.

## **The Emergent Church Movement (Part 1, with links to Parts 2 and 3)**

[http://www.biblebelievers.com/bennett/bennett\\_emerging01.html](http://www.biblebelievers.com/bennett/bennett_emerging01.html)

## **The Roots of the Emergent Church Movement (Full Documentary)**

[https://www.youtube.com/watch?v=pHjgsh\\_TZ8](https://www.youtube.com/watch?v=pHjgsh_TZ8) [video]

## **The Organic Church Together with the Emerging Church Movement – Part 1**

<http://www.rapidnet.com/~jbeard/organic.htm>

## **The Way of the Organic Church – Part 2**

<http://www.rapidnet.com/~jbeard/organicp2.htm>

## **The Organic Church**

<http://www.organicchurch.org/>

## **What is Organic Church? An Interview with Neil Cole & Frank Viola**

[https://www.cmresources.org/article/organic-church\\_n-cole\\_f-viola](https://www.cmresources.org/article/organic-church_n-cole_f-viola)

## **What is the Organic Church?**

<http://www.gotquestions.org/organic-church.html>

## **Neil Cole's Organic Church: Summary and Review**

<http://www.jesusdust.com/2012/08/neil-coles-organic-church-summary-review.html>

## **Organic Church is not Always Fun: Dealing with Issues**

<http://synerchomai.org/2012/12/organic-church-is-not-always-fun-dealing-with-issues/>

## Re: Genesis

### Young Humanity – Old Earth (as per John Piper)

<http://kenschenck.blogspot.com/2010/07/john-piper-young-humanity-old-earth-ok.html>

### The “Days” of Creation in Genesis 1: Literal “Days” or Figurative “Periods/EPOCHS” of Time?

<http://www.grisda.org/origins/21005.htm>

### The Historicity of Adam

[http://www.reformedonline.com/uploads/1/5/0/3/15030584/the\\_historicity\\_of\\_adam.pdf](http://www.reformedonline.com/uploads/1/5/0/3/15030584/the_historicity_of_adam.pdf) [PDF]

### Genesis 1-11: Myth or History?

[http://www.prca.org/pamphlets/pamphlet\\_84.html](http://www.prca.org/pamphlets/pamphlet_84.html)

### Creation: “Where’s the Proof?”

<https://answersingenesis.org/creationism/creation-myths/creation-wheres-the-proof/>

Excerpt:

Over the years, many people have challenged me with a question like:

I’ve been trying to witness to my friends. They say they don’t believe the Bible and aren’t interested in the stuff in it. They want real proof that there’s a God who created, and then they’ll listen to my claims about Christianity. What proof can I give them *without mentioning the Bible* so they’ll start to listen to me?

Briefly, my response is as follows.

#### **Evidence**

Creationists and evolutionists, Christians and non-Christians all have the *same* evidence—the same facts. Think about it: we all have the same earth, the same fossil layers, the same animals and plants, the same stars—the facts are all the same.

The difference is in the way we all *interpret* the facts. And why do we interpret facts differently? Because we start with different *presuppositions*. These are things that are assumed to be true, without being able to prove them. These then become the basis for other conclusions. *All* reasoning is based on presuppositions (also called *axioms*). This becomes especially relevant when dealing with past events...

**How Should We Interpret the Bible, Part 1:  
Principles for Understanding God’s Word**

<https://answersingenesis.org/hermeneutics/how-we-interpret-the-bible-principles-for-understanding/>

**How Should We Interpret the Bible, Part 2:  
Is Genesis 1–11 Historical Narrative?**

<https://answersingenesis.org/hermeneutics/how-should-we-interpret-the-bible-is-genesis-111-historical-narrative/>

**Analysis and Synthesis of Genesis**

<https://bible.org/seriespage/1-analysis-and-synthesis-genesis> [downloadable as a Word doc file]

**Genesis Text: Response or Documentary? Allegory or Narrative?**

[http://www.theistic evolution.org/lit\\_genre.html](http://www.theistic evolution.org/lit_genre.html)

## Western Religious Thought

### Christian or Secular Humanism?

[http://www.aboundingjoy.com/humanism\\_chart.htm](http://www.aboundingjoy.com/humanism_chart.htm)

### Western Philosophy (Interactive Chart)

<https://www.mindmeister.com/23290325/western-philosophy>

## World Views (or Worldviews) - Chart

COMPARING COMPETING WORLDVIEWS

	CHRISTIANITY	ISLAM	SECULAR HUMANISM	MARXISM-LLENINISM	COSMIC HUMANISM	POST-MODERNISM
	<b>Bible</b>	<b>Qur'an, Hadith, Sunnah</b>	<b>Humanist Manifestos I, II, III</b>	<b>Marx, Engels, Lenin, Mao</b>	<b>MacLaine, Spangler, Chopra, Walsch</b>	<b>Nietzsche, Foucault, Derrida, Rorty</b>
<b>THEOLOGY</b>	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
<b>PHILOSOPHY</b>	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
<b>ETHICS</b>	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
<b>BIOLOGY</b>	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
<b>PSYCHOLOGY</b>	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
<b>SOCIOLOGY</b>	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
<b>LAW</b>	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
<b>POLITICS</b>	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
<b>ECONOMICS</b>	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
<b>HISTORY</b>	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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[Source: <http://www.summit.org/resources/worldview-chart/>]

See expanded view next page...

**COMPARING COMPETING WORLDVIEWS**

	CHRISTIANITY	ISLAM	SECULAR HUMANISM	MARXISM-Leninism	COSMIC HUMANISM	POST-MODERNISM
	Bible	Qur'an, Hadith, Sunnah	Humanist Manifestos I, II, III	Marx, Engels, Lenin, Mao	MaLaine, Spangler, Chopra, Waisch	Nietzsche, Foucault, Derrida, Rorty
<b>THEOLOGY</b>	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
<b>PHILOSOPHY</b>	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
<b>ETHICS</b>	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
<b>BIOLOGY</b>	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
<b>PSYCHOLOGY</b>	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
<b>SOCIOLOGY</b>	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
<b>LAW</b>	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
<b>POLITICS</b>	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
<b>ECONOMICS</b>	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
<b>HISTORY</b>	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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## Four Models of Western Religious Thought

	<b>Secular Humanism</b>	<b>Marxism-Leninism</b>	<b>Cosmic Humanism</b>	<b>Biblical Christianity</b>
<b>Source</b>	Humanist Manifesto I & II	Writings of Marx and Lenin	Writings of Spangler, Ferguson, etc	Bible
<b>Theology</b>	<a href="#">Atheism</a>	<a href="#">Atheism</a>	<a href="#">Pantheism</a>	<a href="#">Theism</a>
<b>Philosophy</b>	<a href="#">Naturalism</a>	<a href="#">Dialectical Materialism</a>	<a href="#">Non-Naturalism</a>	<a href="#">Supernaturalism</a>
<b>Ethics</b>	<a href="#">Ethical Relativism</a>	<a href="#">Proletariat Morality</a>	<a href="#">Ethical Relativism</a>	<a href="#">Ethical Absolutes</a>
<b>Biology</b>	<a href="#">Darwinian Evolution</a>	<a href="#">Darwinian/Punctuated Evolution</a>	<a href="#">Darwinian/Punctuated Evolution</a>	<a href="#">Creation/Intelligent Design</a>
<b>Psychology</b>	<a href="#">Monistic Self-Actualization</a>	<a href="#">Monistic Pavlovian Behaviorism</a>	<a href="#">Collective Consciousness</a>	<a href="#">Dualism</a>
<b>Sociology</b>	<a href="#">Non-Traditional World State Ethical Society</a>	<a href="#">Abolition of Home, Church and State</a>	<a href="#">Non-Traditional Home, Church and State</a>	<a href="#">Home, Church, State</a>
<b>Law</b>	<a href="#">Positive Law</a>	<a href="#">Positive Law</a>	<a href="#">Self-Law</a>	<a href="#">Biblical/Natural Law</a>
<b>Politics</b>	<a href="#">World Government (Globalism)</a>	<a href="#">New World Order</a>	<a href="#">New Age Order</a>	<a href="#">Justice, Freedom, Order</a>
<b>Economics</b>	<a href="#">Socialism</a>	<a href="#">Socialism/Communism</a>	<a href="#">Universal Enlightened Production</a>	<a href="#">Stewardship of Property</a>
<b>History</b>	<a href="#">Historical Evolution</a>	<a href="#">Historical Materialism</a>	<a href="#">Evolutionary Godhood</a>	<a href="#">Historical Resurrection</a>

[Source: <http://www.hisglory.us/World%20View%20Index/worldviewindex.htm>]

## Dealing with Contradictions / Difficulties in the Bible

[Recommended Procedures for Dealing with Bible Difficulties](#)

[8 Misconceptions About the Bible](#)

[Dealing Fairly With Bible Contradictions](#)

[Ecclesia.org - Defending the Faith](#) (Answering Contradictions and FAQs)

[Bible Contradictions and Other Difficulties](#) (including neutral / pro / contra perspectives and resources links)

[101 Cleared Up Contradictions \(according to Muslims\)](#)

[Bible Query - Answering FAQs about the Bible](#)

Cleared Up Bible Contradictions (FAQs; Bereans)

[Tekton: Education and Apologetics](#) (see the "Browse Articles" box)

[Errancy.com](#) (Does the Bible contain contradictions or errors? Biblical errancy examined.)

[Interactive Chart of Bible Contradictions](#) (by your "*Friendly Atheist*") [also has link to [Bible Cross References Chart](#)]

[Josh McDowell Ministry \(A Cru Ministry\) / The Josh McDowell Institute](#)

[Ravi Zacharias International Ministries](#) **[Recommended]** (See also on YouTube.com)

[Short Answers to Hard Questions](#) (apptoteach.org) [PDF]

[Alpha and Omega Ministries](#) (James White: apologetics)

Article: Understanding Violence in the Old Testament -- Prisoners of War and Forced Marriage  
<https://blogs.ancientfaith.com/departinghoreb/understanding-violence-old-testament-part-prisoners-war-forced-marriage/>

"Theater" of Our Universe Timeline

<http://www.bibletimelines.net/article/183/available-timelines-sorted-by-category/theater-of-our-universe-timeline>  
("The Trial", "What is the purpose of life?", "Why is there so much suffering?", "The Verdict as Spoken")

**Jewish Interpretations of the Canaanite Genocide [video lecture]**

<https://biblicalstudiesonline.wordpress.com/2016/08/09/jeffrey-h-tigay-jewish-interpretations-of-the-canaanite-genocide/>

## Accuracy of the New Testament Bible

### Accuracy of the New Testament Bible

Authors/Works	Recorded	Dates of Mss.	Time Span	Copies Survived
Caesar	100–44 B.C.	A.D. 900	1,000 YRS	10
Livy	59 B.C.–A.D. 17	A.D. 300	400 YRS	27
Plato	427–347 B.C.	A.D. 900	1,200 YRS	7
Tacitus ( <i>Annals</i> )	A.D. 56–120	A.D. 800	900 YRS	3
Pliny the Younger ( <i>History</i> )	A.D. 61–113	A.D. 850	750 YRS	7
Thucydides ( <i>History</i> )	460–400 B.C.	A.D. 100	600 YRS	20
Suetonius ( <i>De Vita Caesarum</i> )	A.D. 69–140	A.D. 800	900 YRS	200+
Herodotus ( <i>History</i> )	484–425 B.C.	A.D. 100	600 YRS	75
Sophocles	496–406 B.C.	A.D. 1000	1,400 YRS	193
Catullus	54 B.C.	A.D. 1550	1,600 YRS	3
Euripides	480–406 B.C.	A.D. 1100	1,500 YRS	9
Demosthenes	383–322 B.C.	A.D. 1100	1,300 YRS	200
Aristotle	384–322 B.C.	A.D. 1100	1,400 YRS	40
Aristophanes	450–385 B.C.	A.D. 900	1,200 YRS	10
Homer	900 B.C.	400 B.C.	500 YRS	643
New Testament	A.D. 35–100	A.D. 100–150	5–30 YRS	5,700

*\*New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
<b>Lucretius</b>	died 55 or 53 B.C.		1100 yrs	2	----
<b>Pliny</b>	61-113 A.D.	850 A.D.	750 yrs	7	----
<b>Plato</b>	427-347 B.C.	900 A.D.	1200 yrs	7	----
<b>Demosthenes</b>	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
<b>Herodotus</b>	480-425 B.C.	900 A.D.	1300 yrs	8	----
<b>Suetonius</b>	75-160 A.D.	950 A.D.	800 yrs	8	----
<b>Thucydides</b>	460-400 B.C.	900 A.D.	1300 yrs	8	----
<b>Euripides</b>	480-406 B.C.	1100 A.D.	1300 yrs	9	----
<b>Aristophanes</b>	450-385 B.C.	900 A.D.	1200	10	----
<b>Caesar</b>	100-44 B.C.	900 A.D.	1000	10	----
<b>Livy</b>	59 BC-AD 17	----	???	20	----
<b>Tacitus</b>	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
<b>Aristotle</b>	384-322 B.C.	1100 A.D.	1400	49	----
<b>Sophocles</b>	496-406 B.C.	1000 A.D.	1400 yrs	193	----
<b>Homer (Iliad)</b>	900 B.C.	400 B.C.	500 yrs	643	95%
<b>New Testament</b>	1st Cent. A.D. (50-100 A.D.)	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

**Charts Showing Accuracy of the Bible New Testament  
Compared to Other Accepted Documents**

## Reliability of Bible:

[Center for the Study of New Testament Manuscripts](#) [\[Facebook\]](#) [\[iTunes\]](#)

([Daniel B. Wallace, \(LinkedIn\) PhD](#), Executive Director [CSNTM](#)), [Professor at DTS](#)

Dr. Wallace is a recognized expert on *koine* Greek.

Many of his books on Greek grammar are required standards at colleges and seminaries.

[New Testament: Introductions and Outlines](#) (for each book in the NT)

includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines.

(Also downloadable as Microsoft Word documents.)

Video: [An Embarrassment of Riches](#) (Youtube)

[The Myth of Theological Liberalism](#) (blog article, read also the comments)

[Reliability of the Gospels](#) (physical and literary evidence of authenticity)

see also: the Appendix of "Complete Sayings of Jesus - NKJV" [above](#)

[Evidence from Archeology for the Reliability of the Bible](#) [#2](#) [#3](#) [#4](#) [#5](#) [#6 \(BAS\)](#) [#7](#) [News](#)

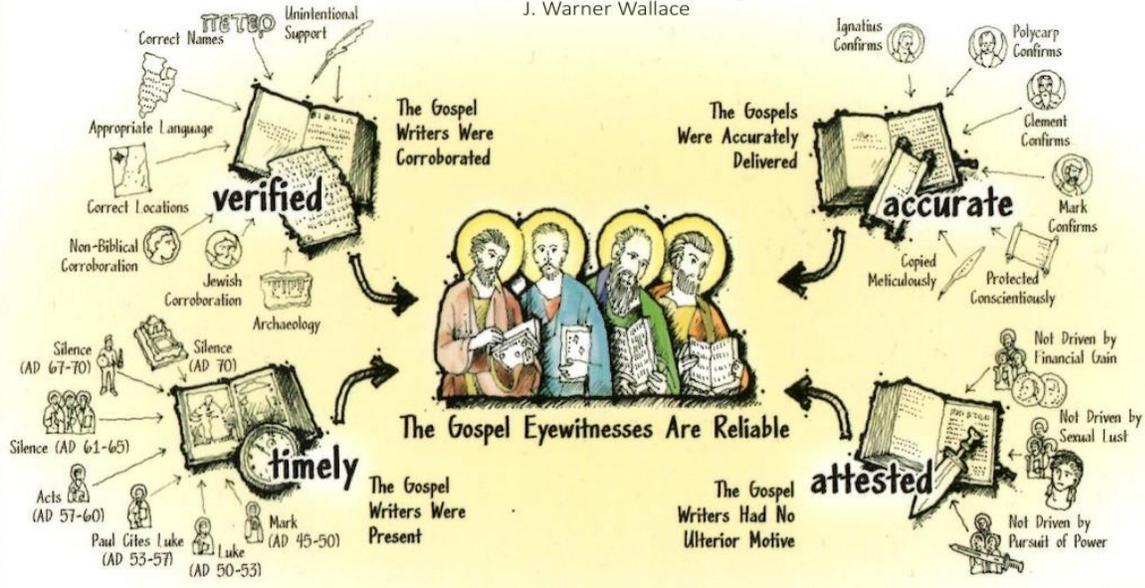
History of the English Bible (Wallace): <https://bible.org/series/history-english-bible>

## The Cumulative Case for the Reliability of the Gospels

Taken from Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

www.ColdCaseChristianity.com

J. Warner Wallace



[Source: <http://coldcasechristianity.com/2014/is-the-bible-true-the-cumulative-case-for-the-reliability-of-the-gospels-free-bible-insert/>]

NOTE: This makes effective use of abductive reasoning;  
for details, see the [Logic: Deductive, Inductive and Abductive Reasoning](#) section.

### Why Does Every Christian Need Abductive Reasoning? (Cold-Case Christianity)

<https://www.youtube.com/watch?v=IsnRLOExbe0> [Video]

### If “Faith” Involves Making An Inference From Evidence, Why Do We Call It “Faith”?

<http://coldcasechristianity.com/2014/biblical-faith-trusting-what-cant-be-seen-on-the-basis-of-what-can/>

(Biblical faith: “Trusting what can’t be seen on the basis of what can.”)

### More Cold-Case Christianity videos on challenging topics:

<http://coldcasechristianity.com/category/videos/>

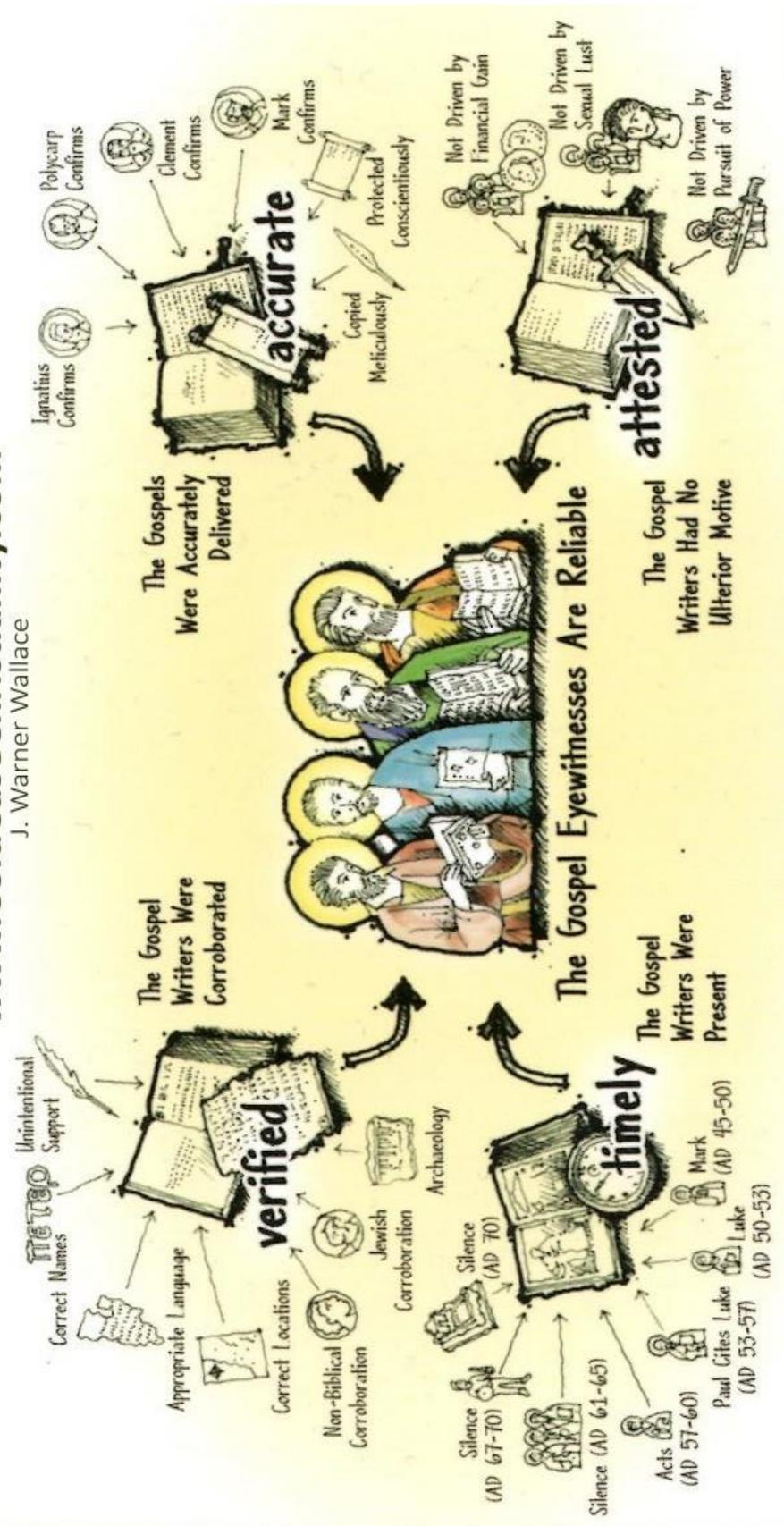
**See enlarged view on next page...**

# The Cumulative Case for the Reliability of the Gospels

Taken from Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

[www.ColdCaseChristianity.com](http://www.ColdCaseChristianity.com)

J. Warner Wallace



## General Christian (and more) Resources -- various sources

[Christian Classics Ethereal Library](#)

[Bible History](#)

[Online Christian Library](#)

[TruthNet Christian Resources](http://truthnet.org/) (<http://truthnet.org/>)

[Internet Sacred Text Archive](#) (Christian and more)

[Internet Archive](#) (religion and more)

[Digital Book Index](#) (large collection of links to sacred and secular books)

[Catholic Resources](#) (large library of sacred information, including non-Catholic)

[Monergism](#) (library of Reformed articles, media content)

[National Library of Israel](#)     [Judaica Electronic Resources](#)

[Foundation for Reformed Theology - Resources](#)

[Liberty Fund – Online Library](#)

[Freely Available Online Resources; \[Biblical Studies\]\(#\)](#) (Princeton Theology Seminary web site)

[Resource Pages for Biblical Studies](#)

[The Christian Post](#) [News]

[Breaking Christian News](#)

[Christianity Today](#) [News]

[Christian Telegraph](#) [News]

[Christain News Network](#)

[CBN News](#)

[One News Now](#)

[Worthy News](#)

## Glossary of Biblical Definitions for Worldview

<http://www.biblicalworldview21.org/glossary/glossary.asp>

## Libre Ideas Library

[Recommended]

<http://www.labri-ideas-library.org/>

(Over 1000 audio lectures on various Christian topics, including apologetics, arts and philosophy)

## Web Library (Quartz School of Theology) – web resources links

<http://www.theology.edu/QHST/Library/library.html>

## Anti-Christian Bigotry in the US by State

<http://www.afa.net/bigotrymap>

## The History Guide

<http://www.historyguide.org/>

“This site has been developed in the Socratic spirit of wisdom and knowledge.”

**Biblical Studies Links** (as per Princeton Theological Seminary web site)

- [Bibindex](#)

Index of Biblical Quotations and Allusions in Early Christian Literature (Best viewed with Firefox or Safari browsers)

- [Digital Dead Sea Scrolls](#)

The Israel Museum's the Dead Sea Scrolls Digital Project allows users to examine and explore these most ancient manuscripts from Second Temple times at a level of detail never before possible. Developed in partnership with Google, the new website gives users access to searchable, fast-loading, high-resolution images of the scrolls, as well as short explanatory videos and background information on the texts and their history. The Israel Museum has been home to the Dead Sea Scrolls since its opening in 1965.

- [Gifford Lecture Series](#)

One of the foremost lecture series dealing with religion, science and philosophy. The online Gifford Lectures database presents a comprehensive collection of books derived from the Gifford Lectures. In addition to the books, the Web site contains a biography of each lecturer and a summary of the lecture or book.

- [New Testament Gateway](#)

Directory of academic internet resources related to the New Testament compiled by Dr. Mark Goodacre, Associate Professor of Religion, Duke University

- [Online Critical Pseudepigrapha](#)

The mandate of the Online Critical Pseudepigrapha is to develop and publish electronic editions of the best critical texts of the "Old Testament" Pseudepigrapha and related literature.

- [Resource Page for Biblical Studies](#)

Compiled by Torrey Seland, Professor of New Testament Studies, School of Mission and Theology, Norway

- [Syriac Institute](#)

Beth Mardutho seeks to promote the study and preservation of the Syriac heritage and language, and to facilitate opportunities for people to pursue the study of this ancient legacy globally. We aim to serve the academic community and the heirs of the heritage.

- [Syriaca.org: The Syriac Reference Portal](#)

This is "a collaborative research project publishing online reference works concerning the culture, history, and literature of Syriac communities from antiquity to the present. The online publications of Syriaca.org serve a broad scholarly audience including students of Middle Eastern studies, classics, medieval history, religious studies, biblical studies, and linguistics."

- [Vetus Latina: Resources for the Study of the Old Latin Bible](#)

Maintained by Hugh Houghton, Research Fellow, Institute for Textual Scholarship and Electronic Editing, University of Birmingham (UK)

**Eighth Day Institute** *"renewing culture through faith and learning"*

<http://www.eighthdayinstitute.org/>

[Orthodox – Catholic – Evangelical]

## The Minimum Bible

<http://www.minimumbible.com>

THE MINIMUM BIBLE is one attempt to portray biblical themes and texts visually using a minimalist style with a found-item overlay... The Minimum Bible is not trying to replace the Bible. Rather, it serves as a sort of visual diving board back into the text. The images and prints of this collection invite the viewer to consider the strange world of the Bible by stripping away the realism which dominates much of religious art; for a brief moment, to ignore the ubiquitous blonde-haired, blue-eyed portraits of Moses and Jesus and instead dwell on the symbolic word of Scripture.

Examples:



### "The Church's Year" by Joseph Novak (2014)

The following prints are part of a new design series called "The Church's Year." This was an attempt to reproduce the seasons of the Church Year using a flattened, minimalist, symbol-based approach that is similar to, though distinct from, the "Minimum Bible." All prints are available for immediate purchase.



# Logic and other Aspects of Philosophy

## The Basics of Philosophy (by Branch of Philosophy)

<http://www.philosophybasics.com/branch.html>

Philosophy as a whole is traditionally split into four or more main branches. The main four are:

[Metaphysics](#)

(the study of existence and the nature of reality)

[Epistemology](#)

(the study of knowledge, and how and what we know)

[Ethics](#)

(the study of how people should act, and what is good and valuable)

[Aesthetics](#)

(the study of basic philosophical questions about art and beauty)

In addition to these, two more branches are often added:

[Logic](#)

(the study of good reasoning, by valid inference and demonstration)

[Political Philosophy](#)

(the study of how people should interact in a proper society)

In addition to these, there are other branches concerned with philosophical questions arising from other disciplines, including:

[Philosophy of Mind](#)

(the study of the nature of mind, consciousness, etc)

[Philosophy of Religion](#)

(the study of the nature of religion, God, evil, prayer, etc)

[Philosophy of Language](#)

(the study of the nature, origins, and usage of language)

[Philosophy of Education](#)

(the study of the purpose, process, nature and ideals of education)

[Philosophy of History](#)

(the study of the eventual significance, if any, of human history)

[Philosophy of Science](#)

(the study of the assumptions, foundations, and implications of science)

Many others could be added to this list such as Philosophy of Law, Philosophy of Sociology, Philosophy of Mathematics, Philosophy of Ethnology (also known as Ethnophilosophy), Philosophy of Psychology, even Philosophy of Philosophy (also known as Meta-Philosophy).

Additional lists of branches (and divisions):

<http://www.philosophy-index.com/philosophy/branches/>

<http://philosophy.lander.edu/intro/what.shtml>

<http://www.philosophy.vvrias.com/About-Philosophy>

<https://philgcg11chd.wordpress.com/category/main-branches-of-philosophy/>

## 5 Branches of Philosophy (as identified by this site)

<http://theologicalstudies.org/resource-library/philosophy-dictionary/85-5-branches-of-philosophy>

Within philosophy there are five primary categories or branches:

### 1. Epistemology

Epistemology is the study of “knowledge.” Epistemology deals with the process by which we can know that something is true. It addresses questions such as:

--What can I know?

--How is knowledge acquired?

--Can we be certain of anything?

Within epistemology there are two important categories—rationalism and empiricism.

**Rationalism** stresses reason as the most important element in knowing. Rationalism holds that knowledge is gained primarily through the mind. It also asserts that we are born with innate ideas that precede any experiences we may have with our physical senses.

**Empiricism**, on the other hand, asserts that all our knowledge comes from our five senses. To use the terminology of the empiricist, John Locke, our minds are a “blank slate” at birth. Thus knowledge comes from our experiences.

### 2. Metaphysics

Metaphysics is the study of “reality.” More specifically it is the study of reality that is beyond the scientific or mathematical realms. The term “metaphysics” itself literally means “beyond the physical.” The metaphysical issues most discussed are the existence of God, the soul, and the afterlife.

### 3. Ethics

Ethics is the study of moral value, right and wrong. Ethics is involved with placing value to personal actions, decisions, and relations. Important ethical issues today include abortion, sexual morality, the death penalty, euthanasia, pornography, and the environment.

### 4. Logic

Logic is the study of right reasoning. It is the tool philosophers use to study other philosophical categories. Good logic includes the use of good thinking skills and the avoidance of logic fallacies.

### 5. Aesthetics

Aesthetics is the study of art and beauty. It attempts to address such issues as:

--What is art?

--What is the relationship between beauty and art?

--Are there objective standards by which art can be judged?

--Is beauty in the eye of the beholder?

<http://www.vuletic.com/hume/ph/philosophy.html>

**Axiology** is an umbrella term for different studies that center upon the nature of different types of value. These different studies include **aesthetics**, which investigates the nature of such things as beauty and art; *social philosophy* and *political philosophy*; and, most prominently, **ethics**, which investigates both the nature of right and wrong and the nature of good and evil. Ethics asks theoretical questions about the foundations of morality, such as whether right and wrong should be understood in a [consequentialist](#) or deontological way, but also asks practical questions about the fine details of moral conduct, such as how much moral consideration one ought to give to non-human animals.

<https://en.wikipedia.org/wiki/Axiology>

**Axiology** (from Greek ἀξία, *axiā*, "value, worth"; and -λόγος, *-logos*) is the philosophical study of value. It is either the collective term for [ethics](#) and aesthetics — philosophical fields that depend crucially on notions of worth—or the foundation for these fields, and thus similar to value theory and meta-ethics. The term was first used by Paul Lapie, in 1902, and Eduard von Hartmann, in 1908.

Axiology studies mainly two kinds of values: [ethics](#) and [aesthetics](#). Ethics investigates the concepts of "right" and "good" in individual and social conduct. Aesthetics studies the concepts of "beauty" and "harmony." Formal axiology, the attempt to lay out principles regarding value with mathematical rigor, is exemplified by Robert S. Hartman's *Science of Value*. Studies of both kinds are found in *Cultura: International Journal of Philosophy of Culture and Axiology*.

### A slightly different perspective on the main branches of philosophy...

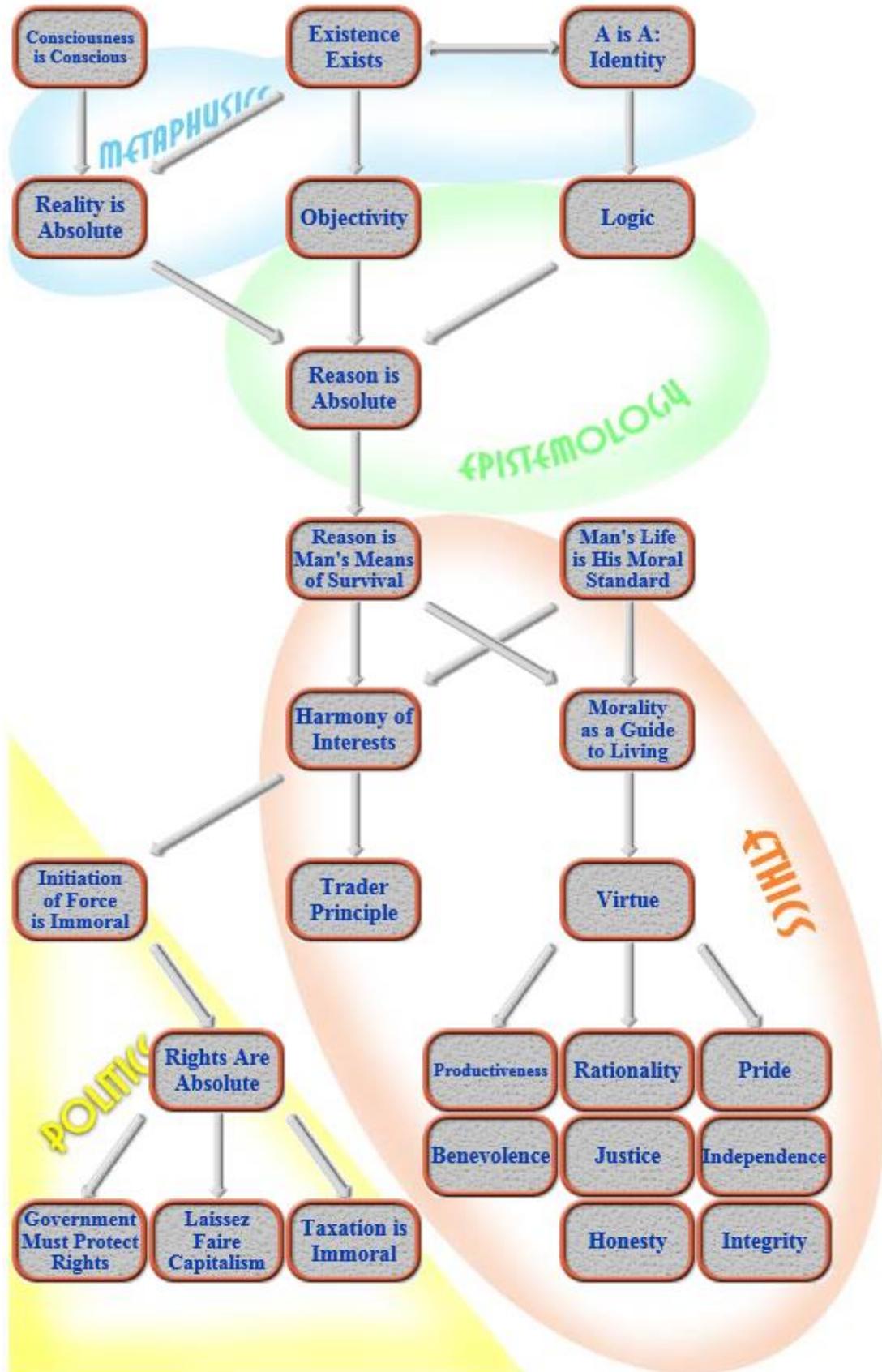
In Summary: Philosophy can be divided into **five branches** which address the following questions:

<a href="#">Metaphysics</a>	Study of Existence	What's out there?
<a href="#">Epistemology</a>	Study of Knowledge	How do I know about it?
<a href="#">Ethics</a>	Study of Action	What should I do?
<a href="#">Politics</a>	Study of Force	What actions are permissible?
<a href="#">Esthetics</a>	Study of Art	What can life be like?

There is a hierarchical relationship between these branches as can be seen in the [Concept Chart](#)

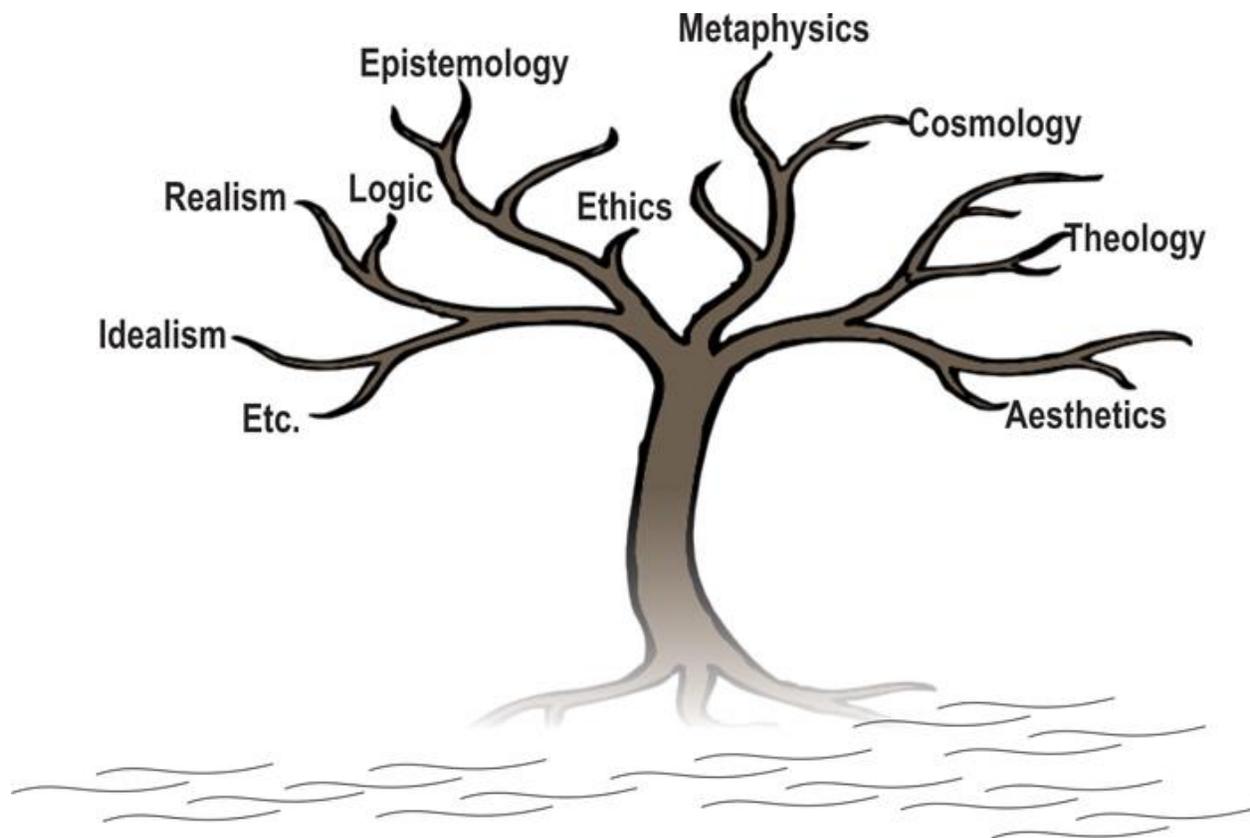
(see next page):

[Source: <http://www.importanceofphilosophy.com/FiveBranchesMain.html>]



<https://philgcg11chd.wordpress.com/category/main-branches-of-philosophy/>

<http://www.philosophy.vvrias.com/About-Philosophy>



### **Empiricism vs Rationalism (major categories/positions/standpoints within Epistemology)**

<http://www.mesacc.edu/~davpy35701/text/empm-v-ratm.html>

Excerpt:

**The empiricists:** Empiricists share the view that there is no such thing as innate knowledge, and that instead knowledge is derived from experience (either sensed via the five senses or reasoned via the brain or mind). Locke, Berkeley, and Hume are empiricists (though they have very different views about metaphysics).

**The rationalists:** Rationalists share the view that there is innate knowledge; they differ in that they choose different objects of innate knowledge. Plato is a rationalist because he thinks that we have innate knowledge of the Forms [mathematical objects and concepts (triangles, equality, largeness), moral concepts (goodness, beauty, virtue, piety), and possibly color – he doesn't ever explicitly state that there are Forms of colors]; Descartes thinks that the idea of God, or perfection and infinity, and knowledge of my own existence is innate; G.W. Leibniz thinks that logical principles are innate; and Noam Chomsky thinks that the ability to use language (e.g., language rules) is innate.

## Philosophical Battles: Empiricism versus Rationalism (for Dummies)

<http://www.dummies.com/how-to/content/philosophical-battles-empiricism-versus-rationalis.html>

Excerpt:

The history of philosophy has seen many warring camps fighting battles over some major issue or other. One of the major battles historically has been over the foundations of all our knowledge. What is most basic in any human set of beliefs? What are our ultimate starting points for any world view? Where does human knowledge ultimately come from?

**Empiricists** have always claimed that sense experience is the ultimate starting point for all our knowledge. The senses, they maintain, give us all our raw data about the world, and without this raw material, there would be no knowledge at all. Perception starts a process, and from this process come all our beliefs. In its purest form, empiricism holds that sense experience alone gives birth to all our beliefs and all our knowledge. A classic example of an empiricist is the British philosopher John Locke (1632–1704).

It's easy to see how empiricism has been able to win over many converts. Think about it for a second. It's interestingly difficult to identify a single belief that you have that didn't come your way by means of some sense experience — sight, hearing, touch, smell, or taste. It's natural, then, to come to believe that the senses are the sole source and ultimate grounding of belief.

But not all philosophers have been convinced that the senses fly solo when it comes to producing belief. We seem to have some beliefs that cannot be read off sense experience, or proved from any perception that we might be able to have. Because of this, there historically has been a warring camp of philosophers who give a different answer to the question of where our beliefs ultimately do, or should, come from.

**Rationalists** have claimed that the ultimate starting point for all knowledge is not the senses but reason. They maintain that without prior categories and principles supplied by reason, we couldn't organize and interpret our sense experience in any way. We would be faced with just one huge, undifferentiated, kaleidoscopic whirl of sensation, signifying nothing. Rationalism in its purest form goes so far as to hold that all our rational beliefs, and the entirety of human knowledge, consists in first principles and innate concepts (concepts that we are just born having) that are somehow generated and certified by reason, along with anything logically deducible from these first principles.

How can reason supply any mental category or first principle at all? Some rationalists have claimed that we are born with several fundamental concepts or categories in our minds ready for use. These give us what the rationalists call "innate knowledge." Examples might be certain categories of space, of time, and of cause and effect.

We naturally think in terms of cause and effect. And this helps organize our experience of the world. We think of ourselves as seeing some things cause other things to happen, but in terms of our raw sense experience, we just see certain things happen before other things, and remember having seen such before-and-after sequences at earlier times. For example, a rock hits a window, and then the window breaks. We don't see a third thing called *causation*. But we believe it has happened. The rock hitting the window caused it to break. But this is not experienced like the flight of the rock or the shattering of the glass. Experience does not seem to force the concept of causation on us. We just use it to interpret what we experience. Cause and effect are categories that could never be read out of our experience and must therefore be brought to that experience by our prior mental disposition to attribute such a connection. This is the rationalist perspective.

Rationalist philosophers have claimed that at the foundations of our knowledge are propositions that are self-evident, or self-evidently true. A self-evident proposition has the strange property of

being such that, on merely understanding what it says, and without any further checking or special evidence of any kind, we can just intellectually "see" that it is true. Examples might be such propositions as:

- Any surface that is red is colored.
- If A is greater than B, and B is greater than C, then A is greater than C.

The claim is that, once these statements are understood, it takes no further sense experience whatsoever to see that they are true.

Descartes was a thinker who used skeptical doubt as a prelude to constructing a rationalist philosophy. He was convinced that all our beliefs that are founded on the experience of the external senses could be called into doubt, but that with certain self-evident beliefs, like "I am thinking," there is no room for creating and sustaining a reasonable doubt. Descartes then tried to find enough other first principles utterly immune to rational doubt that he could provide an indubitable, rational basis for all other legitimate beliefs.

Philosophers do not believe that Descartes succeeded. But it was worth a try. Rationalism has remained a seductive idea for individuals attracted to mathematics and to the beauties of unified theory, but it has never been made to work as a practical matter.

<http://www.biblicalworldview21.org/glossary/glossary.asp#F>

**First principles:** like [axioms in geometry](#), these are the unproven presuppositions that form the basis for anyone's worldview. Synonyms are religion, philosophy, worldview, ethic, reality, ultimate reality, value, fact, ontology, metaphysics, cosmology, epistemology, faith, knowledge, being, critical philosophy, essence, existence, monism, speculative philosophy, substance, and ground of meaning (not all of which are listed in this Glossary).

## Rationalism vs Empiricism

<http://www.theology.edu/logic/logic4.htm>

Excerpt:

Theories of knowledge divide naturally, theoretically and historically into the two rival schools of rationalism and empiricism. Neither rationalism nor empiricism disregards the primary tool of the other school entirely. The issue revolves on beliefs about necessary knowledge and empirical knowledge.

### 1. Rationalism

Rationalism believes that some ideas or concepts are independent of experience and that some truth is known by reason alone.

#### a. a priori

This is necessary knowledge not given in nor dependent upon experience; it is necessarily true by definition. For instance "black cats are black." This is an analytic statement, and broadly, it is a tautology; its denial would be self-contradictory.

### 2. Empiricism

Empiricism believes that some ideas or concepts are independent of experience and that truth must be established by reference to experience alone.

b. a posteriori

This is knowledge that comes after or is dependent upon experience. for instance "Desks are brown" is a synthetic statement. Unlike the analytic statement "Black cats are black", the synthetic statement "Desks are brown" is not necessarily true unless all desks are by definition brown, and to deny it would not be self-contradictory. We would probably refer the matter to experience.

Since knowledge depends primarily on synthetic statements -- statements that may be true or may be false -- their nature and status are crucial to theories of knowledge. The controversial issue is the possibility of synthetic necessary knowledge -- that is, the possibility of having genuine knowledge of the world without the need to rely on experience. Consider these statements:

- 1) The sum of the angles of a triangle is 180 degrees.
- 2) Parallel lines never meet.
- 3) A whole is the sum of all its parts.

Rationalism may believe these to be synthetic necessary statements, universally true, and genuine knowledge; i.e., they are not merely empty as the analytic or tautologous statements (Black cats are black) and are not dependent on experience for their truth value.

Empiricism denies that these statements are synthetic and necessary. Strict empiricism asserts that all such statements only appear to be necessary or a priori. Actually, they derive from experience.

Logical empiricism admits that these statements are necessary but only because they are not really synthetic statements but analytic statements, which are true by definition alone and do not give us genuine knowledge of the world.

#### GENUINE KNOWLEDGE

Rationalism includes in genuine knowledge synthetic necessary statements (or, if this term is rejected, then those analytic necessary statements that "reveal reality" in terms of universally necessary truth; e.g., "An entity is what it is and not something else.")

Empiricism limits genuine knowledge to empirical statements. Necessary statements are empty (that is, they tell us nothing of the world).

Logical empiricism admits as genuine knowledge only analytic necessary (Black cats are black) or synthetic empirical statements (desks are brown). But the analytic necessary statements or laws of logic and mathematics derive from arbitrary rules of usage, definitions, and the like, and therefore reveal nothing about reality. (This is the anti-metaphysical point of view).

## Empiricism vs Rationalism

[www.mesacc.edu/~yount/text/empm-v-ratm.html](http://www.mesacc.edu/~yount/text/empm-v-ratm.html)

Excerpt:

**THE EMPIRICISTS:** Empiricists share the view that there is no such thing as innate knowledge, and that instead knowledge is derived from experience (either sensed via the five senses or reasoned via the brain or mind). Locke, Berkeley, and Hume are empiricists (though they have very different views about metaphysics).

**THE RATIONALISTS:** Rationalists share the view that there is innate knowledge; they differ in that they choose different objects of innate knowledge. Plato is a rationalist because he thinks that we have innate knowledge of the Forms [mathematical objects and concepts (triangles, equality, largeness), moral concepts (goodness, beauty, virtue, piety), and possibly color – he doesn't ever explicitly state that there are Forms of colors]; Descartes thinks that the idea of God, or perfection and infinity, and knowledge of my own existence is innate; G.W. Leibniz thinks that logical principles are innate; and Noam Chomsky thinks that the ability to use language (e.g., language rules) is innate.

#### **Empiricism (In favor of Empiricism, against Rationalism):**

1. **Empiricism is Simpler:** Compared to Empiricism, Rationalism has one more entity that exists: Innate knowledge. According to the Empiricist, the innate knowledge is unobservable and inefficacious; that is, it does not do anything. The knowledge may sit there, never being used. Using Ockham's Razor (= when deciding between competing theories that explain the same phenomena, the simpler theory is better),<sup>1</sup> Empiricism is the better theory.
2. **Colors:** How would you know what the color blue looks like if you were born blind? The only way to come to have the idea of blue is to experience it with your senses. (This objection only works possibly against Plato; see the introduction above again to see why this objection would not faze Descartes, Leibniz, or Chomsky.)
3. **Imagination and Experience:** How can we get the idea of perfect triangularity? We can extrapolate from our experience with crooked, sensible triangles and use our imagination to straighten out what is crooked and see what perfect triangularity is.
4. **Rationalists have been Wrong about Their "Innate Knowledge":** Some medieval rationalists claimed that the notion of a vacuum was rationally absurd and hence it was impossible for one to exist. However, we have shown that it is possible.<sup>[2]</sup> Reason is not the only way to discover the truth about a matter.
5. **The Advance of Science:** Much of science is founded on empiricist principles, and would not have advanced without it. If we base our conclusions about the world on empiricism, we can change our theories and improve upon them and see our mistakes. A rationalist seems to have to say that we've discovered innate knowledge and then be embarrassed if he or she is ever wrong (see examples such as the vacuum, above).
6. **All Rationalists do Not Agree about Innate Knowledge:** Rationalists claim that there is innate knowledge that gives us fundamental truths about reality, but even among rationalists (e.g., Plato, who believes in reincarnation and Forms and Descartes, who does not believe in either but does believe in a soul), there is disagreement about the nature of reality, the self, etc. How can this be, if there is innate knowledge of these things?

#### **Rationalism (In favor of Rationalism, against Empiricism):**

1. **Math and Logic are Innate:** Doesn't it seem that mathematical and logical truths are true not because of our five senses, but because of reason's ability to connect ideas?
2. **Morality is Innate:** How do we get a sense of what right and wrong are with our five senses? Since we cannot experience things like justice, human rights, moral duties, moral good and evil with our five senses, what can the empiricist's ethical theory like? Hume (an empiricist) says morality is based solely on emotions; Locke says experience can provide us with data to show what is morally right and wrong, but does it seem that way to you?

3. **Verifying Empiricism:** Locke (an empiricist) says that our experiences tell us about the nature of reality, but how can we ever check our experience with what reality really is, in order to know that? Rationalists do not think we can, so we have to rely on reason.
4. **Poverty of Stimulus Problem:** Three year olds use language in ways that they are not explicitly taught. For example, they form original sentences from words that they haven't heard put together in precisely that way before. Also, they start to understand grammatical rules before they even know what a noun or a verb is. If we can only say what we've heard said by others, how can three year olds speak as well as they do? This is known as the poverty of stimulus problem. You may think that Rationalism is strange, but it does a better job of explaining this problem than Empiricism. One way of choosing which of two theories is better (in addition to or instead of Ockham's Razor – see Empiricism point #1 above) is asking, "Which theory explains the phenomena better?"<sup>[1]</sup>
5. **Empiricism Undermines Creativity?** According to Empiricism, you can combine things, separate them, and nothing else. With Rationalism, we come to experience with ready-made tools for creativity. E.g., Plato would say that we're in touch with abstract, immutable realities, which provide lots of material with which to create.
6. **Controllable Humans?** According to Empiricism, human beings can be controlled and manipulated exceptionally easily. If we are nothing other than what we experience, then we should be able to be made to do whatever we're taught. Rationalism has it that there is an invariable core (call it "human nature") that refuses to be manipulated, which is what makes us unique.

#### Notes:

[1] I hasten to add that Ockham's Razor is simply a rule of thumb, and that I would recommend that the reader track down an excellent paper by Elliot Sober, entitled, "Let's Razor Ockham's Razor," wherein he demonstrates that if one uses Ockham's razor in a certain case of evolutionary biology, one will choose the wrong theory to explain the phenomena, because the situation is more complex than it may seem. I am persuaded by this argument and think we should not use Ockham's razor; I have it here because people seem to like using it, but hopefully they will be persuaded by Dr. Sober's argument as I am.

[2] I have recently seen an episode of "Through the Wormhole" with God, I mean, Morgan Freeman, and scientists have apparently discovered that, even in a vaccum, there are some sort of subatomic particles there, so there is no such thing as nothing, or that even nothing is something.

### Key Ideas - Rationalism and Empiricism

<http://www2.warwick.ac.uk/fac/soc/philosophy/people/faculty/longworth/keyideasrationalismempiricism.pdf>

[PDF]

### Empiricism, Rationalism and Positivism in Library and Information Science

[https://www.academia.edu/4388910/Empiricism\\_rationalism\\_and\\_positivism\\_in\\_library\\_and\\_information\\_science](https://www.academia.edu/4388910/Empiricism_rationalism_and_positivism_in_library_and_information_science)

(Provides good introductions on empiricism, rationalism, positivism including logical positivism)

[Recommended]

## The Semiosis of Francis Bacon's Scientific Empiricism

<http://www.constitution.org/hwheeler/baconsemiosis.htm>

Excerpt:

ABSTRACT: Francis Bacon's philosophy of empiricism has been misinterpreted and under valued. It rested on a semiotic logic of inquiry which Hooke called his 'logic machine.' Bacon developed it from his phenomenological interpretation of the law behind the unwritten English common law. Applying to this a reverse Platonism of things rather than words, he produced a semiosis of Form that employs *processus* and *schematismus* in an hypothesis eliminating process for discovering the empiricist laws of nature and society. Bacon identified four non-rational neuro-ontological and epistemological interpretive *idola* for eliminating distortions and prejudices from perceptions. Unlike Newton's time-determined cause-finding science, Bacon's approach was an analytic law-finding empiricism, which he called a 'revolution in thought.' Kant's later revolution in thought in *Critique of Pure Reason* (2<sup>nd</sup> edition -B) applied an adaptation of Bacon's approach to create the phenomenology of modern science, and his own revolution in thought. In *The New Atlantis* science is treated like the economy in a mercantilist society and brought under law as an autonomous social institution. Today's research laboratories process information and conduct empirical research in much the way Bacon prescribed. Soviet ideologically controlled science was dictatorially organized. Japan's commodified science is nationally coordinated. Today, the U.S. could benefit from Bacon's models for the conduct and organization of science.

**Wikipedia: First Principles:** [https://en.wikipedia.org/wiki/First\\_principle](https://en.wikipedia.org/wiki/First_principle)

### **Practical Examples: Applying “First Principles”:**

#### **How Elon Musk Thinks: The First Principles Method**

<http://99u.com/workbook/20482/how-elon-musk-thinks-the-first-principles-method>

<http://www.businessinsider.com/elon-musk-first-principles-2015-1>

<http://lifehacker.com/use-elon-musks-first-principles-method-for-better-br-1476303603>

<https://blog.percolate.com/2014/05/first-principles-elon-musk-problem-solving/>

<http://www.game-changer.net/2014/06/26/first-principles-thinking-a-better-way-to-innovate/>

<https://www.youtube.com/watch?v=NV3sBIRgzTI> [Video]

#### **First Principles: Elon Musk and Bill Thurston on the Power of Thinking for Yourself**

<http://jamesclear.com/first-principles>

#### **How Archimedes, Thomas Edison, and Elon Musk used First-Principles Thinking to Create World-Changing Technological Breakthroughs**

<http://www.pickthebrain.com/blog/archimedes-thomas-edison-elon-musk-used-first-principles-thinking-create-world-changing-technological-breakthroughs/>

## Metaphysics

### What is Metaphysics?

Metaphysics is the branch of philosophy responsible for the study of existence. It is the foundation of a worldview. It answers the question "What is?" It encompasses everything that exists, as well as the nature of existence itself. It says whether the world is real, or merely an illusion. It is a fundamental view of the world around us.

### Why is Metaphysics important?

Metaphysics is the foundation of philosophy. Without an explanation or an interpretation of the world around us, we would be helpless to deal with reality. We could not feed ourselves, or act to preserve our lives. The degree to which our metaphysical worldview is correct is the degree to which we are able to comprehend the world, and act accordingly. Without this firm foundation, all knowledge becomes suspect. Any flaw in our view of reality will make it more difficult to live.

### What are the key elements of a rational metaphysics?

Reality is absolute. It has a specific nature independent of our thoughts or feelings. The world around us is real. It has a specific nature and it must be consistent to that nature. A proper metaphysical worldview must aim to understand reality correctly.

The physical world exists, and every entity has a specific nature. It acts according to that nature. When different entities interact, they do so according to the nature of both. Every action has a cause and an effect. Causality is the means by which change occurs, but the change occurs via a specific nature.

#### Basics

[Axiom](#)

[Existence Exists](#)

[Identity](#)

[Consciousness](#)

#### Specifics

[Reality is Absolute: The Primacy of Existence](#)

[Causality](#)

[Nothing](#)

#### Technicalities

[Contradiction](#)

[An Entity is a Sum of Its Parts](#)

[Mental Entities](#)

[The Metaphysical Versus the Man-Made](#)

### East vs West Philosophy – Differences (Philosophy, Cultural Views, Mindset) [Chart]

[http://www.1000ventures.com/business\\_guide/crosscuttings/cultures\\_east-west-phylosophy.html](http://www.1000ventures.com/business_guide/crosscuttings/cultures_east-west-phylosophy.html)

## What is Philosophy - Branches of philosophy: Metaphysics, epistemology and ethics

<https://www.youtube.com/watch?v=kzCAKbKyl4g> [Video; approx. 7 min.]

### Epistemology

<http://www.iep.utm.edu/epistemo/>

Excerpt:

Epistemology is the study of [knowledge](#). Epistemologists concern themselves with a number of tasks, which we might sort into two categories.

First, we must determine the *nature* of knowledge; that is, what does it mean to say that someone knows, or fails to know, something? This is a matter of understanding what knowledge is, and how to distinguish between cases in which someone knows something and cases in which someone does not know something. While there is some general agreement about some aspects of this issue, we shall see that this question is much more difficult than one might imagine.

Second, we must determine the *extent* of human knowledge; that is, how much do we, or can we, know? How can we use our reason, our senses, the testimony of others, and other resources to acquire knowledge? Are there limits to what we can know? For instance, are some things unknowable? Is it possible that we do not know nearly as much as we think we do? Should we have a legitimate worry about [skepticism](#), the view that we do not or cannot know anything at all?

## What Is the Relationship between Epistemology and Metaphysics?

<http://www.wisegeek.com/what-is-the-relationship-between-epistemology-and-metaphysics.htm>

Excerpt:

The connection between epistemology and metaphysics is that epistemology justifies what otherwise would be "improvable" knowledge, moving concepts into reality. Without epistemology, nothing in metaphysical study would have any sort of authority or weight. This is critical because metaphysical beliefs or concepts cannot depend on traditional scientific methods to be proven true.

To understand the connection between epistemology and metaphysics, an individual must grasp what each subject is. Metaphysics is the study of all things not in the physical realm — physical studies are handled through true sciences. It is a philosophy that investigates why things exist. It uses concepts to explain the realities people experience.

Epistemology and metaphysics are similar in that both are branches of philosophy, but as a field, epistemology concentrates on knowledge, looking at what makes knowledge true or justified. Put another way, epistemology seeks to answer how a person can prove that what he believes, identifying the elements that make information part of a reality set. It also focuses on the characteristics, sources and limitations of knowledge people have.

A person cannot use traditional scientific methods to prove metaphysical beliefs. In fact, metaphysical concepts sometimes directly conflict with science. For example, an individual cannot conduct a test to see whether a god exists or whether the creative process is happening. Thus, metaphysicists must provide other evidence that what they experience is reality. They must use epistemology to explain why their concepts can be viewed as absolute, producing rationalizations for each metaphysical belief.

<https://brainpolice.wordpress.com/2010/04/19/metaphysics-and-epistemology/>

### What is the difference between metaphysics and ontology?

<https://brainpolice.wordpress.com/2010/04/19/metaphysics-and-epistemology/> [Discussion Forum]

<https://www.quora.com/What-is-the-difference-between-metaphysics-and-ontology>

### Kahn Academy: Wi-Phi

<https://www.khanacademy.org/partner-content/wi-phi>

For Example:

[Metaphysics and Epistemology](#)

Metaphysics is an area of philosophy concerned with what there is in the universe (ontology) and the nature of what exists. Epistemology is a related area interested in knowledge and how we know things about the universe.

### What is Epistemology?

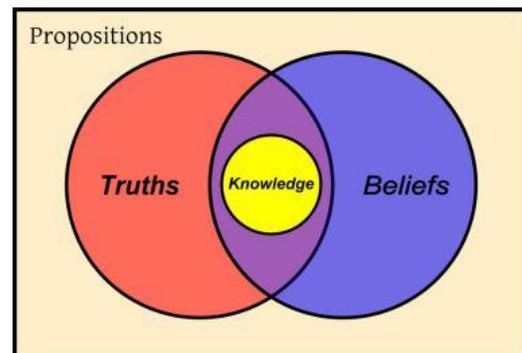
Epistemology is the investigation into the grounds and nature of knowledge itself. The study of epistemology focuses on our means for acquiring knowledge and how we can differentiate between truth and falsehood. Modern epistemology generally involves a debate between rationalism and empiricism, or the question of whether knowledge can be acquired *a priori* or *a posteriori*:

**Empiricism:** knowledge is obtained through experience.

**Rationalism:** knowledge can be acquired through the use of reason.

### Why is Epistemology Important?

Epistemology is important because it is fundamental to how we think. Without some means of understanding how we acquire knowledge, how we rely upon our senses, and how we develop concepts in our minds, we



have no coherent path for our thinking. A sound epistemology is necessary for the existence of sound thinking and reasoning — this is why so much philosophical literature can involve seemingly arcane discussions about the nature of knowledge

[Source: <http://atheism.about.com/od/philosophybranches/p/Epistemology.htm>] (from an about.com atheist section)

## Proposition

<http://www.philosophy-index.com/logic/terms/proposition.php>

In [logic](#), a **proposition** is any sentence that expresses something that is either true or false.

For example, the following are all propositions:

- All penguins are birds
- The Earth orbits Mars
- Socrates is mortal
- Reason causes leprosy

<http://philosophy.stackexchange.com/questions/10894/what-is-the-difference-between-a-statement-and-a-proposition>

A proposition is a type of (logical) statement.

A statement does not have to be a proposition (logical).

## Propositions

<http://plato.stanford.edu/entries/propositions/>

<http://www.oxfordbibliographies.com/view/document/obo-9780195396577/obo-9780195396577-0212.xml>

## Propositions, Arguments and Truth

<https://cas.umkc.edu/philosophy/vade-mecum/2-1.htm>

## Truth

<http://www.iep.utm.edu/truth/>

Excerpt:

Philosophers are interested in a constellation of issues involving the concept of truth. A preliminary issue, although somewhat subsidiary, is to decide what sorts of things can be true. Is truth a property of sentences (which are linguistic entities in some language or other), or is truth a property of propositions (nonlinguistic, abstract and timeless entities)? The principal issue is: *What is truth?* It is the problem of being clear about what you are saying when you say some claim or other is true. The most important theories of truth are the Correspondence Theory, the Semantic Theory, the Deflationary Theory, the Coherence Theory, and the Pragmatic Theory. They are explained and compared here. Whichever theory of truth is advanced to settle the principal issue, there are a number of additional issues to be addressed:

- i. Can claims about the future be true *now*?
- ii. Can there be some algorithm for finding truth – some recipe or procedure for deciding, for any claim in the system of, say, arithmetic, whether the claim is true?
- iii. Can the predicate "is true" be completely defined in other terms so that it can be eliminated, without loss of meaning, from any context in which it occurs?
- iv. To what extent do theories of truth avoid paradox?
- v. Is the goal of scientific research to achieve truth?

### **What is Logic?**

<http://philosophy.lander.edu/logic/structure.html>

Simply put, the purpose of logic is to sort out the good arguments from the poor ones. So the chief concern of logic is the structure of an argument.

**Rhetoric in Western Thought: Lecture #01 – Defining Rhetoric and the Question of Truth**

<http://academic.regis.edu/jgschwin/301lecoutline.01.htm>

**Rhetoric in Western Thought: Lecture #02 – Origins of Ancient Rhetoric**

<http://academic.regis.edu/jgschwin/301lecoutline.02.htm>

**Rhetoric in Western Thought: Lecture #03 – Philosophical Rhetoric in Greece  
Plato: *Gorgias***

<http://academic.regis.edu/jgschwin/301lecoutline.03.htm>

**Rhetoric in Western Thought: Lecture #04 – Plato’s Phaedrus**

<http://academic.regis.edu/jgschwin/301lecoutline.04.htm>

**Rhetoric in Western Thought: Lecture #05 – Isocrates and Eloquent Rhetoric**

<http://academic.regis.edu/jgschwin/301lecoutline.05.htm>

**Rhetoric in Western Thought: Lecture #06 – Aristotle and his Rhetoric**

<http://academic.regis.edu/jgschwin/301lecoutline.06.htm>

**Rhetoric in Western Thought: Lecture #07 – The Move to Rome: the Eternal City**

<http://academic.regis.edu/jgschwin/301lecoutline.07.htm>

**Rhetoric in Western Thought: Lecture #08 – Quintilian, Longinus, and the Changing Roman Empire [Note: says “Lecture #9”]**

<http://academic.regis.edu/jgschwin/301lecoutline.08.htm>

**Rhetoric in Western Thought: Lecture #09 – Middle Ages – Saint Augustine**

<http://academic.regis.edu/jgschwin/301lecoutline.09.htm>

**Rhetoric in Western Thought: Lecture #10 - Scholasticism/Humanism**

<http://academic.regis.edu/jgschwin/301lecoutline.10.htm>

**Rhetoric in Western Thought: Lecture #11 – Rhetoric Renaissance II**

<http://academic.regis.edu/jgschwin/301lecoutline.10.htm>

## General Philosophy Resources

### Philosophy Dictionary

<http://theologicalstudies.org/resource-library/philosophy-dictionary>

### Internet Encyclopedia of Philosophy

<http://www.iep.utm.edu/>

### Stanford Encyclopedia of Philosophy

<http://plato.stanford.edu/index.html>

### The Basics of Philosophy

[\[A Quick History – Overview\]](#) [\[Map\]](#) [\[Outlines\]](#)

<http://www.philosophybasics.com/>

### A Dictionary of Philosophical Terms and Names

<http://www.philosophypages.com/dy/index.htm>

### Online Library – Liberty Fund

<http://oll.libertyfund.org/pages/books-and-titles>

### Famous Modern Philosophers

<http://www.worldhistorycharts.com/famous-modern-philosophers/>

“Modern philosophy got its start in Western Europe during the Seventeenth Century. Here are the famous philosophers whose teachings and theories create the shape of modern philosophy.”

### Primer on Philosophers

<http://www.d.umn.edu/~nhassan/docs/guidephilosophers.html>

### Philosophers' Texts

<http://www.philosophypages.com/ph/index.htm>

### Thinkers Index; <http://people.wku.edu/jan.garrett/thinkers.htm>

## History of Philosophy

### History of Western Philosophy (Outline) and Philosophical Vocabulary

<http://www.cmfnow.com/articles/phil-out.pdf> [PDF]

### History of Western Philosophy (Chart)

Two diagrams detailing the history of western philosophy; the first runs from 600 BCE. to 600 CE, and the second covers 600 CE to about 1935 CE. They are based on *Sociology of Philosophies* by Randall Collins. (Each one is 4 feet wide, and together, they are about 44 feet tall when the font is 12 point.)

[History of Western Philosophy 1](#) (600 BCE – 665 CE)

[History of Western Philosophy 2](#) (700 CE – 1965 CE)

### Philosophers in History and Their Lines of Influence (Chart)

<http://www.coppelia.io/2012/06/graphing-the-history-of-philosophy/>

### Movements in Western Philosophy (Chart)

[https://www.reddit.com/r/philosophy/comments/23ecnw/movements\\_in\\_western\\_philosophy\\_diagram](https://www.reddit.com/r/philosophy/comments/23ecnw/movements_in_western_philosophy_diagram)

### A History of Western Philosophy (Vols. I and II)

<http://www3.nd.edu/Departments/Maritain/etext/hwp.htm>

### Comprehensive History of Philosophy (Chart)

<http://motivatedmastery.com/the-history-of-philosophy-in-an-infographic/>

### History of Eastern Philosophy (Chart)

<http://superscholar.org/eastern-philosophy/>

### History of [Western] Philosophy (Chart)

<http://superscholar.org/history-of-philosophy/>

### Timeline of Western Philosophers

<http://www.philosophypages.com/dy/zt.htm>

## History of Philosophy

<http://www.philosophicalsociety.com/Archives/History%20Of%20Philosophy.htm>

It is very hard, if not impossible, to say who the first philosophers were or when informal philosophizing first occurred. The earliest *homo sapiens* most likely looked out at their fledgling world and wondered about its status, its meaning, the meaning of existence, the conditions of survival, the reality of a finite world and their place in it. To reflect and conjecture thusly *is* to philosophize, however inchoate the mental exercise or vulnerable nascent intelligence may be to superstition.

If philosophy is understood simply as the study of metaphysics and epistemology, of logic and ethics, of aesthetics and politics, or of any of these "branches" separately, then the onus of tracing her provenience becomes considerably lighter. We know, for example, that the Milesians, led by Thales, were making important investigations into nature as early as the seventh century B.C.; eastern teachers and prophets such as Lao-Tse, Confucius, and the Buddha were contemplating moral ideals and concepts during the sixth century B.C. The pre-Socratic philosophers (Heraclitus, Empedocles, Parmenides, Zeno) followed with their formulations and speculations, and in the wings were three of history's most prodigious philosophical minds (Socrates, Plato, Aristotle).

Fashioning any historical chart or timeline is still tricky, because certain figures are obscure, certain philosophies fragmented and incomplete. Perhaps not enough is known about the role women played even in the early days of philosophy (we are told by Plato in the *Symposium*, for instance, that Socrates' teacher in love was a woman); it's not always clear when one period ends and another begins, or whether one philosophy or school was really begun by someone history has totally ignored.

Below is a dramatically simplified, but perhaps not unuseful, chart. It lists the major thinkers and periods and describes briefly their contributions. The chart should be seen merely as one of many possible historical aperçus.

Philosopher(s)	Period Thinker/School Flourished	Ideas/Contributions
Milesians (Thales, Anaximander, Heraclitus, Anaxagoras)	7th Century B.C.	Asked what universe is made of (Thales: water; Heraclitus: fire). Heraclitus: "Strife is the father of all." Anaxagoras: "There is a portion of everything in everything" -- earliest theory of infinite divisibility. Each helped to shape the beginning of the scientific method: i.e., by gathering facts, developing and testing a hypothesis.

<p>Pre-Socratics (among them Empedocles, Parmenides, Zeno of Elea, Euclid, Pythagoras)</p>	<p>Late 7th Century B.C. To Early 5th Century B.C.</p>	<p>These thinkers advanced ideas about the essence of things (Empedocles: water, air, fire, and earth the basic "stuff"), about unity/plurality (Parmenides: the world is a uniform solid, spherical in shape; "Being is, Non-Being is not"; empty space cannot exist if all things are made of basic stuff), paradoxes of space and motion (Zeno), logic and mathematical theory (Euclid, Pythagoras). Plato's Theory of Forms was greatly influenced by Parmenides' notion of the One and by the mathematical conclusions of Pythagoras.</p>
<p>Eastern prophets, moral teachers (Lao-Tse, Confucius, the Buddha among them)</p>	<p>6th Century B.C.</p>	<p>Each influenced the history of ethics and religion in India, China, and Japan. Confucius' ethics centered on the ideas of benevolence, filial piety, and reciprocity (treating others as one would wish to be treated). The Buddha, a title meaning "the enlightened one," said life itself is marked by suffering, and that the path to transcendence (nirvana) lay in avoiding the extremes of self-indulgence and self-mortification. Lao-Tse discerned an underlying reality of all things, the understanding of which depends on emptying one's soul and focusing on "The Way," or Tao. His ideas are laid out in the <i>Tao Te Ching</i>. Many religious sects and sub-sects were spawned.</p>
<p>Socrates, Plato, Aristotle</p>	<p>Early 5th Century B.C. To Late 4th Century B.C.</p>	<p>Perhaps the three greatest philosophers ever. Socrates developed a method of questioning designed to expose weaknesses in the interrogated (sometimes referred to as the maieutic method, in which the questioner acts as a midwife, helping to give birth to others' thoughts). He believed circumspect use of language and endless self-questioning are crucial in the quest for wisdom. Teacher of Plato, world-sage in outlook, he saw philosophy as a way of life, the highest calling of a select few. For him the highest good is knowledge. He wrote nothing but dramatically influenced the</p>

		<p>course of intellectual history. Plato, teacher of Aristotle, set forth his philosophy in dialogues, chief protagonist of which was Socrates, his mentor; he founded the Academy (c. 387 BC), perhaps the first institution of learning in the western world. Most famous for his Theory of Forms (phenomenal world of matter just an imperfect reflection of an immutable, transcendental world of ideas). Plato believed that knowledge is a process of remembering; the objects of knowledge are ideal and immutable. Aristotle theorized on a vast range of subjects: biology, ethics, logic, metaphysics, politics, &amp;c. He founded the Lyceum and tutored Alexander the Great. He's considered history's first logician and biologist. His thinking influenced numerous theologians and philosophers, including St. Augustine and Thomas Aquinas. He was a naturalist who revised Plato's theory of form and matter; for Aristotle, the form is what makes matter what it is (as the soul defines a living body). He put forth two general principles of proof: the excluded middle (everything must either have or not have a given characteristic), and the law of contradiction (nothing can both have and not have a given characteristic).</p>
<p>Epicurus/Epicureanism</p>	<p>Middle 4th Century B.C. To Early 3rd Century B.C.</p>	<p>Known mostly for hedonistic ethical system in which pleasure is the highest good (Epicurus: "Eat, drink, and be merry for tomorrow you will die.") Quality of pleasure more important than mere quantity. Epicureans defended an atomistic view of the world (i.e., things are made up of minute, indivisible particles that move about in a void). Epicurus believed there are infinitely many worlds (what we call "galaxies" today).</p>
<p>Stoics (Zeno and later Roman thinkers such as Seneca, Epictetus, and Marcus Aurelius)</p>	<p>Early Third Century B.C. To Third Century A.D.</p>	<p>Name Stoicism derived from <i>stoa</i>, or porch, where the movement's founder Zeno (not Zeno of Elea) taught. World governed by unshakable laws laid</p>

		<p>down by God. Everything happens for a reason, so that the goal of life should be acquiescence to divine laws, not resistance. God is immanent in all matter, creates a harmonious order. Later Roman Stoics affirmed same themes: need for harmony in one's life, for spiritual growth which ideally would exist in seclusion from the everyday hassles of society.</p>
<p>Skeptics (Pyrrho of Elis, Timon, Antisthenes, and later, Sextus Empiricus)</p>	<p>Late Fifth Century B.C. To Second Century A.D.</p>	<p>Avoided doctrines and dogmas and sought to criticize existing ideas. Nothing is truly knowable; doubt is the most tenable disposition of mind (Pyrrho). Important harbinger of later empiricism, of the modern scientific method, of religious agnosticism. Profoundly influenced later philosophers (Descartes, Hume, Santayana among them).</p>
<p>Cynics (Diogenes, Antisthenes)</p>	<p>Fourth Century B.C. To Sixth Century A.D. (Not a continuous school)</p>	<p>Name "Cynic" comes from nickname given Diogenes: the Dog. Cynical philosophy unrelated to modern acceptance of the term (view that people act self-centeredly in pursuit of narrow aims). According to the older Greek philosophy, happiness is found in virtuous action; goods in the external world (wealth, fame, pleasure, individualistic ambitions) are unnatural and harmful. Ascetic self-discipline is the only path to freedom. Cynics are inclined to agree with Skeptics that little, if anything, can be known, and that one should steer clear of dogmas and popular views of things.</p>
<p>Christian &amp; Arabian Philosophy</p>	<p>First Century A.D. To Seventeenth Century A.D. (for various Christian philosophies)</p>	<p>The advent of the Church led to numerous questions about Jesus' nature, about the nature of God and the universe, the nature of the Trinity, the question about faith and reason (are they naturally opposed or naturally complementary?). Philosophical speculation spills over into theological speculation. Philosophers (e.g., Origen and Clement, Boethius, Plotinus,</p>

		<p>Augustine, Avicenna, Averroes, Maimonides, and later Aquinas) are chiefly concerned with religious questions. Greatest influence on Christianity was Platonism, with its emphasis on the superiority of the soul (spirit) against all materialistic and bodily functions, the belief in a higher, transcendent world (heaven for religious devotees), belief in Truth and Virtue and acceptance of immutable, perfect Forms (Jesus being the Form of ideal humanity). Early post-Hellenistic philosophy reached its summit in the Medieval Period, with the philosophy of Anselm and Aquinas and the poetry of Dante.</p>
<p>Medieval Period (Boethius, Abelard, William of Ockham, Averroes, Maimonides, Anselm, Avicenna, Aquinas, Dante, Duns Scotus, among many others)</p>	<p>Late Fifth Century A.D. to Middle Fifteenth Century</p>	<p>Advent of scholasticism: strict adherence to rationalism, inclination to pore over numerous theological questions. Ideas prevalent in this era: question of universals, with nominalists (e.g., William of Ockham) rejecting metaphysical notions of Forms altogether; idea that God is the author of moral and scientific knowledge, the <i>primum mobile</i> of the universe; various "proofs" of God's existence (Anselm: Ontological Argument; Aquinas: 5 Proofs, one of which being the Argument from Design); debates about existence and essence; the emergence of mysticism in some quarters (e.g., in the teaching of Meister Eckhart); belief among many philosophers and tutors that reason alone cannot save a human being, that faith in God and revelation are needed. It was in this period that Dante completed perhaps the most influential poem of all time: <i>La Commedia</i>, chronicling the poet's fabled journey through hell, purgatory, and heaven.</p>
<p>Birth of Modern Science (Bacon, Copernicus, Kepler, Galileo)</p>	<p>Late 15th To Late 17th Centuries</p>	<p>Old views of the world come under scrutiny and are revised (e.g., Ptolemaic view that earth is the center of the universe). Copernicus, a Polish astronomer, challenged the Ptolemaic view; he said the sun was the center of</p>

		<p>our solar system, and that the earth and other planets revolve around it. Kepler sought to provide mathematic proofs of Copernicus' views. Galileo, an Italian physicist, combined math and science to fashion a new scientific worldview. He was the first to use a telescope, the first to confirm that Copernicus' view was correct. The Church at this time looked upon scientific experimentation with hostility and agitation; Galileo was forced to utter a recantation of his views, which he did half-heartedly. Francis Bacon, considered the father of science in England, made no actual discoveries (he was a lawyer, essayist, moral philosopher and man of letters) but gave voice to the inductive method of science and, more importantly, to empiricism (pursuit of knowledge by observation and experiment, not by use of reason alone). This period marked the end of scholasticism, the growth of intellectual curiosity and freedom, and the belief, however tacit, that knowledge about the universe can be derived not from revelation, as many of the scholastics thought, but from direct investigation and observation.</p>
<p>Modern Philosophy (Hobbes, Descartes, Newton)</p>	<p>Early 17th Century To Early 18th Century</p>	<p>English philosopher Thomas Hobbes was influenced by both Bacon and Galileo. He set out to construct a "master science" of "nature, man, and society"; if knowledge of nature is obtainable, Hobbes reasoned, knowledge of human nature must also be in reach. He steered away from empiricism, however, and sought to formulate principles of human conduct. The natural state of all bodies, he concluded, is motion; material universe is matter in motion. Life is motion in limbs, nerves, cells, and heart; human feelings, such as desire and aversion, are motions either towards something or away from it. Hobbes is best known for his work <i>Leviathan</i>, which was a defense of absolute government. Life, Hobbes said famously, is "solitary, poor, nasty, brutish, and short."</p>

		<p>Descartes, known by many as the father of modern philosophy, revisited the themes of skepticism (only thing that he couldn't doubt was himself thinking, hence <i>cogito ergo sum</i>); he made landmark contributions to mathematics (Cartesian geometry, as set forth in <i>La Geometrie</i>), to metaphysics (belief in God and the material world, acceptance of mind-body dualism), and to philosophical methodology (<i>Discourse On Method</i>).</p>
<p>Second Half Of Modern Period (Spinoza, Leibnitz)</p>	<p>Mid 17th Century To Early 19th Century</p>	<p>Cartesian thought proved immediately influential: both Spinoza and Leibnitz shared the Frenchman's passion for ratiocination and developed metaphysical systems of their own. Like Descartes, Spinoza and Leibnitz believed in a rational, benevolent God. Spinoza wrote the <i>Ethics</i>, whose style took the form of geometrical analysis; he was a determinist, denied final causes, sought to transcend the distinction between good and evil altogether, and perhaps most controversially, equated God with creation (the doctrine of pantheism, in which each material existent is a manifestation of the divine essence, is "God's body" in a sense). Spinoza's formulation was Deus Sive Natura (Latin: God or Nature). Leibnitz's chief contribution was the monadology, the study of monads, or metaphysical units that make up substance. Monads, he said, are the elements of all things, mental as well as physical; they are indivisible. No two are alike, and change in the universe occurs because of the workings of each monad. Things are only connected by God's intervention.</p>
<p>Second Half Of Modern Period <i>Cont'd</i> (Locke, Berkeley, Hume, Rousseau, Kant, among others)</p>	<p>Mid 17th Century To Early 19th Century</p>	<p>Locke veered away from metaphysical notions and sought instead an approach encompassing the empiricism of Bacon and the scepticism of Descartes. Purpose of philosophy is to formulate and analyze concrete problems, he said, a view</p>

		<p>which is strikingly popular in universities today. Locke denied that people are born with innate knowledge; human beings are born with a <i>tabula rasa</i>, or empty slate, everything subsequently known coming from sensory experience. His acceptance of constitutional government (<i>Two Treatises of Government</i>) influenced leaders of the American Revolution. George Berkeley, a bishop, attacked Locke's view of knowledge and instead proposed an idealist system (<i>esse est percipi</i>: to be is to be perceived). Matter, Berkeley said, is really only a mental representation in our mind. Hume assailed Berkeley's views of knowledge and reality and argued that reason cannot give certain knowledge. There is no proof of causality, Hume contended; the sceptical vantage point is the safest to assume in all questions of truth and knowledge. Rousseau's contribution was less in the field of epistemology, more in the areas of ethics and political philosophy (<i>Social Contract</i>, <i>Confessions</i> among his chief works). He believed that people are born good but that society wields a corrupting influence on them; like Locke, he expounded upon social contract theory. The driving force behind society is the General Will, and it must be respected. The challenge is to attain freedom amidst corruption and worldliness. Rousseau's sympathies were radical; he supported the French Revolution and contributed to a body of work known as romanticism. Two main currents in European philosophy --- the rationalism of Descartes, Spinoza, Leibnitz and the empiricism of Locke, Berkeley, Hume --- were conjoined in the work of Kant, perhaps the greatest German philosopher ever (<i>Critique of Pure Reason</i> on a par with Spinoza's <i>Ethics</i>). According to Kant, the world of things-in-themselves is unknowable; the world of appearance, the phenomenal world governed by laws, is knowable. Transcendental knowledge is impossible. Kant rejected the argument of the empiricists that all knowledge is derived from sensory</p>
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		<p>experience: he believed that concepts such as causality, necessity, and unity enable us to have a coherent knowledge of the world. He accepted the moral argument for God's existence and the doctrine of free will ("ought" implies "can," he reasoned). Moral actions, he thought, can only arise from a sense of duty (as opposed to, say, the outcome of actions, which may be pleasurable or beneficial to someone).</p>
<p>Post-Kantian Thinkers (Schopenhauer, Fichte, Hegel, Marx, among others)</p>	<p>19th Century</p>	<p>Kant's influence was immediate and long-lasting. Schopenhauer thought the driving force of reality is Will. Knowledge depends not on reason but Will; to understand reality, we need to look inward, not outward. Schopenhauer is history's most famous pessimist, believing that all human striving is vain, that suffering is rampant, and that the only respite is to live a life of renunciation, <i>a la</i> the Hindus or Buddhists. Hegel defined the Absolute (unity of God and Mind), popularized the dialectical approach to truth in which assertion is followed by negation, which in turn is followed by synthesis. Hegel held that the external world <i>is</i> mind: there is no real bridge between the knowing mind and what the mind knows. Hegel developed an influential body of political theory in which the State is the supreme manifestation of rationality and morality; this doctrine has subsequently influenced communist and fascist political orders. Hegel exercised an enormous influence on Marx, who seized upon his predecessor's notion of the dialectic (for Hegel the dialectical process is one of ideas, a constant transition of consciousness from a lower to higher state, one undergoing constant change in history; for Marx the dialectical process is material, economic, involving class conflict and revolution). Marx excoriated religion, embraced a determinist perspective, and most of all, saw class conflict and capitalist-driven economic disparity as the hallmarks of industrial society. His</p>

		<p>name is synonymous with the <i>Communist Manifesto</i>, but he wrote on a wide range of subjects (<i>Capital</i> and the <i>Eighteenth Brumaire</i> two of his many important works).</p>
<p>Humanistic Philosophy &amp; Growth of Modern Science (Comte, J.S. Mill, Darwin, et al.)</p>	<p>19th Century</p>	<p>French philosopher Auguste Comte is credited with developing positive philosophy, or positivism, the view that metaphysics is a meaningless endeavor and that the right emphasis for philosophy should be along the lines of the scientific method: defining and solving problems, relying on observation and experimentation to guide one's inquiries. Comte's positivism was more influential than his attempt to fashion a new religion; the latter, which he called a Religion of Humanity, was secularist in scope and failed to win many converts. Comte's writing influenced John Stuart Mill, an English economist, ethicist, logician, and political theorist. Influenced by his father, James Mill, and by Jeremy Bentham, J.S. Mill defended liberty of expression (in his classic <i>On Liberty</i>), fought for women's rights (<i>The Subjection of Women</i>), and advanced qualitative utilitarianism as a moral philosophy. Darwin, another Englishman, is of course best known for <i>The Origin of Species</i>, a work advancing the theory of evolution and the doctrine of natural selection. Those best adapted to their environment, Darwin said, are most successful in reproduction and hence, the propagation of their kind. The species in time will be more advanced, more evolved. Biggest philosophical ramification during Darwin's day was the undermining of the "Argument from Design" (inferring existence of God from order, design, and purpose in the world; where there's order, there must be an orderer). Darwin's theory is warmly accepted by mainstream science today, though there are numerous schools of thought on evolution.</p>

<p>Nihilism &amp; Existentialism (Kierkegaard, Nietzsche, Heidegger, Sartre, among others; ideas also embodied in literary work, e.g., Dostoevsky, Kafka, Hesse)</p>	<p>19th And 20th Centuries</p>	<p>Existentialism: the view that existence precedes essence, that there's no meaning or value or truth to life <i>a priori</i>. Kierkegaard, reputed "founder" of existentialism: dread and anxiety make us aware of Being; in "fear and trembling" we grasp the meaning of existence and of death. Kierkegaard's answer: faith in God, who can deliver us from our forlornness. Heidegger: idea of death provokes a fear of nothingness; people hide in inauthentic routines; they seek to renounce their freedom to act. We're essentially alone, says Heidegger; we come into the world alone and exit it alone. Sartre: human beings are unique because they can both act and be aware of it at the same time. Anything we do can be the object of conscious awareness; deep fear that others will relate to us as if we were objects, reduce us to no-thing. There is no meaning to our life <i>a priori</i>, so the deepest striving is to define ourselves in a random and contingent world. This causes anxiety, as does the inevitable fact of death. Existentialist themes brilliantly captured in the following novels: Kafka's <i>The Trial</i>, Hesse's <i>Steppenwolf</i>, and Sartre's <i>Nausea</i>. Nihilism: from the Latin <i>nihil</i>, meaning "nothing"; rejection of claims to truth, to right and wrong, to purpose and meaning in the world. Spirit of nihilism best laid out in Nietzsche's <i>The Will To Power</i>. Nietzsche distinguished master morality from slave morality; Christianity, among other religions, falling into the latter category (the morality of weakness). Nietzsche: Neither truth nor facts exist; everything is interpretation. Only hope for humanity going forward is to transcend influence of religion and bad philosophy and embrace the <i>Urbemensch</i>, a vaguely defined hero with markedly powerful traits (the mix of apollonian and dionysian traits: e.g., the intellect of Shakespeare, the will of Napoleon).</p>
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<p>American Philosophy (Peirce, James, Royce, Santayana, Dewey, among others)</p>	<p>19th And 20th Centuries</p>	<p>C.S. Peirce gives birth to pragmatism (doctrine which sees truth as the effectiveness of an idea used as an hypothesis; test of truth is whether idea works when tested by experiment); William James elaborates upon the doctrine (metaphysics the enemy of a pragmatist; goal of pragmatism to be clear and precise in one's thinking; doctrine is empirical in nature). With its emphasis on the practical, its instrumentalism, pragmatism seems the perfect fit for Industrial America. James makes landmark contributions in psychology (<i>Principles of Psychology</i>), in epistemology and morals (<i>The Will To Believe</i>), and in religious studies (<i>Varieties of Religious Experience</i>). James argues passionately in favor of religious faith. George Santayana the odd philosopher out here: born in Spain, grew up in Boston, he was influenced mostly by the Greeks (especially Plato) and by Spinoza; he loathes the pragmatist doctrine but still sees himself, at bottom, as a materialist. Chief works from Santayana (critical works such as <i>Egotism in German Philosophy</i>, the 5-volume <i>Life of Reason</i>, and the 4-volume <i>Realms of Being</i>). Perhaps the most articulate philosopher of the English language (unfortunate that the world only remembers GS by one aphorism: "those who cannot remember the past are doomed to repeat it"). Dewey another pragmatist, but didn't share James' fondness for religion or Peirce's interest in metaphysical criticism. Dewey most famous for his progressive contributions to education and his outspoken criticism of American culture. His main works: <i>Democracy and Education</i>, <i>Human Nature and Conduct</i>, and <i>The Quest For Certainty</i>.</p>
<p>Modern Period / Present</p>	<p>20th Century</p>	<p>Dominant philosophical strands: pragmatism, analytical philosophy, existentialism, nihilism, postmodernism.</p>



### **Further Reading**

Copleston, F.C. *A History of Philosophy*, 9 vols.

Creel, H.G. *Chinese Thought: From Confucius To Mao Tse-tung*.

Dasgupta, Surendranath. *A History of Indian Philosophy*, 5 vols.

Durant, Will. *The Story of Philosophy*.

Edwards, Paul. *The Encyclopedia of Philosophy*, 8 vols.

### Glossary of Terms.

Hamilton, Edith. *The Greek Way*.

Hamlyn, D.W. *A History of Western Philosophy*.

Huxley, Julian. *The Doubleday Pictorial Library of Growth of Ideas: Knowledge, Thought, Imagination*.

Irwin, Terence. *Classical Thought*.

Randall, John Herman Jr. *The Making of the Modern Mind*.

### Reference Library.

Russell, Bertrand. *The History of Western Philosophy*.

### What Philosophy Is.



## The Origins and Branches of Philosophy

<http://www.roangelo.net/logwitt/philosophy-origin.html>

Excerpt:

- **What is Philosophy?** ("the love of wisdom")
  - **The categories of philosophy** (Stoics versus Aristotle)
  - **Aristotle's strange view of logic**
  - **The Origins of the Meaning** of the word 'Philosophy'
    - **Etymology of 'philosophy'** (But what does 'wisdom' mean?)
    - An **Ancient View of Philosophy** (Diogenes Laertius)
      - **The Two Schools** and their Orders of Succession
- **The Traditional Parts or Historical Branches of Philosophy**
  - **Aristotle's *Metaphysics* gives the first history of philosophy** ("review of the literature")
- **Clarification: the earliest meaning of 'philosophy'**
  - **Query: what is the opposite meaning of 'philosophy'?** What is the opposite of 'philosopher'?
- **The Historical Periods of Philosophy**, with a list of representative philosophers
- **The Relation between Logic and Philosophy**
  - "There are many ways to slice a pie"

## Philosophy.Lander.edu - Intro to Philosophy - Logic - Scientific Reasoning

[http://philosophy.lander.edu/phil\\_map\\_index.html](http://philosophy.lander.edu/phil_map_index.html)

## Diagrams

<http://plato.stanford.edu/entries/diagrams/>

## Argument Mapping

<http://philosophy.hku.hk/think/arg/complex.php>

## Introduction to Diagramming

<http://www.impactpublishing.com.au/ct/intro.php?mod=3&sec=2>

## Free Online Philosophy Courses

<http://www.openculture.com/freeonlinecourses#Philosophy>

## Kahn Academy: Wi-Phi

<https://www.khanacademy.org/partner-content/wi-phi>

For Example:

[Metaphysics and Epistemology](#)

Metaphysics is an area of philosophy concerned with what there is in the universe (ontology) and the nature of what exists. Epistemology is a related area interested in knowledge and how we know things about the universe.

## Online introductory video with text course for Philosophy:

<http://study.com/academy/lesson/the-branches-of-philosophy.html>

## Tips for effectively studying philosophy:

***Isn't it difficult to read many of the famous works in philosophy?***

<https://www.quora.com/Tips-for-effectively-studying-philosophy-Isn't-it-difficult-to-read-many-of-the-famous-works-in-philosophy>

## Aristotle *et al* – Reading for Philosophers and Catholics

<http://www3.nd.edu/Departments/Maritain/aristotl.htm>

See also in this document:

[Theologians/Philosophers Who Impacted Theology](#), [Positivism](#), [Ontology](#)

## A Guide to Skinner's Genealogy of Liberty

<http://philosophicaldisquisitions.blogspot.com/2015/01/a-guide-to-skinners-genealogy-of-liberty.html>

Excerpt:

What does it mean to be free? Liberty is *the* most important concept in modern political theory. That's an overstatement, of course. There are other important concepts — equality? well-being? — and somebody could no doubt make the case for them. Still, liberty is very important, particularly to those who have temerity to call themselves “liberal”. It would help if they had some

more detailed conception of liberty.

The traditional philosophical approach to this is to provide a conceptual analysis of what it means to be at liberty. The philosopher, from their privileged position in a comfortable armchair, thinks deeply about the nature of freedom. They propose a definition — a set of necessary and sufficient conditions for the application of the predicate “liberty” — and then they defend this analysis from a range of counterexamples and counterarguments, some proposed by themselves, some proposed by their philosophical friends and enemies.

This method has a long and venerable history, admirable and frustrating in equal measure. Are there any alternative approaches? In his excellent lecture “[The Genealogy of Liberty](#)” (based on his scholarly writings), Quentin Skinner argues that there is. He thinks we can construct a genealogy of all the different conceptions of liberty that have been proposed, rediscovered and defended since the birth of liberalism. The genealogy will highlight the resemblances and tensions between the different concepts, contextualise some of the important historic debates, and provide us with a rich landscape of conceptual possibility.

## Philosophy Associations and Publications:

### Society of Christian Philosophers

[Journal: [Faith and Philosophy](#)]

<http://www.societyofchristianphilosophers.com/>

#### **Article: Advice to Christian Philosophers (Plantinga)**

*(With a special, new preface for Christian thinkers from different disciplines)*

[http://www.faihandphilosophy.com/article\\_advice.php](http://www.faihandphilosophy.com/article_advice.php)

### The American Philosophical Association

[www.apaonline.org](http://www.apaonline.org)

### American Philosophical Society

Online Publications: <https://www.amphilsoc.org/publications/online>

<https://www.amphilsoc.org/>

### American Catholic Philosophical Association

[www.acpaweb.org](http://www.acpaweb.org)

### The Philosophical Society

**(web site, not affiliated with any association or institution)**

<http://www.philosophicalsociety.com/>

### Philosophy Publications [Religious and Secular]

[http://users.ox.ac.uk/~worc0337/phil\\_journals\\_paper.html](http://users.ox.ac.uk/~worc0337/phil_journals_paper.html)

### Philosophy Publications [Top Secular]:

<http://www.colyvan.com/journals.html>

### Philosophy Magazines [non-Christian]:

<http://www.world-newspapers.com/philosophy.html>

### Philosophy Now

<https://philosophynow.org/>

[Check out past “Humor” edition: <https://philosophynow.org/issues/25>]

### List of Important Publications by Philosophers:

[https://en.wikipedia.org/wiki/List\\_of\\_important\\_publications\\_in\\_philosophy](https://en.wikipedia.org/wiki/List_of_important_publications_in_philosophy)

### The Philosopher’s Annual (Top 10 Best Articles for the Year)

<http://www.philosophersannual.org/>

**Philosophy Magazine**

<http://www.philosophersmag.com/>





# Philosophy of Science

## The Philosophy of Science

<http://undsci.berkeley.edu/article/philosophy>

Excerpt:

...we use a practical checklist to get a basic picture of what [science](#) is and a flexible flowchart to depict how science works. For most everyday purposes, this gives us a fairly complete picture of what science is and is not. However, there is an entire field of rigorous academic study that deals specifically with what science is, how it works, and the logic through which we build scientific knowledge. This branch of philosophy is handily called the philosophy of science.

...Despite its straightforward name, the field is complex and remains an area of current inquiry. Philosophers of science actively study such questions as:

- What is a [law](#) of nature? Are there any in non-physical sciences like biology and psychology?
- What kind of [data](#) can be used to distinguish between real causes and accidental regularities?
- How much [evidence](#) and what kinds of evidence do we need before we accept [hypotheses](#)?
- Why do scientists continue to rely on [models](#) and [theories](#) which they know are at least partially inaccurate (like Newton's physics)?

Though they might seem elementary, these questions are actually quite difficult to answer satisfactorily. Opinions on such issues vary widely within the field (and occasionally part ways with the views of scientists themselves — who mainly spend their time *doing* science, not analyzing it abstractly). Despite this diversity of opinion, philosophers of science can largely agree on one thing: there is no single, simple way to define science!

Though the field is highly specialized, a few touchstone ideas have made their way into the mainstream. Here's a quick explanation of just a few concepts associated with the philosophy of science, which you might (or might not) have encountered.

- **Epistemology** — branch of philosophy that deals with what knowledge is, how we come to [accept](#) some things as true, and how we justify that acceptance.
- **Empiricism** — set of philosophical approaches to building knowledge that emphasizes the importance of [observable](#) evidence from the [natural world](#).
- **Induction** — method of reasoning in which a generalization is argued to be true based on individual examples that seem to fit with that generalization. For example, after observing that trees, bacteria, sea anemones, fruit flies, and humans have cells, one might *inductively infer* that all organisms have cells.
- **Deduction** — method of reasoning in which a conclusion is logically reached from premises. For example, if we know the current relative positions of the moon, sun, and Earth, as well as exactly how these move with respect to one another, we can [deduce](#) the date and location of the next solar eclipse.
- **Parsimony/Occam's razor** — idea that, all other things being equal, we should prefer a simpler explanation over a more complex one.

- **Demarcation problem** — the problem of reliably distinguishing science from non-science. Modern philosophers of science largely agree that there is no single, simple criterion that can be used to demarcate the boundaries of science.
- **Falsification** — the view, associated with philosopher Karl Popper, that evidence can only be used to rule out ideas, not to support them. Popper proposed that scientific ideas can only be [tested](#) through [falsification](#), never through a search for supporting evidence.

**Paradigm shifts and scientific revolutions** — a view of science, associated with philosopher Thomas Kuhn, which suggests that the history of science can be divided up into times of normal science (when scientists add to, elaborate on, and work with a central, accepted scientific theory) and briefer periods of revolutionary science. Kuhn asserted that during times of revolutionary science, anomalies refuting the accepted theory have built up to such a point that the old theory is broken down and a new one is built to take its place in a so-called "paradigm shift."

### Science checklist: How scientific is it?

- Focuses on the natural world
- Aims to explain the natural world
- Uses testable ideas
- Relies on evidence
- Involves the scientific community
- Leads to ongoing research
- Benefits from scientific behavior

### Science asks questions about the natural world

Science studies the [natural world](#). This includes the components of the physical universe around us like atoms, plants, ecosystems, people, societies and galaxies, as well as the [natural](#) forces at work on those things. In contrast, science cannot study [supernatural](#) forces and explanations. For example, the idea that a supernatural afterlife exists is not a part of science since this afterlife operates outside the rules that govern the natural world



Science can investigate all sorts of questions:

- When did the oldest rocks on earth form?
- Through what chemical reactions do fungi get energy from the nutrients they absorb?
- What causes Jupiter's red spot?
- How does smog move through the atmosphere?

Very few questions are off-limits in science — but the sorts of answers science can provide are limited. Science can only answer in terms of natural phenomena and natural processes. When we ask ourselves questions like, What is the meaning of life? and Does the soul exist? we generally expect answers that are outside of the natural world — and hence, outside of science...

## An Introduction to Philosophy of Science

<http://philosophy.wisc.edu/forster/520/Chapter%201.pdf> [PDF]

## What is philosophy of science (and should scientists care)?

<http://blogs.scientificamerican.com/doing-good-science/what-is-philosophy-of-science-and-should-scientists-care/>

Excerpt:

My graduate advisor in chemistry had a little story he told that was supposed to illustrate the dangers for scientists of falling in with the philosophers and historians and sociologists of science: A centipede is doing a beautiful and complicated dance. An ant walks up to the centipede and says, "That dance is lovely! How do you coordinate all your feet so perfectly to do it?" The centipede pauses to think about this and eventually replies, "I don't know." Then the centipede watches his feet and tries to do the dance again -- and can't!

The centipede could do the dance without knowing precisely how each foot was supposed to move relative to the others. A scientist can do science while taking the methodology of her field for granted. But having to give a philosophical account of or a justification for that methodology deeper than "this is what we do and it works pretty well for the problems we want to solve" may render that methodology strange looking and hard to keep using.

Then again, I'm told what Einstein did for physics had as much to do with proposing a (philosophical) reorganization of the theoretical territory as it did with new empirical data. So perhaps the odd scientist can put some philosophical training to good scientific use.

## How Einstein's Smarts Influenced Philosophy

<http://guff.com/how-einsteins-smarts-influenced-philosophy/287> [Slideshow with photos/text]

## Philosophy of Science

<https://explorable.com/philosophy-of-science>

Excerpts:

Philosophy of science is the study of assumptions, foundations, and the implications of science.

It investigates the different branches of science and its underlying structure. Central questions are "What is science?" and "What is not science?", as well as "What characterizes science?" and "How to achieve scientific progress?".

### History

For centuries, the history of the philosophy of science has been important for plotting the course of human endeavor.

Until the 18th and 19th centuries, there was no real distinction between scientist and philosopher, and many of the great scientist-philosophers of antiquity were also theologians.

Science gave philosophy a way of empirically testing theories and concepts, whilst philosophy has helped to develop the [scientific method](#) used today.

Philosophy also dictates what areas science can and cannot test, delineating the boundary between physical and metaphysical questions. These boundaries and the rules governing research have developed over the centuries, and philosophy and science are intertwined.

The history of the philosophy of science shows the development of the underlying [methodology](#) and foundations of the [scientific process](#), and shaped science, as we know it today.

Science could not exist without philosophy, and even the experiments underway in the Large Hadron Collider owe homage to Aristotle, Bacon and Kuhn.

### **Beginnings - Aristotle's Empiricism vs Plato's Forms**

The history of the philosophy of science, certainly in the Western world, begins with the philosophers of Ancient Greece.

Whilst many other philosophers contributed to the very beginning of the scientific process, the genesis of science began with the contrast between Platonism and Aristotelism.

Plato (428/427 BC[a] - 348/347 BC) had the archetypal Greek belief, that humanity was born with an innate knowledge of everything, and that learning was a process of unlocking the memories.

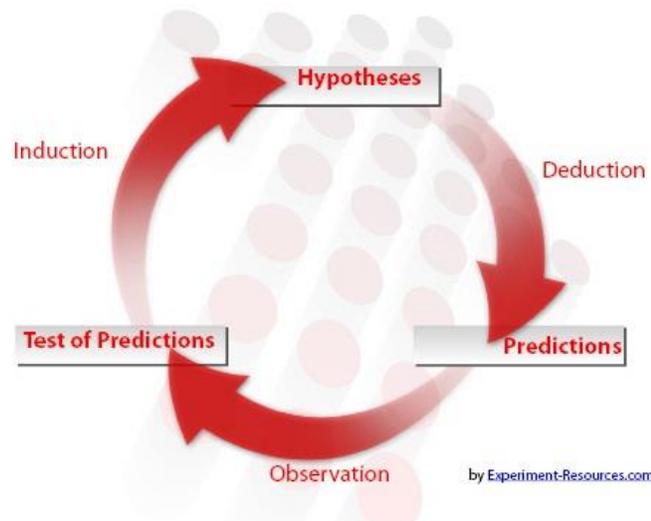
His argument was that everything had a perfect potential abstract form, and that any knowledge gained through observation and experiment was filtered by the senses. [Empirical knowledge](#), according to Plato, was mere opinion. Therefore, he reasoned, that pure knowledge could be advanced by [deduction](#) alone.

Aristotle (384 - 322 BCE), by contrast, believed that Plato had everything the wrong way around, and that knowledge could only be gained by comparing it with what was already known and perceived.

For example, Plato's famous idealized Republic required a perfect Philosopher King to rule it, with wisdom and benevolence. He argued that because such a perfect human being could exist, therefore such a king would be possible to find.

Aristotle countered this concept by stating that because he had never seen or heard of such a human in recorded history, then it was an impossible concept. He believed that [inductive reasoning](#) was required to establish some basic premises before scientific demonstrations.

Between the two schools of thought, the idea of [deductive reasoning](#) emerged, which has remained a cornerstone of the scientific method. This idea remained a common theme throughout the [history of the philosophy of science](#).



Aristotle used the term **'first principles'** to illustrate his belief that gathering knowledge was a process of gaining experience, building upon what is already known to be true.

Even in the modern world, each scientific field has its own unique first principles upon which research is built, postulates that cannot be deduced and act as a foundation. Aristotle still used deduction for building up his view of the universe, believing that every phenomenon could be explained through reason, as long as the first principles were sound.

The split is why Aristotle is referred to as the Father of Science and Plato as the Father of Philosophy, with Aristotle credited as the [initiator of the scientific method](#).

Throughout the history of the philosophy of science has, science has built slowly knowledge upon what is already known, measuring phenomena and trying to uncover the rules governing them. In this way, humanity undergoes a gradual accumulation of knowledge.

Aristotle believed in [observational science](#), and performed many [measurements](#) and observations, including describing the hydrological cycle and undertaking taxonomic work, separating many animals into families according to shared characteristics.

This is not to say that Plato has no place in science; for example, physicists generating beautiful and elegant mathematical theories to explain the cosmos are far closer to Plato than Aristotle. They generate theories and [empirical scientists](#) follow behind, attempting to prove or disprove them...

## Wikipedia: Philosophy of Science

[https://en.wikipedia.org/wiki/Philosophy\\_of\\_science](https://en.wikipedia.org/wiki/Philosophy_of_science)

## Philosophy vs Science: which can answer the big questions of life?

<http://www.theguardian.com/science/2012/sep/09/science-philosophy-debate-julian-baggini-lawrence-krauss>

(Philosopher Julian Baggini fears that, as we learn more and more about the universe, scientists are becoming increasingly determined to stamp their mark on other disciplines. Here, he challenges theoretical physicist Lawrence Krauss over 'mission creep' among his peers.)

## On Post-Modernist Philosophy of Science

<https://www.uwgb.edu/dutchs/PSEUDOSC/Postmod.htm>

### Neil deGrasse Tyson on Newton

Part1: <https://letterstonature.wordpress.com/2015/11/04/neil-degrasse-tyson-on-newton-part-1/>

Part2: <https://letterstonature.wordpress.com/2015/11/08/neil-degrasse-tyson-on-newton-part-2/>

Excerpts:

**Part1:** *Abstract:* Neil deGrasse Tyson has argued that Isaac Newton's religious views stymied his science, preventing him from discovering what Laplace showed a century later – that the planetary orbits are stable against perturbation. This conclusion is highly dubious. Newton did develop perturbation theory, and applied it to the moon's orbit. His lack of progress is explainable in terms of his inferior geometrical, rather than algebraic, approach. Laplace built on the important work of Clairaut, Euler, d'Alembert and Lagrange, which was not available to Newton. Laplace's discovery was not definitive – computer simulations have showed that the Solar system is chaotic. And finally, Newton does not give up on science and invoke God at the first sight of ignorance, saying rather "I frame no hypothesis". His "Reformation" of the Solar System is plausibly not supposed to be miraculous. I conclude that scientists (myself included) are terrible at history.

**Part2:** I recently [commented on Neil deGrasse Tyson's](#) chiding of Isaac Newton for failing to anticipate Laplace's discovery of the stability of the Solar System. He has commented further on this episode and others in [this article for Natural History Magazine](#).

Tyson's thesis is as follows:

... a careful reading of older texts, particularly those concerned with the universe itself, shows that the authors invoke divinity only when they reach the boundaries of their understanding.

To support this hypothesis, Tyson quotes Newton, 2nd century Alexandrian astronomer [Ptolemy](#) and 17th century Dutch astronomer [Christiaan Huygens](#). The remarkable thing about Tyson's article is that none of the quotes come close to proving his thesis; in fact, they prove the opposite.

## A Biblical-Christian Approach to Teaching Philosophy of Science

[http://ict.aiias.edu/vol\\_26A/26Acc\\_353-368.pdf](http://ict.aiias.edu/vol_26A/26Acc_353-368.pdf) [PDF]

### Reflections on Biblical and Christian Philosophy

[http://www.biblicalphilosophy.org/Science/Student\\_Refutations\\_Papers.asp](http://www.biblicalphilosophy.org/Science/Student_Refutations_Papers.asp)

Papers to Write that Will Tie Your Professors in Knots (if they are honest and reasonable!)

[http://www.biblicalphilosophy.org/Faith\\_Reason\\_Truth/Faith\\_Science.asp](http://www.biblicalphilosophy.org/Faith_Reason_Truth/Faith_Science.asp)

Science Is Based upon Faith-Belief, As Much As Any Religion!

[http://www.biblicalphilosophy.org/Science/Integration\\_Phil\\_Theol\\_Med\\_Psych1.asp](http://www.biblicalphilosophy.org/Science/Integration_Phil_Theol_Med_Psych1.asp)

The Powerful Coherence of the Scriptures for Theology, Philosophy, Psychology, and Medicine

## The Bible and the Philosophy of Science [Adventist]

[http://fae.adventist.org/essays/26Bcc\\_089-137.htm](http://fae.adventist.org/essays/26Bcc_089-137.htm)

## The Bible and Science

[[American Scientific Affiliation](#)]

<http://www.asa3.org/ASA/topics/Bible-Science/>

Excerpt:

The place of the Bible in the scientific task of understanding the natural world has conflicted the minds of Christians at least as far back as the time of [Augustine](#). Over two millennia the role of Scripture in *scientific explanation* has ebbed and flowed according to time and place. Recently, there has been an increasing number of books and articles seeking to analyze the role of scripture in episodes ranging from the reality of [Adam and Eve](#), the role of [Noah's Flood](#) in Earth history, [Galileo's](#) conflict with the Church, the image of God, the star which guided the wise men, and the nature of pre-Adamic hominids to present-day [Creation Science](#) and [Intelligent Design](#) advocates confrontation with mainstream science.

New attention is being paid to the interpretation of Scripture - *hermeneutics* - especially the first chapters of Genesis and the other Ancient Near East (ANE) documents with creation accounts that have similarities (and differences) with Genesis.

Finally, there is the role of *theology*. Christian theology considers the attributes of God, religious doctrine, and God's relationship with humanity and nature. Theology is rational and usually linked with philosophy. Our theology (often unknowingly) shapes the way we view everything - including nature. [Theological reflections](#) on science related topics are explored...

...**Unrelated Side Column Quote:** "The point ... is to highlight the fact that from the beginning the emphasis of the Christian doctrine of creation, following the emphasis of the Bible, has been on the relationship between God and the world. Questions about how or when God created the world have been secondary issues. When the early theologians came up with the formula that 'God created the world out of nothing' they did so as a way of expressing the God-world relationship in theistic terms over against pantheism and dualism. For them, the importance of the statement was that it makes clear that God and the world are separate, that the world is not made out of eternally existing matter, and that the world only exists because God chose to create it."  
--Ernest Lucas--

## The Biblical Origins of Modern Science

<http://www.icr.org/article/biblical-origins-modern-science/>

Excerpt:

One of the most serious fallacies of modern thought is the widespread notion that biblical Christianity is in conflict with true science and, therefore, that genuine scientists cannot believe the Bible. The scientific method is built on empirical testing of hypotheses, and since creation and other biblical doctrines cannot be tested in the laboratory, they are considered nonscientific, to be taken strictly on faith. Furthermore, it is commonly believed that the Bible contains many scientific errors. At the very most, it is contended, a scientist may be able to accept the spiritual teachings of the Bible if he wishes, but never its scientific and historical teachings.

Such a charge is tragically wrong, however, and has done untold damage. Thousands of scientists of the past and present have been and are Bible-believing Christians. As a matter of fact, the most discerning historians and philosophers of science have recognized that the very existence of modern science had its origins in a culture at least nominally committed to a biblical basis, and at a time in history marked by a great return to biblical faith.

As a matter of fact, authorization for the development of science and technology was specifically commissioned in God's primeval mandate to Adam and Eve (Genesis 1:26-28), and many early scientists, especially in England and America, viewed it in just this way. The study of the world and its processes is really, as Johann Kepler and other great scientists have maintained, "thinking God's thoughts after Him," and should be approached reverently and humbly.

## The Biblical Origins of Science

<http://creation.com/the-biblical-origins-of-science-review-of-stark-for-the-glory-of-god>

A review of ***For The Glory of God: How Monotheism Led to Reformations, Science, Witch-hunts and the End of Slavery*** by Rodney Stark

Excerpt:

Stark is Professor of Sociology and Comparative Religion at the University of Washington. In *For The Glory of God*, Stark begins with Durkheim's view (the ruling paradigm in sociology) that religion is an evolutionary innovation of man, but ends with the opposite conclusion—that it is inspired by gods. The book is volume II in a series on the sociology of monotheism, and in this one, he examines four 'episodes' in the development of Western culture. In the process, he debunks the modernist view that virtually all the ills of Western society can be traced back to religion.

In his book, Stark claims that the sociology of religion is today a remote account of the phenomena with little regard for the content. For example, we are introduced to Augustine of Hippo, not as the towering genius of orthodoxy theology, but the brutal persecutor of heretics (Donatists and Pelagians). But by the end of the book—on the very last page—he concludes that there really is a creator God, and science and Western civilization are God-given...

## The Biblical View of Science

<http://www.trinityfoundation.org/journal.php?id=163>

Excerpt:

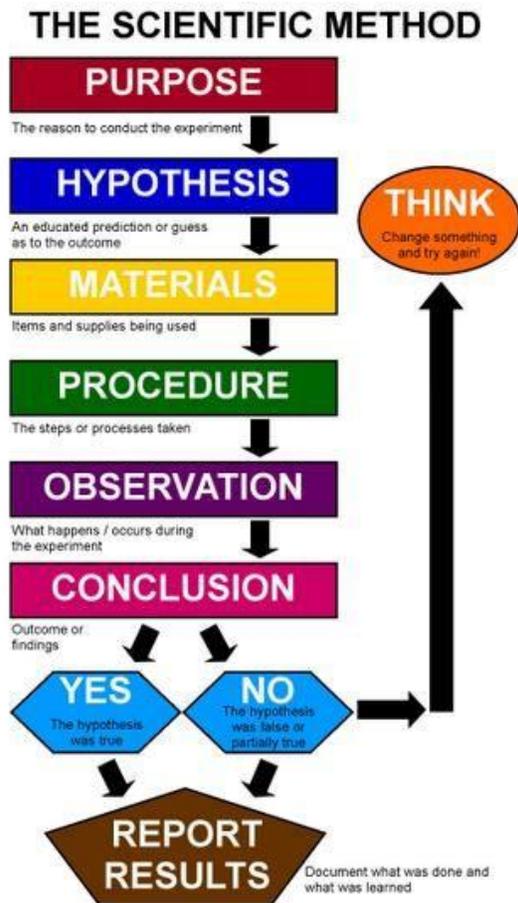
Many non-Christians, and all too many Christians, are of the opinion that science, (*i.e.*, the physical or natural sciences) is an ever-growing body of truth about the universe. The progress of science, its technological triumphs, so we are told, demonstrate its truth. Science is seemingly unassailable. After all, it works doesn't it? And isn't success the measure of truth?

This being the case, so it goes, when the Bible and science appear to be at odds, we need to re-interpret the Bible...

## Christianity and Science are Amazingly Compatible

<http://mb-soft.com/public/duality.html>

Scientific Statistical Analysis shows that NO human could have composed Genesis 1. God had to exist to provide the information on the SEQUENCE of events. Creation AND Evolution are EACH totally true AND compatible with each other!



## **Process Theology and the Bible: How Science Has Changed Our View of God**

<http://www.religion-online.org/showarticle.asp?title=3361>

## **What is process theology?**

<https://carm.org/questions-process-theology>

[https://en.wikipedia.org/wiki/Process\\_theology](https://en.wikipedia.org/wiki/Process_theology)

<http://www.theopedia.com/process-theology>

<http://www.dtl.org/article/process.htm>

## **Philosophical, Theological and Scientific Comparisons of Biblical Creation Alternatives**

<http://www.arn.org/docs/boohar/biblical-creation-alternatives.html>

Excerpt:

The purpose of this paper is to describe the current state of thinking on Biblical creation alternatives among theologians, philosophers, and scientists who believe in both the scientific method and a “strong” interpretation of the Bible.<sup>2</sup> There are a number of individuals who would count themselves in the group of believers in both science and the Bible who consider evolution and a literal Genesis reconcilable. For many others it has been extremely difficult to accept Genesis (literal or otherwise) as God inspired if in fact evolutionary concepts have been demonstrated with high scientific confidence. This need not be an issue, however, since it can be argued that none of the scientific evidence supporting evolutionary explanations of creation currently reaches a high level of scientific confidence.<sup>3</sup>

Most intellectual thought that exists on creation and evolution is not discussed in this paper.<sup>4</sup> I cover here only those alternatives that are left after eliminating ones proposed by people who a) reject the Bible as having any merit on determining how or when the world was created; or b) believe in God and the Bible, but accept the Genesis account as “weak” historically.

As the reader will see, this still leaves a considerable number of alternatives of biblical creation for discussion. For example, the remaining alternatives range from those that fully accept evolutionary evidence to those that reject all such evidence in their Genesis interpretations...

## How Should Biblical Statements concerning Science and Nature Be Understood?

[https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_604.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_604.cfm)

Excerpt:

The Scriptures are necessary to provide a philosophy of science for modern man. Award-winning scientist E. H. Andrews writes:

Is it possible for an ancient book such as the Bible to provide the Christian today with a philosophy of modern science? The answer given to this question . . . is a resounding Yes. A biblical view of science is not only possible, but essential, if the church is to refute effectively the largely materialistic outlook of our present age, an outlook that falsely claims the support of scientific evidence and knowledge. Without such a theology of science we are unable to relate spiritual truth to the scientific view of nature and thus by default we allow atheism to claim science as its own. To the ordinary man, science represents the objective truth about the real world in which he lives. Layman, though he be, he therefore tends to accept whatever world-view appears to command scientific respectability (E. H. Andrews, *God, Science, and Evolution*, Welwyn, Hertfordshire, England: Evangelical Press, 1980, p. 27).

## A Biblical Perspective on the Philosophy of Science (Adventist)

[http://fae.adventist.org/essays/31Bcc\\_043-080.htm](http://fae.adventist.org/essays/31Bcc_043-080.htm)

<http://www.grisda.org/origins/59006.pdf> [PDF]

Excerpt:

**ABSTRACT:** Christianity, with its rational God, provided the ideal culture for the rise of modern science. Philosophy of science, the understanding of how the scientific process works, has changed over time.

The positivist philosophy had rather rigid ideas of how science confirms theories and demarcates the dividing line between science and non-science. This philosophy has given way to a more sophisticated view of science, which recognizes the weaving together of the careful, rational scientific process with the inevitable human choice or judgment that is involved in choosing experiments or hypotheses and in interpreting evidence. Science is a continuing search that makes progress but never reaches absolute truth. This leaves open the door to suggest that religious factors can legitimately interface with science, if the interaction is done carefully, to avoid hidden pitfalls. Many in science follow the philosophy of naturalism, which does not allow any explanations that require or imply supernatural causes at any time in history. Others suggest that religion can, in varying ways, contribute to the scientific process in very constructive ways. Three models of the relationship between religion and science are described, which differ in their view of the nature of theology and how it should or should not interact with science.

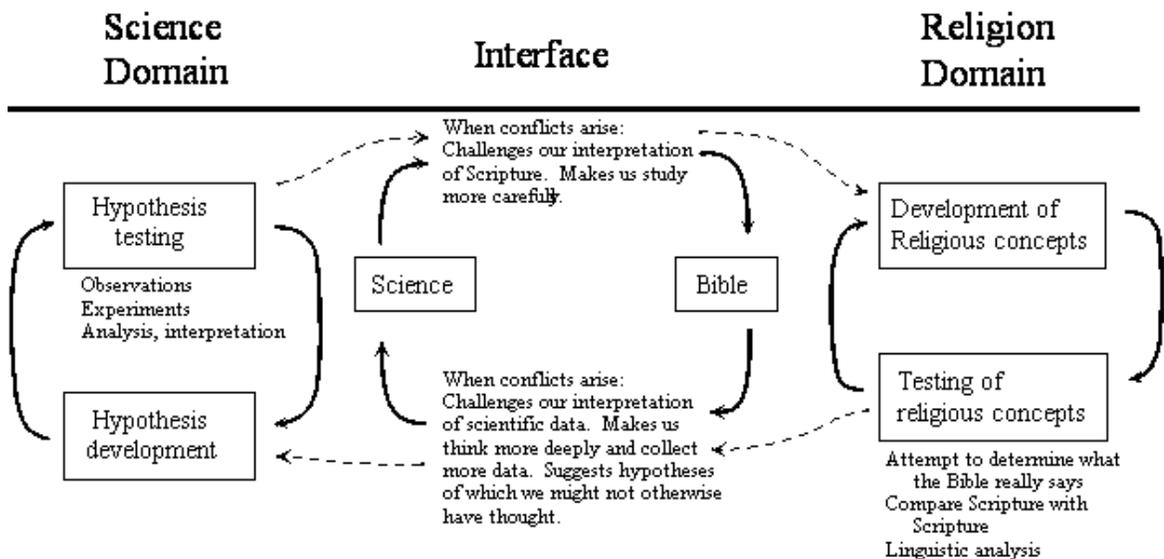


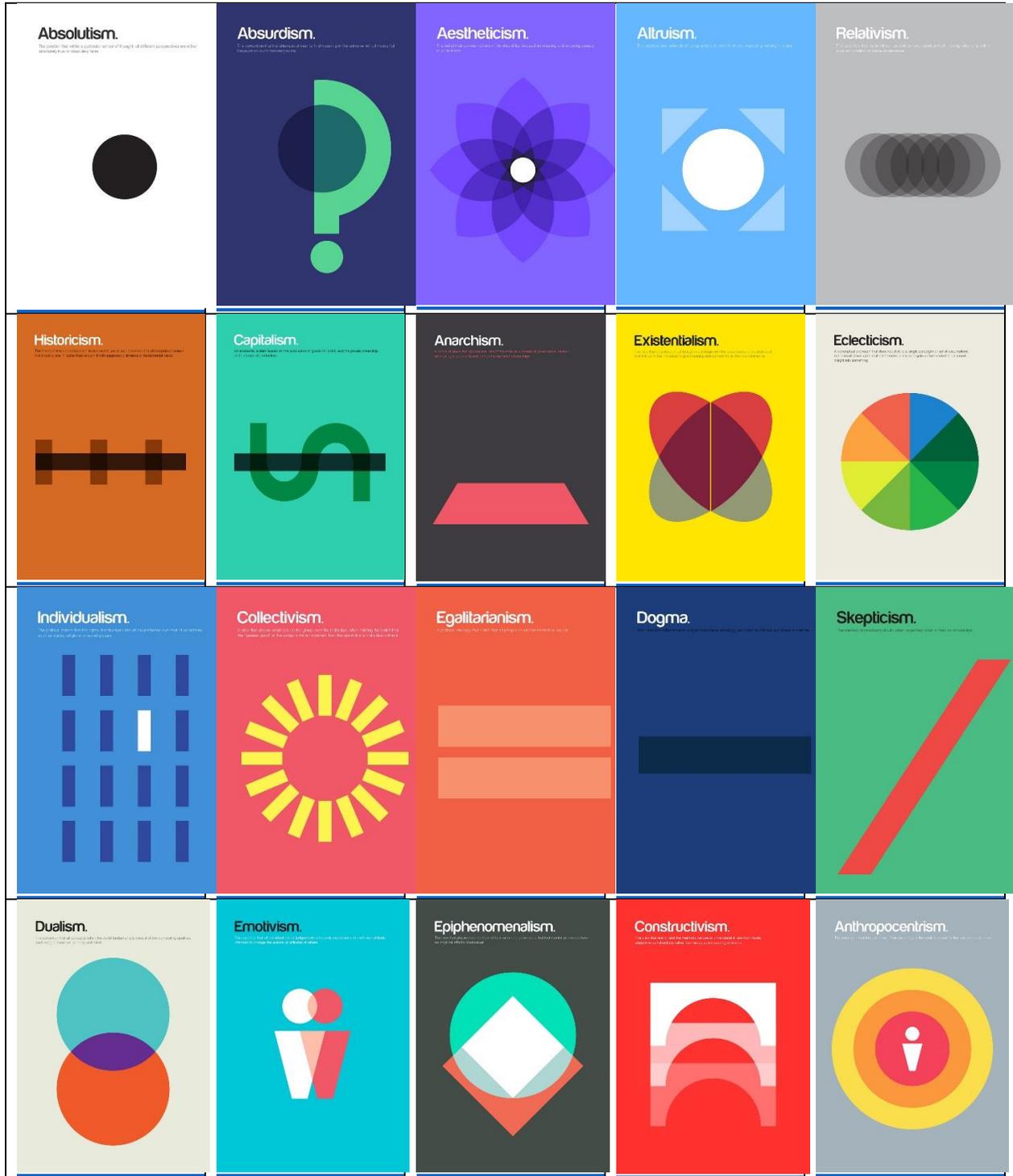
Figure 2. Illustration of a method for integration of science and religion. The methods of scientific research and of religious study are different, and the integration occurs in the thinking process called the interface. This occurs especially, but not only, when conflicts occur between science and religion, stimulating more careful research in both areas. Either science or religion can suggest ideas that can be utilized in scientific research.

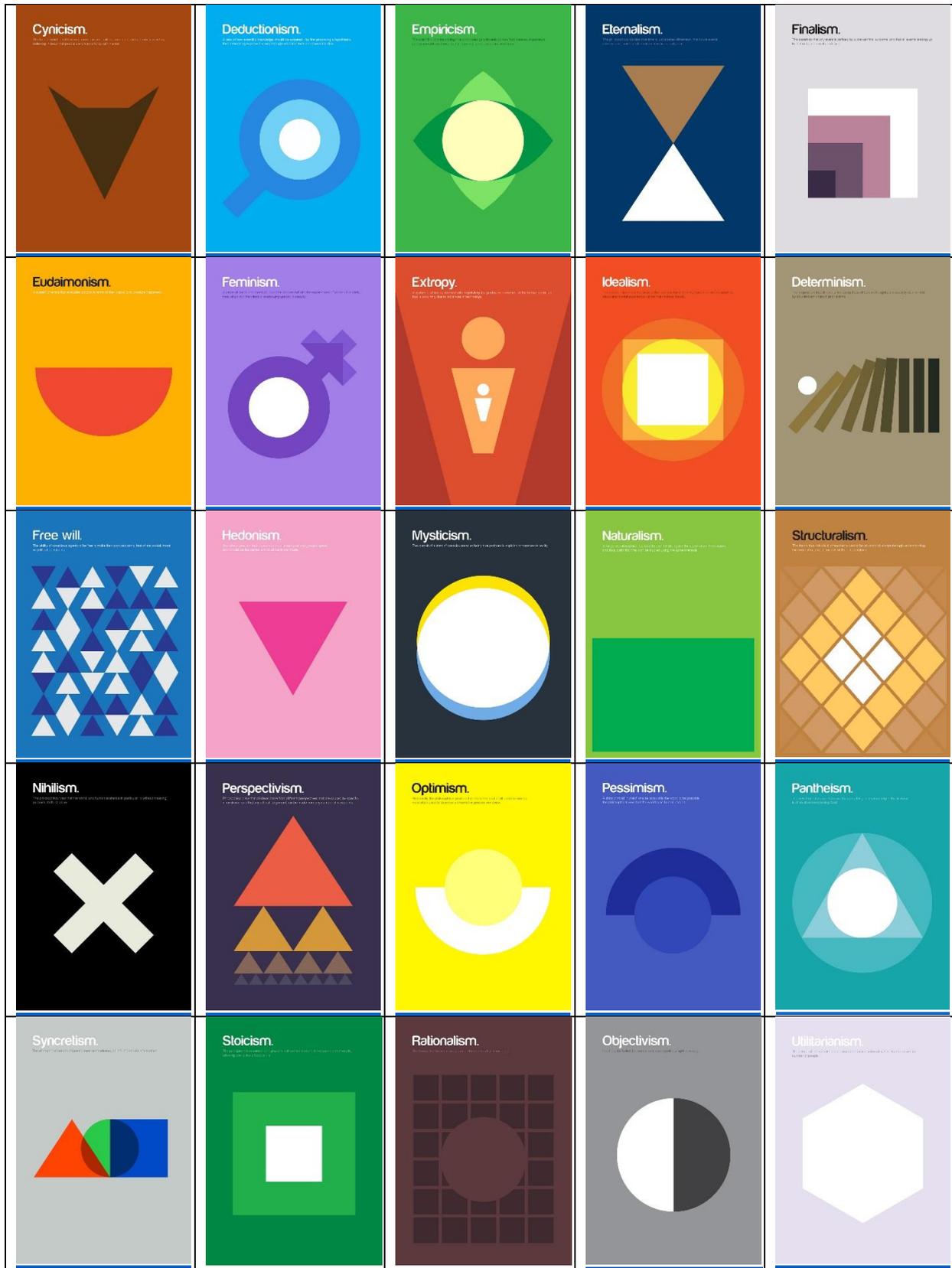
# Philographics

<http://studiocarreras.com/philographics/>

(Main web page: <http://studiocarreras.com/>)

[To read the explanation for any of the philosophical terms below, click on the image to go to the web site (or the “philographics” link above), then find your corresponding graphic “poster” and click it for large view.]





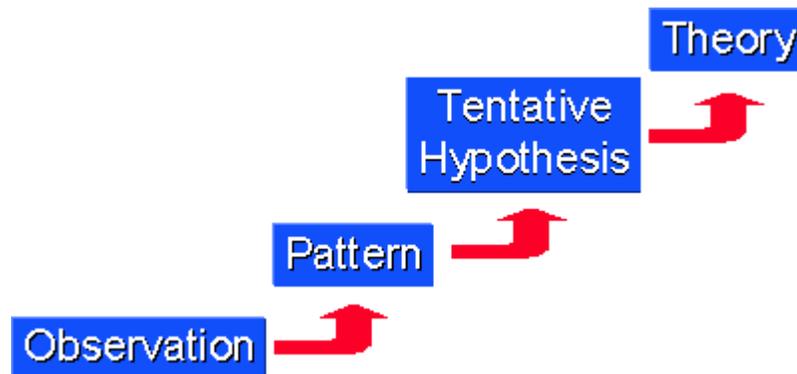
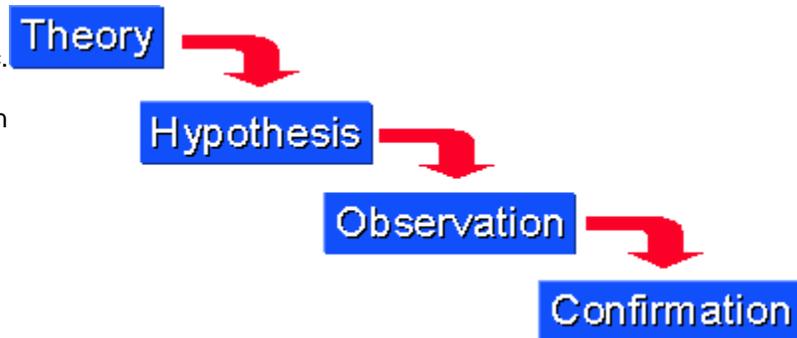


## Deductive, Inductive and Abductive Reasoning and Types of Logic Arguments

### Deductive and Inductive Reasoning

In logic, we often refer to the two broad methods of reasoning as the *deductive* and *inductive* approaches.

**Deductive** reasoning works from the more general to the more specific. Sometimes this is informally called a "top-down" approach. We might begin with thinking up a *theory* about our topic of interest. We then narrow that down into more specific *hypotheses* that we can test. We narrow down even further when we collect *observations* to address the hypotheses. This ultimately leads us to be able to test the hypotheses with specific data -- a *confirmation* (or not) of our original theories.



**Inductive** reasoning works the other way, moving from specific observations to broader generalizations and theories. Informally, we sometimes call this a "bottom up" approach (please note that it's "bottom up" and *not* "bottoms up" which is the kind of thing the bartender says to customers when he's trying to close for the night!). In inductive reasoning, we begin with specific observations and measures, begin

to detect patterns and regularities, formulate some tentative hypotheses that we can explore, and finally end up developing some general conclusions or theories.

These two methods of reasoning have a very different "feel" to them when you're conducting research. Inductive reasoning, by its very nature, is more open-ended and exploratory, especially at the beginning. Deductive reasoning is more narrow in nature and is concerned with testing or confirming hypotheses. Even though a particular study may look like it's purely deductive (e.g., an experiment designed to test the hypothesized effects of some treatment on some outcome), most social research involves both inductive and deductive reasoning processes at some time in the project. In fact, it doesn't take a rocket scientist to see that we could assemble the two graphs above into a single circular one that continually cycles from theories down to observations and back up again to theories. Even in the most constrained experiment, the researchers may observe patterns in the data that lead them to develop new theories.

[Source: <http://www.socialresearchmethods.net/kb/dedind.php>]

## Deductive vs Inductive vs Abductive Reasoning

During the scientific process, deductive reasoning is used to reach a logical true conclusion. Another type of reasoning, inductive, is also used. Often, deductive reasoning and inductive reasoning are confused. It is important to learn the meaning of each type of reasoning so that proper logic can be identified.

### Deductive reasoning

Deductive reasoning is a basic form of valid reasoning. Deductive reasoning, or deduction, starts out with a general statement, or hypothesis, and examines the possibilities to reach a specific, logical conclusion, according to the [University of California](#). The scientific method uses deduction to test hypotheses and theories. "In deductive inference, we hold a theory and based on it we make a prediction of its consequences. That is, we predict what the observations should be if the theory were correct. We go from the general — the theory — to the specific — the observations," said Dr. Sylvia Wassertheil-Smoller, a researcher and professor emerita at Albert Einstein College of Medicine.

In deductive reasoning, if something is true of a class of things in general, it is also true for all members of that class. For example, "All men are mortal. Harold is a man. Therefore, Harold is mortal." For deductive reasoning to be sound, the hypothesis must be correct. It is assumed that the premises, "All men are mortal" and "Harold is a man" are true. Therefore, the conclusion is logical and true.

According to the University of California, deductive inference conclusions are certain provided the premises are true. It's possible to come to a logical conclusion even if the generalization is not true. If the generalization is wrong, the conclusion may be logical, but it may also be untrue. For example, the argument, "All bald men are grandfathers. Harold is bald. Therefore, Harold is a grandfather," is valid logically but it is untrue because the original statement is false.

A common form of deductive reasoning is the syllogism, in which two statements — a major premise and a minor premise — reach a logical conclusion. For example, the premise "Every A is B" could be followed by another premise, "This C is A." Those statements would lead to the conclusion "This C is B." Syllogisms are considered a good way to test deductive reasoning to make sure the argument is valid.

### Inductive reasoning

Inductive reasoning is the opposite of deductive reasoning. Inductive reasoning makes broad generalizations from specific observations. "In inductive inference, we go from the specific to the general. We make many observations, discern a pattern, make a generalization, and infer an explanation or a theory," Wassertheil-Smoller told Live Science. "In science there is a constant interplay between inductive inference (based on observations) and deductive inference (based on theory), until we get closer and closer to the 'truth,' which we can only approach but not ascertain with complete certainty."

Even if all of the premises are true in a statement, inductive reasoning allows for the conclusion to be false. Here's an example: "Harold is a grandfather. Harold is bald. Therefore, all grandfathers are bald." The conclusion does not follow logically from the statements.

Inductive reasoning has its place in the [scientific method](#). Scientists use it to form [hypotheses](#) and [theories](#). Deductive reasoning allows them to apply the theories to specific situations.

## Abductive reasoning

Another form of scientific reasoning that doesn't fit in with inductive or deductive reasoning is abductive. Abductive reasoning usually starts with an incomplete set of observations and proceeds to the likeliest possible explanation for the group of observations, according to Butte College. It is based on making and testing hypotheses using the best information available. It often entails making an educated guess after observing a phenomenon for which there is no clear explanation.

Abductive reasoning is useful for forming hypotheses to be tested. Abductive reasoning is often used by doctors who make a diagnosis based on test results and by jurors who make decisions based on the evidence presented to them.

[Source: <http://www.livescience.com/21569-deduction-vs-induction.html>]

## Thinking Logically: Deduction and Induction (from *Logic for Dummies*)

Because **deduction** rhymes with *reduction*, you can easily remember that in deduction, you start with a set of possibilities and reduce it until a smaller subset remains.

For example, a murder mystery is an exercise in deduction. Typically, the detective begins with a set of possible suspects — for example, the butler, the maid, the business partner, and the widow. By the end of the story, he or she has reduced this set to only one person — for example, "The victim died in the bathtub but was moved to the bed. But, neither woman could have lifted the body, nor could the butler with his war wound. Therefore, the business partner must have committed the crime."

**Induction** begins with the same two letters as the word *increase*, which can help you remember that in induction, you start with a limited number of observations and *increase* that number by generalizing.

For example, suppose you spend the weekend in a small town and the first five people you meet are friendly, so you inductively conclude the following: "Everybody here is so nice." In other words, you started with a small set of examples and you increased it to include a larger set.

Logic allows you to reason deductively with confidence. In fact, it's tailor-made for sifting through a body of factual statements (*premises*), ruling out plausible but inaccurate statements (*invalid conclusions*), and getting to the truth (*valid conclusions*). For this reason, logic and deduction are intimately connected.

**Deduction** works especially well in math, where the objects of study are clearly defined and where little or no gray area exists. For example, each of the counting numbers is either even or odd. So, if you want to prove that a number is odd, you can do so by ruling out that the number is divisible by 2.

On the other hand, as apparently useful as **induction** is, it's logically flawed. Meeting five friendly people — or 10 or 10,000 — is no guarantee that the next one you meet won't be nasty. Meeting 10,000 people doesn't even guarantee that most people in the town are friendly — you may have just met all the nice ones.

Logic, however, is more than just a good strong hunch that a conclusion is correct. The definition of logical validity demands that if your premises are true, the conclusion is also true. Because induction falls short of this standard, it's considered the great white elephant of both science and philosophy: It looks like it may work, but in the end it just takes up a lot of space in the living room.

[Source: <http://www.dummies.com/how-to/content/thinking-logically-deduction-and-induction.html>]

### **Deductive and Inductive Arguments (IEP)**

<http://www.iep.utm.edu/ded-ind/>

### **Deductive and Inductive Reasoning (Kahn Academy)**

[https://www.khanacademy.org/math/precalculus/seq\\_induction/deductive-and-inductive-reasoning/v/deductive-reasoning-1](https://www.khanacademy.org/math/precalculus/seq_induction/deductive-and-inductive-reasoning/v/deductive-reasoning-1)

### **Deductive, Inductive and Abductive Reasoning (Tip Sheet)**

<https://www.butte.edu/departments/cas/tipsheets/thinking/reasoning.html>

### **Slideshow: Deductive, inductive, and abductive reasoning and their application in transforming user needs into a solution system:**

<http://www.slideshare.net/adidierk/deductive-inductive-and-abductive-reasoning-and-their-application-in-transforming-user-needs-into-a-solution-system>

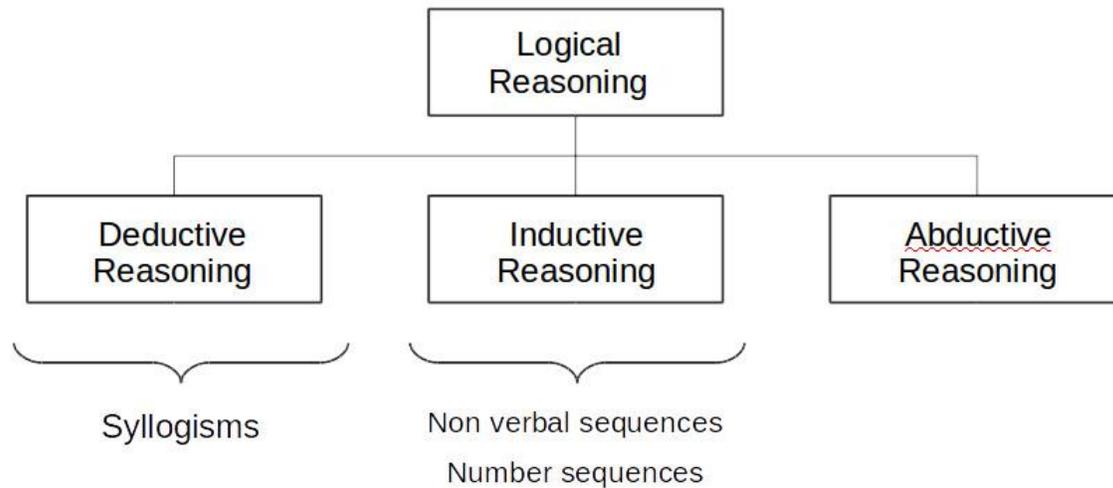
### **Why Does Every Christian Need Abductive Reasoning? (Cold-Case Christianity)**

<https://www.youtube.com/watch?v=IsnRLOExbe0> [Video]

## Logical Reasoning

<https://www.fibonacci.com/logical-reasoning/>

Excerpt:



## Introduction to Logical Arguments (Part 1)

<http://www.public.iastate.edu/~jwcwolf/Papers/arguments.html>

Excerpt:

When people are taken in by bad arguments, often it is because they don't recognize that the argument is fallacious. It is interesting that arguments of the same fallacious types seem consistently to bamboozle people. By learning how to recognize these fallacies, you can avoid being bamboozled yourself.

**Fair-Mindedness and the State of Suspended Judgment:** When evaluating arguments, we should strive to be impartial and fair-minded. We should try to follow where the best reasons lead instead of pre-judging the conclusion. This is not always easy to do: most American students probably already have a view about the legal regulation of gun ownership. But a Judge cannot perform her job well if she makes up her mind that the defendant is guilty before the lawyers have presented their arguments. And Similarly, a philosopher cannot do a good job evaluating arguments if she has already made up her mind before looking closely at the evidence offered. In looking at an argument, you should do your best to adopt an attitude of suspended judgment. At the very least, you should be open to the possibility that the author is right and that the argument is a good one.

With some issues, it is impossible to be fully impartial: For example, most students cannot honestly claim to adopt an attitude of full suspended judgment when considering arguments for or

against the existence of God. Whether they are theists, atheists, or agnostics, most people have set views about this question. But in considering such arguments, you must still do your best to evaluate arguments on their own merits. You must seriously consider the reasons given, and if you find yourself unpersuaded, sticking to the beliefs you had from the start, you have an intellectual obligation to explain where the argument goes wrong.

To sum up: Whenever someone is trying to persuade you that something is true, you are being offered an argument. In such circumstances, you should be sure to figure out exactly what it is that you are invited to believe, and exactly what evidence is being offered. Then you should evaluate the argument: are the reasons you have been offered good reasons? Are they true? If they are true, do they provide good evidence for the conclusion?

## Deductive Arguments (Part II)

<http://www.public.iastate.edu/~jwcwolf/Papers/deduction.html>

Excerpt:

Sober identifies three different kinds of good argument: deductive arguments, inductive arguments, and abductive arguments. It will be helpful to have clear definitions of these three types:

**Deductively Valid Argument** (sometimes called just a “deductive argument” or a “valid argument”): An argument is deductively valid just in case it has the following property: If the premises are true, then the conclusion cannot possibly be false.

Example:

- (1) All vertebrates have hip bones.
- (2) Snakes are vertebrates.
- (3) Therefore, snakes have hip bones.

**Inductive Argument** (or ‘induction’): A nondeductive argument in which characteristics of individuals not in a sample are inferred from the characteristics of individuals in a sample.

Example:

- (1) 95% of all examined fish from the Otsoga river contained dangerous levels of mercury.
- (2) This fish came from the Otsoga river.
- (3) Therefore, this fish (probably) contains dangerous levels of mercury.

**Abductive argument** (or ‘abduction’): A form of nondeductive inference, also called “inference to the best explanation” in which a hypothesis is supported on the ground that it is the best explanation for some observed phenomenon.

Example:

- (1) This pair of dice rolled “double-sixes” on 95 out of 100 rolls.

(2) The best explanation for this run of double sixes is that the dice are trick dice, specially weighted to so that they will roll “double sixes.”

(3) Therefore (probably) these dice are trick dice.

Notice that the conclusions of inductive and abductive arguments are only probable, not certain. Inductive and abductive arguments can be good arguments: that is, they can be rationally persuasive and can provide good reasons for believing their conclusions. You probably accept the conclusion of an inductive argument if you would refuse to eat an untested fish from the Otsoga River. You accept an abductive argument if you would refuse to let me use my special double-six dice the next time we play a game of chance. But nondeductive arguments do not guarantee the truth of their conclusions (given the truth of the premises) in the way that deductive arguments do.

### Inductive and Abductive Arguments (Part III)

<http://www.public.iastate.edu/~jwcwolf/Papers/Induction.html>

Excerpt:

**Inductive arguments** may be strong or weak, but they **are never valid**. Inductive arguments are strong when the examined sample is representative of the larger population, and when the examined sample is appropriately large. If the sample is biased, or unrepresentative, and when the sample is small, inductive arguments will be weaker.

### Logical Fallacies

This is a list of logical fallacies which are commonly used in arguments, this is part of the aspect of logic within the Trivium [[See Christian and Classical Education Methods](#)]. You will probably find this to be a really useful part of this article because once you become aware of these tactics, you will be able to see them whenever anybody uses them on yourself.

- **Ad Hominem:** Responding to a statement by a personal attack. It is the attempt to discredit the other persons character so you can avoid responding to their arguments in a logical way
- **Appeal to Authority:** Sometimes we have to look for answers from an expert. If someone refers to the opinion of an expert it is important to check if a) the person is really an expert and b) if the person is biased e.g. due to financial ties they have regarding the subject. It should always be checked if an appeal to authority can be avoided and if the argument can be resolved on different level of argument
- **Appeal to Belief:** Arguing that something is true because the majority of the population believes it to be true
- **Appeal to Common Practice:** Arguing that a particular action or behavior is good - e.g. morally correct - just because everybody behaves this way

- **Appeal to Emotion:** Attempt to gain support through emotions rather than the objective substance of the argument.
- **Appeal to Fear:** By painting a picture of dire consequences a particular decision might have, any logical argument in favor of this decision can thus be seen as irrelevant
- **Appeal to Flattery:** Person A is flattered by person B. Person B makes a claim, since person A likes person B he accepts this claim without critical examination
- **Appeal to Novelty:** What is newer must be better
- **Appeal to Popularity:** Since most people approve something, it must be true
- **Appeal to Ridicule:** Since a particular topic is ridiculed and laughed at by other people it must be false or unimportant
- **Appeal to Spite:** If a person can not have or achieve a particular goal he simply looks down on this goal as not being worth achieving anyway
- **Appeal to Tradition:** Since a particular behavior or conclusion has been correct for a long time and has become a tradition, it must also be correct now as well
- **Bandwagon:** A claim is accepted simply because it is considered popular within the addressed group not because it is true
- **Begging the Question:** Assuming as true, what in fact needs to be proven first. This is an issue of circular logic. It is commonly used in religion : How can we know, God really exists ? Well because we can read about him in the Bible and the Bible is the unquestionable word of God.
- **Biased Sample:** For a poll which presumably covers the entire variety of the population actually only people are considered which have a predisposition about the subject
- **Composition:** Since a component consists of A, B and C and A, B and C have a particular trait, also the component must have that same trait
- **Division:** Since a component has a particular trait and it consists of A, B and C it can be concluded that A, B and C must have the same trait as the component itself
- **False causal relationship:** Arguing that a particular event was caused by previous event just because this previous event happened before the actual event. In reality both events might be totally unrelated and the timing sequence was a pure coincidence.
- **False Dilemma:** Presenting only two options as a solution a problem, while not mentioning other possible options
- **Genetic Fallacy:** The dubious origin of a claim discredits the claim itself
- **Guilt By Association:** By establishing an artificial association between a claim and e.g. a group that is anti-social the claim itself is portrayed as unacceptable
- **Middle Ground:** If there are two opposing position on a topic this does not necessarily imply that the "correct" position is in the middle of both extremes
- **Pointing at others:** Injecting another party into the argument - another authority higher up in the chain which is outside of your field of influence. By blaming this higher authority it is no longer necessary to reply with a logical argument

- **Repeating statements to make them appear true:** By repeating a particular statements multiple times within a short period of time, the listener might accept them as true. This is particularly valid for the mass media and news on television
- **Smoke Screen:** When coming up to a difficult argument, people simply start throwing a long list of other issues into the discussion hoping that the difficult argument is forgotten in the process
- **Spotlight:** The fact that a particular subject is repeatedly focused upon by many people does not imply that it really is of any importance
- **Straw Man:** Taking the position or claim of another person, exaggerating and distorting it and then attacking this distorted claim because it is easier to debunk

[Source: [https://www.matrixwissen.de/index.php?option=com\\_content&view=article&id=845:the-7-liberal-arts-trivium-quadrivium-and-logical-fallacies-en&catid=208&lang=en&Itemid=242](https://www.matrixwissen.de/index.php?option=com_content&view=article&id=845:the-7-liberal-arts-trivium-quadrivium-and-logical-fallacies-en&catid=208&lang=en&Itemid=242)]

## Surprised by Logic – Anyone Can Learn Logic at Any Age

<http://logicalgal.com/>

## Infographic – Common Logical Fallacies

<https://i.imgur.com/14MXnyz.jpg>

**strawman**  
Misrepresenting someone's argument to make it easier to attack.  
After Will said that we should put more money into health and education, Warren responded by saying that he was surprised that we still have our country so much that he was to have a referendum by voting history spending.

**false cause**  
Presuming that a real or perceived relationship between things means that one is the cause of the other.  
Pointing to a fancy car, Roger shows how temperature has been rising over the past few months, while at the same time the number of pirates has been decreasing. This proves that the world and global warming is a hoax.

**slippery slope**  
Asserting that if we allow A to happen, then Z will consequently happen too, therefore A should not happen.  
Cobb-Close asserts that if we allow same-sex couples to marry, then the next thing we know we'll be allowing people to marry their parents, their cars and even monkeys!

**ad hominem**  
Attacking your opponent's character or personal traits in an attempt to undermine their argument.  
After Sally presents an abstract and compelling case for more equitable taxation rates, Sam uses the opportunity to attack her character by saying that a woman who isn't married was once arrested, and smokes a lot of weed.

**special pleading**  
Moving the goalposts to create exceptions when a claim is shown to be false.  
Skeeter claims to be psychic, but when his abilities were tested under proper scientific conditions, they regularly disappointed. Skeeter explained by saying that one had to have faith in his abilities for them to work.

**loaded question**  
Asking a question that has an assumption built into it so that it can't be answered without appearing guilty.  
Coco and Helen were both romantically interested in Brad One Day, with Brad sitting on the fence. Coco asked an inquisitive tone whether Helen was having any problems with a long inflection.

**the gambler's fallacy**  
Believing that 'runs' occur to statistically independent phenomena such as roulette wheel spins.  
Red had come up six times in a row on the roulette wheel, so Long knew that black was to come that black would be next up. Suffering an economic form of natural selection with this thinking he soon lost all of his savings.

**bandwagon**  
Appealing to popularity or the fact that many people do something as an attempted form of validation.  
Theresa pointed a shotgun at Brian and asked him to crack his jaw so many people could believe in her. She said she was the most beautiful woman in the world. Brian, however, had had a few too many Carstairs himself and fell off his chair.

**appeal to authority**  
Using the opinion or position of an authority figure, or institution of an authority, in place of an actual argument.  
Not able to defend his position that evolution isn't true, Bob says that he knows a scientist who also questions evolution (and presumably isn't a scientist).

**composition/division**  
Assuming that what's true about one part of something has to be applied to all, or other, parts of it.  
Daniel was a precocious child and had a thing for logic. He expected that when he was older, and that he was made of atoms and molecules made up of.

**no true scotsman**  
Making what could be called an appeal to purity as a way to dismiss relevant criticisms or flaws of an argument.  
Angus declares that Scotland is not put under their control, to which Ian points out that it is a true Scot. Angus yells that no true Scotman supports his position.

**genetic**  
Judging something good or bad on the basis of where it comes from, or from whom it comes.  
Accused on the 16th count news of corruption and taking bribes, the senator said that one could be very sorry if the thing we hear in that media, because we all know how very unreliable the media can be.

**black-or-white**  
Where two alternative states are the only possibilities, when in fact more possibilities exist.  
While talking about the plan to fundamentally undermine equal rights, the Supreme Leader told the people they were either on his side, or on the side of the enemy.

**begging the question**  
A circular argument in which the conclusion is included in the premise.  
The word of Jesus the Christ is heaven and perfect. We know this because it says so in 'The Great and Infallible Book of Colossus Bible and First Trust'. Things that are definitely True and should not Ever be Questioned.

**appeal to nature**  
Making the argument that because something is 'natural', it is therefore valid, justified, inevitable, good, or ideal.  
The medicine man rolled into town on his bangorin offering various natural remedies, such as very special plant-water. He said that it was only natural that people should be wary of artificial, medicinal such as antibiotics.

**anecdotal**  
Using personal experience or an isolated example instead of a valid argument, especially to dismiss statistics.  
Dean said that that was all cool and everything, but his granddaddy smoked like a chimney a day and lived until 97, so don't believe everything you read about meta-analysis of journal studies showing present causal relationships.

**appeal to emotion**  
Manipulating an emotional response in place of a valid or compelling argument.  
Luke didn't care to see his strength men with cheap beer and breakfast specials, but he found children to think about the poor, starving children in a third world country who weren't fortunate enough to have any food at all.

**tu quoque**  
Avoiding having to engage with criticism by turning it back on the accuser - answering criticism with criticism.  
This is an unresolvable situation for the avoidance of answering the question. The red candidate responded to accusing the blue candidate of the same, after which accused on four of back and forth criticism with no real progress.

**burden of proof**  
Saying that the burden of proof lies not with the person making the claim, but with someone else to disprove.  
Bernard declares that a unicorn is, at the very moment, in one corner of the Sun between the Earth and Mars, and all he has to do is prove how wrong his claim is therefore a valid one.

**the fallacy fallacy**  
Presuming that because a claim has been poorly argued, or a fallacy has been made, that it is necessarily wrong.  
Recognizing that Angus had committed a fallacy in arguing that we should eat healthy food because a nutritionist said it was popular. Angus says we should therefore eat bacon double cheeseburgers every day.

**personal incredulity**  
Saying that because one finds something difficult to understand that it's therefore not true.  
See how intricate of a job and a human and with affable detail asked to read the really thought we were smart enough to believe that a hot somehow turned into a human through just, like, random things happening over time.

**ambiguity**  
Using double meanings or ambiguities of language to mislead or misrepresent the truth.  
When the judge asked the defendant why he hadn't paid his parking fines, he said that he wouldn't have to pay them because the sign said 'Free for parking here' and so he naturally presumed that it would be fine to park here.

See next page for larger view...



## Deduction and Induction (Arguments, Soundness, Reliability, Proof, Confirmation)

[http://www.butte.edu/resources/interim/wmwu/iLogic/1.3/iLogic\\_1\\_3.html](http://www.butte.edu/resources/interim/wmwu/iLogic/1.3/iLogic_1_3.html)

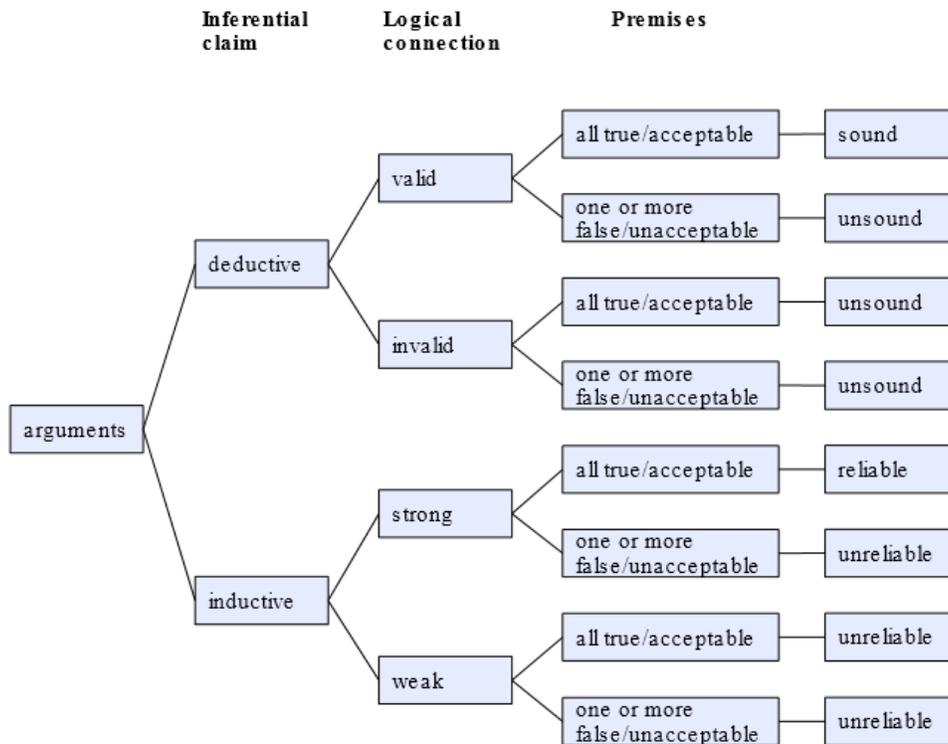
Excerpts:

...It is important not to confuse the term “deductive” with “valid.” An argument is deductive when its conclusion *is claimed to* necessarily follows from the premises. After we critically examine the logical link between the premises and the conclusion, and find that the supporting relation is *indeed* airtight, then we say that the deductive argument is valid. This means that an argument can be deductive but invalid. That is, its conclusion *is claimed to* necessarily follow from the premises, but *as a matter of fact* the supporting relation is found to be short of 100% supporting.

Both of the argument (1.3a) and (1.3b) are valid. We will learn how to determine the validity of some deductive arguments in the next two chapters.

The second concept we use to evaluate deduction is **soundness**. For a deductive argument to be sound, it has to meet two conditions. First, it has to be valid. Second, each and every one of its premises has to be either true or acceptable.

...Inductive reasoning by its very own nature can never give us one hundred percent certainty. However, one cannot dismiss inductive reasoning simply because of its lack of absolute certainty. It would still be illogical and irrational to reject the conclusion of a reliable argument. Even in our criminal justice system, the best we can demand is the benchmark of “beyond reasonable doubt.” By the same token, it would be unreasonable to refuse to accept a well-confirmed scientific theory by insisting on the lack of absolute certainty



More iLogic: <http://www.butte.edu/resources/interim/wmwu/iLogic/Table%20of%20Contents.html>

## Induction vs. Deduction

In writing, **argument** is used in an attempt to convince the reader of the truth or falsity of some proposal or thesis. Two of the methods used are **induction** and **deduction**.

**Induction:** A process of reasoning (arguing) which infers a general conclusion based on individual cases, examples, specific bits of evidence, and other specific types of premises.

### Example:

In Chicago last month, a nine-year-old boy died of an asthma attack while waiting for emergency aid. After their ambulance was pelted by rocks in an earlier incident, city paramedics wouldn't risk entering the Dearborn Homes Project (where the boy lived) without a police escort.

Thus, based on this example, one could inductively reason that the nine-year-old boy died as a result of having to wait for emergency treatment.

Guidelines for logical and valid induction:

1. When a body of evidence is being evaluated, the conclusion about that evidence that is the *simplest* but still covers all the facts is the best conclusion.
2. The evidence needs to be well-known and understood.
3. The evidence needs to be sufficient. When generalizing from a sample to an entire population, make sure the sample is large enough to show a real pattern.
4. The evidence needs to be representative. It should be typical of the entire population being generalized.

**Deduction:** A process of reasoning that starts with a general truth, applies that truth to a specific case (resulting in a second piece of evidence), and from those two pieces of evidence (premises), draws a specific conclusion about the specific case.

### Example:

Free access to public education is a key factor in the success of industrialized nations like the United States. (major premise)

India is working to become a successful, industrialized nation. (specific case)

Therefore, India should provide free access to public education for its citizens. (conclusion)

Thus, deduction is an argument in which the conclusion is said to follow necessarily from the premise.

Guidelines for logical and valid deduction:

1. All premises must be true.
2. All expressions used in the premises must be clearly and consistently defined.

3. The first idea of the major premise must reappear in some form as the second idea in the specific case.
4. No valid deductive argument can have two negative premises.
5. No new idea can be introduced in the conclusion.

[Source: <http://www.msubillings.edu/asc/resources/writing/PDF-WritingLab/Induction%20vs%20Deduction.pdf>] [PDF]

## May 24, 1997 Deduction and Induction

In Logic we are studying the ways of distinguishing correct from incorrect reasoning. We will be examining and focusing upon whether or not the premises justify the attempted conclusion of an argument. There are two basic kinds of argument: deductive and inductive.

Deductive argument asserts that the conclusion follows necessarily from the truth of the premises. For example:

All men are mortal. Joe is a man. Therefore Joe is mortal. If the first two statements are true, then the conclusion must be true.

Inductive argument asserts that the conclusion follows, not necessarily, but only probably from the truth of the premises. For example:

This cat is black. That cat is black. A third cat is black. Therefore all cats are black.

This marble from the bag is black. . That marble from the bag is black. A third marble from the bag is black. Therefore all the marbles in the bag are black. .

Neither of the above examples has a conclusion that follows with necessity from the truth of the premises. The conclusion can be false in each case, and the premises will still remain true. All we need is one exception to the general statement "All cats are black", all we need is one white cat, to show that the conclusion does not follow with necessity from the premises. However, inductive arguments are different than deductive arguments. Deductive arguments attempt to conclude with necessity, but inductive arguments do not attempt to do so. Inductive arguments only attempt to conclude with probability.

### Evaluation of Deductive and Inductive Arguments

The basic principle used in evaluation of deductive arguments is the principle of contradiction: the same thing, the same truth, cannot both be affirmed and denied at the same time and in the same respect. This principle is so basic that there is no way to prove. We implicitly affirm it to be true whenever we say any sentence at all. If I say that the homework is due, I mean that the homework is due; I do not mean that the homework is not due. In order to communicate meaningfully with another person, I have to implicitly affirm the truth of the principle of contradiction in everything that I say.

Here is an example of a deductive argument which is valid, that is, to say, correct or in accord with the principle of contradiction.

Premises: If Joe has acute appendicitis, he is very sick. Joe does have acute appendicitis. Conclusion: Therefore he is very sick. This is a correct or valid argument (Modus Ponens) according to the principle of contradiction. The principle states that one cannot both affirm and deny the same thing in the same respect. Now, a close inspection of the premises shows us that they are saying practically the same thing which the conclusion says. For if it is true that (1) if Joe has a.a, then he is very sick; and (2) Joe has a.a., then Joe has to be very sick. If Joe were not sick, then one of those premises would have to be false. For if both premises are true, then Joe has to be very sick. If we were to affirm that the premises are true but deny that the conclusion is true, we would be violating the principle of contradiction; we would be affirming and denying the same thing in the same respect at the same time.

Here is an example of argument which is invalid as a deductive argument but acceptable as an inductive argument:

Premises: If Joe has acute appendicitis, he is very sick. But Joe is very sick. Conclusion: Therefore Joe has acute appendicitis.

This is an incorrect or invalid argument deductively understood (Fallacy of Affirming the Consequent). For a close inspection of the premises shows that they do not require us to affirm that the conclusion under penalty of contradicting ourselves. For the premises leave open the possibility that there may be some other reason why Joe is seriously sick. Thus, even if we accept the two premises as true, the conclusion does not necessarily follow from the premises. If we affirm that the premises are true but deny that the conclusion is true, we would not be violating the principle of contradiction since the premises do not require us to affirm that the conclusion is true under penalty of contradicting ourselves if we do otherwise.

The above argument, although it is invalid deductively, may be understood as an inductive argument which attempts to affirm a probable conclusion. The conclusion becomes more and more probable, the more that other possible reasons for Joe's being sick are eliminated. In fact, the structure of the fallacious argument in deductive logic, the Fallacy of Affirming the Consequent, is at the heart of scientific method. There are three steps to scientific method:

(1) There is observation of facts and the attempt to generalize the description of these facts into a general law of nature. For example, this body heavier than air falls to the earth when unsupported; that body heavier than air falls to the earth when unsupported; therefore, all bodies heavier than air fall to the earth when unsupported. In this step of scientific method we have carefully observed the fact of objects falling to the earth. Very often, the scientist will attempt to give a mathematical description of the observed facts. He will measure and tabulate. Inductively we argue with probability from the specific facts we have observed to a generalization that all unsupported bodies heavier than air will fall to the earth. Logic can examine some of the guidelines for making good inductive generalizations. (Newton has the best inductive generalization about gravity.)

(2) Given the inductive generalization of Newton that bodies attract each other directly proportionally to their masses and inversely proportionally to the square of the distance between them, in the second step of scientific method we now try to develop a hypothesis about the nature of bodies that would explain why bodies behave the way we have observed them. A good hypothesis will not just be ad hoc (to this) relevant to predicting the already observed facts, a good hypothesis will be able to predict new facts that we have not yet observed. The hypothesis and predictions would be stated as follows:

If the proposed hypothesis is true, then the already observed facts would be predicted to occur and certain new facts not yet observed would also be predicted to occur.

The predictions must follow deductively or mathematically from the proposed hypothesis. However, it is obvious that we do not have an hypothesis which explains why the law of gravitation is as Newton has mathematically described it. If we could come up with such an hypothesis, we must be able to deduce, strictly logically, strictly mathematically, why the bodies would attract each other directly proportionally to their masses and inversely proportionally to the square of the distance between them. And if the

hypothesis is a really good one from the viewpoint of scientific method, it would also predict new facts that we have not yet observed.

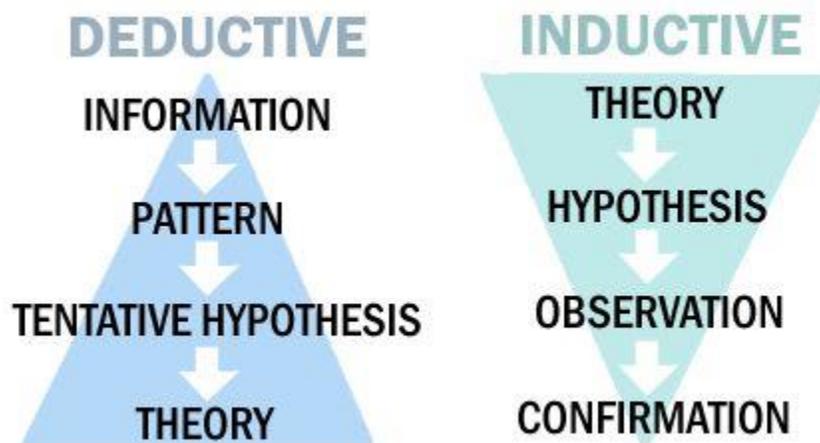
(3) In the third step of the scientific method, we experiment. We try to verify the hypothesis. The step adds a second premise and a conclusion to the already stated hypothesis as follows, when the experiment is successful:

If the proposed hypothesis is true, then the old facts would be observed and new facts would be observed. The old facts are observed, and the new facts are observed in a controlled experiment. Therefore the hypothesis is verified.

The logical structure of this deductively interpreted is Fallacy of Affirming the Consequent. However, now we are in scientific method; we are interpreting the argument inductively. And inductively speaking, we can say that we have a good argument since we have predicted new observations which have been verified (and since no other hypothesis seems likely to explain what we have found.) If the experiment is not successful, then we have as follows: If the proposed hypothesis is true, then the old and new facts would be obtained. The new facts are not found in the controlled experiment. Therefore, the proposed hypothesis is falsified.

This is a valid deductive argument in the form of Modus Tollens. Of course, we mean that if our deduction of the predicted new facts is correct and if we have correctly performed the experiment, then the conclusion we have reached must be true.

[Source: <http://educ.jmu.edu/~omearawm/deduction.html>]



## TIP Sheet: Deductive, Inductive, and Abductive Reasoning

Reasoning is the process of using existing knowledge to draw conclusions, make predictions, or construct explanations. Three methods of reasoning are the deductive, inductive, and abductive approaches.

### Deductive reasoning: conclusion guaranteed

Deductive reasoning starts with the assertion of a general rule and proceeds from there to a guaranteed specific conclusion. Deductive reasoning moves from the general rule to the specific application: In deductive reasoning, if the original assertions are true, then the conclusion must also be true. For example, math is deductive:

*If  $x = 4$*

*And if  $y = 1$*

*Then  $2x + y = 9$*

In this example, it is a *logical necessity* that  $2x + y$  equals 9;  $2x + y$  *must* equal 9. As a matter of fact, formal, symbolic logic uses a language that looks rather like the math equality above, complete with its own operators and syntax. But a deductive *syllogism* (think of it as a plain-English version of a math equality) can be expressed in ordinary language:

*If entropy (disorder) in a system will increase unless energy is expended,*

*And if my living room is a system,*

*Then disorder will increase in my living room unless I clean it.*

In the syllogism above, the first two statements, the *propositions* or *premises*, lead logically to the third statement, the *conclusion*. Here is another example:

*A medical technology ought to be funded if it has been used successfully to treat patients.*

*Adult stem cells are being used to treat patients successfully in more than sixty-five new therapies.*

*Adult stem cell research and technology should be funded.*

A conclusion is *sound* (true) or *unsound* (false), depending on the truth of the original premises (for any premise may be true or false). At the same time, independent of the truth or falsity of the premises, the *deductive inference* itself (the process of "connecting the dots" from premise to conclusion) is either *valid* or *invalid*. The inferential *process* can be valid even if the premise is false:

*There is no such thing as drought in the West.*

*California is in the West.*

*California need never make plans to deal with a drought.*

In the example above, though the inferential process itself is valid, the conclusion is false because the premise, *There is no such thing as drought in the West*, is false. A syllogism yields a false conclusion if

either of its propositions is false. A syllogism like this is particularly insidious because it looks so very logical—it is, in fact, logical. But whether in error or malice, if either of the propositions above is wrong, then a policy decision based upon it (*California need never make plans to deal with a drought*) probably would fail to serve the public interest.

Assuming the propositions are sound, the rather stern logic of deductive reasoning can give you absolutely certain conclusions. However, deductive reasoning cannot really increase human knowledge (it is *nonampliative*) because the conclusions yielded by deductive reasoning are *tautologies*—statements that are contained within the premises and virtually self-evident. Therefore, while with deductive reasoning we can make observations and expand implications, we cannot make predictions about future or otherwise non-observed phenomena.

### **Inductive reasoning: conclusion merely likely**

Inductive reasoning begins with observations that are specific and limited in scope, and proceeds to a generalized conclusion that is likely, but not certain, in light of accumulated evidence. You could say that inductive reasoning moves from the specific to the general. Much scientific research is carried out by the inductive method: gathering evidence, seeking patterns, and forming a hypothesis or theory to explain what is seen.

Conclusions reached by the inductive method are not logical necessities; no amount of inductive evidence guarantees the conclusion. This is because there is no way to know that all the possible evidence has been gathered, and that there exists no further bit of unobserved evidence that might invalidate my hypothesis. Thus, while the newspapers might report the conclusions of scientific research as absolutes, scientific literature itself uses more cautious language, the language of inductively reached, probable conclusions:

*What we have seen is the ability of these cells to feed the blood vessels of tumors and to heal the blood vessels surrounding wounds. The findings suggest that these adult stem cells may be an ideal source of cells for clinical therapy. For example, we can envision the use of these stem cells for therapies against cancer tumors [...].<sup>1</sup>*

Because inductive conclusions are not logical necessities, inductive arguments are not simply true. Rather, they are cogent: that is, the evidence seems complete, relevant, and generally convincing, and the conclusion is therefore probably true. Nor are inductive arguments simply false; rather, they are *not cogent*.

It is an important difference from deductive reasoning that, while inductive reasoning cannot yield an absolutely certain conclusion, it can actually increase human knowledge (it is *ampliative*). It can make predictions about future events or as-yet unobserved phenomena.

For example, Albert Einstein observed the movement of a pocket compass when he was five years old and became fascinated with the idea that something invisible in the space around the compass needle was causing it to move. This observation, combined with additional observations (of moving trains, for example) and the results of logical and mathematical tools (deduction), resulted in a rule that fit his observations and could predict events that were as yet unobserved.

### **Abductive reasoning: taking your best shot**

Abductive reasoning typically begins with an incomplete set of observations and proceeds to the likeliest possible explanation for the set. Abductive reasoning yields the kind of daily decision-making that does its best with the information at hand, which often is incomplete.

A medical diagnosis is an application of abductive reasoning: given this set of symptoms, what is the diagnosis that would best explain most of them? Likewise, when jurors hear evidence in a criminal case, they must consider whether the prosecution or the defense has the best explanation to cover all the points of evidence. While there may be no certainty about their verdict, since there may exist additional evidence that was not admitted in the case, they make their best guess based on what they know.

While cogent inductive reasoning requires that the evidence that might shed light on the subject be fairly complete, whether positive or negative, abductive reasoning is characterized by lack of completeness, either in the evidence, or in the explanation, or both. A patient may be unconscious or fail to report every symptom, for example, resulting in incomplete evidence, or a doctor may arrive at a diagnosis that fails to explain several of the symptoms. Still, he must reach the best diagnosis he can.

The abductive process can be creative, intuitive, even revolutionary.<sup>2</sup> Einstein's work, for example, was not just inductive and deductive, but involved a creative leap of imagination and visualization that scarcely seemed warranted by the mere observation of moving trains and falling elevators. In fact, so much of Einstein's work was done as a "thought experiment" (for he never experimentally dropped elevators), that some of his peers discredited it as too fanciful. Nevertheless, he appears to have been right—until now his remarkable conclusions about space-time continue to be verified experientially.

#### *References*

1. Verfaillie, Catherine. "Adult Bone Marrow Stem Cells Can Become Blood Vessels." News release from the University of Minnesota. Jan. 30, 2002. June 1, 2005. <<http://www.sciencedaily.com/releases/2002/01/020131074645.htm>>

2. Thagard, Paul and Cameron Shelley. "Abductive reasoning: Logic, visual thinking, and coherence." Waterloo, Ontario: Philosophy Department, University of Waterloo, 1997. June 2, 2005. <<http://coqsci.uwaterloo.ca/Articles/Pages/%7FAbductive.html>>

[Source: <https://www.butte.edu/departments/cas/tipsheets/thinking/reasoning.html>]

## **Three Types of Argument**

**I. Deductive Argument:** an argument where the conclusion follows validly from the premises. (In other words, an argument where truth of the premises guarantees truth of the conclusion.)

Example:

All men are mortal  
Socrates is a man

---

Socrates is mortal

**II. Inductive Argument:** An argument where the premises point several cases of some pattern, and the conclusion states that this pattern will hold in general. (An inductive argument will not be deductively valid, because even if a pattern is found many times, that doesn't guarantee it will always be found. Therefore, an inductive argument provides weaker, less trustworthy support for the conclusion than a deductive argument does.)

Example:

We have seen 1000 swans, and all of them have been white

---

All swans are white

**III. Abductive (or Hypothetico-Deductive) Argument:** An argument that (i) points out a certain fact, (ii) points out that if a certain hypothesis were true, we would get this fact, and so (iii) concludes that that hypothesis is indeed true. (Abductive arguments seem to make an even bigger jump than inductive arguments: inductive arguments generalize, while abductive arguments say that successful predictions 'prove' a theory is true. Abductive arguments are not deductively valid, because false theories can make true predictions, so true predictions do not guarantee that the theory is true.)

Example:

These coins conduct electricity (fact)  
If these coins are made of gold (hypothesis), then they would conduct electricity (prediction).

---

These coins are made of gold.

[Source: <http://www.ux1.eiu.edu/~cfbxb/class/1000/Argtypes.rtf>]

**What could be a layman's explanation of the different forms of reasoning (deductive, inductive, syllogism, and abductive)?**

*I'll use an analogy where data points or observations are eggs and the larger picture is a carton.*

---

**Deductive Reasoning:** You have a carton of eggs. You *deduct* one. You know it's an egg, from a specific spot in the carton, because you deducted it – or deduced it, rather – from the carton. As long as the carton is “true,” the egg you deduce is true.

**Example:** *I have a carton of brown eggs. I took out (deducted) an egg. The egg I took out is therefore brown.*

We can render the previous statement as a **syllogism** by making the categories more explicit:

All eggs in my carton are brown.  
Egg A is from my carton.  
Egg A is brown.

**Inductive Reasoning\*:** You have two or three eggs. You *induct* them into a hypothetical, unknown carton from your imagination (like you “*induct*” baseball players into a hall of fame). There is more than one hypothetical carton. Your hypothetical might match reality exactly, or it might not.

**Example:** *Chicky the chicken has laid one egg every day for the last year. Therefore, Chicky will lay one egg tomorrow.*

**Abductive Reasoning\*:** You have two or three eggs. You *abduct* a hypothetical carton which best explains their existence. There is more than one hypothetical carton. Your hypothetical might match reality exactly, or it might not.

**Example:** *I have two brown eggs. There's a carton of brown eggs with two empty slots. Therefore, that carton once contained these two eggs.*

---

\*Unfortunately, the English language does not make a clear and unanimous distinction between *abduction* and *induction*. An Apple Mac's dictionary doesn't even recognize *abductive* as a word, so you should ask for clarification when you encounter someone using the term. Many people have had use for one term or the other, but far fewer have had much reason to distinguish between them. For example:

- several technical fields use the term *abduction* without distinction from *induction*.
- several philosophers and logicians have done work on *induction* without distinction from *abduction*.
- other theoretical discussions within specific areas like prediction (where a *premise* is associated with induction), explanation (where a *hypothesis* is associated with abduction), and formal logical use one term or the other, but spend little time demarcating between them.

Wikipedia:

The philosopher Charles Sanders Peirce introduced abduction into modern logic... Writing in 1910, Peirce admits that “in almost everything I printed before the beginning of this century I more or less mixed up hypothesis and induction”.

Stanford Philosophy:

Precise statements of what abduction amounts to are rare in the literature on abduction.

[Source: <https://www.quora.com/What-could-be-a-laymans-explanation-of-the-different-forms-of-reasoning-deductive-inductive-syllogism-and-abductive>]

## What are the Different Types of Reasoning?

So I did a post series a while back on Reasoning as it applies to Faith, Religion, Christianity, Philosophy, and Atheism. It is a high level overview of all the different types of methods of reasoning and how they apply theologically. It is a [9-part series with a Table of Contents Page](#).

Now in this personal study, I found that there were different types of Reasoning and different types of Logic.

Let's Start with "What is Reasoning?"

Reasoning is the capacity for a person to make sense of things to establish & verify facts, to rationally work through data, information, facts, and beliefs. It is the process of forming conclusions and judgments from facts or premises. To put it plain and simple; it is the ability to coherently think from perceived premise to a logical conclusion.

### What are the Main Types of Reasoning?

There are two main types of reasoning: **Inductive Reasoning** and **Deductive Reasoning**. However there are several other types of reasoning. Which are all related to each other.

**Deductive Reasoning**– Deductive reasoning is the form of reasoning in which a conclusion follows logically and coherently from the factual premises and proposition. These deductive arguments are based upon the concept of sound and consistent reasoning. If the premises are true, than the systematic reasoning with a constructed syllogism is considered valid in a deductive argument in making its conclusion certain with a degree of logical certainty. Plainly speaking, deductive reasoning is the rationality of reasoning from *pure logic*. It is considered sound and pure logic.

**Inductive Reasoning**– Inductive reasoning is a form of reasoning that uses analogies, examples, observations, and experiences to form conclusive propositions. Inductive logic also uses experiences to formulate statements based on general observations of recurring patterns in nature, science, and everyday occurrences pulling from such things as samples cases, experiments, and natural eye observations. It is used mostly to explain properties and relations to objects or types based on previous observations. It must be understood that inductive arguments do not try to establish their conclusions through absolute certainty, but through observable and predictive certainty.

- In addition, Analogical Reasoning & Matrix Reasoning are both sub-methods of inductive reasoning that correlates information that compares the similarities between new & understood thoughts. And then uses the similarities to gain understanding of new concepts. These two forms of reasoning are considered both inductive reasoning because it strives to provide understanding of what is perceived to be true, rather than deductively proving something as fact.

**Abductive Reasoning**– In laymen's terms abductive reasoning is an argument to the best explanation. It is a form of reasoning that concludes in an abductive argument of what is plausible or most possibly true. Abductive logic is also considered *inference to the best explanation*. It is choosing the most likely or best hypothesis or explanation based upon the (most) relevant evidence. Some people think that it is closer to inductive reasoning because it is not as sound logically as deducing an argument using pure logic as in deductive reasoning. Others think it is closer to deductive reasoning, because using sound logic one eliminates the most unlikely argument to come to the most reasonable solution. I like to call it, the best compromise between an inductive and deductive argument.

**Reductive Reasoning**– Reductive reasoning is a subset of argumentative reasoning which seeks to demonstrate that a statement is true by showing that a false or absurd result/circumstance follows from its denial. It is proving a statement true by reducing to the opposite of it and showing the absurdity of the opposite result. It is logically reasoning to the absurd or reducing to the absurd; hence the name why reductive reasoning is also called *Reductio ad absurdum* (Latin: "reduction to absurdity"). Reductive

Reasoning is also considered a mixture of deductive & inductive reasoning. Inductive, because it strives to prove understanding of what is likely to be true. And deductive because it does resemble traits of critically and rationally of deductively reducing down to a conclusive or non-conclusive argument.

**Fallacious Reasoning**– Fallacious Reasoning is not real reasoning, it is the faulty premises for critical thinking and logic. One of the tell tell signs of fallacious reasoning is a logical fallacy. A fallacy is usually an error in reasoning and argumentation often due to a misconception, false premises, or presumptuous conclusions.

- Circular Reasoning is actually considered more of a form of fallacious reasoning. It would not be considered valid nor useful in a live debate.

In Summary:

- **Deductive Reasoning:** What is (*absolutely*) true?
- **Inductive Reasoning:** What is observably (most) true?
- **Abductive Reasoning:** What is most likely true?
- **Reductive Reasoning:** What is NOT true?
- **Fallacious Reasoning:** What you think is true?

[Source: <https://bittersweetend.wordpress.com/2012/11/17/what-are-the-different-types-of-reasoning/>]

## How to Evaluate an Abductive Argument

<http://www.reasons.org/articles/how-to-evaluate-an-abductive-argument>

Excerpt:

Three approaches in logic are deduction (establishes *certainly* true conclusions), induction (establishes *probably* true conclusions), and abduction (uses a set of established facts to *infer* to the best explanation). Though less well known, the abductive approach can powerfully and effectively argue that the biblical God provides the best explanation for the most meaningful realities of life. But how do we know we've arrived at the best explanation? Consider these six criteria for evaluating any abductive argument.

**1. Is it coherent?** An argument must be logically consistent, with no *internal* contradictions. An incoherent argument has to be false; a coherent argument *may* be true.

**2. Does it correspond to the facts?** A good explanation brings the facts together in such a way that they make sense. We can't assume our own facts or distort the facts.

**3. Does it balance complexity and simplicity?** Occam's razor states that among competing theories, the simplest one should prevail. But people make a mistake when they think Occam's razor is just simplicity. A good theory still has to be able to explain *all* the data in the simplest way—thus, the need for balance.

**4. Does it avoid unwarranted presumption?** We all bring presumptions and biases to the table that must be examined and, perhaps, discarded.

**5. Does it accommodate possible counter evidence?** A good hypothesis is pliable and can accommodate challenging evidence *without collapsing*.

**6. Does it possess genuine explanatory power and scope?** A good hypothesis will explain things comprehensibly (power) and will explain all the really important things (scope). While Judaism and Islam explain a lot, I would argue that Christianity's power and scope extends farther.

## Informal Logic 101: How to Think and Argue Better, Part 4: Three Ways to Argue

<http://aviewfromtheright.com/2013/07/22/informal-logic-101-how-to-think-and-argue-better-part-4/>

Excerpt:

**Abductive** (aka “inference to the best explanation”)

Think of it as sort of a “big picture” approach to problem-solving or case-making. Basically, abductive reasoning is when one takes a whole bunch of data — i.e., a series of facts, or various lines of evidence — regarding an event and attempts to infer the best explanation for what happened. Abduction is more like induction than deduction, in that it yields probabilities rather than certainties. But, instead of trying to produce or predict a specific outcome, the goal is to come up with a superior explanatory hypothesis. For example, Christian apologists like William Lane Craig and Gary Habermas use abductive reasoning to make a case for the bodily resurrection of Jesus Christ.



Scientists and philosophers will use abductive reasoning to develop and argue for theories about the origin of man or of the universe or the Cartesian argument for global skepticism. (Yeah, I don't have a clue what that is, either.)

Here is an everyday example of abductive reasoning that I found in the [online Stanford Encyclopedia of Philosophy](#):

“One morning you enter the kitchen to find a plate and cup on the table, with breadcrumbs and a pat of butter on it, and surrounded by a jar of jam, a pack of sugar, and an empty carton of milk. You conclude that one of your house-mates got up at night to make him- or herself a midnight snack and was too tired to clear the table. This, you think, best explains the scene you are facing. To be sure, it might be that someone burgled the house and took the time to have a bite while on the job, or a house-mate might have arranged the things on the table without having a midnight snack but just to make you believe that someone had a midnight snack. But these hypotheses strike you as providing much more contrived explanations of the data than the one you infer to.”

So, how do I figure out which hypothesis is best? While there is no settled way to determine that one hypothesis is superior to another, Professor Samples says there are six generally-accepted criteria used and recommended by logicians. A solid case...

- 1) demonstrates balance between complexity and simplicity;
- 2) shows coherence;
- 3) corresponds to the facts;
- 4) avoids unwarranted presumptions and *ad hoc* explanations;
- 5) is testable; and
- 6) successfully adjusts to accommodate possible counterevidence.

The one that scores highest on these should have the most *explanatory power and scope* and is, therefore, the one most rational to accept, however tentatively. Now, if I could just figure out how

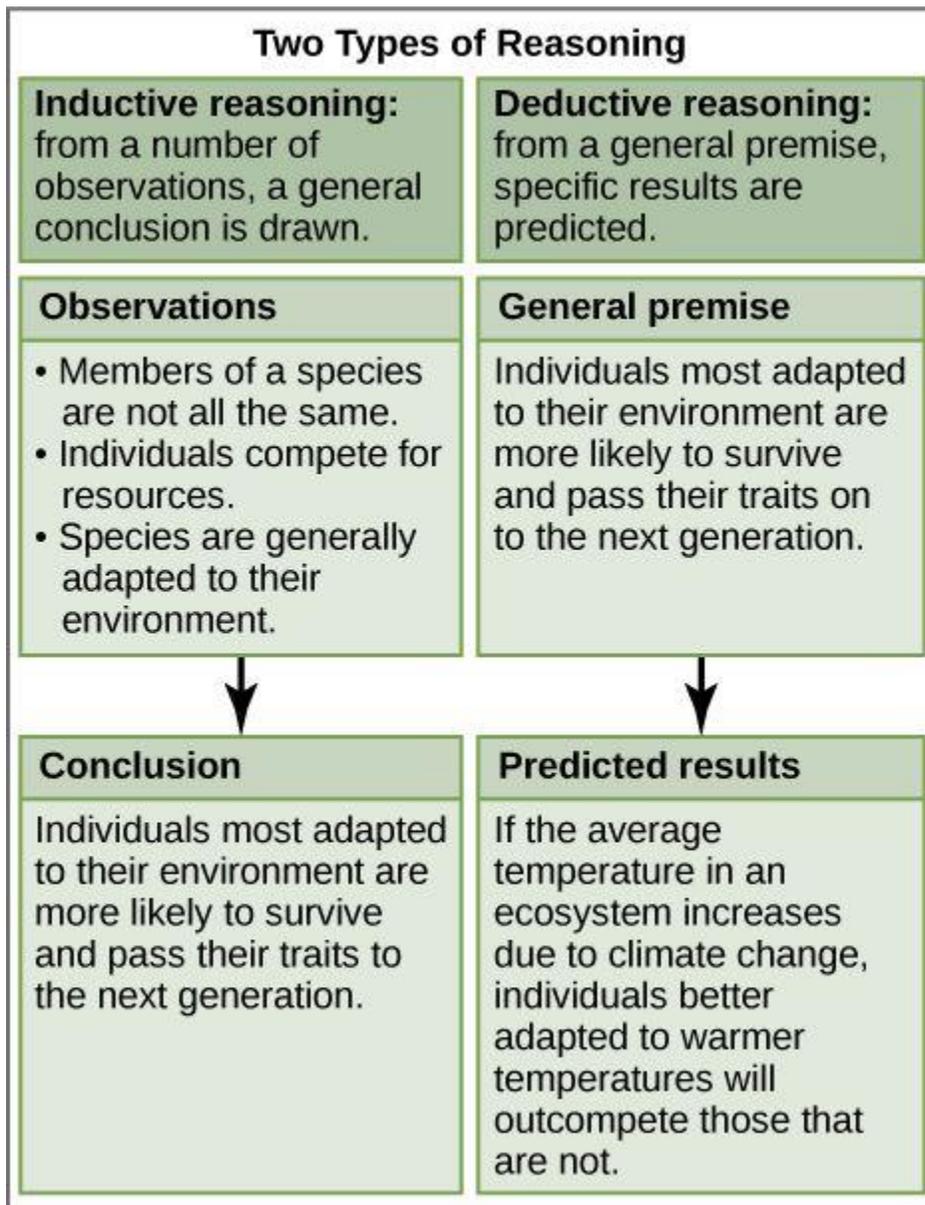
to do all that in an objective manner. Simple, right?! Seriously, though,... Abductive arguments are being used more and more by academics and “normal folk” alike. They are recognized as being extremely useful, preferable even, especially in thinking about more complex issues.

## Informal Logic 101: How to Think and Argue Better

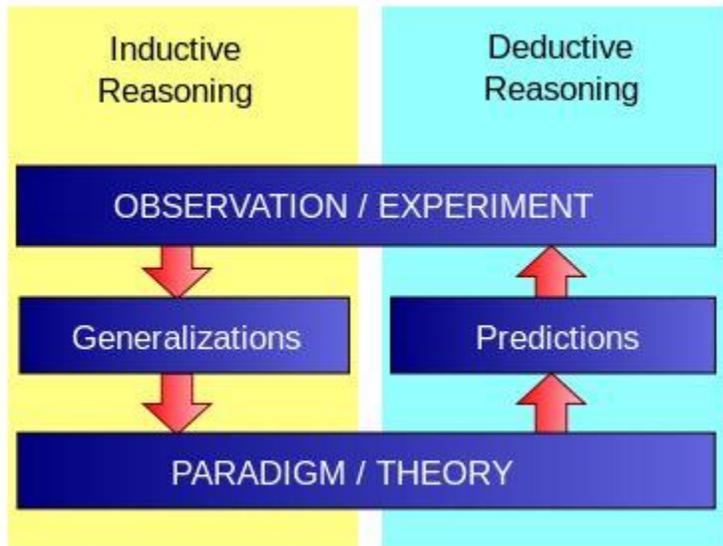
<http://aviewfromtheright.com/informal-logic-101/>

## Logic and the Interpretation of Fossils

[http://tccsa.tc/articles/logic\\_fossils.html](http://tccsa.tc/articles/logic_fossils.html)



Source: boundless.com



## Inductive vs Deductive Bible Study

*I've heard people refer to "inductive bible study" but never really had a firm understanding of what was meant or how it differed from a deductive bible study. In looking for a definition, I came across a very helpful article called [Inductive and Deductive Bible Studies](#) by Harvey Bluedorn. I don't know much of anything about the author, other than he appears to be the father of Nathan Bluedorn, whom I met very briefly at a film festival a few years ago. Nathan is the author of the Fallacy Detective book series <http://www.christianlogic.com/> (and I believe he is influenced by Gordon Clark's writings, but don't quote me on that).*

**Bluedorn is very helpful in that he explains that inductive and deductive study is not the same thing as inductive and deductive reasoning:**

**As you can see, we aren't actually talking about a method of reasoning so much as we are talking about a method of approaching a subject.**

**Here is his conclusion. I welcome comments:**

**"Deductive or synthetic** Bible study gathers propositions from Scripture and arranges them as premises in formal arguments which reason toward necessary doctrinal conclusions which may not otherwise have been stated in the Bible. In this way, it builds Biblical doctrine. On the basic level, the gathering and arranging of Scripture to prove doctrines has already been done for the student. On the advanced level, the student researches these on his own.

**Inductive or analytic** Bible study examines in detail large passages of Scripture in order to understand those passages in context. In this way, it builds a general understanding of the Bible. On the basic level, the student researches on his own. On the advanced level, the student surveys all or large portions of Scripture looking for patterns, and theorizes about the meaning of what he observes. He then goes back and attempts to prove his theory deductively.

So **inductive and deductive** study go hand in hand. Inductive study supplies the analytical Bible knowledge and understanding necessary to deductively build Bible doctrine, and deductive study researches and builds doctrine which informs inductive study concerning the wider doctrinal context of Scripture which then enables inductive study thereby to draw out even more meaning from the text.

**[Weaknesses]** The weakness of inductive study is its limitations in building doctrine, and the weakness of deductive study is its susceptibility to being infected with dogma.

**[Abuses]** The abuse of inductive study comes when theory is turned into dogma, and the abuse of deductive study comes when dogma is mixed with doctrine."

[Source: <https://contrast2.wordpress.com/2012/03/07/inductive-vs-deductive-bible-study/>]

### What is Inductive Bible Study?

[http://www.mountainretreatorg.net/faq/inductive\\_bible\\_study.html](http://www.mountainretreatorg.net/faq/inductive_bible_study.html)

[http://precept.org/about\\_inductive\\_bible\\_study](http://precept.org/about_inductive_bible_study)

## Inductive and Deductive Bible Studies (Bluedorn)

[http://www.triviumpursuit.com/articles/inductive\\_and\\_deductive\\_bible\\_studies.php](http://www.triviumpursuit.com/articles/inductive_and_deductive_bible_studies.php)

[Methods of reasoning compared to methods of studying]

## Why I Don't Like Inductive Bible Study

<http://www.knowableword.com/2013/04/19/why-i-dont-like-inductive-bible-study/>

Excerpt:

You've probably heard of [Inductive Bible Study](#). I don't like it.

I think the thing itself is just fine. My criticism is for the label. "Inductive" is just not the right term for it.

Harvey Bluedorn [*see above link*] summarizes the common perception well when he states:

A *deductive* approach moves from the rule to the example, and an *inductive* approach moves from the example to the rule.

Bluedorn's article is quite excellent, apart from this near-fatal assumption that drives his use of terminology. But Bluedorn's terminology faithfully represents the popular wisdom. So "inductive" Bible study often gets billed as the way to allow the details of Scripture to shape our thinking, since we eliminate preconceptions, begin with the details of a passage, and build a belief system from there.

The problem is that inductive reasoning does not work this way. The difference between induction and deduction has little to do with whether one begins with particulars or with generalities.

## Inductive Bible Study Method: How to Guide

<http://bibleseo.com/church/inductive-bible-study-method/>

## Major Structural Relationship in Inductive Bible Study

<http://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1006&context=jibs>

## Two Bible Study Methods (Inductive/Deductive)

[https://bible.org/austin/LearnBible/Chapter\\_TWO.a.pdf](https://bible.org/austin/LearnBible/Chapter_TWO.a.pdf) [PDF]

## Bible Study: John -- Inductive vs. Deductive Study (Introduction)

<https://www.youtube.com/watch?v=B3MLGdRAEFY> [Video] [approx.. 5 min.]

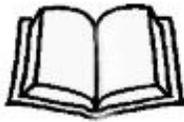
## Inductive Bible Study Reference

<http://www.garriss.org/wp-content/uploads/2012/05/IBS-Reference.pdf> [PDF]

# The Process of Bible Study and Interpretation

## INDUCTIVE STUDY

(Bibles, Pen and Paper)



↓  
**Chart the Book**  
Using several Translations

Note Major Sections

↓  
Study the Immediate Context

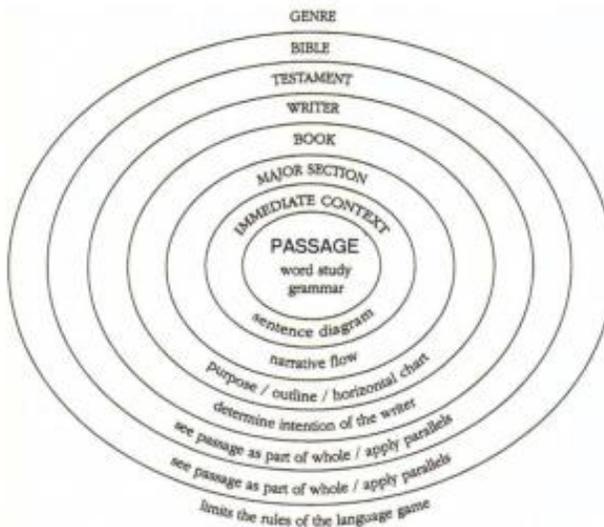
Focus on Passage  
(Paragraph)

*Print it out triple spaced  
And mark it extensively*

**Diagram Sentences**

**Note Key Words and Phrases** especially crucial, repeated words, figures of speech, and unclear, puzzling or striking expressions

- **Summarize the Main Point in a brief sentence**
- **Make a preliminary outline (possibly a Sermon Outline?)**



-----  
Final Summary  
And Applications  
-----

Whole Bible  
and its Teaching



Same Testament,  
Topical Studies

The Writer  
(Other Contemporary writings?)

Historical/  
Cultural  
Backgrounds  
Commentaries,  
Bible Histories,  
Encyclopedias,  
Geographies, etc

Cross Ref's  
& Grammatical Aids

Word Studies  
Concordances, Wordbooks  
Lexicons, Dictionaries



## DEDUCTIVE STUDY

(Using external aids)

"Every Commentator is guilty  
*until proved innocent!*"

[Source: <http://www.eldrbarry.net/clas/gb/b08process.pdf>]

## Inductive Study Approach

To facilitate "hearing" God's Word as you study, the Inductive Study Approach employs three basic techniques:

- Observation
- Interpretation
- Application

### Observation

Teaches you to see what the passage says and is the basis for accurate interpretation and correct application. Observation answers the question, "What does the passage say?"

#### Step 1: *Begin with Prayer*

#### Step 2: *Ask the "5 W's & an H"*

- **Who** is speaking? Who is this about? Who are the main characters? **To Whom** is he speaking?
- **What** is the subject or event covered in the chapter? What do you learn about the people, event or teaching?
- **When** do/will the events occur or did/will something happen to someone in particular?
- **Where** did or will this happen? Where was it said?
- **Why** is something being said or mentioned? Why would/will this happen? Why at that time/to this person?

#### Step 3: *Mark Key Words & Phrases*

#### Step 4: *Look for Lists*

#### Step 5: *Watch for Contrasts & Comparisons*

#### Step 6: *Note Expressions of Time*

(Don't forget "until", "then", "when" and "after".)

#### Step 7: *Identify Terms of Conclusion*

("wherefore", "finally", "for this reason", "therefore", etc.)

#### Step 8: *Develop Chapter Themes*

Ignore the ones printed in your Bible – write in the margin what YOU think the theme is, centering on the main person, event, teaching or subject of that section of Scripture. (Sometimes themes actually begin in the previous chapter and/or end in the subsequent chapter.)

# Dialectics

## Wikipedia: Dialectic

<https://en.wikipedia.org/wiki/Dialectic>

## Dialectic

<http://csmt.uchicago.edu/glossary2004/dialectic.htm>

**Dialectic:** The ancient Greeks used the term dialectic to refer to various methods of reasoning and discussion in order to discover the truth. More recently, Kant applied the term to the criticism of the contradictions that arise from supposing knowledge of objects beyond the limits of experience, e.g., the soul. Hegel applied the term to the process of thought by which apparent contradictions (which he termed thesis and antithesis) are seen to be part of a higher truth (synthesis)

[Source: [http://www.oxforddictionaries.com/us/definition/american\\_english/dialectic](http://www.oxforddictionaries.com/us/definition/american_english/dialectic)]

## Aristotelian Dialectic

[http://www.phc.edu/rr\\_aristoteliandialectic.php](http://www.phc.edu/rr_aristoteliandialectic.php)

## Aristotle on Dialectic and Demonstration

<http://enlightenment.supersaturated.com/essays/text/willwilkinson/aristotledialectic.html>

## The Aristotelian Dialectical *Topos*

[http://www.fssp.uaic.ro/argumentum/Numarul%2010/10\\_Drehe\\_tehno.pdf](http://www.fssp.uaic.ro/argumentum/Numarul%2010/10_Drehe_tehno.pdf) [PDF]

## Aristotle and Logic

[http://www.csudh.edu/phenom\\_studies/methods\\_phil/lect\\_3.htm](http://www.csudh.edu/phenom_studies/methods_phil/lect_3.htm)

Dialectic, Dialectic Syllogism, Deduction, etc.

## The Articulation of Aristotelian Dialectic

<http://www.aristotle-aquinas.org/textes-dyvan-pelletier/PelletierArticulationAristDial.pdf>

## Socratic Dialogue and Platonic Dialectic. How the soul knows in the Republic

<https://gramata.univ-paris1.fr/Plato/article48.html>

**Plato’s Dialectic Method**

[https://www.academia.edu/1277680/Platos\\_Dialectical\\_Method](https://www.academia.edu/1277680/Platos_Dialectical_Method)

	<u>Class</u>	<u>Image</u>	
<u>The intelligible</u> (to noeton)	Forms (eide)	Intellection (noesis)	<u>Intellection</u> Being
	Hypotheses	Thought (dianoia)	
<u>The visible</u> (to horaton)	Things	Belief (pistis)	<u>Opinion</u> Becoming
	Images (eikones)	Imagination (eikasia)	

**Plato's Dialectic**

[https://www.focusing.org/gendlin/docs/gol\\_2231.html](https://www.focusing.org/gendlin/docs/gol_2231.html)

**Socrates and Plato: From Dialogue to Dialectic**

<http://www.international-relations.com/History/SocratesPlato.htm>

**Dialogical and Dialectical Thinking** [PDF]

<http://www.criticalthinking.org/data/pages/31/75b0624ef03956ca540026f3bd0884b85136312571895.pdf>

**How to Use the Socratic Method**

[http://www.socraticmethod.net/how\\_to\\_use\\_the\\_socratic\\_method/using\\_the\\_socratic\\_method.html](http://www.socraticmethod.net/how_to_use_the_socratic_method/using_the_socratic_method.html)

<http://www.socraticmethod.net/>

**How to Argue Using the Socratic Method**

<http://www.wikihow.com/Argue-Using-the-Socratic-Method>

**Socratic Method: Dialectic and Its Use in Teaching Culture in EFL Classrooms**

<http://www.hltnmag.co.uk/sep07/mart04.htm>

## The Socratic Method as an Approach to Learning and Its Benefits

<http://repository.cmu.edu/cgi/viewcontent.cgi?article=1126&context=hsshonors> [PDF]

Elicit	<ul style="list-style-type: none"> <li>• “What do you already think at this point?”</li> </ul>
Clarify	<ul style="list-style-type: none"> <li>• “What do you mean by x?”</li> <li>• “Do you really mean for x to apply in this or other cases?”</li> </ul>
Test	<ul style="list-style-type: none"> <li>• “How does x account for y?”</li> <li>• “How do you know? Why should I believe that?”</li> <li>• “Can that really be true given z?”</li> </ul>
Decide	<ul style="list-style-type: none"> <li>• “Can you come up with a new proposition given what you have just learned?”</li> </ul>

### Summary of Findings: Dialectic and the Socratic Method

<http://advat.blogspot.com/2009/03/summary-findings-dialectis-and-socratic.html>

#### Excerpt:

The Dialectic Method is an analytic technique designed to force the participants to re-examine their internal beliefs, biases, and conclusions through an open and directed dialogue.

The Dialectic Method uses questioning techniques with the intention of creating a better understanding of a problem or concept. In the realm of intelligence analysis, it should be used as an analytic modifier; i.e. a technique to reassess the validity of the analytic process, not as a forecasting method.

#### Strengths:

- The primary strength is the ability to identify and challenge initial assumptions about a target, and in effect, it reduces prejudice and bias.
- The dialectic method is also useful throughout the intelligence cycle from requirements, estimative conclusions, and feedback.
- Using dialectic demands the analyst think critically about the certainty of the analysis generated.

#### Weaknesses:

- It does not provide an analytical forecast by itself.
- The questioner needs to be highly skilled in managing the process.
- As a cautionary note, thinkers caught in their own illogical concepts may become irritated or even angered by such an approach.
- The approach can be time consuming, and should not be used under time constraints.

## Socratic Method

<https://www.youtube.com/watch?v=EB4MYGInRI4> [video]

### Socratic Method

- Step 1: Initial definition      ➤ A triangle is a shape.
- Step 2: Question that brings up exception      ➤ Is a triangle a circle?
- Step 3: New Definition      ➤ A triangle is a shape with three sides &...

### Socratic Method Notes

- Repeat steps until you discover the essence of triangle or until you know that you don't know (i.e. aporia/rational ignorance).
- Very challenging: I can recognize triangles, but sufficiently defining them is hard work.
- You can apply it alone or in dialogue w/others.
- **Works with opinions & ethical beliefs too...**



### Application & Value



- Good ideas take work
- Socratic Method Test will give you confidence in your opinions and increase the probability that they are true.
- Socratic Method of Teaching
- Your beliefs & opinions either hold water or they don't (rational opinions vs. mere opinions)
- **See Youtube Documentary "Socrates on Self- Confidence" Pottery Analogy**

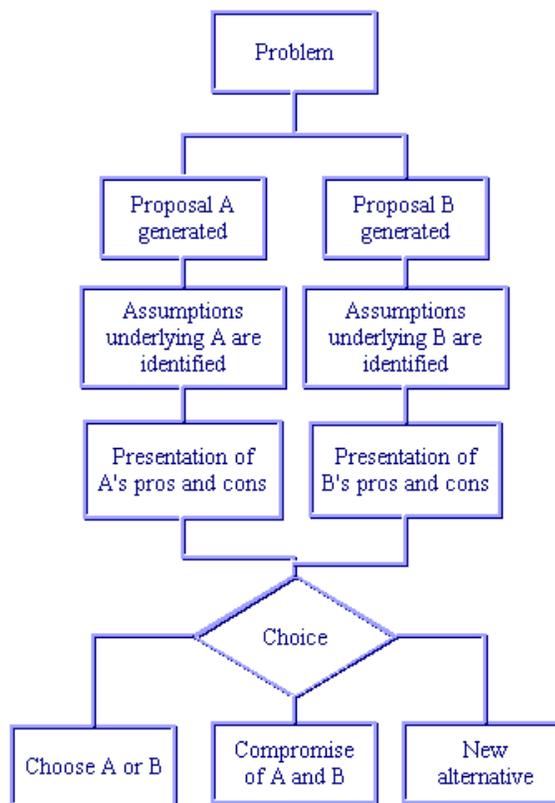
## Dialectics Decision Making (Socratic Method)

<http://www.nwlink.com/~donclark/perform/dialectrics.html>

Excerpt:

The dielectrics decision method (DDM) or Socratic method traces its roots back to Socrates and Plato. It helps to overcome such problems as converging too quickly on one solution while overlooking others, participants dislike of meetings, incomplete evaluations, and the failure to confront tough issues. The steps of DDM are:

- Issue a clear statement of the problem to be solved.
- Two or more competing proposals are generated.
- Members identify the explicit or implicit assumptions that underlie each proposal.
- The team then breaks into advocacy sub, who examine and argue the relative merits of their positions.
- The group reassembles and makes a decision:
  - embrace one of the alternatives
  - forge a compromise
  - generate a new proposal



This process helps the members to better understand the proposals along with their pros and cons. The main disadvantage is the tendency to forge a compromise in order to avoid choosing sides.

## About Old and New Dialectic: Dialogues, Fallacies, and Strategies (2007)

[http://windsor.scholarsportal.info/ojs/leddy/index.php/informal\\_logic/article/download/463/432](http://windsor.scholarsportal.info/ojs/leddy/index.php/informal_logic/article/download/463/432) [PDF]

Excerpt:

Abstract: We shall investigate the similarities and dissimilarities between old and new dialectic. For the 'old dialectic', we base our survey mainly on **Aristotle's *Topics and Sophistical Refutations***, whereas for the 'new dialectic', we turn to contemporary views on dialogical interaction, such as can, for the greater part, be found in **Walton's *The New Dialectic***. Three issues are taken up: types of dialogue, fallacies, and strategies. Though one should not belittle the differences in scope and outlook that obtain between the old and the new dialectic, the paper will show that in many respects the old dialectic foreshadows the new dialectic.

## Philosophy as A Way of Life

### "Spiritual Exercises from Socrates to Foucault"

[https://www.academia.edu/4205722/philosophy\\_as\\_a\\_way\\_of\\_life\\_by\\_hadot](https://www.academia.edu/4205722/philosophy_as_a_way_of_life_by_hadot) [Downloadable as a PDF]

## Two Models of Teaching and Learning: Didactic and Socratic

<http://www.collegeenglishbooks.com/two-models-of-teaching-learning.html>

Excerpt:

<b>Didactic</b> PASSIVE LEARNING [MASTER-DISCIPLE]	<b>Socratic</b> ACTIVE LEARNING [SHARED INQUIRY]
1. Teacher centered: based on the assumption that the teacher is the primary agent in learning.	1. Problem centered: based on the assumption that the student is the primary agent in learning.
2. Teacher's role: to impart the results of experience, personal study, and reflection.	2. Teacher's role: to uncover the question that the answer hides. To be a co-learner.
3. Primarily deductive: the usual methods are lecture, story telling, use of analogy, and aphorism.	3. Primarily inductive: the usual methods discussion, dialogue, and problem solving.
4. Test of truth: authority and experience.	4. Test of truth: reason and evidence.
5. Learning is the reception of ideas.	5. Learning is a conflict of ideas: a thesis, antithesis, and a synthesis that results in new knowledge (Hegel).
6. Student's role: to be passive, open, receptive, trusting, and unquestioning.	6. Student's role: to be active, questioning, critical, and discriminating--learning to trust one's own judgment (independent thinking).
7. Evaluation is factual recall of data--commonly in the form of objective tests--right and wrong answers.	7. Evaluation is application of understanding interpretation of data--commonly in an essay, speech, journal, or a review.
8. Ultimate goal: wisdom viewed as the internalization of truths and beliefs.	8. Ultimate goal: wisdom viewed as an informed ignorance (knowing what one does not know--the Socratic paradox).

While the article illustrates the importance of the Socratic method for active learning, the didactic model still has a necessary but ancillary role since teachers must sometimes provide organized information not accessible other ways. A comparison-contrast outline of two generic lesson plans reveals important differences.

**Dialogical and Dialectical Thinking (in the Classroom)** [PDF]

<http://www.criticalthinking.org/data/pages/31/75b0624ef03956ca540026f3bd0884b85136312571895.pdf>

Excerpt:

*Dialogical thinking* refers to thinking that involves a dialogue or extended exchange between different points of view, cognitive domains, or frames of reference. Whenever we consider concepts or issues deeply, we naturally explore their connections to other ideas and issues within different domains or points of view. Critical thinkers need to be able to engage in fruitful, exploratory dialogue, proposing ideas, probing their roots, considering subject matter insights and evidence, testing ideas, and moving between various points of view. Socratic questioning is one form of dialogical thinking.

*Dialectical thinking* refers to dialogical thinking conducted in order to test the strengths and weaknesses of opposing points of view. Court trials and debates are dialectical in form and intention. They pit idea against idea, reasoning against counter-reasoning in order to get at the truth of a matter. As soon as we begin to explore ideas, we find that some clash or are inconsistent with others. If we are to integrate our thinking, we need to assess which of the conflicting ideas we will accept and which reject, or which parts of the views are strong and which weak, or, if neither, how the views can be reconciled. Students need to develop dialectical reasoning skills, so that their thinking moves comfortably between divergent points of view or lines of thought, assessing the relative strengths and weaknesses of the evidence or reasoning presented. Dialectical thinking can be practiced whenever two conflicting points of view, arguments, or conclusions are under discussion.

Because at present both teachers and students are largely unpracticed in either dialogical or dialectical thinking, it is important to move instruction in this direction slowly and carefully as part of a reflectively designed, long-term staff development plan, one with a sufficiently rich theoretical base and pedagogical translation to allow for individual teachers to proceed at their own rates. I recommend an approach that focuses on lesson remodelling and redesign, and have written four books to aid teachers in this redesign of instruction. Nevertheless, most teachers need to work with other teachers to carry through needed reforms. They need to work together with much encouragement and many incentives. Very few districts have taken up the challenge. Most have created the mere appearance of change. In most, didacticism remains — unchallenged in its arrogance, in its self-deception, and in its fruitlessness.

**Logic: Dialectical Whatever** (Chapter 4 of “[A Measure of Truth](#)”)

<http://www.seanet.com/~realistic/chpt4.html>

Logic, alone, leads to futility. The futility of logic, without scientific knowledge, still rules most of our social order.

## What is the Hegelian Dialectic?

<http://www.sagaciousnewsnetwork.com/what-is-the-hegelian-dialectic/>

## Dialectics for Kids -- *Dialectics Defined Since 1999*

<http://home.igc.org/~venceremos/>

## The Development of Absolute Idealism (re: Hegel)

<http://www.philosophypages.com/hy/5k.htm>

### Reactions to Hegel

<http://www.philosophypages.com/hy/5m.htm>

## Order Out Of Chaos. The Hegelian Dialectic. Conquering America

<http://beforeitsnews.com/politics/2012/07/order-out-of-chaos-the-hegelian-dialectic-conquering-america-video-2429630.html?currentSplittedPage=0>

### The Hegelian Dialectic – Video

<https://www.youtube.com/watch?v=IxnNWZu-Ak>

## Hegelian Dialectic Definition – Order out of Chaos – Explanation and its Importance in the World Today

<http://www.lookfromabove.com/politics/hegelian-dialectic-definition-order-chaos-explanation-importance-world-today>

## Hegelian Dialectic – George W F Hegel's " 3rd Way "

<http://www.morningliberty.com/2010/10/29/hegelian-dialectic-george-w-f-hegels-3rd-way/>

Excerpt:

The Third Way / NWO / Global Governance / Communitarianism / Corporatism is being brought to fruition by means of George W.F. Hegel, the nineteenth century German philosopher. Hegel turned the concept of Socratic reasoning (the Socratic method) upside down by equalizing Thesis and Antithesis; making all intellectual positions relative by means of the Hegelian Dialectic and through the abolition of absolute truth. Instead, “truth” is now found in Synthesis – a compromise of Thesis and Antithesis, and is no longer the starting point in the cognitive reasoning process.

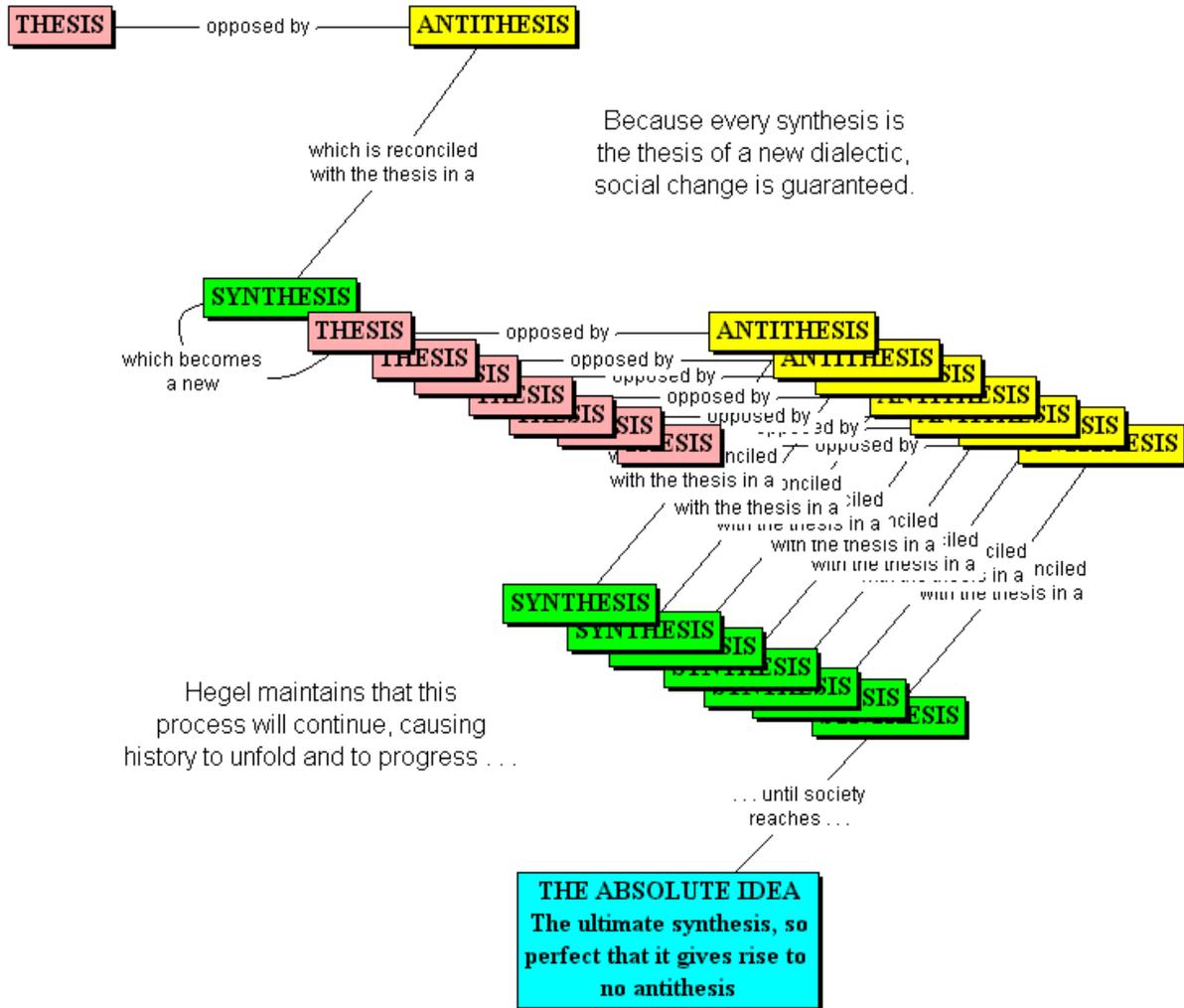
See also: [Third Way](#) and [Communitarianism](#)

### Hegelian Dialectic Process and Marx’s Dialectical Materialism Charts

[http://web.archive.org/web/20080128195659/http://www.calvertonschool.org/waldspurger/pages/hegelian\\_dialectic.htm](http://web.archive.org/web/20080128195659/http://www.calvertonschool.org/waldspurger/pages/hegelian_dialectic.htm)

The dialectical process Absolute Idea toward the can be visualized as follows:

#### Hegelian Dialectic



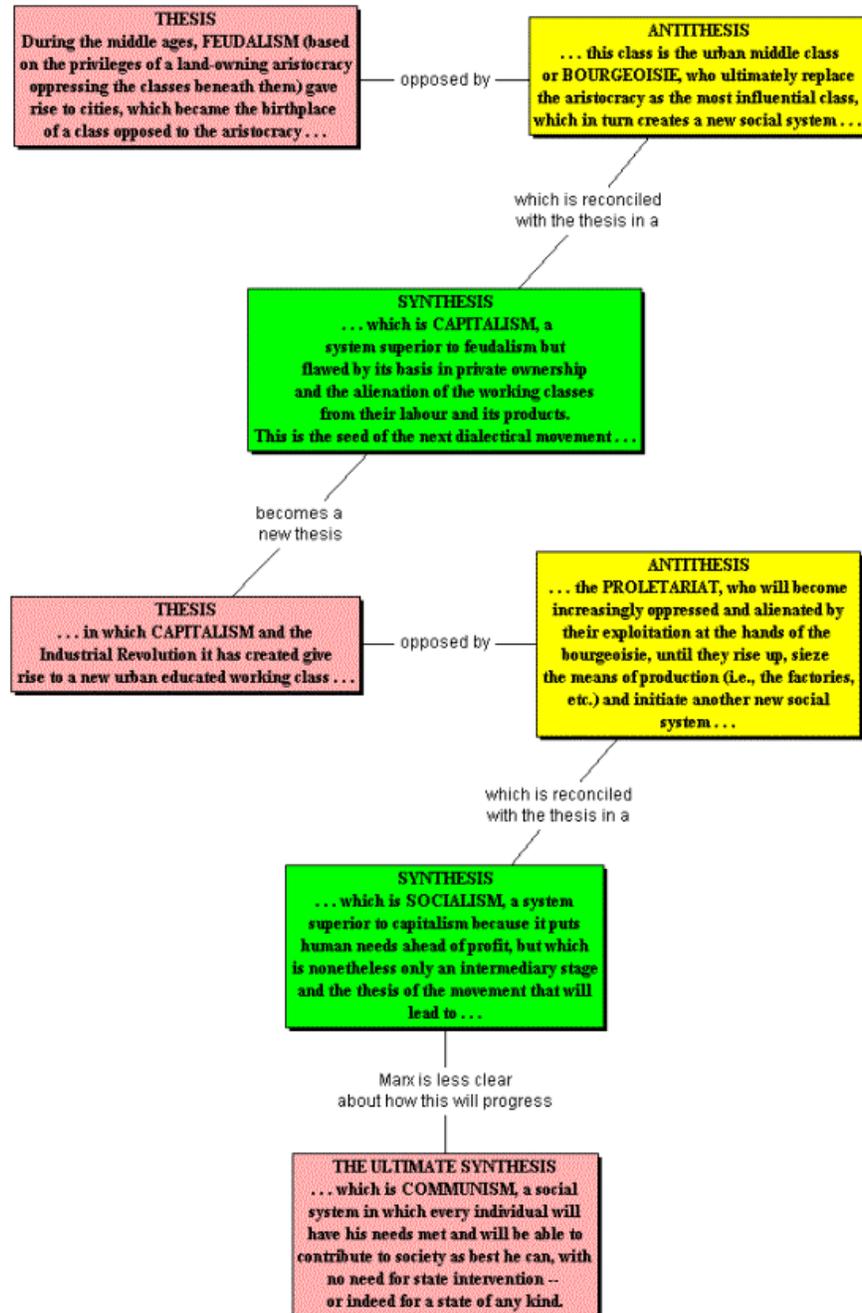
Hegel maintains that the juxtaposition and violent interaction of binary oppositions will continue until a position is reached which is so perfectly balanced that no new antithesis can arise, because there are no extremes left to form a thesis. This bland-sounding paradise is what Hegel calls THE ABSOLUTE IDEA, and history is the process of human civilization working toward this end point, motivated by a spiritual force which Hegel calls the WORLD-SPIRIT or WORLD-MIND. Because the ultimate cause of progress in Hegel's view of history is an abstract force, we call his philosophy a form of *idealism* (there are many philosophical ideas which merit this description).

Karl Marx later accepts Hegel's idea of the dialectical process as the mainspring of inevitable human progress, but he rejects Hegel's explanation that all this is due to some abstract force seeking perfection. In response, Marx develops an idea we call *dialectical materialism* . . .

## Marx's Dialectical Materialism

Marx's view of history is called *dialectical materialism* because he sees the dialectical process being driven forward not by abstract forces, as Hegel did, but rather by solid material conditions, and particularly by economic factors. In other words, while Hegel's description of history rests on the idea that new ideas cause us to change the way we live (our thoughts change, and the world changes in response), Marx's description states that when new economic relationships change the way we live, we develop new ideas (the world changes, and our thoughts change in response).

An example of Marx's idea of the dialectic can be shown as follows:



## **Dialectics and Dialectical Materialism (Marxist web site)**

<https://www.marxists.org/glossary/terms/d/i.htm>

## **Dialectic (Catholic)**

<http://www.newadvent.org/cathen/04770a.htm>

## **Dialectic**

<http://www.britannica.com/topic/dialectic-logic>

Excerpt:

Dialectic, also called dialectics, originally a form of logical argumentation but now a philosophical concept of evolution applied to diverse fields including thought, nature, and history.

Among the classical Greek thinkers, the meanings of dialectic ranged from a technique of refutation in debate, through a method for systematic evaluation of definitions, to the investigation and classification of the relationships between specific and general concepts. From the time of the Stoic philosophers until the end of the European Middle Ages, dialectic was more or less closely identified with the discipline of formal logic. More recently, Immanuel Kant denoted by “transcendental dialectic” the endeavour of exposing the illusion involved in attempting to use the categories and principles of the understanding beyond the bounds of phenomena and possible experience. G.W.F. Hegel identified dialectic as the tendency of a notion to pass over into its own negation as the result of conflict between its inherent contradictory aspects. Karl Marx and Friedrich Engels adopted Hegel’s definition and applied it to social and economic processes. See also dialectical materialism.

## **Excerpt from *Hegel for Beginners***

<https://www.marxists.org/reference/archive/hegel/help/easy.htm> (via marxists.org)

## **The Meaning of Hegel’s Logic**

<https://www.marxists.org/reference/archive/hegel/help/mean.htm> (via marxists.org)

## **Logic: Dialectic and contradiction (re: Marx)**

<https://www.marxists.org/reference/subject/philosophy/works/en/wilde1.htm> (via marxists.org)

## **The Hegelian Dialectic and It’s Use in Controlling Modern Society**

<http://www.infowars.com/the-hegelian-dialectic-and-its-use-in-controlling-modern-society/>

## **Was Hegel Christian or Atheist?**

<http://philosophy.eserver.org/hegel-christianity.html>

**Negative Dialectics (ref: Adorno, Frankfurt School)**

<http://members.efn.org/~dredmond/ndtrans.html>

**Negative Dialectics (Adorno)**

<https://rosswolfe.files.wordpress.com/2015/03/theodor-adorno-negative-dialectics.pdf> [PDF]

**The Frankfurt school, part 1: why did Anders Breivik fear them?**

<http://www.theguardian.com/commentisfree/2013/mar/25/anders-breivik-frankfurt-school>

“The Frankfurt school united Marx and Freud to become the most influential thinkers of the 20th century left. The respectable right are suspicious, and the far right loathes them.”

**The Frankfurt school, part 2: Negative dialectics**

<http://www.theguardian.com/commentisfree/2013/apr/01/negative-dialectics-frankfurt-school-adorno>

“Unlike Hegel, Theodor Adorno rejected the idea the outcome of the dialectic will always be positive, and preordained.”

**The Hegelian Dialectic : The Anti-Human Principle : U.S. Pavlovian Conditioning**

Revolutionaries in government have created economic chaos, shortages in food and fuel, confiscatory taxation, a crisis in education, the threat of war, and other diversions to condition Americans for the “New World Order.”

The technique is as old as politics itself. It is the Hegelian Dialectic of bringing about change in a three-step process: Thesis, Antithesis and Synthesis.

The first step (thesis) is to create a problem. The second step (antithesis) is to generate opposition to the problem (fear, panic and hysteria). The third step (synthesis) is to offer the solution to the problem created by step one: A change which would have been impossible to impose upon the people without the proper psychological conditioning achieved in stages one and two.

Applying the Hegelian Dialectic, and irresistible financial influence, concealed change agents seek to dismantle social and political structures by which free men govern themselves — ancient landmarks erected at great cost in blood and treasure.

Their objective is to emasculate sovereign states, merge nations under universal government, centralize economic powers, and control the world's people and resources.

Voltaire on Madness: *“Madness is to hold an erroneous perception and argue perfectly from it.”*

Comments from Roy: It is not about the war; it is not about global warming; it is not about racism; it is not about abortion rights and homosexual rights or recession ... it's about (Marxist) Revolution.

[Source: <https://www.fhu.com/hegelian.html>]

**Hegelianism (hə-gā'lē-ə-níz'əm)** - The [monist](#), [idealist](#) philosophy of Hegel in which the dialectic of thesis, antithesis, and synthesis is used as an analytic tool in order to approach a higher unity or a new thesis. [thefreedictionary.com]

**Dialectic and Didactic: Divergent Paths to Contemporary Discourse** [Recommended]

<http://www.cscanada.net/index.php/sll/article/download/j.sll.1923156320120501.2886/2862> [PDF]

Excerpt:

This paper attempts to uncover the semantic history of the concepts of “dialectic” and “didactic” which goes back to the Ancient Greece. I compare and contrast Socrates/Plato’s and Aristotle’s approaches to dialectic. Dialectic became associated with formal logic in Scholasticism, and, as such, came under attack by secular and religious humanists in late Medieval Europe. The history of didactic began with Aristotle who introduced it in *Sophistical Refutations* to indicate a type of argument, synonymous to demonstration, but not antonymous to dialectic. Almost forgotten during the late Antiquity and early Middle Ages, didactic enjoyed wide acceptance by Ramists, especially Commenius, who saw in it a revolutionary methodological approach to education differing from the Scholastic trivium. While the contemporary use of didactic, whose intellectual value has significantly diminished since Commenius, is largely confined to the realm of instruction, dialectic became associated with the ideas of Hegel and Marx.

**Logic: Dialectic Whatever**

<http://www.seanet.com/~realistic/chpt4.html>

“Aristotle spent much of his time defining the terms of his discourse. At times it seemed as if his definitions were the entire thought. We too shall find that definitions are important.”

**Dialectic (as defined/implemented by different philosophers through history)**

<http://www.qualityresearchinternational.com/socialresearch/dialectic.htm>

Excerpt:

Dialectic refers to the process of revealing contradictions.

**Introduction**

Originally (in Greek philosophy), dialectics was the art of knowing truth by uncovering the contradictions in reasoning of one’s adversary. The general medieval use of the term was to refer to formal reasoning.

This idea of dialectic as rational and as engaging contradictions was at the heart of most usages of the term until the 19th century. With the development of German [idealism](#) in the 19th century dialectics, became extended to refer not just to contradictions in discussion but to contradictions in reality.

This idea was central to Hegel’s *objective idealism* and dialectics came to be transformed into a theory of evolution and universal relations.

Marx adopted and developed the term in his critique of Hegel and in his subsequent analyses of the State and of capitalism. Indeed, dialectical thinking is integral to [Marxism](#) in the development of a [materialist](#) critique.

Central to modern (since Hegel) dialectical thinking is the idea of the resolution of contradictions through [synthesis](#).

Dialectics considers all phenomena as being in movement, in process of perpetual change.

## On Hegel: Using Dialectic to pervert truth and history

<http://www.renewamerica.com/columns/washington/150329>

## From Dialogue to Dialectic: Socrates, Kant, Hegel and Marx

<http://unipune.ac.in/snc/cssh/ipq/english/IPQ/26-30%20volumes/27-3/27-3-4.pdf> [PDF]

## Hegel: Themes, Arguments and Ideas

<http://www.sparknotes.com/philosophy/hegel/themes.html>

Excerpt:

Before Hegel, the word dialectic referred to the process of argument and refutation through which philosophers sought to discover the truth. Plato's dialogues offer the prime example. One person advances a proposition or belief, and Socrates refutes it and shows why that proposition is wrong, which clears the way for a better, more convincing argument to take its place. The point of dialectical reasoning, before Hegel, was to clear away misconceptions and arrive at first principles—basic, fundamental truths on which we can all agree and that the philosopher can use as a starting point on which to base a philosophical system, such as Descartes' famous principle that if we're thinking, we can at least be sure that we exist.

Hegel used the dialectic for a different purpose than arriving at first principles. To understand what the dialectic means for Hegel, we have to first understand that Hegel was an idealist, in the tradition of his predecessor, Kant. Like Kant, Hegel believed that we do not perceive the world or anything in it directly and that all our minds have access to is ideas of the world—images, perceptions, concepts. For Kant and Hegel, the only reality we know is a virtual reality. Hegel's idealism differs from Kant's in two ways...

<http://www.biblicalworldview21.org/glossary/glossary.asp#F>

**First principles:** like [axioms in geometry](#), these are the unproven presuppositions that form the basis for anyone's worldview. Synonyms are religion, philosophy, worldview, ethic, reality, ultimate reality, value, fact, ontology, metaphysics, cosmology, epistemology, faith, knowledge, being, critical philosophy, essence, existence, monism, speculative philosophy, substance, and ground of meaning (not all of which are listed in this Glossary).

## Simple Explanation of Hegelian Dialectic Method

<https://broodsphilosophy.wordpress.com/2006/10/29/simple-explanation-of-hegelian-dialectic-method/>

## Sketch of Hegel's System

[http://www.csudh.edu/phenom\\_studies/europ19/lect\\_4.html](http://www.csudh.edu/phenom_studies/europ19/lect_4.html)

## Advantages and Disadvantages of Dialectic Reasoning

<http://lightbringers.net/node/38>

**Dialectics** is a philosophical journey to find truth via reasoned argument in dialogue, not unlike the Socratic Method of questioning until you discover a new answer. The difference is that in the Socratic Method, questions are asked, answers given and evaluated, then more questions to further explore an idea, whereas in dialectics, two people hold different positions and via this logical argument, they circle the topic until truth is found. It is, of course, assumed that there is "truth" to be found.

The development of dialectics is generally formally attributed to Socrates, who offered this reasoned approach as an alternative to the classical Greek view that *arete* (beauty, quality) is what should be most praised in life, including explorations of so-called "truth". Socrates believed true *truth* came from analysis of the ideas, via logic and not a simple esoteric view of their perceived perfection or quality artistically. However, dialectics, as a "not formally defined" approach to problem solving or fact finding has been a central part to ancient western thought long before Socrates, as well as Indian philosophy and argument.

The ultimate intent for dialectics is to reason out an answer to a disagreement via logic. The goal is not to comprise (arbitration), nor persuade (as an emotive argument, for example), nor "win" via bullying or pressure, nor win by a 3rd party judge decided who presented the best argument. In dialectics, the actual process is to improve everyone's understanding of the issue, and come to a single stance of what is *the* true or correct resolution. Dialectics does not give formal weight to "experts", but allows them to simply be one voice of several. The assumption is that an "expert" will know more relevant points to help center the argument, but his word alone as "expert" is not more important than the non-expert.

Dialectics generally assumes that the process is as important as the outcome, and that problems do not need immediate resolution, as the process can take a while. (That is to say, it is probably not a good idea to suggest a dialectic study on the best way to fix a broken pipe in your home, pouring gallons of water onto your nice new rug - probably best go for 'expert' at that point.)

#### **Hegelian (Fichteian) dialectics**

1. Everything is finite, everything is transient, and everything exists within time.
2. Everything is composed of opposition. (hopefully equal but always opposite forces)
  1. Over time, gradual changes cause crises at a point when one force overpowers the other
  2. All change is spiral (a growth), not circular which would simply reverse the position

[Source: <http://rationalwiki.org/wiki/Dialectics>]

#### **Hegel's Dialectic**

<http://www.cf.ac.uk/socsi/undergraduate/introsoc/hegel.html>

#### **How to Gauge the Authenticity of a Christian Leader or Teacher or Preacher or Minister**

<http://www.christianresearchservice.com/how-to-gauge-the-authenticity-of-a-christian-leader-or-teacher-or-preacher-or-minister/>

Excerpt:

I have been asked for a very precise method to gauge the authenticity of the Christian leader or teacher or preacher or minister. In the past, I would have immediately said that the genuine Christian leader is one centered in God's Word as the absolute truth while the false leader is one

who waffles there. However, we have seen some very well respected Christian leaders make some very strange relationship decisions, appearing with obviously apostates in conferences or whatever. What is going on? It was through further research based on the **didactic vs. the dialectic** form of Christian ministry that this “gauge” of authenticity was made more apparent to me. Here it is. The genuine Christian leader is not only centered in God’s Word alone as absolute truth, he also ministers **didactically**. He tells the truth even if it means it’s going to cause separation in relationships. He does not minister in a way that puts human relationships ahead of God’s truth. On the other hand, the false Christian leader is one who puts human relationships ahead of God’s truth. In other words, he ministers **dialectically**. He ministers in a way that compromises God’s truth for the sake of relationships.

### What is Dialectic? (Popper)

[http://www.vordenker.de/ggphilosophy/popper\\_what-is-dialectic.pdf](http://www.vordenker.de/ggphilosophy/popper_what-is-dialectic.pdf) [PDF]

### The Hegel Myth and Its Method (Against Popper’s critique of Hegel)

<http://www.hegel.net/en/kaufmann1959.htm>

### How does Søren Kierkegaard use the word “dialectic” and how does his use of it differ from G.W.F. Hegel's?

<http://philosophy.stackexchange.com/questions/2184/how-does-s%C3%B8ren-kierkegaard-use-the-word-dialectic-and-how-does-his-use-of-it-d>

Excerpt:

According, to my understanding, the meaning of **dialectic** is...

- In Plato: a back-and-forth conversational style of reasoning from his later dialogues
- In the Middle Ages: the scholastic style of reasoning so well exemplified in Aquinas (objection, objection, objection—main point—answer to objection, answer to objection, answer to objection...)
- In Hegel: the historical movement of *thesis-antithesis-synthesis*, logic played out in history through the movement of the World Spirit

Kierkegaard seems to be consciously responding to Hegel, so the way he redefines his terms (*spirit*, for example) is important to understanding him.

### How does Søren Kierkegaard use the word *dialectic*? How does his use of it differ from G.W.F. Hegel's? How is it affected by Hegel's sense as opposed to Plato's or the scholastics'?

The sense I'm getting from Kierkegaard is that he means to use it as something like *paradoxical reasoning*, or *tension in thinking*, which seems to be distinct from any of the definitions given above. An example is his statement from the beginning of Section C of Part One of *The Sickness Unto Death*:

Freedom is the dialectical element in the categories of possibility and necessity.

It also seems to him to be divorced from the historical understanding in Hegel.

## **The German Tradition of Didactics and Recent Research Findings about Teaching and Learning**

[http://www.schulpaedagogik-heute.de/conimg/Archiv/SH\\_11/06\\_02.pdf](http://www.schulpaedagogik-heute.de/conimg/Archiv/SH_11/06_02.pdf) [PDF]

## **Hegel versus Heidegger**

<http://www.e-flux.com/journal/hegel-versus-heidegger/>

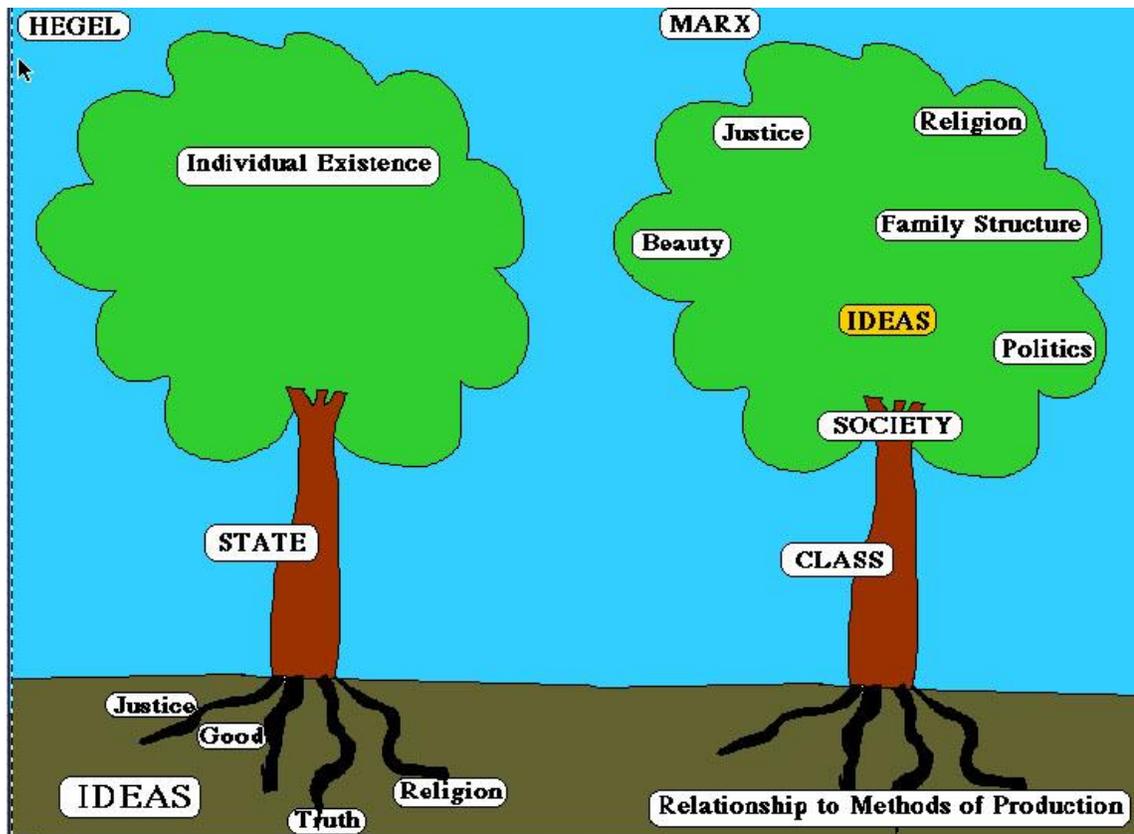
## Marx's Dialectic

<https://www2.bc.edu/~heineman/marx.html>

[http://www.kheper.net/topics/philosophy/Hegel\\_and\\_Marx.html](http://www.kheper.net/topics/philosophy/Hegel_and_Marx.html)

Excerpt:

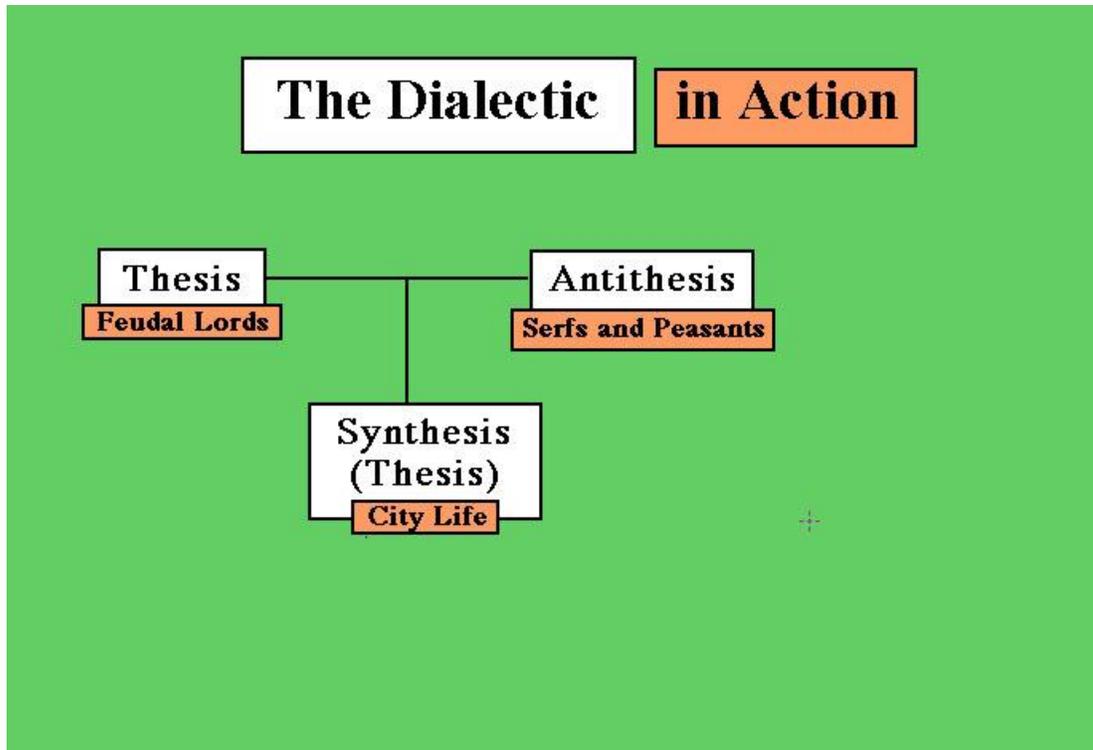
Although rigorously trained in the Hegelian dialectic, the young Ph.D. Karl Marx disagreed with Hegel's definition of the actual forces with which the dialectic operated. For Hegel, it was ideas! For Marx, it was economic relationships to the methods of production. For a comparison of these two approaches:



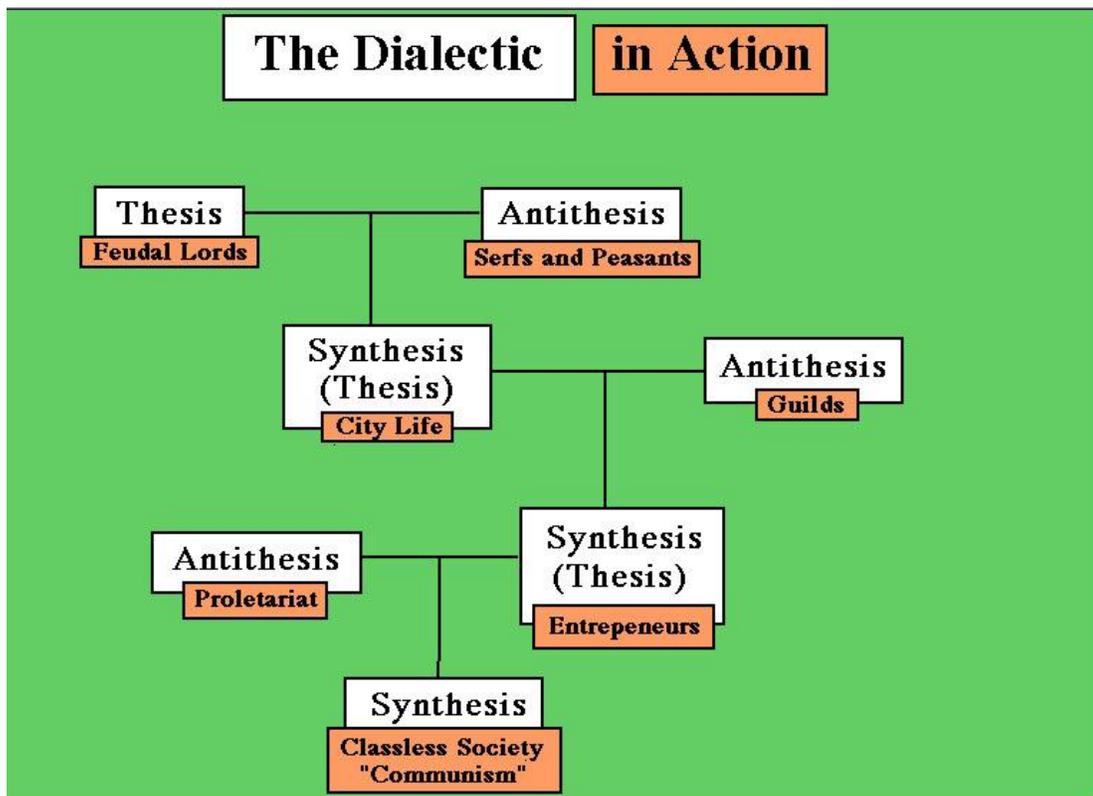
In the first diagram [below], please note how Marx had changed the thesis from an idea to a group which shares a similar relationship to the methods of production. In this illustration the "thesis" is the feudal lords; who in order to maintain themselves have to "call into existence" their very opposite, the serfs and peasants.

The struggle between thesis and antithesis thus becomes primarily an economic struggle, and both are destroyed in the process, and a new synthesis comes into existence.

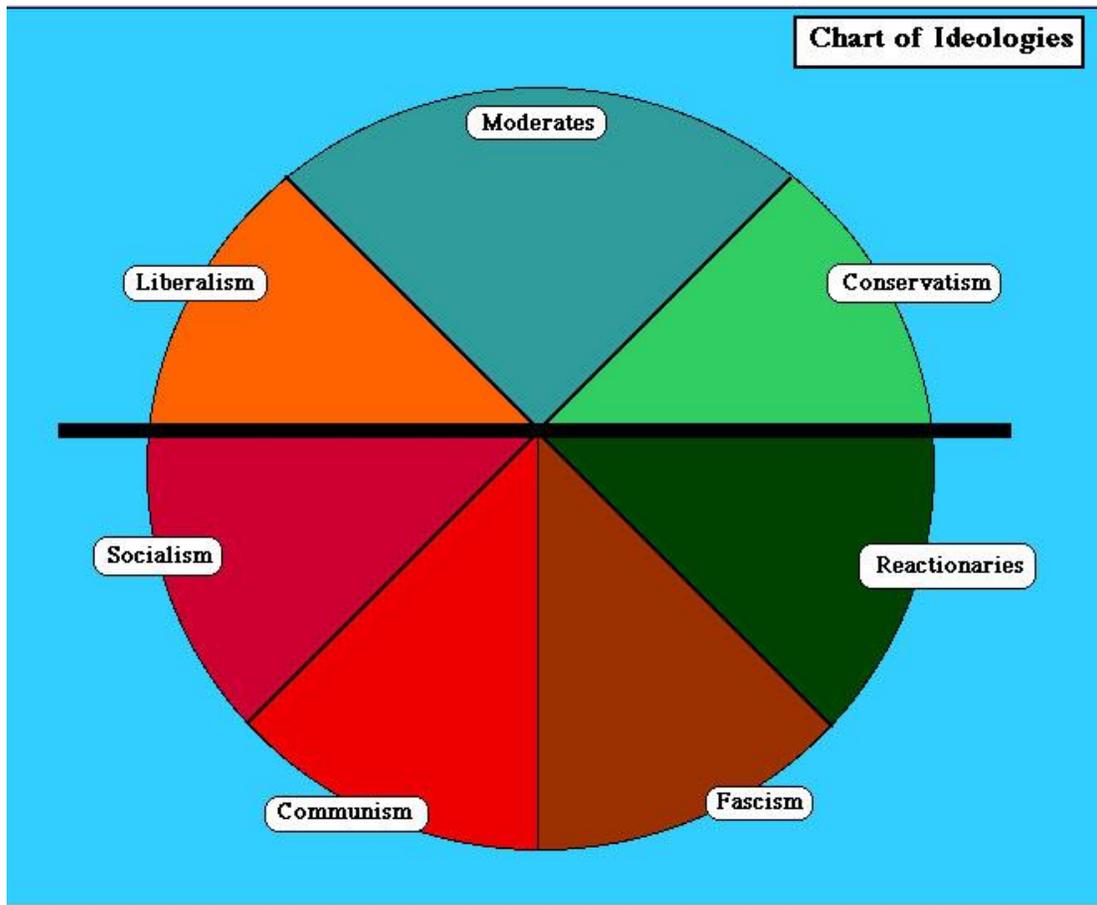
Please note that Marx has thus turned the elements of the dialectic into economically defined "classes." This materialistic orientation has given rise to the correct name for Marx's approach; Dialectical Materialism.



And as with Hegel, as soon as the synthesis appears, it will automatically and of necessity turn into a new thesis, producing its own anti-thesis as shown in this second chart..



But note that unlike Hegel, Marx believes the dialectical process will come to an end. When the Bourgeoisie and Proletariat destroy each other and a Classless Society emerges, it cannot produce an antithesis! If all people have the same relationship to the methods of production, there can be no further evolution and we will have reached the "end of history."



### The dialectic and why it matters to Marxists

[note source site]

<http://socialistworker.org/2015/07/09/the-dialectic-and-why-it-matters>

### Dialectical Materialism (Alexander Spirkin, 1983)

[note source site]

<https://www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/index.html>

### Dialectics for Kids – What the Heck is a Dialectic?

<http://home.igc.org/~venceremos/whatheck.htm>

## Karl Marx - The Dialectic Process

[https://www.youtube.com/watch?v=7\\_h8KpuTzI](https://www.youtube.com/watch?v=7_h8KpuTzI)

[Youtube: Lecture Audio (poor) with Notes]

## Karl Marx's Dialectical Materialism

<https://www.youtube.com/watch?v=R9Cpuv4tSyo>

[Video]

## What Is Dialectical Materialism? (Chp. 2, *Philosophy and Class Struggle*, “Dialego”)

<https://www.marxists.org/subject/africa/dialego/philosophy/ch02.htm>

[note source site]

Excerpt:

In a previous article on “Philosophy and Class Struggle” it was argued that dialectical materialism is the only logical and consistent philosophy for a revolutionary today to hold. Understood concretely and applied creatively, dialectical materialism has a crucial role to play in helping revolutionaries formulate their strategy and tactics in such a way that they reflect the needs of the situation and take all the relevant factors into account.

Those who stress materialism at *the expense of* dialectics in their political practice will ignore the pressures for change steadily building up (witness the dramatic street battles in the South African cities and townships since June this year), while those who see *only* dialectics and neglect materialism, inevitably overlook the concrete realities of the situation and the particular stage of the struggle.

**This is why a proper understanding of dialectical materialism is a necessary part of our correct political practice; it furnishes the Communist Party and the liberation movement with an essential weapon in the on-going struggle and is a vital ingredient for success.**

My basic objective in this article is to show that dialectics and materialism — the two aspects of Marxist philosophy which give it its name — form the two halves of a single whole. Just as a chemist mixes hydrogen and oxygen to form water, so Marx and Engels reworked the theories of dialectics and materialism which previous thinkers had developed, in order to create a revolutionary philosophy of a new type. For the first time in history a materialist theory of the universe was worked out which was thoroughly *dialectical* in character, and a conception of dialectics developed that was squarely based on *materialism*.

The result is a highly explosive revolutionary mix!

## The Materialist Dialectic

[note source site]

<http://marxisttheory.org/the-materialist-dialectic/>

## Conflict Theory

<http://web.grinnell.edu/courses/soc/s00/soc111-01/IntroTheories/Conflict.html>

**Wallerstein:** [https://en.wikipedia.org/wiki/Immanuel\\_Wallerstein](https://en.wikipedia.org/wiki/Immanuel_Wallerstein) ([world-systems theory](#))

**Skocpol:** [https://en.wikipedia.org/wiki/Theda\\_Skocpol](https://en.wikipedia.org/wiki/Theda_Skocpol) ([theory of revolutions](#)) [[criticism](#)]

## Marxist Materialism

<https://larvalsubjects.wordpress.com/2010/04/02/marxist-materialism/>

<https://libcom.org/library/introduction-marxs-materialist-dialectic>

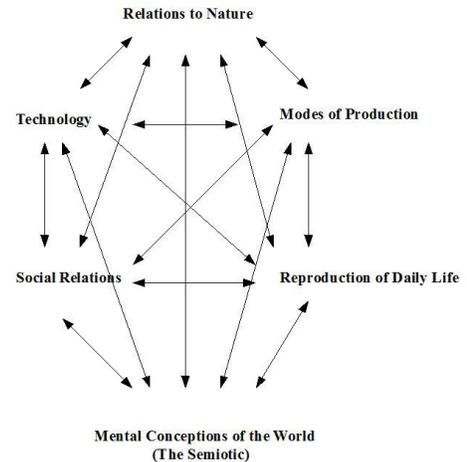
## Materialism, Dialectical

[http://www.encyclopedia.com/topic/dialectical\\_materialism.aspx](http://www.encyclopedia.com/topic/dialectical_materialism.aspx)

“Dialectical was often confused with historical materialism.”

## Dialectical Materialism -For the Earnest

<http://richgibson.com/diamata.html>



## Historical and Dialectical Materialism - Engels And Marxism, Economics, History, And Materialism, Analytical Marxism And The Future

<http://science.jrank.org/pages/7752/Historical-Dialectical-Materialism.html>

Excerpt:

Historical and dialectical materialism are doctrines in the philosophy of history and in metaphysics, respectively. They were developed within the Marxist tradition and refer to ideas found in the works of Karl Marx (1818–1883). However, neither term was used or endorsed by him explicitly and the relationship between those doctrines and his writings has always been problematic. In recent years scholarship has clarified these questions considerably. While in the later twentieth century dialectical materialism all but faded away, historical materialism has had a remarkable revival in an "analytical" form.

## The Absurdity of Karl Marx’s Dialectical Fundamentalism

<http://gulagbound.com/17741/the-absurdity-of-karl-marxs-dialectical-fundamentalism/>

## You Can Trust the Communists (to be Communists)

<http://www.schwarzreport.org/resources/you-can-trust-the-communists-to-be-communists/chapter-10-the-difficult-devious-and-dangerous-dialectic>

The Difficult, Devious, And Dangerous Dialectic

See also: [Marx, Historical Materialism & Present-Day \(Marxist\) Implementations](#)

## CAUSA Lecture Manual

[Recommended, but with a Caution]

<http://www.tparents.org/Library/Unification/Books/CausaLM/0-Toc.htm>

**NOTE:** This lecture manual is explicitly anti-Communist; promoting opposing pro-God, idealistic systems. It has some excellent introductions, historical background and explanations of the major aspects of Communism, including Marx's Dialectical and Historical Materialism and their corresponding problems.

**The MAIN CAUTION with this material is that the organization (CAUSA) is an off-shoot of the Unification Church.** It was active prior to the fall of the Berlin Wall and Soviet communism and was geared to all people who believed in a God, not just Unification. It is no longer active, however its training publications are still available online (downloadable PDFs); and they give what I believe to be a good overview/background of Marx and Communism, as well pointing out weaknesses and how to counter it from a religious (belief in God) perspective.

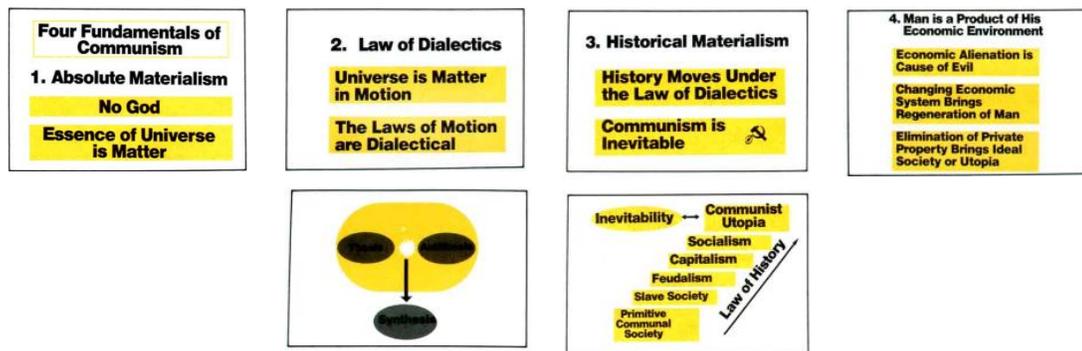
**There is much that can be gleaned** for use in attaining a better understanding of the issues surrounding Communism and Marxist Socialism and dialectical materialism, etc.; which is still deeply entrenched in our educational, social and political systems.

See also: <http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/top.html>

### For example (God vs Communism):

[http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7\\_2.pdf](http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7_2.pdf) [PDF]

<http://www.tparents.org/Library/Unification/Books/CausaLM/CausaLM-07b.pdf> [PDF]



## What is the Hegelian Dialectic?

<http://www.crossroad.to/articles2/05/dialectic.htm>

Excerpt:

In 1847 the London Communist League (Karl Marx and Frederick Engels) used Hegel's theory of the dialectic to back up their economic theory of communism. Now, in the 21st century, Hegelian-Marxist thinking affects our entire social and political structure. The Hegelian dialectic is the framework for guiding our thoughts and actions into conflicts that lead us to a predetermined solution. If we do not understand how the Hegelian dialectic shapes our perceptions of the world, then we do not know how we are helping to implement the vision. When we remain locked into dialectical thinking, we cannot see out of the box.

Hegel's dialectic is the tool which manipulates us into a frenzied circular pattern of thought and action. Every time we fight for or defend against an ideology we are playing a necessary role in Marx and Engels' grand design to advance humanity into a dictatorship of the proletariat. The synthetic Hegelian solution to all these conflicts can't be introduced unless we all take a side that will advance the agenda. The Marxist's global agenda is moving along at breakneck speed. The only way to completely stop the privacy invasions, expanding domestic police powers, land grabs, insane wars against inanimate objects (and transient verbs), covert actions, and outright assaults on individual liberty, is to step outside the dialectic. This releases us from the limitations of controlled and guided thought.

When we understand what motivated Hegel, we can see his influence on all of our destinies. ... Hegelian conflicts steer every political arena on the planet, from the United Nations to the major American political parties, all the way down to local school boards and community councils. Dialogues and consensus-building are primary tools of the dialectic, and terror and intimidation are also acceptable formats for obtaining the goal. The ultimate Third Way agenda is world government. Once we get what's really going on, we can cut the strings and move our lives in original directions outside the confines of the dialectical madness. Focusing on Hegel's and Engel's ultimate agenda, and avoiding getting caught up in their impenetrable theories of social evolution, gives us the opportunity to think and act our way toward freedom, justice, and genuine liberty for all.

Today the dialectic is active in every political issue that encourages taking sides. We can see it in environmentalists instigating conflicts against private property owners, in democrats against republicans, in greens against libertarians, in communists against socialists, in neo-cons against traditional conservatives, in community activists against individuals, in pro-choice versus pro-life, in Christians against Muslims, in isolationists versus interventionists, in peace activists against war hawks. No matter what the issue, the invisible dialectic aims to control both the conflict and the resolution of differences, and leads everyone involved into a new cycle of conflicts.

We're definitely not in Kansas anymore...

## What is the Hegelian Dialectic?

<http://www.freedomforallseasons.org/EmbattledPropertyOwnerStories/What%20is%20the%20Hegelian%20Dialectic.pdf> [PDF]

## Hegelian Dialectic – George W F Hegel's " 3rd Way "

<http://www.morningliberty.com/2010/10/29/hegelian-dialectic-george-w-f-hegels-3rd-way/>

See also: [Third Way](#) and [Communitarianism](#)

## Hegelian Dialectics: The Devil's Winning Tool

[http://www.wayoflife.org/database/hegelian\\_dialectics\\_devils\\_winning\\_tool.html](http://www.wayoflife.org/database/hegelian_dialectics_devils_winning_tool.html)

### Deceived by the *Dialectic Process*

<http://www.crossroad.to/Quotes/brainwashing/dialectic.htm>

Excerpt:

From *Twisting Truth through Group Consensus*: "Tension, created by diversity, is essential to the dialectic process. It energizes members and -- when manipulated by well-trained facilitators -- produces [synergy](#). You can't guide people toward synthesis (compromise) unless there are opposing views -- both "thesis and antithesis." That's why the consensus process must include all these elements:

- a diverse group
- dialoguing to consensus
- over a social issue
- led by a trained facilitator
- toward a pre-planned outcome.



The true dialectic group never reaches a final consensus, for "continual change" is an ongoing process: one step today, another tomorrow. To permanently change the way we think and relate to each other, our leaders must set the stage for conflict and compromise week after week, year after year. Dialectical thinking and group consensus must become as normal as eating. Eventually, people learn to discard their old mental anchors and boundaries -- all the facts and certainties that built firm convictions. They become like boats adrift, always ready to shift with the changing winds and currents.

From *Small Groups and the Dialectic Process*: Today's facilitated small groups or teams are not like the old Bible studies many of us attended years ago. Back then, we discussed the Bible and its wonderful truths; now people dialogue until they reach an emotional form of unity based on "empathy" for diverse views and values. Dr. Robert Klench describes the process:

"Total Quality Management [TQM] is based upon the Hegelian dialectic, invented by Georg Wilhelm Freidrich Hegel, a transformational Marxist social psychologist. Briefly, the Hegelian dialectic process works like this: a diverse group of people (in the church, this is a mixture of believers (thesis) and unbelievers (antithesis), gather in a facilitated meeting (with a trained facilitator/teacher/group leader/change agent), using group dynamics (peer pressure), to discuss a social issue (or dialogue the Word of God), and reach a pre-determined outcome (consensus, compromise, or synthesis).

"When the Word of God is dialogued (as opposed to being taught **didactically**) between believers and unbelievers... and consensus is reached – agreement that all are comfortable with – then the message of God's Word has been watered down... and the participants have been conditioned to accept (and even celebrate) their compromise (synthesis). The new synthesis becomes the starting point (thesis) for the next meeting, and the process of continual change (innovation) continues.

"The fear of alienation from the group is the pressure that prevents an individual from standing firm for the truth of the Word of God, and such a one usually remains silent (self-editing). The fear of man (rejection) overrides the fear of God. The end result is a 'paradigm shift' in how one processes factual information."

<b>THREE KINDS of GROUP RELATIONSHIPS</b>			
	<b>Biblical Fellowship &amp; Christian Community</b>	<b>Human Friendship &amp; Traditional Community</b>	<b>Dialectic Groups &amp; Postmodern Community</b> Example: <a href="#">Community-Making</a>
	<b>LED by the SPIRIT</b>	<b>DRIVEN by felt NEEDS</b>	<b>DRIVEN by organizational OUTCOMES or PURPOSES</b>
<b>Includes</b>	"Born again" believers from all nations and cultures	<b>All who choose</b> to belong, share common interests and are accepted by the group	<b>Diverse</b> (spiritually & culturally) participants in the dialectic process
<b>Foundation</b>	God's Word and Spirit	Felt needs; natural desire to belong to a group	A pre-planned strategy and outcome (purpose) aimed at personal and social transformation
<b>Goal</b>	Love, faith and obedience to God, <i>agapeo</i> love for each other, unity in Christ	Build relationships, meet need for fellowship, have fun	Transformation: from former beliefs and values to an ever evolving group synthesis or consensus
<b>Result</b>	God is glorified through our worship, praise, service and oneness in Him.	Personal gratification, a sense of belonging, increased dependence on the group	Bonding of group members, willingness to compromise, changed beliefs and values, surrender of personal will & meaning to the group
<b>Shows others:</b>	God's supernatural <i>agapeo</i> love	Human <i>phileo</i> love	Skill of facilitator, power of the dialectic process
<b>Ultimate goal</b>	Eternity with God	Rich relationships in this world	Achieving the vision of the ideal community

[Source: <http://www.cuttingedge.org/articles/db039.htm>]

## Didactic and Dialectic Thought

<https://www.dyeager.org/2009/06/didactic-dialectic-thought.html>

Excerpt:

We've discussed in the past pseudo-scholarship — those with Ph'd's and other titles claiming to be knowledgeable, yet making basic errors in deduction, reason and logic. Many of those "scholars" make absurd errors, all while sounding scholarly. One reason for those errors stems from didactic versus dialectic thought. Stay with us for a bit as we discuss some terms, but you'll quickly see how these conflicting ideas cause considerable problems for the church, as well as the world at large.

OK, what's with the \$2 words? It's a vital issue to understand if you want to comprehend current events, find trends, and find out what's *really* going on. Two different methods of drawing conclusions exist, and while most people believe analyzing facts to arrive at a conclusion remains the proper course, those might be surprised upon discovering a completely different method frequently appears — one ignoring facts as it needs to.

- **Didactic** analysis involves facts and deduction. It's what most people understand to be logic.
- **Dialectic** analysis involves consensus and discussion to arrive at a conclusion.

If you're older than 30 or so, you've grown up with **didactic** thought — analyzing a set of facts to draw a conclusion. Different people may disagree on the conclusions or analysis, but facts are facts, and definitions don't change.

But if you've been recently educated (you're younger than 30 or so), you're likely trained in **dialectic** thinking — using discussion and group-think (even if it's a small group) to arrive at conclusions. Facts may or may not be used, and definitions and concepts shift as required to fit the conclusion.

For example, we've discovered people equating the definite article "the" with the indefinite article "a". When pointed out the difference between definite and indefinite articles, the claim comes they're equivalent and interchangeable — classic dialectic thought process as definitions change and shift as needed (for the record, "the" means singular [specific item], while "a" implies one of perhaps many. If they're equivalent, why call them two different things?). For the dialectic process, definitions don't matter, as they shift as needed.

A similar occurrence happens with atheists — by definition, atheism claims there is no god. But of course, that makes no sense as the only way you can claim there is no god is if you have all knowledge, thus atheism becomes trapped by absurdity.

But we're seeing many people calling themselves atheists actually use the term in an agnostic way — agnostics don't have a *reason* to believe in god, or say we can't know, or no evidence exists, while the atheist makes the bold assertion no god exists. Again, dialectic thinking rescues the illogical position of the atheist, who subtly shifts definitions to suit their purposes. After all, the dialectic atheist says, if other atheists misuse the term that way (discussion and what the group thinks), it must be acceptable.

Consulting grammar and the root of the words proves them wrong:

- a-theism — without god (theism)
- a-gnostic — without knowledge (gnosis)

The atheist states there is no god, while the agnostic doesn't have a reason to believe, as they see no evidence for god. Again, if atheism equates to agnosticism, why do two words exist with different roots? Only dialectic thought can equate the two and rescue the atheist from the absurdity of his position.

Didactic methods appear in science — math, physics, computer science, chemistry and so on, while dialectic methods appear in philosophy, psychology, history, literature and similar areas — if you've read Orwell's "Animal Farm" you've seen the dialectic method in action.

As Miss California Carrie Prejean found out, one area the didactic versus dialectic appears is in the "tolerance" arena. When asked a question she gave an answer, but not one pleasing to some. True tolerance means everyone is entitled to their opinion, and we'll debate and discuss with respect. But as Carrie Prejean found out, dialectic tolerance shifts — the tolerant crowd displays extreme intolerance toward her, all the while claiming otherwise. How do they act so contradictory? They've used dialectic reasoning to redefine tolerance.

Young people (about 30 years old and younger, or those spending extensive time in education, especially in English, history, philosophy, psychology, or similar) have been trained in the dialectic thought process — building consensus, agreement, ignoring facts when needed, shifting definitions, and so on. Very few individuals recently educated understand how to draw conclusions from a set of facts the way their previous generation did.

Instead, it's group-think, value relativism, and shifting terms as needed as dialectic thought becomes more common, and absolutes are abandoned.

Of course, dialectic thought equally infects the church, as Christian terms such as Jesus, resurrection, hell, and even Satan change in dialectic tactics to change Christianity from standing for something, to something which falls for anything. How many different winds of doctrine blow through the Church? From the Toronto Blessing, to the Emergent Church, the purpose driven life, and more — they all have one thing in common — using dialectic thought to change meaning, either to better meld with the world and it's views, or to avoid those pesky areas of the Bible which remain stubbornly clear.

It might surprise you to learn many pastors don't hold to the virgin birth, reality of hell, existence of Satan, inerrancy of the Bible, the rapture, literal return of Jesus, and many other basic Christian doctrines. They may *sound* orthodox — even using the same terms — but they don't mean the same as they use dialectic thought.

The question for the church is simple — when did God's Word become insufficient? When did it become irrelevant? And why abandon the absolute of God's Word for the shifting sand of man's wisdom?

## Logic and Dialectics

<http://clogic.eserver.org/2004/hirsch.html>

Excerpt:

16. I do not propose to provide a detailed exposition of the Hegelian and Marxist theories of dialectics (see [Rees98] for an excellent account). A great advantage of dialectics, as a philosophical framework, is its ability to explain why the world is in a state of flux. It contrasts with other world-views which either deny that change occurs at all (e.g. feudal Christianity with its emphasis on the permanence and stability of nature and society) or those which acknowledge change but argue that it is brought about by external forces (as with many mystical explanations). The Hegelian dialectic attempts to grasp the totality of the system and argues that change occurs

as a result of contradictions internal to that system. 'Contradiction is the root of all movement and vitality; it is only in so far as something has a contradiction within it that it moves, has an urge and activity' [Heg:SoL, page 439].

### Dialectic (Survey/History – New World Encyclopedia)

<http://www.newworldencyclopedia.org/entry/Dialectic>

### Philosophy 101 (“Cheat sheet”)

<http://www.realsimple.com/work-life/life-strategies/inspiration-motivation/philosophy-101>

### Dialectic

<http://www.cpp.edu/~zding/teaching/318-2/Dialectic.doc> [Word doc]

### Contemporary Distortions of Plato’s Dialectic

[http://www.hermes-press.com/dialectic\\_distortions.htm](http://www.hermes-press.com/dialectic_distortions.htm)

### What is the Hegelian Dialectic?

[https://www.youtube.com/watch?v=v\\_F4WomLlq0](https://www.youtube.com/watch?v=v_F4WomLlq0)

### Will Durant---The Philosophy of Hegel

<https://www.youtube.com/watch?v=S1kvm9GCEqs>

### Hegelian Dialectics and Conspiracy

<http://www.biblebelievers.org.au/bb970219.htm>

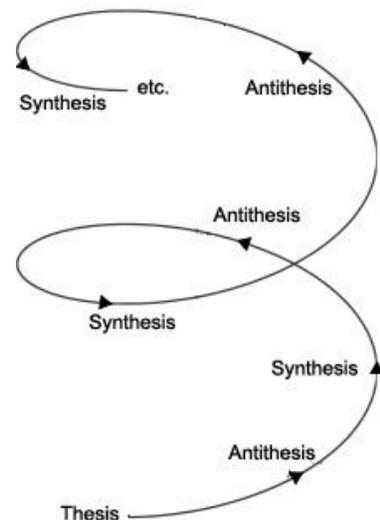
### Hegelian Dialectics for Dummies

<http://www.theightplanet.com/2014/01/hegelian-dialectics-for-dummies/>

Excerpt:

Why should you care about the *Hegelian Dialectic*? How does it affect me? The dialectical philosophy devised by Georg Hegel underpins the entire political and social strategy of the radical left. The dialectical approach to “consensus-building” (*compromise*) and “conflict resolution” (*dialog*) is the process with which the radical left attempts to control and manipulate outcomes.

...Hegelian dialectical theory is simply a philosophy, a way of thinking—a thought process. But when taken to its extreme, and applied by unscrupulous characters, it is a very dangerous and lethal strategy. For it is not a new strategy or idea, but an ancient one. And it takes many forms. Indeed, it can be difficult to expose the strategy, even by those deeply familiar with it, because the agenda is hidden, and the predetermined ends are kept secret by those employing the strategy



## Biblical Truth versus Consensus Thinking

	<b>Consensus Thinking</b>	<b>Biblical Thinking</b>	<b>God's Word</b>
<b>Identity found in -</b>	- <i>relationship to the group or community</i>	- relationship to Jesus Christ.	"I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me..." <i>Galatians 2:20</i>
<b>Motivation</b>	- <i>to please the group.</i>	- to please God	"For if I still pleased men, I would not be a bondservant of Christ." <i>Galatians 1:10</i>
<b>Trust</b>	- <i>the group to test my beliefs and define my values.</i>	- God and His Word, not group opinion.	"...your faith should not be in the wisdom of men but in the power of God." <i>1 Corinthians 2:5</i>
<b>Always</b>	- <i>be ready to compromise.</i>	- stand firm, resist compromise.	"Put on the whole armor of God, that you may be able to <u>stand</u> ..." <i>Ephesians 6:11-12</i>
<b>Seek</b>	- <i>peace &amp; unity through consensus for all</i>	- peace & oneness in Christ	"These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." <i>John 16:33</i>
<b>Personal growth</b>	<i>by continuing to conform to an evolving group consensus</i>	- by trusting & obeying God's Word and Spirit.	"...do not be conformed to this world, but be transformed by the renewing of your mind..." <i>Romans 12:2</i>

[Source: <http://www.crossroad.to/charts/consensus.htm>]

## Brainwashing & How to Resist It

<i>Mind-changing tactics</i>	<i>How to resist</i>	<i>Scriptures</i>
Produce <b>mental and moral confusion</b> through contemporary books and stories (Cognitive dissonance)	<i>God's Word</i>	Know the Truth <i>1 Samuel 17:37 &amp; <a href="#">Ephesians 6:10-18</a></i>
Insist on <b>open-mindedness</b> toward unbiblical views and suggestions	<i>Discernment</i>	Recognize and resist deception <i>Colossians 2:8</i>
Use feel-good affirmations to create a "safe place" for sharing personal thoughts and values	<i>Faith</i>	Trust and obey God <i>Galatians 2:20</i>
Require <b>open-mindedness</b> , respect, "tolerance" and approval of new beliefs and values	<i>Prayer</i>	Stand firm in Christ <i>Romans 12:2 &amp; <a href="#">Philippians 4:6-7</a></i>
Through each group dialogue, guide each member toward a <b>new consensus</b>	<i>Perseverance</i>	Be willing to face group disapproval <i>Romans 5:3-4, 8:25-26</i>
Undermine traditional <b>authorities</b> (parents, church, Bible, God...) as old-fashioned, obsolete, divisive or intolerant.	<i>Gratefulness</i>	Build a habit of thanking God for everything <i>1 Thessalonians 5:16-18</i>
Prompt everyone to freely <b>share feelings</b> , thoughts, complaints, resentments (especially toward traditional parents), etc.	<i>Confess all to God</i>	<i>Pour out your heart to God, not to the dialectic group.</i> <i>Psalms 62:8</i>
Stir subtle hostility ( <b>ridicule</b> , rejection) toward dissenters (see <a href="#">Zero Tolerance for Non-Compliance</a> )	<i>Forgiveness &amp; love</i>	Demonstrate His overcoming love <i>1 Corinthians 13</i>
<b>Humiliate</b> resisters or non-conformists	<i>Genuine humility</i>	Trust God's promises <i>James 4:7-10; Luke 6:22-23; Matthew 5:3, 9</i>
<b>Commit</b> yourself to the group and its changing consensus	<i>Surrender to God</i>	Abide in Him - our only true and lasting source of safety. <i>John 15:4-11</i>

[Source: <http://www.crossroad.to/charts/brainwashing.html>]

### **The Communitarian Trap (how to live outside of the dialectic – starts @ 41:00)**

<https://www.youtube.com/watch?v=BI8eVVcPFI> [Audio] [Recommended] [[Alternate](#)]

[see also the [Communitarianism](#) section]

## Dialectics and other Philosophic Concepts Used in the Church

### Dialectical Theology

<https://www.biblicaltraining.org/library/dialectical-theology>

### The Dialectic as Used in Luke 11: 14-27

[http://april2007.50megs.com/custom3\\_12.html](http://april2007.50megs.com/custom3_12.html)

### Wikipedia: Praxis

[https://en.wikipedia.org/wiki/Praxis\\_\(process\)](https://en.wikipedia.org/wiki/Praxis_(process))

Praxis is the process by which a theory, lesson, or skill is enacted, embodied, or realized. "Praxis" may also refer to the act of engaging, applying, exercising, realizing, or practicing ideas. This has been a recurrent topic in the field of philosophy, discussed in the writings of [Plato](#), [Aristotle](#), [St. Augustine](#), [Immanuel Kant](#), [Søren Kierkegaard](#), [Karl Marx](#), [Martin Heidegger](#), [Hannah Arendt](#), [Paulo Freire](#), [Ludwig von Mises](#), and many others. It has meaning in the political, educational, and spiritual realms.

### Diaprax - The Dialectic and Praxis

<http://authorityresearch.com/Booklet/Diaprax.html>

<http://authorityresearch.com/>

### TQM – Total Quality Management

#### The Architects: General Systems Theory and Marxist Theory-Praxis

<http://www.stopcp.com/TQMJudyMcLemore.pdf> [PDF]

### Wikipedia: Christian Theological Praxis

[https://en.wikipedia.org/wiki/Christian\\_theological\\_praxis](https://en.wikipedia.org/wiki/Christian_theological_praxis)

is a term used by most [liberation theologians](#) to express how the Gospel of Jesus Christ is to be lived in the world.

### Two Roads: Didactic or Dialectic and their Praxis

<http://www.crossroad.to/Quotes/brainwashing/dialectic-didactic-gotcher.htm>

[Recommended]

### The Apostate Church

<http://www.americanreformation.org/apostasy/Proctor/SensoryCircus.htm>

### Compromising Churches

<http://www.crossroad.to/News/Church/contents.html>

## The Death of Free Will (The Deliberate Dumbing Down of America)

[http://www.deliberatedumbingdown.com/MomsPDFs/Death%20of%20FreeWill\\_12\\_11\\_2010.pdf](http://www.deliberatedumbingdown.com/MomsPDFs/Death%20of%20FreeWill_12_11_2010.pdf) [PDF]

## How Collectivists Use the Diamond Tactic to Sway Public Meetings and How to Thwart Them

<http://www.freerepublic.com/focus/news/2657811/posts>

## Contrary Things: Exegesis, Dialectic, and the Poetics of Didacticism

<http://www.sup.org/books/title/?id=874>

[Book Review]

Excerpt:

This work of intellectual and cultural history seeks to understand the recurring connection of teaching with contradiction in some major texts of the European Middle Ages. It moves comfortably between patristic and monastic exegesis, the Paris schools of the twelfth and thirteenth centuries, and late medieval Spain; between Latin and vernacular, between religious and secular. It assimilates the methodologies of religious and erotic texts, thereby displaying the investment of each in the sensuality and analytical power of language.

The book begins by exploring Christian exegesis, in which biblical contradiction is the textual incarnation of a Truth that is at once and paradoxically singular and multiple. Exegesis teaches us of the possibility of maintaining the truth in one biblical proposition and, equally and simultaneously, in its apparent opposite. Under the aegis of dialectic and the Aristotelian rule of non-contradiction, however, we are next taught to read *either/or*, and to resolve contradiction not through suspension and multiplicity, as in exegesis, but rather through a judgment that favors either one proposition or the other. The writers studied here are John of Salisbury, whose *Metalogicon* is an ostensibly moderating critique of the intellectual extremism of the School of Paris logicians, and Peter Abelard, in whose life and writing the forces of contradiction work with maiming and illuminating violence.

The book then considers the teaching-textuality of two great secular works of the Middle Ages, formed under the double instruction of the master disciplines of monastic exegesis and dialectic and under the tutelage of Ovid. Calling simultaneously on the *both-and* of exegesis and the *either/or* of dialectic, the teaching of these two texts is both biblical and worldly—impossibly, both at once, always in motion. The *De Amore* of Andreas Capellanus teaches two opposite propositions and commands that either one or the other must be chosen, yet in practice shows each proposition to be deeply embedded in the other.

The concluding chapter turns from the Latin to the vernacular tradition to study one of the lesser-known examples of contradictory teaching, the fourteenth-century *Libro de Buen Amor* of Juan Ruiz, whose titular "good love" conflates the contrary things of spiritual and carnal love, while reminding readers that the difference between the two is urgently consequential.

Via Google Books: <https://books.google.com/books?id=1EYcTyMGi4YC>  
[https://books.google.com/books?id=1EYcTyMGi4YC&pg=PP11&source=gbs\\_selected\\_pages&cad=2#v=onepage&q&f=false](https://books.google.com/books?id=1EYcTyMGi4YC&pg=PP11&source=gbs_selected_pages&cad=2#v=onepage&q&f=false)

## Bible Study: Malachi – the Message of "the Messenger"

Excerpt:

The book known by this name is generally dated toward the end of the fifth century B.C. Malachi is sometimes called the Hebrew Socrates, since he introduces what is for the Bible a new style of address, known as the **didactic-dialectic method of writing**. Although the messages of Malachi are a strong condemnation of the Laodicean attitude that characterized the Jews in the period before Christ came, the last four verses of the last chapter conclude with a promise of a great and final reformation to take place just before the coming of the "great and dreadful day of the Lord." With this in mind, there can be no question of the significance of this book to the Laodicean members of the remnant church.

After the brief introduction in the first verse of the first chapter, most of the rest of the book is taken up with a **dialectic** that consists of God's warnings on one hand and the people's self-righteous denials on the other. There are eight of these in chapters 1 through 3:15. In the King James Version six out of the eight responses on the part of the people begin with the word wherein. In the first of these God says very plainly, "I have loved you." Instead of being thrilled by God's interest and His care for them, they sullenly, and apparently without any appreciation for what should have been obvious to them on every page of their history, respond, "Wherein hast thou loved us?" How quickly they had forgotten the miracle of the return from exile and God's gracious provision for their needs.

*See also:*

### Studies in the Minor Prophets: Malachi

[http://executableoutlines.com/mp/mp\\_25.htm](http://executableoutlines.com/mp/mp_25.htm)

### Malachi

<http://www.biblestudytools.com/dictionary/malachi/>

Excerpt:

Malachi was content to write prose. His Hebrew is clear and forceful and direct; sometimes almost rhythmical. His figures are as numerous as should be expected in the brief remnants of his sermons which have come down to us, and in every case they are chaste and beautiful (1:6; 3:2,3,17; 4:1-3). His statements are bold and correspondingly effective. The most original feature in his style is the lecture-like method which characterizes his book throughout; more particularly that of question and answer. His style is that of the scribes. It is known as the **didactic-dialectic method, consisting first of an assertion or charge, then a fancied objection raised by his hearers, and finally the prophet's refutation of their objection**. Eight distinct examples of this peculiarity are to be found in his book, each one containing the same clause in Hebrew, "Yet ye say" (1:2,6,7; 2:14,17; 3:7,8,13). This debating style is especially characteristic of Malachi. Ewald called it "the dialogistic" method. Malachi shows the influence of the schools (compare his use of "also" and "again" in 1:13; 2:13, which is equivalent to our "firstly," "secondly," etc.).

## **Willow Creek – Hegelian Dialectic and the New World Order**

<http://etherzone.com/2001/proc121101.shtml>

## **The Purpose-Driven Church**

<http://www.crossroad.to/News/Church/purpose-driven.html>

## **The Mother of All Purpose Driven Deceptions**

<http://www.newswithviews.com/BeritKjos/kjos67.htm>

## **Rick Warren and His Purpose-Driven Movement**

[http://www.spiritual-research-network.com/rick\\_warren\\_purpose\\_driven.html](http://www.spiritual-research-network.com/rick_warren_purpose_driven.html)

## **Spirit-Lead or Purpose-Driven**

<http://www.crossroad.to/articles2/2003/1-purpose.htm>

### **Small Groups and the Dialectic Process**

<http://www.crossroad.to/articles2/04/3-purpose.htm>

### **Dealing with Resisters**

<http://www.crossroad.to/articles2/04/4-purpose-resisters.htm>

## **Rick Warren, Saddlebrook & Marxist New Religious World Order.**

<http://www.nationalwriterssyndicate.com/content/view/683/2/rick-warren-saddlebrook-marxist-new-religious-world-order/>

<http://www.thenewamerican.com/usnews/politics/item/2485-rick-warren-the-cfr-and-barack-obama>

## **Rick Warren – Berean Research**

<http://bereanresearch.org/rick-warren/>

## **John MacArthur's Purpose Driven Ministries**

<http://www.thewatchmanwakes.com/John-MacArthur-Grace-Church-Purpose-Driven-ministries-The-Guild-The-Foundry.html>

## **Church of Tares: Purpose Driven, Seeker Sensitive**

<https://www.youtube.com/watch?v=R9y9ly6YvCw> [Video]

## **WARNING! The Purpose Driven Church Heresy! Rick Warren**

<https://www.youtube.com/watch?v=XJxUUaJjUTc> [Video]

## Talmudic Dialectics

### Dialogue and Dialectics – Talmudic

<http://science.jrank.org/pages/7627/Dialogue-Dialectics-Talmudic.html>

<http://science.jrank.org/pages/8995/Dialogue-Dialectics-Talmudic-Talmudic-Dialectics-Philosophical-Dialectics.html>

### The Architects of Talmudic Dialectical Logic I

[http://www.chabad.org/multimedia/media\\_cdo/aid/2461763/jewish/The-Architects-of-Talmudic-Dialectical-Logic-I.htm](http://www.chabad.org/multimedia/media_cdo/aid/2461763/jewish/The-Architects-of-Talmudic-Dialectical-Logic-I.htm)

### The Emergence and Development of Tosafot on the Talmud – Hakirah

<http://www.hakirah.org/Vol15Leibowitz.pdf> [PDF]

### Talmud for Beginners

[http://www.jewish-discovery.com/templates/articlecco\\_cdo/aid/1182699/jewish/Talmud-for-Beginners.htm](http://www.jewish-discovery.com/templates/articlecco_cdo/aid/1182699/jewish/Talmud-for-Beginners.htm)

### Real Money and the Jewish Dialectic

<http://www.realjewnews.com/?p=985> [Note: this still needs to be vetted]

## Third Way

### Third Way (Wikipedia)

[https://en.wikipedia.org/wiki/Third\\_Way](https://en.wikipedia.org/wiki/Third_Way)

Excerpt:

In politics, the **Third Way** is a position that tries to reconcile right-wing and left-wing politics by advocating a varying synthesis of right-wing economic and left-wing social policies. The Third Way was created as a serious re-evaluation of political policies within various center-left progressive movements in response to international doubt regarding the economic viability of the state; economic interventionist policies that had previously been popularized by Keynesianism and contrasted with the corresponding rise of popularity for economic liberalism and the New Right. The Third Way is promoted by some social democratic and social liberal movements.

Major Third Way social democratic proponent Tony Blair claimed that the socialism he advocated was different from traditional conceptions of socialism. Blair said "My kind of socialism is a set of values based around notions of social justice ... Socialism as a rigid form of economic determinism has ended, and rightly". Blair referred to it as "social-ism" that involves politics that recognized individuals as socially interdependent, and advocated social justice, social cohesion, equal worth of each citizen, and equal opportunity. Third Way social democratic theorist Anthony Giddens has said that the Third Way rejects the traditional conception of socialism, and instead accepts the conception of socialism as conceived of by Anthony Crosland as an ethical doctrine that views social democratic governments as having achieved a viable ethical socialism by removing the unjust elements of capitalism by providing social welfare and other policies, and that contemporary socialism has outgrown the Marxian claim for the need of the abolition of capitalism. Blair in 2009 publicly declared support for a "new capitalism".

### The Third Way (organization)

<http://www.thirdway.org/>

### The Third Way – Myth or Reality

<http://monthlyreview.org/2000/03/01/the-third-way/>

### The Third Way - Politics of the Radical Center

<http://watch.pair.com/thirdway.html>

### Forget Bernie Sanders and Elizabeth Warren, Third Way has figured out how to get you REALLY pumped!

<http://www.dailykos.com/story/2015/10/30/1442659/-Forget-Bernie-Sanders-and-Elizabeth-Warren-Third-Way-has-figured-out-how-to-get-you-REALLY-pumped> (Btw, check out who's on their board)

### Just Third Way

<http://www.cesj.org/learn/just-third-way/>

## **The Third Way – Liberal Arts or a Professional Education?**

<http://www.theatlantic.com/magazine/archive/2004/10/the-third-way/303512/>

## **The Third Way Is Here**

<http://www.context.org/iclib/ic19/mollner/>

Excerpt:

*In considering the USSR's restructuring, Yuri Burtin asked (see Living With Perestroikain this issue), "Is a third way possible? And what is it going to be like?" Terry Mollner suggests that it's not only possible – it already exists. Terry is President of Trusteeship Institute (23 Baker Road, Shutesbury, MA 01072), which consults with corporations converting to employee ownership on the Mondragon model.*

Capitalism and socialism, we can rest assured, are not the end of history. Quite the contrary: like tyranny, theocracy and monarchy, they will someday be discussed primarily in historical terms.

What will a post-capitalist-socialist economic system look like? Is a "Third Way" already in our midst but unrecognized as such by us? Will it do a better job of ending poverty than capitalism? And will it do a better job of ending mediocrity than socialism?

## **Mises Destroys Socialism, Again and Again [Mises Institute]**

<https://mises.org/library/mises-destroys-socialism-again-and-again> (also in downloadable PDF newsletter)

(See also, "The Fallacy of the 'Third Way' in the PDF newsletter

## **Coming of the Noahide Laws Through the Third Way**

<http://thecommunitariantrap.blogspot.com/2013/05/coming-of-noahide-laws-through-third-way.html>

## **Common Purpose and the Third Way (UK)**

<http://thecommunitariantrap.blogspot.com/2013/04/common-purpose-third-way.html>

## **Common Purpose Mind Map (UK)**

<http://www.stopcp.com/cpmindmap.php>

## **"Participatory" Communitarianism (The Third Way)**

<http://www.crossroad.to/News/communitarianism.html>

## **"What is a Third Way church?"**

<http://www.gotquestions.org/Third-Way-church.html>

## **The Third Way to a Good Society**

<http://www.transitsocialinnovation.eu/content/original/Book%20covers/Local%20PDFs/104%20Etizion%20The%20third%20way%20to%20a%20good%20society%202000.pdf> [PDF]

## **The "Third Way": Marketing Mirage or Trojan Horse?**

<https://www.fraserinstitute.org/sites/default/files/ThirdWay.pdf> [PDF]

# Communitarianism

[http://www.philosophybasics.com/branch\\_communitarianism.html](http://www.philosophybasics.com/branch_communitarianism.html)

Excerpt:

## Introduction

**Communitarianism** is a 20th Century political doctrine which emphasizes the interest of **communities** and **societies** over those of the **individual**. While not necessarily hostile to Liberalism or Social Democracy per se, it does oppose **individualist** doctrines like Libertarianism (which stresses human independence and the importance of individual self-reliance and liberty) and most aspects of modern Conservatism, advocating instead ideas such as **civil society** (the concept of **voluntary** civic and social organizations and institutions, as opposed to the **force-backed** structures of a state and commercial institutions).

Like **Collectivism**, which stresses human interdependence and the importance of a **collective**, Communitarianism focuses on **community** and **society**, and seeks to give priority to **group goals** over individual goals. However, for the most part, communitarians emphasize the use of **non-governmental organizations** in furthering their goals, and so differ from authoritarian or Communist sympathizers. Its exact premises and policy consequences are **difficult to pin down**, and most criticism of Communitarianism has come from **individualist** thinkers concerned that it just provides cover for collectivists.

Although a 20th Century philosophy, the **term** "communitarian" was coined in the 1840s by the British **utopian Socialist Goodwyn Barmby** (1820 - 1881) to refer to advocates of a **communalist** society (which refers to communal living and/or communal property, essentially a forerunner to modern Communism).

## Types of Communitarianism

*The term is primarily used in **two senses**:*

- **Philosophical Communitarianism** is primarily concerned with metaphysical and epistemological issues, as distinct from policy issues. It specifically opposes classical Liberalism, which construes communities as originating from the **voluntary** acts of **pre-community** or **atomistic** individuals, and emphasizes the role of the community in **defining** and **shaping** individuals. It believes that the value of community is not sufficiently recognized in liberal theories of **justice**. Communitarians claim values and beliefs exist in **public space**, in which debate takes place. Thus, if an individual rejects a majority belief (e.g. the historic belief that slavery is acceptable), he or she will do so for reasons that make sense **within the community**, rather than simply any old reason.
- **Ideological Communitarianism** can be seen as a **radical centrist** ideology (a **third way** philosophy which includes the belief that, in affirming the core principles involved on **both sides** of a political argument, the disagreement can be **resolved** or rendered moot). It is sometimes marked by leftism on **economic issues** and conservatism on **social issues**. Communitarians seek to bolster **social capital** (the value to democracy of social networks and groups) and the institutions of **civil society**. It also affirms **positive rights** such as state subsidized education, state subsidized housing, a safe and clean environment, universal health care, extensive public works programs, and often even the right to a job, and laws limiting pollution, gun ownership, etc.

**Communitarianism – Amitai Etzioni** - ARTICLE from the Encyclopædia Britannica  
<http://www.uv.es/sasece/docum2011/noviembre/Amitai%20Etzioni%20Communitarianism%20Encycloped%20Britannica,%202011.doc> [MS Word \*.doc file]

Excerpt:

Communitarianism, social and political philosophy that emphasizes the importance of community in the functioning of political life, in the analysis and evaluation of political institutions, and in understanding human identity and well-being. It arose in the 1980s as a critique of two prominent philosophical schools: contemporary liberalism, which seeks to protect and enhance personal autonomy and individual rights in part through the activity of government, and libertarianism, a form of liberalism (sometimes called “classical liberalism”) that aims to protect individual rights—especially the rights to liberty and property—through strict limits on governmental power.

There are strong communitarian elements in many modern and historical political and religious belief systems—e.g., in the Hebrew Bible (Old Testament) and the Christian New Testament (Acts 4:32: “Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common”); in the early Islamic concept of *shūrā* (“consultation”); in Confucianism; in Roman Catholic social thought (the papal encyclical *Rerum Novarum* [1891]); in moderate conservatism (“To be attached to the subdivision, to love the little platoon we belong to in society, is the first principle...of public affections”—Edmund Burke); and in social democracy, especially Fabianism. Communitarian ideas have also played a significant role in public life through their incorporation into the electoral platforms and policies of Western political leaders of the late 20th and early 21st centuries, including British Prime Minister Tony Blair, Dutch Prime Minister Jan Peter Balkenende, and U.S. Presidents Bill Clinton and Barack Obama.

Varieties of communitarianism

The term *communitarian* was coined in 1841 by John Goodwyn Barmby, a leader of the British Chartist movement, who used it to refer to utopian socialists and others who experimented with unusual communal lifestyles. It was rarely used in the generations that followed.

It was not until the 1980s that the term gained currency through its association with the work of a small group of mostly American political philosophers who argued for the importance of the common good in opposition to contemporary liberals and libertarians, who emphasized the good for individuals, particularly including personal autonomy and individual rights. The Canadian philosopher Charles Taylor and the American political theorist Michael Sandel were among the most prominent scholars of this brand of communitarianism. Other political theorists and philosophers who were often cited as communitarians in this sense, or whose work exhibited elements of such communitarian thinking, included Shlomo Avineri, Seyla Benhabib, Avner de-Shalit, Jean Bethke Elshtain, Amitai Etzioni, William A. Galston, Alasdair MacIntyre, Philip Selznick, and Michael Walzer.

During the same period, students of East Asian politics and society used communitarianism to describe the social thinking within authoritarian societies such as China, Singapore, and Malaysia, which extolled social obligations and the importance of the common good and accorded much less weight to autonomy and rights. Indeed, these societies viewed individuals as more or less interchangeable cells who find meaning in their contribution to the social whole rather than as free agents. Scholars of this kind of communitarianism included the American political theorist Russell A. Fox and the Singaporean diplomat Bilahari Kausikan.

In 1990 Etzioni and Galston founded a third school, known as “responsive” communitarianism. Its members formulated a platform based on their shared political principles, and the ideas in it were eventually elaborated in academic and popular books and periodicals, gaining thereby a measure of political currency, mainly in the West. The main thesis of responsive communitarianism is that people face two major sources of normativity, that of the common good and that of autonomy and rights, neither of which in principle should take precedence over the other.

### **The ABCs of Communitarianism (Slate magazine)**

[http://www.slate.com/articles/briefing/articles/1996/07/the\\_abcs\\_of\\_communitarianism.html](http://www.slate.com/articles/briefing/articles/1996/07/the_abcs_of_communitarianism.html)

### **Communitarianism (Stanford Encyclopedia of Philosophy)**

<http://plato.stanford.edu/entries/communitarianism/>

### **Why Communitarianism threatens a free society: You and Me**

<http://www.democratsagainstunagenda21.com/the-way-we-see-itour-blog/why-communitarianism-does-not-work-in-a-free-society-you-and-me>

### **Communitarianism and Republicanism** [PDF]

<http://scholarship.richmond.edu/cgi/viewcontent.cgi?article=1156&context=polisci-faculty-publications>

### **Ferguson: Ochlocracy (Mob Rule) in Action**

<http://gulagbound.com/46252/ferguson-ochlocracy-mob-rule-in-action/>

### **Should Community Rights Override Individual Rights to Privacy?**

<http://forhealthfreedom.org/Publications/Privacy/CommunityRule.html>

### **A Communitarian Framework for Planning Educational Leadership Preparation Programs** (Note: Contains good introduction to Communitarianism)

[http://isep.info/wp-content/uploads/2015/03/17-1\\_2CommunitarianFramework.pdf](http://isep.info/wp-content/uploads/2015/03/17-1_2CommunitarianFramework.pdf) [PDF]

**Institute for Communitarian Policy Studies (at GWU)**

<http://icps.gwu.edu/communitarianism>

**Communitarian Network (at GWU)**

<http://communitariannetwork.org/>

**Communitarianism – Another Word for The DIALECTIC Process (Etzioni)**

[http://www.crossroad.to/Quotes/reinventing-government/third\\_way.htm](http://www.crossroad.to/Quotes/reinventing-government/third_way.htm)

**Anti-Communitarian League – Research Index**

<http://nord.twu.net/acl/research.html>

**What Communitarians Stand For**

<http://www.crossroad.to/Quotes/communitarian/niki.htm>

**A Third Way:**

[http://www.crossroad.to/Quotes/communitarian/third\\_way.htm](http://www.crossroad.to/Quotes/communitarian/third_way.htm)

**Notes on Communitarianism vs Liberalism**

<http://web.missouri.edu/~johnsonrn/comm.html>

**Why Communitarianism threatens a free society: You and Me  
(Democrats Against U.N Agenda 21)**

<http://www.democratsagainstunagenda21.com/the-way-we-see-itour-blog/why-communitarianism-does-not-work-in-a-free-society-you-and-me>

**Obama's Shift Toward Communitarianism (20013)**

<http://www.thedailybeast.com/articles/2013/06/30/obama-s-shift-toward-communitarianism.html>

**Obama's Communitarianism (2012, pre-election)**

[http://www.huffingtonpost.com/gary-dorrien/obama-community-organizing\\_b\\_1319946.html](http://www.huffingtonpost.com/gary-dorrien/obama-community-organizing_b_1319946.html)

## Giving Back: The Communitarian Death of Benevolence

<https://governamerica.com/opinion/darren-weeks/19295-giving-back-the-communitarian-death-of-benevolence>

Excerpt:

In ancient times, the Christian church was implored to come together in unity. The word that was used in Greek was *koinonia*, or *koinos*, meaning "common". The word, community, is a derivative of two words: common and unity, both of which are good things, and which are necessary in order for societies to function. In its rightful place, a community is a group of like-minded individuals who choose to, voluntarily, unite and work together for a common purpose. There is nothing bad about this, and, indeed, it is what humanity has always done, since the beginning of time, for the sake of survival.

It is important to point out, that community, though considered a noun, should really be seen as a verb. Community is something that individuals choose to do. By definition, you are not a "community" if you are not in unity for a common purpose. If an individual finds themselves no longer in union with the other members of his "common unity", that person has the right to sever their relationship with the others, and can either work and live on their own, or attempt to find another group of people with whom they can unite, and join in their "common unity". This is individual liberty, and recognizes one's God-given right to be their own king without subject.

Today, this very valuable and necessary relationship between individuals, is being perverted by social engineers and societal architects, through their doctrine of "sustainable development". Academics like Amitai Etzioni, founder of the Communitarian Network, have redefined community — the historical relationship of individual choice and *koinonia* — and twisted it into a system of Communitarianism, whereby the rights of the individual are trampled upon, under the pretense of advancing the well-being of the whole. They are promoting a "herd" mentality, versus an individually-focused one. Instead of recognizing each individual in a community as a king without subject, with inherent, unalienable, God-given rights, Communitarianism views individuals more as replaceable components, or cogs that are a part of an overall unit. They have hijacked terms like "common purpose" and exploit them to promote their brand of groupism. Under this system, property rights and other freedoms are significantly curtailed, if not eliminated altogether. Laws become vague or non-absolute, as "community values" — often undefined — rule the day. It is a form of mob rule, engineered from the top down.

It is in this context that we find the concept of volunteerism also being perverted. Volunteering time to do something special for someone is an individual choice. By definition, it is not something that can be mandated. Once it is a requirement for high school graduation, college entry or commencement, career advancement or maintenance, social status, or for any other reason, it ceases to be volunteerism. Hence, there is no such thing as "mandatory volunteerism", despite the terminology of uppity academics...

## Communitarianism - Final Synthesis in Hegelian Dialectic

<http://www.rense.com/general77/sele.htm>

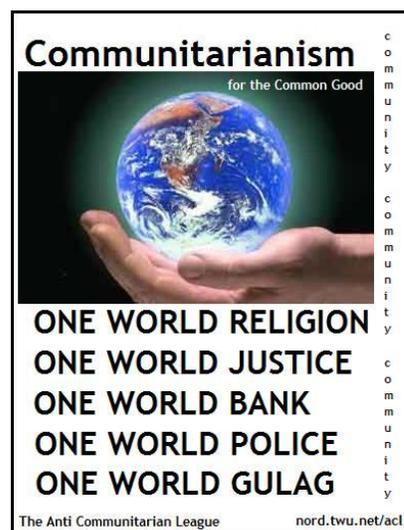
Excerpt:

There are few political words in the English language that make less sense to American readers than the term "communitarian." There are few White House advisers whose names remain as unfamiliar to the American people than the founder of the Communitarian Network, Dr. Amitai Etzioni. And there are very few people worldwide who will claim they understand the Hegelian dialectic. (There are even fewer people who want to try.) The problem is, without an understanding of this theoretical triad, there can be no rational or learned discussion of local, national, or international politics.

Most academics are familiar with some or all of these terms, and some people have heard of Etzioni. The basic reasoning behind contrived conflicts have all been part of the political discourse for the past century. Many political science texts teach the student to accept Hegel's theory of achieving "God's Idea," without ever explaining that is what they are teaching. As a result, many educated people cannot recognize when they are being manipulated by a Hegelian motivated political guru.

Dr. Etzioni (who is often called a "guru" by other communitarians) explains where modern communitarianism comes from in the introduction to *The Essential Communitarian Reader* (1998). He admits the term communitarian originally meant: "a member of a community formed to put into practice communistic or socialistic theories," in the 19th century. But in case that worries us too much, he assures us Webster's changed the definition in 1909 to mean: 'of, pertaining to, or characteristic of a community.' He tells us the editors of his little group called the Responsive Community, "recognized that communitarian ideas can be found throughout history, although the term itself was coined only in 1841 by Barmby, who founded the Universal Communitarian Association." Wikipedia has just a little more to say about Barmby.

"John Barmby is also known as the person who coined the word "communism" during a visit to Paris in 1840 in conversation with some followers of Gracchus Babeuf. He introduced Engels to the French *communiste* movement. They founded the London Communist Propaganda Society in 1841 and, in the same year, the Universal Communitarian Association. Later, the Barmby's had recast their movement as a church by 1843...



## The Problem with Communitarianism

<http://www.firstthings.com/article/1995/03/001-the-problem-with-communitarianism>

## Communitarianism and Rightness

[http://www.stevesachs.com/papers/paper\\_commun.html](http://www.stevesachs.com/papers/paper_commun.html)

## Communitarianism... the New Communism

<http://www.floppingaces.net/2010/03/19/communitarianism-the-new-communism-reader-post/>

## The Communitarian Trap (Blog)

<http://thecommunitariantrap.blogspot.com/>

## Communitarianism Defined

Communitarianism is a global agenda toward world government. It uses a coalition of government, business, and church who shore up the social, moral, and political environment, while slowly robbing the freedom of the participants. A Communitarian adopts and advocates concepts such as a cooperative spirit of community, selfless commitment to community service, and the duty to work for “the common good.” It’s tied from the U.N. directly to Agenda 21, the Third Way, Common Purpose, laws, community objectives, Total Quality Management, education, food delivery systems, and the collectivist thinking pattern of the global community. It uses the Hegelian Dialectic to create the synthesis needed to develop the New World Order - and ultimately the totalitarian utopia of the Elite’s New Atlantis.



**The Third Way Communitarianism**

## Whatever Happened to Communitarianism?

<http://www.resilience.org/stories/2015-09-22/whatever-happened-to-communitarianism>

<http://www.frontporchrepublic.com/2015/09/whatever-happened-to-communitarianism/>

## The Communitarian Constitution (Book Review, 2004)

### “Communitarianism vs Constitutionalism”

<http://www.lawcourts.org/LPBR/reviews/breslin904.htm>

## Third Way – Communitarianism – Civil Society

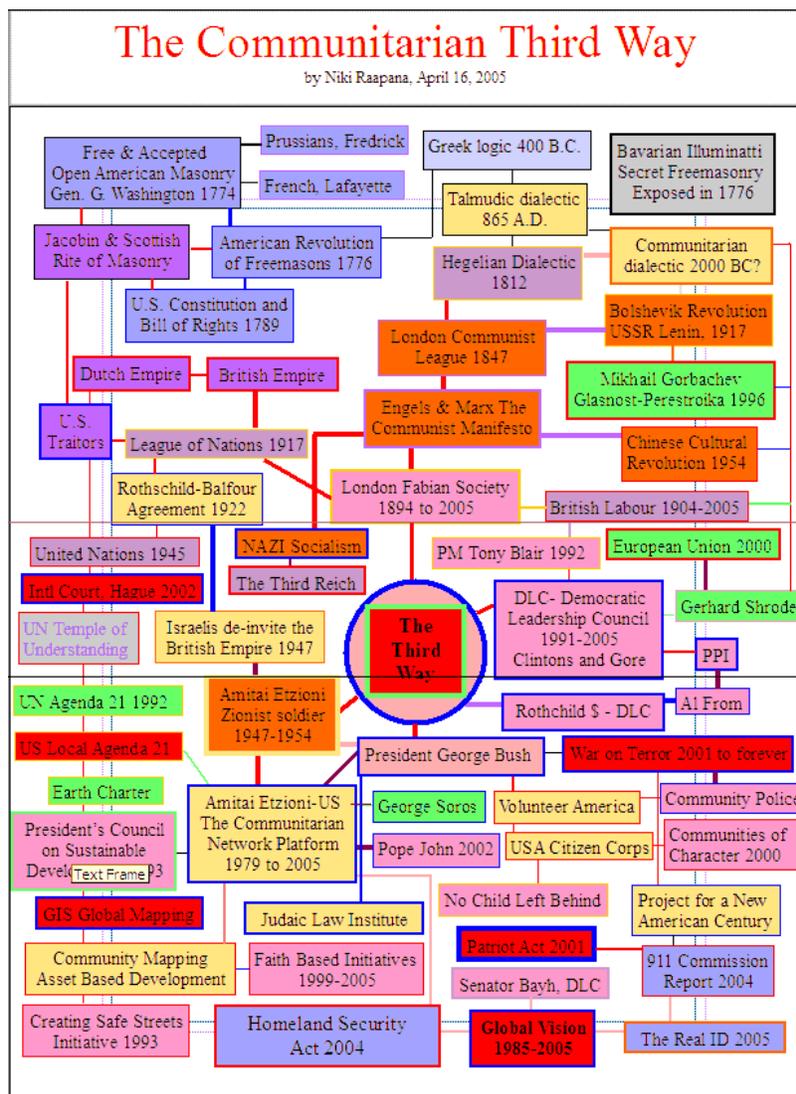
### Grassroots Research & Analysis of the *Ultimate* Third Way

<http://nord.twu.net/acl/research/thirdway.html>

Excerpt:

The Third Way is another term used to define communitarianism and [Civil Society](#) ([Dana Milbank, Washington Post \(2001\)](#)). Third Way politicians claim they seek to find a middle ground between the far-right and the far-left. They identify the "new" American responsibilities to the "new" communities.

Third Way philosophers, politicians, gurus and Presidential advisers are included in all organizations devoted to training Americans (and all nations) to incorporate their modern version of "democratic ideals." These ideals include a global database of human capital assets, mandatory citizen participation in "rebuilding the world," eliminating national borders, and most importantly, establishing a stronger, central global government (made up entirely of Third Way "thinkers").



## Communitarianism - Final Synthesis in Hegelian Dialectic

<http://www.rense.com/general77/sele.htm>

## A Third Way to a Good Society

[http://www.crossroad.to/Quotes/communitarian/third\\_way.htm](http://www.crossroad.to/Quotes/communitarian/third_way.htm)

## Communitarianism - Another Word for *The DIALECTIC Process*

[http://www.crossroad.to/Quotes/reinventing-government/third\\_way.htm](http://www.crossroad.to/Quotes/reinventing-government/third_way.htm)

## Third Way to a Good Society

<http://www2.gwu.edu/~ccps/etzioni/A289.pdf> [PDF]

## Understanding the Third Way

[http://citizenreviewonline.org/sept\\_2001/the\\_third\\_way.htm](http://citizenreviewonline.org/sept_2001/the_third_way.htm)

## The Individual and the Collective

<http://www.postsustainabilityinstitute.org/individualism-vs-communitarianism.html>

## What Communitarians Stand For

<http://nord.twu.net/acl/research/standfor.html>

## Third Way Reforms – Social Democracy after the Golden Age

<http://nord.twu.net/acl/research/standfor.html>

## What is Communitarianism

<https://www.youtube.com/watch?v=z0JqDtlgUKI> [Video]

## The Communitarian Trap (and how to live outside of the dialectic – starts @ 41:00)

<https://www.youtube.com/watch?v=BI8eVVcPFI> [Audio] [Recommended] [Alternate]

<https://www.youtube.com/watch?v=89C7W9k-Mgo> [Video]

<https://www.youtube.com/watch?v=gKA4JjkiU4A> [main proponent of Communitarianism] [Video]

## Rediscovering the Social Norms That Stand between Law and Libertinism (“Soft Communitarianism”)

[Rauch is a gay author/activist – [ex.Video](#)]

[http://www.jonathanrauch.com/jrauch\\_articles/hidden\\_law\\_2\\_why\\_i\\_am\\_communitarian/](http://www.jonathanrauch.com/jrauch_articles/hidden_law_2_why_i_am_communitarian/) [Alternate]

**The Poverty of Progressivism and the Tragedy of Civil Society**

[http://www.hoover.org/sites/default/files/uploads/documents/0817945822\\_145.pdf](http://www.hoover.org/sites/default/files/uploads/documents/0817945822_145.pdf) [PDF]

**Debating Civil Society**

<http://www.icnl.org/research/journal/vol16iss1/debating-civil-society.pdf> [PDF]

**Civil Society – Three Ways Into A Problem** [PDF]

<http://www.lse.ac.uk/geographyAndEnvironment/whosWho/staff%20profiles/Michael%20Storper/pdf/CivilSociety.pdf>

**On Catholic Communitarianism (essay for study session at GWU)**

<http://www.acton.org/pub/religion-liberty/volume-5-number-3/catholic-communitarianism>

**The Third Way: Post-ideology of Politics as Usual?**

<http://ccs.ukzn.ac.za/files/3RDWAY.pdf> [PDF]

**The Big Society (UK)**

<http://www.ukcolumn.org/article/big-society> (Part 1 of 5-part series)

**The Historical Evolution of Communitarian Thinking**

<http://www.csa1776.org/docs/HistoryCommunitarian.pdf> [PDF]

**The Anti Communitarian Manifesto What is the Hegelian Dialectic? and The Historical Evolution of Communitarian Thinking**

<http://www.americaismyname.org/communitarianism.html>

Excerpt:

(Update June 6, 2013: Ten years ago when we first published our free online [antithesis](#) to communitarianism we were, like most Americans, identifying it as a [softer version of communism](#). A decade of further study showed us conclusively that communism is only one piece of the whole system introduced under communitarianism. Free trade and corporate capitalism are just as much a part of the economic theory, and unlike atheistic communism, Communitarianism is also a [religion](#). There are just as many communitarians on the political right as there are on the political left. Almost all major organized religions have embraced Communitarianism. Many new movements that sound like they're promoting freedom from corporations and bankers promote communitarian solutions. The thing to remember is communitarianism is NOT a natural part of anything, it is a virus that attaches itself to everything and destroys whatever value the true believers place on it. As Anti Communitarians we do not oppose any of the individual religions or political or economic beliefs that are part of the scam. We oppose the Communitarian influence on everything, and we are convinced Amitai Etzioni, the "everything expert" behind all of it, is a con. In order to fully grasp the enormity of...

## A Brief Chronology of Collectivism

<http://www.biblebelievers.org.au/collindx.htm>

## The Road to Serfdom (Hayek) “All forms of collectivism lead to tyranny”

An essay of political philosophy, of which the main themes are freedom and modernity.

<http://www.barefootsworld.net/serfdom.html> (summary)

<http://www.the-philosophy.com/hayek-road-to-serfdom-summary> (summary)

<https://mises.org/library/road-serfdom-0>

<https://mises.org/sites/default/files/Road%20to%20serfdom.pdf> [PDF]

## Road to Serfdom in Cartoons

<https://mises.org/system/tdf/Road%20to%20Serfdom%20in%20Cartoons.pdf?file=1&type=document> [PDF]

<http://davidmhart.com/blog/C20111228141034/E20120629095727/>

## Reader’s Digest Condensed Version

<http://www.goldonomic.com/hayekroadtoserfdom.pdf> [PDF]

## Hayek for Dummies

[http://artsbeat.blogs.nytimes.com/2010/07/09/hayek-for-dummies/?\\_r=0](http://artsbeat.blogs.nytimes.com/2010/07/09/hayek-for-dummies/?_r=0)

## Hayek Center

<http://hayekcenter.org>



## Hayek and the American Conservative Movement

<http://www.isi.org/lectures/text/pdf/hayek4-3-04.pdf> [PDF]

## An Austrian Perspective on the History of Economic Thought

<https://mises.org/library/austrian-perspective-history-economic-thought> [downloadable PDFs]

## Economics and Morality: Friedrich von Hayek and the Common Good

<http://www.nhinet.org/peterson27-1.pdf> [PDF]

## Christianity and Hayek

<https://www.gordon.edu/ace/pdf/F&ESpr09ElzingaandGivens.pdf> [PDF]

## Things That Never Happened In The History Of Macroeconomics

(Krugman “The Conscience of a Liberal” talking about Hayek)

<http://krugman.blogs.nytimes.com/2011/12/05/things-that-never-happened-in-the-history-of-macroeconomics/>

## Hayek’s Irrational Leap of Faith or Belief in the Beneficence of an Invisible Hand

<http://percaritatem.com/2010/07/22/hayek%E2%80%99s-irrational-leap-of-faith-or-belief-in-the-beneficence-of-an-invisible-hand/>

## Christianity and Liberty Defined

<http://www.acton.org/pub/religion-liberty/volume-14-number-3/christianity-and-liberty-defined>

## Defending Hayek

<http://www.theimaginativeconservative.org/2012/01/defending-hayek.html>

**Markets and morality: Why you can't do economics without God**

<http://www.christiantoday.com/article/markets.and.morality.why.you.cant.do.economics.without.god/83576.htm>

**Hayek vs Market Prices Keynes:  
Dispersed Information in a Price-Setting Model**

<https://www.aeaweb.org/conference/2012/retrieve.php?pdfid=370>

Socialism has never and nowhere been at first a workingclass movement. It is by no means an obvious remedy for the obvious evil which the interests of that class will necessarily demand. It is a construction of theorists, deriving from certain tendencies of abstract thought with which for a long time only the intellectuals were familiar; and it required long efforts by the intellectuals before the working classes could be persuaded to adopt it as their program. --- Friedrich Hayek, "The Intellectuals and Socialism"

**Deliberating Groups vs Prediction Markets (or Hayek's Challenge to Habermas)**

<https://www.law.uchicago.edu/files/files/146.pdf> [PDF]

Excerpt:

Groups often hold a great deal of information, and an important task is to elicit and use the information of their members. Deliberation is generally thought to be the best way of carrying out that task, but deliberative bodies are subject to serious problems. Much of the time, informational influences and social pressures lead members not to say what they know. As a consequence, groups tend to propagate and even amplify cognitive errors. They also emphasize shared information at the expense of unshared information, resulting in hidden profiles. Cascade effects and group polarization are common.

Prediction markets have significant advantages over deliberative processes, and in many contexts they might supplement or even replace those processes. Such markets tend to correct rather than amplify individual errors, above all because they allow shrewd investors to take advantage of the mistakes made by others. By providing economic rewards for correct individual answers, they encourage investors to disclose the information they have. As a result, they are often more accurate than the judgments of deliberating groups. To the extent feasible, many groups would often do well to enlist prediction markets in arriving at their judgments, above all because of the accuracy of the price signal. Much more broadly, deliberating groups might attempt to counteract the pressures I have explored, learning from the successes of prediction markets to reduce the risks of deliberative failure.

## The Liberalism/Conservatism of Edmund Burke and F. A. Hayek: A Critical Comparison

<http://www.nhinet.org/raeder.htm>

### Excerpt:

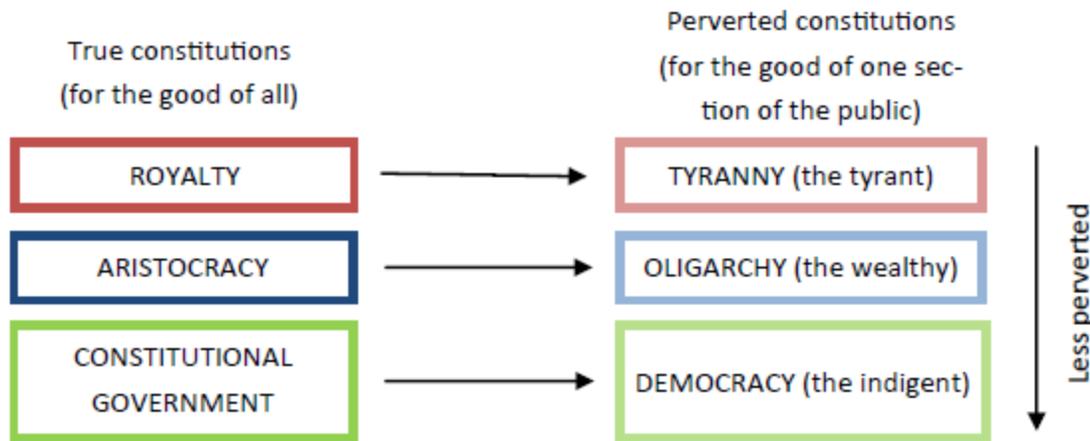
...Despite Burke's valiant resistance, the "French" doctrines he feared and despised have proved more congenial to the modern temper than the English ideals Burke himself championed. The past several centuries have witnessed the triumph of 'political freedom' over liberty-under-law; the fondness for techniques of conscious organization over spontaneous coordination; positivistic jurisprudence and scientific social science; Comte, Marx, and 'managed competition'; the war against traditional morality; the demand for rational justification of values; democratic despotism and radical equality; centralization of political power; "officious universal interference"—each and every one a derivative of the "armed doctrine" Burke dreaded.

Hayek, championing Burke's cause a century and a half later, did so, then, under the most unfortunate circumstances, for the twentieth-century mind has been profoundly shaped by Enlightenment doctrines; the more "modest and . . . humble creed" of Burke and his Whig forebears has long been on the defensive. The English ideal, the ideal of a "free government . . . that . . . temper[s] the . . . opposite elements of liberty and restraint in one consistent work," does not seem to set the modern heart on fire. Perhaps, however, it is still possible to hope that Burke's and Hayek's mutual "exertions . . . [in the] struggle for the liberty of others" may yet prove not to have been in vain. Be that as it may, the integrity and wisdom of these two great thinkers constitute a steady beacon to inspire and guide those who are disheartened by the current course of events.

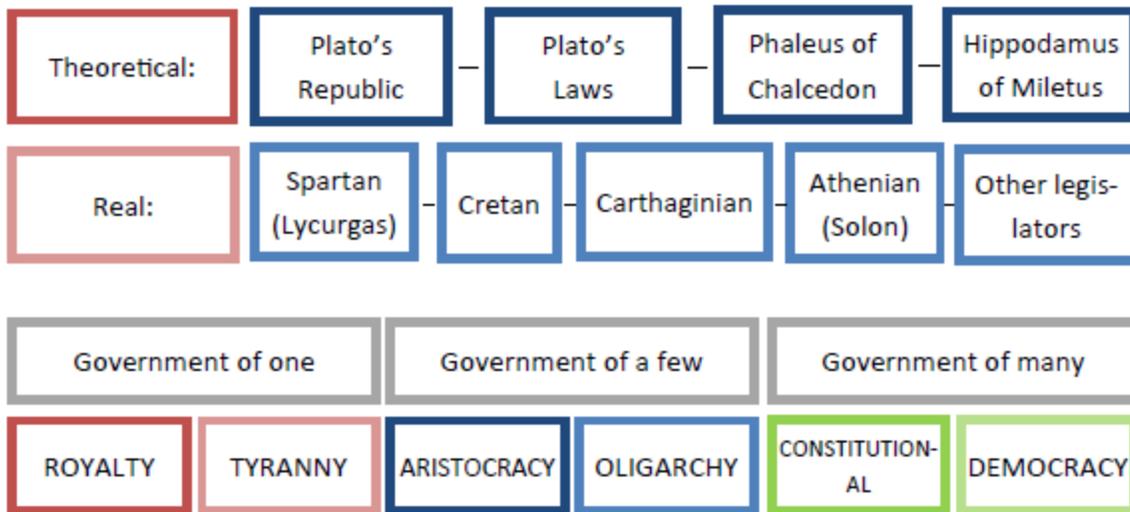


**Diagram illustrating the classification of constitutions by Aristotle**

<https://en.wikipedia.org/wiki/Constitution> (All constitutions in force: <https://www.constituteproject.org/>)



Constitutions considered by Aristotle and his school:



**Constitution of the United States of America and Related Documents**

<http://www.barefootsworld.net>

<http://www.wallbuilders.com/libissuesarticles.asp?cat=HD>

[http://www.archives.gov/exhibits/charters/constitution\\_transcript.html](http://www.archives.gov/exhibits/charters/constitution_transcript.html)

<http://www.archives.gov/exhibits/charters/constitution.html>

<http://www.usconstitution.net/>

State Constitutions: <http://www.stateconstitutions.us/>

<http://www.history.com/topics/constitution>

[http://avalon.law.yale.edu/18th\\_century/usconst.asp](http://avalon.law.yale.edu/18th_century/usconst.asp)

<http://www.enchantedlearning.com/history/us/documents/constitution/timeline.shtml>

# Marx, Historical Materialism & Present-Day Implementations

## Wikipedia: Historical Materialism

[https://en.wikipedia.org/wiki/Historical\\_materialism](https://en.wikipedia.org/wiki/Historical_materialism)

## Karl Marx materialist conception of history

[http://www.age-of-the-sage.org/philosophy/history/marx\\_historical\\_materialism.html](http://www.age-of-the-sage.org/philosophy/history/marx_historical_materialism.html)

Excerpt:

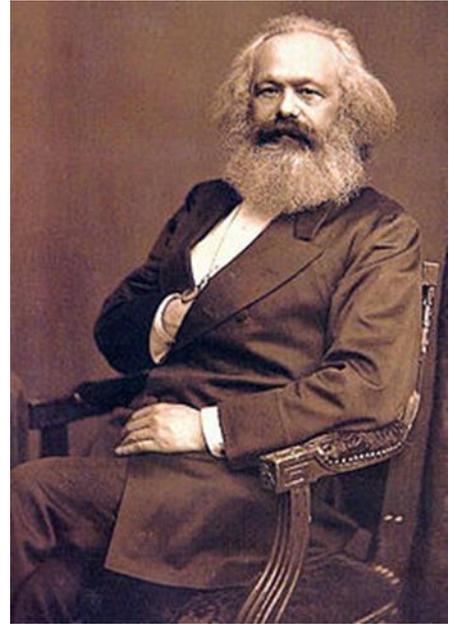
Marx's theory, which he called "historical materialism" or the "materialist conception of history" is based on Hegel's claim that history occurs through a dialectic, or clash, of opposing forces. Hegel was a philosophical idealist who believed that we live in a world of appearances, and true reality is an ideal. Marx accepted this notion of the dialectic, but rejected Hegel's idealism because he did not accept that the material world hides from us the "real" world of the ideal; on the contrary, he thought that historically and socially specific ideologies prevented people from seeing the material conditions of their lives clearly.

Marx's analysis of history is based on his distinction between the means of production, literally those things, like land and natural resources, and technology, that are necessary for the production of material goods, and the social relations of production, in other words, the social relationships people enter into as they acquire and use the means of production. Together these comprise the mode of production; Marx observed that within any given society the mode of production changes, and that European societies had progressed from a feudal mode of production to a capitalist mode of production.

The capitalist mode of production is capable of tremendous growth because the capitalist can, and has an incentive to, reinvest profits in new technologies. Marx considered the capitalist class to be the most revolutionary in history, because it constantly revolutionized the means of production. In general, Marx believed that the means of production change more rapidly than the relations of production. For Marx this mismatch between base and superstructure is a major source of social disruption and conflict. The history of the means of production, then, is the substructure of history, and everything else, including ideological arguments about that history, constitutes a superstructure.

Under capitalism people sell their labor-power when they accept compensation in return for whatever work they do in a given period of time (in other words, they are not selling the product of their labor, but their capacity to work). In return for selling their labor power they receive money, which allows them to survive. Those who must sell their labor power to live are "proletarians." The person who buys the labor power, generally someone who does own the land and technology to produce, is a "capitalist" or "bourgeois."

Marx, however, believed that capitalism was prone to periodic crises. He suggested that over time, capitalists would invest more and more in new technologies, and less and less in labor.



Since Marx believed that surplus value appropriated from labor is the source of profits, he concluded that the rate of profit would fall even as the economy grew. When the rate of profit falls below a certain point, the result would be a recession or depression in which certain sectors of the economy would collapse. Marx understood that during such a crisis the price of labor would also fall, and eventually make possible the investment in new technologies and the growth of new sectors of the economy.

Marx believed that this cycle of growth, collapse, and growth would be punctuated by increasingly severe crises. Moreover, he believed that the long-term consequence of this process was necessarily the empowerment of the capitalist class and the impoverishment of the proletariat. He believed that were the proletariat to seize the means of production, they would encourage social relations that would benefit everyone equally, and a system of production less vulnerable to periodic crises. In general, Marx thought that peaceful negotiation of this problem was impracticable, and that a massive, well-organized and violent revolution was required. Finally, he theorized that to maintain the socialist system, a proletarian dictatorship must be established and maintained.

Marx held that Socialism itself was an "historical inevitability" that would come about due to the more numerous "Proletarians" having an interest in "expropriating" the "bourgeois exploiters" who had themselves profited by expropriating the surplus value that had been attributable to the proletarians labor in order to establish a "more just" system where there would be greatly improved social relations.

## Historical materialism

<http://routledgesoc.com/category/profile-tags/historical-materialism>

## Marxism Today 7: Historical Materialism (Part 1)

<https://www.youtube.com/watch?v=Bkm3tdA3IS8>

[Video; approx.. 11 min.]

## The Validity of Karl Marx's Theory of Historical Materialism

<http://business.uni.edu/economics/themes/shimp.pdf>

[PDF]

## The Problem of Self-Referentiality in Marx's Historical Materialism

<http://enlightenment.supersaturated.com/essays/text/dianamertzhsieh/marx.html>

## Karl Marx by Peter Thompson of *The Guardian* (UK; 8 part series, 2011):

### Karl Marx, part 1: Religion, the wrong answer to the right question

<http://www.theguardian.com/commentisfree/belief/2011/apr/04/karl-marx-religion>

### Karl Marx, part 2: How Marxism came to dominate socialist thinking

<http://www.theguardian.com/commentisfree/belief/2011/apr/11/marx-engels-science-marxism>

### Karl Marx, part 3: Men make their own history

<http://www.theguardian.com/commentisfree/belief/2011/apr/18/karl-marx-men-make-history>

**Karl Marx, part 4: 'Workers of the world, unite!'**

<http://www.theguardian.com/commentisfree/belief/2011/apr/25/karl-marx-communist-manifesto>

**Karl Marx, part 5: The problem of power**

<http://www.theguardian.com/commentisfree/2011/may/02/karl-marx-power-dictatorship-proletariat>

**Karl Marx, part 6: The economics of power**

<http://www.theguardian.com/commentisfree/belief/2011/may/09/karl-marx-part-6-economics>

**Karl Marx, part 7: The psychology of alienation**

<http://www.theguardian.com/commentisfree/belief/2011/may/16/karl-marx-psychology-alienation>

**Karl Marx, part 8: Modernity and the privatisation of hope**

<http://www.theguardian.com/commentisfree/belief/2011/may/23/karl-marx-privatisation-of-hope>

**Democrats, Socialists, Communists, Marxists – All the Same**

<http://freedomoutpost.com/2013/03/democrats-socialists-communists-marxists-all-the-same/>

**Do You Know the Difference Between Communism and Socialism**

<http://ivn.us/2013/12/06/know-difference-communism-socialism/>

**Comparing Progressive Liberalism to National Socialism**

<http://clovisstar.com/comparing-progressive-liberalism-to-national-socialism/>

**Liberal VS Conservative VS Libertarian VS Authoritarian Table / Chart**

<http://www.slayerment.com/liberal-vs-conservative-vs-libertarian-vs-authoritarian>

**Communism vs Socialism (Comparison Chart)**

[http://www.diffen.com/difference/Communism\\_vs\\_Socialism](http://www.diffen.com/difference/Communism_vs_Socialism)

**Socialism vs Communism; Socialist vs Communist Parties**

[http://www.marxmail.org/faq/socialism\\_and\\_communism.htm](http://www.marxmail.org/faq/socialism_and_communism.htm)

<http://thismatter.com/economics/economic-systems.htm>

**Capitalism vs Socialism vs Communism**

<http://www.culture-war.info/Socialism.html>

[http://www.diffen.com/difference/Communism\\_vs\\_Socialism](http://www.diffen.com/difference/Communism_vs_Socialism)

[http://www.diffen.com/difference/Capitalism\\_vs\\_Socialism](http://www.diffen.com/difference/Capitalism_vs_Socialism)

## Communism vs Fascism

[http://www.diffen.com/difference/Communism\\_vs\\_Fascism](http://www.diffen.com/difference/Communism_vs_Fascism) (Note: This article needs to be vetted. On first glance, it appears to be somewhat slanted from a communist perspective and comparing more specifically with 1920's-40's German Nazism instead of fascism in general.)

Excerpt:

...As a socioeconomic system, communism considers all property to be communal — that is, owned by the community or by the state. This system also stresses the importance of a "classless" society, where there are no differences between the wealthy and the working classes, between men and women, or between races. While Marxist communism is the most common form of communism, there is also non-Marxist communism.

As is evident by multiple definitions of fascism, there is considerable variations in what social scientists call fascism. Nevertheless we will attempt to describe what it generally means. Fascism is also a political and economic system, but its focus is on the nation state, as ruled by a dictator, and on rigid social structure. Under fascism [Ed.: Nazism?], hyper-masculinity, youth, and even violence and militarism are held in high regard. Any "outside" idea that conflicts with the nation state is undesirable; as such, fascism often shuns conservatism, liberalism, democracy, and communism, alike, and is also generally hostile toward equality for women and different races and people...

### Modern Examples

As of 2015, China, Cuba, and North Korea are the most prominent of about a dozen communist countries (out of over 210 in the world). However, China has adopted basic capitalist practices to develop the world's fastest-growing and largest economy, Cuba has agreed to normalize relations with the U.S. (including economic development), and the "theocratic communism" of North Korea, where the Kim family is seen as god-like, may end as discussions for reunification with South Korea are in the works.

No countries are currently operate under a fascist philosophy, but neo-fascists (or neo-Nazis) exist in many countries, including the U.S.

### Popular Communists and Fascists

Noted supporters of communism in the U.S include singers Woody Guthrie, Pete Seeger, and Paul Robeson; activists Angela Davis and Bill Ayers; and noted spies Alger Hiss and the Rosenbergs. Many people openly supported communism in the 1920s and 1930s. But the 1950s saw the rise of Senator Joe McCarthy and the House Un-American Activities Committee (HUAC), which launched hundreds of "investigations" in search of communist sympathizers. Although belief in communism is not a crime under U.S. law, and these activities ultimately found very little evidence of a communist conspiracy, a substantial number of people suffered irreparable harm to their reputations, such as those on the Hollywood blacklist.

Some famous Americans and companies were involved with the fascist regimes of Europe, particularly Nazi Germany, although most later withdrew their open support. Among the best known were aviator Charles Lindbergh, newspaper magnate William Randolph Hearst, industrialist Henry Ford, and Joseph Kennedy (father of John F. and Ted Kennedy)...

## Fascism & Anti-Fascism

<http://kersplebedeb.com/mystuff/books/fascism/fashantifash.php> (From a communist radical perspective)

## Difference between Communism and Fascism

<http://www.differencebetween.net/miscellaneous/difference-between-communism-and-fascism/>

Excerpt:

The Communists think globally where as the Fascists think only in a national level.

In communism, the state is the custodian of everything and it is the state that owns everything. On the other hand, in Fascism, the state has control over everything. In simple words, Communism means state ownership and fascism means state control.

Fascism is derived from Italian *fascio* meaning bundle. Communism comes from French *communisme*, meaning common.

## Are the differences between communism and fascism mostly semantic?

<https://www.quora.com/Are-the-differences-between-communism-and-fascism-mostly-semantic>

Excerpt:

The differences between Communism and Fascism are far from semantic--indeed, those differences are quite real and represent one of the most dramatic struggles of the twentieth century. Far from being at its base similar, Fascism (and its related "isms," chiefly National Socialism) is best understood as a **reactionary opposition against Communism**. Fascism came into being as a movement bent on destroying the Communists and Socialists, making the locus of collective struggle the nation and/or race rather than socioeconomic class. The early fascists were street fighters frustrated with the outcome of World War I, often disaffected war veterans and other thugs, who attacked Communist gatherings, picketed against labor unions (in 1920s Europe unions were a bastion of Communist sympathy), as well as assailing institutions perceived as "foreign," such as banks and religious communities, and as too liberal, such as the avant-garde art and theater community that flourished in Berlin in the Weimar period. Their leaders rose to power by promising to smash Communism, portrayed in propaganda at that time to be a massive international conspiracy directed by Jewish Soviet agents and saboteurs. Hitler and Mussolini both believed that the machinery of liberal democracy was inherently weak and incapable of preventing a Communist takeover by the ballot box, which they believed would be tantamount to being annexed by Stalin's Soviet Union.

Thus, it should be clear that the very emergence of Fascism as a political force in post-1918 Europe was a **fear-based reaction to the triumph of the Bolsheviks in Russia**, as well as the sympathetic movements that sprouted throughout Europe in the tumultuous period following the First World War. For example, shortly after the 1918 armistice a Communist movement called the Spartacists, led by Karl Liebknecht and Rosa Luxemburg, attempted to seize power in Germany, but were brutally crushed by a paramilitary organization known as *Freikorps*, many of whose members became early Nazis. Thus, **without Communism, there is no Fascism**, as the one is the reaction against the other. It is not an exaggeration to say that the Second World War was caused, in large part, by Fascists' fanatical desire to eliminate the perceived threat of Communism, up to and including smashing its perceived nexus, the Soviet regime.

Beyond the fact that Fascism was the yin to Communism's yang, so to speak, important functional differences existed that set apart the state systems based on the two ideologies in

clear and identifiable ways. The end state that they foresaw was completely different and the actions they undertook, accordingly, were also different.

## Defining Capitalism, Communism, Fascism, Socialism (Univ. of Idaho)

[https://www.webpages.uidaho.edu/engl\\_258/Lecture%20Notes/capitalism%20etc%20defined.htm](https://www.webpages.uidaho.edu/engl_258/Lecture%20Notes/capitalism%20etc%20defined.htm)

Excerpt:

**Caveat:** There are some inherent pitfalls trying to offer simple, bite sized definitions of capitalism, socialism, communism and fascism – the first being that these are *complex* concepts concerning both economics and government, so short definitions will be incomplete; the second being that these concepts are not always mutually exclusive (most modern states combine elements of more than one); the third being that historical states defined the terms differently; and finally, some of the terms refer strictly to economic systems (capitalism) while others (fascism) also refer to government and economic systems (communism and fascism).

For a point of reference, the United States is a Constitutional Democratic Republic that has long embraced both capitalism (free markets) and socialism (public schools and universities, and public works – parks, roads and highways, sewer and water, dams, harbors, as well as social welfare, such as worker’s comp, unemployment insurance, social security etc.).

### Capitalism

In common usage, the word capitalism means an **economic system** in which all or most of the **means of production** are **privately owned** and **operated**, and the **investment of capital** and the **production, distribution** and **prices of commodities** (**goods** and **services**) are determined mainly in a **free market**, rather than by the **state**. In capitalism, the means of production are generally operated for **profit**.

In a purely capitalist economy, there would be no public schools, no state owned or maintained roads and highways, public works, welfare, unemployment insurance, workers compensation, Social Security benefits etc.

### Socialism

Most generally, socialism refers to **state ownership of common property, or state ownership of the means of production**. A purely socialist state would be one in which the state owns and operates the means of production. However, nearly all modern capitalist countries combine socialism and capitalism.

The University of Idaho, and any other public school or university, is a “socialist” institutions, and those who attend it or work for it are partaking in socialism, because it is owned and operated by the state of Idaho. The same is true of federal and state highways, federal and state parks, harbors etc.

### Communism

Most generally, communism refers to **community ownership of property, with the end goal being complete social equality via economic equality**. Communism is generally seen by communist countries as an idealized utopian economic and social state that the country as a whole is working toward; that is to say that pure communism is the ideal that the People’s Republic of China is (was?) working *toward*. Such an ideal often justifies means (such as authoritarianism or totalitarianism) that are not themselves communist ideals.

Fundamentally, **communism argues that all labor belongs to the individual laborer; no man can own another man's body**, and therefore each man owns his own labor. In this model all "profit" actually belongs in part to the laborer, not, or not *just*, those who control the means of

production, such as the business or factory owner. Profit that is not shared with the laborer, therefore, is considered inherently exploitive.

### **Fascism**

The word descends from the Latin 'fasces', the bundle of sticks used by the Romans to symbolize their empire. This should clue you in that Fascism attempts to recapture both the glory and social organization of Rome.

Most generally, "a governmental system led by a dictator having complete power, forcibly suppressing opposition and criticism, regimenting all industry, commerce, etc., and emphasizing an **aggressive nationalism and often racism.**"

Unlike communism, **fascism is opposed to state ownership of capital and economic equality is not a principle or goal.** During the 1930s and WWII, communism and fascism represented the extreme left and right, respectively, in European politics. Hitler justified both Nazi anti-Semitism and dictatorship largely on the basis of his working to fight-off communism.

**The church** also played a major role in all of the European fascist countries (Germany, Italy, Spain, Portugal) as the authority on religious and moral issues, which was opposed to the threat of "godless communists".

Mussolini, the Italian father of Fascism, writes that: **"..Fascism [is] the complete opposite of...Marxian Socialism,** the materialist conception of history of human civilization can be explained simply through the conflict of interests among the various social groups and by the change and development in the means and instruments of production.... **Fascism, now and always, believes in holiness and in heroism;** that is to say, in actions influenced by no economic motive, direct or indirect. And if the economic conception of history be denied, according to which theory men are no more than puppets, carried to and fro by the waves of chance, while the real directing forces are quite out of their control, it follows that the existence of an unchangeable and unchanging class-war is also denied - the natural progeny of the economic conception of history. And above all Fascism denies that class-war can be the preponderant force in the transformation of society....

After Socialism, **Fascism combats the whole complex system of democratic ideology,** and repudiates it, whether in its theoretical premises or in its practical application. Fascism denies that the majority, by the simple fact that it is a majority, can direct human society; it denies that numbers alone can govern by means of a periodical consultation, and **it affirms the immutable, beneficial, and fruitful inequality of mankind, which can never be permanently leveled through the mere operation of a mechanical process such as universal suffrage...."**

**A Note On Morality:** Capitalism and socialism are essentially a-moral\* terms: they simply refer to economic systems – who owns what and how capital is exchanged – regardless of any other type of moral principle or goal. Communism and fascism, on the other hand, refer to both economics, governance, **and** basic moral principles: that is to say they refer to overarching ideas about how people **should** live (rather than describing how people do business), so they imply a total ideology: a morality, an economy, a government.

\* A-moral simply means neither moral or immoral. A rock is **a**-moral. Driving a car is usually **a**-moral. Killing someone with a rock is usually **immoral**. Driving drunk is **immoral**.

## Liberalism vs Fascism

<https://mises.org/library/liberalism-vs-fascism>

Excerpt:

... Finally, it is worth noting once again, as has already been done, that the history of Fascism is in nearly every way the history of Fascism's quest to destroy Communism. Hitler never disguised his belief that the true enemy of Germany was the Soviet Union, and the unfolding of the Second World War shows that his ultimate strategy, even against the Western Allies, had the destruction of Communism at its core. Although Fascists believed that democracy and capitalism were also their enemy, ideologically capitalism was portrayed as just another facet of the same supposed international Jewish conspiracy that sought to subvert humanity through Communism.

In the final analysis, therefore, it is best to describe the similarities between Fascism and Communism as limited to the suppression of democratic process and neglect for human rights. In every other way, the functioning and goals of the state were different.

**Fascism** (also compares German and Italian versions during WW II)

<http://www.discoverthenetworks.org/viewSubCategory.asp?id=519>

## Fascism and Communism/Socialism

[http://aynrandlexicon.com/lexicon/fascism\\_and\\_communism-socialism.html](http://aynrandlexicon.com/lexicon/fascism_and_communism-socialism.html)

Excerpts:

For many decades, the leftists have been propagating the false dichotomy that the choice confronting the world is only: communism or fascism—a dictatorship of the left or of an alleged right—with the possibility of a free society, of *capitalism*, dismissed and obliterated, as if it had never existed.

[Some “moderates” are trying to] revive that old saw of pre-World War II vintage, the notion that the two political opposites confronting us, the two “*extremes*,” are: fascism versus communism.

The political origin of that notion is more shameful than the “moderates” would care publicly to admit. Mussolini came to power by claiming that that was the only choice confronting Italy. Hitler came to power by claiming that that was the only choice confronting Germany. It is a matter of record that in the German election of 1933, the Communist Party was ordered by its leaders to vote for the Nazis—with the explanation that they could later fight the Nazis for power, but first they had to help destroy their common enemy: capitalism and its parliamentary form of government.

It is obvious what the fraudulent issue of fascism versus communism accomplishes: it sets up, as opposites, two variants of the same political system; it eliminates the possibility of considering capitalism; it switches the choice of “Freedom or dictatorship?” into “Which kind of dictatorship?”—thus establishing dictatorship as an inevitable fact and offering only a choice of rulers. The choice—according to the proponents of that fraud—is: a dictatorship of the rich (fascism) or a dictatorship of the poor (communism).

That fraud collapsed in the 1940's, in the aftermath of World War II. It is too obvious, too easily demonstrable that fascism and communism are not two opposites, but two rival gangs fighting over the same territory—that both are variants of statism, based on the collectivist principle that

man is the rightless slave of the state—that both are socialistic, in theory, in practice, and in the explicit statements of their leaders—that under both systems, the poor are enslaved and the rich are expropriated in favor of a ruling clique—that fascism is not the product of the political “right,” but of the “left”—that the basic issue is not “rich versus poor,” but man versus the state, or: individual rights versus totalitarian government—which means: **capitalism versus socialism**.

...

The main characteristic of socialism (and of communism) is public ownership of the means of production, and, therefore, the abolition of private property. The right to property is the right of use and disposal. Under fascism, men retain the semblance or pretense of private property, but the government holds total power over its use and disposal . . . .

Under fascism, citizens retain the responsibilities of owning property, without freedom to act and without any of the advantages of ownership. Under socialism, government officials acquire all the advantages of ownership, without any of the responsibilities, since they do not hold title to the property, but merely the right to use it—at least until the next purge. In either case, the government officials hold the economic, political and legal power of life or death over the citizens

....

Under both systems, sacrifice is invoked as a magic, omnipotent solution in any crisis—and “the public good” is the altar on which victims are immolated. But there are stylistic differences of emphasis. The socialist-communist axis keeps promising to achieve abundance, material comfort and security for its victims, in some indeterminate future. The fascist-Nazi axis scorns material comfort and security, and keeps extolling some undefined sort of spiritual duty, service and conquest. The socialist-communist axis offers its victims an alleged social ideal. The fascist-Nazi axis offers nothing but loose talk about some unspecified form of *racial* or *national* “greatness.” The socialist-communist axis proclaims some grandiose economic plan, which keeps receding year by year. The fascist-Nazi axis merely extols leadership—leadership without purpose, program or direction—and power for power’s sake.

## Fascism/Nazism

<http://aynrandlexicon.com/lexicon/fascism-nazism.html>

### Excerpts:

The difference between [socialism and fascism] is superficial and purely formal, but it is significant psychologically: it brings the authoritarian nature of a planned economy crudely into the open.

The main characteristic of socialism (and of communism) is public ownership of the means of production, and, therefore, the abolition of private property. The right to property is the right of use and disposal. Under fascism, men retain the semblance or pretense of private property, but the government holds total power over its use and disposal.

The dictionary definition of fascism is: “a governmental system with strong centralized power, permitting no opposition or criticism, controlling all affairs of the nation (industrial, commercial, etc.), emphasizing an aggressive nationalism . . . .”

[The American College Dictionary, New York: Random House, 1957.]

Under fascism, citizens retain the responsibilities of owning property, without freedom to act and without any of the advantages of ownership. Under socialism, government officials acquire all the advantages of ownership, without any of the responsibilities, since they do not hold title to the

property, but merely the right to use it—at least until the next purge. In either case, the government officials hold the economic, political and legal power of life or death over the citizens.

Needless to say, under either system, the inequalities of income and standard of living are greater than anything possible under a free economy—and a man's position is determined, not by his productive ability and achievement, but by political pull and force.

Under both systems, sacrifice is invoked as a magic, omnipotent solution in any crisis—and “the public good” is the altar on which victims are immolated. But there are stylistic differences of emphasis. The socialist-communist axis keeps promising to achieve abundance, material comfort and security for its victims, in some indeterminate future. The fascist-Nazi axis scorns material comfort and security, and keeps extolling some undefined sort of spiritual duty, service and conquest. The socialist-communist axis offers its victims an alleged social ideal. The fascist-Nazi axis offers nothing but loose talk about some unspecified form of *racial* or *national* “greatness.” The socialist-communist axis proclaims some grandiose economic plan, which keeps receding year by year. The fascist-Nazi axis merely extols leadership—leadership without purpose, program or direction—and power for power's sake.

...

I have stated repeatedly that the trend in this country is toward a fascist system with communist slogans. But what all of today's pressure groups are busy evading is the fact that neither business nor labor nor anyone else, except the ruling clique, gains anything under fascism or communism or any form of statism—that all become victims of an impartial, egalitarian destruction.

...

No weird cultural aberration produced Nazism. No intellectual lunatic fringe miraculously overwhelmed a civilized country. It is modern philosophy—not some peripheral aspect of it, but the most central of its mainstreams—which turned the Germans into a nation of killers.

The land of poets and philosophers was brought down by its poets and philosophers.

Twice in our century Germany fought to rule and impose its culture on the rest of the world. It lost both wars. But on a deeper level it is achieving its goal nevertheless. It is on the verge of winning the *philosophical* war against the West, with everything this implies

...

It took centuries and a brain-stopping chain of falsehoods to bring a whole people to the state of Hitler-worship. Modern German culture, including its Nazi climax, is the result of a complex development in the history of philosophy, involving dozens of figures stretching back to the beginnings of Western thought. The same figures helped to shape every Western nation; but in other countries, to varying extents, the results were mixed, because there was also an opposite influence or antidote at work. In Germany, by the turn of our century, the cultural atmosphere was unmixed; the traces of the antidote had long since disappeared, and the intellectual establishment was monolithic.

If we view the West's philosophic development in terms of essentials, three fateful turning points stand out, three major philosophers who, above all others, are responsible for generating the disease of collectivism and transmitting it to the dictators of our century.

The three are: Plato—Kant—Hegel. (The antidote to them is: Aristotle.)

See also: [Objectivism and Ayn Rand](#)

## How do I describe the similarities between fascism and communism?

<https://www.reference.com/government-politics/describe-similarities-between-fascism-communism-2d1da01b293c6344>

Excerpt:

There is one notable difference between communism and fascism: communism arose as political philosophy with a distinct metaphysics and theory of history; it existed as only an ideology for over half a century before being put into practice. Fascism, on the other hand, arose as a series of policies and political attitudes held by nationalists of various countries during the 20th century.

Despite being very different to fascism on paper, communism as a political reality shares many features. Nationalism is key to both ideologies. Members of a country have a firm and unflinching devotion to their homeland, whether it be Germany or Russia. This extreme patriotism justifies the conquest and destruction of ideologically opposed nations.

This nationalism also contributes to a totalitarian state dominated by a single party. A strong, charismatic leader assumes supreme control over political affairs. In the case of fascism, he is considered the representation of the nation. In the case of communism, his supremacy stems from his role as symbol of the party.

In order for the ruling party to maintain its autocratic control, the government transforms the country into a police state dominated by the military. The population is closely monitored and pacified by means of propaganda. Groups and individuals whose opinions do not align with the national leadership are removed, often through execution or assassination.

## What are the advantages and disadvantages of fascism?

<https://www.reference.com/government-politics/advantages-disadvantages-fascism-aa7e0fac65e775c6#full-answer>

Excerpt:

Fascism refers to the totalitarian form of government that was popular in Europe in the early 1900s, most notably in Nazi Germany and Mussolini's Italy; while the horrors have emerged most loudly from that part of history, the advantages of civil order were among the benefits that those people thought the rule of Hitler and Mussolini would bring to their nations.

One reason why Benito Mussolini came to power in Italy was his promise that the trains would run on time. Before he entered office, the trains were notoriously late, and if his rule had brought greater efficiency, that would have changed (although there is no evidence that it did). Totalitarian rule has the potential to create a society with a great deal of order because there is only one voice making decisions. In Hitler's Germany, society ran quite smoothly for those who fit Hitler's vision of an ideal citizen.

The major disadvantage of fascism is that having only one person in power means that there are no governing ethics or principles in place if that person loses stability. The saying "Power corrupts, and absolute power corrupts absolutely" takes one of its most graphic historical examples from the rule of Hitler, as he used his totalitarian power to slaughter millions of innocents and to wreak havoc all over Europe.

**Museum of Communism FAQ (George Mason University)**

<http://econfaculty.gmu.edu/bcapan/museum/comfaq.htm>

Excerpt:

**#11. Were Communism and Nazism "morally equivalent" movements?**

Both Stalin and Mao's Communist governments indisputably murdered more people in cold blood than even Hitler's Nazi regime did. This certainly establishes a powerful prima facie case for the proposition that Communism and Nazism are "morally equivalent." Once it is granted that a regime deliberately murdered millions of innocent people, it is difficult to see how any other achievement - the world's best highway or the world's biggest dam - could change one's final evaluation.

Probably the most common distinction made between the Communists and the Nazis is that the former were misguided idealists, while the later were brutal thugs. Alternately, one might argue that the Communists ultimately wanted a world where all people would live together in harmony, while the Nazis wanted a world where the master race reigned supreme over a world purged of inferior races. In short, the difference between Communist and Nazi is supposed to be one of *intentions*. Joseph Davies, the pro-Stalin US Ambassador to the USSR, gave this point of view its classic expression:

Both Germany and Soviet Russia are totalitarian states. Both are realistic. Both are strong and ruthless in their methods. There is one distinction, however, and that is as clear as black and white. It can be simply illustrated. If Marx, Lenin, or Stalin had been firmly grounded in the Christian faith, either Catholic or Protestant, and if by reason of that fact this communistic experiment in Russia had been projected upon this basis, it would probably be declared to be one of the greatest efforts of Christian altruism in history to translate the ideals of brotherhood and charity as preached in the gospel of Christ into a government of men... That is the difference - the communistic Soviet state could function with the Christian religion in its basic purpose to serve the brotherhood of man. It would be impossible for the Nazi state to do so. The communistic ideal is that the state may evaporate and be no longer necessary as man advances into perfect brotherhood. The Nazi ideal is the exact opposite - that the state is the supreme end of all. (*Journal entry, July 7, 1941*)

This "argument from intentions" needs to be answered on two levels:

First, many people are *both* misguided idealists and brutal thugs. They are the "true believers" who join religious crusades, set up the Inquisition, exterminate Jews, and liquidate kulaks. Brutality alone may lead a movement to set up a police state, but why go to the effort of killing millions of people when it provides little material gain? It is sadism combined with idealistic fervor which animates history's most destructive movements. As Solzhenitsyn puts it:

To do evil a human being must first of all believe that what he's doing is good... Ideology - that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination... That was how the agents of the Inquisition fortified their wills: by invoking Christianity; the conquerors of foreign lands, by extolling the grandeur of their Motherland; the colonizers, by civilization; the Nazis, by race; and the Jacobins (early and late), by equality, brotherhood, and the happiness of future generations. Thanks to *ideology*, the twentieth century was fated to experience evildoing on a scale calculated in the millions. (*The Gulag Archipelago*)

Hitler noted that Communists made excellent converts to Nazism, because the same personality type was attracted to both. "[T]here is more that binds us to Bolshevism than separates us from it. There is, above all, genuine, revolutionary feeling, which is alive everywhere in Russia except where there are Jewish Marxists. I have always made allowance for this circumstance, and given orders that former Communists are to be admitted to the party at once. The *petit bourgeois* Social-Democrat and the trade-union boss will never make a National Socialist, but the Communists always will." (quoted in Hermann Rauschning, *Hitler Speaks*) Stalin also recognized that ex-Nazis and ex-fascists were natural recruits for post-war Communist regimes. As Stanley Payne notes in his *A History of Fascism: 1914-1945*, "All over Soviet-occupied eastern Europe, most rank-and-file former fascist party members, together with many lower-level leaders, were welcomed to fill the ranks of the initially exiguous local Communist parties. The psychological transition seems to have been an easy one, for obvious reasons."

- Second, both the Nazis and the Communists dreamed of universal brotherhood - *after* widescale exterminations of groups potentially disruptive to their respective utopias. In addition to the former nobility and the bourgeoisie, the Communists also generally had an intense disgust for the peasantry - by far the largest social class in the early periods of most Communist regimes. All of these groups had to be either killed or at least have their traditional way of life destroyed. This attitude was present among the Bolsheviks from the earliest years of their regime. As Zinoviev, a high-ranking Bolshevik put it, "We must carry along with us 90 million out of the 100 million of Soviet Russia's inhabitants. As for the rest, we have nothing to say to them. They must be annihilated." Just as the Nazis imagined an idyllic Germany free of inferior races, the Communists dreamed of a harmonious world free of reactionary classes. Both planned to reach the uniformity necessary for their utopias by simply killing all of the square pegs.
- Further interesting evidence of the moral equivalence of the two movements comes during the period of 1939-1941, when Nazi Germany and the Soviet Union were in a state of virtual alliance. The [Molotov-Ribbentrop Pact](#) was officially merely a non-aggression treaty, but its secret provisions divided up all of eastern Europe between Hitler and Stalin. Paul Johnson amusingly recounts the diplomatic festivities in the Kremlin:

Ribbentrop reported: "It felt like being among old party comrades." He was as much at ease in the Kremlin, he added, "as among my old Nazi friends." Stalin toasted Hitler and said he "knew how much the German people loved the Fuhrer." There were brutal jokes about the Anti-Comintern Pact, now dead, which both sides agreed had been meant simply to impress the City of London and "English shopkeepers." There was the sudden discovery of a community of aims, methods, manners, and, above all, of morals. As the tipsy killers lurched about the room, fumblingly hugging each other, they resembled nothing so much as a congregation of rival gangsters, who had fought each other before, and might do so again, but were essentially in the same racket.

The Nazis and Soviets applied almost identical internal policies to their respective halves of defeated Poland. "While the Gestapo organized the persecution of 'racial enemies' in German-occupied Poland, the NKVD decrees of 1940 listed fourteen categories of people to be deported... Like the SS and the Gestapo, the NKVD was engaged, as General Wladyslaw Anders later put it, in 'beheading the community' - destroying any potential leadership which might organized opposition to Soviet rule." (Christopher Andrew and Oleg Gordievsky, *KGB: The Inside Origins of Its Foreign Operations from Lenin to Gorbachev*) Hitler and Stalin even traded dissident emigres:



Stalin handed over the German Communists in exchange for the Russians and Ukrainians residing within Hitler's domain.

- A final distinction often made between the Soviets and the Nazis is that the former were "genuine" socialists while the latter were fakers. Numerous writers - who generally know next to nothing about the Nazis' economic views or policies, but rather deduce them from their preconceptions - have argued that Hitler's National Socialism was purely verbal. While one always has the trivial option to re-define the word "socialism" to make this conclusion true, Hitler generally favored and imposed an even *greater* role for government in the German economy than his leftist Social-Democratic predecessors. Even the Social- Democratic historian Carl Landauer freely admitted this. To Landauer's mind, Social Democratic and National Socialist economics differed in intentions rather than methods:

In a history of socialism, fascism deserves a place not only as the opponent which, for a time, threatened to obliterate the socialist movement. Fascism is connected with socialism by many crosscurrents, and the two movements have some roots in common, especially the dissatisfaction with the capitalist economy of the pre-1918 type. But another relationship is still more significant. Although fascism was ready to use forms of economic organization first suggested by the socialists - and very likely that use of socialistic forms would have increased if fascism had not all but destroyed itself in causing the Second World War - the Fascists have always repudiated the fundamental humanitarianism on which the socialist movement was based. Thus fascism permits some conclusions as to the consequences which will result from socialist economic policies applied without the ethical motivation of socialism. (*European Socialism: A History of Ideas and Movements*)

Hitler's economic policies extensively increased the regulation of foreign trade and agriculture, imposed widespread price controls, initiated large public works programs, and copied the Soviets' predilection for N-year Plans. As David Schoenbaum pointedly remarks in his *Hitler's Social Revolution*, "A generation of Marxist and neo-Marxist mythology notwithstanding, probably never in peacetime has an ostensibly capitalist economy been directed as non- and even anti-capitalistically as the Germany economy between 1933 and 1939." Summing up the situation of business under the Nazis, Schoenbaum observes: "Wages, prices, working conditions, allocation of materials: none of these were left to managerial decision, let alone to the market... Investment was controlled, occupational freedom was dead, prices were fixed, every major sector of the economy was, at worst, a victim, at best, an accomplice of the regime. As a general rule, business, particularly big business, declined or flourished in direct proportion to its willingness to collaborate."

Admittedly, Hitler did not carry out massive uncompensated collectivization as Stalin did. Why not? The reason was strategic rather than principled. As Hitler explained to Hermann Rauschnig:

He [Hitler] had no intention, like Russia, of "liquidating" the possessing class. On the contrary, he would compel it to contribute by its abilities towards the building up of the new order. He could not afford to allow Germany to vegetate for years, as Russia had done, in famine and misery. Besides, the present owners of property would be grateful that their lives had been spared. They would be dependent and in a condition of permanent fear of worse things to come. (Hermann Rauschnig, *Hitler Speaks*)

There is strong evidence that Hitler planned a much more radical economic program after victory in World War II: forcible deportation of eastern Europe's peoples, re-colonization of the

depopulated territory by Germans, establishment of a Stalin-style slave labor empire for public works, imposition of slavery for inferior races, and so on. Stanley Payne explains that Hitler's goals and situation required him to "invert the Leninist-Stalinist priority of internal revolution." That is, while Lenin and Stalin planned to first impose socialism on the Soviet Union, then turn to foreign conquest, Hitler planned to make his conquests first, then impose the more radical Nazi economic and political policies. "Hitler could only realize his ultimate goal of complete racial revolution by foreign conquest, and he believed that he enjoyed only a brief window of opportunity - scarcely more than a decade - to achieve external ascendancy in Europe and to conquer the *Lebensraum* needed for this racial revolution. Hitler therefore sought to develop rapidly a functional dictatorship that would enable him to concentrate on military expansion in less than a decade. This required the thorough subordination of all other elites to such a system, but, for the time being, not their complete elimination." (*A History of Fascism, 1914- 1945*)



If the Communists and the Nazis were so similar in their propensity for mass murder, their fanaticism, and their economic policies, why were their relations so bitter (save during the 1939-1941 period)? At the outset, it is unclear why an answer is necessary, for there are innumerable examples of bloody conflict between people in nearly complete agreement with each other: Catholics and Protestants, or Stalinists and Trotskyists, for example. In the case of the Nazi-Communist conflict, what provoked the Nazis' ire was the *internationalism* of the Communist movement. National Socialists mainly objected to Marxism not for its socialism but for its repudiation of nationalism. And even this difference rapidly faded away; as A. James Gregor argues, "Since 1918 most revolutionary movements have displayed certain ideological commitments that, were it not for our entrenched preconceptions, could pass as the analogues of the first Fascism. For all the talk of proletarian revolutions in the twentieth century, no revolution of our time has been proletarian in any intelligible sense of the word." (*Young Mussolini and the Intellectual Origins of Fascism*)

Communists from Russia to China, Cuba to North Korea, were quick to steal Mussolini's key tactical insights: nationalism appeals to the "man in the street" far more than internationalism, and a foreign enemy/scapegoat is often more useful than a domestic one. Thus, notes Gregor, especially



while they are fighting to gain power, Communists' propaganda has generally argued that "Rather than any specific internal class enemy, the enemy is imperialism, the reactionary and oppressor *nations*, that thwart the independence and industrial development of the oppressed nation." Similarly, once comfortably ensconced in power, nationalism has frequently been the most sincerely held precept of the Communist elite, leaving almost no doctrinal point to distinguish them from their alleged Nazi antithesis. One cannot but remember the concluding sentence of Orwell's *Animal Farm*:

The creatures outside looked from pig to man, and from man to pig, and from pig to man again, but already it was impossible to say which was which.

## Communism and Fascism: The Reason They Are So Similar

<http://www.thedailybeast.com/articles/2012/09/28/communism-and-fascism-the-reason-they-are-so-similar.html>

(How did two seemingly opposite ideologies—one on the extreme left, the other on the extreme right—end up perpetrating such similar atrocities? Vladimir Tismaneanu gives his answer in a new book.)

Excerpt:

...What Tismaneanu is clear on is how Bolshevism and Nazism both desired a scapegoat to achieve their end goals. In communism this was defined by class, and in National Socialism by race. Each movement subsequently believed this would lead to a triumphant historical epoch: in Nazism, the vision was the thousand-year Reich, while in communism, history would disappear completely, and the proletariat would rule forever.

If communism and fascism merged into “a baroque synthesis,” as Tismaneanu puts it, there were, nevertheless, key distinctions between the two. While Bolshevism was a dictatorship of the proletariat, Nazism was a dictatorship with a voting consensus behind it. In communism, totalitarian thinking was completely enthralled to the party line, whereas in fascism, all ideas stemmed from the magnetic personality of the infallible leader.

The underlying problem with both political movements, however, was their absolute commitment to ideology, which the late Czech president and writer Václav Havel once described as offering “human beings the illusion of identity, of dignity, and of morality while making it easier for them to *part* with them.”

## What’s the Difference Between Fascism vs Communism?

<http://www.curiosityaroused.com/politics/whats-the-difference-between-fascism-vs-communism/>

Excerpt:

...While the theoretical divergences are massive, what are the real life differences in communism vs. fascism? Not too much. Why? Because no socialist system in real life has ever actually resembled socialism as it exists in theory. There has never been a socialist government without either a solitary leader with total power or a small oligarchy of rulers. The social classes were never eliminated. The resources did not properly distribute. People went hungry.

Furthermore, the theory behind socialism does not recognize the full concept of what “need” is to the majority of human beings. One thing that many human beings need is autonomy and freedom. Whereas in theory, no social classes would mean that people could make their own choices, in real “socialistic” states, people have been educated according to what the state considered their gifts and been placed in jobs accordingly, whether or not it was what they wanted or truly excelled at.

Furthermore, the abolition of religion and property is a restriction of individual expression, in line with fascistic ideals—though in a fascist economy, the two would simply be regulated.

This is why it is impossible to distinguish a real life difference between countries like Nazi Germany and the Soviet Union. Both operated most closely in line with fascist ideals and political structures, despite the fact that the Soviet Union went under the label of socialist and bitterly opposed its competing fascist state, Nazi Germany.

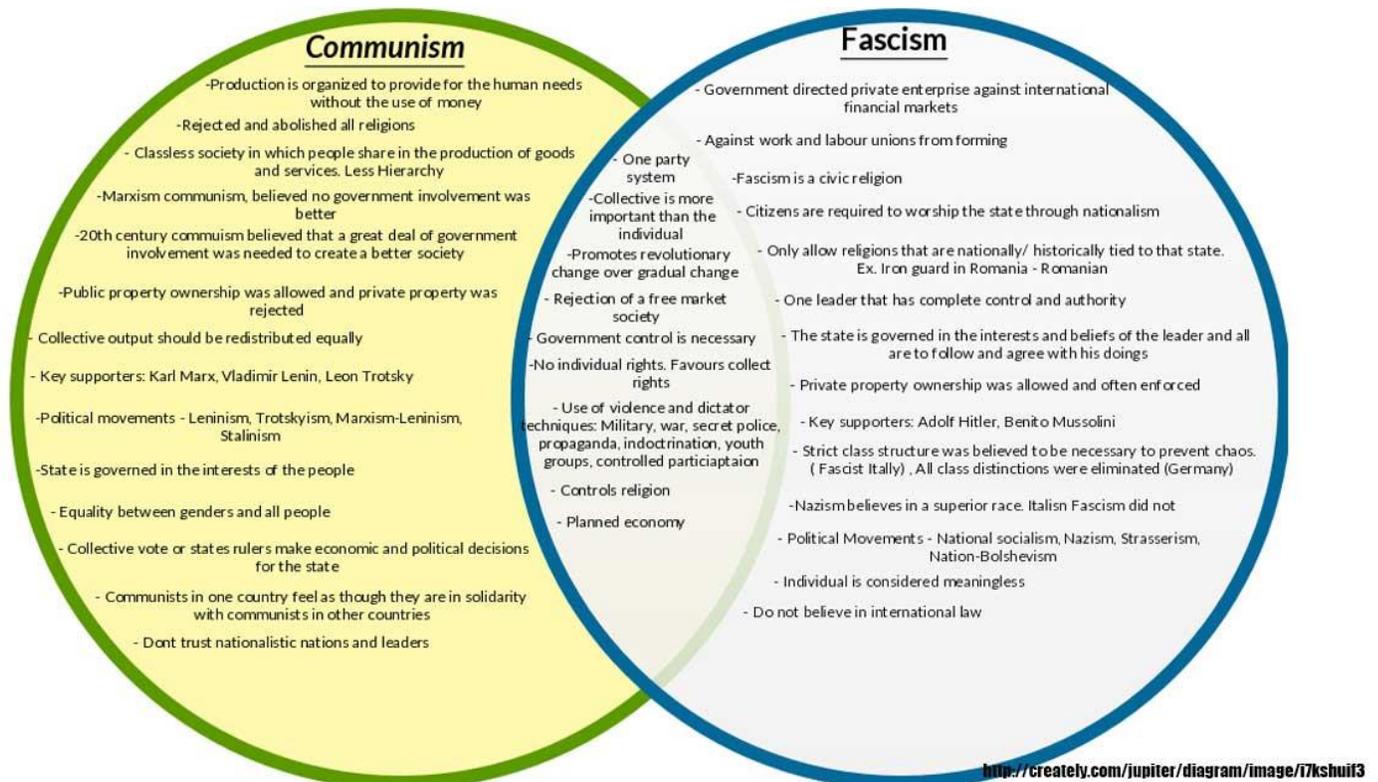
## Totalitarianism on the Rise: Communism vs Fascism [Study]

<http://totalitarianismontherise.weebly.com/discussion---communism-vs-fascism.html>

## Fascism vs. Communism: The Difference Between Communism and Fascism

<http://factmyth.com/factoids/communism-and-fascism-are-different/>

Excerpt:



Communism and Fascism are very similar in effect but very different in key ideological aspects. Both are a type of socialism, but one is exclusive and one inclusive.<sup>[1][2]</sup>

The simplest way to understand the terms is to look at [NAZI Germany in the 20's and early 30's](#). Germany's two major parties, the Fascist nationalist socialist NAZI, and the Socialist Communists opposed each other. These two extreme forms of socialism disagreed violently, and this is the clearest way to understand that they are very different.

The difference revolves around the argument over what extreme socialism should look like. The divide is between [left-wing and right-wing](#) versions of extreme socialism. Fascism is right-wing; Communism is left-wing.

During WWII, [Mussolini](#), an ex-Socialist, and [Hitler](#), an ex-Nationalist, were fascists, but so was the ex-Democratic and later Republican Senator Joe [McCarthy](#). Meanwhile [Lenin](#) and [Stalin](#) were Communists, but so were aspects of [FDR's](#) New Deal and some policies like [war-time taxation](#) like [the Revenue Act of 1935](#).<sup>[3][4][5][6][7][8]</sup>

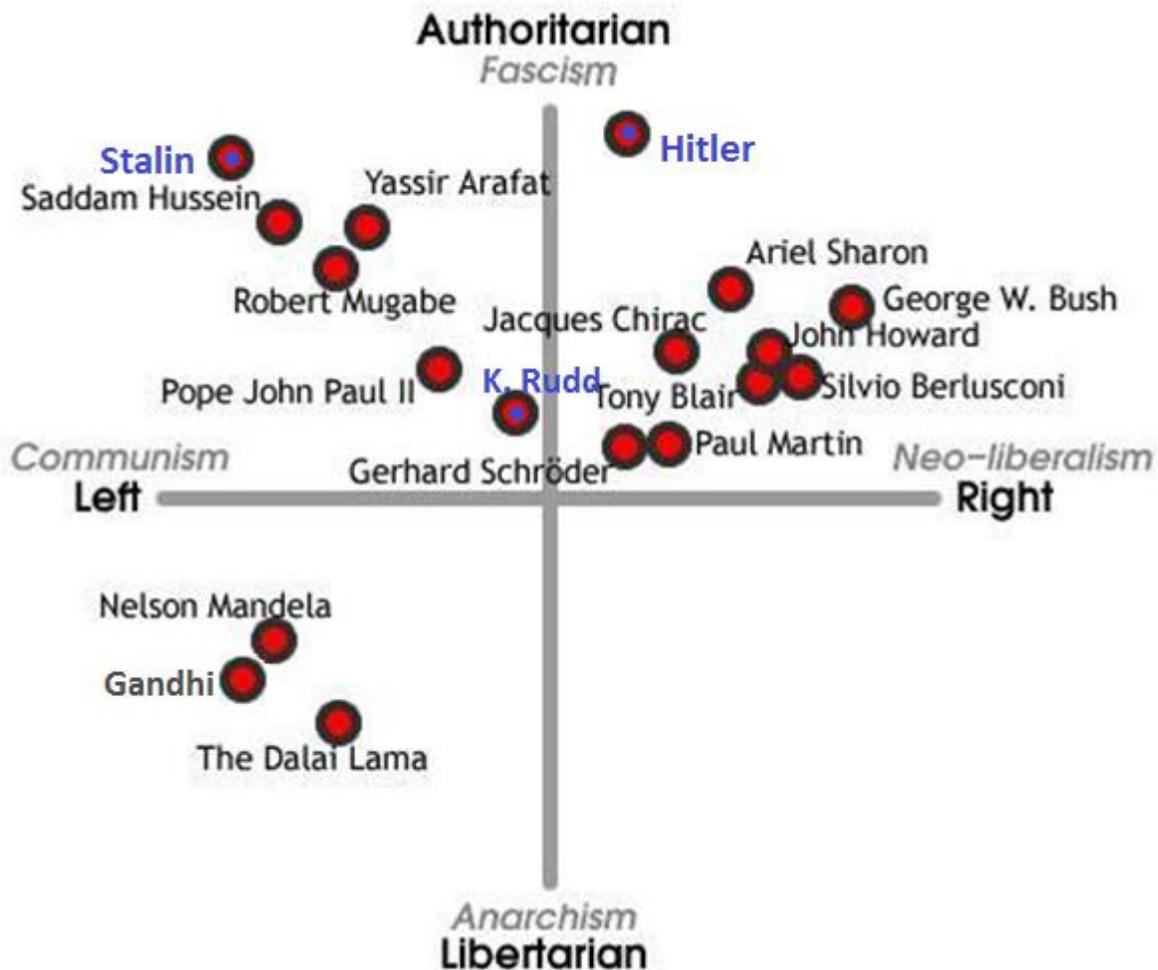
The extreme totalitarian versions of fascism and communism can be ugly, but the underlying socialist ideology is more mundane and omnipresent, and for this reason, both terms merit a closer examination.

### Communism Vs Fascism

<http://hsiestage5resources2013.wikispaces.com/What%27s+the+Difference+Between+Fascism+and+Communism%3F?responseToken=02b4a765c0416203bb7e78e055089a0a8>

Excerpt:

In many ways, communist and fascist movements had opposing ideologies but both ended up being repressive political systems based on the control of a single leader. While communism is based around a theory of economic equality, fascism is based around the glory of the state and strength displayed through violence and conquest. Both communism and fascism originated in Europe and gained popularity in the early to mid-20th century.



## What's the Difference Between Fascism, Communism and Crony-Capitalism? Nothing

<http://charleshughsmith.blogspot.com/2014/04/whats-difference-between-fascism.html>

Excerpt:

*The essence of crony-capitalism is the merger of state and corporate power--the definition of fascism.*

**When it comes to the real world, the difference between fascism, communism and crony-capitalism is semantic.** Let's start with everyone's favorite hot-word, fascism, which Italian dictator Benito Mussolini defined as "*the merger of state and corporate power.*" In other words, the state and corporate cartels are one system.

**Real-world communism, for example as practiced in the People's Republic of China, boils down to protecting a thoroughly corrupt elite and state-owned enterprises (SOEs).** The state prohibits anything that threatens the profits (and bribes) of SOEs--for example, taxi-apps that enable consumers to bypass the SOE cab companies. **How else to describe this other than *the merger of state and corporate power*?** Any company the state doesn't own operates at the whim of the state.

**Now let's turn to the crony-capitalist model of the U.S., Japan, the European Union and various kleptocracies around the globe.** For PR purposes, the economies of these nations claim to be capitalist, as in *free-market capitalism*.

**Nothing could be further from the truth: these economies are crony-capitalist systems that protect and enrich elites, insiders and vested interests who the state shields from competition and the law.**

The essence of crony-capitalism is of course *the merger of state and corporate power*. There are two sets of laws, one for the non-elites and one for cronies, and two kinds of capitalism: the free-market variety for small businesses that are unprotected by the state and the crony variety for corporations, cartels and state fiefdoms protected by the state.

**Since crony-capitalism is set up to benefit parasitic politicians and their private-sector cartel benefactors, reform is impossible.** Even the most obviously beneficial variety of reform--for example, simplifying the 4 million-word U.S. tax code--is politically impossible, regardless of who wins the electoral equivalent of a game show (i.e. Demopublicans vs. Republicrats).

### Fascism vs Communism

<http://www.governmentvs.com/en/fascism-vs-communism/comparison-10-28-0>

### Communism vs Fascism vs Socialism vs Capitalism [PPT]

<https://patrick.net/Communism+VS+Socialism+VS+Fascism+VS+Capitalism+Table+%2F+Chart>

### 11 Infographics to Tell You Everything You Need to Know about Governing --ISMs

<https://venngage.com/blog/11-infographics-to-tell-you-everything-you-need-to-know-about-governing-isms/>

## Fascism, Nazism and Communism

<http://www.american-historama.org/1929-1945-depression-ww2-era/fascism-nazism-communism.htm>

[Includes video for kids]

## Comparison of Nazism and Stalinism

[https://en.wikipedia.org/wiki/Comparison\\_of\\_Nazism\\_and\\_Stalinism](https://en.wikipedia.org/wiki/Comparison_of_Nazism_and_Stalinism)

## Introduction to Political Ideologies

<http://kilyos.ee.bilkent.edu.tr/~ge301/polideologies.txt>

## FYI:

### Goodwin's Law

[https://en.wikipedia.org/wiki/Godwin%27s\\_law](https://en.wikipedia.org/wiki/Godwin%27s_law)

Godwin's law (or Godwin's rule of Hitler analogies) is an Internet adage asserting that "As an online discussion grows longer, the probability of a comparison involving Hitler approaches 1" — that is, if an online discussion (regardless of topic or scope) goes on long enough, sooner or later someone will compare someone or something to Hitler.

Promulgated by American attorney and author Mike Godwin in 1990, Godwin's law originally referred specifically to Usenet newsgroup discussions. It is now applied to any threaded online discussion, such as Internet forums, chat rooms, and comment threads, as well as to speeches, articles, and other rhetoric where *reductio ad Hitlerum* occurs.

In 2012, "Godwin's law" became an entry in the third edition of the Oxford English Dictionary.

### McCarthyism

<https://en.wikipedia.org/wiki/Mcarthyism>

McCarthyism is the practice of making accusations of subversion or treason without proper regard for evidence. It also means "the practice of making unfair allegations or using unfair investigative techniques, especially in order to restrict dissent or political criticism." The term has its origins in the period in the United States known as the Second Red Scare, lasting roughly from 1950 to 1956 and characterized by heightened political repression against supposed communists, as well as a campaign spreading fear of their influence on American institutions and of espionage by Soviet agents. Originally coined to criticize the anti-communist pursuits of Republican U.S. Senator Joseph McCarthy of Wisconsin, "McCarthyism" soon took on a broader meaning, describing the excesses of similar efforts. The term is also now used more generally to describe reckless, unsubstantiated accusations, as well as demagogic attacks on the character or patriotism of political adversaries.

## Cows, Geopolitics, and Big Business ☺

<http://www.extremelysmart.com/humor/cowsexplain.php>

*Confused about the difference between socialism, Communism, and the politics of huge corporations? This basic “dictionary” may help.*

**Feudalism:** You have two cows. The lord of the manor takes some of the milk. And all the cream.

**Pure Socialism:** You have two cows. The government takes them and puts them in a barn with everyone else's cows. You have to take care of all the cows. The government gives you as much milk as you need.



**Socialism:** You have two cows. The government takes one of your cows and gives it to your neighbor. You're both forced to join a cooperative where you have to teach your neighbor how to take care of his cow.

**Bureaucratic Socialism:** You have two cows. The government takes them and puts them in a barn with everyone else's cows. They are cared for by ex-chicken farmers. You have to take care of the chickens the government took from the chicken farmers. The government gives you as much milk and as many eggs as its regulations say you should need.

**Fascism:** You have two cows. The government takes both, hires you to take care of them, and sells you the milk.

**Pure Communism:** You have two cows. Your neighbors help you take care of them, and you all share the milk.

**Russian Communism:** You have two cows. You have to take care of them, but the government takes all the milk.

**Communism:** You have two cows. The government seizes both and provides you with milk. You wait in line for your share of the milk, but it's so long that the milk is sour by the time you get it.

**Dictatorship:** You have two cows. The government takes both and shoots you.

**Militarism:** You have two cows. The government takes both and drafts you.

**Pure Democracy:** You have two cows. Your neighbors decide who gets the milk.

**Representative Democracy:** You have two cows. Your neighbors pick someone to tell you who gets the milk.



**American Democracy:** The government promises to give you two cows if you vote for it. After the election, the president is impeached for speculating in cow futures. The press dubs the affair "Cowgate." The cows are set free.

**Democracy, Democrat-style:** You have two cows. Your neighbor has none. You feel guilty for being so successful. You vote politicians into office who tax your cows, which forces you to sell one to pay the tax. The politicians use the tax money to buy a cow for your neighbor. You feel good. Barbra Streisand sings for you.

**Democracy, Republican-style:** You have two cows. Your neighbor has none. You move to a better neighborhood.

**Indian Democracy:** You have two cows. You worship them.

**British Democracy:** You have two cows. You feed them sheep brains and they go mad. The government gives you compensation for your diseased cows, compensation for your lost income, and a grant not to use your fields for anything else. And tells the public not to worry.

**Bureaucracy:** You have two cows. At first the government regulates what you can feed them and when you can milk them. Then it pays you not to milk them. After that it takes both, shoots one, milks the other, and pours the milk down the drain. Then it requires you to fill out forms accounting for the missing cows.

**Anarchy:** You have two cows. Either you sell the milk at a fair price or your neighbors try to kill you and take the cows.

**Capitalism:** You have two cows. You lay one off, and force the other to produce the milk of four cows. You are surprised when she drops dead.

**Singaporean Democracy:** You have two cows. The government fines you for keeping two unlicensed farm animals in an apartment.

**Hong Kong Capitalism (alias Enron Capitalism):**

You have two cows.

You sell three of them to your publicly-listed company, using letters of credit opened by your brother-in-law at the bank, then execute a debt/equity swap with associated general offer so that you get all four cows back, with a tax deduction for keeping five cows.

The milk rights of six cows are transferred via a Panamanian intermediary to a Cayman Islands company secretly owned by the majority shareholder, who sells the rights to all seven cows' milk back to the listed company.

The annual report says that the company owns eight cows, with an option on one more.

Meanwhile, you kill the two cows because the Feng Shui is bad.



**Environmentalism:** You have two cows. The government bans you from milking or killing them.

**Totalitarianism:** You have two cows. The government takes them and denies they ever existed. Milk is banned.

**Foreign Policy, American-Style:** You have two cows. The government taxes them and uses the money to buy a cow for a poor farmer a country ruled by a dictator. The farmer has no hay to feed the cow and his religion forbids him from eating it. The cow dies. The man dies. The dictator confiscates the dead man's farm and sells it, using the money to purchase US military equipment. The President declares the program a success and announces closer ties with our new ally.

**Bureaucracy, American-Style:** You have two cows but you have to kill one of them because the government will only give you a license for one of them. The license requires you to sell all your milk to the government, which uses it to make cheese. The government pays lots of money to store the cheese in refrigerated warehouses. When the cheese spoils, the government distributes it to the poor. The poor get sick from the cheese, go to the emergency room, and are turned away because they have no health insurance. The President declares the program a success and reminds us that we have the finest health care system in the world.

**American Corporation:** You have two cows. You sell one to a subsidiary company and lease it back to yourself so you can declare it as a tax loss. Your bosses give you a huge bonus. You inject the cows with drugs and they produce four times the normal amount of milk. Your bosses give you a huge bonus. When the drugs cause one of the cows to drop dead you announce to the press that you have down-sized, reducing expenses by 50 percent. The company stock goes up and your bosses give you a huge bonus. You lay off all your workers and move your production facilities to Mexico. You get a huge bonus. You contribute some of your profit to the President's re-election campaign. The President announces tax cuts for corporations in order to stimulate the economy.

**Japanese Corporation:** You have two cows. You redesign them so they are one-tenth the size of an ordinary cow and produce twenty times the milk. You teach the cows to travel on unbelievably crowded trains. Your cows always get higher test scores than cows in the U.S. or Europe, but they drink a lot of sake.

**German Corporation:** You have two cows. You engineer them so they are all blond, drink lots of beer, give excellent milk, and run a hundred miles an hour. Unfortunately they also demand 13 weeks of vacation per year and are very expensive to repair.

**Russian Corporation:** You have two cows. You have some vodka. You count your cows and discover you really have five cows! You have more vodka. You count them again and discover you have 42 cows! You stop counting cows and have some more vodka. The Russian Mafia arrives and takes over all your cows. You have more vodka.

**Italian Corporation:** You have two cows but you can't find them. While searching for them you meet a beautiful woman, take her out to lunch and then make love to her. Life is good.

**French Corporation:** You have two cows. You go on strike because you want another cow, more vacation and shorter work weeks. The French government announces that it will never agree to your demands. You go to lunch and eat fabulous food and drink wonderful wine. While you are at lunch, the airline pilots and flight controllers join your strike, shutting down all air traffic. The truckers block all the roads and the dock workers block all the ports. By dinner time the French government announces it agrees with all your demands. Life is good.



**Political Correctness:** You are associated with (the concept of "ownership" is an outdated symbol of your decadent, warmongering, intolerant past) two differently-aged (but no less valuable to society) bovines of non-specified gender. They get married and adopt a calf.

**Counterculturalism:** Wow, dude, there's like . . . these two cows, man. You have *got* to have some of this milk.

**Surrealism:** You have two giraffes. The government requires you to take harmonica lessons

**Dialectical and Historical Materialism (Stalin, 1938)**

[note source site]

<https://www.marxists.org/reference/archive/stalin/works/1938/09.htm>

Excerpt:

**Dialectical materialism** is the world outlook of the Marxist-Leninist party. It is called dialectical materialism because its approach to the phenomena of nature, its method of studying and apprehending them, is *dialectical*, while its interpretation of the phenomena of nature, its conception of these phenomena, its theory, is *materialistic*.

**Historical materialism** is the extension of the principles of dialectical materialism to the study of social life, an application of the principles of dialectical materialism to the phenomena of the life of society, to the study of society and of its history.

**Marx and Lenin's views contrasted**<http://www.worldsocialism.org/spgb/socialist-standard/2000s/2001/no-1169-december-2001/marx-and-lenins-views-contrasted>**Marx, Engels and the Abolition of the Family** [PDF]<https://www.csustan.edu/sites/default/files/History/Faculty/Weikart/Marx-Engels-and-the-Abolition-of-the-Family.pdf>**Terms Used by Marx**<https://www.cla.purdue.edu/english/theory/marxism/terms/termsmainframe.html>See also: [Marx's Dialectic \(Dialectical Materialism\)](#)**Wikipedia: Economic Determinism** [https://en.wikipedia.org/wiki/Economic\\_determinism](https://en.wikipedia.org/wiki/Economic_determinism)**Wikipedia: Dialectic – Karl Marx**

Excerpt:

[Karl Marx](#) and [Friedrich Engels](#) proposed that G.F. Hegel had rendered philosophy too abstractly [ideal](#):

The mystification which dialectic suffers in Hegel's hands, by no means prevents him from being the first to present its general form of working in a comprehensive and conscious manner. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.

In contradiction to Hegelian idealism, Karl Marx presented [Dialectical materialism](#) (Marxist dialectics):

My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life-process of the human brain, i.e. the process of thinking, which, under the name of 'the Idea', he even transforms into an independent subject, is the [demiurgos](#) of the real world, and the real world is only the external, phenomenal form of 'the Idea'. With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought.

In Marxism, the dialectical method of historical study became intertwined with [historical materialism](#), the school of thought exemplified by the works of Marx, Engels, and [Vladimir Lenin](#). In the USSR, under [Joseph Stalin](#), Marxist dialectics became "diamat" (short for dialectical materialism), a theory emphasizing the primacy of the material way of life, social "praxis," over all forms of social consciousness and the secondary, dependent character of the "ideal." The term "dialectical materialism" was coined by the 19th-century social theorist [Joseph Dietzgen](#) who used the theory to explain the nature of [socialism](#) and social development.

## Historical and Dialectical Materialism - Engels And Marxism, Economics, History, And Materialism, Analytical Marxism And The Future

<http://science.jrank.org/pages/7752/Historical-Dialectical-Materialism.html>

Excerpt:

Historical and dialectical materialism are doctrines in the philosophy of history and in metaphysics, respectively. They were developed within the Marxist tradition and refer to ideas found in the works of Karl Marx (1818–1883). However, neither term was used or endorsed by him explicitly and the relationship between those doctrines and his writings has always been problematic. In recent years scholarship has clarified these questions considerably. While in the later twentieth century dialectical materialism all but faded away, historical materialism has had a remarkable revival in an "analytical" form.

## Marxist Law is Legal Positivism

<http://www.allaboutworldview.org/marxist-law-is-legal-positivism-faq.htm>

Excerpt:

An elastic legal system is consistent with the Marxist view of human evolution. Humans are constantly evolving; law is based on the will of the proletariat; therefore law is also constantly changing. Marxist laws and human rights are arbitrary, based on the will of the ruling class, the proletariat. Jawitsch describes law in a Marxist society this way: "As a component of the legal superstructure law is closely linked with the political superstructure and with the state."<sup>1</sup> Lenin agrees, saying, "A court is an organ of state power. Liberals sometimes forget that. It is a sin for a Marxist to forget it."<sup>2</sup> Courts, in other words, determine and dispense justice through the will of the ruling class, the state.

### Marxist Law – Positive Law

Any system of law based on the will of those in power—the state—is legal positivism. Marxists, however, do not recognize or admit that their approach to law is from a legal positivist perspective.

## Scientific Socialism

[https://en.wikipedia.org/wiki/Scientific\\_socialism](https://en.wikipedia.org/wiki/Scientific_socialism)

Scientific socialism is the term first used by Friedrich Engels to describe the social-political-economic theory first pioneered by Karl Marx. The purported reason why this form of socialism is "scientific socialism" (as opposed to "utopian socialism") is that it is said to be based on the scientific method, in that its theories are held to an empirical standard, observations are essential to its development, and these can result in changes and/or falsification of elements of the theory.

Although the term socialism has come to mean specifically a combination of political and economic science, it is also applicable to a broader area of science encompassing what is now considered sociology and the humanities. The distinction between utopian and scientific socialism originated with Marx, who criticized the utopian characteristics of French socialism and English and Scottish political economy. Engels later argued that utopian socialists failed to recognize why it was that socialism arose in the historical context that it did, that it arose as a response to new social contradictions of a new mode of production, i.e. capitalism. In recognizing the nature of socialism as the resolution of this contradiction and applying a thorough scientific understanding of capitalism, Engels asserted that socialism had broken free from a primitive state and become a science. This shift in socialism was seen as complementary to shifts in contemporary biology sparked by Charles Darwin and the understanding of evolution by natural selection; Marx and Engels saw this new understanding of biology as essential to the new understanding of socialism, and vice versa.

Similar methods for analyzing social and economic trends and involving socialism as a product of socioeconomic evolution have also been used by non-Marxist theoreticians, such as Joseph Schumpeter and Thorstein Veblen.

### Critique of Scientific Socialism

The philosopher of science Karl Popper in his book *The Open Society and Its Enemies* characterized Scientific Socialism as a pseudoscience. He argues that its method is what he calls "historicism": the method of analyzing historical trends and deriving universal laws from them. He criticizes this approach as unscientific as its claims cannot be tested and, in particular, are not subject to being disproven.

[Source: Wikipedia]

### Marxists.org: Scientific Socialism

<https://www.marxists.org/archive/weisbord/conquest17.htm>

Excerpts:

Scientific Socialism has three principal divisions, namely, philosophy, economics, and politics. In philosophy, Marx took the theory of dialectics which he found in Hegel, and, casting out its idealism, placed it on its feet as a theory of dialectical materialism which, when applied to human society, became a theory of historical materialism. In the field of economics Marx based himself upon the theory of value as labor which had already been suggested by the Classical School of British economists before him, and thereby worked out a theory of surplus value and the laws of accumulation of capital, analyzing adequately for the first time both the structure and evolutionary functioning of the capitalist system. In politics, both Marx and Engels grasped the principles of the class struggle which already had been stated by working class elements, and developed them into a thesis leading to a new system of society, Socialism or Communism, through the institution of a Dictatorship of the Proletariat.

As Marx put it: “And now as to myself, no credit is due to me for discovering the existence of classes in modern society nor yet the struggle between them. Long before me bourgeois historians had described the historical development of this class struggle and bourgeois economists the economic anatomy of the classes. What I did that was new was to prove: (1) that the existence of classes is only bound up with particular, historic phases in the development of production; (2) that the class struggle necessarily leads to the dictatorship of the Proletariat; (3) that this dictatorship itself only constitutes the transition to the abolition of all classes and to a classless society. (\*1)

**To sum up**, Scientific Socialism was both a method as well as a content or body of scientific conclusions, later becoming both a theory and a practice. Just as it is impossible to separate program from strategy, and both from tactics, so it is impossible to divide the philosophical from the political and economic, or the method from the data. All are bound up together by the monist materialism of life. We turn first to the philosophy.

From the days of ancient society, two principal camps have existed in philosophy, the camp of the materialist and that of the idealist. To the materialist, nature is primary, spirit secondary; thinking is a process of the brain and thought, basically, is but a reflection of the action of matter which exists outside and independent of man. The universality of all things consists in their materiality; that is, outside of the philosophic category of “matter” there is nothing.

The opposite to this is the position of the idealist, whose Right Wing consists of religionists of all sorts and whose Left is made up of the pure metaphysicians. Stripping aside theosophical aspects, both religion and metaphysical idealism agree, contrary to the materialists, that things are but a collection of images, matter is only the realization of an idea. It is the idea, the spirit, that is primary and real, and nature is but a reflection of the spirit.

...

Under socialism there is laid the basis for a new type of family life, the ending of the misery and despotism that mark familial relations. A complete emancipation of women and children occurs with an entirely new upbringing for the younger generation to prepare them for the highest stage of communism. In the home, as in politics, the government over persons is transformed into the administration of things.

In the higher stage of social life to which socialism is a transition and which we can call communism in the narrow sense of the term, the transformation is entirely complete. Society has become regenerated. No longer does the rule prevail, “to each according to what he does,” but rather the precept, “from each according to his ability and to each according to his needs.” Thus the weak and the backward will be given more in order to allow them to develop at the same rate as the others. The gap between theory and practice between the unskilled laborer and the professional scientist becomes entirely closed. Education will have enabled all to be scientists, at the same time allowing all scientists to use their hands in manual labor.

The tremendously increased productivity of mankind will have reduced to a bare minimum the amount of time necessary for each to produce the wants of life. Elimination of all toil in work will enable the worker to become an artist, to find the greatest pleasure in the objective result of his labors, to fuse into one work and recreation, and to combine his constructive relations with nature with the construction and reconstruction of himself. If work becomes a pleasure, pleasure itself is work.

Under such highly stimulating conditions, mankind will have raised itself by a full head and will appear as supermen to the poor mortals of the capitalist world who have gone before.

#### **-LY OPINION:**

**Marxism (Scientific Socialism / Dialectic Materialism, etc.) ideally has utopian motives (expressed via propaganda) but in practice always results in dystopian realities for all except the elite.**

## Marx as Utopian

<https://mises.org/library/marx-utopian>

### Excerpt:

Despite Marx's claim to be a "scientific socialist," scorning all other socialists whom he dismissed as moralistic and "Utopian," it should be clear that Marx himself was even more in the messianic utopian tradition than were the competing "Utopians." For Marx not only sought a future society that would put an end to history: he claimed to have found the path toward that utopia inevitably determined by the "laws of history."

But a utopian, and a fierce one, Marx certainly was. A hallmark of every utopia is a militant desire to put an end to history, to freeze mankind in a static state, to put an end to diversity and man's free will, and to order everyone's life in accordance with the utopian's totalitarian plan. Many early communists and socialists set forth their fixed utopias in great and absurd detail, determining the size of everyone's living quarters, the food they would eat, etc. Marx was not silly enough to do that, but his entire system, as Thomas Molnar points out, is "the search of the utopian mind for the definitive stabilization of mankind or, in gnostic terms, its reabsorption in the timeless." For Marx, his quest for utopia was, as we have seen, an explicit attack on God's creation and a ferocious desire to destroy it. The idea of crushing the many, the diverse facets of creation, and of returning to an allegedly lost unity with God began, as we have seen, with Plotinus. As Molnar sums up,

In this view, existence itself is a wound on nonbeing. Philosophers from Plotinus to Fichte and beyond have held that the reabsorption of the polichrome universe in the eternal One would be preferable to creation. Short of this solution, they propose to arrange a world in which change is brought under control so as to put an end to a disturbingly free will and to society's uncharted moves. They aspire to return from the linear Hebrew-Christian concept to the Greco-Hindu cycle — that is, to a changeless, timeless permanence.

The triumph of unity over diversity means that, for the utopians, including Marx, "civil society, with its disturbing diversity, can be abolished." Molnar then makes the interesting point that when Hayek and Popper rebut Marxism by demonstrating

that no mind — not even that of a Politburo equipped with supercomputers — can overview the changes of the marketplace and its myriad components of individuals and their interactions, they miss the mark. Marx agrees with them. But, he wants to abolish the marketplace and its economic as well as intellectual ('legal, political, philosophical, religious, aesthetic') components, so as to restore a simple world — a monochrome landscape. His economics is not economics but an instrument of total control.

All well and good, but, as the history of communist countries has shown, there are not many followers of Marx who are willing to settle for a world where no economic calculation is possible, and therefore where production collapses and universal starvation ensues.

Substituting in Marx for God's will or the Hegelian dialectic of the world-spirit or the absolute idea, is monist materialism, in its central assumption, as Molnar puts it, "that the universe consists of matter plus some sort of one-dimensional law immanent in matter." In that case, "man himself is reduced to a complex but manipulable material aggregate, living in the company of other aggregates, and forming increasingly complex super aggregates called societies, political bodies, churches." The alleged laws of history, then, are derived by scientific Marxists as supposedly evident and immanent within this matter itself.

The Marxian process toward utopia, then, is man acquiring insights into his own true nature, and then rearranging the world to accord with that true nature. Engels, in fact, explicitly proclaimed the Hegelian concept of the man-God: "Hitherto the question has always stood: What is God? — and German

[Hegelian] philosophy has resolved it as follows: God is man.... Man must now arrange the world in a *truly* human way, according to the demands of his *nature*."

But this process is rife with self-contradictions; for example, and centrally, how can mere matter gain insights into his (its?) nature? As Molnar puts it, "for how can matter gather insights? And if it has insights, it is not entirely matter, but matter *plus*."

In this allegedly inevitable process, of arriving at the proletarian communist utopia after the proletarian class becomes conscious of its true nature, what is supposed to be Karl Marx's own role? In Hegelian theory, Hegel himself is the final and greatest world-historical figure, the man-God of man-Gods. Similarly, Marx in his view stands at a focal point of history as the man who brought to the world the crucial knowledge of man's true nature and of the laws of history, thereby serving as the "midwife" of the process that would put an end to history. Thus Molnar:

Like other Utopian and gnostic writers, Marx is much less interested in the stages of history up to the present (the egotistic *now* of all Utopian writers) than in the final stages when the stuff of time becomes more concentrated, when the drama approaches its denouement. In fact, the Utopian writer conceives of history as a process leading to himself since he, the ultimate *comprehensor*, stands in the center of history. It is natural that things accelerate during his own lifetime and come to a watershed: *he* looms large between the Before and the After.

The achievement of the Marxist utopia is, moreover, dependent upon leadership and rule by the Marxian cadre, the possessors of the special knowledge of the laws of history, who will proceed to transform mankind into the new socialist man by the use of force. In the Judeo-Christian tradition, the existence of evil is accounted for by the free will of the individual. In monist, determinist systems, on the other hand, all history is supposed to be determined by fixed laws, and therefore evil can only be *apparent*, while really acting in a deeper sense as a servant of the higher good. All apparent evil must be truly good, and serve some sort of determined plan, whether it be the unfolding of the God-man or an atheistic version thereof. Coercing people by a cadre in order to create a new socialist man cannot be evil or unacceptable in a just society. On the contrary, it is the duty of the Marxist vanguard, they who are the servants of the next inevitable stage of history, to impose such a regime. This is a duty to history, that alleged entity to which the cadre are in service, and who (which?) is destined to judge the actions of the past, to judge them as moral or immoral, as either advancing the birth of the allegedly inevitable historical future, or of thwarting such birth. In short, history or the cadre has the privilege and duty of judging any person or movement as being either "progressive" (i.e. advancing the determined march of history) or "reactionary" (retarding that inevitable march).

### **Marxism and Utopianism (Marx, Plato, More utopias compared)**

<https://polsci101.wordpress.com/2009/12/15/marxism-and-utopianism/> (student blog)

### **re: Utopia / Dystopia - Definitions**

<https://www.cliffsnotes.com/literature/g/the-giver/critical-essays/what-are-utopias-and-dystopias>

<http://www.utopiaanddystopia.com/>

<http://www.differencebetween.net/language/words-language/difference-between-utopia-and-dystopia/>

## Marx and Engels: Scientific Socialism

<http://studymore.org.uk/she12.htm>

Excerpt:

### Science and materialism

Karl Marx (1818-1883) and Friedrich Engels (1820-1895) are the creators of what they called "scientific socialism". As you are reading this document try to work out what they thought made their theories scientific, and whether you agree with them.

It seems to me that they thought their theory was scientific because of its content, because of the kind of theory it is. This is what they focus on, rather than issues such as empirical method.

One feature Marx and Engels stressed was that their theory was materialist, not religious, or idealist. Because they tried to explain history by looking at the material conditions of human existence their theory is called: historical materialism.

The religious views of history they criticized were the Jewish and Christian accounts found in the Bible. In the mid-19th century many people saw science as the opponent of religion.

The idealism they criticized was mainly Hegel's philosophy of history. Hegel argued that history is not meaningless chance, but a rational process - spirit or mind making itself real in history. Marx and Engels thought the material world determines our ideas rather than our ideas determining the material world.

Historical materialism was not the only materialist theory developed in the 19th century. The other major one was [Darwin's theory of evolution](#). Marx and Engels thought of their theory as complementary to evolutionary theory.

## MarxistTheory.org: The beginnings of scientific socialism

<http://marxisttheory.org/beginnings/>

## Marx a Secretary for the Communist League in Writing Their Manifesto

As Gary Allen puts it, author of *None Dare Call It Conspiracy*, “Communism is not a movement of the downtrodden masses but is a movement created, manipulated and used by power-seeking billionaires in order to gain control over the world...first by establishing socialist governments in the various nations and then consolidating them all through a ‘Great Merger,’ into an all-powerful world, socialist super-state probably under the auspices of the United Nations.”<sup>153</sup>

*The Communist Manifesto*, written by Karl Marx and his often overlooked coauthor Frederick Engels, was first published in 1848, and is widely believed to have sparked the Communist Revolution in Russia in 1917 and spreading to other countries such as North Korea in 1948, China in 1949, and a few years later moving to Cuba in 1953—but what most people overlook is that Karl Marx was really just a secretary who wrote the book outlining the Communist philosophy for a secret society called the Communist League.

The manifesto itself reads, “The Communist League (formerly called the League of Just Men)...which could of course only be a secret one...commissioned the undersigned [Karl Marx and Friedrich Engels], at the Congress held in London in November 1847, to draw up for publication a detailed theoretical and practical program of the Party. Such was the origin of the following Manifesto, the manuscript of which traveled to London to be printed, a few weeks before the February Revolution.”<sup>154</sup>

The California Senate Investigating Committee on Education in 1953 stated, “So-called modern Communism is apparently the same hypocritical and deadly world conspiracy to destroy civilization that was founded by the secret order of the Illuminati in Bavaria on May 1, 1776, and that raised its hoary head in our colonies here at critical periods before the adoption of our Federal Constitution.”<sup>155</sup>

The report goes on to say, “The recognition of May 1, 1776, as the founding date of this world revolution conspiracy is not difficult to understand, when it is realized that May Day is frequently celebrated, even in recent times, by rioting and bloodshed on a world-wide scale.”<sup>156</sup>

“It was not until 1847 or 1848, that the Communist conspirators, who had theretofore operated in secret, came out in the open with the Manifesto of the Communist Party, by Karl Marx and Friedrich Engels, boldly proclaiming against practically everything upon which civilization is based—God, religion, the family, individual liberty, and so forth—the concluding paragraph of the manifesto reading: ‘Communists scorn to hide their views and aims. They openly declare that their purpose can only be achieved by the forcible overthrow of the whole extant social order. Let the ruling classes tremble at the prospect of a Communist revolution. Proletarians have nothing to lose but their chains. They have a world to win.’”<sup>157</sup>

“In issuing this manifesto the Communist conspirators evidently believe the time had arrived when, with the aid of ignorant victims, a world-wide take-over could be accomplished; but there were not enough ignorant victims then, and the expected coup failed.”<sup>158</sup>

“The Communist conspirators thereupon conceived the plan, for the future, of supplementing the long-established secret conspiracy, in existence since May 1, 1776, with an unremitting public campaign for victims among the ignorant of all nations. And, in an attempt to hide from view the underlying hypocritical conspiracy existing since May 1, 1776, it was decided that, in such public campaign, the manifesto of 1848 should be heralded as the founding date of communism, and Karl Marx falsely proclaimed as its author.”<sup>159</sup>

[Source:

[https://books.google.com/books?id=WKLIBAAQBAJ&pg=PT37&pg=PT37&dq=karl+marx+was+just+the+secretary+not+the+author+of+communism&source=bl&ots=8jlxG8MYZw&sig=N\\_gEoBPBZPDHZrFWntI2EztqZDo&hl=en&sa=X&ved=0ahUKewjpk9GcvtvOAhXDLYYKHeGWAncQ6AEINDAD#v=onepage&q=karl%20marx%20was%20just%20the%20secretary%20not%20the%20author%20of%20communism&f=false](https://books.google.com/books?id=WKLIBAAQBAJ&pg=PT37&pg=PT37&dq=karl+marx+was+just+the+secretary+not+the+author+of+communism&source=bl&ots=8jlxG8MYZw&sig=N_gEoBPBZPDHZrFWntI2EztqZDo&hl=en&sa=X&ved=0ahUKewjpk9GcvtvOAhXDLYYKHeGWAncQ6AEINDAD#v=onepage&q=karl%20marx%20was%20just%20the%20secretary%20not%20the%20author%20of%20communism&f=false)]

## Communist League

<https://www.marxists.org/archive/marx/works/1847/communist-league/>

## Proletariat

<http://www.britannica.com/topic/proletariat>

Excerpt:

**Proletariat**, the lowest or one of the lowest economic and social classes in a society.

In ancient Rome the proletariat consisted of the poor landless freemen. It included artisans and small tradesmen who had been gradually impoverished by the extension of slavery. The proletariat (literally meaning “producers of offspring”) was the lowest rank among Roman citizens; the first recognition of its status was traditionally ascribed to the Roman king Servius Tullius (fl. 6th century BC). In some periods of Roman history it played an important role, not as an independent force but as a mass following, in the political struggles between the Roman patricians and the wealthy plebeians. Because it had little opportunity for productive work, which was performed in the main by slaves, its existence was largely parasitic on the Roman economy. On occasions it was quieted by doles of bread from the state and diverted by spectacles—“bread and circuses.”

In the theory of Karl [Marx](#), the term proletariat designated the class of wage workers who were engaged in industrial production and whose chief source of income was derived from the sale of their labor power. As an economic category it was distinguished in Marxian literature from the poor, the working classes, and the [Lumpenproletariat](#). Because of its subordinate position in a capitalist society and the effects of periodic depressions on wages and employment, the proletariat as described by Marxists was usually living in poverty. But it was not therefore identified with the poor, for some members of the proletariat, the highly skilled or labor [aristocracy](#), were recognized as not poor, and some members of the entrepreneurial class were not wealthy. Despite synonymous use in agitational literature, the term proletariat was distinguished from the [working class](#) as a generic term. The former referred to those engaged in industrial production, whereas the latter referred to all who must work for their living and who received wages or salary, including agricultural laborers, white-collar workers, and hired help occupied in the distribution services. The [Lumpenproletariat](#) consisted of marginal and unemployable workers of debased or irregular habits and also included paupers, beggars, and criminals.

## Wikipedia: Proletariat

<https://en.wikipedia.org/wiki/Proletariat>

## Proletariat

<https://www.marxists.org/glossary/terms/p/r.htm>

Excerpt:

"The proletariat is that class in society which lives entirely from the sale of its [labor power](#) and does not draw [profit](#) from any kind of capital; whose weal and woe, whose life and death, whose sole existence depends on the demand for labor...

### How did the proletariat originate?

"The Proletariat originated in the industrial revolution... [which was] precipitated by the discovery of the steam engine, various spinning machines, the mechanical loom, and awhile series of other mechanical devices. These machines, which were very expensive and hence could be bought only

by big capitalists, altered the whole mode of production and displaced the former workers, because the machines turned out cheaper and better commodities than the workers could produce with their inefficient spinning wheels and handlooms. The machines delivered industry wholly into the hands of the big capitalists and rendered entirely worthless the meagre property of the workers (tools, looms, etc.). The result was that the capitalists soon had everything in their hands and nothing remained to the workers....

"labor was more and more divided among the individual workers so that the worker who previously had done a complete piece of work now did only a part of that piece. This division of labor made it possible to produce things faster and cheaper. It reduced the activity of the individual worker to simple, endlessly repeated mechanical motions which could be performed not only as well but much better by a machine. In this way, all these industries fell, one after another, under the dominance of steam, machinery, and the factory system, just as spinning and weaving had already done.

Fredrick Engels  
[Principles of Communism](#)

In proportion as the [bourgeoisie](#), i.e., capital, is developed, in the same proportion is the proletariat, the modern working class, developed – a class of laborers, who live only so long as they find work, and who find work only so long as their labor increases capital. These laborers, who must sell themselves piecemeal, are a commodity, like every other article of commerce.

Karl Marx  
Communist Manifesto: [Bourgeois and Proletarians](#)

The following features of Marx's definition of the proletariat should be noted:

- (1) proletariat is synonymous with "modern working class",
- (2) proletarians have no means of support other than selling their labor power,
- (3) their position makes them dependent upon capital,
- (4) it is the *expansion* of capital, as opposed to servicing the personal or administrative needs of capitalists, which is the defining role of the proletariat,
- (4 [??]) proletarians sell themselves as opposed to selling *products* like the [petty-bourgeoisie](#) and capitalists,
- (5) they sell themselves "piecemeal" as opposed to slaves who may be sold as a whole and become the property of someone else,
- (6) although the term "laborers" carries the connotation of *manual* labor, elsewhere Marx makes it clear that the laborer with the head is as much a proletarian as the laborer with the hand, and finally
- (7) the proletariat is a [class](#).

The proletariat is *not* a sociological category of people in such-and-such income group and such-and-such occupations, etc., but rather a real, historically developed entity, with its own [self-consciousness](#) and means of collective action. The relation between an individual proletarian and the class is not that of non-dialectical sociology, in which an [individual](#) with this or that attribute is or is not a member of the class. Rather, individuals are *connected* to a class by a million threads through which they participate in the general social [division of labor](#) and the struggle over the distribution of [surplus value](#).

One issue that needs to be considered in relation to the definition of Proletariat is [Wage Labor](#). Wage labor is the archetypal form in which the proletariat engages in the labor process, that is, by the sale of a worker's [labor-power](#) according to *labor-time*. Firstly, Marx treats piece-work, in which the worker is paid by output rather than by time, as a *form of wage-labor*, not essentially different from wage-labor. Secondly, nowadays it is increasingly common that workers are obliged to *sell their product* as such, by means of contract labor, for example. This raises the question of what is [essential](#) in the concept of proletariat. Contract labor *does* undermine working-class consciousness, but at the same time, the person who lives in a capitalist society, and has

no means of support but to work, is a proletarian, even if they are unable to find employment (where workers may become [lumpenproletariat](#) if their living conditions are very difficult).

The other important issue in relation to the proletariat is its historical path. As Marx explains in Capital, [[Chapter 32](#)], capitalism brings about the “revolt of the working-class, a class always increasing in numbers, and disciplined, united, organized by the very mechanism of the process of capitalist production itself”. The proletariat neither requires nor is able to exploit any other class; they are themselves the producers and capitalism has trained the proletariat in all the skills needed to rationally organize social labor for the benefit of humanity, without the aid of money, religion or any other form of inhuman mysticism.

Thus, the future historical significance of the proletariat is ultimately not that it is *oppressed*, but rather that it is the only class which is capable of overthrowing bourgeois society and establishing a [classless society](#).

The “**proletariat**” was the class in ancient society who had no property and so could not pay taxes, and were deemed to serve the state by having offspring (L. *proles*); the word entered the English language from French, via the translation of Communist literature in the 1840s.

## Property

<https://www.marxists.org/glossary/terms/p/r.htm>

Excerpt:

With the [division of labor](#) ... is given simultaneously the distribution, and indeed the unequal distribution, both [quantitative and qualitative](#), of labor and its products, hence property: the nucleus, the first form, of which lies in the family, where wife and children are the slaves of the husband. This latent slavery in the family, though still very crude, is the first property, but even at this early stage it corresponds perfectly to the definition of modern economists who call it the power of disposing of the labor-power of others....

Marx and Engels  
[German Ideology](#)

The first form of ownership is tribal ownership. It corresponds to the undeveloped stage of production, at which a people lives by hunting and fishing, by the rearing of beasts or, in the highest stage, agriculture. In the latter case it presupposes a great mass of uncultivated stretches of land. The division of labor is at this stage still very elementary and is confined to a further extension of the natural division of labor existing in the family. The social structure is, therefore, limited to an extension of the family; patriarchal family chieftains, below them the members of the tribe, finally slaves. The slavery latent in the family only develops gradually with the increase of population, the growth of wants, and with the extension of external relations, both of war and of barter.

The second form [of ownership] is the ancient communal and State ownership which proceeds especially from the union of several tribes into a city by agreement or by conquest, and which is still accompanied by slavery. Beside communal ownership we already find movable, and later also immovable, private property developing, but as an abnormal form subordinate to communal ownership. The citizens hold power over their laboring slaves only in their community, and on this account alone, therefore, they are bound to the form of communal ownership. It is the communal private property which compels the active citizens to remain in this spontaneously derived form of association over against their slaves. For this reason the whole structure of society based on this communal ownership, and with it the power of the people, decays in the same measure as, in particular, immovable private property evolves. The division of labor is already more developed. We already find the antagonism of town and country; later the antagonism between those states which represent town interests and those which represent country interests, and inside the towns

themselves the antagonism between industry and maritime commerce. The class relation between citizens and slaves is now completely developed.

With the development of private property, we find here for the first time the same conditions which we shall find again, only on a more extensive scale, with modern private property. On the one hand, the concentration of private property, which began very early in Rome (as the Licinian agrarian law proves) and proceeded very rapidly from the time of the civil wars and especially under the Emperors; on the other hand, coupled with this, the transformation of the plebeian small peasantry into a proletariat, which, however, owing to its intermediate position between propertied citizens and slaves, never achieved an independent development.

Marx and Engels  
[German Ideology](#)

The subjective essence of private property, private property as activity for itself, as subject, as person, is labor. It, therefore, goes without saying that only that political economy which recognized labor as its principle (Adam Smith), and which therefore no longer regarded private property as nothing more than a condition external to man, can be regarded as both a product of the real energy and movement of private property (it is the independent movement of private property become conscious of itself, it is modern industry as self), a product of modern industry, and a factor which has accelerated and glorified the energy and development of this industry and transformed it into a power belonging to consciousness. Therefore, the supporters of the monetary and mercantile system, who look upon private property as a purely objective being for man, appear as fetish-worshippers, as Catholics, to this enlightened political economy, which has revealed -- within the system of private property -- the subjective essence of wealth....

Immediately sensuous private property is the material, sensuous expression of estranged human life. Its movement -- production and consumption -- is the sensuous revelation of the movement of all previous production -- i.e., the realization or reality of man. Religion, the family, the state, law, morality, science, art, etc., are only particular modes of production and therefore come under its general law. The positive supersession of private property, as the appropriation of human life, is therefore the positive supersession of all estrangement, and the return of man from religion, the family, the state, etc., to his human -- i.e., social -- existence. Religious estrangement as such takes place only in the sphere of consciousness, of man's inner life, but economic estrangement is that of real life -- its supersession therefore embraces both aspects. Clearly the nature of the movement in different countries initially depends on whether the actual and acknowledged life of the people has its being more in consciousness or in the external world, in ideal or in real life. Communism begins with atheism (Owen), but atheism is initially far from being communism, and is for the most part an abstraction. The philanthropy of atheism is therefore at first nothing more than an abstract philosophical philanthropy, while that of [communism](#) is at once real and directly bent towards action....

Marx and Engels  
[Economic and Philosophical Manuscripts: 3rd](#)

At a certain stage of development, the material productive forces of society come into conflict with the existing relations of production or -- this merely expresses the same thing in legal terms -- with the property relations within the framework of which they have operated hitherto.... Then begins an epoch of social revolution."

Marx  
[Preface to Critique of Political Economy](#)

Property, or 'property relations' are fundamental social relations in which the relations between people are expressed in the relation between people and *things*. Thus the existence of property alienates people from social relations and puts them into relations with objects. In general therefore, a person *cannot* be the object, but only the subject of a property relation. If a person is *owned*, as in slave society, then in the given society that person is not regarded as a person at all, but rather as an object, property.

The *ownership* of property constitutes a social relation when that ownership affects the lives of other people. So, for example, a labourer in capitalism is the owner of their own capacity to work, but when they sell it on a day to day basis, it becomes the property of a capitalist who obtains the right to use it, and the right to [profit](#) from it. Ownership the [means of production](#), is the most important social relation, since it gives to the class owning the means of production exclusive control over the labour process, and thereby the power they have over all laborers.

Communist society removes the existence of property as discussed here; it does not remove the form of property which we have over ourselves, our own choices and thoughts, our own expressions and ideas. In Communist society, while all people wholly own themselves individually, they also own in common the means of production. Communist society does away with distinctively capitalist property relations; while in the human sense it strengthens property relations. *See also:* [Freedom](#).

**Hegelian Philosophy:** For Hegel, the right to property was the fundamental premise for being truly a person: “The rationale of property is to be found not in the satisfaction of needs but in the supersession of the pure subjectivity of personality. In his property a person exists for the first time as reason”, and he defines the moments of Property as [Possession](#) (“The will has its embodiment in something positive”), Use (“the will to possess something must express itself”) and [Alienation](#) (i.e. selling or giving the thing).

Hegel also made a particular point of excluding the possibility of the “kinds of things” being property, only individual things. He also regarded making collective property of anything which was capable of being the property of an individual as a grave mistake.

*Further Reading:* [Philosophy of Right](#), [Objective Spirit](#) and [Avineri](#).

## Praxis

<https://www.marxists.org/glossary/terms/p/r.htm> [Glossary]

Excerpt:

Is really just another word for [practice](#) in the sense in which practice is understood by Marxists, as an aspect of theory-and-practice, in which neither theory nor practice are intelligible in isolation from the other. However, if “practice” is understood in isolation from theory, as a mundane series of actions, then a process is required to mediate between theory and practice, and drawing on the Greek *πρᾶξις* praxis is taken as the process of “putting theory into practice,” of mediating from theory to practice.

[Lukács](#) uses the term in 1923, and thereafter has been used commonly by Western Marxists. Marx had used this term once in his [3rd Manuscript of 1844](#) (not published until 1932); later translations of the work rendered this word as practice. Claude Lé-Strauss also contrasts praxis (as the mundane manner in which material life is realized and reproduced) and practice (as the specific operations by means of which the praxis is achieved, and claims that a conceptual “infrastructure” of some kind is required to mediate between praxis and practices, and in tribal societies, the various conceptions of totem and caste, provide this mediation by establishing an intelligible and empirically given relation between nature and culture.

**Example of incorporation of the term into U.S. education:** <https://www.ets.org/praxis/>

## Plato's Dialectic v. Hegel and Marx: An Evaluation of Five Revolutions

[http://www.ihr.org/jhr/v06/v06p-67\\_hoggan.html](http://www.ihr.org/jhr/v06/v06p-67_hoggan.html)

NOTE: The IHR (Institute for Historical Review) is an independent educational/publishing historical revisionism organization that claims to "bring history into accord with the facts."

### Marx, Socialism and Communism analysis and critiques:

#### CAUSA Lecture Manual

[Recommended, but with a Caution]

<http://www.tparents.org/Library/Unification/Books/CausaLM/0-Toc.htm>

NOTE: This lecture manual is explicitly anti-Communist; promoting opposing pro-God, idealistic systems. It has some excellent introductions, historical background and explanations of the major aspects of Communism, including Marx's Dialectical and Historical Materialism and their corresponding problems.

**The MAIN CAUTION with this material is that the organization (CAUSA) is an off-shoot of the Unification Church.** It was active prior to the fall of the Berlin Wall and Soviet communism and was geared to all people who believed in a God, not just Unification. It is no longer active, however its training publications are still available online (downloadable PDFs); and they give what I believe to be a good overview/background of Marx and Communism, as well pointing out weaknesses and how to counter it from a religious (belief in God) perspective.

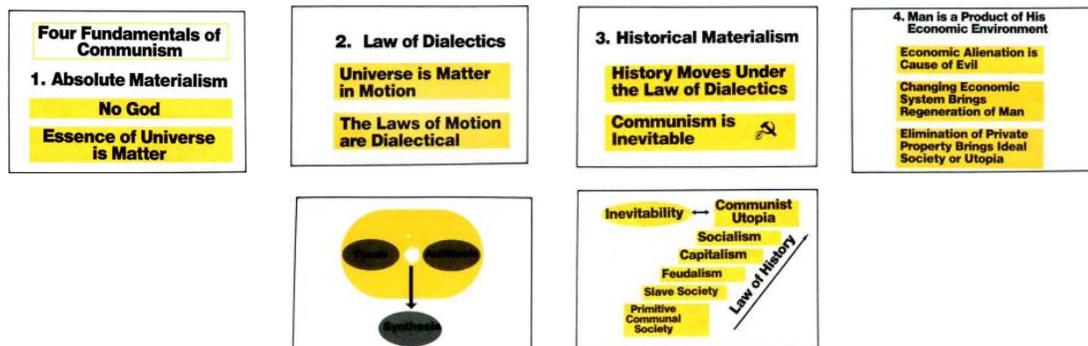
**There is much that can be gleaned** for use in attaining a better understanding of the issues surrounding Communism and Marxist Socialism and dialectical materialism, etc.; which is still deeply entrenched in our educational, social and political systems.

See also: <http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/top.html>

#### For example (God vs Communism):

[http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7\\_2.pdf](http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7_2.pdf) [PDF]

<http://www.tparents.org/Library/Unification/Books/CausaLM/CausaLM-07b.pdf> [PDF]



## Present-Day Implementations and Defences of Marxist Ideologies

### Hegel, Marx, Engels, and the Origins of Marxism

#### A review of *Marx After Marxism: The Philosophy of Karl Marx* by Tom Rockmore

<https://www.wsws.org/en/articles/2006/05/rock-m02.html> (Part 1 of 2)

<https://www.wsws.org/en/articles/2006/05/rock-m03.html> (Part 2 of 2)

### In Defence of Marxism [Site]

<http://www.marxist.com/in-defence-of-genuine-marxism/>

E.g., <http://www.marxist.com/what-will-socialism-look-like.htm>

<http://www.marxist.com/the-myths-about-marxism.htm>

### On Marxism

<https://www.marxists.org/reference/archive/althusser/1953/onmarx/on-marxism.htm>

### Hegel, Economics, and Marx's *Capital*

<https://www.marxists.org/reference/archive/smith-cyril/works/articles/cyril.htm>

### From Marx to Hegel

<https://rosswolfe.files.wordpress.com/2016/02/george-lichtheim-from-marx-to-hegel.pdf> [PDF]

### Brief Comments on the Relationship between Marxism and the Hegelian Dialectic

<http://www.marxisthumanistinitiative.org/philosophy-organization/brief-comments-on-the-relationship-between-marxism-and-the-hegelian-dialectic.html>

### Rosa Luxemburg

<https://www.marxists.org/archive/luxemburg/>

<http://www.marxist.com/prologue-to-rosa-luxemburgs-reform-or-revolution.htm>

<https://www.rosalux.de/english/foundation/rosa-luxemburg.html>

### Raya Dunayevskaya

<https://www.marxists.org/archive/dunayevskaya/>

<http://newsandletters.org/raya-dunayevskaya/>

#### Excerpt:

Raya Dunayevskaya (1910–1987) is the founder of the philosophy of Marxist-Humanism. She concretized that philosophy during a lifetime in the revolutionary movement as she participated in all the freedom movements of our age—whether of workers, women, the Black dimension, and youth.

She became Leon Trotsky's Russian-language secretary in 1937 during his exile in Mexico, but broke with him in 1939 at the time of the Hitler-Stalin Pact. Her simultaneous study of the Russian economy and of Marx's early writings (later known as the 1844 Humanist Essays) led to her 1941-42 analysis that not only was Russia a state-capitalist society, but that state-capitalism was a new world stage.

After more than a decade of developing the theory of state-capitalism, Dunayevskaya made a philosophic breakthrough. In two letters written May 12 and 20, 1953, she deepened her study of the Hegelian dialectic and saw in Hegel's Absolutes a dual movement—a movement from practice that is itself a form of theory and a movement from theory reaching to philosophy. She considered these 1953 letters to be the philosophic moment from which the whole development of Marxist-Humanism flowed. In 1955 she founded the organization News and Letters Committees and the newspaper News & Letters.

### **Critical Essay: Philosophy Essay – Hegel vs Marx**

<http://www.criticalessays.co.uk/philosophy-essay-marx-vs-hegel-low-21/>

“This essay will discuss the following statement from Karl Marx (1818-1883) with reference to Georg Wilhelm Friedrich Hegel (1770-1831). ‘The mode of production of material life conditions the social, political and intellectual life process in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.’[1] It will be shown how Hegel and Marx differed substantially on this subject and that Hegel would have said that it is education and not the mode of production which shapes consciousness.”

*Note: This essay is included not for its calibre of intellectual discourse, but more of as example of thinking that afflicts those immersed in this philosophy and ideology, exposing a tendency toward duality of thought.*

### **Marxism and the Modern World (Idealism vs. Materialism)**

[http://www.academia.edu/4716685/Marxism\\_and\\_the\\_Modern\\_World\\_Idealism\\_vs.\\_Materialism](http://www.academia.edu/4716685/Marxism_and_the_Modern_World_Idealism_vs._Materialism)

### **Was Lenin a Marxist? The Populist Roots of Marxism-Leninism**

<http://homepages.warwick.ac.uk/~syrbe/pubs/lenin.pdf> [PDF]

### **Between Marx, Marxism, and Marxisms – Ways of Reading Marx's Theory**

<https://viewpointmag.com/2013/10/21/between-marx-marxism-and-marxisms-ways-of-reading-marxs-theory/>

### **Marx, Marxism and Maoism**

[http://www2.hawaii.edu/~manicas/pdf\\_files/Unpub/MarxMarxismAndMao.pdf](http://www2.hawaii.edu/~manicas/pdf_files/Unpub/MarxMarxismAndMao.pdf) [PDF]

### **Lenin and Philosophy and other Essays – Louis Althusser**

<http://www.marx2mao.com/Other/LPOE70.html>

### **Comrad Hegel: Absolute Spirit Goes East (USSR publication with comments)**

<http://crisiscritique.org/ccmarch/pavlov.pdf> [PDF]

## **The Two Marxisms**

<http://media.pfeiffer.edu/Iridener/DSS/Marx/2marxtoc.htm>

## **ALIENATION – from Hegel to Marx (Chapter 6 of “The Two Marxisms”)**

<http://media.pfeiffer.edu/Iridener/DSS/Marx/ch6.htm>

## **Marx’s Economic Theory - General approach and influence**

<http://www.internationalviewpoint.org/spip.php?article283> [also downloadable PDF]

## **Libertarian Marxism’s Relation to Anarchism**

<https://theanarchistlibrary.org/library/wayne-price-libertarian-marxism-s-relation-to-anarchism>

## **What are the differences between communism, Marxism, Maoism, Stalinism, and Leninism?**

<https://www.quora.com/What-are-the-differences-between-communism-Marxism-Maoism-Stalinism-and-Leninism>

## **Comparison of Lenin and Mao in the context of Marx**

[http://www.academia.edu/7340624/Comparison\\_of\\_Lenin\\_and\\_Mao\\_in\\_the\\_context\\_of\\_Marx](http://www.academia.edu/7340624/Comparison_of_Lenin_and_Mao_in_the_context_of_Marx)

## **List of Communist Ideologies**

[https://en.wikipedia.org/wiki/List\\_of\\_comunist\\_ideologies](https://en.wikipedia.org/wiki/List_of_comunist_ideologies)

## **Marxism-Leninism-Maoism Basic Course**

<http://massalijn.nl/theory/marxism-leninism-maoism-basic-course/>

## **What are the differences between the branches of Communism; Leninism, Marxism, Trotskyism, etc?**

[https://www.reddit.com/r/explainlikeimfive/comments/2j19ed/eli5what\\_are\\_the\\_differences\\_between\\_the\\_branches/](https://www.reddit.com/r/explainlikeimfive/comments/2j19ed/eli5what_are_the_differences_between_the_branches/)

## **Mao Zedong**

<https://stalinsmoustache.org/category/marxism/mao-zedong/>

<http://www.lacan.com/zizmaozedong.htm>

## **Marxism: Leninism-Stalinism-Maoism**

<https://www.marxists.org/history/etol/writers/harris/1966/xx/marxism.htm>

## **The Marxist-Leninist Theory of History**

<http://www.friesian.com/marx.htm>

**Marxism, Maoism and Social Change**

[https://deepblue.lib.umich.edu/bitstream/handle/2027.42/68730/10.1177\\_009770047700300104.pdf?sequence=2](https://deepblue.lib.umich.edu/bitstream/handle/2027.42/68730/10.1177_009770047700300104.pdf?sequence=2)

**Lenin and the First Communist Revolutions, I**

<http://econfaculty.gmu.edu/bcapan/museum/hisfram1.htm>

**Lenin – Collected Works**

<http://marxists.anu.edu.au/archive/lenin/works/cw/> [PDF]

<https://www.marxists.org/archive/lenin/works/index.htm>

<https://archive.org/details/LeninCW>

**Marxist Criticism of the Bible** [Review] [PDF]

<http://www.jeankimhome.com/Documents/Resources-Commentaries/BOER-MARXIST-CRITICISM.pdf>

re: Roland Boer: <http://www.criticaltheoryofreligion.org/roland-boer/>

Marxism and Eschatology Reconsidered:

<http://www.mediationsjournal.org/articles/marxism-and-eschatology-reconsidered>

**What Marx Can Teach Christian Theology—and the Church—about Being Christian --- Karl Marx *in* Christian Theology—Promising or Perilous?**

<http://theotherjournal.com/2013/06/17/what-marx-can-teach-christian-theology-and-the-church-about-being-christian/>

**More Marxists Related Online Resources**

[Marxists Internet Archive](#)

[The Marxist Center](#)

[In Defense of Marxism – Marxist.org](#)

[Marxist Groups and Websites](#)

[World Socialist Web Site](#)

[Marxist.net](#)

[The Marxist-Leninist](#)

[Dialectical Marxism – Web List - NYU](#)

[Marxism – College Board – AP Central – Teacher’s Corner](#)

[Why is Marxism on the Rise Again? – The Guardian](#)

[Marxist.net](#)

[Marx and Marxism Web Guide](#)

[The Onion – America’s Finest Marxist News Source](#)

[Marxism on the Web](#)

[Marxism.org – List of Lists](#)

[Socialist Appeal](#)

## Does Socialism Work? A Classroom Experiment

<https://danieljmittchell.wordpress.com/2011/11/16/does-socialism-work-a-classroom-experiment/>

Excerpt:

I posted a [video making this point earlier in the year](#), and I also posted a [version of this joke back in 2010](#), but here's another version that's worth sharing because of the five lessons to be learned at the conclusion.

=====

An economics professor at a local college made a statement that he had never failed a single student before, but had recently failed an entire class. That class had insisted that Obama's socialism worked and that no one would be poor and no one would be rich, a great equalizer.

The professor then said, "OK, we will have an experiment in this class on Obama's plan". All grades will be averaged and everyone will receive the same grade so no one will fail and no one will receive an A.... (substituting grades for dollars – something closer to home and more readily understood by all).

After the first test, the grades were averaged and everyone got a B. The students who studied hard were upset and the students who studied little were happy. As the second test rolled around, the students who studied little had studied even less and the ones who studied hard decided they wanted a free ride too so they studied little.

The second test average was a D! No one was happy.

When the 3rd test rolled around, the average was an F.

As the tests proceeded, the scores never increased as bickering, blame and name-calling all resulted in hard feelings and no one would study for the benefit of anyone else.

To their great surprise, ALL FAILED and the professor told them that socialism would also ultimately fail because when the reward is great, the effort to succeed is great, but when government takes all the reward away, no one will try or want to succeed.

It could not be any simpler than that.

There are five morals to this story:

1. You cannot legislate the poor into prosperity by legislating the wealthy out of prosperity.
2. What one person receives without working for, another person must work for without receiving.
3. The government cannot give to anybody anything that the government does not first take from somebody else.
4. You cannot multiply wealth by dividing it!
5. When half of the people get the idea that they do not have to work because the other half is going to take care of them, and when the other half gets the idea that it does no good to work because somebody else is going to get what they work for, that is the beginning of the end of any nation.

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I'll make one final point. There are five morals to the story, but there are [dozens of nations giving us real-world examples every day](#).

Sort of makes you wonder why [some people still believe this nonsense?](#)

### **Communist Party Admits Infiltration & Takeover of Democratic Party!**

<https://fellowshipoftheminds.com/2015/02/06/communist-party-admits-infiltration-takeover-of-democratic-party/>

### **CPUSA – The Communist Party, USA**

<http://www.discoverthenetworks.org/printgroupProfile.asp?grpId=7511>

### **The Socialist (“Progressive”) Movement in the United States**

[https://en.wikipedia.org/wiki/History\\_of\\_the\\_socialist\\_movement\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/History_of_the_socialist_movement_in_the_United_States)

## Various Contrasting Points of View Re: Socialism / Communism

### Why Socialism Must Always Fail

<http://capitalismmagazine.com/2000/06/why-socialism-must-always-fail-ludwig-von-mises-on-economic-calculation-under-socialism/>

### Former Soviet Citizen Blasts Sanders' Socialism: 'Corrodes the Human Spirit'

<http://www.truthrevolt.org/news/former-soviet-citizen-blasts-sanders-socialism-corrodes-human-spirit>

### Socialism at Harvard

<http://www.thecrimson.com/article/2012/10/22/socialism-harvard-revelations/>

### Economic Calculation in the Socialist Commonwealth

#### Postscript: Why a Socialist Economy is "Impossible" by Joseph T. Salerno

<https://mises.org/library/economic-calculation-socialist-commonwealth/html/c/25>

### Conservative Debate Handbook

<http://truthbasedlogic.com/table.htm>

### What is Communism?

[http://henrymakow.com/what\\_is\\_communism.html](http://henrymakow.com/what_is_communism.html)

### Difference between Communism and Marxism

<http://www.differencebetween.net/miscellaneous/difference-between-communism-and-marxism/>

#### Summary

1. Marxism is the theory and Communism is the practical implementation of Marxism.
2. Communism is the realization of a Stateless society where all are equal.  
On the other hand Marxism is the framework by which such a state is developed.
3. Marxism is a political ideology based on Karl Marx's ideas,  
communism can be called as a political system, which is based on Marxist ideology.
4. The Marxist ideology is to prepare the society for communism.

### Do you know the difference between a Communist and a Socialist?

<http://www.independent.co.uk/news/world/americas/do-you-know-the-difference-between-a-communist-and-a-socialist-a6708086.html>

### The Socialist ("Progressive") Movement in the United States

[https://en.wikipedia.org/wiki/History\\_of\\_the\\_socialist\\_movement\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/History_of_the_socialist_movement_in_the_United_States)

### Socialism in America

<http://www.u-s-history.com/pages/h1669.html>

## Mises Destroys Socialism, Again and Again [Mises Institute]

<https://mises.org/library/mises-destroys-socialism-again-and-again> (also in downloadable PDF newsletter)  
See, “The Fallacy of the ‘Third Way’ in the PDF newsletter...

Excerpt:

And are there not excellent reasons from economic theory that show that the free market works better than the state? As Ludwig von Mises again and again pointed out, capitalism is a system of mass production for the masses. Businesses prosper to the extent that they meet the wishes of consumers; those that cannot do so cease to exist and their resources pass to the hands of others. By contrast, there is no mechanism to eliminate state controlled enterprises that fail: the state can continually prop them up through taxes.

## The Communist Revolutionary Catechism

<http://www.biblebelievers.org.au/nechayev.htm>

## Communism, socialism, and Christianity: One of these does not belong

<http://hotair.com/greenroom/archives/2014/02/05/communism-socialism-and-christianity-one-of-these-does-not-belong/>

Excerpts:

Clearly the Judeo-Christian commandment, “Thou shalt not kill,” is not among the doctrinal teachings of communism and the socialist revolution.

Respect for one’s neighbor’s private property rights is foundational to the Judeo-Christian doctrine. The abolition of private property under communism violates the great commandment, “Thou shalt not steal.”

The culture of envy fostered by class-warfare violates yet another commandment, the 10<sup>th</sup>, “Thou shalt not covet thy neighbor’s goods.”

Communism and socialism pervert the proper function of government. ...All of this is completely incompatible with Christianity and a free society.

Communism and socialism pervert the function of law. For the communist, law becomes a mere instrument of coercion to bend and force citizens to comply with the warped vision of society’s rulers. Bastiat put it this way: “Socialists desire to practice ‘legal’ plunder...they desire to make the law their own weapon.”

Communism and socialism war against Christian charity. ...Envy, the socialist “virtue,” is considered a capital sin in the Church’s doctrine. Socialism, with its class warfare, could not be more incompatible with the Church’s teaching that charity and justice are the great binding forces in society.

Communism and socialism are inimical to the family and those organizations which function as intermediary structures between the state and the individual.

A philosophically sound and united defense by all defenders of freedom is needed at this time.

... communism’s utopia, in which all men are equal and poverty would disappear, is a dangerous and inhuman illusion. Poverty cannot be completely eradicated from the face of the earth. Our Lord Himself taught, “The poor will always be with you.” If this profound lesson were internalized, the regimes of lethal utopia would be far less enticing.

Forcing people “to do good” is the death of the virtue of charity, as charity must always be freely exercised.

The two great lies of socialists and communists, that they are the champions of the poor and that they are the real “Christians” of our time, are myths that ought to be unmasked by all believers. For no regime has ever visited more poverty, death and suffering upon humanity. Civilization has seen clearly what this revolutionary change looks like and we would all be well advised to remember as philosopher George Santayana warned—“those who cannot remember the past are condemned to repeat it.”

## Comparison of Communism, Socialism, Fascism, Capitalism

<http://www.slayerment.com/blog/communism-vs-socialism-vs-fascism-vs-capitalism>

[Note: this still needs to be vetted]

*Note: Suggest also reading the comments in the above referenced article.*

	<b>Communism</b>	<b>Socialism</b>	<b>Fascism</b>	<b>Capitalism</b>
Historically	Soviet Union	Western Europe	Nazi Germany, Italy, Rome	1800 - 1900's America
Present Day	-	Western Civilization	America	None
Notable Architects	Illuminati	Fabian Society, Round Table, CFR, Vatican, Rome RIIA		Francis Bacon, Adam Smith, Thomas Paine, Benjamin Franklin
Front Men	Vladimir Lenin, Leon Trotsky, Joseph Stalin	Franklin D. Roosevelt, Barack Obama	Adolf Hitler, Benito Mussolini, George H.W. Bush	George Washington, Thomas Jefferson
Economics	State Ownership	Hybrid State/Private Ownership	Corporate Ownership	Free Market, All Private
Religion	Humanism	Humanism	State sponsored	Any
Level of Self-Responsibility	Low	Low	Low	High
Personal Growth	Low	Low	Low	High
Centralized Control	Yes	Yes	Yes	No
Centralized Bank	Yes	Yes	Yes	No
Difficulty of Living in Society	Easy but hard	Easy but hard	Easy but hard	Hard but easy
Level of Intelligence Required	None/Low	None/Low	Low	High
Government Ran By	Dictator	Low/Middle Class	Upper Class/Corporations	Elected Congressional Members
Level of Freedom	Low	Low	Low	High
Ability to Legally Overthrow Leaders	No	Somewhat	If you want your head cut off	Yes
Individuality / Creativity?	No	Somewhat	No	Yes
Your God	The State	The State	Technology / Science / State	Universe, Jesus, Nature

	<b>Communism</b>	<b>Socialism</b>	<b>Fascism</b>	<b>Capitalism</b>
Level of Moral Required	Low	Low	Low	High
Ruled By	Dictator	Elite / people	Caesar / The Axe	Constitution / Law
Means of formation	Revolution/Offensive Military	Propaganda	Offensive Military/The Axe	Revolution/Defensive Military
Size of Government	Large	Large	Large	Small
Welfare Spending	High	High	High	Low/None
Turns into	Totalitarian Control	Totalitarian Control	Totalitarian Control	Socialism/Fascism if not careful
Quick Summary	Fascist Socialism	Uneducated/Vice Rule The uneducated and wordly are led with	Axe Rule	Constitutional Rule
In other words...	Very similar to socialism but ran more on military/fascist lines. Not as deceptive as socialism as it is the predecessor.	propaganda to fulfill their master's whims while being rewarded with debauchery and vice. Individual growth is stunted and usually reversed.	Anyone in disagreement with the king is dead meat.	Law built upon universal principles is practiced by decent, well-educated individuals working on the path of growth. Lesser humans are helped, not enslaved.
Associated American Parties	Democrats	Democrats	Republicans	No Party

I hope it is beginning to become clear what is going on here. Communism, Socialism and Fascism ARE ALL THE SAME. The subtle differences between them are minor things that make hardly any difference. It's like me asking you whether you would like to die by lethal injection or by having your head cut off. Either way you're dead. Don't let the process towards dictatorial, totalitarian tyranny fool you. In the end it is tyranny.

Capitalism is the best form of government we have experienced on earth so far because it is in the closest alignment with the laws of the universe and truth. It mirrors openness and freedom. It advocates responsibility and integrity. We should never forget just how important such virtues are.

So next time you hear that capitalism has failed you may want to recheck the facts. Capitalism doesn't exist. Capitalism hasn't existed for at least 100 years. If anything has failed it is clearly socialism and we're just getting warmed up. The more socialism fails the more power we lose until finally our new dictator will come in and seize our property, rights and freedoms. This is basic history. All it takes is one generation to forget and they will experience it.

***From the comments section of above article...***

Nazism was inspired by Italian Fascism, an invention of hardline Communist Benito Mussolini. During World War I, Mussolini recognized that conventional socialism wasn't working. He saw that nationalism exerted a stronger pull on the working class than proletarian brotherhood. He also saw that the ferocious opposition of large corporations made socialist revolution difficult. So in 1919, Mussolini came up with an alternative strategy. He called it Fascism. Mussolini described his new movement as a "Third Way" between capitalism and communism. As under communism, the state would exercise dictatorial control over the economy. But as under capitalism, the corporations would be left in private hands.

Hitler followed the same game plan. He openly acknowledged that the Nazi party was "socialist" and that its enemies were the "bourgeoisie" and the "plutocrats" (the rich). Like Lenin and Stalin, Hitler eliminated trade unions, and replaced them with his own state-run labor organizations. Like Lenin and Stalin, Hitler hunted down and exterminated rival leftist factions (such as the Communists). Like Lenin and Stalin, Hitler waged unrelenting war against small business.

Hitler regarded capitalism as an evil scheme of the Jews and said so in speech after speech. Karl Marx believed likewise. In his essay, "On the Jewish Question," Marx theorized that eliminating Judaism would strike a crippling blow to capitalist exploitation. Hitler put Marx's theory to work in the death camps.

I've posted below what sums up the Nazis' party campaign. It is a good summary of the basic lines of Nazi propaganda. This widely distributed Nazi pamphlet first appeared in 1929. The booklet included five cartoons by Mjöltnir, Goebbels' cartoonist. Mjöltnir also produced some of the most familiar Nazi posters.

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**Why Are We Socialists?**

The source: Joseph Goebbels and Mjöltnir, Die verfluchten Hakenkreuzler. Etwas zum Nachdenken (Munich: Verlag Frz. Eher, 1932).

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We are socialists because we see in socialism, that is the union of all citizens, the only chance to maintain our racial inheritance and to regain our political freedom and renew our German state.

Socialism is the doctrine of liberation for the working class. It promotes the rise of the fourth class and its incorporation in the political organism of our Fatherland, and is inextricably bound to breaking the present slavery and regaining German freedom. Socialism, therefore, is not merely a matter of the oppressed class, but a matter for everyone, for freeing the German people from slavery is the goal of contemporary policy. Socialism gains its true form only through a total fighting brotherhood with the forward-striving energies of a newly awakened nationalism. Without nationalism it is nothing, a phantom, a mere theory, a castle in the sky, a book. With it it is everything, the future, freedom, the fatherland!

The sin of liberal thinking was to overlook socialism's nation-building strengths, thereby allowing its energies to go in anti-national directions. The sin of Marxism was to degrade socialism into a question of wages and the stomach, putting it in conflict with the state and its national existence. An understanding of both these facts leads us to a new sense of socialism, which sees its nature as nationalistic, state-building, liberating and constructive.

The bourgeois is about to leave the historical stage. In its place will come the class of productive workers, the working class, that has been up until today oppressed. It is beginning to fulfill its political mission. It is involved in a hard and bitter struggle for political power as it seeks to become part of the national organism. The battle began in the economic realm; it will finish in the political. It is not merely a matter of wages, not only a matter of the number of hours worked in a day — though we may never forget that these are an essential, perhaps even the most significant part of the socialist platform — but it is much

more a matter of incorporating a powerful and responsible class in the state, perhaps even to make it the dominant force in the future politics of the fatherland. The bourgeoisie does not want to recognize the strength of the working class. Marxism has forced it into a straitjacket that will ruin it. While the working class gradually disintegrates in the Marxist front, bleeding itself dry, the bourgeoisie and Marxism have agreed on the general lines of capitalism, and see their task now to protect and defend it in various ways, often concealed.

We are socialists because we see the social question as a matter of necessity and justice for the very existence of a state for our people, not a question of cheap pity or insulting sentimentality. The worker has a claim to a living standard that corresponds to what he produces. We have no intention of begging for that right. Incorporating him in the state organism is not only a critical matter for him, but for the whole nation. The question is larger than the eight-hour day. It is a matter of forming a new state consciousness that includes every productive citizen. Since the political powers of the day are neither willing nor able to create such a situation, socialism must be fought for. It is a fighting slogan both inwardly and outwardly. It is aimed domestically at the bourgeois parties and Marxism at the same time, because both are sworn enemies of the coming workers' state. It is directed abroad at all powers that threaten our national existence and thereby the possibility of the coming socialist national state.

Socialism is possible only in a state that is united domestically and free internationally. The bourgeoisie and Marxism are responsible for failing to reach both goals, domestic unity and international freedom. No matter how national and social these two forces present themselves, they are the sworn enemies of a socialist national state.

We must therefore break both groups politically. The lines of German socialism are sharp, and our path is clear.

We are against the political bourgeoisie, and for genuine nationalism!

We are against Marxism, but for true socialism!

We are for the first German national state of a socialist nature!

We are for the National Socialist German Workers Party!

Link to the full Nazi publication: <http://research.calvin.edu/german-propaganda-archive/haken32.htm>

More Nazi propaganda: <http://research.calvin.edu/german-propaganda-archive/pre1933.htm>

See also: [Communism vs Fascism](#) section

### **The Undeniable Truth: Hitler Was a Leftist**

<http://www.freerepublic.com/focus/news/849242/posts>

### **The Leftist Origins of National Socialism**

[http://www.thecommentator.com/article/2827/once\\_and\\_for\\_all\\_the\\_leftist\\_origins\\_of\\_national\\_socialism/page/2](http://www.thecommentator.com/article/2827/once_and_for_all_the_leftist_origins_of_national_socialism/page/2)

### **The Nazi Hatred of Judeo-Christian Morality**

[http://www.defendthefamily.com/pfrc/books/pinkswastika/html/Chapter\\_7.htm](http://www.defendthefamily.com/pfrc/books/pinkswastika/html/Chapter_7.htm)

<http://modernhistoryproject.org/mhp?Article=PinkSwastika>

<http://shoebat.com/2016/08/21/no-you-dumbbell-nazis-were-not-right-wing-evangelicals-hitler-was-not-a-roman-catholic-god-did-not-destroy-sodom-and-gomorrah-for-simply-being-uncharitable-but-because-they-were-homosexuals>

### **Jewish Ties to Socialism**

<http://www.jewishencyclopedia.com/articles/13822-socialism>

[http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0018\\_0\\_18779.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0018_0_18779.html)

<http://www.jewishsocialist.org.uk/>

<http://www.israelshamir.net/Contributors/wilhelmson.htm>

<http://mondoweiss.net/2014/06/socialism-and-jews/>

### **Jews in Radical Politics**

***America's Communist movement owed a lot to Jewish support.***

<http://www.myjewishlearning.com/article/jews-in-radical-politics/#>

### **Socialism: A Pseudo Science**

<http://www.keynesatharvard.org/book/KeynesatHarvard-ch08.html>

### **Keynes at Harvard**

<http://www.keynesatharvard.org/index.html>

### **Illuminati and Communism**

[http://www.jesus-is-savior.com/False%20Religions/Illuminati/illuminati\\_and\\_communism.htm](http://www.jesus-is-savior.com/False%20Religions/Illuminati/illuminati_and_communism.htm)

<http://members.iimetro.com.au/~hubbca/communism.htm>

### **No beginning no end of Illuminati's control (?)**

<https://theawakezone.wordpress.com/2015/04/10/no-beginning-no-end-of-illuminatis-control/><https://www.youtube.com/watch?v=zGHH-AfvO7U>

[https://www.youtube.com/watch?v=BglNe4u09\\_A](https://www.youtube.com/watch?v=BglNe4u09_A)

### **NWO**

<http://www.jeremiahproject.com/newworldorder/>

<http://www.biblebelievers.org.au/nv2.htm>

### **Major NWO “Conspiracy Theories”**

<http://blog.world-mysteries.com/ancient-writings/what-is-the-new-world-order/>

### **A Chronological History of the NWO**

[http://www.constitution.org/col/cuddy\\_nwo.htm](http://www.constitution.org/col/cuddy_nwo.htm)

### **Cloward-Piven Strategy**

<http://www.discoverthenetworks.org/Articles/theclowardpivenstrategypoe.html>

<http://clowardandpiven.com/>

[https://en.wikipedia.org/wiki/Cloward%E2%80%93Piven\\_strategy](https://en.wikipedia.org/wiki/Cloward%E2%80%93Piven_strategy)

### **Alinsky's Rules for Radicals** [PDF]

[http://www.mynacc.org/Rules\\_for\\_Radicals.pdf](http://www.mynacc.org/Rules_for_Radicals.pdf)

<http://ontherightsideradio.com/alinsky/>

### **Saul Alinsky's 12 Rules for Radicals (a summary)**

<http://www.bestofbeck.com/wp/activism/saul-alinskys-12-rules-for-radicals>

### **How to Counter (12 ways)**

[http://townhall.com/columnists/johnhawkins/2012/04/13/12\\_ways\\_to\\_use\\_saul\\_alinskys\\_rules\\_for\\_radicals\\_against\\_liberals](http://townhall.com/columnists/johnhawkins/2012/04/13/12_ways_to_use_saul_alinskys_rules_for_radicals_against_liberals)

<http://jeffcorepublicanmensclub.org/PDF/RulesRad-Defeat.pdf> [PDF]

**‘There is No God and Karl Marx is His Prophet’:  
The Links between Communism, Islam, and Slavery**

<http://www.breitbart.com/national-security/2016/01/29/here-is-no-god-and-karl-marx-is-his-prophet-the-links-between-communism-islam-and-slavery/>

**Marx on Islam** (from: “The History of Islam in German Thought”)

[http://www.academia.edu/2571579/Marx\\_on\\_Islam](http://www.academia.edu/2571579/Marx_on_Islam) (see also chapters on Nietzsche, etc.)

**Marxism/socialism and Islam ideological brothers against human freedom.**

<https://www.youtube.com/watch?v=MFAwwCgQRjE> [Video]

**Shaykh Hamza Yusuf - Framing Islam into Marxist Thought**

[https://www.youtube.com/watch?v=Kjh6x\\_vbgcY](https://www.youtube.com/watch?v=Kjh6x_vbgcY)

**An Islamic Communist Writes to Karl Marx**

[http://www.islam-watch.org/abulkasem/islamic\\_communist.htm](http://www.islam-watch.org/abulkasem/islamic_communist.htm)

**Marx and Islam**

<http://www.jochnowitz.net/Essays/MarxIslam.html>

**The Marxist roots of Islamic extremism**

<http://theweek.com/articles/614207/marxist-roots-islamic-extremism>

**Islam versus Marxist-Leninism**

<http://seaton-newslinks.blogspot.com/2007/07/islam-versus-marxist-leninism.html>

**Liberty versus Marxism and Islam: the epic contest of this historic era**

<http://www.catholicamericanthinker.com/liberty-versus-marxism-and-islam.html> [Recommended]

**Globalists Using Muslim Terrorists as Pawns**

<http://www.thenewamerican.com/world-news/item/20835-globalists-using-muslim-terrorists-as-pawns>

**Marxism & Islam (International Communist Current)**

<http://en.internationalism.org/icconline/201207/5032/marxism-islam>

Excerpt:

5. How should Revolutionaries relate to Muslim workers?

What a real study of Muhammad brings to the attention is the truly revolutionary nature of early Islam. In fact we can see that historically all three Abrahamic religions began as a revolutionary

movement of some strata of the oppressed. Norman O. Brown says: “to apply the term ‘revolutionary’ to the politics of Islam is to suggest that the origins of modern radical politics lie in the transformation of prophetic radicalism into a political movement prepared to seize power”<sup>[7]</sup>.

This reiterates and expands what Engels said about early Christianity - that we as communists are the heirs to the Early Christians; we are also the heirs of the Old Testament Prophets and to Islam and Muhammad. This is the starting point for any dialogue with religious workers.

We obviously would say that we are unique, in that it is Marxism and the proletarian movements which alone can carry forward the search for ‘how man should live’. Only the proletarian movement can allow the dreams of the past to be made flesh.

## Worldview Chart

<http://www.summit.org/resources/worldview-chart/>

## Are Marxism and Islam Mutually Compatible?

<http://www.islamicity.org/813/are-marxism-and-islam-mutually-compatible/>

(This pro-Islam site is stating NO and giving the main reasons.)

## A Mosaic: Obama, Islam, Communism

<http://www.marshallfrank.com/articles/2012/02/a-mosaic-obama-islam-communism/>

## Religion and the profane (1995)

<http://www.eurozine.com/articles/2000-08-28-gellner-en.html>

## Marxism and Islam (Oxford Islamic Studies web site)

<http://www.oxfordislamicstudies.com/article/opr/t125/e1446>

“Diverse forms of Marxism agree that social ills result from oppression of the poor by the wealthy (class conflict) but differ on strategies to overcome poverty and establish social harmony. Marxism is also associated with atheism, based on Karl Marx’s view that religion is used by rulers to legitimate the status quo, causing many Muslims to reject Marxism. But due to the affinity between Marxist and Islamic ideals of social justice, some Muslims adopted various forms of Marxism from the 1940s, reaching peak popularity in the 1960s and 1970s. Their analyses often ignored materialism and atheism, rejecting the idealist view that religion is independent of historical conditions and holding instead that many of its manifestations are related to the societies in which it operates. Islam in this view ideally meets the needs of society and can both accommodate and guide social change.”

## Islam and Communism

<http://www.islamicpluralism.org/documents/islam-communism.pdf> [PDF]

## Marxism and Other Western Fallacies – An Islamic Critique

<https://rosswolfe.files.wordpress.com/2015/09/ali-shariati-marxism-and-other-western-fallacies.pdf> [PDF]

## The Myth of Secular Islam

<https://quadrant.org.au/opinion/qed/2016/05/myth-secular-islam/>

## Political Correctness — The Revenge of Marxism

<http://gatesofvienna.blogspot.com/2006/06/political-correctness-revenge-of.html>

(includes looking at / comparing Islam; see also comments section)

Excerpt:

...Political Correctness kills. It has already killed thousands of Western civilians, and if left unchecked it may soon kill entire nations or, in the case of Europe, entire continents.

As I have stated before, Islam is only a secondary infection, one that we could otherwise have had the strength to withstand. Cultural Marxism has weakened the West and made us ripe for a takeover. It is cultural AIDS, eating away at our immune system until it is too weak to resist Islamic infiltration attempts. It must be destroyed, before it destroys us all.

The Leftist-Islamic alliance will have profound consequences. Either they will defeat the West, or they will both go down in the fall. We never really won the Cold War as decisively as we should have done. Marxism was allowed to endure, and mount another attack on us by stealth and proxy. However, this flirting with Muslims could potentially prove more devastating to Marxists than the fall of the Berlin Wall.

As William S. Lind points out: "While the hour is late, the battle is not decided. Very few Americans realize that Political Correctness is in fact Marxism in a different set of clothes. As that realization spreads, defiance will spread with it. At present, Political Correctness prospers by disguising itself. Through defiance, and through education on our own part (which should be part of every act of defiance), we can strip away its camouflage and reveal the Marxism beneath the window-dressing of "sensitivity," "tolerance" and "multiculturalism."

Political Correctness is Marxism with a nose job. Multiculturalism is not about tolerance or diversity, it is an anti-Western hate ideology designed to dismantle Western civilization. If we can demonstrate this, an important part of the battle has already been won.

## The Clash of Civilizations and the Remaking of World Order – Samuel P. Huntington

Based on the author's seminal article in "Foreign Affairs", Samuel P. Huntington's "The Clash of Civilizations and the Remaking of World Order" is a provocative and prescient analysis of the state of world politics after the fall of communism. In this incisive work, the renowned political scientist explains how "civilizations" have replaced nations and ideologies as the driving force in global politics today and offers a brilliant analysis of the current climate and future possibilities of our world's volatile political culture.

Referenced: [http://www.bibliotecapleyades.net/sociopolitica/sociopol\\_globalelite27.htm](http://www.bibliotecapleyades.net/sociopolitica/sociopol_globalelite27.htm)

## Toward Global Community, Sufism and World Order

[https://www.american.edu/sis/islamicpeacechair/upload/Said-Funk-Toward-Global-Community\\_Sufism-and-World-Order-9-17-10.pdf](https://www.american.edu/sis/islamicpeacechair/upload/Said-Funk-Toward-Global-Community_Sufism-and-World-Order-9-17-10.pdf) [PDF]

## Albert Pike

*“The Third World War must be fomented by taking advantage of the differences caused by the "agentur" of the "Illuminati" between the political Zionists and the leaders of Islamic World. The war must be conducted in such a way that Islam (the Moslem Arabic World) and political Zionism (the State of Israel) mutually destroy each other. Meanwhile the other nations, once more divided on this issue will be constrained to fight to the point of complete physical, moral, spiritual and economical exhaustion... We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but with out knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.”* [Albert Pike, 1871](#)

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### More on Albert Pike and Three World Wars

<http://www.biblebelievers.org.au/pike.htm>

### Morals and Dogma

<http://www.sacred-texts.com/mas/md/>

[http://www.bibliotecapleyades.net/sociopolitica/morals\\_dogma/apike.htm](http://www.bibliotecapleyades.net/sociopolitica/morals_dogma/apike.htm)

<http://www.resist.com/Onlinebooks/Pike-MoralsAndDogma.pdf> [PDF]

<https://archive.org/stream/moralsdogmaofanc00pikeiala#page/22/mode/2up>

<https://archive.org/details/moralsdogmaofanc00pikeiala>

<http://www.freemasons-freemasonry.com/apikefr.html>

## Misc. Random Thoughts...

### **Socialism is just violent thieves who lie to deny that they are violent thieves.**

If all they did was lie...I'd have no trouble with them. It is because they steal (violent thievery) that I object.

Now since man is naturally inclined to avoid pain — and since labor is pain in itself — it follows that men will resort to plunder whenever plunder is easier than work. History shows this quite clearly. And under these conditions, neither religion nor morality can stop it.

When, then, does plunder stop? It stops when it becomes more painful and more dangerous than labor.

Frederic Bastiat / THE LAW / 1850

### **Socialism kills...capitalism heals.**

### **The Battle for Vocabulary in Political Speech: Historical Perspective on Misnomers, Euphemism, Aspersions, and Shibboleths**

<http://www.iic.tuis.ac.jp/edoc/journal/ron/r6-2-3/r6-2-3.pdf> [PDF]

### **Jews in Radical Politics**

***America's Communist movement owed a lot to Jewish support.***

<http://www.myjewishlearning.com/article/jews-in-radical-politics/#>

### **The Ten Planks of the Communist Manifesto (Compared to Our Present Situation)**

<http://laissez-fairerepublic.com/tenplanks.html>

<http://www.libertyzone.com/Communist-Manifesto-Planks.html>

### **History of the Comintern: Communist Party, USA [CPUSA]**

<https://www.marxists.org/history/usa/parties/cpusa/encyclopedia-american-left.htm>

## **Revolutionary Communist Party (RCP)**

<http://www.discoverthenetworks.org/printgroupProfile.asp?grpId=6197>

## **Study Guide for *The Communist Manifesto***

[http://public.wsu.edu/~brians/hum\\_303/manifesto.html](http://public.wsu.edu/~brians/hum_303/manifesto.html)

## **You Can Trust the Communists (to be Communists)**

<http://www.schwarzreport.org/resources/you-can-trust-the-communists-to-be-communists/chapter-10-the-difficult-devious-and-dangerous-dialectic>

**The Difficult, Devious, And Dangerous Dialectic**

## Progressivism – Then and Now

### When Progressives Get Religion

<http://thosewhocansee.blogspot.com/2016/03/when-progressives-get-religion.html>

### Socialism and American Life (1952)

<http://xroads.virginia.edu/~drbr/thorp.pdf> [PDF]

### Do You Know The Difference between Communism and Socialism?

<http://ivn.us/2013/12/06/know-difference-communism-socialism/>

### From Communists to Progressives, the Left's Takedown of Family and Marriage

[http://www.americanthinker.com/articles/2015/05/from\\_communists\\_to\\_progressives\\_the\\_lefts\\_takedown\\_of\\_family\\_and\\_marriage.html](http://www.americanthinker.com/articles/2015/05/from_communists_to_progressives_the_lefts_takedown_of_family_and_marriage.html)

### A Brief History of Progressivism

<https://mises.org/library/brief-history-progressivism>

### Progressivism

<http://www.conservapedia.com/Progressivism>

Excerpt:

Progressivism (or Progressive Ideology) is a narrow ideology that puts a heavy emphasis on administration that is centralized, separated from the political process, and has the power and expertise to make quick decisions. Progressives are quick to point to their label and proclaim that they stand for "progress", but they do everything they can to hide the fact that where they want to make progress to is a big government that is in control of every aspect of Americans' lives.

Since the 1960s and the New Left Movement, Progressivism has largely been synonymous with Communism. Earlier Progressivism, while staunchly in favor of Big Government, was equally critical of communist and socialist viewpoints.

**See also:** [Liberal \(Progressive\) vs Conservative Scholarship and Theology](#)

## The Progressive Movement and the Transformation of American Politics

<http://www.heritage.org/research/reports/2007/07/the-progressive-movement-and-the-transformation-of-american-politics>

Excerpt:

The Founders believed that all men are created equal and that they have certain inalienable rights. All are also obliged to obey the natural law, under which we have not only rights but duties. We are obliged "to respect those rights in others which we value in ourselves" (Jefferson). The main rights were thought to be life and liberty, including the liberty to organize one's own church, to associate at work or at home with whomever one pleases, and to use one's talents to acquire and keep property. For the Founders, then, there is a natural moral order -- rules discovered by human reason that promote human well-being, rules that can and should guide human life and politics.

The Progressives rejected these claims as naive and unhistorical. In their view, human beings are not born free. [John Dewey](#), the most thoughtful of the Progressives, wrote that freedom is not "something that individuals have as a ready-made possession." It is "something to be achieved." In this view, freedom is not a gift of God or nature. It is a product of human making, a gift of the state. Man is a product of his own history, through which he collectively creates himself. He is a social construct. Since human beings are not naturally free, there can be no natural rights or natural law. Therefore, Dewey also writes, "Natural rights and natural liberties exist only in the kingdom of mythological social zoology."

Since the Progressives held that nature gives man little or nothing and that everything of value to human life is made by man, they concluded that there are no permanent standards of right. Dewey spoke of "historical relativity." However, in one sense, the Progressives did believe that human beings are oriented toward freedom, not by nature (which, as the merely primitive, contains nothing human), but by the historical process, which has the character of progressing toward increasing freedom. So the "relativity" in question means that in all times, people have views of right and wrong that are tied to their particular times, but in our time, the views of the most enlightened are true because they are in conformity with where history is going.

## The Socialist ("Progressive") Movement in the United States

[https://en.wikipedia.org/wiki/History\\_of\\_the\\_socialist\\_movement\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/History_of_the_socialist_movement_in_the_United_States)

## The Meaning of "Progressive" Politics

<http://abcdunlimited.com/ideas/progressivism.html>

Excerpt:

To the American mind, the most formal connotation of the term *progressive* is the Progressive Movement, a period of reform that ranged from the late 1800s to the end of World War I. Unlike its predecessor, the Populist Party, Progressivism was not a movement of farmers or manual laborers. Its guiding lights were college-educated men who were consequently steeped in the post-Enlightenment collectivism that had taken hold of the universities both here and in Europe. Among its apostles were "economists who adopted the 'organic' collectivism of the German historical school, sociologists and historians who interpreted Darwin according to the social ideas

of Hegel (the 'reform' Darwinists), clergymen who interpreted Jesus according to the moral ideas of Kant (the Social Gospellers), single-taxers who followed Henry George, Utopians who followed Edward Bellamy ... 'humanitarians' who followed Comte ... pragmatists who followed William James and the early [John Dewey](#)." (Peikoff)

The man who is now virtually synonymous with Progressivism, Herbert Croly (*The Promise of American Life*), was himself both the son of a noted proponent of Comtian positivism and the student of Harvard's Josiah Royce, a disciple of Hegel. All of these thinkers contributed to what would become the ethical foundation of the Progressive Movement: a contempt and loathing of "individualism" -- and its political expression in the Declaration of Independence and the Constitution...

... With the end of World War I came the end of the Progressive Era. What didn't end was the movement's premise: the substitution of collectivism for individualism, statism for laissez faire. As a policy, Progressivism continued to progress...

## Progressivism and Liberalism

<http://www.heritage.org/initiatives/first-principles/progressivism-and-liberalism>

### Who were the Progressives? What did they believe?

The Progressives were reformers in the late 19th and early 20th century who believed that in order to address modern problems, America needed to abandon the old ideas of the Founding in favor of a new expansive conception of the role of government. Progressives paved the way for modern liberalism and politics, and their core ideas are still the mainstay of today's liberalism.

Some Progressives were prominent journalists such as Herbert Croly (co-founder of *The New Republic*), some were distinguished professors such as John Dewey and Woodrow Wilson (president of Princeton before he was President of the U.S.), and many were political leaders such as Theodore Roosevelt and Robert La Follette. Progressives could be found in both political parties: Wilson was a Democrat, Roosevelt was a Republican.

The Progressives were united in their contempt for what they called the "individualism" of the Founding. Instead of a government that protects natural rights through limited, decentralized powers, they envisioned an expansive government, a "living" and evolving Constitution, and the rule of "experts" in nationally centralized administrative agencies.

For more on the subject, see the First Principles essay by Thomas G. West and William A. Schambra "*The Progressive Movement and the Transformation of American Politics*."

### What were the intellectual origins of the Progressive Movement?

The Progressives derived their political ideas from European thinkers. The seeds of Progressivism were first sown by Jean-Jacques Rousseau (born in Geneva, lived in France) who wrote that citizens ought to be "forced to be free" and that the "general will" should govern the individual wills of citizens, placing individuals in the service of the collective will of society.

These ideas made their way to Germany in the early 19th century, and had an important influence on the German philosopher G.W.F. Hegel. Hegel incorporated them into what he called a philosophy of History, in which ideas, society, and humanity itself are evolving toward a higher form of freedom. This progress is

achieved, Hegel argued, by abandoning the antiquated ideas and traditions of the past, and embracing a new form of freedom, where individuals give the government unlimited authority over their lives.

Many of the American Progressives studied in Germany, and were taught by students of Hegel. They brought the German model of education and German political ideas back to America with them and established Ph.D. programs in several areas of study, producing a new generation of professors and students who sought to replace the principles of the Founding with the new Progressive teaching on politics. These ideas, mixed with Darwinism and a deep faith in science, form the roots of modern American Liberalism.

*For more on the origins of Progressivism, see R. J. Pestritto's First Principles essay "The Birth of the Administrative State: Where It Came From and What It Means for Limited Government."*

### **How is the Progressive understanding of government different from that of the Founders?**

Whereas the Founders believed the government had a well-defined and limited role to play in the lives of citizens—essentially leaving people alone to lead their lives—the Progressives favored a much more active role for the government in overseeing civil society, regulating the economy, and redistributing wealth.

These two fundamentally different understandings of the role of government grow out of two different understandings of freedom. For the Progressives, freedom is not secured when government protects natural rights and otherwise leaves citizens to rule themselves. True freedom, by this view, demands an active government that provides equal means to self-fulfillment for all. It is not enough to create the conditions that allow people to pursue their own happiness—equal opportunity—since some citizens start with more advantages than others. Government must set out to level the playing field and determine outcomes.

To ensure that all citizens possess all they need to attain happiness, government must create an environment in which all possess the same advantages, despite the fact that this requires government to interfere with the very natural rights the Founders sought to secure. Government must redistribute wealth and grant benefits in order to ensure that everyone has equal means to pursue happiness, and must provide economic and social resources to develop the social character of citizens.

*For more on the subject, see the First Principles essay by Thomas G. West and William A. Schambra "The Progressive Movement and the Transformation of American Politics."*

### **What is Liberalism and how is it different from Progressivism?**

Liberalism can be understood in two very different ways. Liberalism, or what some call "classical liberalism," is a political philosophy based on individual liberty and limited government. Over the last century, however, liberalism has come to take on a different meaning. The contemporary understanding of liberalism is based not on individual liberty, but on the use of government to grant benefits and advantages in order to give everyone the ability to achieve a certain standard of living and reduce inequalities. Therefore, modern liberalism encourages an extensive network of interest groups that receive benefits from government and organize in order to preserve those benefits.

Modern liberalism grows out of the Progressive rejection of American constitutionalism and an embrace of a new conception of freedom, anchored in big government. There are however certain significant differences between Progressivism and modern liberalism.

Whereas modern liberalism exalts freedom of self-expression, especially sexual liberation, most Progressives embraced traditional morals. Liberals are also obsessed with equality of outcomes in ways that the Progressives were not. Today, liberalism has lost the faith in progress that characterized Progressivism, mostly because of a loss of confidence in the inevitability of progress and the creeping effects of having embraced relativism from the start of the Progressive movement.

### **What's the difference between Progressivism and Socialism?**

Both Socialism and Progressivism use government power to control economic outcomes. The methods they use, however, are different. Socialism, strictly speaking, involves the government's ownership of the means of production in a society. In a socialist economy, there are no private corporations that manufacture goods. All factories and companies belong to the state. Progressivism, by contrast, allows private ownership and control of corporations and manufacturing (thus a private economy and markets), although it does subject them to extensive government administration mostly through heavy regulation as well as other controls.

### **What is the "New Deal"? How does it depart from the principles of the Founding?**

The New Deal was the economic security program established under President Franklin D. Roosevelt from 1933–1945. Roosevelt argued that new economic conditions of industrialization had changed government's role. Accordingly, the government's job was no longer merely to safeguard natural rights to life, liberty, and property. Instead, government would have to expand to regulate the economy (through government agencies such as the National Recovery Administration and the Securities and Exchange Commission) and guarantee a standard of living for everyone (through programs such as Social Security).

The New Deal departs from the principles of the Founding in several ways. First, while regulation and welfare have always been a part of the Founders' theory of government, Roosevelt shifted these functions from local and state governments to the national government, centralizing power and disconnecting it from the communities it was supposed to serve.

Second, Roosevelt advocated shifting government powers away from the three constitutional branches of government and into a federal bureaucracy that was unaccountable to the people and which combined all three functions of government.

Finally, with the New Deal, Roosevelt sought to undermine the Founders' understanding of rights and freedom. For the Founders, citizens possess their rights by nature and must be left free to pursue happiness on their own, within the limits of the law. For Roosevelt, rights come from the state, and government has to supply citizens with what they need in order to become happy.

*For more on Franklin Roosevelt and the New Deal, read his "Commonwealth Club Address," "First Inaugural Address," and "1944 State of the Union Address" in the Primary Sources series.*

### **What is the "Great Society"? How does it depart from the principles of the Founding?**

The Great Society was the term used by President Lyndon B. Johnson in 1964 to describe the plethora of programs that made up his grand vision for the role of government. Johnson described the Great Society as the next phase of liberalism after the New Deal. While the New Deal, he claims, gave us economic security, the Great Society would tend to the needs of the spirit and "enrich and elevate our national life."

The Great Society aims to give people access to beauty and art, and to build communities, rather than merely expand economic benefits (the Great Society does promise to end poverty). Environmental protection, highway beautification, public broadcasting, and other social and spiritual programs are the centerpiece of the Great Society.

Taken along with the New Deal, the Great Society represents the culmination of the Progressive philosophy of government. The Great Society conflicts with founding principles by centralizing government power at the federal level, consolidating power in unaccountable administrative agencies, and establishing a new philosophy of positive rights granted by government rather than stemming from nature.

*For more on the Great Society, read [LBJ's Great Society speech](#) in the Primary Sources series.*

### What is the “Administrative State?” Is it constitutional?

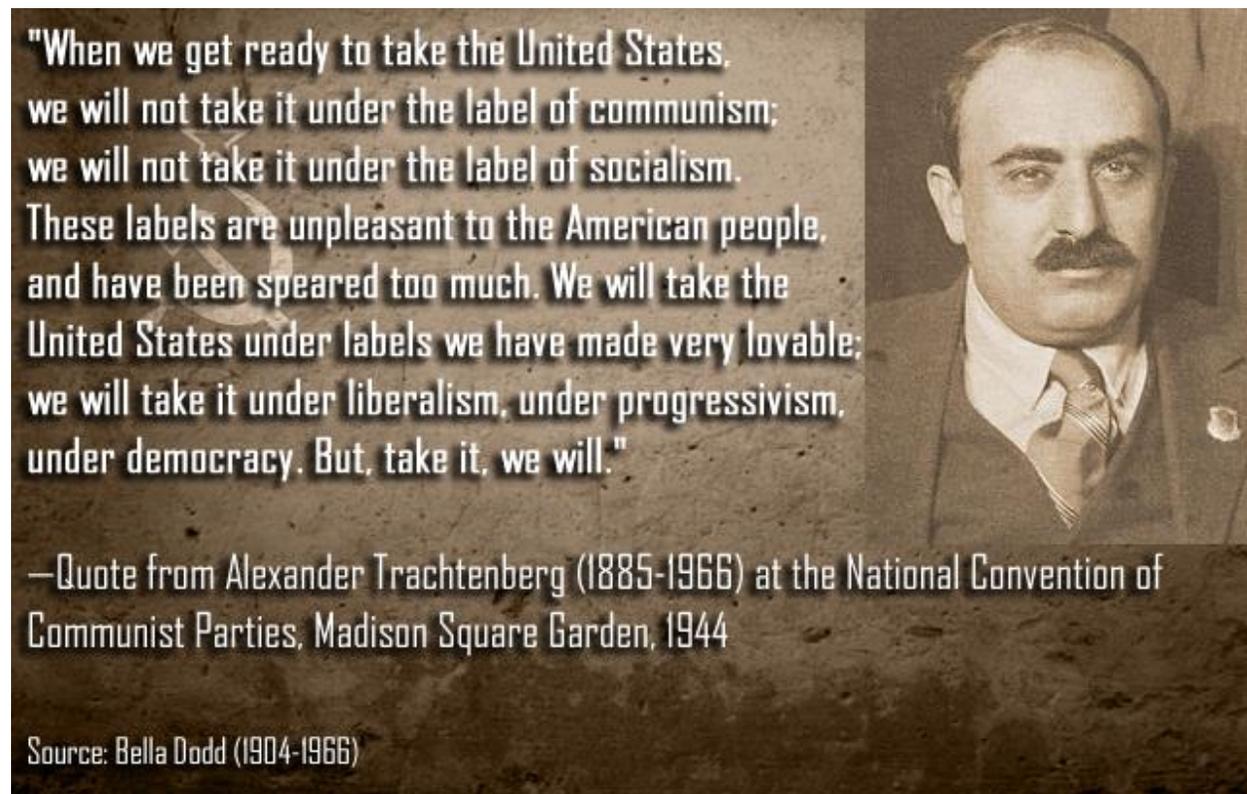
The administrative state is the conglomeration of federal administrative agencies—whether executive agencies, executive departments, or independent regulatory commissions—that have become a “fourth branch” of government. Power has in effect been transferred from the representative, constitutional institutions—Congress, the President, and the courts—to administrative agencies and bureaucrats.

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Although our civics textbooks still describe a government where Congress makes laws, the President executes laws, and courts adjudicate disputes, this is not the way our government actually works. Today, bureaucrats make law, execute law, and adjudicate. Although the laws made by agencies are called rules, they carry the force of law.

The administrative state is inconsistent with the U.S. Constitution. Article I, section 1 of the Constitution states that all legislative powers shall be vested in Congress, yet Congress has transferred its powers to these agencies. Furthermore, the Constitution clearly requires the separation of powers, yet powers are combined in administrative agencies. Finally, many agency personnel are unelected and unaccountable, despite the republican principles on which the Constitution is based.

*For more on the administrative state, see Joseph Postell’s special report “From Administrative State to Constitutional Government.”*



<http://gulagbound.com/46252/ferguson-ochlocracy-mob-rule-in-action/>

## BEWARE OF DEMOCRACY

### Free Republic NOT Democracy

[D]emocracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have, in general, been as short in their lives as they have been violent in their deaths. —James Madison

Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide. — John Adams

A democracy is a volcano which conceals the fiery materials of its own destruction. These will produce an eruption and carry desolation in their way.<sup>4</sup> The known propensity of a democracy is to licentiousness [excessive license] which the ambitious call, and ignorant believe to be liberty. —Fisher Ames, Author of the House Language for the First Amendment

We have seen the tumult of democracy terminate ... as [it has] everywhere terminated, in despotism. . . . Democracy! savage and wild. Thou who wouldst bring down the virtuous and wise to thy level of folly and guilt. —Gouverneur Morris, Signer and Penman of the Constitution

[T]he experience of all former ages had shown that of all human governments, democracy was the most unstable, fluctuating and short-lived. —John Quincy Adams

A simple democracy . . . is one of the greatest of evils.  
—Benjamin Rush, Signer of the Declaration

In democracy . . . there are commonly tumults and disorders. ... Therefore a pure democracy is generally a very bad government. It is often the most tyrannical government on earth. —Noah Webster

Pure democracy cannot subsist long nor be carried far into the departments of state, it is very subject to caprice and the madness of popular rage. —John Witherspoon, Signer of the Declaration

It may generally be remarked that the more a government resembles a pure democracy the more they abound with disorder and confusion.  
—Zephaniah Swift, Author of America's First Legal Text

## How did the term “Liberal” become “Progressive”?

<http://politics.stackexchange.com/questions/1365/how-did-the-term-liberal-become-progressive>

Excerpt:

Prior to 1920, the United States had a labor movement through the combination of the more radical unions (WMF, IWW) and the Socialist Parties. The first red scare changed this by seriously damaging union organizing and by making the Socialist Parties irrelevant. The result was a regroupment in the early 1930s around a number of positions:

- Left wingers inside the US Democratic Party, who identified with the Wisconsin "Progressive" movement.  
Prior to the 1960s, both major US parties had progressive, liberal and conservative factions.
- The US Communist Party, but more importantly, its periphery.  
The smashing of the socialist parties left a hole in the political ecosystem that the CPUSA filled. The CPUSA then hegemonized a major discourse within the left and socially-liberal climate. The CPUSA began talking about its immediate program as "progressive," and encouraged its periphery to consider themselves as "progressive."
- The wildcats and CIO sit-ins. These are not relevant to progressivism as such.

From these roots, progressivism has been used in US politics to express something more radical than social liberalism. Progressivism usually occupies the position that "laborism" occupies in Australian, New Zealand or UK politics; but lacks a parliamentary party of any note.

Generally, using a Marxist approach to "left-right" issues, Progressives ought to be considered as a spectrum from center-left to center-right—the purpose of the envisaged humane capitalism is somewhere between preserving capitalism from its faults through vigorous and fundamental reform (center right), through to the fundamental empowerment of the working class in capitalism but only within capitalism (center left).

Within US political discourse, "Progressive" currently means, "Liberal—only more so."

## American Progressivism

<http://www.glennbeck.com/content/articles/article/198/23936/>

## Is Progressivism the new Communism?

[http://www.nj.com/hudson/voices/index.ssf/2012/04/brown\\_is\\_progressivism\\_the\\_new.html](http://www.nj.com/hudson/voices/index.ssf/2012/04/brown_is_progressivism_the_new.html)

## The Progressive-Communist Alliance

<http://www.aim.org/aim-report/the-progressive-communist-alliance/>

## Communists and Progressive Liberals: Comrades for Life

<http://thecollegeconservative.com/2012/04/26/communists-and-progressive-liberals-comrades-for-life/>

## The Communist Party Is the Democratic Party

<http://www.breitbart.com/big-journalism/2013/11/12/horowitz-blasts-left-heritage/>

### **Yesterday's Communist Is Today's Progressive**

<https://politicallyshort.com/2015/07/27/yesterdays-communist-is-todays-progressive/>

### **Top U.S. Communist Boasts That Party “Utilizes” Democrats**

<http://www.thenewamerican.com/usnews/politics/item/19997-top-u-s-communist-boasts-that-party-utilizes-democrats>

### **Socialism, Communism, Progressivism, and Beck**

<https://www.nolanchart.com/article8364-socialism-communism-progressivism-and-beck-html>

*(Note: Believe this has flawed logic and perspectives, but providing FYI. See “Progressivism” below.)*

### **The Nation's Top 50 Progressives... and Socialists and Communists**

[http://spectator.org/35790\\_nations-top-50-progressives-and-socialists-and-communists/](http://spectator.org/35790_nations-top-50-progressives-and-socialists-and-communists/)

[http://townhall.com/columnists/paulkengor/2012/06/08/the\\_nations\\_top\\_progressives\\_and\\_socialists\\_and\\_communists](http://townhall.com/columnists/paulkengor/2012/06/08/the_nations_top_progressives_and_socialists_and_communists)

### **Democrats, Socialists, Communists, Marxists – All the Same**

<http://freedomoutpost.com/democrats-socialists-communists-marxists-all-the-same/>

### **YES! Progressive DOES = COMMUNIST! (and Woodrow Wilson said so)**

<https://therionorteline.com/2012/04/20/yes-progressive-does-communist-and-wilson-said-so/>

### **PROGRESSIVE means CPUSA, communists**

<http://www.datehookup.com/thread-1450714.htm>

### **Liberalism versus Socialism**

<http://harvardpolitics.com/united-states/liberalism-versus-socialism/>

<http://www.huppi.com/kangaroo/L-socialism.htm>

### **Dupes: How the Communist Left Has Manipulated the Progressive Left for a Century**

<https://www.youtube.com/watch?v=As7-Dlp1KfM> [Video]

### **'Communists found progressive pastors to be "the biggest suckers of them all."**

<http://wizbangblog.com/content/2010/12/26/communists-found-progressive-pastors-to-be-the-biggest-suckers-of-them-all.php>

## Liberal Fascism

[https://en.wikipedia.org/wiki/Liberal\\_Fascism](https://en.wikipedia.org/wiki/Liberal_Fascism)

For opposing reviews...

[https://www.amazon.com/Liberal-Fascism-American-Mussolini-Politics/product-reviews/0767917189/ref=cm\\_cr\\_dp\\_qt\\_hist\\_one?ie=UTF8&filterByStar=one\\_star&showViewpoints=0](https://www.amazon.com/Liberal-Fascism-American-Mussolini-Politics/product-reviews/0767917189/ref=cm_cr_dp_qt_hist_one?ie=UTF8&filterByStar=one_star&showViewpoints=0)

## Progressive Support for Italian and German Fascism

<http://www.discoverthenetworks.org/viewSubCategory.asp?id=1223>

## Left-wing-Fascism

[https://en.wikipedia.org/wiki/Left-wing\\_fascism](https://en.wikipedia.org/wiki/Left-wing_fascism)

## Nazi Survivor: ‘Progressivism And Fascism Come From The Same Ideological Root’

<https://www.peoplespunditdaily.com/polls/2013/12/29/nazi-survivor-progressivism-fascism-come-ideological-root/>

Excerpt:

Big government liberals, otherwise camouflaged as progressives, falsely argue that their big government ideology separates them from fascism because their purpose is a “moral imperative.” However, historically, there is simply no such thing, there is only the choice of either centralized tyranny or decentralized freedom. As Irma [Nazi Survivor] said, “progressivism and fascism come from the same ideological root.”

...In truth, we are hard-pressed to distinguish a difference between progressivism and fascism when we actually review what they mean, ideologically. Both believe in big government control and a dynamic, powerful executive that renders the liberty of the individual subservient to the collective.

## Liberal fascism is everywhere: Behold its shocking rise!

[http://www.salon.com/2014/04/14/liberal\\_fascism\\_is\\_everywhere\\_behold\\_its\\_shocking\\_rise/](http://www.salon.com/2014/04/14/liberal_fascism_is_everywhere_behold_its_shocking_rise/)

## Fashionable Racism: How Progressive Politics Makes Fascism Trendy

<http://www.usagovpolicy.com/nyanalysis/fashionable-facism-how-progressive-politics-makes-fascism-trendy/>

## Progressivism as Democratic Totalitarianism

<http://www.sullivan-county.com/id5/peck22008.htm>

## Stop Talking Like Progressives

<http://www.frontpagemag.com/fpm/263237/stop-talking-progressives-bruce-thornton>

*“Inside Every Liberal Is A Totalitarian Screaming To Get Out”*

## The American Roots of Fascism

<http://ray-dox.blogspot.com/2006/05/american-roots-of-fascism-american.html>

*"The American "Progressives" were the first Fascists of the 20th century"*

Excerpt:

The Big Lie of the late 20th century was that Nazism was Rightist. It was in fact typical of the Leftism of its day. It was only to the Right of Stalin's Communism. The very word "Nazi" is a German abbreviation for "National Socialist" (*Nationalsozialist*) and the full name of Hitler's political party (translated) was "The National Socialist German Workers' Party" (In German: *Nationalsozialistische Deutsche Arbeiterpartei*)

Just the name of Hitler's political party should be sufficient to reject the claim that Hitler was "Right wing" but Leftists sometimes retort that the name "Democratic People's Republic of Korea" is not informative, in that it is the name of a dismal Stalinist tyranny. But "People's Republic" is a normal name for a Communist country whereas I know of no conservative political party that calls itself a "Socialist Worker's Party". Such parties are in fact usually of the extreme Left (Trotskyite etc.)

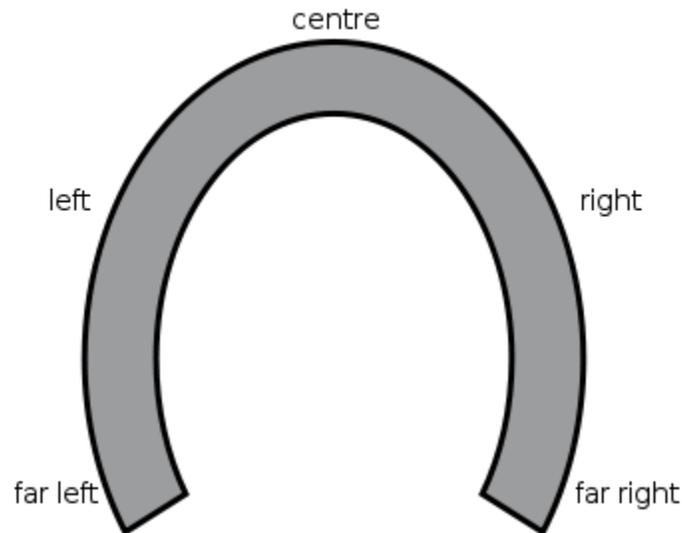
Most people find the viciousness of the Nazis to be incomprehensible -- for instance what they did in their concentration camps. But you just have to read a little of the vileness that pours out from modern-day "liberals" in their Twitter and blog comments to understand it all very well. Leftists haven't changed. They are still boiling with hate

Who said this in 1968? *"I am not, and never have been, a man of the right. My position was on the Left and is now in the centre of politics"*. It was Sir Oswald Mosley, founder and leader of the British Union of Fascists.

See also [Communism vs Fascism](#)

## Horseshoe theory

[http://rationalwiki.org/wiki/Horseshoe\\_theory](http://rationalwiki.org/wiki/Horseshoe_theory)



**Political Spectrum Horseshoe**

The horseshoe theory in political science stipulates that the far-left and far-right are more similar to each other in essentials than either is to the political center.

## Right and Left Wing Are More Similar than You Think

<https://curiosity.com/topics/the-horseshoe-theory-says-right-and-left-wing-are-more-similar-than-you-think-curiosity/>

Excerpt:

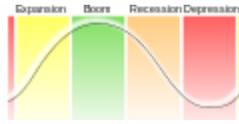
Traditionally, the political spectrum is illustrated as a straight line, with liberalism on the left and conservatism on the right, each ideology getting more extreme as it gets closer to the end of the spectrum. According to French philosopher [Jean-Pierre Faye](#), that all checks out except for one important difference: the spectrum is not a line, but a [horseshoe](#). This horseshoe theory of political ideology says that the radical left and the radical right are much closer to each other than they are to the political center.

Take the [extreme left of communism and extreme right of fascism](#), for example. Communism relies on a strong central government that says that citizens should work for the collective good (the people) and wealth should be redistributed equally. Fascism relies on a strong central government that says that citizens should work for the collective good (the state) and wealth should be redistributed equally. Subtler examples permeate modern politics, too. In the U.S., both hardcore conservatives and far-left progressives harbor suspicion of the government and a skepticism of science. In 2006, [Tzvi Fleischer](#) wrote in the Australia/Israel Review about the way anti-semitism appears in both far-left and far-right political views. It also extends beyond politics into [orthodox religion](#), where rival monotheistic traditions condemn the beliefs of the others yet share views on a wide range of topics. Learn more about the horseshoe theory in the videos below.

## Economic Theories

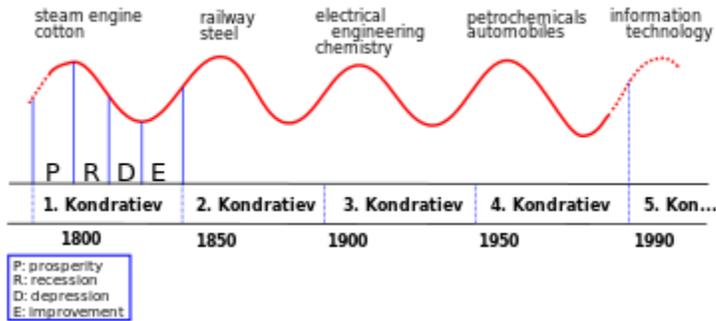
### Kondratiev Wave

[https://en.wikipedia.org/wiki/Kondratiev\\_wave](https://en.wikipedia.org/wiki/Kondratiev_wave)

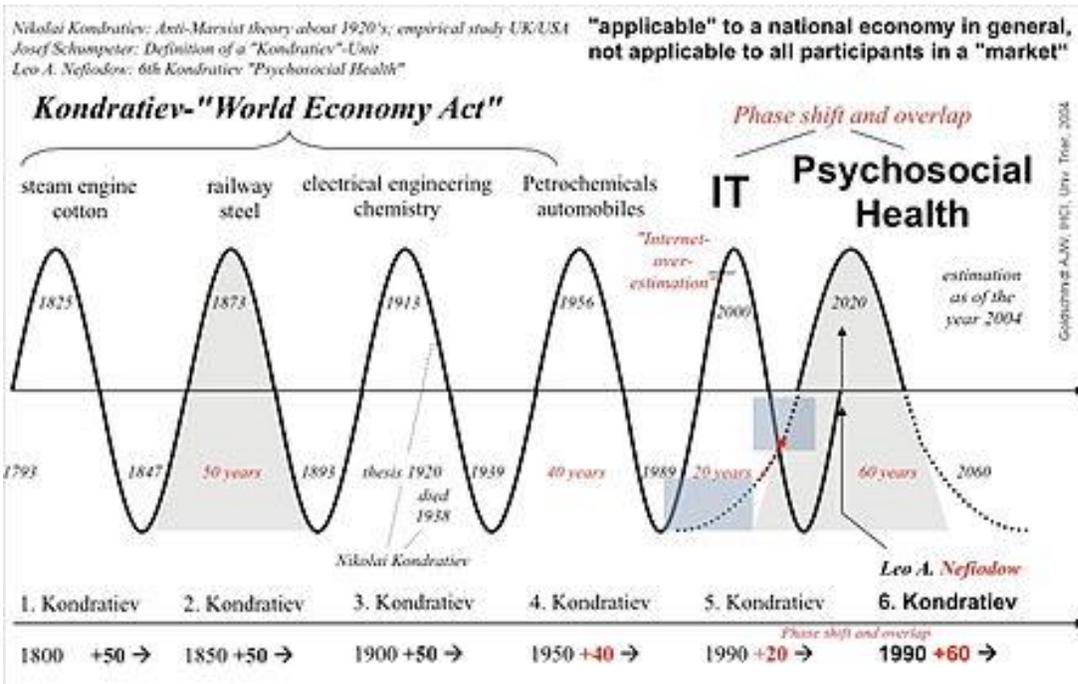


#### Proposed Economic Waves

Cycle/Wave Name	Period (years)
<a href="#">Kitchin cycle</a> (inventory, e.g. <a href="#">pork cycle</a> )	3–5
<a href="#">Juglar cycle</a> (fixed investment)	7–11
<a href="#">Kuznets swing</a> (infrastructural investment)	15–25
<b>Kondratiev wave</b> (technological basis)	45–60



A rough schematic drawing showing growth cycles in the world economy over time according to the Kondratiev theory

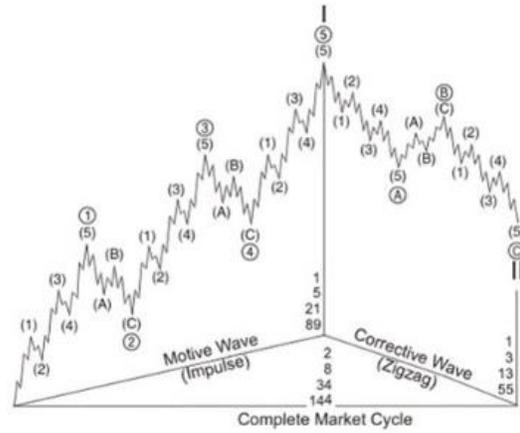


Kondratiev waves associated with gains in IT and health with phase shift and overlap, Andreas J. W. Goldschmidt, 2004

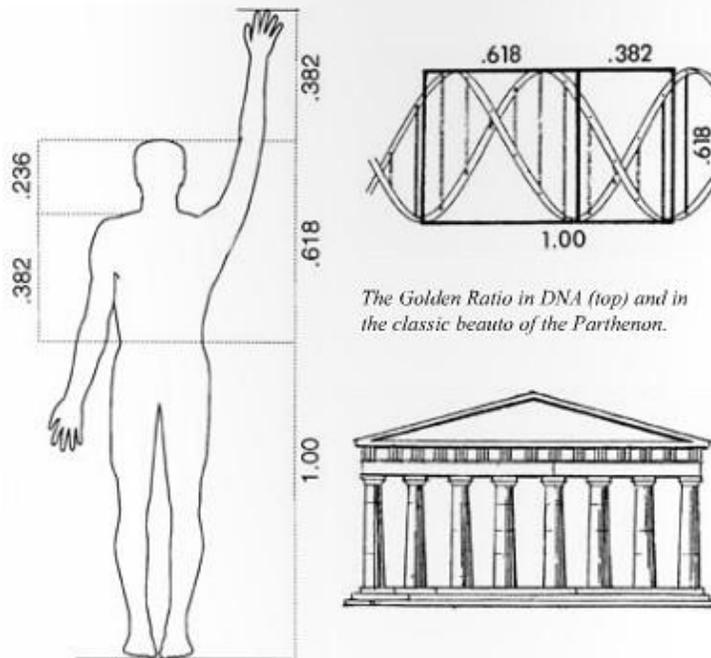
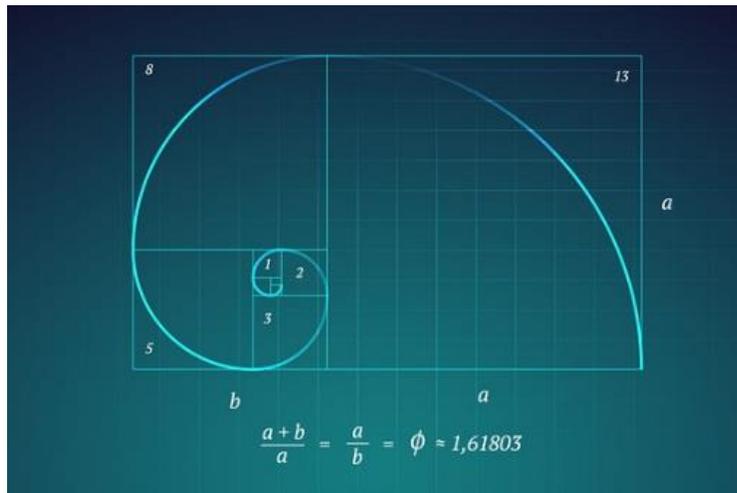
### Elliott Wave Theory

<http://www.elliottwave.com/>

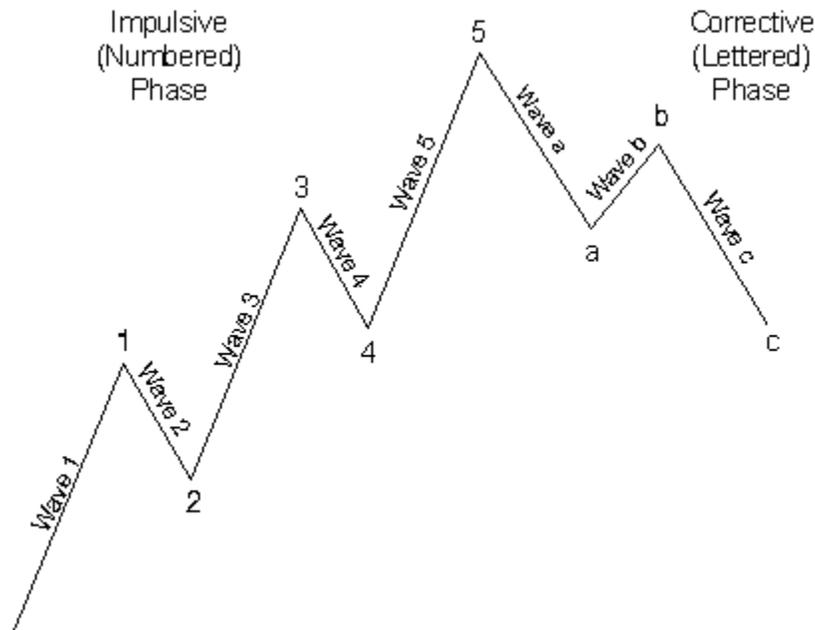
While the Elliott Wave is used to buy and sell stocks, commodities, etc.; its real purpose is as an indicator and predictor of social mood trends (using market indices) over time which impact politics and the economy. [The theory is based on the Fibonacci series, fractals and the golden spiral.](#)



Golden Spiral:



## Elliott Wave - Intro/Basics



<https://www.elliottwavetrader.net/elliottwavetheory/>

Elliott Wave theory understands that public sentiment and mass psychology moves in 5 waves within a primary trend, and 3 waves in a counter-trend. Once a 5 wave move in public sentiment is completed, then it is time for the subconscious sentiment of the public to shift in the opposite direction, which is simply a natural cause of events in the human psyche, and not the operative effect from some form of “news.”

[https://ta.mql4.com/elliott\\_wave\\_theory](https://ta.mql4.com/elliott_wave_theory)

<http://www.elliottwave.net/educational/basicnets.htm>

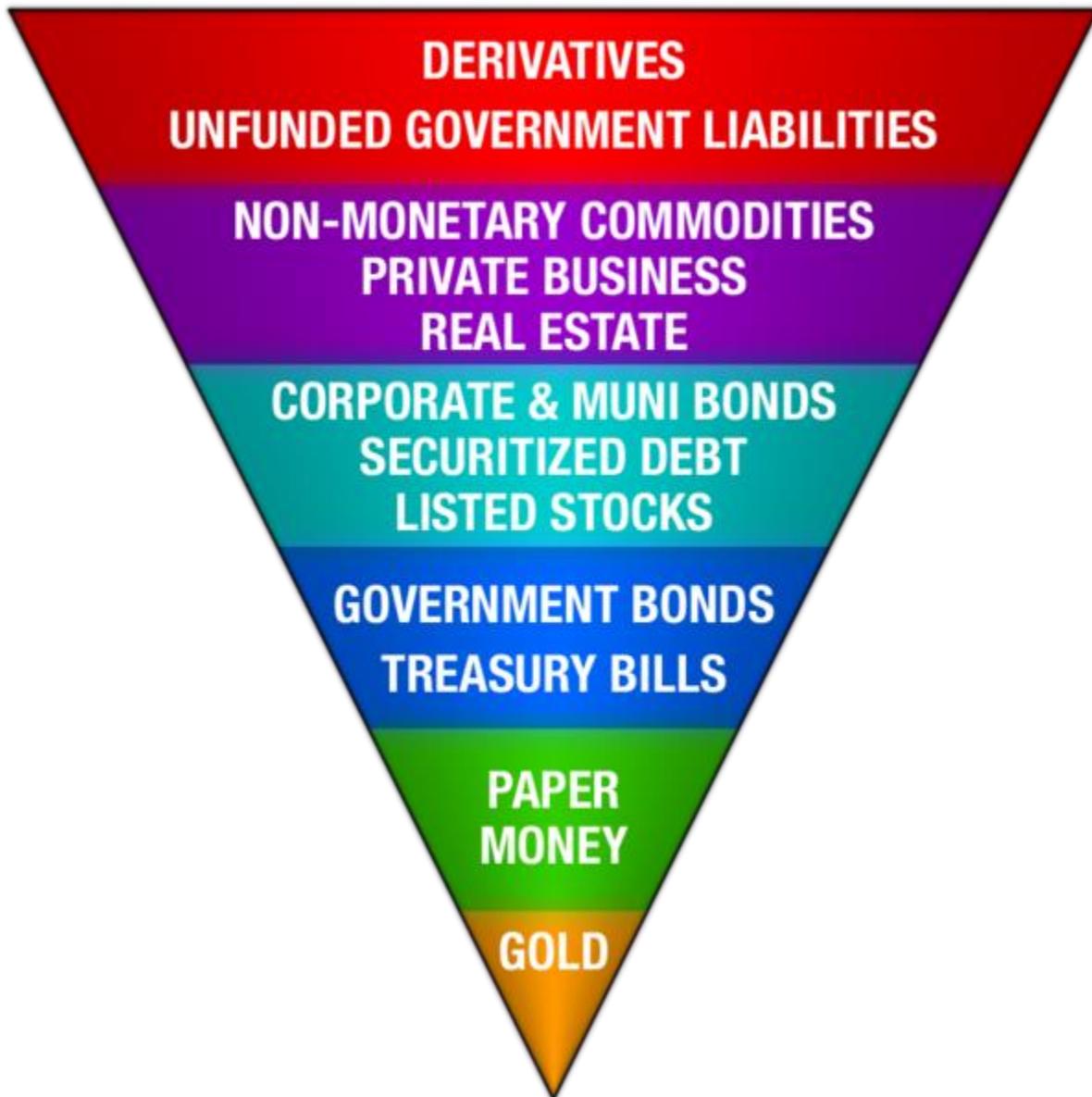
<http://www.wavetimes.com/elliott-waves-explained/>

<http://www.socionomics.net/tag/elliott-wave-theory/>

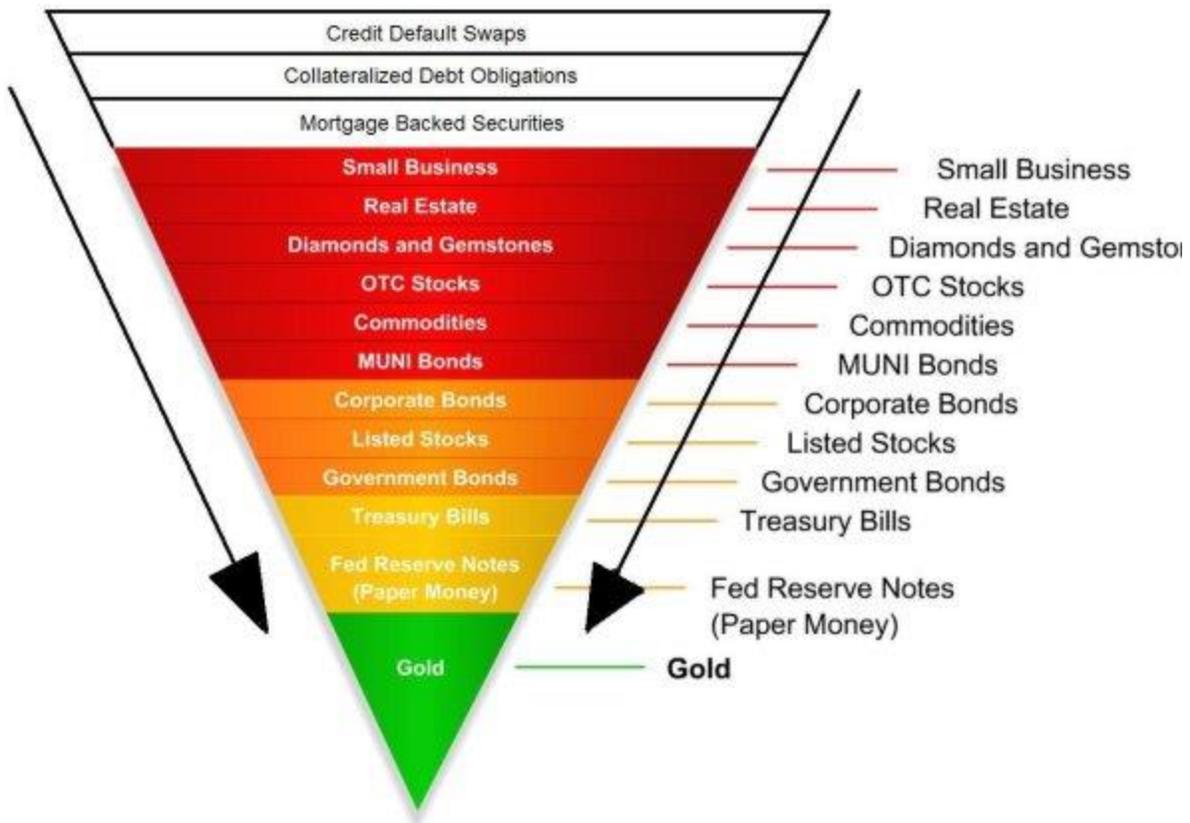
**Note: most stock market practitioners ‘enhance’ their use of Elliot Waves with use of ‘channels’, and other analytical tools and metrics to help confirm and better predict trends.**

## John Exter – Exter’s Inverted Pyramid

[https://en.wikipedia.org/wiki/John\\_Exter](https://en.wikipedia.org/wiki/John_Exter)



John Exter is known for creating Exter's Pyramid (also known as Exter's Golden Pyramid and Exter's Inverted Pyramid) for visualizing the organization of asset classes in terms of risk and size. In Exter's scheme, gold forms the small base of most reliable value, and asset classes on progressively higher levels are more risky. The larger size of asset classes at higher levels is representative of the higher total worldwide notional value of those assets. While Exter's original pyramid placed Third World debt at the top, today derivatives hold this dubious honor.



<http://www.zerohedge.com/news/exter-inverted-pyramid-refresher>

<http://www.goldcore.com/us/gold-blog/fed-central-banks-trapped-gold-foundation-of-externs-pyramid/>

<http://fofoa.blogspot.com/2009/03/all-paper-is-still-short-position-on.html>

<http://lesjones.com/2009/09/09/word-of-the-day-john-externs-inverted-pyramid-of-assets/>

<http://www.discountgoldandsilvertrading.net/e-newsletter/2013/dgst-enewsletter-20130624.html>

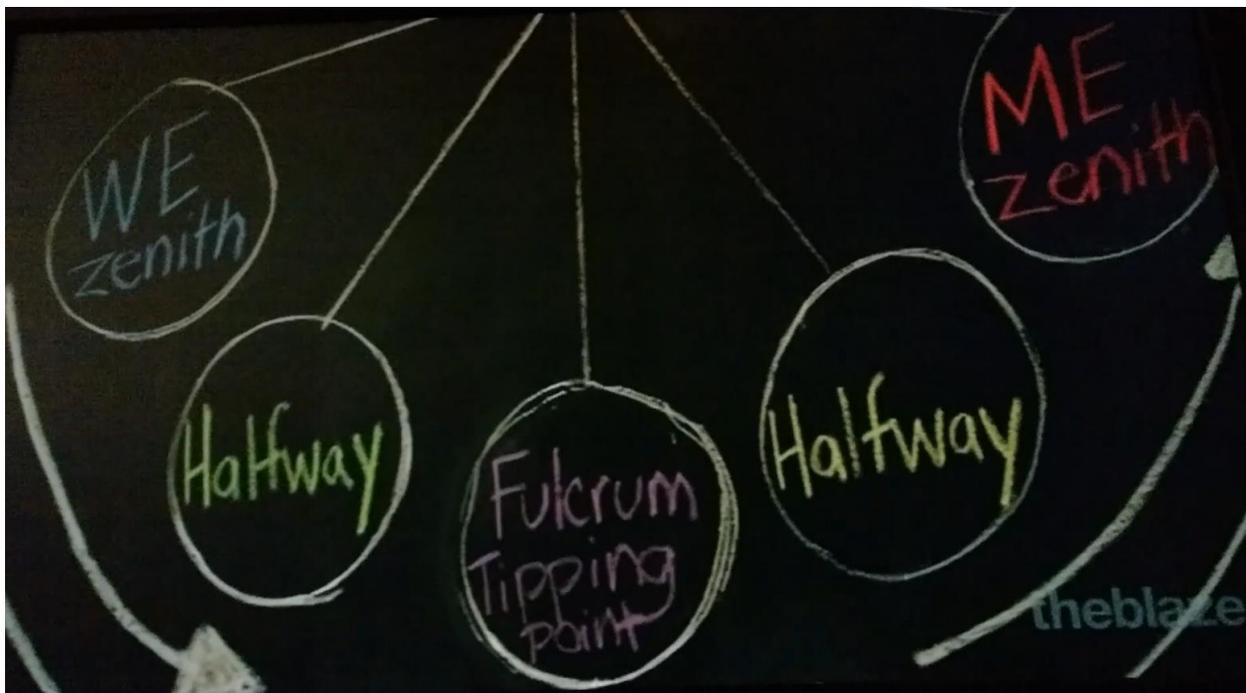
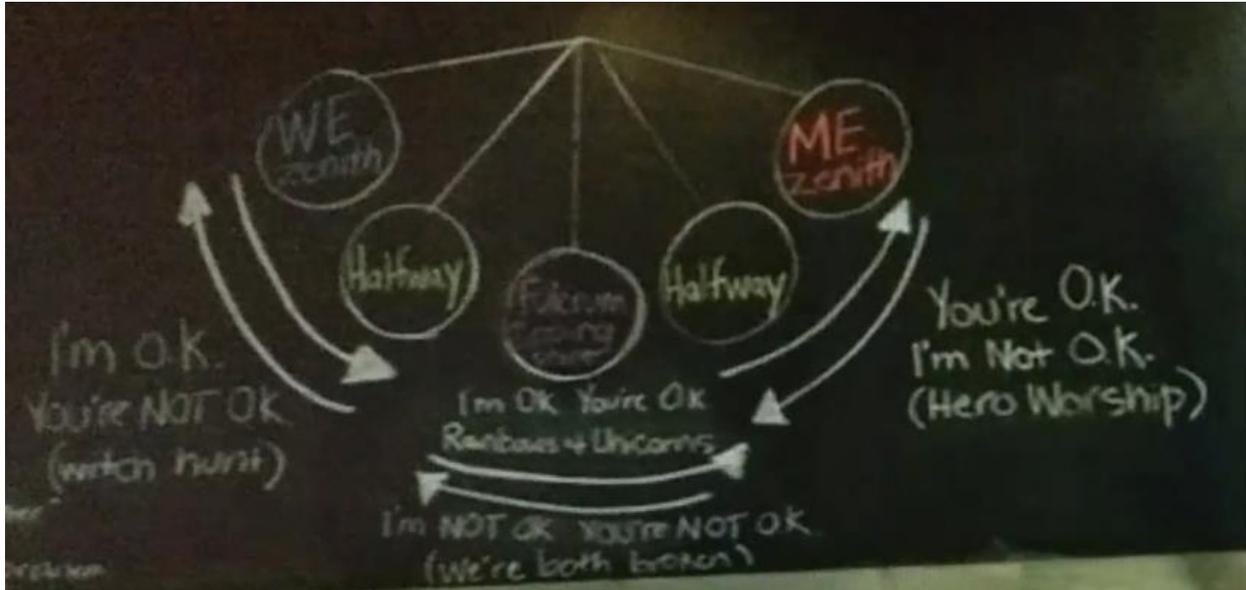
### Monetary Velocity & John Exter's Inverse Pyramid

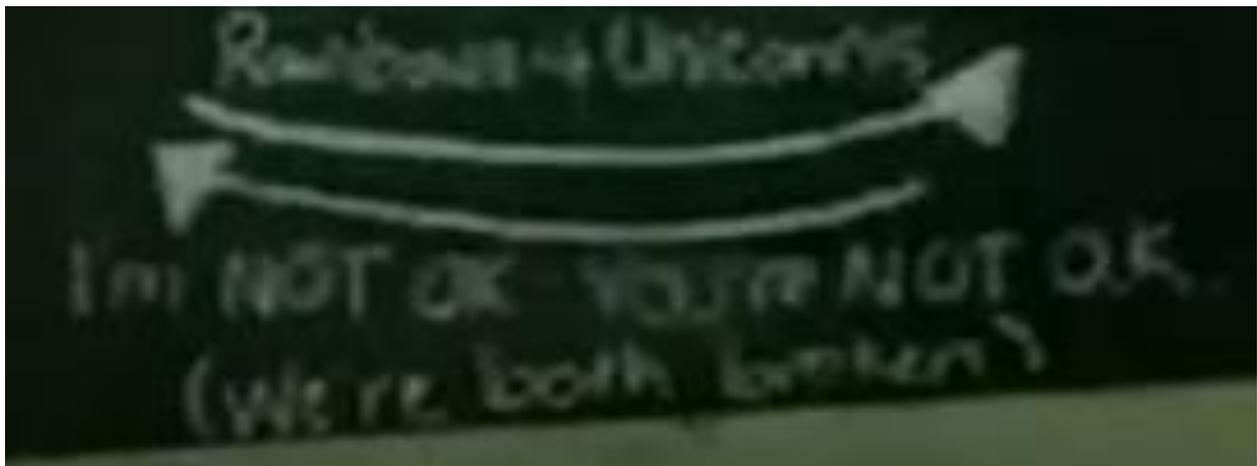
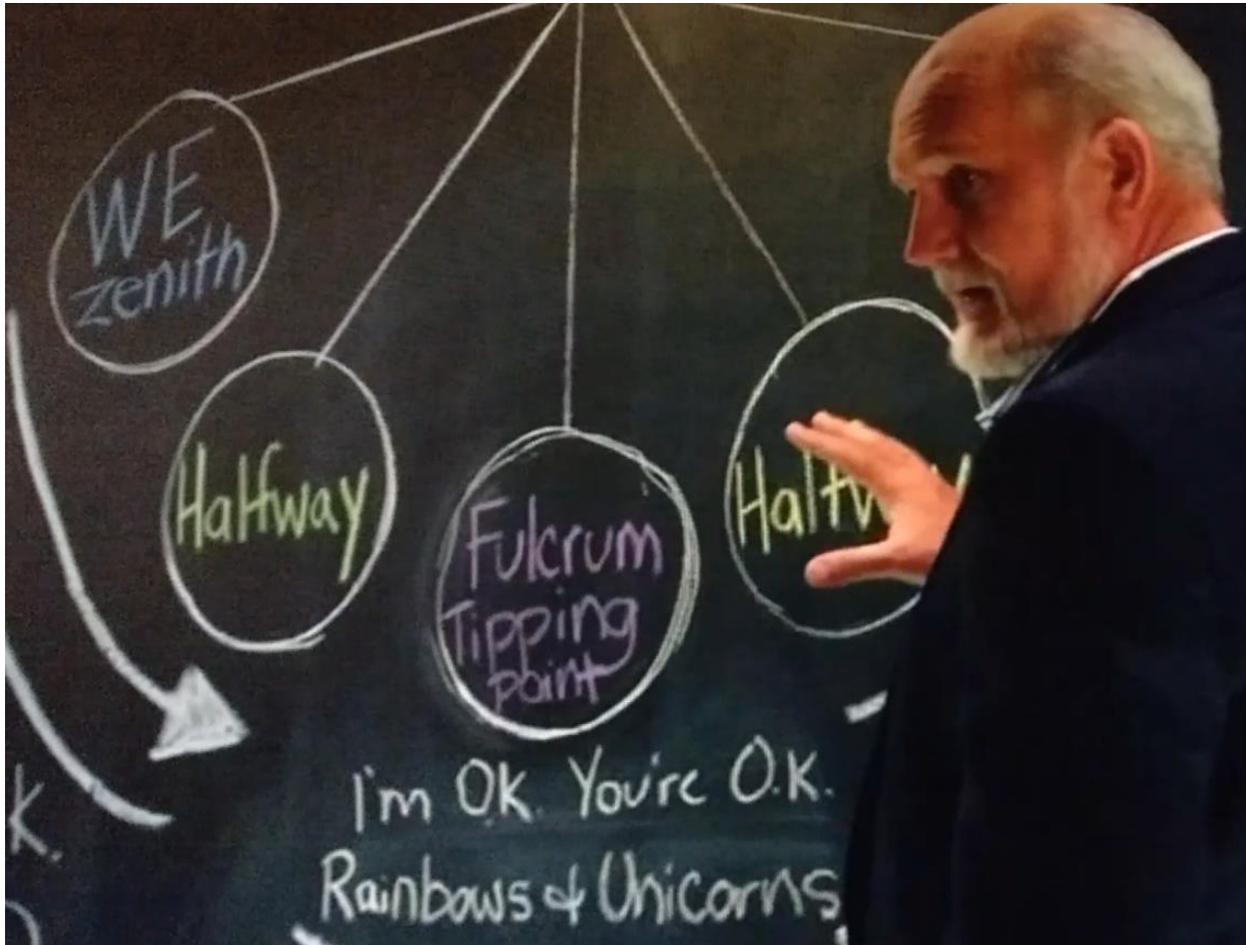
<http://www.kitco.com/ind/Taylor/2014-07-21-Monetary-Velocity-John-Exter-s-Inverse-Pyramid.html>

### A Mean Reversion to Exter's Inversion

<http://seekingalpha.com/article/3471076-mean-reversion-externs-inversion>

## The Pendulum – by Roy Williams and Michael Drew





**Rainbows & Unicorns  
I'm NOT OK – You're NOT OK  
(We're both broken)**

[Screen shots above from broadcast of 12/10/2016]

**Pendulum: How to Market in a “We” Society [REVIEW]**

<http://conversionsciences.com/blog/how-to-market-in-a-we-society-review/>

Excerpt:

**PENDULUM: 3000 Years of Swings**

While Williams' Pendulum presentation focused on the current cycle from 1923 to 2003, his new book with Michael Drew looks back 3000 years for evidence of this 80 year juggernaut.

The evidence is compelling.

According to Williams and Drew, the Pendulum works like this:

We oscillate between a civic-minded “We” society and an individualist “Me” society. In a “We” it is important to be part of something bigger than yourself. Society will come together to achieve some great task or fix some great ill.

Then we get a little nuts, insisting on conformity and ostracizing those who don't adhere to group norms. We see witch hunts and McCarthyism during these extremes.

Then the “Me” society begins to emerge.

The “Me” society rewards individual accomplishment. Freedom and self-expression hold sway until things get out of hand (again) and our culture begins to honor fake, plastic and posing behavior. This is when we've seen Robber Barons rule (1903) and we've hired an actor for President (1983).

And the pendulum swings back.

During each swing there are transitional periods, heralded by “alpha voices” in technology, literature, art and music. They predict the coming shifts from “Me” to “We” and then back again.

In Pendulum, Williams and Drew use data on book sales, the Billboard music charts and trends in art to map the most recent swings. Each swing is sliced into ten-year periods, in each of which we behave in similar ways as a society.

They then use the writings of historical figures and accounts of past events to map this 80-year cycle back over 2000 years.

It's the most interesting history lesson I've read in some time.

The last portion of the book is a transcript of a conversation about the coming years

**Predicting the Future: What does this mean for our craft?**

Currently, we are swinging from a “Me” society to a “We”. In 2003 the pendulum swung past bottom and is now headed upward to a society that will celebrate working together, but will inevitably require conformity and punish those that don't play along.

An right on cue, we have found the tools to collaborate and to solve the world's problems in the Internet and mobile devices. Fewer and fewer decisions are made individually. Our youngsters have made saving the planet a rallying cry. “Be Green” is the new “New Deal” of the last swing to a “We” climax.

For those of us that communicate, it means that we can no longer control the message. We can no longer manipulate the masses by appealing to their self-centered desires. The community is deciding more and more what is valuable.

Transparency and authenticity are necessary to work together. And soon conformity.

Conflict is already developing as we join our tribes and fall in line. We are taking sides. Republican or Democrat? Are you the 99%? Do you go to church? Do you go to *my* kind of church?

Just as Communism and Democracy began taking sides in 1922, so too did we start taking sides in 2002.

Williams predicts that we will be more and more willing to give up our privacy for the common good. In the end, it will be the revelations from this openness that allows us to begin excluding others...

## Pendulum – Marketing Changes on a Cycle?

<http://www.techguyswhogetmarketing.com/blog/2012/10/pendulum-marketing-changes-on-a-cycle/>

Excerpt:

...The idea basically goes like this: From Michael and Roy's research of history, they've been able to determine two primary modalities in which society operates and has observed there is a 40 year swing from one mode to the other, creating two 40 year cycles.

The modalities are a "ME" social lens and a "WE" social lens.

In the ME view, we're aimed at big dreams. We applaud personal liberty; demand freedom of expression; desire to personally be number one and we worship heroes, gurus, and rock stars.

In the WE view we admire individual humility, we applaud personal responsibility, demand conformity for the common good. We want to create a better world and we hunt out the "witches" and charlatans to burn them at the stake.

*Pendulum* talks through what they call Alpha Voices which start to emerge during a swing of the pendulum and how those voices carry with them the precursors for how the next ME or WE society will look and feel...

## The Pendulum is taking your customers back to the future

<http://www.charliemoger.com/the-pendulum-book-review-roy-h-williams/> [include video interview]

## The Pendulum Swings between Individualism vs. Collectivism in US Healthcare. What Does the Next Decade Hold?

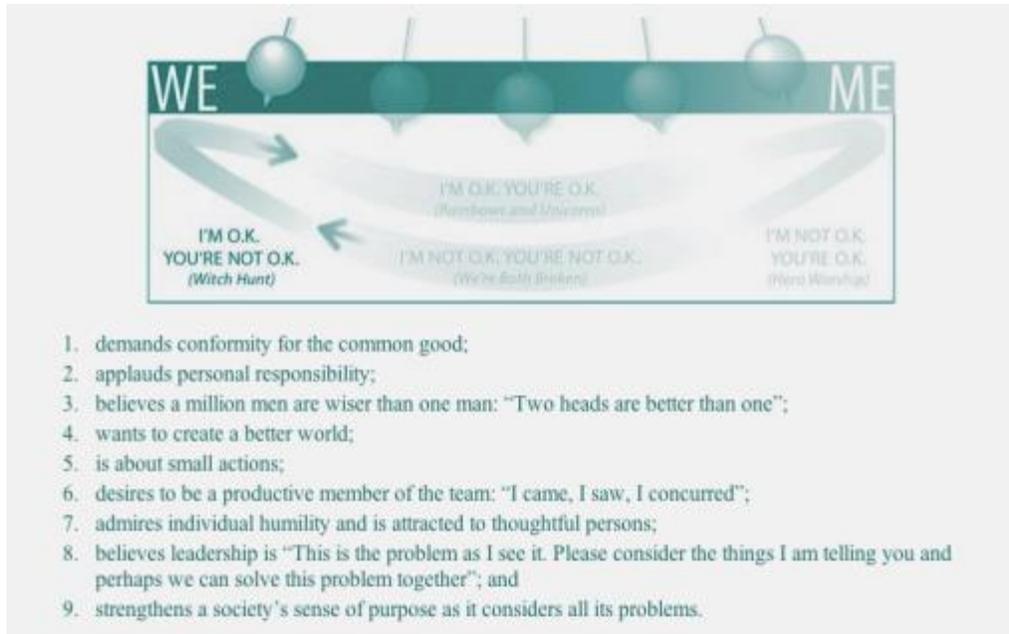
<https://mdmunk.com/2015/06/12/individualism-vs-collectivism-in-us-healthcare-what-does-the-next-decade-hold/>

Excerpt:

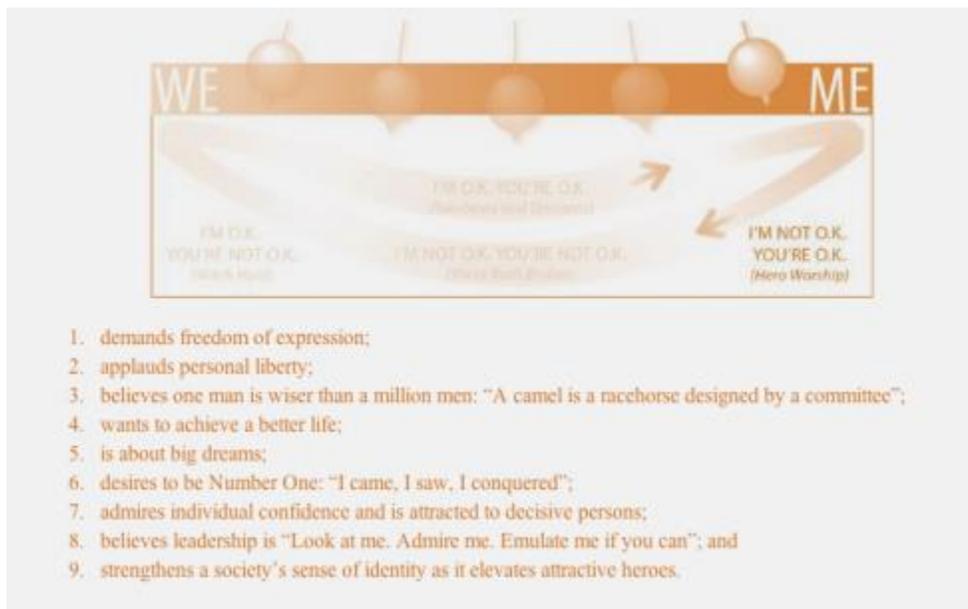
Marketers and futurists Roy Williams and Michael Drew (drawing on the work of William Strauss and Neil Howe's [Generational Theory](#)) make a strong argument that this me/we conflict has been a consideration for most of American history. **American culture, policies, values and**

**sympathies cycle (like a pendulum) from collectivism to individualism. At each end of the arc these tendencies become unbalanced and excessive, before correcting.**

According to Williams and Drew (these are their illustrations) the **collectivist period lasts for twenty years** (ten years toward an extreme version of collectivism and ten years normalizing back):



The **individualistic period also lasts for twenty years** (ten years rising toward an extreme individualism and ten year normalizing back):



Once you understand the 40-year cycle (and the authors make a compelling case for history repeating itself) **you can predict what the future is going to look like** in terms of cultural values. If you're wondering, Drew and Williams argue that for the past few decades we've been

steadily approaching a “we” Zenith that will occur in 2023. For the next ten years society will be firmly “we” focused.

### **Pendulum: If Glenn’s Radio Show Went on Chemo, Here’s How It Would Look**

<http://www.glennbeck.com/2016/08/24/glenns-pendulum-theory-supported-by-wizard-of-ads-book-on-the-american-pysche/>

[with video clip and audio broadcast segment]

### **Author of ‘Pendulum’: Whoever Defines the Common Good Controls the Masses**

<http://www.glennbeck.com/2016/09/09/author-of-pendulum-whoever-defines-the-common-good-controls-the-masses/>

[with a link to audio broadcast segment]

### **Has ‘Pendulum’ Author Roy Williams Discovered the Secret to Winning the American Psyche? [Interview]**

<http://www.glennbeck.com/2016/10/17/has-pendulum-author-roy-williams-discovered-the-secret-to-winning-the-american-psyche/>

### **The Pendulum swings effect on business – ME vs WE**

[https://www.youtube.com/watch?v=H-R\\_uIU2Ws](https://www.youtube.com/watch?v=H-R_uIU2Ws) [video]

# Economics, Social Sciences and Impacts by Marx

## The Conflict Perspective: Class Conflict and Scarce Resources

<https://www.boundless.com/sociology/textbooks/boundless-sociology-textbook/global-stratification-and-inequality-8/sociological-theories-and-global-inequality-72/the-conflict-perspective-class-conflict-and-scarce-resources-422-510/>

## Economic sociology

[https://en.wikipedia.org/wiki/Economic\\_sociology](https://en.wikipedia.org/wiki/Economic_sociology)

## The Theory of Social Economy (Cassel)

<https://mises.org/library/theory-social-economy> [PDF Download]

*From the Author:* "The present edition includes all the additions and improvements which post-war development has induced me to make in my exposition of the theory of money. It contains in particular a summary of my theory of Purchasing Power Parity. I have also added a fifth book, containing a short exposition of the theory of international trade as this theory presents itself in the light of the Purchasing Power Parity theory."

## Classical Social Theory

A Historical Sketch of Sociological Theory: The Early Years (Summary)

[http://highered.mheducation.com/sites/0072824301/student\\_view0/chapter1/chapter\\_summary.html](http://highered.mheducation.com/sites/0072824301/student_view0/chapter1/chapter_summary.html)

## Weber's View of Stratification (Based on Marx)

Three components: **Class, Status, Power**

Source: Boundless. "Weber's View of Stratification." *Boundless Sociology*. Boundless, 26 May. 2016.

Retrieved 20 Aug. 2016 from <https://www.boundless.com/sociology/textbooks/boundless-sociology-textbook/global-stratification-and-inequality-8/sociological-theories-and-global-inequality-72/weber-s-view-of-stratification-426-8944/>

## A Critique of Economic and Sociological Theories of Social

[http://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=1463&context=fss\\_papers](http://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=1463&context=fss_papers) [PDF]

## Marx's Economic Theory - General approach and influence

<http://www.internationalviewpoint.org/spip.php?article283> [also downloadable PDF]

## Conflict Theory (Built on Marx)

<http://sociology.about.com/od/Sociological-Theory/a/Conflict-Theory.htm>

## Philosophy of Economics

<http://plato.stanford.edu/entries/economics/>

**Social sustainability: A catchword between political pragmatism & social theory**

[https://www.researchgate.net/publication/5107699\\_Social\\_sustainability\\_A\\_catchword\\_between\\_political\\_pragmatism\\_and\\_social\\_theory](https://www.researchgate.net/publication/5107699_Social_sustainability_A_catchword_between_political_pragmatism_and_social_theory)

**Marx's Contribution to the Development of Modern Social Theory:  
Understanding the Fundamental**

[https://www.academia.edu/4911587/MARXS\\_CONTRIBUTION\\_TO\\_THE\\_DEVELOPMENT\\_OF\\_MODERN\\_SOCIAL\\_THEORY\\_UNDERSTANDING\\_THE\\_FUNDAMENTAL](https://www.academia.edu/4911587/MARXS_CONTRIBUTION_TO_THE_DEVELOPMENT_OF_MODERN_SOCIAL_THEORY_UNDERSTANDING_THE_FUNDAMENTAL) [downloadable as MS \*.doc file]

**Mises Destroys Socialism, Again and Again [Mises Institute]**

<https://mises.org/library/mises-destroys-socialism-again-and-again> (also in downloadable PDF newsletter)

(See also, "The Fallacy of the 'Third Way' in the PDF newsletter

**Reality Gets in the Way: The Trouble with Demand Curves [Mises Institute]**

[https://mises.org/blog/reality-gets-way-trouble-demand-curves#footnote1\\_b4sr7xk](https://mises.org/blog/reality-gets-way-trouble-demand-curves#footnote1_b4sr7xk)

**Democratic Socialism is Still Socialism**

[https://www.youtube.com/watch?v=MvF\\_D4tVfYU](https://www.youtube.com/watch?v=MvF_D4tVfYU) [Video]

**Socialism Makes People Selfish**

<https://www.youtube.com/watch?v=l3GfCmbPDN0> [Video]

## Additional Terms Related to Communism / Socialism

**Entryism** – tactic of "entering" the larger social democratic parties of each country, endorsed by Trotsky himself,

[https://en.wikipedia.org/wiki/Socialist\\_Workers\\_Party\\_\(United\\_States\)](https://en.wikipedia.org/wiki/Socialist_Workers_Party_(United_States))

**Defeatist** – modeled on Lenin's revolutionary defeatist tactics of the 1914-18 war which was seen by their rivals in the WIL as being pacifist

[https://en.wikipedia.org/wiki/Revolutionary\\_Socialist\\_League\\_\(UK,\\_1938\)](https://en.wikipedia.org/wiki/Revolutionary_Socialist_League_(UK,_1938))

**Fellow Travelers** – In U.S. politics, during the 1940s and the 1950s, the term *fellow traveler* (U.S. spelling) was a pejorative term for a person who was philosophically sympathetic to Communism, yet was not a formal, "[card-carrying member](#)" of the American Communist Party. In political discourse, the term *fellow traveler* was applied to intellectuals, academics, and politicians who lent their names and prestige to Communist front organizations.

[https://en.wikipedia.org/wiki/Fellow\\_travelers](https://en.wikipedia.org/wiki/Fellow_travelers)

## George Orwell (Philosopher?)

### George Orwell, The Philosophy

<http://www.theorwellreader.com/philosophy.shtml>

Excerpt:

Although he saw himself as merely a writer, at best, a political writer, George Orwell was, in the end, far more. Culminating in his last two novels, [Animal Farm](#) and finally [Nineteen Eighty-Four](#), Orwell's entire body of work portrays a complete philosophy, encompassing the political, social, economic and, on an even deeper level, the psychological interplay between the individual and the group. (The idea of the "group", as opposed to the larger and more generic "society", is compelling in Orwell's work, because of the group's more pervasive and immediate importance to the individual's well-being.)

While on a less fundamental level, Orwell's writing may be seen as merely concerned with the struggle between the individual and the group, Orwell's deeper view is a more integrated one. It is, at base, that the individual's relationship to the particular group in which he or she lives and functions, and, in turn, the group's attitude toward the individual will ultimately determine the individual's autonomy, that is, his freedom to be himself; to be.

As his view of the writings of Charles Dickens was simply that "If men would behave decently, the world would be decent", Orwell implores that our most basic individual responsibility is not merely to stand against the tyranny of the group, when it should occur, but, as individuals within the group, to act in such a way as to make the group a nurturing, viable entity in which the individual can thrive.

As Winston Smith so indelibly and painfully illustrates, given our human psychological constraints, to ask anything more of the individual is to imagine something that cannot be. Thus, Orwell believes, and [Nineteen Eighty-Four](#) demonstrates that only when we create groups in which the individual is valued will each individual be safe and able to survive and thrive. And, only then, will the individual be capable of supporting the enlightened values of the group itself.

[https://philosophynow.org/issues/16/Orwell\\_and\\_Philosophy](https://philosophynow.org/issues/16/Orwell_and_Philosophy)

Excerpt:

I think Sartre is a bag of wind and I am going to give him a good [metaphorical] boot."

Thus George Orwell. The 'boot' – a hostile review of Sartre's *Portrait of the Antisemite* – duly appeared in the Observer towards the end of 1948. A few months on and Orwell found Bertrand Russell's *Human Knowledge: Its Scope and Limits* no more impressive; it made him feel that philosophy should be made illegal. Orwell wrote a great deal in a relatively short space of time, and on a great many subjects, but little else that he wrote referred *directly* to philosophy.

### George Orwell Trolls Jean-Paul Sartre in 1948

<http://www.critical-theory.com/george-orwell-trolls-jean-paul-sartre-in-1948/>

## 1984 Theme of Philosophical Viewpoints

<http://www.shmoop.com/1984/philosophical-viewpoints-theme.html>



## The Religion and Political Views of George Orwell

<http://hollowverse.com/george-orwell/>

Excerpt:

George Orwell, whose real name was Eric Arthur Blair, was born in Motihari, India and grew up in Henley-on-Thames, England.

Orwell was a lifelong Anglican in name, but not so much in spirit. He was baptized an Anglican and buried, by specific request, in the Anglican tradition. He did attend a Catholic school as a young boy, but would, later in life, refer to the Catholic Church as “parasitic” and “those stinking Catholics.”

### Religion

Orwell was an Anglican in name, probably more of an atheist in spirit.

### Political Views

Orwell was a social democrat and an anarchist sympathizer.

Perhaps what would most sum up Orwell’s sociopolitical views is his commentary on his writing, of which he said:

*Every line of serious work that I have written since 1936 has been written directly or indirectly against totalitarianism and for Democratic Socialism as I understand it*

## Philosophy Weekend: What "Orwellian" Meant to Orwell

<http://www.litkicks.com/Orwellian>

Excerpt:

Orwell was an idealist before he was a cynic. He fought on the Republican side in Spain and took a bullet in his neck; his health never really recovered. He loved democracy and the organized left, and believed the war against fascism might spell its doom. He was a social democrat and probably would have been labelled a "neo-liberal" by today's civil libertarians. While his wife Eileen worked with his blessing for the British Censorship Department -- oh, how shocking that might be to those who invoke his name so easily today! -- Orwell was declared unfit for service but still managed time with the Home Guard with the BBC's Eastern Service, and later created cultural radio programming for India designed to counter Nazi propoganda and -- oh yes, it's true -- bolster Britain's imperial standing.

Of course, much of *1984* was about the British class system and a commentary on those social striations. It represented Orwell's belief that the Second World War would do away with the old guard and lead to a new order; in 1941, he still believed that order would be welcome: "the fact that we are at war has turned Socialism from a textbook word into a realisable policy." By 1948, the vision had become a blended horror of fascism and Stalinism. Party member and double-agent O'Brien famously describes the circular reasoning of the state and its ethics:

*The object of persecution is persecution. The object of torture is torture. The object of power is power.*

The sections of *1984* dealing with a total lack of privacy and the requirement that citizens, including children, inform on each other are by far the most chilling in the book -- which in my view is a paler work than Orwell's more successful *Animal Farm*. That book, more tightly reasoned and a hell of a lot scarier than the esoteric *1984*, was a rough criticism of the British left and its lionization of Joseph Stalin.

## Was George Orwell a Metaphysical Realist?

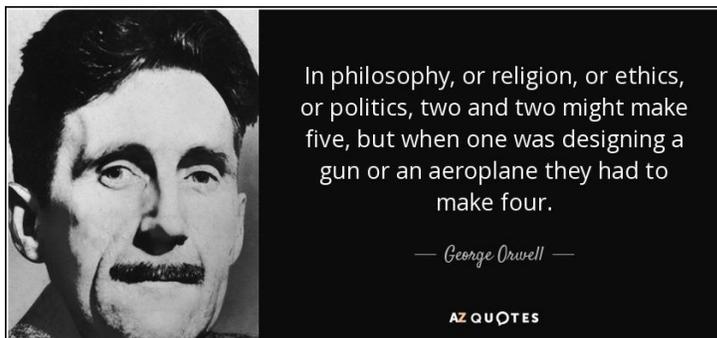
[PDF]

<http://philosophy.uchicago.edu/faculty/files/conant/philosophiascientiae-218-12-1-was-george-orwell-a-metaphysical-realist.pdf>

## A Fine Essay on George Orwell

[http://maverickphilosopher.typepad.com/maverick\\_philosopher/2011/06/a-fine-essay-on-george-orwell.html](http://maverickphilosopher.typepad.com/maverick_philosopher/2011/06/a-fine-essay-on-george-orwell.html)

**1984:** "In philosophy, or religion, or ethics, or politics, two and two might make five, but when one was designing a gun or an aeroplane they had to make four."



**Read Aldous Huxley's review of 1984 he sent to George Orwell**

<http://io9.com/5890861/read-aldous-huxleys-review-of-1984-he-sent-to-george-orwell>

<http://www.dailymail.co.uk/news/article-2111440/Aldous-Huxley-letter-George-Orwell-1984-sheds-light-different-ideas.html>

**George Orwell Reviews Mein Kampf: “He Envisages a Horrible Brainless Empire” (1940)**

<http://www.openculture.com/2014/08/george-orwell-reviews-mein-kampf-1940.html>

**Cliffsnotes: Animal Farm**

<http://www.cliffsnotes.com/literature/a/animal-farm/about-animal-farm>

<http://www.cliffsnotes.com/literature/a/animal-farm/book-summary>

**On God: Orwell’s Nineteen Eighty-Four and Descartes’ *Meditations on First Philosophy***

[https://www.academia.edu/5124974/On\\_God\\_Orwell\\_s\\_Nineteen\\_Eighty-Four\\_and\\_Descartes\\_Meditations\\_on\\_First\\_Philosophy](https://www.academia.edu/5124974/On_God_Orwell_s_Nineteen_Eighty-Four_and_Descartes_Meditations_on_First_Philosophy)

**Language as the “Ultimate Weapon” in *Nineteen Eighty-Four***

[http://www.berkes.ca/archive/berkes\\_1984\\_language.html](http://www.berkes.ca/archive/berkes_1984_language.html)

**The Misappropriation of George Orwell (forum)**

<http://www.debatepolitics.com/religion-and-philosophy/45192-misappropriation-george-orwell.html>

## Other Topics in Philosophy

### Idealism (Overview, including Kant and German Idealism)

<http://plato.stanford.edu/entries/idealism/>

[http://www.philosophybasics.com/branch\\_idealism.html](http://www.philosophybasics.com/branch_idealism.html)

### Idealism vs Realism

<http://www.encyclopedia.com/doc/1G2-3402300128.html>

<https://www.quora.com/Compare-and-contrast-idealism-and-realism-What-are-the-strengths-and-weaknesses-of-each-approach-to-living-in-the-world> (reader responses)

<http://www.charlesstrohmer.com/international-relations/international-relations-101/realism-idealism/all/1/>  
(and International Relations)

### How to Compare and Contrast Idealism and Realism in Philosophy

<http://everydaylife.globalpost.com/compare-contrast-idealism-realism-philosophy-16271.html>

### Idealism and Realism (a Christian commentary on current world situations)

<http://www.tedmontgomery.com/bblovrwv/Endtimes/idealismvsrealism.html>

### Materialism versus Idealism (Discussion Forum)

<https://www.physicsforums.com/threads/philosophy-materialism-versus-idealism.2677/>

### Dualism

<http://plato.stanford.edu/entries/dualism/>

[http://www.philosophybasics.com/branch\\_dualism.html](http://www.philosophybasics.com/branch_dualism.html)

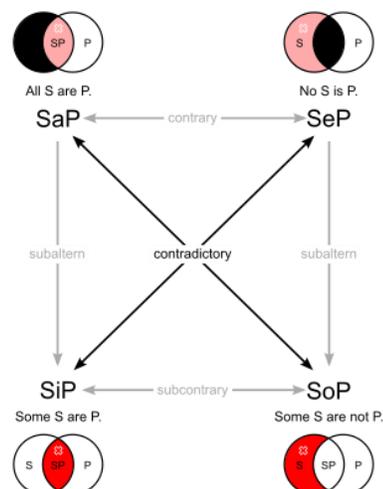
<http://www.allaboutphilosophy.org/dualism.htm>

### Wikipedia: Praxis

[https://en.wikipedia.org/wiki/Praxis\\_\(process\)](https://en.wikipedia.org/wiki/Praxis_(process))

### Wikipedia: Contradiction

<https://en.wikipedia.org/wiki/Contradiction>



## For Dummies: Socrates, Plato, and Aristotle: The Big Three in Greek Philosophy

<http://www.dummies.com/how-to/content/socrates-plato-and-aristotle-the-big-three-in-gree.html>

## Socrates, Plato and Aristotle

<http://webpace.ship.edu/cgboer/athenians.html>

## Greek Thought: Socrates, Plato and Aristotle

<http://www.historyguide.org/ancient/lecture8b.html>

## Bertrand Russel on Plato and Aristotle

<http://tigerpapers.net/2012/03/08/bertrand-russell-on-plato-and-aristotle/>

## The Greek Philosophers

<http://www.artofmanliness.com/2010/02/04/man-knowledge-the-greek-philosophers/>

## Socrates

<http://www.iep.utm.edu/socrates/>

## What are the differences between the philosophies of Socrates, Plato and Aristotle?

<https://www.quora.com/What-are-the-differences-between-the-philosophies-of-Socrates-Plato-and-Aristotle>

Excerpt:

They are polar opposites in style and direction, and each represents a different part of what has grown into rational thinking.

**Socrates** was focused on the method of understanding something: asking questions, providing examples, sharing stories and allegories. He was less concerned about stating things as absolutely true, and more interested in breaking down preconceptions about what people think is true. His focus was on questioning, and on developing critical thinking as a skill and a way of interacting with the world. He uses the metaphor of a midwife helping delivery of a baby to describe his way: he does not create understanding or knowledge, but he uses techniques to help it come into being.

A famous story of him is that the Oracle of Delphi stated that he was the wisest of the Greeks, to which he replied that this was because he understood that he did not know anything for certain. So Socrates, in many ways, represents the drive to question and examine.

A good example of this is the [Meno](#), a dialogue where the participants attempt to understand virtue. One of the early lines is especially telling, in which Socrates is asked "Do you have it in you to tell me whether virtue is teachable?". Socrates and the others then explore the concept of virtue, citing examples of virtuous and unvirtuous conduct, and by doing so, raise and reject various answers. At the end, Meno and company have moved from incorrect certainties to a lack of certainty that leaves them open to new possibilities. Thus the answer to Meno's question would

be "No, and no one does", as Socrates seeks ever to achieve the state of critical thinking with an open mind.

In contrast, Politeia [The Republic \(Plato\)](#), shows what happens when Socrates is forced to explain what he thinks and believes, to rather confusing and odd results. Socrates is at his best when he is questioning and examining, rather than stating conclusions.

**Aristotle**, in contrast, represents the desire to categorize, state, bring order to, and declare certainties. His works are filled with factual statements, some very right, some very wrong, on the nature of things. He explains how categorization should be done, and then goes on to explain how he thinks women are more like plants than they are like men, in that he claims they lack the thinking souls of men. This gives you a hint of some of his biases, and how they held back his works.

In truth, both pieces are needed for rigorous inquiry. The questions of Socrates are useful in making sure that worldviews do not stagnate or become blind to contrary evidence. At the same time, some order and organizing of Aristotle is needed to provide any coherent understanding.

## 'Mathematical Platonism' Versus Gathering the Dead: What Socrates Teaches Glaucon

<http://www.cwru.edu/artsci/phil/PMPlatonism.pdf> [PDF]

## The Greeks: Plato (Links to other sites)

[http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO\\_TEXT/Chapter%20%20GREEKS/Plato\\_Overview.htm](http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%20%20GREEKS/Plato_Overview.htm)

You can learn a great deal about Plato, his background, family and students and Platonism at these sites”

## Key Concepts of the Philosophy of Plato

<https://owlcation.com/humanities/Key-Concepts-of-the-Philosophy-of-Plato>

## Socratic Questions

[http://changingminds.org/techniques/questioning/socratic\\_questions.htm](http://changingminds.org/techniques/questioning/socratic_questions.htm)

Excerpt:

Socrates was one of the greatest educators who taught by asking questions and thus drawing out answers from his pupils ('ex duco', means to 'lead out', which is the root of 'education'). Sadly, he martyred himself by drinking hemlock rather than compromise his principles. Bold, but not a good survival strategy. But then he lived very frugally and was known for his eccentricity. One of his pupils was Plato, who wrote up much what we know of him.

Here are the six types of questions that Socrates asked his pupils. Probably often to their initial annoyance but more often to their ultimate delight. He was a man of remarkable integrity and his story makes for marvelous reading.

The overall purpose of Socratic questioning, is to challenge accuracy and completeness of thinking in a way that acts to move people towards their ultimate goal.

**Conceptual clarification questions**

Get them to think more about what exactly they are asking or thinking about. Prove the concepts behind their argument. Use basic 'tell me more' questions that get them to go deeper.

- *Why are you saying that?*
- *What exactly does this mean?*
- *How does this relate to what we have been talking about?*
- *What is the nature of ...?*
- *What do we already know about this?*
- *Can you give me an example?*
- *Are you saying ... or ... ?*
- *Can you rephrase that, please?*

**Probing assumptions**

Probing their assumptions makes them think about the presuppositions and unquestioned beliefs on which they are founding their argument. This is shaking the bedrock and should get them really going!

- *What else could we assume?*
- *You seem to be assuming ... ?*
- *How did you choose those assumptions?*
- *Please explain why/how ... ?*
- *How can you verify or disprove that assumption?*
- *What would happen if ... ?*
- *Do you agree or disagree with ... ?*

**Probing rationale, reasons and evidence**

When they give a rationale for their arguments, dig into that reasoning rather than assuming it is a given. People often use un-thought-through or weakly-understood supports for their arguments.

- *Why is that happening?*
- *How do you know this?*
- *Show me ... ?*
- *Can you give me an example of that?*
- *What do you think causes ... ?*
- *What is the nature of this?*
- *Are these reasons good enough?*

- *Would it stand up in court?*
- *How might it be refuted?*
- *How can I be sure of what you are saying?*
- *Why is ... happening?*
- *Why? (keep asking it -- you'll never get past a few times)*
- *What evidence is there to support what you are saying?*
- *On what authority are you basing your argument?*

### **Questioning viewpoints and perspectives**

Most arguments are given from a particular position. So attack the position. Show that there are other, equally valid, viewpoints.

- *Another way of looking at this is ..., does this seem reasonable?*
- *What alternative ways of looking at this are there?*
- *Why it is ... necessary?*
- *Who benefits from this?*
- *What is the difference between... and...?*
- *Why is it better than ...?*
- *What are the strengths and weaknesses of...?*
- *How are ... and ... similar?*
- *What would ... say about it?*
- *What if you compared ... and ... ?*
- *How could you look another way at this?*

### **Probe implications and consequences**

The argument that they give may have logical implications that can be forecast. Do these make sense? Are they desirable?

- *Then what would happen?*
- *What are the consequences of that assumption?*
- *How could ... be used to ... ?*
- *What are the implications of ... ?*
- *How does ... affect ... ?*
- *How does ... fit with what we learned before?*
- *Why is ... important?*
- *What is the best ... ? Why?*

### Questions about the question

And you can also get reflexive about the whole thing, turning the question in on itself. Use their attack against themselves. Bounce the ball back into their court, etc.

- *What was the point of asking that question?*
- *Why do you think I asked this question?*
- *Am I making sense? Why not?*
- *What else might I ask?*  
*What does that mean?*

### Socrates, The Master of Those who don't Know

<http://www.roangelo.net/logwitt/master-socrates.html>

“Socrates is neither physics nor metaphysics, but ethics and logic only”

The naturalistic (world-view) = the universe is a closed system of cause and effect

### Socratic Questioning in the Classroom

<https://books.google.com/books?id=1EYcTyMGi4YC>

[PowerPoint Presentation PPT]

### Critical Thinking vs. Critical Consciousness

<http://www.senecacollege.ca/quarterly/2006-vol09-num02-spring/doughty.html>

[PDF version]

Excerpt:

**Abstract:** This article explores four kinds of critical thinking. The first is found in Socratic dialogues, which employ critical thinking mainly to reveal logical fallacies in common opinions, thus cleansing superior minds of error and leaving philosophers free to contemplate universal verities. The second is critical interpretation (hermeneutics) which began as the attempt to reveal the hidden meanings of pagan oracles and the sacred texts of the Abrahamic religions, and evolved through sociology into contemporary literary criticism and semiotics. Third are the analytical techniques that comprise a set of instructions about “how to think” in accordance with the scientific method and technological rationality. Finally, there is radical criticism that interrogates every kind of inquiry and knowledge (including science) to reveal the human interests that they serve. Of the distinctively modern kinds of critical thinking, analytical techniques serve as the unofficial ideology of contemporary education. In the alternative, radical criticism – commonly but not inevitably associated with the Marxist tradition – questions that ideology, and produces a critical consciousness that dissents from the dominant pedagogy and politics of

college life. All four – Socratic dialogues, hermeneutics, critical analysis and critical consciousness – are important precursors to, or examples of, critical thinking.

## **Philosophy and Education Continuum Chart**

Modernity <-----> Post Modernity Traditional and Conservative <-----> Contemporary and Liberal Authoritarian (convergent) <-----> (divergent) Non-Authoritarian				
<b>General or World Philosophies</b>	<b>Idealism:</b> Ideas are the only true reality, the only thing worth knowing. Focus: <i>Mind</i>	<b>Realism:</b> Reality exists independent of human mind. World of physical objects ultimate reality. Focus: <i>Body</i>	<b>Pragmatism:</b> Universe is dynamic, evolving. Purpose of thought is action. Truth is relative. Focus: <i>Experience</i>	<b>Existentialism:</b> Reality is subjective, within the individual. Individual rather than external standards. Focus: <i>Freedom</i>
Originator(s)	Plato, Socrates	Aristotle	Pierce, Dewey	Sartre, Kierkegaard
Curricular Emphasis	Subject matter of mind: literature, history, philosophy, religion	Subject matter of physical world: science, math	Subject matter of social experience. Creation of new social order	Subject matter of personal choice
Teaching Method	Teach for handling ideas: lecture, discussion	Teach for mastery of facts and basic skills: demonstration, recitation	Problem solving: Project method	Individual as entity within social context
Character Development	Imitating examples, heroes	Training in rules of conduct	Making group decisions in light of consequences	Individual responsibility for decisions and preferences
<b>Related Educational Philosophies</b>	<b>Perennialism:</b> Focus: Teach ideas that are everlasting. Seek enduring truths which are constant, not changing, through great literature, art, philosophy, religion.	<b>Essentialism:</b> Focus: Teach the common core, "the basics" of information and skills (cultural heritage) needed for citizenship. (Curriculum can change slowly)	<b>Progressivism:</b> Focus: Ideas should be tested by active experimentation. Learning rooted in questions of learners in interaction with others. Experience and student centered.	<b>Reconstructionism/ Critical Theory</b> Focus: Critical pedagogy: Analysis of world events, controversial issues and diversity to provide vision for better world and social change.
<b>Key Proponents</b>	Robert Hutchins, Jacques Maritain, Mortimer Adler, Allan Bloom	William Bagley; Arthur Bestor, E. D. Hirsch, Chester Finn, Diane Ravitch, TheodoreSizer	<a href="#">John Dewey</a> , William Kilpatrick	George Counts, J. Habermas, Ivan Illich, Henry Giroux, Paulo Freire

<b>Related Theories of Learning (Psychological Orientations)</b>	<b>Information Processing</b> The mind makes meaning through symbol-processing structures of a fixed body of knowledge. Describes how information is received, processed, stored, and retrieved from the mind.	<b>Behaviorism</b> Behavior shaped by design and determined by forces in environment. Learning occurs as result of reinforcing responses to stimuli. <b>Social Learning</b> Learning by observing and imitating others.	<b>Cognitivism/ Constructivism</b> Learner actively constructs own understandings of reality through interaction with environment and reflection on actions. Student-centered learning around conflicts to present knowing structures.	<b>Humanism</b> Personal freedom, choice, responsibility. Achievement motivation towards highest levels. Control of own destiny. Child centered. Interaction with others.
<b>Key proponents</b>	R. M. Gagne, E. Gagne, Robert Sternberg, J.R. Anderson	Ivan Pavlov, John Watson, B.F. Skinner, E.L. Thorndike, Albert Bandura	Jean Piaget, U. Bronfenbrenner, Jerome Bruner, Lev Vygotsky	J.J. Rousseau, A. Maslow, C. Rogers, A. Combs, R. May

[Source: <http://oregonstate.edu/instruct/ed416/chart3.html>]

### **Empiricism vs Rationalism (Major categories/positions within Epistemology)**

<http://www.mesacc.edu/~davpy35701/text/empm-v-ratm.html>

Excerpt:

**The empiricists:** Empiricists share the view that there is no such thing as innate knowledge, and that instead knowledge is derived from experience (either sensed via the five senses or reasoned via the brain or mind). Locke, Berkeley, and Hume are empiricists (though they have very different views about metaphysics).

**The rationalists:** Rationalists share the view that there is innate knowledge; they differ in that they choose different objects of innate knowledge. Plato is a rationalist because he thinks that we have innate knowledge of the Forms [mathematical objects and concepts (triangles, equality, largeness), moral concepts (goodness, beauty, virtue, piety), and possibly color – he doesn't ever explicitly state that there are Forms of colors]; Descartes thinks that the idea of God, or perfection and infinity, and knowledge of my own existence is innate; G.W. Leibniz thinks that logical principles are innate; and Noam Chomsky thinks that the ability to use language (e.g., language rules) is innate.

### **Epistemology: Descartes' Rationalism and Locke's Empiricism**

[http://www.blog.klpnow.com/2007/10/epistemology\\_descartes\\_rationa.html](http://www.blog.klpnow.com/2007/10/epistemology_descartes_rationa.html)

### **Empiricism, Rationalism and Positivism in Library and Information Science**

[https://www.academia.edu/4388910/Empiricism\\_rationalism\\_and\\_positivism\\_in\\_library\\_and\\_information\\_science](https://www.academia.edu/4388910/Empiricism_rationalism_and_positivism_in_library_and_information_science)

(Provides good introductions on empiricism, rationalism, positivism including logical positivism)  
**[Recommended]**

### Greco-Roman Philosophic Influence on the Founding Fathers

<https://infoagr.am/greco-roman-philosophic-influence-on-the-founding-fathers>

#### What philosophers believed:

	Socrates	Plato	Aristotle	Cicero	Stoicism	John Locke	Founding Fathers
<b>Critical thinking</b>	x	x	x	x	x	x	x
<b>Individualism</b>		x	x	x	x	x	x
<b>Dictatorship</b>	x						
<b>Polity/Constitutional</b>		x	x	x	x	x	x
<b>Realist</b>			x	x		x	x
<b>Idealist</b>		x					
<b>Emotions</b>				x	x	x	x
<b>Democracy/Republic</b>		x					

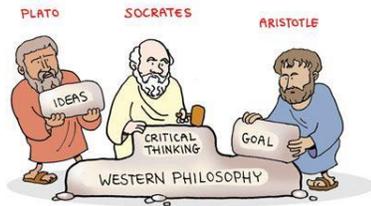
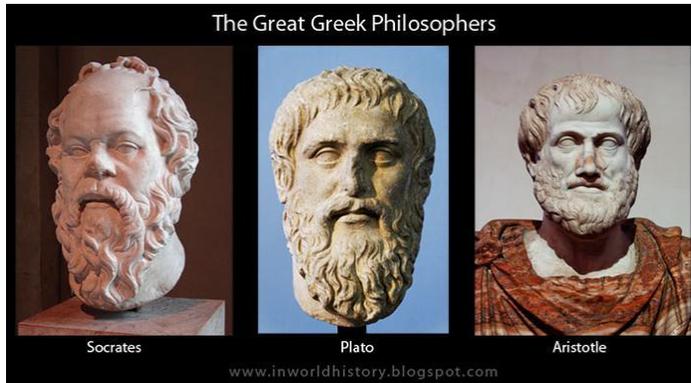
The Founding Fathers used all of these philosophers ideas to create their government. They used the ideas of John Locke who essentially was inspired by these ancient Philosophers.

Summary of Western Philosophy		
	general philosophy	political philosophy
Archaic	outward philosophy (Thales) inward philosophy (Parmenides)	
Classical	Socrates (persistent critical reflection) Plato (theory of forms) Aristotle (four causes)	Plato (philosopher kings) Aristotle (three forms of government)
medieval	Christian philosophy: Platonic (Augustine) > Aristotelian (Aquinas)	Christian political theory
Reformation	Descartes (I think, therefore I am)	Machiavelli (political realism)
Enlightenment	Kant (experience shaped by mind)	social contract: Hobbes, Locke (liberalism), Rousseau
modern	transcendentalism, existentialism	Mill (utilitarianism, positive liberalism)

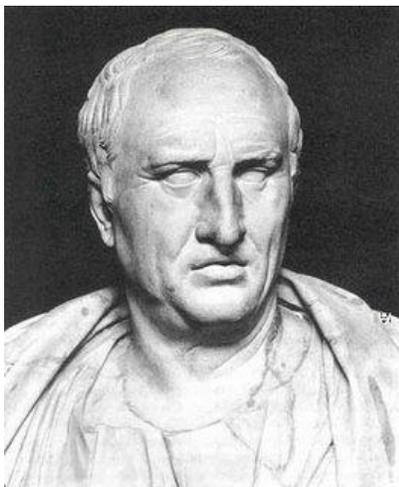
[Source: <http://www.essential-humanities.net/history-supplementary/western-philosophy/>]

## History of Philosophy – Without Any Gaps

<http://historyofphilosophy.net/>



**Socrates**- believed in dictatorship, started critical thinking; wanted the world to be ruled by the intelligent.  
**Plato**- student of Socrates, born 428 BCE; believed the world was only ideas, an idealist believed in polity.  
**Aristotle**- student of Plato born 384 BCE, was a realist, believed in Polity; believed in laws of nature.



1. **Cicero** was born in 106 BCE in Arpinum, Rome.
2. He was a lawyer, an orator, a senator, and a philosopher, He studied Greek philosophy and fought for a republic.
3. Cicero persuaded people with his speeches creating his form of government which was a republic instead of allowing tyrants, such as Julius Caesar to run a dictatorship.
- 4 Cicero believed in a people's government mainly because he was "inspired" by the Greeks.
5. His major contribution was that he translated Greek Philosophy into Latin. He influenced John Locke.

*"All of the ages of the world have not produced a greater statesman and philosopher united than Cicero... There is indeed, no uglier kind of state than one in which the richest men are thought to be the best."*

John Adams in his defense of the Constitution quoting Cicero



**Seneca** [a Roman thinker] believed in stoicism. He believed that emotions and situations are to be dealt with calmly.

Also, Stoicism believed that only the gods know what is truly right and wrong. There was a school on Stoicism that was ran by Zeno of Citium.

(Stoicism) an ancient Greek school of philosophy founded at Athens by Zeno of Citium. The school taught that virtue, the highest good, is based on knowledge, and that the wise live in harmony with the divine Reason (also identified with Fate and Providence) that governs nature, and are indifferent to the vicissitudes of fortune and to pleasure and pain.

## Seneca

<http://www.newworldencyclopedia.org/entry/Seneca>

Excerpt:

**Lucius Annaeus Seneca** (often known simply as **Seneca**, or **Seneca the Younger**) (c. 4 B.C.E.– 65 C.E.) was a Roman philosopher, statesman, dramatist, and writer of the Silver Age of Latin literature. During the times when he was not involved in Roman politics, he wrote nine tragedies, a satire, philosophical essays, a treatise on meteorology, and 124 letters dealing with moral issues. He was the earliest [Stoic](#) writer whose original works survived intact, instead of as fragments imbedded in the works of later writers. A Middle Stoic and eclectic, Seneca did not contribute many new ideas or concepts but wrote clearly and brilliantly about ethics, moral education, psychology and natural philosophy. For eight years he served as an advisor to the Emperor Nero, and attempted to guide his government according to Stoic ideals.

The early Christian church believed that he had known [Saint Paul](#) and therefore granted his works legitimacy and preserved them. Seneca's works were read by Medieval scholars and his tragedies—with their gloominess, ghosts, and witches—had a powerful influence on Elizabethan drama...

### Seneca and St. Paul

Seneca's older brother Gallio was said to have met the disciple Paul in Achaea in 52 C.E., and a series of letters, *Cujus etiam ad Paulum apostolum leguntur epistolae*, were said to be [correspondence between Seneca and Saint Paul](#). (These letters were revered by early Christian authorities but most scholars do not believe they are authentic.) Some medieval writers believed that Seneca had been converted to Christianity by Paul. Seneca's works were preserved by the early Christians, and studied by [Augustine of Hippo](#), [Jerome](#) and [Boethius](#). His works were included in medieval anthologies, and [Dante](#), [Petrarch](#) and [Geoffrey Chaucer](#) all make references to them. In 1614 [Erasmus](#) edited the first English translation of Seneca's essays on morality. Seneca's writings influenced [Jean-Jacques Rousseau](#), [John Calvin](#), and [Michel de Montaigne](#).

### Seneca, including about His Suicide

<http://ancienthistory.about.com/od/seneca/a/SenecaThinker.htm>

[WARNING: About.com web site with pop-up ads, web site "locking", auto videos, etc.]

### The Cambridge Companion to [the book] Seneca

<http://universitypublishingonline.org/cambridge/companions/ebook.jsf?bid=CCO9781139542746>

## **Brill's Companion Guide to Seneca**

[http://www.brill.com/brills-companion-seneca#DESREAD\\_1](http://www.brill.com/brills-companion-seneca#DESREAD_1)

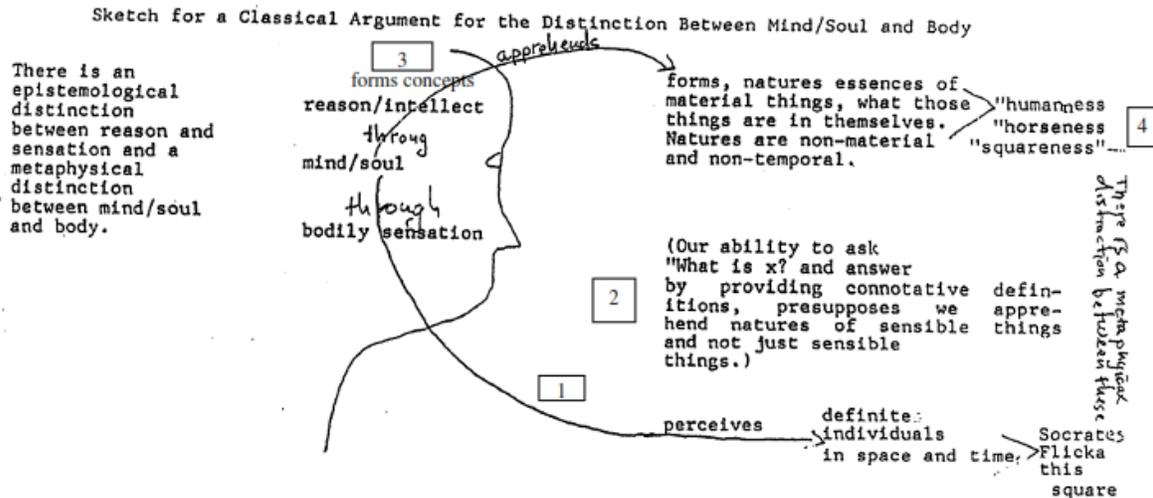
See [Stoics](#) and also [Stoic Philosophers during Paul's Time](#) sections in this document.

## Philosophy Courses – Notes

<http://academic.mu.edu/phil/jones/courseinfo.html>

Excerpt:

Dr. John D. Jones  
Philosophy of Human Nature



5 Question: can mind/soul as reason/intellect be a bodily reality or must it be different from the body. For Plato and Aristotle, it must be different. This is because (1) the body as a material thing can only apprehend material realities; (2) 'like knows like'; and (3) the forms, natures and essences of things are not material realities.

Now a cognitive capacity can only know those things which it is like or structured to know. For example, the eyes cannot apprehend sounds because they are only structured to apprehend certain frequencies of electromagnetic radiation. Similarly for the ears. So as the body is essentially material, the mind can only apprehend material entities through it. But since the mind through reason and intellect apprehends natures which are non-material, the mind must be non-material and different from the body.

## Aristotle's Influence on the Natural Law Theory of St. Thomas Aquinas

[https://www.murdoch.edu.au/School-of-Law/document/WA-jurist-documents/WAJ\\_Vol1\\_2010\\_Simona-Vieru---Aristotle-and-Aquinas.pdf](https://www.murdoch.edu.au/School-of-Law/document/WA-jurist-documents/WAJ_Vol1_2010_Simona-Vieru---Aristotle-and-Aquinas.pdf) [PDF]

## Aristotle and the Christian Church (Jacques Maritain Center)

<https://www3.nd.edu/~maritain/jmc/etext/aatcc.htm>

## Map of Athens in Socrates' and Plato's Time

<http://plato-dialogues.org/tools/athensim.htm>

## Chart of Influential Ideas

[http://www.practicalphilosophy.net/?page\\_id=109](http://www.practicalphilosophy.net/?page_id=109)

## Chart of Four Types in American Political-Economy

[http://www.practicalphilosophy.net/?page\\_id=109](http://www.practicalphilosophy.net/?page_id=109)

## Socrates Philosophy Maps

<https://philosophymaps.wordpress.com/tag/socrates/>

## Table of Greek Philosophers

<http://www.stenudd.com/greekphilosophers/table.htm>

### Table of Greek philosophers

Below is a simple table of the Greek philosophers treated above, giving their year of flourishing, their teacher, and a keyword to what type of theory they had regarding the gods and the myths about them.

### Chronology Estimated

Flourished	Philosopher	Student of	Theory
585 BC	Thales	Egyptians	monotheistic
571 BC	Anaximander	Thales?	astronomical
546 BC	Anaximenes	Anaximander	astronomical
540 BC	Pherecydes	Pittacus	allegorical
542 BC	Pythagoras	Pherecydes	mathematical
530 BC	Xenophanes	none?	monotheistic
525 BC	Theagenes	?	allegorical
510 BC	Hecataeus	?	misunderstandings
502 BC	Heraclitus	none	atheistic
480 BC	Pindar	Apollodorus	polytheistic
475 BC	Parmenides	Xenophanes?	allegorical
460 BC	Anaxagoras	Anaximenes	monotheistic
450 BC	Empedocles	Pythagoras	allegorical
450 BC	Herodotus	?	polytheistic
443 BC	Gorgias	Empedocles	nihilistic
442 BC	Melissus	Parmenides	atheistic?
441 BC	Protagoras	Democritus?	agnostic?
440 BC	Euripides	?	polytheistic
425 BC	Prodicus	Protagoras	atheistic
ca 430 BC	Leucippus	Zeno	atheistic
ca 420 BC	Democritus	Leucippus	atheistic
415 BC	Critias	Socrates	atheistic
406 BC	Antisthenes	Gorgias/Socrates	monotheistic?
ca 400 BC	Diagoras	Democritus	atheistic
387 BC	Plato	Socrates	monotheistic
344 BC	Aristotle	Plato	monotheistic
301 BC	Epicurus	Nausiphanes	astronomical
290 BC	Euhemerus	?	historical

## History of Western Philosophy

<http://horizons-2000.org/History%20of%20Western%20Philosophy.html>

Also see: <http://horizons-2000.org/orientation.html>

### Kinds of Knowledge:

<http://horizons-2000.org/2.%20Ideas%20and%20Meaning/kinds%20of%20knowledge/kinds%20of%20knowledge.html>

<b>Middle Platonists</b>	Expanded and dogmatized upon Plato's concept of the realm of ideas/forms as more substantial than their individual physical expression.
<b>Sophists</b>	Enamored with the successful execution of rhetorical argumentation (sometimes regardless of the particular position taken in the argument).
<b>Cynics</b>	Contended for a more naturalistic way of pious living, often engaging in shocking verbal and physical feats to make their points.
<b>Epicureans</b>	Believed that all that exists were miniscule packets of matter (atoms), that humans were entirely composed of aggregate matter (thus ceasing to exist upon death), and that life was consequently about maximizing earthly pleasure through friendships and enjoyment of life.
<b>Stoics</b>	Argued that the world was fundamentally the expression of a rational force (the <i>logos</i> ), and that harmonious good living required an exaltation of reason over spontaneous emotions in all of life.

[Source: ESV Study Bible Notes]

## Sophists

[http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO\\_TEXT/Chapter%20%20GREEKS/Sophists.htm](http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%20%20GREEKS/Sophists.htm)

## The Sophists

<http://plato.stanford.edu/entries/sophists/>

## Wikipedia: Sophism

<https://en.wikipedia.org/wiki/Sophism>

In modern usage, sophism, sophist and sophistry are redefined and used disparagingly. A sophism is a specious argument for displaying ingenuity in reasoning or for deceiving someone. A sophist is a person who reasons with clever but fallacious and deceptive arguments. Authentic Sophists as described by Plato, would enjoy the discussion of the modern usage and shift of definition, as the dialogue would be of the nature that the Sophists employed.

**Stoics**

<http://www.biblestudytools.com/dictionary/stoics/>

**Stoicism**

<http://www.dl.ket.org/latin2/mores/religion/stoicism.htm>

**Stoic Philosophers**

<http://www.san.beck.org/GPJ5-StoicPhilosophers.html>

**Epicurean Philosophy vs. Stoicism**

[https://docs.google.com/document/d/1z4w8x\\_H8miK2FuVaOo\\_Due82cOWOnZFrtnPSC0vI0i4/edit?pli=1](https://docs.google.com/document/d/1z4w8x_H8miK2FuVaOo_Due82cOWOnZFrtnPSC0vI0i4/edit?pli=1)

**Values in Classic Stoicism**

<http://people.wku.edu/jan.garrett/stovals.htm>

**ReligionFacts: Stoicism**

<http://www.religionfacts.com/stoicism>

**A Guide to Stoicism**

[http://www.sophia-project.org/uploads/1/3/9/5/13955288/stock\\_stoicism.pdf](http://www.sophia-project.org/uploads/1/3/9/5/13955288/stock_stoicism.pdf) [PDF]

**Epictetus - A Stoic and Socratic Guide to Life**

<http://www.uff.br/helenismo/sites/default/files/Epictetus%20-%20A%20Stoic%20and%20Socratic%20Guide%20to%20Life.pdf> [PDF]

**A Guide to the Good Life “The Ancient Art of Stoic Joy”**

<https://pdf.yt/d/bCZ9aW16m6rB2dNs> [Online PDF view and download]

*mirror site:* <https://archive.org/details/pdfy-bCZ9aW16m6rB2dNs> [with downloadable multiple formats]

**Stoic Week – Philosophy Lesson Plan**

<https://philosophyfoundation.wordpress.com/2014/11/25/stoic-week-philosophy-session-plan/>

**The Immoderate Stoic**

<http://immoderatestoic.com/>

<http://immoderatestoic.com/good-fortune/> [Podcast]

## Could the Stoic and the Epicurean Cohabit?

<http://theoxfordphilosopher.com/2014/08/25/could-the-stoic-and-the-epicurean-cohabit/>

Excerpt:

There is more to be said of the similarities between Stoicism and Epicureanism than their mere historical coincidence. In their framework (Sharples, R.W. (1996); p.82) and enterprise the two schools share a common interest: to devise a way of life (*askésis*) that might cure humanity of its inherent sorrow (Nussbaum, M.C. (2009); p.102). These lifestyles were built upon the beliefs and values of their respective schools, and may to some extent be understood in view of them.

This article hopes to illustrate the governing values of Stoic and Epicurean life in deliberating the prospect of interschool cohabitation: Could the men (and women) of these schools live together in concord despite their differences, or is any hope of harmony dashed by their conflicting principles? ...

### I: The Epicurean

The school of Epicurus, founded in Athens around 300 BCE, is fundamentally hedonistic in its outlook. This is to say the Epicurean sees pleasure as the 'beginning and end of the blessed life,' that he regards it as the only true and intrinsic good while viewing pain, its reverse, as the only true and intrinsic evil (Lond, A.A. & Sedley, D.N. (1987); p.113). Though any pledge to hedonism is likely to carry with it negative connotations, the Epicurean seems especially associated with gross and careless self-indulgence. This is a misunderstanding, for in truth the Epicurean advocates great moderation in his pursuit of pleasure.

The Epicurean's ideas on desire are key to understanding his departure from the sybaritic degenerate. Epicurus holds that humans have a natural desire for pleasure but that not all desire is worth pursuing. Desire is accordingly split into two varieties, *natural* and *unnatural*. Our natural desires concern that which we require for survival and comfort—the need for food, shelter, and sex, for instance. We are rewarded for fulfilling these desires with 'kinetic' pleasure, that is pleasure associated with replenishment and the relief of discomfort. Our unnatural desires, however, concern that which is based in false belief and irrational fear, such as the coveting of wealth, beauty and political power (Sharples, R.W. (1996); p.86). Epicurus insists that to be truly happy one must labour to remove these unnatural desires, for though they might provide us with momentary satisfaction, they wreak also great anxiety and cultivate in us an unhealthy need to become invincible. The Epicurean is instead to focus on the pleasures engendered by his natural desires (Nussbaum, M.C. (2009); p.113).

This exclusive commitment to natural desire might seem curiously timid for a hedonistic theory, but this is explained in the Epicurean belief that the limit of pleasure is to be found in the removal of pain. That is to say the Epicurean does not acknowledge any greater pleasure than the simple freedom from physical discomfort (*aponia*) and mental anxiety (*ataraxia*). This state of contentment was referred to by Epicurus as 'katastematic' pleasure, and can be understood as the Epicurean *eudaimonia*, the pinnacle of human bliss. Maintaining this state of pleasure is easy: all the Epicurean need do is pursue his natural desires while ignoring (or rising above) his unnatural ones. This in no way involves elaborate pleasure-seeking or debauchery, for the end to human life can be acquired by the most modest of means.

One would be forgiven for questioning the Epicurean's apparent neglect of virtue and righteousness in his notion of the good, for unscrupulousness is often assumed in the hedonist. In truth, however, virtue plays a rather important role in Epicurus's account of the good life, for living in a 'prudent, honourable, and just' manner is necessary to achieving the 'pleasure that is the end of human existence.' This is not, however, to suggest that any Epicurean honours virtue as good *per se*, for he sees virtue's value in purely instrumental terms, firstly as a means of living without

fear, and secondly as a way of overcoming unnatural desire (Long, A.A. (2006); p.184). The Epicurean is, therefore, virtuous only so he might avoid the accompanying danger and anxiety of behaving otherwise. Virtue can be understood to enjoy an inseparable relationship with pleasure, and it is for this reason that it is fundamental to the Epicurean life.

We might imagine the Epicurean, then, as someone who is content with a simple life furnished with simple things. He would pursue no wealth, luxury or political power for he would be wholly satisfied in his freedom from physical pain and mental anxiety, a freedom he promotes in his conformity to virtuous activity.

## II: The Stoic

Despite their aforementioned coincidence, the Stoic and Epicurean conceptions of pleasure and virtue are remarkably different (Sellars, J. (2014); p.7-14). While the Epicurean believes the only true good and evil to be found in pleasure and pain, the Stoic holds that 'virtue alone is good' and 'wickedness alone evil.' This is to say that virtue and wisdom ('the two being equated') are in themselves necessary and sufficient for happiness (Sharples, R.W. (1996); p.100). This idea is based in the Stoic belief that the good life, and therefore the happy life, must be one in accordance with nature. By this it is meant that the good is attainable only in that which is natural to us, for 'all things in accordance with nature have value and all things contrary to nature have disvalue' (Long, A.A. & Sedley, D.D. (1987); p.355). For the human being, a naturally rational animal, a life in agreement with nature is to be found in virtue and reason, for to the Stoic there is nothing more fundamental to our nature (Diogenes Laertius: 7.85-6; SVF 3.178). Though all living creatures struggle to resume their natural state, the human alone is concerned with virtue, for it is from his soul that his natural rationality derives. To the Stoic, then, virtue is both an instrumental and final good, and the only means by which he is able to fulfil that which nature accords him (Gerson, L.P. (2008); p.113).

Since the Stoic conceptions of good and evil are concerned only with virtue and wickedness, it follows that they would focus more on intentions than results. The Stoic regards all that does not relate to his virtue—such as wealth and poverty—as neither good nor bad, for something is only worthy of the term 'good' or 'evil' if it concerns our natural state of fulfilment in reason (Sharples, R.W. (1996); p.102). All states or events of this nature are instead to be deemed 'indifferent.' This creates an environment in which no remotely consequentialist ethic could survive, since the Stoic believes that as long as one has behaved in accordance with nature one can and should be satisfied regardless of the ensuing results (Seddon, K. (2005); p.16-7). These events are, after all, beyond our control and paying them unnecessary mind would be to falsely attribute to them some sort of good or evil when they are in fact only preferred or unpreferred indifferents.

It is with this indifference that the Stoic would regard pleasure, the Epicurean's sole intrinsic good. If asked to compare the good of virtue with that of one's appetite being satisfied, the Stoic would contend that the two things ought not fall into the same calculation. This is, of course, because 'for one's own true nature, all that really matters is one's reason,' and only in this may the good be found (Baltzly, D. (2014); online). The Stoic would not deny that a full stomach has value (*axia*) in that it may better equip us for living in accordance with nature, but he would not attribute to it the intrinsic value placed in virtue and reason, nor would he any other form of pleasure (Osler, M. (2005); p.11).

The Stoic should be pictured as the sort of man whose every conscious action is motivated by his desire to live in accordance with his nature. He would be indifferent to all that which does not concern this fulfilment, namely that which does not relate to his virtue, and would under no circumstances regard an indifferent with anything by the way of intrinsic value...

**Stoics and Epicureans (Jacques Maritain Center)**

<https://www3.nd.edu/~maritain/jmc/etext/jmoral04.htm>

**Stoicism and Us (New Republic Book Review on “Marcus Aurelius: A Life”)**

<https://newrepublic.com/article/73814/stoicism-and-us>

**How a book on stoicism became wildly popular at every level of the NFL**

<http://www.si.com/nfl/2015/12/08/ryan-holiday-nfl-stoicism-book-pete-carroll-bill-belichick>

**The Stoic Life (contemporary web site)**

<https://sites.google.com/site/thestoiclife/>

**Senecan Drama and Stoic Cosmology**

<http://publishing.cdlib.org/ucpressebooks/view?docId=ft7489p15r;brand=eschol> [Online book]

**Stoicism and Christianity**

[http://earlychurch.org.uk/pdf/stoicism\\_stob.pdf](http://earlychurch.org.uk/pdf/stoicism_stob.pdf) [PDF]

See also [Seneca](#) and [Stoic Philosophers during Paul’s Time](#) sections in this document.

**The Stoics (Library of Congress sample)**

<http://www.loc.gov/catdir/samples/cam033/2002031359.pdf> [PDF]

## **Neo-Stoicism**

<http://www.iep.utm.edu/neostoic/>

## **An interview with Martha Nussbaum on Neo-Stoicism**

<https://emotionsblog.history.qmul.ac.uk/2012/11/an-interview-with-martha-nussbaum-on-neo-stoicism/>

## **On Nussbaum, cosmopolitanism and patriotism (and nationalism)**

<https://frankejbypoulsen.wordpress.com/2008/11/09/on-nussbaum-cosmopolitanism-and-patriotism-and-nationalism/>

## **On Stoic Cosmopolitanism**

[https://www.academia.edu/8788547/On\\_Stoic\\_Cosmopolitanism](https://www.academia.edu/8788547/On_Stoic_Cosmopolitanism)

## **Neo-Stoicism and the relationship between Stoicism and Christianity**

<https://howtobeastocic.wordpress.com/2015/10/08/neo-stoicism-and-the-relationship-between-stoicism-and-christianity/>

## **Stoicism vs. Suffering – Chekhov’s Ward No. 6**

<http://www.uncleguidosfacts.com/2014/03/stoicism-vs-sufferingchekhovs-ward-no-6.html>

## **Gender in Judeo-Christian Tradition: A Critique on Christian Feminist Philosophies and a Presentation of the Loyalist View**

<http://www.biblicaltheology.com/Research/YenRJ01.html>

## René Descartes

<http://plato.stanford.edu/entries/descartes/>

## Descartes vs Spinoza

<http://home.wlu.edu/~mahonj/Spinoza.Descartes.htm>

## Spinoza: God, Nature, and Freedom

<http://www.philosophypages.com/hy/4h.htm>

## Spinoza on Why There Can Only Be One Substance

<http://www.trinity.edu/cbrown/modern/spinozaPartI.html>

## Mind & Body Cartesian Dualism

[http://www.blutner.de/philom/mindbody/Mind\\_body\\_dualism.pdf](http://www.blutner.de/philom/mindbody/Mind_body_dualism.pdf) [PDF]

## The Idea of God in Spinoza's Philosophy

<http://nb.vse.cz/kfil/elogos/student/jous104.pdf> [PDF]

A study about its definition, influences and impact based on the first part of Ethics.

## Why Spinoza Was Excommunicated?

<http://www.neh.gov/humanities/2013/septemberoctober/feature/why-spinoza-was-excommunicated>

## The De-Conversion of the Christian Synthesis

<https://www.biblegateway.com/resources/asbury-bible-commentary/De-Conversion-Christian>

Excerpt:

***The shift away from ontology.*** This conversion process of developing a Christian worldview took time to effect, but no sooner had it seemingly been accomplished than a *de-conversion process* began in the sixteenth century. Here we enter the modern period with its secularization process. The focus of attention is no longer on the objective meaning of the world, but on its subjectivizing interpretation. Not God, but Man!

For most philosophers, this subjectivizing of truth resulted in a general consensus of opinion that has been dominant over the last two centuries—that ontology (the idea of a universal and normative truth binding for all people) is not a possibility.

With the rise of modern philosophy and the emergence of Enlightenment thinking, the subjective emphasis on autonomous, critical reasoning replaced the more objective focus of the ontological thinking of the premodern world. Not a synthetic worldview, but an exact analysis of things based on a critical evaluation of the facts of human experience became the focus of philosophy. This humanistic narrowing down of the criterion of truth pushed the question of ontology into the background.

In the natural sciences, A. N. Whitehead sought to reinstate the ontological question. He charged that the scientific movement, which began in 1600 has been anti-intellectual because it assumed that knowledge was simply restricted to an interpretation of brute facts, and it too quickly rejected the need to gain a larger perspective of the whole picture of reality. He believed this anti-intellectualism was an overreaction to the ontological/speculative systems of medieval thought.

Whitehead said that modern science “has never cared to justify its faith or to explain its meaning.” This elimination of the ontological question from science resulted in “scientific materialism,” and this view assumes that there is an irreducible brute fact that can be known independently of any value, meaning, or purpose. Whitehead called this fact/value dichotomy naïve because it fails to see that its own assumption of a value-free fact is a value itself imposed on the fact. A. N. Whitehead, *Science and the Modern World* (New York: Macmillan, 1954), 12, 23-24. Yet this fact/value dichotomy is the most prominent feature of the post-Enlightenment era. It is called “positivism” because it presupposes that “facts” are simply posited (or given) in a literal and straightforward way without the need for interpretation. Facts allegedly can be known independently of any presuppositions.

***The beginning of the fact/value split in Descartes.*** Since the beginning of philosophical reflection with the ancient Greeks, there has always been an awareness of the distinction between sensibility and intellect, between experience and thought, between the rational and the empirical, between appearance (facts) and reality (what something is in its very essence). But at the beginning of modern philosophy (1600 a.d.), Descartes radicalized the *distinction* between appearance and reality into a *dualism*.

In the early part of his educational training under Jesuit teachers, Descartes complained in his *Discourse on Method* of an overwhelming sense of personal doubt about religious beliefs. He felt the need to develop a system of reason that would lead to absolute certainty about ultimate truth independent of the Bible and church authority. This absolute certainty was based on the autonomous, subjective thinking of the individual alone. This shift toward subjectivity accelerated the move toward the de-conversion of the Christian synthesis.

Descartes' basic principle for developing this system of reason was the method of doubt. Never accept anything as true that is not self-evident to the subjective, autonomous thinking of the individual. What is accepted as true must present itself to the mind *clearly* and *distinctly*. Out of this method of suspicion and distrust one supposedly would be led to the discovery of truth.

An obvious implication of this rationalism is its *antihistorical* attitude. More specifically, if the criterion of truth is absolute clarity and absolute precision, then history is downgraded to nothing more than varying degrees of unreliable reports. This of course had negative implications for acceptance of the history of the Bible.

## **Integral Logic - A Synthesis of Deduction and Induction (???)**

<http://www.integralworld.net/augustine4.html>

## **German Idealism**

[http://www.philosophybasics.com/movements\\_german\\_idealism.html](http://www.philosophybasics.com/movements_german_idealism.html)

## Philosophical Romanticism

[http://www.philosophybasics.com/movements\\_romanticism.html](http://www.philosophybasics.com/movements_romanticism.html)

## Transcendentalism

[http://www.philosophybasics.com/movements\\_transcendentalism.html](http://www.philosophybasics.com/movements_transcendentalism.html)

<http://www.ushistory.org/us/26f.asp>

<http://www.transcendentalists.com/what.htm>

## A Teacher's Guide to Transcendentalism

<https://www.walden.org/documents/file/Teacher%20Guide%20to%20Transcendentalism.pdf> [PDF]

Background history, explanation and how to implement this philosophy of Emerson and Thoreau in all aspects of education.

## A Response to Philosophical Postmodernism (Geisler)

<https://www.jashow.org/articles/prophecy/a-response-to-philosophical-postmodernism/>

## A New Kant-Friesian System of Metaphysics (???)

<http://www.friesian.com/system.htm>

## TQM – Total Quality Management

### The Architects: General Systems Theory and Marxist Theory-Praxis

<http://www.stopcp.com/TQMJudyMcLemore.pdf> [PDF]

## Total Quality Management (TQM)

<http://www.thecqi.org/Knowledge-Hub/Resources/Factsheets/Total-quality-management/>

## Psychological Group Control Techniques

<http://www.seanet.com/~barkonwd/school/CONTROL.HTM>

Excerpt:

Three techniques are used to control opinions:

Hegel's dialectic process (problem solving), based on Socrates' theories of debate,  
Rand Corporation's Delphi Technique (group think),  
and Deming's Total Quality Management ([TQM](#)) / Outcome Based Education (OBE).

## What are the differences between progressivism, socialism, communism, and liberalism?

<https://www.quora.com/What-are-the-differences-between-progressivism-socialism-communism-and-liberalism>

Chomsky: <http://tangibleinfo.blogspot.com/2006/11/noam-chomsky-lecture-from-1970-full.html>

## Educational Philosophies Definitions and Comparison Chart

<http://cats.york.edu/mod/resource/view.php?id=22628&redirect=1> [PDF]

(Perennialism, Essentialism, Progressivism, and Reconstructionism and their philosophical orientations.)

## Five Educational Philosophies with Comparison Chart

<http://gradcourses.rio.edu/leaders/philosophies.htm>

(Perennialism, Realism, Idealism, Experimentalism, Existentialism)

## Why We Shouldn't Hate Philosophy

<https://bible.org/article/why-we-shouldnt-hate-philosophy>

Explains that thinking critically about some of life's most important questions is a way for us to fulfill the biblical mandate to love God with our minds.

## How to Survive Compulsory College Philosophy Courses

(from *Philosophy for Dummies*, UK Edition)

<http://www.dummies.com/how-to/content/how-to-survive-compulsory-college-philosophy-cours.html>

### Excerpt:

The 'great works' of philosophy are written in very funny language, maybe archaic, and certainly at interminable length. Unlike almost all other subjects, philosophy never seems to move forward and the key texts are thousands of years old.

So, students who expected to be studying Quantum Physics find themselves directed towards Kant's Critique of Metaphysics while others who expect to be learning how to become a chef or maybe an architect find themselves reading Plato's Republic. Even so, there is method in this madness: because Kant actually produced some quite influential theories about the fundamental nature of the cosmos, and Plato was well-into city-planning and vegetarianism!

If you're training in law, you can't do worse than read Thomas Hobbes' miserable version of citizen's rights, and even if you're only interested in making money, time spent on Adam Smith is worth its weight in gold. In fact, buried amongst all the zillions of boring books and words in philosophy are some fascinating ideas, 'gleaming like diamonds in the coal dust'.

## Six pillars: Futures Thinking for Transforming

<http://www.benlandau.com/wp-content/uploads/2015/06/Inayatullah-2008-Six-Pillars.pdf> [PDF]

Excerpt:

The future thus has six foundational concepts, six questions and six pillars. As the world becomes increasingly heterogeneous, as events from far away places dramatically impact how, where, when, why and with whom we live and work, futures studies can help us recover our agency. By mapping the past, present and future; by anticipating future issues and their consequences; by being sensitive to the grand patterns of change; by deepening our analysis to include worldviews and myths and metaphors; by creating alternative futures; and by choosing a preferred and backcasting ways to realize the preferred, we can create the world we wish to live in.

Futures thinking does not wish to condemn us to hope alone.

## Futures Studies: Theories and Methods

<http://www.wfsf.org/resources/pedagogical-resources/articles-used-by-futures-teachers/90-inayatullah-futures-studies-theories-and-methods-published-version-2013-with-pics/file>

Excerpt:

Futures studies is the systematic study of possible, probable and preferable futures including the worldviews and myths that underlie each future. In the last fifty or so years, the study of the future has moved from predicting the future to mapping alternative futures to shaping desired futures, both at external collective levels and inner individual levels (Masini 1993; Bell 1996; Amara 1981; Sardar 1999; Inayatullah 2000; Saul 2001).

... To conclude, futures studies — research — is concerned not only with forecasting the future, interpreting the future and critiquing the future, but also with creating not just the possibility but the reality of alternative worlds, alternative futures. Through structured methods, the emergence of new visions and strategies result. The Six Pillars approach provides a conceptual and methodological framework for this journey.

<http://www.metafuture.org/>

(Future Thinking Web Site connected with author of the above 2 articles)

## What's Futures Thinking?

<http://leahmacvie.com/2015/09/what-is-futures-thinking/>

## Strategic Foresight Facilitation Guideline

[http://communitydoor.org.au/sites/default/files/strategic\\_ foresight\\_facilitation\\_guideline\\_v1.pdf](http://communitydoor.org.au/sites/default/files/strategic_ foresight_facilitation_guideline_v1.pdf) [PDF]

## Futures Thinking Teacher's Pack

[http://media.futurelab.org.uk/resources/documents/handbooks/Futures\\_Thinking\\_Teacher\\_Pack.pdf](http://media.futurelab.org.uk/resources/documents/handbooks/Futures_Thinking_Teacher_Pack.pdf) [PDF]

**Futures Studies - Wikipedia:** [https://en.wikipedia.org/wiki/Futures\\_studies](https://en.wikipedia.org/wiki/Futures_studies)

## Futures Thinking Methodologies

<http://www.oecd.org/edu/ceri/35393902.pdf> [PDF]

## Deconstruction

### Wikipedia: Deconstruction

<https://en.wikipedia.org/wiki/Deconstruction>

### Wikipedia: Trace (Deconstruction)

[https://en.wikipedia.org/wiki/Trace\\_\(deconstruction\)](https://en.wikipedia.org/wiki/Trace_(deconstruction))

### Deconstruction

<http://www.iep.utm.edu/deconst/>

<http://nosubject.com/index.php?title=Deconstruction>

<http://www.newworldencyclopedia.org/entry/Deconstruction>

[http://www.iitg.ernet.in/scifac/krishna/public\\_html/hs\\_405/tutorials/derrida%20,barthes,foucault/derrida%20and%20deconstruction.htm](http://www.iitg.ernet.in/scifac/krishna/public_html/hs_405/tutorials/derrida%20,barthes,foucault/derrida%20and%20deconstruction.htm)

<http://www.conservapedia.com/Deconstruction>

<http://www.britannica.com/print/article/155306>

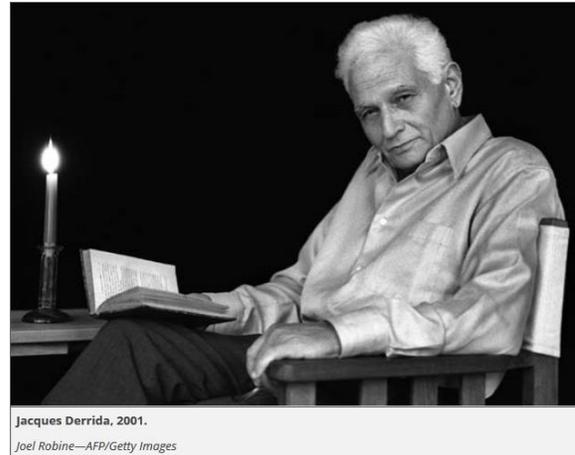
### Excerpt:

Deconstruction [is a] form of philosophical and literary analysis, derived mainly from work begun in the 1960s by the French philosopher [Jacques Derrida](#), that questions the fundamental conceptual distinctions, or “oppositions,” in Western philosophy through a close examination of the language and logic of philosophical and literary texts. In the 1970s the term was applied to work by Derrida, [Paul de Man](#), J. Hillis Miller, and Barbara Johnson, among other scholars. In the 1980s it designated more loosely a range of radical theoretical enterprises in diverse areas of the humanities and social sciences, including—in addition to philosophy and literature—law, psychoanalysis, architecture, anthropology, theology, feminism, gay and lesbian studies, political theory, historiography, and film theory. In polemical discussions about intellectual trends of the late 20th-century, *deconstruction* was sometimes used pejoratively to suggest [nihilism](#) and frivolous skepticism. In popular usage the term has come to mean a critical dismantling of tradition and traditional modes of thought.

<http://www.philosophypages.com/dy/d2.htm>

### Excerpt:

Deconstruction: Interpretive method that denies the priority or privilege of any single reading of a text (even if guided by the intentions of its author) and tries to show that the text is incoherent because its own key terms can be understood only in relation to their suppressed opposites. Deconstructionists like [Derrida](#) seek to uncover the internal conflicts that tend to undermine (or at least to “decenter”) the putative significance of any text. In ordinary language, for example, someone who says, “If I may be perfectly candid for a moment, . . .” thereby betrays a reluctance—at least in the past and, probably, even in the present case—to do so, and this difference points toward a systematic [ambiguity](#) in the very notions of honesty and [truth](#).



Jacques Derrida, 2001.  
Joel Robine—AFP/Getty Images

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Recommended Reading: Deconstruction in a Nutshell: A Conversation With Jacques Derrida, ed. by John D. Caputo (Fordham, 1997); Christopher Norris, Deconstruction and the Unfinished Project of Modernity (Routledge, 2000); Deconstruction in Context: Literature and Philosophy, ed. by Mark C. Taylor (Chicago, 1986); and Penelope Deutscher, Yielding Gender: Feminism, Deconstruction, and the History of Philosophy (Routledge, 1997).

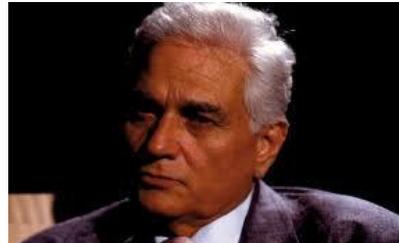
## Jacques Derrida (1930—2004) “Father of Deconstruction”

<http://www.iep.utm.edu/derrida/>

<http://plato.stanford.edu/entries/derrida/>

<http://www.britannica.com/biography/Jacques-Derrida>

<http://pomo.freesevers.com/derrida.html>



Excerpt:

Some definitions of Derridean terms, from the page "Derrida and Deconstruction" at [http://130.179.92.25/Arnason\\_DE/Derrida.html](http://130.179.92.25/Arnason_DE/Derrida.html) . The page text states that these definitions are "oversimplified". Uh-oh.

- **Grammatology:** The science of writing. Derrida proposes to move beyond traditional models of writing that describe its history and evolution to develop a theory of writing, to apply that theory and to move in the direction of a new writing. The difficult in doing so is the result of the relationship between writing and metaphysics.
- **The metaphysics of presence:** The assumption that the physical presence of a speaker authenticates his speech. Speaking would then precede writing (the sign of a sign), since the writer is not present at the reading of his text to authenticate it. Spoken language is assumed to be directly related to thought, writing a supplement to spoken language, standing in for it. This is the result of phonocentrism the valorization of speech over writing.
- **Logocentrism:** "In the beginning was the word." Logocentrism is the belief that knowledge is rooted in a primeval language (now lost) given by God to humans. God (or some other transcendental signifier: the Idea, the Great Spirit, the Self, etc.) acts a foundation for all our thought, language and action. He is the truth whose manifestation is the world. He is the foundation for the binaries by which we think: God/Man, spiritual/physical, man/woman, good/evil. The first term of the binary is valorized, and a chain of binaries constitutes a hierarchy.
- **Binary Oppositions:** The hierarchical relation of elements that results from logocentrism. Derrida is interested more in the margins, the supplements, than in the center.

- **The supplement:** Derrida takes this term from Rousseau, who saw a supplement as "an inessential extra added to something complete in itself." Derrida argues that what is complete in itself cannot be added to, and so a supplement can only occur where there is an originary lack. In any binary set of terms, the second can be argued to exist in order to fill in an **originary lack** in the first. This relationship, in which one term secretly resides in another, Derrida calls invagination.
- **Originary lack:** Some absence in a thing that permits it to be supplemented.
- **Metonymic chain:** Derrida argues with Saussure's notion that signs are binary. (signifier, signified) The signified, he says, is always a signifier in another system. As a result, meaning cannot be in a sign, since it is always dispersed, deferred and delayed. (Dictionary analogy). In terms of a text, then, all signifiers must be seen as defective. A signifier always contains traces of other signifiers.
- **Trace:** The indications of an absence that define a presence. (The present is known as the present only through the evidence of a past that once was a present.) The traces of other signifiers in any signifier means that it must always be read under erasure.(sur rasure).
- **Erasure:** The decision to read a signifier or a text as if it's meaning were clear, with the understanding that this is only a strategy.
- **Difference (Différance)** A pun on difference and deference. Any signifier (or chain of signification, i.e. text) must infinitely defer its meaning because of the nature of the sign (the signified is composed of signifiers). At the same time, meaning must be kept under erasure because any text is always out of phase with itself, doubled, in an argument with itself that can be glimpsed through the [aporias](#) it generates.

Deconstruction: an attempt to dismantle the binary oppositions which govern a text by focusing on the [aporias](#) or impasses of meaning. A deconstructive reading will identify the logocentric assumptions of a text and the binaries and hierarchies it contains. It will demonstrate how a logocentric text always undercuts its own assumptions, its own system of logic. It will do this largely through an examination of the traces, supplements, and invaginations in the text.

<http://www.textetc.com/theory/derrida.html>

Excerpt:

Derrida was the best known of the Poststructuralists, a playfully knowledgeable writer who attacked 'logocentrism', the view that ideas exist outside the language we use to express them. Derrida believed that words refer only to other words, not to things or thoughts or feelings.

His 'deconstruction' is employed by radical critics to question or undermine the canon of western literature, but Derrida himself was a good deal more astute and learned than his followers...

<http://www.informationphilosopher.com/solutions/philosophers/derrida/>

Excerpt:

Jacques Derrida was a sort of *enfant terrible* of philosophy who attacked conventional thinking on the meaning (semantics) of philosophical terms. He undermined much of traditional and especially Anglo-American analytic-linguistic philosophy, e.g., [Bertrand Russell](#). Where American philosophers like [Willard van Orman Quine](#) sought for an authoritative "meaning of meaning" in Russellian and Fregean "theories of reference," Derrida saw meaning as constantly shifting in

time with usage (cf., the later [Wittgenstein](#)'s meaning as use, which precipitated his break with Russell's logical atomism).

Where structuralists saw meaning as determined by the contrast between a word and the many possible synonyms that could replace it "synchronically" in a sentence (Saussure's "difference"), Derrida saw its meaning as constantly shifting - dis-sem-inating - "diachronically," as the future alters the meaning of the past, making a deferred "difference."

Derrida's coinage of a word that sounds the same (in both French and English) as "difference" (one of the most important words in literary criticism and philosophy) allows him to deconstruct any privilege of the spoken word (the phonocentrism of Plato) over writing (the text).

Derrida was a culture critic with an enormous influence on philosophy, law, anthropology, linguistics, sociology, psychoanalysis, political theory, and feminism. His notion of close semiotic analyses and textual "deconstruction" (*il n'y a pas hors de texte*) burned like wildfire through American philosophy and English departments in the 1970's and 80's, although few Americans really understood his complex, flamboyant language, his dazzling neologisms (in multiple languages), and his deeply skeptical relativistic arguments attacking the philosophical claims of linguistic analytic philosophy.

Derrida's deconstruction was a core element of what became known as [post-modernism](#).

[http://www.encyclopedia.com/topic/Jacques\\_Derrida.aspx](http://www.encyclopedia.com/topic/Jacques_Derrida.aspx)

## **Deconstructing Jacques Derrida (LA Times article, 1991)**

<https://www.nyu.edu/classes/stephens/Jacques%20Derrida%20-%20LAT%20page.htm>

## **Derrida: Writings and Difference**

[http://users.clas.ufl.edu/burt/Writing\\_and\\_Difference\\_Routledge\\_Classics\\_.pdf](http://users.clas.ufl.edu/burt/Writing_and_Difference_Routledge_Classics_.pdf) [PDF]

## **Structure, Sign, and Play in the Discourse of the Human Sciences – A Reading Guide**

<http://www.webpages.uidaho.edu/~sflores/KlagesDerrida.html>

Excerpt:

Derrida's essay begins with the word "perhaps," which signifies that in deconstruction, everything is provisional; you can't make positive/definitive statements. Nevertheless, we'll proceed as if you can. This is another key to deconstruction--even as you come to understand that nothing is stable, that meaning is always contingent and ambiguous, you continue to act as if nothing's wrong...

## **Derrida for Dummies**

<https://litlove.wordpress.com/2011/12/01/derrida-for-dummies/>

## **Derrida, Saussure and Meaning**

[http://www.did.stu.mmu.ac.uk/cme/Chreods/Issue\\_10/Olwen.html](http://www.did.stu.mmu.ac.uk/cme/Chreods/Issue_10/Olwen.html)

## How to Deconstruct a Text

<http://www.wikihow.com/Deconstruct-a-Text>

<https://www.info.ucl.ac.be/~pvr/decon.html>

<http://www.fudco.com/chip/deconstr.html>

<http://flash.lakeheadu.ca/~engl4904/deconstruct.html>

<https://courses.nus.edu.sg/course/elljwp/deconstruction&paleonymy.htm>

[http://www.ehow.com/how\\_2122472\\_deconstruct-text.html](http://www.ehow.com/how_2122472_deconstruct-text.html)

Excerpt:

Deconstruction is a philosophical movement spearheaded by French thinker Jacques Derrida and other critics during the 1960s. As a literary theory, it focuses on exposing cultural biases in all texts, whether a passage in a popular book or the flashing script of a television ad. Readers engaged in deconstruction analyze words and sentences to identify inherent biases and call into question commonplace interpretations of the text. While this may sound presumptuous or cynical on the front end, deconstruction isn't about destroying meaning. Rather, it's about undermining ingrained assumptions to view things in a new light.

## Deconstructing Analysis Techniques

<http://johnnyholland.org/2009/02/deconstructing-analysis-techniques/>

## Derrida's Of Grammatology

<http://www.angelfire.com/md2/timewarp/derrida.html>

## Hauntology and History in Jacques Derrida's *Spectres of Marx*

[https://www.nodo50.org/cubasigloXXI/taller/miller\\_100304.pdf](https://www.nodo50.org/cubasigloXXI/taller/miller_100304.pdf) [PDF]

## Using Deconstruction to Astonish Friends & Confound Enemies (in 2 easy steps)

[http://www.iitg.ernet.in/scifac/krishna/public\\_html/hs\\_405/tutorials/derrida%20,barthes,foucault/how%20to%20do%20deconstruction.htm](http://www.iitg.ernet.in/scifac/krishna/public_html/hs_405/tutorials/derrida%20,barthes,foucault/how%20to%20do%20deconstruction.htm)

Excerpt:

Warren Hedges, Southern Oregon University

### 1 Identify a Binary Opposition

**1.A>** Notice what a particular text or school of thought takes to be *natural, normal, self-evident, ordinary, immediately apparent, or worthy of pursuit or emulation*:

- Group x (whites, middle class, Americans, etc.) is "inherently virtuous"
- Group x (darker skinned people, youths, etc.) is "natural and spontaneous"
- Men are naturally x (rational, aggressive, desirous of women, etc.)
- Women are naturally x (nurturing, connected to the earth, etc.)
- "Everybody knows that" x is true
- Everybody wants x, it is natural to want x, x is an inherent trait of human nature

**1.B>** Notice those places where a text is most *insistent that there is a firm and fast distinction between two things*:

- Men and women, black and white, straight and gay, subject and object
- x precedes y (text: interpretation, Adam: Eve, heterosexuality: homosexuality)
- x is more natural than y (female: male, heterosexuality: homosexuality)
- y is derivative of x or a perversion of x (Milton's Satan: Christ, "normal" sex: fetishes, criticism: fiction)
- y has a parasitic relation to x (fiction: truth, criticism: fiction, interpretation: text)
- x is original and y is imitative (the book: the movie, life: heaven)
- y is a manifestation or effect of x (culture: economics, surface: deep structure, gender: anatomy, practice: theory).
- y is an exception or special case and x is the rule

### 2 Deconstruct the Opposition

**2.A >** Show how something represented as primary, complete & originary is derived, composite, and/or an effect of something else.

- Because writers always write in relation to prior writers they learn about in school, fiction is a result of criticism. It depends on criticism, and is derived from criticism.
- Our sense of Winnie the Pooh when we read books about him is shaped by our memories of the movies. The voices we hear when we read are the movie voices, and the "original" text is partially an effect of the movie.
- Because consciousness is actually "self-consciousness," (i.e. a self and a consciousness) consciousness is always already divided, never simply present to itself.

**and/or 2.B>** Show how something represented as completely different from something else only exists by virtue of defining itself against that something else. In other words, show how it depends on that thing. For example:

- Mulder and Scully do not so much pursue "the Truth" as uncover errors. If they ever find the whole truth, the show will end.
- Heterosexual only makes sense when opposed to homosexual. Without homosexuals, there would be no heterosexuals. ☹
- Truth depends on error. Without the concept of error, truth does not exist.

**and/or 2.C>** Show how something represented as normal is a special case.

- "Truth" is a story that people find especially convincing.
- "Normal" sexual reproduction is the result of several components that, taken alone, would be called perversions. Thus normal sex is in fact a specialized perversion.
- Whiteness is an ethnicity that disguises the fact it's an ethnicity.

### The General Way It Works

In general, as Jonathan Culler puts it, deconstruction works "within an opposition," but "upsets [its] hierarchy by producing an exchange of properties." This disrupts not only the hierarchy, but the opposition itself.

Note how this is different than simply *reversing* an opposition. For example consider these reversals of a culturally prevalent opposition:

- The Pooh movies are better than the books (reverses the usual assumption that the book is better & more original than the movie).
- The Joker is cooler than Batman (reverses notion of the hero).
- Women are smarter than men (reverses chauvinistic "common knowledge").
- Native Americans are more heroic than cowboys (reverses the Western).

Reversal is a valuable move, but deconstruction is after bigger game, because it "deconstructs" the underlying hierarchy. For example:

- Our sense of Pooh books *is derived* from the movies,
- *Batman is a special kind of villain* called a vigilante
- Men's sense of their intelligence *is dependent* on a belief that women are bimbos
- "Cowboy heroism" *cannot exist* without "bad Indians."

Notice how these statements cripple the underlying hierarchy by "deconstructing" the opposition that it depends on. Deconstruction doesn't simply *reverse* the opposition, nor does it *destroy* it. Instead it demonstrates its inherent instability. It takes it apart from within, and without putting some new, more stable opposition in its place. If you want to really mess with something, deconstruct it.

### A Note On Practicalities

In Stanley's Fish's words, we can deconstruct anything in theory, but not in everyday practice. The fact that in principle we can deconstruct anything doesn't mean that we can deconstruct everything, all the time, and still communicate. We can, however, deconstruct things that annoy us, point out where a text already deconstructs an opposition, focus on

oppositions authors and poets try (often with difficulty) to keep intact, and gain insight into how our own sense of ourselves (as well as the way the culture tries to interpret *us*) depends on oppositions that can be deconstructed.

## Deconstruction and Différance

<http://www.signosemio.com/derrida/deconstruction-and-différance.asp>

Excerpt:

Jacques Derrida's theory of the sign fits into the poststructuralist movement, which runs counter to Saussurean structuralism (the legacy of linguist Ferdinand de Saussure). Maintaining that the signifier (the form of a sign) refers directly to the signified (the content of a sign), structuralist theory has passed down a whole current of logocentric (speech-centred) thought that originated in the time of Plato. With writing as his basis (the written sign), Derrida has taken on the task of disrupting the entire stream of metaphysical thought predicated on oppositions. He has elaborated a theory of deconstruction (of discourse, and therefore of the world) that challenges the idea of a frozen structure and advances the notion that there is no structure or centre, no univocal meaning. The notion of a direct relationship between signifier and signified is no longer tenable, and instead we have infinite shifts in meaning relayed from one signifier to another.

### NOTE: DERRIDA ON OPPOSITIONS

What Derrida rejects is binary structure, and this goes beyond the simple opposition signifier/signified. This structure in fact underpins the history of philosophy, which conceives the world in terms of a system of oppositions proliferating without end: logos/pathos, soul/body, self/other, good/evil, culture/nature, man/woman, understanding/perception, inside/outside, memory/oblivion, speech/writing, day/night, etc.)

## Some General Characteristics of Deconstructive Readings

<http://www.collativelearning.com/HOW%20TO%20DECONSTRUCT%20A%20MOVIE.html>

Excerpt:

- opposites are already united; they depend on each other integrally, thus, no presence without absence, etc.
- difference and deferral is inherent in language itself; each word mobilizes the play of language.
- deconstruction sees conflicting readings of a text as reenactments of conflict within the text. Each reading would be an attempt to simplify the interplay of meanings within the text.
- deconstructive readings argue that texts deconstruct themselves, but that does not mean that the text is bad or meaningless. Rather, a thoughtful deconstructive reading tries to show the ways that literary writing, which is self-conscious about words and meaning, might have much to tell us about our fragmented reality, which is always already in language itself.

### 1. Signs only mean by différance

You have heard this before from deSaussure. He worked through the concept of the sign, he argued that relationship between signifier and signified is arbitrary, and showed that signs only mean in relation to each other (remember "mutton" and "sheep"?) Derrida quotes deSaussure, who wrote "in language there are only differences. Even more important: a difference generally implies positive terms between which the difference is set up; but in language there are only differences without positive terms." Derrida re-emphasizes the point that meaning isn't in the signifier itself, but that it only exists in a network, in relation to other things. Différance comes *before* being. This throws the idea of "origin," of true original meaning, into radical question (pp. 114-5).

## 2. At the heart of existence is not "essence" but différance.

With the idea of origin in question, Derrida pushes further than deSaussure did to claim that there is no absolute identity, nothing that "is itself" by virtue of its being. Thus transhistorical truth is now only truth by virtue of difference: nothing stands outside the system of differences. Derrida encourages us to think of this in terms of "play," by which he means both a kind of game where winning and losing happen in turn (as opposed to thinking this problem as the absolute loss of meaning) AND as something which has some "play" in it, like an "articulated" joint, another favorite Derridean term (pp 122-3).

## 3. Difference calls into question time and space.

The header of this section should serve as a warning: this stuff is dense. Différance is a word Derrida made up to point out the following:

- a) Writing is not secondary to speech. The "a" which Derrida puts into the term can only be read: it sounds just the same as the "e" would in this word in French. He claims that it is merely a comforting illusion to think that speech and writing are separate, and that writing is a fallen version of speech. He will proceed to argue that speech as the prototype and more perfect version of writing tries to deny the radical insight of deSaussure (109).
- b) Différance *is not*: it has neither existence or essence (111).
- c) It comes from both "defer," to put off, which is what happens to meaning in language in a relational system where signs themselves do not have essential meanings, and from "differ," to be unlike, not identical. The "ance" gerund form of the word puts it somewhere between passive and active, like "resonance" or "dissonance" (113).
- d) He joins the sense of différance as time (defer) and différance as space (unlike, distinction between proximate things) to make the point that an idea of "being" and/or "presence" that has been so central to Western culture is not so authoritative. If meaning is not "present" within the sign, and if signs instead signify in relation to one another only, haven't we been hanging on to an idea of presence-as-authoritative meaning that has led us to privilege speech over writing? He turns "presence" into a philosophical security blanket (114). The instability of "presence" as being extends to consciousness, which is the idea of self-presence (119).

## 4. The trace is the after-effect of différance.

Although we don't get a terribly good definition of the trace in this section, it is important to Derrida's thought and will be important in Lacan as well. On p. 116, he discusses the trace as both the mark of the future and the past in a present moment which is neither. The idea of our present (a *meaning*-full present) depends on this trace, which is an effect of writing. On p. 121, he asserts that the concept of the trace is inseparable from the concept of difference. He also refers (defers?) to Freud's definition of the trace as an effort of life to protect itself by *deferring* the dangerous investment, by constituting a reserve. We will discuss this phenomenon in the context

of psychoanalysis at greater length. Derrida tackles Heidegger's use of the trace on p. 126 and, as he does with deSaussure, pushes it further to suggest that the trace is the "essence of Being" that haunts

### **Derrida/Deconstruction: Seminar Notes (Tracing Derrida, Post-Structuralism, and Deconstruction)**

<http://faculty.georgetown.edu/irvinem/theory/Derrida-Deconstruction-Notes.html>

Excerpt:

Derrida began his philosophical career with a set of problems from continental philosophy (Kant, Hegel, Husserl, Heidegger) and then moved to a critique of structural linguistics, structuralism as a method, philosophy of language, and the metaphysics of language as a system of signs.

### **Derrida, Trace and Life**

<http://enemyindustry.net/blog/?p=2300> [video]

Excerpt:

In "The Trace of Time and the Death of Life: Bergson, Heidegger, Derrida" Martin Hägglund gives a brilliantly clear exposition of Derrida's trace as a relationship that undermines both the continuity and punctate discreteness of time and poses an "arche-materiality" of time against a vitalistic/continuist conception of temporality.

The trace-structure is the minimal form of any temporality – an inextricable relation to a past that has never been present. Derrida might, on first reading, appear to endorse something like a vitalist or continuist conception of time. He accepts that temporality requires the displacement of temporal event from itself: a series of absolutely independent nows would not be a temporal series, any more than an unrepeatable sign could signify anything.

However, it is not merely the time of consciousness or life: of memory and habit, say. According to Derrida, this displacement is always "inscribed" in some material-spatial medium. E.g. Freud's purely neurological trace consists of difference in the conduciveness of neural pathways to stimulation – a primary basis for memory which is always repeated differently (iterated) as a result of the causal action on neural tissue of subsequent stimuli.

The synthesis of time cannot be appropriated without spatial support by an immaterial life or subjectivity, or *Dasein*, etc. Hägglund concludes that this implies an asymmetric dependence of life on matter. The living depends on the non-living but is contingent product of a physical nature characterized by an arche-material temporality. Life, consciousness etc. depends on the material existence of the trace but not vice versa. The trace is (somehow) built into physical reality but it is equally implicit in inorganic or mechanical existence. The zombie-like repetition of the trace is as implicated in the most vivid conscious experience as it is in the evolution of material inorganic structures.

### **Diagrammatology by Rowan Wilken (Book Review)**

<http://www.electronicbookreview.com/thread/electropoetics/intermingled>

## **Deconstruction and Speech Act Theory: A Defense of the Distinction between Normal and Parasitic Speech Acts**

<http://www.e-anglais.com/thesis.html>

Excerpt:

In this dissertation I examine a distinction made in Speech Act Theory between normal uses of language and uses of language that are said to be parasitic on them. Fictional, theatrical, comedic and metaphoric uses of language may be said to be parasitic on normal language in so far as their intelligibility requires a prior grasp of the rules or conventions of normal language such as is used in everyday cases of asserting, promising, marrying and ordering, for instance.

Jacques Derrida argued that uses of language could not be determined as exclusively either normal or parasitic and that thus such a distinction could not be made. That is, he argued that it was not possible to make a distinction between fictional promises and real life promises, for instance; or between literal uses of words and metaphorical uses. I show that the distinction can be made and that, although uses of language cannot be determined as exclusively either normal or parasitic in the work of J.L. Austin, they can be in that of John R. Searle.

In arguing for this thesis, I show how Searle, in his attempt to defend Austin and Speech Act Theory against Derrida's criticisms, failed to appreciate many aspects of Derrida's work and thus misconstrued his critique and defended Austin and Speech Act Theory against somewhat of a straw man.

## **Connections between Saussure, Derrida and Levi-Strauss**

[http://isites.harvard.edu/fs/docs/icb.topic146051.files/WORKING\\_NOTES\\_FOR\\_DERRIDA\\_AND\\_LEVI-STRAUSS.doc](http://isites.harvard.edu/fs/docs/icb.topic146051.files/WORKING_NOTES_FOR_DERRIDA_AND_LEVI-STRAUSS.doc) [MS doc]

## **A Teacher's Introduction to Deconstruction**

<http://files.eric.ed.gov/fulltext/ED305652.pdf> [PDF]

## **The Discourse of the Scientific Humans:**

**Exploring an Analogy Between Genetics and Language via Jacques Derrida's Deconstruction**

<http://thegemsbok.com/art-reviews-and-articles/philosophy-articles-friday-phil-jacques-derrida-genetics-deconstruction/>

## **Postmodernism, Deconstruction and C.S. Lewis**

<http://users.etown.edu/d/DOWNINDC/postmodern.htm>

\*\*\*\*\* **End: Deconstruction sub-section** \*\*\*\*\*

## Objectivist Philosophy and Ayn Rand

### Objectivism

[https://en.wikipedia.org/wiki/Objectivism\\_\(Ayn\\_Rand\)](https://en.wikipedia.org/wiki/Objectivism_(Ayn_Rand))

### Ayn Rand Institute

<https://ari.aynrand.org/faq>

### Ayn Rand Lexicon

<http://aynrandlexicon.com/>



### Libertarianism and Objectivism: Compatible?

<http://atlassociety.org/commentary/commentary-blog/3789-libertarianism-and-objectivism-compatible>

### Objectivists and Libertarians

<https://www.cato.org/publications/commentary/objectivists-libertarians>

### Ayn Rand was NOT a Libertarian

<http://www.zerohedge.com/contributed/2012-11-29/ayn-rand-was-not-libertarian>

### Ayn Rand Answers

<http://www.aynranswers.com/>

### Objectivism

<http://rationalwiki.org/wiki/Objectivism>

### Objectivism - Introduction

<https://objectivismforintellectuals.wordpress.com/introduction-to-objectivism/>

<https://www.youtube.com/watch?v=8VSBGu7-1rU> (Video by Ayn Rand)

### Examples of Objectivism

<http://examples.yourdictionary.com/examples-of-objectivism.html>

## What is Objectivism

<https://www.theobjectivestandard.com/what-is-objectivism/>

<http://atlassociety.org/objectivism/atlas-university/what-is-objectivism/objectivism-101-blog/3366-what-is-objectivism>

<https://www.aynrand.org/ideas/overview>

<http://aynrandlexicon.com/lexicon/objectivism.html>

<http://www.mondopolitico.com/ideologies/atlantist/whatisobjectivism.htm>

<http://anthemfoundation.org/for-professors/objectivism-brief-summary.html>

<https://www.quora.com/What-is-Objectivism>

### Excerpt:

Objectivism is the philosophy of [Ayn Rand \(author\)](#), 20th-century novelist and philosopher best known for her novels [Atlas Shrugged](#) and [The Fountainhead](#). She called it "a philosophy for living on earth" and summarized it thus:

My philosophy, in essence, is the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute.

Or, as Rand put it once when asked to describe her philosophy "while standing on one foot":

1. Metaphysics: Objective Reality
2. Epistemology: Reason
3. Ethics: Self-interest
4. Politics: Capitalism

If you want this translated into simple language, it would read:

1. "Nature, to be commanded, must be obeyed" or "Wishing won't make it so."
2. "You can't eat your cake and have it, too."
3. "Man is an end in himself."
4. "Give me liberty or give me death."

If you held these concepts with total consistency, as the base of your convictions, you would have a full philosophical system to guide the course of your life. But to hold them with total consistency—to understand, to define, to prove and to apply them—requires volumes of thought. Which is why philosophy cannot be discussed while standing on one foot—nor while standing on two feet on both sides of every fence. This last is the predominant philosophical position today, particularly in the field of politics.

My philosophy, Objectivism, holds that:

1. Reality exists as an objective absolute—facts are facts, independent of man's feelings, wishes, hopes or fears.

2. Reason (the faculty which identifies and integrates the material provided by man's senses) is man's only means of perceiving reality, his only source of knowledge, his only guide to action, and his basic means of survival.
3. Man—every man—is an end in himself, not the means to the ends of others. He must exist for his own sake, neither sacrificing himself to others nor sacrificing others to himself. The pursuit of his own rational self-interest and of his own happiness is the highest moral purpose of his life.
4. The ideal political-economic system is *laissez-faire* capitalism. It is a system where men deal with one another, not as victims and executioners, nor as masters and slaves, but as *traders*, by free, voluntary exchange to mutual benefit. It is a system where no man may obtain any values from others by resorting to physical force, and *no man may initiate the use of physical force against others*. The government acts only as a policeman that protects man's rights; it uses physical force only in retaliation and only against those who initiate its use, such as criminals or foreign invaders. In a system of full capitalism, there should be (but, historically, has not yet been) a complete separation of state and economics, in the same way and for the same reasons as the separation of state and church.

I am not *primarily* an advocate of capitalism, but of egoism; and I am not *primarily* an advocate of egoism, but of reason. If one recognizes the supremacy of reason and applies it consistently, all the rest follows.

This—the supremacy of reason—was, is and will be the primary concern of my work, and the essence of Objectivism.

The only philosophical debt I can acknowledge is to Aristotle. I most emphatically disagree with a great many parts of his philosophy—but his definition of the laws of logic and of the means of human knowledge is so great an achievement that his errors are irrelevant by comparison.

The only philosophical debt I can acknowledge is to Aristotle. I most emphatically disagree with a great many parts of his philosophy—but his definition of the laws of logic and of the means of human knowledge is so great an achievement that his errors are irrelevant by comparison.

Objectivism is a philosophical movement; since politics is a branch of philosophy, Objectivism advocates certain political principles—specifically, those of *laissez-faire* capitalism—as the consequence and the ultimate practical application of its fundamental philosophical principles. It does not regard politics as a separate or primary goal, that is: as a goal that can be achieved without a wider ideological context.

Politics is based on three other philosophical disciplines: metaphysics, epistemology and ethics—on a theory of man's nature and of man's relationship to existence. It is only on such a base that one can formulate a consistent political theory and achieve it in practice. When, however, men attempt to rush into politics without such a base, the result is that embarrassing conglomeration of impotence, futility, inconsistency and superficiality which is loosely designated today as "conservatism." Objectivists are not "conservatives." We are *radicals for capitalism*; we are fighting for that philosophical base which capitalism did not have and without which it was doomed to perish.

**Ayn Rand**

<http://plato.stanford.edu/entries/ayn-rand/>

**Ayn Rand: The good, bad & obscene or why objectivism is flawed**

<http://www.washingtontimes.com/news/2014/dec/31/ayn-rand-good-bad-obscene-or-why-objectivism-flawed/>

**What is Christian Objectivism?**

<http://www.seanedwards.com/christian-objectivism/>

**Why Christian Conservatives Love Jesus-Hater Ayn Rand**

<http://www.alternet.org/why-christian-conservatives-love-jesus-hater-ayn-rand>

**The Ethics of Ayn Rand – Appreciation and Critique (by John Piper)**

<http://www.desiringgod.org/articles/the-ethics-of-ayn-rand>

**Reconciling Ayn Rand and Jesus**

<http://www.valuesandcapitalism.com/reconciling-ayn-rand-and-jesus/>

**Do you know how anti-Christian Ayn Rand really is?**

<https://blogs.ancientfaith.com/joelmiller/ayn-rand-antichrist/>

**Must Christian Voters Choose Between Ayn Rand and Jesus?**

<http://www.theatlantic.com/politics/archive/2011/06/must-christian-voters-choose-between-ayn-rand-and-jesus/239944/>

**Objectivism vs. Christianity at ISFLC 2014**

<https://www.youtube.com/watch?v=N4ouQOas9Lg> [Video]

**Objectivism for Intellectuals**

<https://objectivismforintellectuals.wordpress.com/tag/christianity/>

**Ayn Rand vs. Jesus Christ: FIGHT!**

<http://www.redletterchristians.org/ayn-rand-vs-jesus-christ-fight/>

## ***A priori and a posteriori***

Wikipedia: [https://en.wikipedia.org/wiki/A\\_priori\\_and\\_a\\_posteriori](https://en.wikipedia.org/wiki/A_priori_and_a_posteriori)

IEP: <http://www.iep.utm.edu/apriori/>

SEP: <http://plato.stanford.edu/entries/apriori/>

NWE: [http://www.newworldencyclopedia.org/entry/A\\_priori\\_and\\_a\\_posteriori](http://www.newworldencyclopedia.org/entry/A_priori_and_a_posteriori)

Excerpt (from Wikipedia):

The Latin phrases ***a priori*** (lit. "from the earlier") and ***a posteriori*** (lit. "from the latter") are philosophical terms of art popularized by Immanuel Kant's *Critique of Pure Reason* (first published in 1781, second edition in 1787), one of the most influential works in the [history of philosophy](#). However, in their Latin forms they appear in Latin translations of Euclid's *Elements*, of about 300 BC, a work widely considered during the early European modern period as the model for precise thinking.

These terms are used with respect to reasoning ([epistemology](#)) to distinguish necessary conclusions from first premises (i.e., what must come before sense observation) from conclusions based on [sense observation](#) (which must follow it). Thus, the two kinds of [knowledge](#), [justification](#), or argument may be glossed:

- *A priori* knowledge or justification is independent of [experience](#), as with mathematics (2+2=4), [tautologies](#) ("All bachelors are unmarried"), and [deduction](#) from [pure reason](#) (e.g., [ontological proofs](#)).<sup>[3]</sup>
- *A posteriori* knowledge or justification is dependent on [experience](#) or [empirical evidence](#), as with most aspects of [science](#) and [personal knowledge](#).

There are many points of view on these two types of knowledge, and their relationship is one of the oldest problems in modern philosophy.

The terms *a priori* and *a posteriori* are primarily used as adjectives to modify the noun "knowledge" (for example, "[a priori knowledge](#)"). However, "*a priori*" is sometimes used to modify other nouns, such as "truth". Philosophers also may use "apriority" and "apriority" as nouns to refer (approximately) to the quality of being "*a priori*".

Although definitions and use of the terms have varied in the history of philosophy, they have consistently labeled two separate epistemological notions. See also the related distinctions: [deductive/inductive](#), [analytic/synthetic](#), [necessary/contingent](#).

Excerpt (from IEP):

The terms "a priori" and "a posteriori" are used primarily to denote the foundations upon which a [proposition](#) is known. A given proposition is knowable a priori if it can be known independent of any experience other than the experience of learning the language in which the proposition is expressed, whereas a proposition that is knowable a posteriori is known on the basis of experience. For example, the proposition that all bachelors are unmarried is a priori, and the proposition that it is raining outside now is a posteriori.

The distinction between the two terms is [epistemological](#) and immediately relates to the justification for why a given item of knowledge is held. For instance, a person who knows (a priori) that "All bachelors are unmarried" need not have experienced the unmarried status of all—or indeed any—bachelors to justify this proposition. By contrast, if I know that "It is raining outside," knowledge of this proposition must be justified by appealing to someone's experience of the weather.

The a priori /a posteriori distinction, as is shown below, should not be confused with the similar dichotomy of [the necessary and the contingent](#) or the dichotomy of the analytic and the synthetic. Nonetheless, the a priori /a posteriori distinction is itself not without controversy. The major sticking-points historically have been how to define the concept of the "experience" on which the distinction is grounded, and whether or in what sense knowledge can indeed exist independently of all experience. The latter issue raises important questions regarding the positive, that is, actual, basis of a priori knowledge -- questions which a wide range of philosophers have attempted to answer. [Kant](#), for instance, advocated a "transcendental" form of justification involving "rational insight" that is connected to, but does not immediately arise from, empirical experience.

#### Excerpt from NWE:

The terms *a priori* (Latin; "from former") and *a posteriori* (Latin; "from later") refer primarily to species of propositional knowledge. *A priori* knowledge refers to knowledge that is justified independently of experience, i.e., knowledge that does not depend on experiential evidence or warrant. In contrast, *a posteriori* knowledge is justified by means of experience, and depends therefore on experiential evidence or warrant. The distinction between *a priori* and *a posteriori* knowledge may be understood as corresponding to the distinction between non-empirical and empirical knowledge. Mathematical knowledge is a paradigmatically *a priori*, whereas, the truths of physics, [chemistry](#), and [biology](#) are instances of *a posteriori* knowledge. This *a priori* / *a posteriori* distinction has been blurred by Catholic theologians such as Karl Rahner who have constructively adopted [Immanuel Kant](#)'s understanding of *a priori* in [anthropology](#) and theology...

## Analytic and Synthetic statements

[http://www.rit.edu/cla/philosophy/quine/analytic\\_synthetic.html](http://www.rit.edu/cla/philosophy/quine/analytic_synthetic.html)

Excerpt:

Analytic sentences are true by definition, and are generally self-explanatory. Additionally, they often have little to no informative value. Examples of analytic sentences include:

- Frozen water is ice.
- Bachelors are unmarried men.
- Two halves make up a whole.

No additional meaning or knowledge is contained in the predicate that is not already given in the subject. Analytic sentences are redundant statements whose clarification relies entirely on definition. Analytic sentences tell us about logic and about language use. They do not give meaningful information about the world.

Synthetic statements, on the other hand, are based on our sensory data and experience. The truth-value of a synthetic statements cannot be figured out based solely on logic. If one had had no sensory input from the world, then studying the statement would not yield the meaning of the sentence, as it would for an analytic sentence. Examples of synthetic sentences are:

- Children wear hats.
- The table in the kitchen is round.
- My computer is on.

Synthetic sentences are descriptions of the world that cannot be taken for granted. Sentences that are possibly true but not necessarily true are synthetic.

W.V. Quine argues in "Two Dogmas of Empiricism" that there is no clear argument supporting this distinction between analytic and synthetic sentences. That is, although some sentences appear to rely on nothing but logic and the meaning of language for their truth-value, no philosopher has been able to give a criterion which would clearly distinguish analytic from synthetic sentences. Quine suggests that this is because sentences have meaning only in reference to a larger body of knowledge. Thus, the first example above which states "Frozen water is ice" has been taken by philosophers to be analytic, but it actually derives its meaning from a wider body of knowledge about what it is to be frozen and what something is like in order for it to be classified as water. According to Quine, even a statement like this one, which seems to be true solely in virtue of the meanings of the words, relies on there having been some experience of the world in order for it to be meaningful.

## How Philosophy Relates to the Bible

<http://douglasgroothuis.com/2015/10/06/how-philosophy-relates-to-the-bible/>

## Why Study Philosophy (from a theological perspective)

<http://theologicalstudies.org/resource-library/philosophy-dictionary/184-why-study-philosophy>

## Logic 101 — Introduction

<https://www.dyeager.org/2014/04/logic-101-introduction.html>

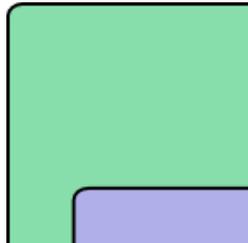
Excerpt:

... Logic allows you to follow a defined path, and arrive at a valid answer. It is not necessarily a *proof*, however.

In the atheism vs theism discussion, we have no need to discuss atheism, as it contains nothing but immature gibberish, like the sentence *chimney yes the beneath*.

[Atheism is illogical](#) for the simple reason you can't say God doesn't exist unless you possess all knowledge. If you don't, God can exist outside your knowledge.

"A" represents your knowledge, while all knowledge by "B." No matter how large "A" becomes, it will *never* be as large as "B," thus God could exist anywhere outside the box of your knowledge unknown to you.



That's why atheism is immature gibberish. No reason exists to even *discuss* it. I've talked to many so-called atheists, and I've yet to meet *one* who actually *is* an atheist, for the simple reason most understand the failed logic of atheism.

Only someone who does not understand logic could hold to atheism.

Theism, however, *is* logical; it does not *prove* God exists, only that theism follows logic and is rational.

Logic and critical thinking remains vital, whether you're discussing politics, mathematics, atheism, or Christianity.

In Christian areas, logic helps prevent falling into strange traps, like [social justice](#), [liberal theology](#), and [redefining sin](#).

Let's *briefly* use logic to solve a centuries old issue — [can you lose your salvation?](#)

One tactic in logic is indirect proof. Begin with a statement you don't know the truth of, deduce from it, and if you arrive at a contradiction, your original statement *must* be false.

Let's assume you *can* lose your salvation. What does that imply? Your salvation is not eternal, it can come and go.

Wait, doesn't the Bible speak about eternal salvation? What does eternal mean? Forever. If you can lose it, it's not forever, which is a contradiction, thus the original idea (you can lose your salvation) *must* be in error.

Using logical methods, no need exists to visit the proof-texts one side or the other uses.

Failure to follow logic can lead you into all sorts of problems, from economic disaster to heresy.

You don't want that, do you?

## Formal Fallacies

<https://www.dyeager.org/2014/04/formal-fallacies.html>

"These mistakes occur frequently, and in fact most of us make these mistakes daily and the world doesn't end. However, when trying to reason from one idea to another, it's *vital* to use correct critical thinking and logic, or the conclusion fails to be valid."

## Argument from Authority and Majority

<https://www.dyeager.org/2014/07/argument-from-authority-and-majority.html>

"Be aware of the argument from majority and authority, as they're frequently used by people who simply can't defend their ideas."

## The Problem of Evil

<https://www.dyeager.org/2012/11/problem-of-evil.html>

## Post-modern Philosophy and the Church

<https://www.dyeager.org/2011/11/post-modern-philosophy-church.html>

## The Tactics of Rebellion

<https://www.dyeager.org/2011/10/tactics-rebellion.html>

Excerpt:

**You're free to accept or reject the Bible** as you wish, but groups like social justice movements, liberal progressive "Christianity", and so on (whatever is the latest buzzword) all do the same thing — deny what the Bible says (read that: rebel against God) — using two main tactics:

1. That was for another time, the Bible needs to fit in with today's society so that part doesn't apply.
2. That doesn't really mean what it says, it's actually an allegory for...

Using their liberal methods proves [Jesus was a Reagan Conservative](#) who despises Democrats — and it's *impossible* to prove otherwise. Go ahead, try — you'll fail.

Reject the Bible as you Wish - just don't rewrite it.

If you don't like the Bible, fine. It's your choice. But you look rather foolish claiming when Paul said one thing (and it's abundantly clear), he really meant something completely different.

Those "Christians" (and we use the term loosely) live in [the deceptive world of The Matrix](#). **Why they choose to call themselves Christian as they reject large swaths of the Bible** is a question only they can answer. They may like the name, but they sure don't like the doctrine.

We'll note it's a standard Saul Alinsky method you don't have to *be* moral, but you have to cloak yourself in morality for people to buy what you're shoveling. In other words, you don't have to *be* Christian, but you have to *appear* Christian to trick the church into accepting what you're peddling — which many times [directly contradicts the Bible](#).

Saul Alinsky dedicated his book ("Rules for Radicals") to Satan and rebellion, so the question becomes — why do people who claim to be Christian use methods designed to deceive, and dedicated to Satan?

### Do You Make These 5 Mistakes in Conversation?

<https://www.dyeager.org/2011/08/do-you-make-these-5-mistakes-conversation.html>

(The "Red Herring"; the arguments from authority or majority or repetition; clichéd and group thinking; personal attacks or *ad hominem*.)

### Never Underestimate a Person's Ability to Rationalize

<https://www.dyeager.org/2011/01/never-underestimate-persons-ability-rationalize.html>

### More related Logic articles from web site:

<https://www.dyeager.org/category/logic.html>

### A Biblical Look at Radical Acceptance: What is it? [Dialectical Behavior Therapy]

<http://nacsw.org/blog/2012/a-biblical-look-at-radical-acceptance-what-is-it/>

### The Process

<https://watch.pair.com/process.html>

Excerpt:

Two hundred years ago, the German philosopher Georg Hegel propounded the Dialectical Theory upon which Karl Marx based his concept of "dialectical materialism." Hegel maintained that the history of mankind is evolving progressively to a point of total harmony through the recurring synthesis of opposing ideas. Practical implementation of Hegel's dialectic in the socialist experiment has succeeded in dismantling existing systems by mobilizing public opinion and transforming it into an instrument of the revolution. Global planners are now in the final stages of engineering worldwide social change through the same dialectical process. The mechanism, so successful in Communist China, was the cell group, and today we find various interest groups in the workforce, education and religion being subjected to the dialectical technique used in times past.

The appended article explains how the "The Process" occurs in group settings. In business and education, it is disguised by professional-sounding names such as Total Quality Management, Outcome-Based Education, School-To-Work, and Character Education. [See: Charter Schools, Character Education & the Eugenics Internationale for a revelation of the global forces that are processing children and their parents through the educational system.]

### **The Macrobiotic Biblical Diet (???)**

<http://www.myorganicfoodclub.com/diets/macrobiotic-biblical-diet/>

### **The Dialectic of “Nature and Grace” in Christian Theology (Olsen)**

<http://www.patheos.com/blogs/rogereolson/2015/04/the-dialectic-of-nature-and-grace-in-christian-theology/>

“The nature-grace dialectic is an essential theological dynamic, but some Catholic and some Protestants have distorted it into a dualism that is entirely unnecessary.”

### **Faith and the Discipline in the Classroom: A Crucial Dialectical Relationship**

<http://www.sbl-site.org/publications/article.aspx?ArticleId=642>

Excerpts:

...With respect to my teaching, I have not abandoned my belief that critical biblical study is necessary. Yet I strive to make students explicitly aware that biblical criticism is a collage of humanly constructed methods that are then employed by human interpreters. My colleague Milton Horne and I co-authored a textbook, *Rereading the Bible*. Our method in this book illustrates the paradigm that I bring to the classroom, which does not require students to leave their faith at the door. As the title of the text — *Rereading the Bible* — suggests, the method employed is that of intertextuality. We employ the word *text* in its broadest sense, following the leads of David Penchansky and James Voelz.

We introduce our students to the basic notion of text, defined as **literary text**, which is the focal text of our study, the Bible. We also speak of social text, by which we mean the social context — the culture and social world — of the Bible. There is the self-text, a short-hand term for the self that produces and interprets texts, the sum total of one's story, experiences, beliefs, values, etc. The self-text, of course, is shaped and informed by the social text in which the self is embedded. Finally, there is the interpretive text, the understanding of a literary text constructed by a self-text.

I am careful in the context — the **social text** — of my classroom to encourage students to understand that when speaking of social and self-texts, we are not talking only about the social text out of which the Bible came and the self-texts of those who, over the centuries, produced the biblical literary text. It is crucial to understand that we who read the literary text of the Bible today also bring to this literary text our own self-texts, which are informed and shaped by the social texts in which we find ourselves embedded. The interpretive texts that emerge from our own reading of the literary text of the Bible come out of a complex intersection of various texts. The

self-text that we bring to the literary text of the Bible, informed by our own social texts, intersects with this literary text and out of that intersection emerges our interpretive texts.

Yet we are intersecting with a literary text that is itself **a product of socially embedded self-texts wrestling with inherited texts, literary or oral**. Out of this intersection emerged the literary text of the Bible, which itself is an interpretive text from the persons, the self-texts, who constructed these literary texts. We summarize the process in our textbook this way:

Essentially intertextuality occurs when a reader of a text or a set of texts intersects this text or set of texts with one or more other texts. It is in the intersection of one text or set of texts with another text or set of texts that interpretation emerges. This textbook refers to such interpretation as **"rereading."** The process of rereading provides a plausible model for understanding the origins of the Bible. Each successive generation receives from its predecessors a body of texts, in this case, sacred texts. These texts become a means of making life meaningful. But each generation also rereads the texts, that is, reinterprets them for their own use and the use of future generations to which such texts will be passed. **The Bible, according to this model, is therefore a collection of received and reinterpreted sacred texts passed on and successively reinterpreted by members of their respective worshipping communities.**

What I find useful about this model is that it **requires historical critical reading that is also consciously aware of the complex role of the reader in the interpretive process**. Attention to the literary text of the Bible calls for the careful reading of the text itself. Careful attention to the text, including the many intertexts within the Bible, calls for explanation of these intertextual relationships, which opens the door to explore issues of source, form, and redaction criticism — staples of the historical critical method. **Attention to the social text out of which the literary text emerged calls for attempting to understand the literary text within its own social and historical context, another significant feature of critical interpretation.**

And yet **awareness of our own social and self-texts also keeps before students the idea that it is they who are constructing interpretations, or interpretive texts**. Just as the biblical writers were informed by their own social texts and the various traditions that they inherited, so too are we informed by our own social texts, texts that shape our self-texts from which we cannot escape as we engage in the work of interpretation. This awareness does not discourage students from bringing their own self-texts, including their faith, to the interpretive process. However, this requires that students have a critical awareness that their faith did not fall out the sky — they are very much shaped by their own social texts, both those in which they grew up and those in which they now find support and affirmation...

## **Does Hegel's Philosophy Fall within the Bounds of Orthodox Christianity?**

[http://www.biblicalphilosophy.org/God/Hegel\\_Orthodox\\_Christianity.asp](http://www.biblicalphilosophy.org/God/Hegel_Orthodox_Christianity.asp)

## **Outsourcing Discernment: The Hegelian Dialectic and Discernment Inc**

<http://endtimesprophecyreport.com/2014/08/27/outsourcing-discernment-the-hegelian-dialectic-and-discernment-inc/>

(Critical of specific content on a site which is referenced in previous linked articles – not sure if this article was understanding the overall objectives / purpose / arguments of the content it was criticizing.)

## That Nutty Small Group Dialectic

<http://ceruleansanctum.com/2005/07/that-nutty-small-group-dialectic.html>

## Beware Of 'Dialectic Deceit,' Christian Researcher Says

<http://www.resonatenews.com/home/newsheadlines/352>

Excerpt:

Can anyone imagine being called by God to read psychology textbooks for five years straight?

That's one experience of many for lecturer Dean Gotcher as he once again journeys across the U.S. on his mission to expose “dialectical deceit.”

... Drawing upon the writings of psychology, [Marxism](#), [Bloom's Taxonomy](#) and the Bible, [Gotcher](#) demonstrates the common thread of man's reasoning known as “the dialectic” and contrasts this with the Bible's instruction to “trust in the lord with all of your heart” in Proverbs 3:5.

This, he said, illustrates how **dialectical** thinking leads to a “paradigm shift” away from trust in God and what he has instructed (**didactically**) for believers, into a paradigm of thinking concerned strictly with the longings of the flesh.

*See also following sections re: Diaprax...*

## The Diabolical System of Diaprax

<http://www.christianmediaresearch.com/cm-14.html>

Excerpt:

**Diaprax** is a word coined by Dean Gotcher, founder of the [Institute for Authority Research](#).

... After reading and digesting 600+ social psychology books, Mr. Gotcher joined the word ***dialectic*** and the word ***praxis*** to create the term ***DIAPRAX***. Dialectic is a philosophical term that describes the use of dialogue to resolve conflict between opposing ideas or opinions. The word Praxis simply means "to practice." Therefore, Diaprax is the practice of the dialectic.

These terms are derived from the ungodly 18th century philosophical model that is known as the Hegelian Dialectic. Named after the German philosopher Georg Wilhelm Hegel (although considerably refined since its inception in Hegel's era), this world view has now completely enveloped the world.

In its simplest form, the Diaprax system is a process whereby the entire world will eventually dialog until they reach a consensus. The 3 part formula consists of 3 essential components: Thesis, Antithesis, and Synthesis. Simply put, a "thesis" is combined with the opposing view, the "anti-thesis," and the result is called the "synthesis."

In the Bible we see Satan cause the fall of man through the use of Diaprax (the practice of the dialectic). Eve tells the Serpent that God has commanded that of the tree in the midst of the garden, that they "shall not eat of" it. That is the thesis. Then Satan offers an opposing opinion (the antithesis) that flies in the face of the Word of God, telling Eve about the benefits of eating the forbidden fruit. Eve joins the two views and comes up with the synthesis - the fruit is "good food," "pleasant to the eye" and will "make one wise." Through Adam and Eve's reasoning, God's eternal truth was reasoned away, and the curse of death replaced the gift of eternal life.

No Christian can follow the Lord of the Bible, and partake of Diaprax. You cannot serve two masters, and the practicing of the Dialectic is an insidious process that now permeates all forms of society - including the "management" practices of the corporate Christian church.

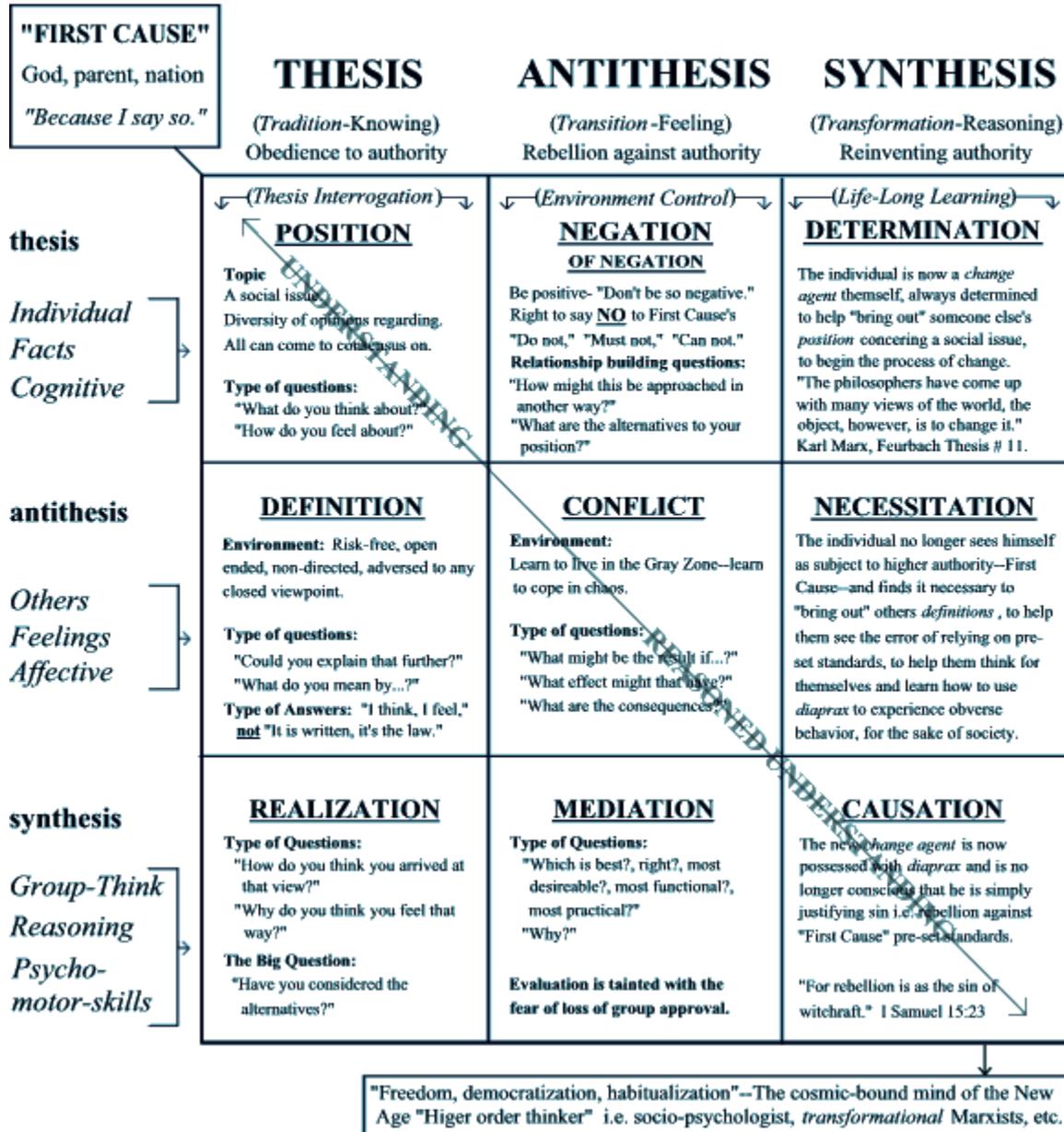
See also following section...

The Dialectic & Praxis: Diaprax and the End of the Ages

<http://www.professionalserve.com/doublespeak/diapraxC.htm>

Excerpts:

# THE *DIAPRAX* CHART



Note: "Higer order thinker" (above) == "[Higher order thinker](#)"

see also: [Higher Order Thinking](#) [PDF]  
[Higher Order Thinking – Teaching / Skills](#) [PPT]

## THE ANSWERS ARE IN THE QUESTIONS

Whoever controls the agenda for deciding the questions that will be asked controls the answers as well. In short "whoever controls the questions, controls the answers." This is true whether one is participating in education, business, or government. Socrates was said to have shown a slave owner that his slave had the truth of Pethagorem's theorem already within him, and through a series of questions was able to convince the owner that he did. What Socrates was really doing was **controlling the environment of thought**, whereby the slave was able **to be guided** to the only logical conclusion to a presented question. He simply supplied the correct answers to the skillfully laid-out sequence of questions. The answers were in the questions, not in the slave. This questioning is not dealing with "science according to facts," but instead is "science according to Socrates" (Phil Ring). This is not "hard" science but "soft" science where "hypothesis equals fact" (Tim Clem). This is "so called science" (the Apostle Paul).

We cannot apply the same principle to answer the questions "Who am I?" "Why am I here?" "Where did I come from?" or "Where am I going?" without accepting either God's Word as the source for the questions to be asked or human-reasoning. God, in His Word, only occasionally asks questions to be answered and often those questions provide their own answers. He instead gives us facts (answers) up front to be obeyed. When we come to God and His Word with questions to be answered, it is up to us to search the scriptures, not to question them.

When we question the scriptures, as *diaprax* does, we will simply come up with answers that justify our fallen human nature (personal-social relationship needs in religion is known as liberation theology). Too many Christians today are questioning the Word of God, instead of letting it question them. The former is higher-order thinking skills (human-reasoning), the latter is conviction (the work of the Holy Spirit).

Man tends to ask questions to find the answers that will satisfy his feelings of doubt or wonder. Allowing God, with his preestablished (**overt**) answers to question us will lead us in the path of righteousness—to eternal life. Allowing man, with his preestablished (**covert**) questions to facilitate the answers he desires, will only lead us down the path of unrighteousness—to eternal death. The only control we have is deciding from which source we will receive the questions. "Let God be true, but every man a liar" (Romans 3:4).

### THE *DIAPRAX* BOX (Pandora's box)

Since there are two sources for the questions to life's answers, the Creator and the created (Lucifer included in the created), we will use two boxes. In a small box (since "Because I said so" does not take up much space, or much time as far as that goes) we will lay out God's position and answer to *diaprax*. In a larger box, we will detail the sub-phases of the *diapraxbrainwashing* process.

In the smaller box, drawn just to the left and above the larger box, write "**FIRST CAUSE**" and "Because I said so." By marking out a "tic-tac-toe" pattern in the larger box we can partition the phases and the sub-phases of the dialectic and get an idea of how *diaprax* works. Along the top of the larger box, above each column, write **THESIS**, **ANTITHESIS**, and **SYNTHESIS**. These represent each phase of the dialectic process. Along the left side of the larger box, from the top to bottom row, write **thesis**, **antithesis**, and **synthesis**. Note that phases are represented in caps and the sub-phases to each phase are represented in small letters.

## THESIS

The first phase, **THESIS**, deals with how the individual settles differences with others in a group setting. I call this phase "**THE THESIS INTERROGATION.**" This phase is nothing more than an interrogation of a person's position regarding a social issue. This is done to help the facilitator in selecting those questions which will most effectively break down the person's confidence in his position.

### thesis—antithesis—synthesis

The three rows under the first column, **THESIS**, represent the first three sub-phases of *diaprax*. The first row, **thesis**, represents a person's **POSITION** concerning the social issue being discussed by the group. The second row, **antithesis**, represents the **DEFINITION** one gives of their position. And the third row, **synthesis**, represents the person's **SELF-REALIZATION** that since they cannot clearly define their position it must not be theirs but someone else's position forced upon them. This prepares them for the next phase that will help them build relationships with others of differing positions or viewpoints.

## ANTITHESIS

I consider this phase "**CLIMATE OR ENVIRONMENT CONTROL for the purpose of RELATIONSHIP BUILDING.**" This is where major changes within the person as well as the group will take place. This is where group dynamics comes into play, a condition that makes one feel it necessary to compromise established rules or standards (position readjustment) if one wishes to maintain group acceptance and build group cohesion.

### thesis—antithesis—synthesis

The three rows under the second column, **ANTITHESIS**, represent the next three sub-phases of *diaprax*. The first row, **thesis**, represents each individual's **NEGATION OF NEGATIONS**. This is the right given to each person to say no to the "thou shalt nots" put upon them by others. This helps the person, now unconstrained by preset standards of right and wrong, to freely listen to other group members' positions. The second row, **antithesis**, represents the **CONFLICT** sub-phase of the process that develops when people attempt to define and clarify (compromise) their position amongst one another. And the third row, **synthesis**, represents the **MEDIATION** or **CONFLICT RESOLUTION** that must take place if there is to be group consensus regarding the possible solution to the social issue being dialogued.

## SYNTHESIS

I consider this phase "**THE DESIRED OUTCOME**" of *diaprax*, which is "**LIFE-LONG LEARNING.**" Any participant in *diaprax*, at this phase is a change agent, a facilitator propagating the process into everyone they meet, to help free them from the bondage of "thou shalt nots," from Godly restraints, to help them become change agents themselves and continue the process of change. This is the desired outcome for *transformational* OBE, [TQM](#), STW, and the UN. This is "Life-Long Learning."

### thesis—antithesis—synthesis

The three rows under the third column, **SYNTHESIS**, represent the last three sub-phases of *diaprax*. The first row, **thesis**, represents each person, now infected with *diaprax*, **DETERMINED** to live for the group-think process and continue its expansion by engaging others in it. The second row, **antithesis**, represents each person who accepts conflict as a **NECESSARY** part of life. At this sub-phase one is actually willing to cope with personal and

social problems as a way of life. Instead of accepting a black and white world, with its absolute right and wrong answers, they now pursue a gray world where **change becomes absolute, truth becomes relative, and deviancy becomes the norm**. According to the process, if mankind is to get along, then it will be necessary that everyone develop this same attitude or way of thinking.

**Let the wicked forsake his way, and the unrighteous man his thoughts:  
and let him return unto the LORD, and he will have mercy upon him; and to  
our God, for he will abundantly pardon. FOR MY THOUGHTS ARE NOT  
YOUR THOUGHTS, NEITHER ARE YOUR WAYS MY WAYS, SAITH  
THE LORD. For as the heavens are higher than the earth, so are my ways  
higher than your ways, and my thoughts than your thoughts.**

Isaiah 55:7-9

In the last row, and final sub-phase, **synthesis**, each person must come to realize that the **CAUSE** for his or her being is the reasoning process. That it is by higher-order thinking skills, experienced in *diaprax*, that the quest for world harmony and peace is to be realized. The higher-order thinker should then be able to acknowledge his purpose for being: that of saving man from his divisive, "hateful," preset, lower order way of thinking. He will know how to do this through the process of facilitation and *diaprax*, being able to lead others to their self-actualization—their freedom. At this final phase the once obedient, facts-based, traditional-structured individual becomes a facilitator or change agent determined to "help" others come to the realization that "the experience of life is compromise," that only through cosmic unity can peace eventually be established.

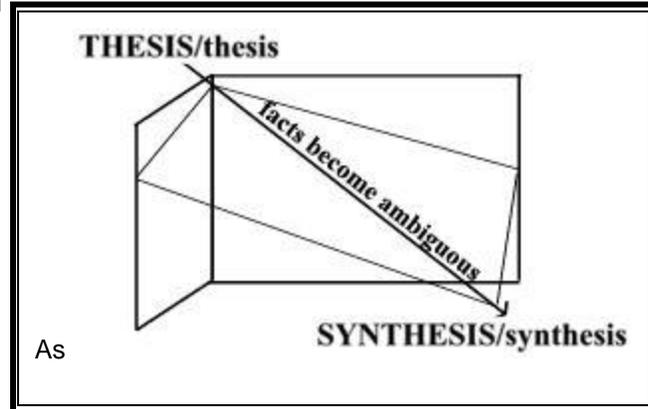
### **DIAPRAX AND FACTS**

There appears to be a correlation between the meaningfulness of facts, how much a person believes in or depends upon facts, and one's position within the process. As one moves away from his original position, where facts are absolute (*faith*), toward the other end of the spectrum, facts become relative. As the process moves a person from his 1) original position, where facts are most important, **THESIS/thesis**, into a condition where he 2) feels resentment toward them, since they get in his way of being accepted and making new friends, **ANTITHESIS/antithesis**, to the point where he is 3) able to justify the changing of them, through "reasoning skills," when they do not fit in or do not help improve human relationships, **SYNTHESIS/synthesis**, facts become trivial. Anyone at this phase, **transformationalism**, sees the person who defends their position with facts, **traditionalism**, as either ignorant, narrow-minded, irrational, offensive, or outright hateful, depending upon their persistence in the use of facts.

Facts become less important as one moves from his original position **THESIS/thesis**, *down* the chart to where one realizes that facts cause anxiety when they stand in the way of acceptance and respect by others, **THESIS/synthesis**. Facts lose their importance even more

as one moves from their original position, **THESIS/thesis**, across the chart to where one is now determined to focus on facts only to practice questioning skills, **SYNTHESIS/synthesis**. And finally as one arrives at the farthestmost corner of the chart (the lower right corner)

**SYNTHESIS/synthesis**, facts become relative, always open to question, changeable, unstable, and are not to be trusted. At this point anybody who totally trusts in facts are looked upon as someone who needs major help, since they cannot adapt or refuse to adjust in a "rapidly changing world." If they will not change (can't be helped), then they must **not** be allowed to occupy a position of influence in the community, or possibly even in the home (This is where the phrase "It takes a village to raise a child" comes into use).



#### IDENTIFYING RESISTERS TO FACTS

This should give one an awareness of the resistance level *transformationalists* have toward facts. Resistance toward facts directly relates to resistance toward being told what to do, since being told what to do is having to obey a fact, whether one feels like it or not. One can give facts to anyone in the traditional phase of thinking and with some ability of expression persuade them of the validity of the fact. Those who promote evolution refuse to look at the

facts that directly refute theory and therefore, to avoid reality, use dialectic reasoning. They end up relying on drawn pictures (hand or computer generated) to promote and defend their cause because real pictures or evidence does not exist. What evolutionist do with facts is justified according to their dialectical way of thinking. If facts, according to the process, are not reliable, then they are not necessary in supporting one's position.

#### THE "GLASSING OVER" PHASE

Those who take part in *diaprax* training and are in the transition phase of the process will tend to "glass over" when confronted with facts. Remember they are in the phase where fear of loss of respect is directly tied to how hard one holds on to facts. Therefore, any new facts cause stress, especially when presented with clear and logical persuasion or authority, and therefore, as a defense mechanism, the resister to facts tends to shut down from within. The only way to get facts to them is to restore their confidence that they will be supported or backed for holding to a position based upon facts. This will be difficult to do as long as they are still being exposed to the *brainwashing* environment of *diaprax*, where their subconscious fear of alienation is being fed.

#### THE "LET'S AGREE TO DISAGREE" PHASE

By the time someone enters the transformational phase of the process, they have grown to the point where they can calmly dialogue facts with a traditional-minded person, except they will not continue this for long if the traditional person persists on his position. Their only intent is to find kinks in one's arguments, and then chip away at their confidence. If they cannot shake the traditional persons confidence in their facts, and the traditional person continues to present facts, the transformational person will either temporarily leave the meeting he is facilitating, and come back when the facts have all been presented and the one presenting them has "run their course"

or else he will close the meeting, seeing he has lost control of the environment favorable to *diaprax*.

The sure sign that a transformationalist is irritated is when they state, "Well, we are all entitled to our opinion." What they are trying to do is lower your position down to theirs (neutralize it) and raise their ego by controlling the end of the discussion. Christians need to realize that God's position is not an opinion, it is a fact. As *diaprax* reveals, all man has is opinions when he does not accept God's Word as his position. Satan is opinion, God "Is" (position). Opinions are structured on feelings and therefore are relative; positions are structured on facts and therefore are absolute. Transformationalists do not have a true and lasting position; they just have opinions which can be "tossed to and fro" (Ephesians 4:14). When Christians treat God's position, they claim it is theirs, as an opinion that can be dialogued, they deny their own faith.

Another favorite response used by transformationalists to gain control is, "Well let's just agree to disagree." The phrase "agreeing to disagree," like the phrase "diversity in unity" is just another definition of the dialectic. If you accept either of them, you have fallen into *diaprax*. You have agreed with them that the dialectic is your structure of thought. God does not accept any of these phrases. He will demonstrate his contempt for *diaprax* and its phrases on the day of Armageddon and again on the day of judgment.

Transformationalists cannot stand being around absolute facts for long. This is why scriptures tell us to:

- 1) **submit to God** (be facts based, in this case through faith in God's Word),
- 2) **resist the devil** (continue to stand on the facts, unmoved, refusing to dialogue and compromise. "Put on the whole armor of God and stand." Eph. 6:11), and
- 3) **he will flee** (the devil hates facts for he is "the father of lies" John 8:44, such as opinions, cosmic-bound-viewpoints, James 4:7-8).

Remember he will only leave for a time, but he will leave. The only problem with this is that if he has complete control over the person's environment who is under interrogation, that person is in for a POW experience—the fate of everyone under OBE, [TQM](#), or STW.

Edgar Schien along with Warren Bennis researched how the Communists brainwashed American soldiers. These men and others like them did this so they could figure out how to "more humanely" use this process on American students. Environment control is the key to its success. As long as there is an element in the community who hold to traditional values you can have some hope in resistance, providing they come to your support. If not then all is lost, in this world at least.

**Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.**

**Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; FOR THAT THEY HATED KNOWLEDGE, AND DID NOT CHOOSE THE FEAR OF THE LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their devices.**

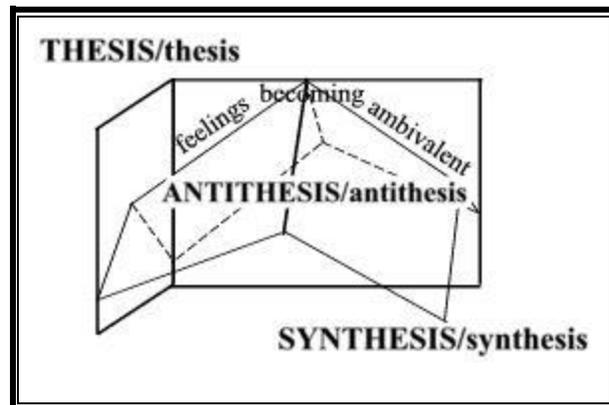
Proverbs 1:24-31

### DIAPRAX AND FEELINGS

When one follows the "cross" of the **ANTITHESIS** they find a life controlled and manipulate by feeling, even at the higher-order thinking skills level of *diaprax*. From the top to bottom of the **ANTITHESIS** phase the person is first caught in a personal internal conflict with feelings, then a group encounter of external expression of those feelings, and finally a sense of relief that the tension is removed through compromise (remediation). As described above this is the most painful and the most behavioral modification afflicting phase of *diaprax*. No one can stay in this phase long without either succumbing to the compromise it demands, or leaving. The emotional pain is too great (cognitive dissonance).

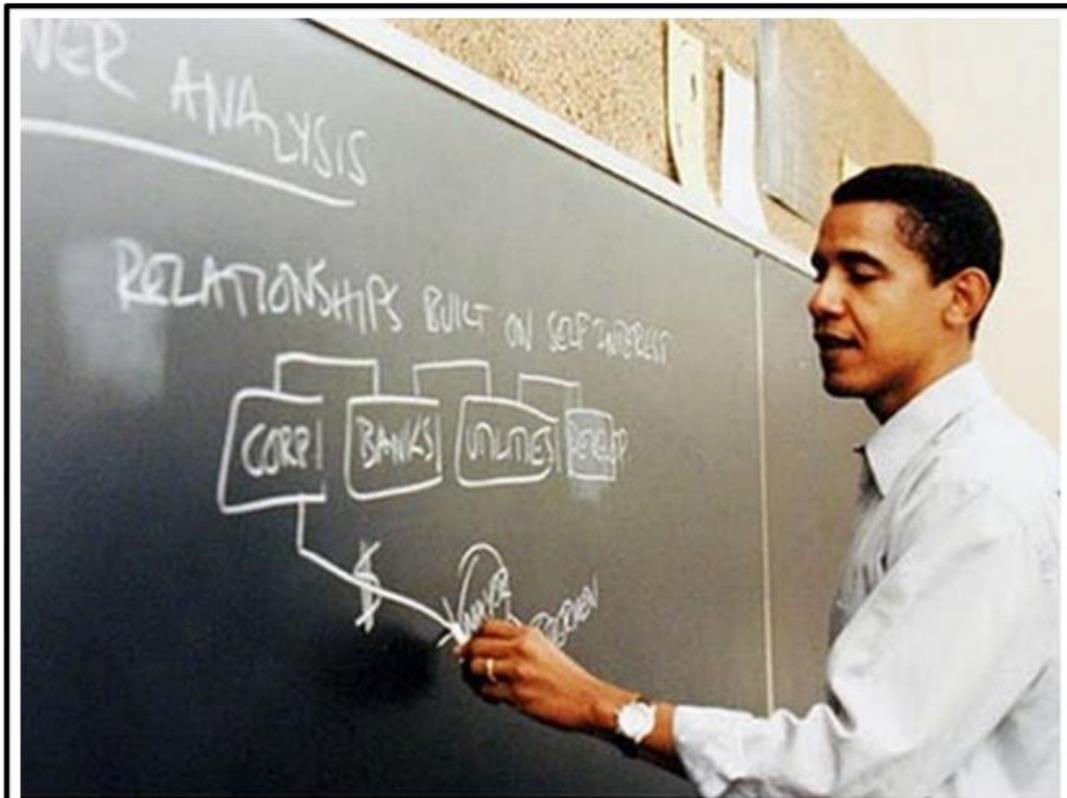
If one follows the **antithesis** sub-phase of the process across each phase, one finds the first phase **THESIS** to be a somewhat uncomfortable experience, but the next phase of **ANTITHESIS** to be outright traumatic, especially if they are refusing to let go of their original position. By the **SYNTHESIS** phase, there is nothing to hold onto, to defend as fact, so emotions are flattened out, ambivalence reigns. You just cannot be at this phase and depend on an absolute position at the same time, except maybe the process of *diaprax*, and even then most socio-psychologists, out of the need to worship change, state there are new and higher processes to come that they have not yet discovered. They believe the evolution of change itself must go on; or as Nietzsche said, "There is absolutely no absolute."

*Brainwashing* is a big part of the last two phases. In Bloom's first "taxonomy" (cognitive) he stresses evaluation as the final phase for each cycle of the process. What he fails to realize is that being truly objective at final phase is not possible. Everyone going through the process has to go through the heart of it, valuing in the case of his "affective domain" book, where they have to experience the fear of rejection by others to "willingly" seek mediation. Therefore any outcome is skewed, all facts are twisted to maintain human relationships in the process (subconscious fear, the spirit of fear). God has not given us this spirit of fear (2 Timothy 1:7).



These socio-psychologists may imagine they are able to evaluate wherever they are, but in reality they cannot. The emotion of having to admit they are wrong, when a fact is present that refutes the process itself, causes them to treat it as a hypothesis, to redefine it so it is no longer a fact. They use the dialectic process to transform every fact that comes before them. This is the only way they can deal with facts...

See also: [Bloom's Taxonomy](#)

**A Quick Overview of Dialectic 'Reasoning:' The Process of 'Change'** [downloadable PDF]<http://authorityresearch.com/Articles/A%20Quick%20Overview%20of%20the%20Dialectic%20Process.html>**Diaprax Exposed: Exposing the formula for 'change.'** [downloadable as a PDF]<http://authorityresearch.com/Articles/Diaprax%20Exposed.html>**The Dialectic Process: How it affects you.**<http://authorityresearch.com/Articles/Introduction%20to%20the%20Dialectic%20Process.html>

Obama teaching at the University of Chicago Law School. The topic is apparently "Power Analysis," also his topic at ACORN training. The illustration is labeled "Relationships Built on Self Interest."

Follow the money: Barack Obama teaching students in Chicago the Alinsky Principles—specifically, Alinsky's power analysis, which looks at relationships built on self-interest between corporations, banks and utilities. Notice the flow chart indicating the flow of money and power out of the private sector ('CORP') and into the public sector ('MAYOR'). - Source:

<http://www.therightplanet.com/2014/01/hegelian-dialectics-for-dummies/#sthash.UrxdkBj9.dpuf>

<http://usactionnews.com/2010/03/saul-alinsky-strategy-was-taught-by-obama/>

<http://www.breitbart.com/big-government/2012/07/31/the-community-organizer-in-chief-part-one-the-alinsky-ethics/>

BTW, for a perspective on Obama's earlier philosophy of life...

Obama in his earlier years:



And, BTW, he lied about his stance on gay marriage...

<http://www.csmonitor.com/USA/Politics/Decoder/2015/0210/Axelrod-book-Obama-lied-about-opposing-gay-marriage-video>

<http://time.com/3702584/gay-marriage-axelrod-obama/>

<http://millercenter.org/president/biography/obama-life-before-the-presidency>

<http://akdart.com/tucc.html>

## Dean Gotcher: The hustling of you...

<http://theunsolicitedopinion.com/2011/09/15/thursday-september-15th-dean-gotcher-institute-for-authority-research/>

Excerpt:

Dean Gotcher is the founder and director of the Institution for [Authority Research](#). His background is in education, European history and philosophy. His extensive research in the area of education reform has given him exceptional insight into what education reform is all about, who is responsible for the changes, when the reforms really started, and most importantly, why our system of education is being restructured.

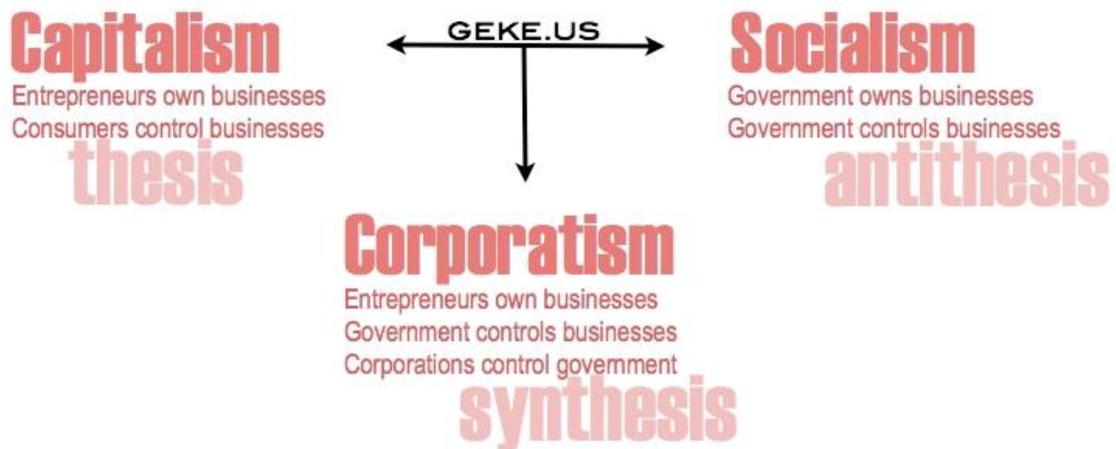
He is the author of the booklets [Dialectic and Praxis: Diaprax and the End of the Ages](#), (Vol 1 and 2) explaining the dialectic process which is the foundation of and justification for Goals 2000, Outcome-Based Education (OBE), School-to-Work (STW), and the Church Growth and [Emerging Church](#) Movements. He also explains Total Quality Management (TQM), consensus, the Delphi technique, group dynamics, cognitive dissonance, paradigm shift, and their roles in restructuring society.

Listen in as he explains how you are being hustled into the NOW. [Article has link to podcast.]



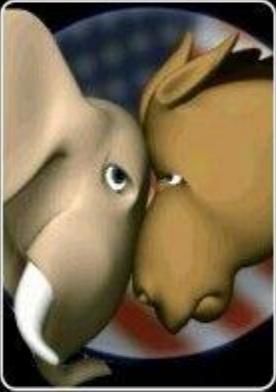
\*\*\*\*\* END: Diaprax – Dialectic and Praxis – sub-section \*\*\*\*\*

# our Hegelian Dialectic



<http://www.geke.us/Dialectic.html>

# HEGELIAN DIALECTIC



A FRAMEWORK FOR GUIDING  
THOUGHTS AND ACTIONS INTO  
CONFLICTS THAT LEAD TO  
SYNTHETIC SOLUTIONS WHICH  
CAN ONLY BE INTRODUCED  
ONCE THOSE BEING  
MANIPULATED TAKE A SIDE  
THAT WILL ADVANCE THE PRE-  
DETERMINED AGENDA.

**CONTROLLED OPPOSITION  
PROBLEM-REACTION-SOLUTION**

<http://freedomoutpost.com>

<http://beforeitsnews.com/alternative/2015/04/the-hegelian-principle-secrets-reveled-how-the-powerful-got-that-way-video-3136128.html>

**Socio-Rhetorical Interpretation – The Dialectical Nature of Early Christian Discourse**

<http://www.religion.emory.edu/faculty/robbins/SRS/vkr/dialect.cfm>

**"Mere Human Logic?" or Unraveling the Concept of Logic — and Reason**

[http://www.biblicalphilosophy.org/logic/what\\_about\\_logic.asp](http://www.biblicalphilosophy.org/logic/what_about_logic.asp)

**Reflections on Biblical and Christian Philosophy**

<http://www.biblicalphilosophy.org/Default.asp>

**Science, Subjectivity and Scripture (Is Biblical Interpretation "Scientific"?)**

<http://www.cmfnow.com/articles/pa044.htm>

**The Logic of Biblical Anthropomorphism**

<http://www.philosophy-religion.org/cherbonnier/logic-bible.htm>

**The Logic of Biblical Creation**

<http://www.icr.org/article/logic-biblical-creation/>

**10 Christian Examples of Classic Logical Fallacies**

<http://jaysonbradley.com/2014/10/11/10-christian-examples-logical-fallacies/>

**The Logic of Christian (Biblical) Universalism**

[http://www.tentmaker.org/articles/logic\\_of\\_universalism.html](http://www.tentmaker.org/articles/logic_of_universalism.html)

**Logic and the Laws of Thought**

<http://www.theology.edu/logic/logic7.htm>

**Arguments for the Existence of God**

<http://mb-soft.com/believe/text/argument.htm>

“While theology may take God's existence as absolutely necessary on the basis of authority, faith, or revelation, many philosophers-and some theologians-have thought it possible to demonstrate by reason that there must be a God.”

**Christian Philosophy (Catholic Elementary Course, 1898)**

<https://www3.nd.edu/~maritain/jmc/etext/cp.htm>

**Is there a Christian Philosophy? (Young)**

[http://biblicalstudies.org.uk/pdf/bets/vol01/philosophy\\_young.pdf](http://biblicalstudies.org.uk/pdf/bets/vol01/philosophy_young.pdf) [PDF]

See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. – *Paul: Colossians 2:8*

## Epistemology Part 2: The Failure of Empiricism (Chuck Missler)

<http://www.khouse.org/articles/2005/563/>

Excerpt:

*Epistemology* is the study of knowledge, its scope and limits. As taught within the field of philosophy, it tends to be simply a massaging of verbal definitions, somewhat devoid of any practical tools and suggestions. What makes it significant - in fact, urgent - to us is that Jesus repeatedly gave us the command, "Do not be deceived."<sup>1</sup> Yet, how do we *do* that? What are our tools, and their limits?

Even Pontius Pilate cynically asked (perhaps only rhetorically), "What is truth?"

For most of man's history, the main issue in epistemology was reasoning versus sense perception in acquiring knowledge. For the rationalists - of whom the French philosopher Ren Descartes, the Dutch philosopher Baruch Spinoza, and the German philosopher Gottfried Wilhelm Leibniz were the leaders - the main source and final test of knowledge was deductive reasoning based on self-evident principles, or axioms.

For the empiricists - beginning with the English philosophers Francis Bacon and John Locke - the main source and final test of knowledge was sense perception.

With rise of modern science, empirical verification has become the primary handmaiden of what masquerades as "scientific truth."

## If You've Served On A Jury, You're Already A Good Epistemological Philosopher

<http://coldcasechristianity.com/2012/if-youve-served-on-a-jury-youre-already-a-good-epistemological-philosopher/> [Video]

Excerpt:

Philosophy is an important academic discipline and there are many great, professional Christian Case Makers who work in the field. Alvin Plantinga, William Lane Craig, J. P. Moreland, Paul Copan; the list is large and growing. One area of examination for these philosophers is the topic of "epistemology", the study of "knowledge" and "justified belief". How can any of us know that something is true? What is the difference between "knowledge" and "justification" and how is evidence used to determine the truth? These are areas of study for those who think deeply about epistemology...

## Christianity Promotes Rational (and Evidential) Exploration

<http://coldcasechristianity.com/2015/christianity-promotes-rational-and-evidential-exploration/> [Video]

Excerpt:

Anais Nin, the avant-garde author and diarist, once said, "When we blindly adopt a religion, a political system, a literary dogma, we become automatons. We cease to grow." I couldn't agree more. As a detective and evidentialist, the last thing I want a jury to do is adopt a position blindly. Many people seem to think that Christians do this very thing, however, when they adopt the view that Christianity is true. This is largely due to the fact that the term, "faith" is largely

misunderstood. For some (even for some Christians), faith is best defined as “believing in something that lacks supporting evidence.” But this is not the definition of faith that is presented on the pages of Christian Scripture...

### Three M's That Naturalism Can't Provide

<http://coldcasechristianity.com/2013/three-ms-that-naturalism-cant-provide/>

[Video]

Excerpt:

Everyone has a worldview; all of us experience and interpret the world through a collection of beliefs that guide our understanding. As an atheist, I accounted for my experiences through the lens of [naturalism](#). I believed everything I experienced and observed could be explained in terms of natural causes and laws. I never thought deeply about the inconsistencies in my view of the world, or the fact that my naturalism failed to explain three characteristics of my daily experience...

### Humor: [from Rationalist Judaism:](#)

I am pleased to make available a free chart depicting the minimum quantities required of matzah and of maror, from a rationalist perspective.

RATIONALIST MATZAH/ MAROR CHART



## [Plantinga, Alvin](#)

### **Keller: How Could a Good God Allow Suffering? (Chp 2 of “The Reason for God”)**

<http://hyperphysics.phy-astr.gsu.edu/nave-html/faithpathh/keller32.html>

### **Creation, Evolution and Christian Laypeople (Keller on Plantinga)**

[https://biologos.org/uploads/projects/Keller\\_white\\_paper.pdf](https://biologos.org/uploads/projects/Keller_white_paper.pdf) [PDF]

### **Method in Modern Philosophy – A Reply (by Plantinga to Keller)**

[http://www.andrewmbailey.com/ap/Method\\_Christian\\_Philosophy.pdf](http://www.andrewmbailey.com/ap/Method_Christian_Philosophy.pdf) [PDF]

### **Christian Philosophy at the End of the 20<sup>th</sup> Century (Plantinga)**

[https://www.calvin.edu/academic/philosophy/virtual\\_library/articles/plantinga\\_alvin/christian\\_philosophy\\_at\\_the\\_end\\_of\\_the\\_20th\\_century.pdf](https://www.calvin.edu/academic/philosophy/virtual_library/articles/plantinga_alvin/christian_philosophy_at_the_end_of_the_20th_century.pdf) [PDF]

### **Augustinian Christian Philosophy (Plantinga)**

[https://www.calvin.edu/academic/philosophy/virtual\\_library/articles/plantinga\\_alvin/augustinian\\_christian\\_philosophy.pdf](https://www.calvin.edu/academic/philosophy/virtual_library/articles/plantinga_alvin/augustinian_christian_philosophy.pdf) [PDF]

### **Two Dozen or So Theistic Arguments (Plantinga)**

[https://www.calvin.edu/academic/philosophy/virtual\\_library/articles/plantinga\\_alvin/two\\_dozen\\_or\\_so\\_theistic\\_arguments.pdf](https://www.calvin.edu/academic/philosophy/virtual_library/articles/plantinga_alvin/two_dozen_or_so_theistic_arguments.pdf) [PDF]

### **Warranted Christian Belief (Plantinga)**

<https://www.ccel.org/ccel/plantinga/warrant3.pdf> [PDF]

### **Knowledge of God (“Against Naturalism”) (Plantinga vs Tooley)**

<http://www.thedivineconspiracy.org/Z5223A.pdf> [PDF]

### **God, Freedom and Evil (Plantinga)**

<http://nagasawafamily.org/article-alvin-plantinga-god-freedom-&-evil.pdf> [PDF]

### **Reason and Belief in God (Plantinga)**

<https://www.princeton.edu/~hhalvors/restricted/plantinga-ReasonandBelief.pdf> [PDF]

### **Against Materialism (Plantinga)**

[http://www.andrewmbailey.com/ap/Against\\_Materialism.pdf](http://www.andrewmbailey.com/ap/Against_Materialism.pdf) [PDF]

**Is Belief in God Properly Basic? (Plantinga)**

[http://www.andrewmbailey.com/ap/Belief\\_in\\_God\\_Properly\\_Basic.pdf](http://www.andrewmbailey.com/ap/Belief_in_God_Properly_Basic.pdf) [PDF]

**The Dawkins Confusion (Plantinga's Review of Dawkins' "The God Delusion")**

<http://www.biblicalcatholic.com/apologetics/DawkinsGodDelusionPlantingaReview.pdf> [PDF]

**Has Plantinga Refuted the Historical Argument?**

<http://homepages.wmich.edu/~mcgrew/plantinga.pdf> [PDF]

**The Metaphysics of Alvin Plantinga**

<http://rocket.csusb.edu/~mld/The%20Metaphysics%20of%20Alvin%20Plantinga.pdf> [PDF]

**How to Be an Anti-Realist (Plantinga)**

<https://appearedtoblogly.files.wordpress.com/2011/05/plantinga-alvin-22how-to-be-an-anti-realist22.pdf> [PDF]

**On the Historical Argument – A Rejoinder to Plantinga**

<http://www.philosophyofreligion.info/theistic-proofs/the-ontological-argument/the-modal-ontological-argument/> [PDF]

**Alvin Plantinga *Warranted Christian Belief* (New York NY: Oxford University Press, 2000).**

In the two previous volumes of his trilogy on 'warrant', Alvin Plantinga developed his general theory of warrant, defined as that characteristic enough of which terms a true belief into knowledge. A belief B has warrant if and only if: (1) it is produced by cognitive faculties functioning properly, (2) in a cognitive environment sufficiently similar to that for which the faculties were designed, (3) according to a design plan aimed at the production of true beliefs, when (4) there is a high statistical probability of such beliefs being true.

Thus my belief that there is a table in front of me has warrant if in the first place, in producing it, my cognitive faculties were functioning properly, the way they were meant to function. Plantinga holds that just as our heart or liver may function properly or not, so may our cognitive faculties. And he also holds that if God made us, our faculties function properly if they function in the way God designed them to function; whereas if evolution (uncaused by God) made us, then our faculties function properly if they function in the way that (in some sense) evolution designed them to function.

**Accidentally True Believe and Warrant (re: Plantinga) by Chignell**

<https://courses.cit.cornell.edu/ac385/Accidentally%20True%20Belief%20and%20Warrant.pdf> [PDF]

# + Alvin Plantinga's Modal Ontological Argument



1. It is possible that a maximally great being (MGB) exists
2. If it is possible that a MGB exists, then a MGB exists in some possible world
3. If a MGB exists in some possible world, then a MGB exists in all possible worlds
4. If a MGB exists in all possible worlds, then a MGB exists in the actual world
5. If a MGB exists in the actual world, then a MGB exists



### The validity of Plantinga's ontological argument

Let

$Ax =_{df}$  x is maximally great  
 $Bx =_{df}$  x is maximally excellent  
 $W(Y) =_{df}$  Y is a universal property  
 $Ox =_{df}$  x is omniscient, omnipotent, and morally perfect

Deduction

1	$\Diamond(\exists x)Ax$	pr
2	$\Box(x)(Ax \equiv \Box Bx)$	pr
3	$\Box(x)(Bx \supset Ox)$	pr
4	$(Y)\{W(Y) \equiv (\Box(\exists x)Yx \vee (\Box\neg(\exists x)Yx))\}$	pr
5	$(Y)\{(\exists Z)\Box(x)(Yx \equiv \Box Zx) \supset W(Y)\}$	pr
6	$(\exists Z)\Box(x)(Ax \equiv \Box Zx)$	2, EG
7	$\Box(\exists Z)\Box(x)(Ax \equiv \Box Zx) \supset W(A)$	5, UI
8	$W(A) \equiv (\Box(\exists x)Ax \vee (\Box\neg(\exists x)Ax))$	4, UI
9	$W(A)$	6, 7 MP
10	$W(A) \supset (\Box(\exists x)Ax \vee (\Box\neg(\exists x)Ax))$	8, Equiv, Simp
11	$\Box(\exists x)Ax \vee (\Box\neg(\exists x)Ax)$	9, 10 MP
12	$\sim\Diamond\neg(\exists x)Ax \vee (\Box(\exists x)Ax)$	11, Com, ME
13	$\Diamond(\exists x)Ax \supset \Box(\exists x)Ax$	DN, Impl
14	$\Box(\exists x)Ax$	1, 13 MP
15	$\Box(x)(Ax \equiv \Box Bx) \supset (\Box(\exists x)Ax \supset \Box(\exists x)\Box Bx)$	theorem
16	$\Box(\exists x)\Box Bx$	14, 15 MP (twice)
17	$\Box(x)(Bx \supset Ox) \supset (\Box(\exists x)\Box Bx \supset \Box(\exists x)\Box Ox)$	theorem
18	$\Box(\exists x)\Box Ox$	16, 17 MP (twice)
19	$(\exists x)\Box Ox$	18, NE

[Source: [http://rc.tamu.edu/sites/default/files/Ontological\\_2015.pdf](http://rc.tamu.edu/sites/default/files/Ontological_2015.pdf)]

## **Additional Articles by Alvin Plantinga (all PDFs):**

[A Response To Pope John Paul II's Fides Et Ratio](#)

[Advice To Christian Philosophers](#)

[An Evolutionary Argument Against Naturalism](#)

[Augustinian Christian Philosophy](#)

[Christian Philosophy at the End of the 20th Century](#)

[Christian Scholarship: Nature](#)

[Christian Scholarship: Need](#)

[Darwin, Mind and Meaning](#)

[Evolution, Neutrality, and Antecedent Probability](#)

[Intellectual Sophistication and Basic Belief in God](#)

[Methodological Naturalism: Part 1](#)

[Methodological Naturalism: Part 2](#)

[Naturalism Defeated](#)

[On Christian Scholarship](#)

[On Rejecting the Theory of Common Ancestry](#)

[Theism, Atheism, and Rationality](#)

[Truth, Omniscience, and Cantorian Arguments](#)

[Two Dozen or so Theistic Arguments](#)

[Two \(Or More\) Kinds of Scripture Scholarship](#)

[When Faith and Reason Clash: Evolution and the Bible](#)

[Alvin Plantinga – Spiritual Autobiography](#)

[Downloadable as PDFs from Calvin College web site]

## **The Gifford Lectures**

<http://www.giffordlectures.org/lecturers/alvin-plantinga>

## **BioLogo – transcripts of lectures with audio re: Divine Action in the World**

<http://biologos.org/author/alvin-plantinga>

## Christian and Classical Education Methods

### The Three Laws of Learning (Trivium)

<http://www.classical-homeschooling.org/trivium.html>

### What is Trivium? (from a Christian Perspective)

[http://www.triviumpursuit.com/articles/what\\_is\\_the\\_trivium.htm](http://www.triviumpursuit.com/articles/what_is_the_trivium.htm)

Excerpt:

Proverbs 2:6. For the Lord gives wisdom: out of His mouth cometh knowledge and understanding."

Proverbs 24:3-4. Through wisdom a house is built; and by understanding it is established; and by knowledge the rooms are filled..."

If parents taught their children these three skills they would have the fundamental tools for life. They are the first three liberal arts.

The Latin word "**trivium**" means "**three roads**." Ancient and mediaeval education was structured around the trivium -- the three roads of learning, which consisted of these three subjects: grammar, or skill in comprehending the facts; logic, or skill in reasoning out relationships between these facts; and rhetoric, or skill in wise, effective expression and application of the facts and their relationships.

This same syllabus of learning can be found in different words as a refrain throughout the scriptures, but especially in the book of Proverbs.

Knowledge is the comprehension of facts. Understanding is the reasoning of relationships. Wisdom is the application of learning.

... Unless other things interrupt the process, the product of modern education does not properly mature beyond the childish "grammar" level. As such, he becomes a slave to sensory perceptions and is easily swayed by propaganda. He cannot discern fact from fallacy or proof from propaganda. He cannot define a term, analyze an argument, or distinguish between a material and a final cause. Accurate and intelligent communication breaks down when the standards and goals of communication are lowered. Fortunately, there are many things, which interrupt the process of modern education, such as the family and the church. Nevertheless, modern society has sunk far below the standards of education and communication observed by previous generations.

### The Trivium in Biblical Perspective

<http://www.cmfnw.com/articles/pc401.htm>

[Recommended]

## Veritas Prep. School - Educational Philosophy

<http://www.veritasprepa.com/#!educational-philosophy-c1f01>

Excerpt:

What is a Classical Education? Our philosophy is based on years of research, which have concluded that children grow naturally through stages that correspond nicely with three elements of learning, called the **Trivium**. These elements are: **grammar, dialectic (logic), and rhetoric**. The Trivium refers to the first three of the seven liberal arts and consists of grammar, dialectic, and rhetoric.

**Grammar** is not simply linguistic, as we usually think of it, but should be understood as the constituent parts of each subject. In the study of language, of course, grammar deals with verbs, nouns, and adjectives, as well as sentence structure. Math, however, has a grammar as well, as does geography and history. The grammar of math would be the addition and multiplication tables. In geography and history, the grammar would be rivers, continents, states, timelines, dates, and battles. The grammar stage is the foundational stage. It presents the who, the what, the where, and the when (but not the how and why; this will be presented in the next stage of the Trivium, the dialectic stage).

**Rhetoric** concerns the art of a good man speaking well. In the educational context, rhetoric concerns how the students present what they have learned. How do they communicate it?

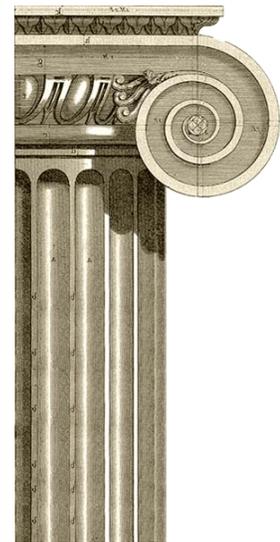
This view of the Trivium assumes the course of study to be chronological, and it is. We teach the grammar of all subjects to the younger children; we teach dialectic to the children of junior-high age; and we teach the rhetorical disciplines to the high school students. Put another way, first we have grammar; the accumulation of facts, then comes dialectic, the sorting out of facts into truth through logic. Then rhetoric is the presentation of that truth.

For us, classical is not enough. We desire our school's curriculum to be thorough and rigorous as well.

Throughout Readings, we regularly see these three words distinguished, sometimes in the same passage. In the wisdom of literature, **knowledge corresponds with grammar**. Knowledge is connected with hearing (or refusing to hear) specific words of instruction. A fool does not want to be bothered. One who is diligent to hear will come eventually to wisdom. In the classical method, grammar refers to the body of information that must be taken in by the student in the form of simple facts, which the youngest of students can grasp.

In a similar way, **understanding corresponds to dialectic**. Clear and logical thinking is a moral issue. Blurry thinking is one of the great sins of the age. Learning to distinguish rightly, learning to evaluate, is the meaning of holiness. As we seek to understand the world around us, we are seeking understanding in this sense. During this time, the students should be learning, in brief who the good guys are and who the bad guys are. Who is right, and who is wrong?

**Dialectic does not refer simply to the making of distinctions, but to the evaluation of those distinctions. To see, for example, that a horse is not a duck belongs to the grammar stage. To see that a horse is a suitable animal to use in battle, and that a duck is not, belongs to the dialectic stage.**



**Wisdom corresponds directly to rhetoric.** Wisdom has to do with the right use of knowledge. **Rhetoric is the use of knowledge.** Knowledge, if it does not acquire wisdom, “puffs up” its owner. In Scripture, wisdom refers to the arrangement and application of knowledge and understanding. **Wisdom, therefore, answers the question of how to present or apply knowledge.**

## Seven Distinctives of Christian Classical Education

[http://cedartreeschool.org/pdf/Seven\\_distinctives.pdf](http://cedartreeschool.org/pdf/Seven_distinctives.pdf)

[PDF]

Excerpt:

Classical education has a language and word bias.

Language is one element that distinguishes us from the animal kingdom; it is also one of the tools we use to reflect God’s image. Consider that God himself has chosen to communicate to us through the written Word; Christians then, by necessity, must understand language. Even Jesus Christ, God’s Son, is described as the “Word made flesh” (John 1:14).

Christian classical education embraces this truth of God as communicator and, thus, His image-bearers as communicators. With all subjects we strive to become masters of the words used to communicate each subject. Such a word bias explains why we study Latin and why grammar is stressed. Our high value of language also justifies our emphasis on reading and writing skills.

This priority on language, with the underlying conviction that language conveys truth with a capital T, stands in sharp contrast with the world’s relativistic mindset. Academicians assert that absolute truth does not exist, claiming language as the ultimate tool of relativism. We uphold Scripture as God’s affirmation of the value of language: however flawed, language is the key tool God has chosen to convey His absolute truth. It is His gift to use for His glory.

*“Since all truths converge towards God, he who is not to name God must have all his teachings fragmentary; he can only construct a truncated figure. In history, ethics, philosophy, jurisprudence, religious facts and propositions are absolutely inseparable”*

R. L. Dabney  
“Secularized Education” from *Four Articles on the Public Schools*

## Stratford Classical Christian Academy (FAQs)

[Example Local School]

<http://www.njclassical.com/frequently-asked-questions>

## Introduction to classical education

<http://www.gbt.org/text/intro.html>

## Trivium (Grammar, Logic, & Rhetoric) [Initial Study Plan]

[http://triviumeducation.com/texts/TRIVIUM\\_2\\_25\\_2010.doc](http://triviumeducation.com/texts/TRIVIUM_2_25_2010.doc) [MS Word doc]

Also mentions [voluntary/private](#) Classical (Trivium) (producing independent thinkers) vs forced [Prussian](#) (producing dumbed-down serfs) method of American Education]

## The Four Approaches to Classical Christian Education (3 parts)

<http://religiousaffections.org/articles/articles-on-children-and-family/classical-christian-education-four-distinct-approaches-part-1/>

<http://religiousaffections.org/articles/articles-on-children-and-family/four-approaches-to-classical-christian-education-part-2-towards-a-definition/>

<http://religiousaffections.org/articles/articles-on-children-and-family/the-four-approaches-to-classical-christian-education-part-3-the-trivium-as-stages-approach/>

## Classical Curriculum Guide

<http://www.gbt.org/guide.html>

This list contains the writings that have generally been held to be the core of Western intellectual history. They provide an excellent opportunity to understand and critique the influences that have shaped Western culture. If you enjoyed Francis Schaeffer's "How Should We Then Live," this list will give you the opportunity to experience first-hand the historical saga he described so well. Unless we teach our children to understand the past, we have not given them the tools to critique the present with a biblical world view.

These books have been organized in a loosely historical sequence with a few exceptions being made for pedagogical reasons. To print this table properly, please set your left and right margins to zero under "page setup."

Year	Great Books	History Topics	Math/Sci.	Language
1st	HOMER- Iliad, Odyssey AESCHYLUS- Agamemnon Eumenides, Libation Bearers SOPHOCLES- Oedipus Rex Oedipus at Colonus, Antigone ARISTOTLE- Poetics PLUTARCH- Greek Lives HERODOTUS- The History PLATO- Gorgias, Meno, Euthyphro	Delian League Solon, Lycurgus Pericles Alcibiades, Lysander Persian War Thermopylae, Salamis Marathon, Plataea Darius I, Xerxes I	Algebra 1 Life Science	ANCIENT <a href="#">Greek</a> Hebrew Latin

	<p>Apology, Crito, Phaedo                  CLEMENT- Exhortation to Greeks</p>			
2nd	<p>THUCYDIDES- Peloponnesian War                  PLATO- Republic, Theatetus                  ARISTOTLE- Physics, De Anima                  Metaphysics, Nicomachean Ethics                  VIRGIL - Aeneid                  PLUTARCH- Roman Lives                  TACITUS- Annals                  LUCRETIUS- On the Nature of Things                  ATHANASIUS- On the Incarnation</p>	<p>Peloponnesian War                  Philip II, Alexander                  Roman Republic                  Augustus                  Caesars                  Roman Expansion                  Constantine</p>	<p><a href="#">Euclid's Elements</a>                  Physical Science</p>	
3rd	<p>AUGUSTINE- Confessions, City of God                  ANSELM- Proslogium, Monologium, Cur Deus Homo                  AQUINAS- Summa Theologica                  DANTE - Divine Comedy                  CHAUCER- Canterbury Tales                  SHAKESPEARE- As You Like It; Henry IV, Part I; Richard II                  MACHIAVELLI- The Prince</p>	<p>Church fathers- Augustine, Origen                  Tertullian                  Justin Martyr, Polycarp                  Church Councils- Lyons                  Nicaea, Constantinople                  Rise of Islam                  Holy Roman Empire                  Roman Catholic Church                  Orthodox Church</p>	<p>"Euclidian Geometry"                  Biology</p>	
4th	<p>CERVANTES- Don Quixote                  CALVIN- Institutes                  LUTHER- Commentary on Galatians                  BACH- St. Matthew Passion                  MONTAIGNE- Essays                  BACON- Novum Organon                  DESCARTES- Discourse on Method, Meditations                  PASCAL- Pensee                  MILTON- Paradise Lost                  SPINOZA- Monadology, Ethics                  HUME- Treatise on Human Nature                  VERMEER- Woman Holding a Balance                  SWIFT- Gulliver's Travels                  AUSTEN- Emma, Pride and Prejudice</p>	<p>Crusades                  Ottoman Empire                  Renaissance                  Reformation                  30 Years War                  English Political History                  Rise of Proquizantism                  Huguenots                  American Puritans</p>	<p>Alg. 2                  Chemistry</p>	<p><a href="#">Shakespeare</a>                  MODERN                  German                  French                  Spanish</p>

<p>5th</p>	<p>LOCKE- Second Treatise on Government                  ROUSSEAU - Discourse, Social Contract                  SHAKESPEARE- The Tempest                  KANT- Prolegomena                  Foundation of Metaphysics of Morals                  LOCKE- Treatise on Government                  ROUSSEAU- Social Contract                  Discourse on the Origins of Inequality                  SMITH - Wealth of Nations                  TWAIN - Huckleberry Finn                  American foundational documents                  TOLSTOY- War and Peace                  HEGEL- Phenomenology of Spirit                  MARX- Capital                  KIERKEGAARD- Fear and Trembling                  NIETZSCHE- Beyond Good and Evil                  DOSTOEVSKY- Brothers Karamazov                  TOCQUEVILLE- Democracy in America                  LINCOLN- Speeches                  FREUD- Interpretation of Dreams                  The Ego and the Id                  HUSSERL - Phenomenology                  LEWIS- God in the Dock, Essays</p>	<p>Enlightenment                  Enlightened Despots                  French Revolution                  American Revolution                  Rise of Liberalism                  Industrialization                  American Expansion                  German Political History                  Napoleon                  American Civil War</p>	<p>Pre-Calc/                  Advanced Mathematics                  Physics I</p>
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**Francis Shafer on Education (1982 speech)**

<http://www.gbt.org/text/f.html>

**Libre Fellowship**

<http://www.labri.org/>

**Libre Ideas Library**

<http://www.labri-ideas-library.org/>

[Recommended]

**Into the Wardrobe – a C.S. Lewis Website**

<http://cslewis.drzeus.net/>

**Quadrivium**

<https://en.wikipedia.org/wiki/Quadrivium>

**A Quadrivium Developed**

<https://www.classicalconversations.com/article/quadrivium-developed-part-one-0>

## ABOUT THE [Seven] LIBERAL ARTS

Based on the types of studies that were pursued in the Classical world, the Seven Liberal Arts became codified in late antiquity by such writers as Varro and Martianus Capella. In medieval times, the Seven Liberal Arts offered a canonical way of depicting the realms of higher learning.

The Liberal Arts were divided into **the Trivium** ("the three roads") and **the Quadrivium** ("the four roads").

**The Trivium** consisted of:

- **Grammar**
- **Rhetoric**
- **Logic**

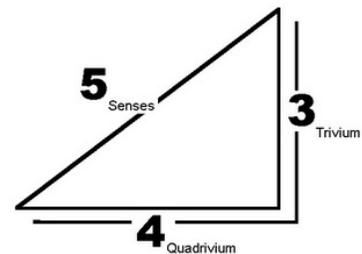
**The Quadrivium** consisted of:

- **Arithmetic** -- Number in itself
- **Geometry** -- Number in space
- **Music, Harmonics, or Tuning Theory** -- Number in time
- **Astronomy or Cosmology** -- Number in space and time

The medieval Quadrivium thus followed the division of mathematics made by the Pythagoreans. Recently, mathematics has been defined as "the study of patterns in space and time," which very much resembles the ancient Pythagorean understanding of mathematics.

There were other important studies in medieval times. For example, philosophy was often envisioned as a metastudy that united all branches of knowledge. For this reason, Philosophia is depicted in the illustration below as nourishing the Seven Liberal Arts.

[Source: <http://cosmopolis.com/villa/liberal-arts.html>]



### The Seven Liberal Arts (Catholic Encyclopedia)

<http://www.newadvent.org/cathen/01760a.htm>

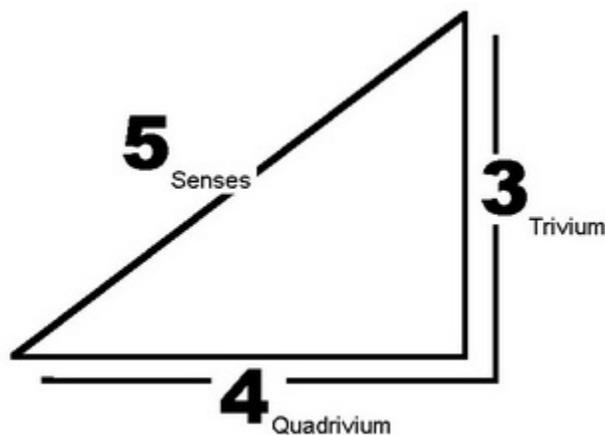
## The 7 Liberal Arts - Trivium, Quadrivium and Logical Fallacies

[https://www.matrixwissen.de/index.php?option=com\\_content&view=article&id=845:the-7-liberal-arts-trivium-quadrivium-and-logical-fallacies-en&catid=208&lang=en&Itemid=242](https://www.matrixwissen.de/index.php?option=com_content&view=article&id=845:the-7-liberal-arts-trivium-quadrivium-and-logical-fallacies-en&catid=208&lang=en&Itemid=242)

In medieval universities the Trivium combined with the Quadrivium comprised the seven liberal arts. This teaching method is based on a curriculum outlined by Plato. One of the key intentions behind applying the Trivium and the Quadrivium is to distinguish between reality and fiction. By training the mind how to think - instead of what to think - this method provides a teaching of the art and the science of the mind as well as the art of the science of matter.

### Tools of Knowing

The Trivium and the Quadrivium are often presented in a Pythagorean triangle which represents the human way of knowing:



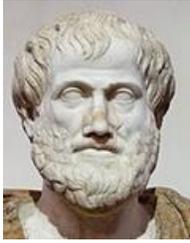
Any observation enters our mind through the 5 senses. Then we use our mind and apply the Trivium and the Quadrivium in order to process the observation. This process consists of several steps which enable us to understand how the observation relates to what we already know, how we can explain this new piece of information to others and how we can store it in a methodical way.

### The Trivium method of thought

The Trivium is the first half of the 7 Liberal Arts. It consists of 3 elements : General grammar, formal logic and classical rhetoric. Sacred texts often refer to these 3 elements as knowledge, understanding and wisdom. The overarching topic of the Trivium is communication and language.

- **General grammar:** The systematic method of gathering raw data and ordering the facts of reality into a consistent body of knowledge.
- **Formal logic:** Bringing full and intimate understanding to this body of knowledge by systematically eliminating all contradictions within it.
- **Rhetoric:** Communicating this comprehensive knowledge and understanding to others in order to utilize the gained insights in the real world.

Within the process of seeing, conceptualizing and speaking it is important to be aware that the created concept about how we think reality is, does not equate reality as it really is. In other words : The map is not the territory.



Aristotle who is considered to be one of the originators of the ideas behind the Trivium stated that an educated man should be capable of considering and investigating any idea or concept thoroughly without necessarily embracing or dismissing it. If during any discussion it becomes obvious that the other person is emotionally involved regarding a particular subject matter, then it is impossible to have a rational discussion based on the Trivium with them. Any emotional attachment to a particular belief blocks any kind of rational or logical argumentation.

**This rather general concept of the Trivium has been removed from the curriculum of public education over the last 100 years. It can be assumed that this happened because people who lack truly critical thinking skills are a lot easier to govern. Especially through mass media it is now possible for the government to spin almost every event, invent false realities and then sell them to their population. But this only works as long as people are not able to think for themselves and see through the manipulation. Especially the principle of the "Hegelian dialectic" where an artificial problem is created in order to cause a reaction within the population so that a prepared solution can be introduced would not work anymore if people were able to see the patterns by which their government is "guiding" them.**

## The Scientific Method

The Scientific Method is a common procedure used in science. It consist of 4 actions:

- **Observe reality:** Making any kind of measurements about a particular behavior or effect within reality
- **Generate hypotheses:** Coming up with several different theories about why this behavior is observed. For this the scientist looks for similarities between known phenomena and this newly observed effect.
- **Extrapolate:** The most likely hypothesis is selected, refined and a blue print for an experiment is designed which can be used to verify predictions on what kind of behavior is to be expected under a particular set of initial conditions
- **Verify theory in a repeatable experiment:** In order to verify the hypothesis an experiment is performed in order to check if the expected reaction to certain inputs fits with calculated output of the theory. It is important that these experiments are repeatable.

## Logical Fallacies

This is a list of logical fallacies which are commonly used in arguments, this is part of the aspect of logic within the Trivium. You will probably find this to be a really useful part of this article because once you become aware of these tactics, you will be able to see them whenever anybody uses them on yourself.

- **Ad Hominem:** Responding to a statement by a personal attack. It is the attempt to discredit the other persons character so you can avoid responding to their arguments in a logical way
- **Appeal to Authority:** Sometimes we have to look for answers from an expert. If someone refers to the opinion of an expert it is important to check if a) the person is really an expert and b) if the person is biased e.g. due to financial ties they have regarding the subject. It should always be checked if an appeal to authority can be avoided and if the argument can be resolved on different level of argument
- **Appeal to Belief:** Arguing that something is true because the majority of the population believes it to be true
- **Appeal to Common Practice:** Arguing that a particular action or behavior is good - e.g. morally correct - just because everybody behaves this way
- **Appeal to Emotion:** Attempt to gain support through emotions rather than the objective substance of the argument.
- **Appeal to Fear:** By painting a picture of dire consequences a particular decision might have, any logical argument in favor of this decision can thus be seen as irrelevant
- **Appeal to Flattery:** Person A is flattered by person B. Person B makes a claim, since person A likes person B he accepts this claim without critical examination
- **Appeal to Novelty:** What is newer must be better
- **Appeal to Popularity:** Since most people approve something, it must be true
- **Appeal to Ridicule:** Since a particular topic is ridiculed and laughed at by other people it must be false or unimportant
- **Appeal to Spite:** If a person can not have or achieve a particular goal he simply looks down on this goal as not being worth achieving anyway
- **Appeal to Tradition:** Since a particular behavior or conclusion has been correct for a long time and has become a tradition, it must also be correct now as well
- **Bandwagon:** A claim is accepted simply because it is considered popular within the addressed group not because it is true
- **Begging the Question:** Assuming as true, what in fact needs to be proven first. This is an issue of circular logic. It is commonly used in religion : How can we know, God really exists ? Well because we can read about him in the Bible and the Bible is the unquestionable word of God.
- **Biased Sample:** For a poll which presumably covers the entire variety of the population actually only people are considered which have a predisposition about the subject
- **Composition:** Since a component consists of A, B and C and A, B and C have a particular trait, also the component must have that same trait

- **Division:** Since a component has a particular trait and it consists of A, B and C it can be concluded that A, B and C must have the same trait as the component itself
- **False causal relationship:** Arguing that a particular event was caused by previous event just because this previous event happened before the actual event. In reality both events might be totally unrelated and the timing sequence was a pure coincidence.
- **False Dilemma:** Presenting only two options as a solution a problem, while not mentioning other possible options
- **Genetic Fallacy:** The dubious origin of a claim discredits the claim itself
- **Guilt By Association:** By establishing an artificial association between a claim and e.g. a group that is anti-social the claim itself is portrayed as unacceptable
- **Middle Ground:** If there are two opposing position on a topic this does not necessarily imply that the "correct" position is in the middle of both extremes
- **Pointing at others:** Injecting another party into the argument - another authority higher up in the chain which is outside of your field of influence. By blaming this higher authority it is no longer necessary to reply with a logical argument
- **Repeating statements to make them appear true:** By repeating a particular statements multiple times within a short period of time, the listener might accept them as true. This is particularly valid for the mass media and news on television
- **Smoke Screen:** When coming up to a difficult argument, people simply start throwing a long list of other issues into the discussion hoping that the difficult argument is forgotten in the process
- **Spotlight:** The fact that a particular subject is repeatedly focused upon by many people does not imply that it really is of any importance
- **Straw Man:** Taking the position or claim of another person, exaggerating and distorting it and then attacking this distorted claim because it is easier to debunk

## The Quadrivium

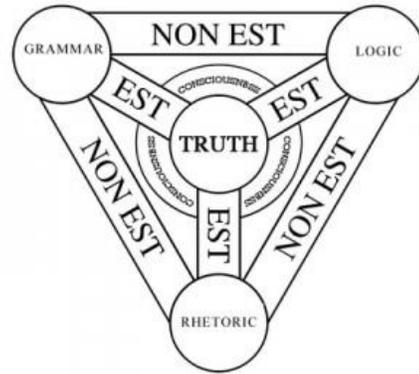
The Quadrivium is the second half of the 7 Liberal Arts. It consists of 4 elements: Arithmetic, geometry, music and astronomy. The overarching topic of the Quadrivium is the study of number and its relation to space and time.

- **Arithmetic:** Number - as such number is a pure abstraction outside of time and space. This aspect of the Quadrivium deals with the different characteristics of each number
- **Geometry:** Number in space - specific shapes can have a deeper meaning. This aspect relates symbolism and it is frequently used in architecture.
- **Music:** Number in time - covers music in general and particularly the topic of natural harmonics
- **Astronomy:** Number in time and space - covers the movement of planets in space and the natural harmonics between the planets when looking at the aspect of time (harmony of the spheres). This is the first time aspects of time and space meet with the abstraction of number thus it builds the foundation for science.

**Trivium & Quadrivium** [Recommended]

<http://threes.com/trivium/>

**Trivium:** <https://en.wikipedia.org/wiki/Trivium>



## FYI: Some examples of the range of related information on Youtube

These following (2) examples take the concepts of The Seven Liberal Arts to another level and apply them in broad ways to all aspects of our life.

### The Trivium, the Quadrivium & Logical Fallacies (Jan Irvin interview)

<https://www.youtube.com/watch?v=7altdvOvvZM> [Video] ----- Warning: Not Vetted -----

Notes:

**Who, What, Where, When → Why → How**

**Knowledge → Understanding → Wisdom**

Autodidacticism also (**autodidactism**) or **self-education** is the act of **self-directed learning** about a subject or subjects in which one has had little to no formal education.

Using example of getting instructions for playing music and creating your own... @ 41:00 (approx.)

Taking in information using the 5 senses, processing it through the Trivium (Asking the Who, What, Where, When, Why and How) precedes to be qualified by the Quadrivium (Math, Geometry, Music, Astronomy) so that you understand all these things as a systematic method going into it (and how you got here and how it fits into a bigger picture) and you can effectively express it to others.

Quadrivium is an “inclusive” systems – all 4 parts interact with each other.

Jan Irvin (the person being interviewed, above) is not a Christian, specializes in Gnostic [knowledge] materials and various conspiracies, such as mind control. He has done articles on “The Magic Mushroom” and Christianity put forth by [John Allegro](#) in his (Allegro’s) book, “The Sacred Mushroom and the Cross” and other writings that resulted from his involvement with the Qumran Dead Sea Scrolls and related research. Allegro has some very extreme theories about the origins of Christianity.



Here’s a Youtube interview of Irvin (under 7 min.) about the Talmud and it’s hatred toward the gentiles. <https://www.youtube.com/watch?v=lqLLqWSo2YQ>

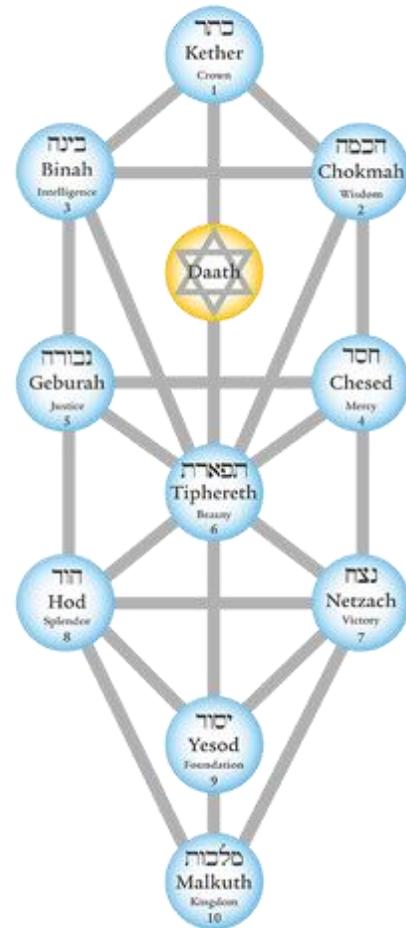
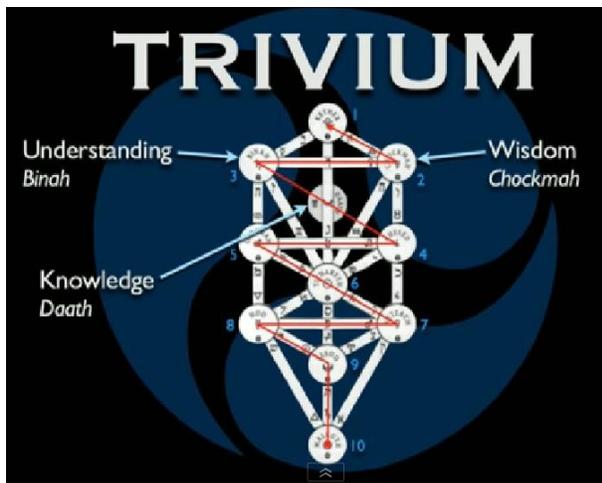
Here’s an article critical of Irvin and his observable arrogance and “psychological problems”. (also independently mentioned by others)

<http://blog.banditobooks.com/an-open-letter-to-jan-irvin/>

Screen images from another explanation of the Trivium (on Youtube; there are many similar):

TRIVIUM			
	Classical	Esoteric	Modern
1	Grammar	Knowledge	Input
2	Logic	Understanding	Processing
3	Rhetoric	Wisdom	Output

TRIVIUM			
1	<b>Input</b> (Grammar, Knowledge)	Gathering data from an eclectic array of sources <i>without</i> pre-judging it	Answers <i>Who?, What?, When?, &amp; Where?</i> ( <i>raw data</i> )
2	<b>Processing</b> (Logic, Understanding)	Comprised of 3 basic sub-steps: Filtration, Correlation, & Analysis (Quadrivium largely utilized here)	Enables us to learn <i>Why?</i> ( <i>What is the reason, meaning, or purpose?</i> )
3	<b>Output</b> (Rhetoric, Wisdom)	Speech and action based upon the knowledge that one has gathered and understands	This is <i>How</i> Knowledge and Understanding are propagated so that real and positive change can be created



[Source: [https://www.youtube.com/watch?v=SJ\\_X1SjmA5A](https://www.youtube.com/watch?v=SJ_X1SjmA5A)] even gets into the Kabbalah ?????????????????? --- Not Vetted --- (Note: Red line in above image is the path you follow from 10 to 1)

Source of Kabbalah image: [Gnostic Teachings](#) →

The above screen images are the main points made during the almost hour-long talk by the person explain the trivium.

I'm including this so you can see the (basic) information displayed; but also point out some of the more questionable emphasis on “related aspects” that is being applied to these Classical Greek foundational concepts, in which people such as these are drawing upon.

They are often atheist/agnostic and/or gnostic in their thinking regarding God and Jesus and enjoy studying and talking about and **occulted** (“hidden”) mysteries, mysticism and conspiracies of all types.

More information on Kabbalah (as per above example)

<http://www.soul-guidance.com/houseofthesun/treeoflifetraditional.htm>

<http://gnosticteachings.org/courses/kabbalah-3-gnostic-kabbalah/162-gnostic-kabbalah-introduction.html>

<http://visit.elysiumgates.com/daath.html>

The **seven liberal arts** are explained in the old couplet quoted by C. S. Lewis in "The Discarded Image":

***Gram loquitur, Dia verba docet, Rhet verba colorat,  
Mus canit, Ar numerat, Geo ponderat, Ast colit astra.***

This means:

Grammar talks, Dialectic teaches words, Rhetoric colors words,

Music sings, Arithmetic numbers, Geometry weighs, Astronomy tends the stars.

or a possibly better translation:

Grammar speaks; dialectic teaches truth; rhetoric adorns words;

Music sings; arithmetic counts; geometry measures; astronomy studies stars.

[Source: [http://mla.winchester.ac.uk/?page\\_id=92](http://mla.winchester.ac.uk/?page_id=92)]

The Lost Tools: The Trivium Explained

The trivium is most easily understood by realizing that it is a time-tested method and philosophy of teaching producing some of the greatest figures of history. It can be considered a method of teaching relating to the natural development of the human mind.

[Source: [http://www.bunesti.ro/index.php?option=com\\_content&view=article&id=80%3Atrivium-and-quadrivium&catid=24%3Athe-school&Itemid=55](http://www.bunesti.ro/index.php?option=com_content&view=article&id=80%3Atrivium-and-quadrivium&catid=24%3Athe-school&Itemid=55)]

## On the Trivium: Historic & Modern Application (Classic vs Modern Education)

<http://www.classical-homeschooling.org/application.html>

## Trivium and Quadrivium Cliff Notes

<http://www.scribd.com/doc/38598772/Trivium-and-Quadrivium-Cliff-Notes-by-Gene-Odening>

## The False Promise of Classical Education

<https://www.theobjectivestandard.com/issues/2007-summer/false-promise-classical-education/>

(Covers progressive and classical education methods, mentioning Adler, Hirsch, Sykes, Rousseau, Kant, Douglas Wilson, Ayn Rand, Dorothy Sayers, Susan Wise Bauer, Machen, and more)

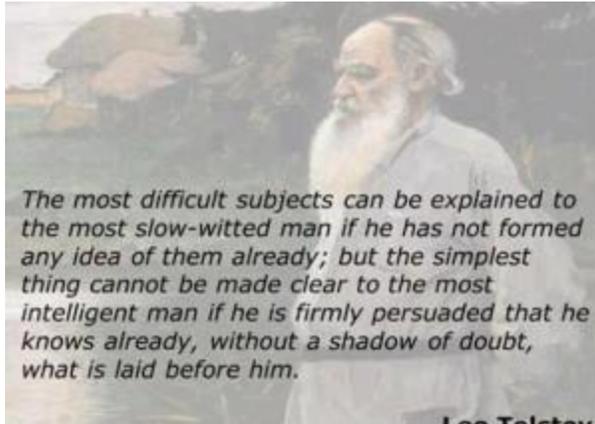
### Excerpt:

Among the more sophisticated commentators on modern education, it is a commonplace yet valuable observation that education needs reform more radical than a bigger education budget, a stronger teacher's union, smaller class sizes, or more rigorous testing procedures. After examining the nature of classical education, it should be clear that education also needs reform more radical than harking back to a more traditional approach that mouths respect for facts, logic, and abstract thought. Education must be radically reformed in accordance with a proper understanding of abstractions that gives new meaning to the very notion of facts, logic, and abstract thought. It must treat concepts not as automatically-given abstractions to be memorized, toyed with, and shoehorned to fit with religious faith, but as items of real knowledge, grasped rationally, based in perceptual reality, and developed inductively, with the indispensable, practical power to identify reality and therefore give guidance to a man in every decision he faces over the course of his life.

As I argued in my essay "[The Hierarchy of Knowledge](#)," the basis of this educational reform is Ayn Rand's revolutionary understanding of the relationship between concepts and reality, including the crucial principle of conceptual hierarchy.

With Rand's understanding of concepts, education becomes a process of building conceptual knowledge that begins in perception and proceeds to higher and higher levels of abstraction. The student possessing such an education has the profoundly practical power to gain true, firsthand knowledge of reality, allowing him to make good judgments in every realm of his life, from the most mundane to the most significant.

The proper goal of education is to foster the conceptual development of the child—to instill in him the knowledge and cognitive powers needed for mature life. It involves taking the whole of human knowledge, selecting that which is essential to the child's conceptual development, presenting it in a way that allows the student to clearly grasp both the material itself and its value to his life, and thereby supplying him with both crucial knowledge and the rational thinking skills that will enable him to acquire real knowledge ever after. This is a truly *progressive* education—and parents and students should settle for nothing less.



### **Problems and Possibilities in Recovering the Lost Tools of Learning**

<http://www.newcovenantschools.org/wp-content/plugins/download-monitor/download.php?id=149> [PDF]

### **Greek vs. Hebrew Educational Methodology**

<http://www.homeschoolbuilding.org/Item.php3?id=2291>

### **Colossians 2 - Answering the Colossian Heresy**

<http://www.enduringword.com/commentaries/5102.htm>

### **A Theology and Philosophy of Christian Education**

<http://www.biblicalthology.com/Research/BamalyiD01.pdf> [PDF]

### **The Pitfalls of Classical Education (Cornerstone Curriculum)**

<http://www.cornerstonecurriculum.com/>

## Ancient Hebrew Based Education Instead of Ancient Greek Based Education

<http://heartofwisdom.com/blog/greek-vs-hebrew-education/>

Historians concur that the Greeks were destroyed by moral decay. Pursuing knowledge without God is a recipe for disaster. We simply cannot survive without clear moral direction. Look at the differences in education goals:

	<b>Ancient Greek Education</b>  (as taught in Public Schools today)	<b>Ancient Hebrew Education</b>
<b>Goal</b>	Prepare individuals to serve the state.	Prepare individuals to serve God.
<b>How Accomplished</b>	1) Memorize the laws of Lycurgus, the Spartan lawgiver.  2) Memorize selections from Homer.  3) Develop physical excellence through games, exercises, and the pentathlon (running, jumping, throwing the discus, casting the javelin, and wrestling)	1) Transmit knowledge and skills from generation to generation.  2) Increase knowledge and skills.  3) Concretize cultural values into accepted behavior
	Teach students to trust the state.	Teach children to trust God in everything.
	Prepare for the state.	Prepare for eternity.
	Examine the world by classifying whole things into parts by removing them from the Creator. Redefine knowledge: Final reality is impersonal matter or energy, shaped into its present form by impersonal chance.	Look at God's world as a whole—interconnecting—revealing God in every area. The heavens declare the glory of God; and the firmaments sheweth his handywork (Psalm 19:1).
	Immerse students in literature written by ancient Greek philosophers.	Teach children to love learning so they will become self-motivated, lifelong learners.
	Focus on self-esteem, emotional adjustment, and external training of the body. Develop endurance, resourcefulness, and physical prowess.	Discover a child's God-given gifts and talents, and develop them to their fullest potential. Focus on spiritual training.
<b>Result</b>	Self-centered: "My will be done." Violence, corruption, pornography, racial tension, promiscuity, abortion, infanticide, etc.	God-centered: "Thy will be done." Authority with responsibility. Literacy, strong family ties, love of learning, security, independent thinking, high morals and values.
<b>Curriculum</b>  <b>Subjects</b>	Humanism Evolution Social Studies	Bible Creation Science "His Story" (true history) Character Self-government (internal obedience to God)

<p><b>Curriculum</b></p> <p><b>Content</b></p>	<p>Trivium, the three stages:</p> <ol style="list-style-type: none"> <li>1. Grammar</li> <li>2. Logic (Dialectic)</li> <li>3. Rhetoric</li> </ol>	<p>The three main orders of study in ancient Israel consisted of:</p> <ol style="list-style-type: none"> <li>1. Religious education</li> <li>2. Occupational skills</li> <li>3. Military training</li> </ol> <p>with the basis of all knowledge being the fear of the Lord (Psalm 111:10; Proverbs 1:7).</p>
<p><b>Curriculum Text</b></p>	<p>Books by Homer, Aristotle, Virgil, Pliny, Cicero.</p>	<p>God's Word. Orthodox schools did not study subjects derived from Classical tradition.</p>
<p><b>Heroes</b></p>	<p>Homer, Plato, Socrates, Aristotle, Epicurus, Zeno</p>	<p>Abraham, Isaac, Jacob, Joshua and David (Old Testament)</p>
<p><b>Philosophy</b></p>	<p>Lawlessness: To each his own. Look out for Number One. There are no absolutes.</p>	<p>Lawfulness: Love one another. The last shall be first. Deny thyself. Obey God's Commandments.</p>
	<p><i>That this is a rebellious people, lying children, children that will not hear the law of the Lord (Isaiah 30:9).</i></p>	<p><i>Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well (1 Peter 2:13–14).</i></p>

To understand the Early Church we must dig through layers of a mountain of man's influences shoveling off and discarding man's traditions, theories, interpretations, and philosophies from Greek and Roman civilizations, Aristotle, Constantine, Marcion, etc., to be able to examine the Early Church.

During the Reformation, men such as Wycliffe and Calvin were digging in the right spot. They dug up and discarded many theological errors and found a view of God's plan of salvation by grace, but anti-Semitic layers remain and now there are new layers of tradition, interpretations, western thought (a return to the Greek and Roman philosophy) and conditioning that need removal. Only then can we have a clear view of the Early Church.

Greek philosophy between Aristotle and Augustine is the foundation of Western thought (Aristotle tried to merge the Bible and Plato = Hellenistic Philosophy). This is the reason for so much Greek philosophy in the church. Explore the differences between Eastern and Western thinking and how it affects each culture with this Interactive data file at [FollowtheRabbi.com](http://FollowtheRabbi.com) – Jesus, our Rabbi and Savior.

[Classics List by Grade Level](#) (no Greek philosophers, classical myths, etc.)

## Public/Secular Education Philosophy (-ies)

### The [General / Branch of] Philosophy of Education

[http://www.philosophybasics.com/branch\\_philosophy\\_of\\_education.html](http://www.philosophybasics.com/branch_philosophy_of_education.html)

Excerpt:

Philosophy of Education is a label applied to the study of the purpose, process, nature and ideals of education. It can be considered a branch of both philosophy and education. Education can be defined as the teaching and learning of specific skills, and the imparting of knowledge, judgment and wisdom, and is something broader than the societal institution of education we often speak of.

Many educationalists consider it a weak and woolly field, too far removed from the practical applications of the real world to be useful. But philosophers dating back to [Plato](#) and the Ancient Greeks have given the area much thought and emphasis, and there is little doubt that their work has helped shape the practice of education over the millennia.

[http://highered.mheducation.com/sites/0072877723/student\\_view0/chapter9/index.html](http://highered.mheducation.com/sites/0072877723/student_view0/chapter9/index.html) [Intro]

<http://plato.stanford.edu/entries/education-philosophy/> [Stanford]

### Five Educational Philosophies with Comparison Chart

<http://gradcourses.rio.edu/leaders/philosophies.htm>

(Perennialism, Realism, Idealism, Experimentalism, Existentialism)

Excerpt:

TABLE 2.1 Five Major Educational Philosophies

	Perennialism	Idealism	Realism	Experimentalism	Existentialism
Reality (ontology)	A world of reason and God	A world of the mind	A world of things	A world of experience	A world of existing
Truth or knowledge (epistemology)	Reason and revelation	Consistency of ideas	Correspondence and sensation (as we see it)	What works, what is	Personal, subjective choice
Goodness (axiology)	Rationality	Imitation of ideal self, person to be emulated	Laws of nature	The public test	Freedom
Teaching reality	Disciplinary subjects and doctrine	Subject of the mind—literary, philosophical, religious	Subjects of physical world—math, science	Subject matter of social experiences—social studies	Subject matter of choice—art, ethics, philosophy
Teaching truth	Discipline of the mind via drill	Teaching ideas via lecture, discussion	Teaching for mastery of information—demonstrate, recite	Problem solving, project method	Arousing personal responses—questioning
Teaching goodness (values)	Disciplining behavior (to reason)	Imitating heroes and other exemplars	Training in rules of conduct	Making group decisions in light of consequences	Awakening self to responsibility

## Educational Philosophies Definitions and Comparison Chart

<http://cats.york.edu/mod/resource/view.php?id=22628&redirect=1> [PDF]

Excerpt:

### Comparison of Attributes of Educational Philosophies

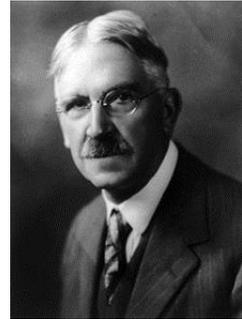
Categories	<i>Traditional</i>		<i>Contemporary</i>	
	<i>Realism</i>	<i>Idealism &amp; Realism</i>	<i>Pragmatism</i>	<i>Pragmatism</i>
<b>Philosophical - orientation</b>	<i>Realism</i>	<i>Idealism &amp; Realism</i>	<i>Pragmatism</i>	<i>Pragmatism</i>
<b>Theoretical-orientation</b>	<i>Perennialism</i>	<i>Essentialism</i>	<i>Progressivism</i>	<i>Reconstructionism</i>
<b>Direction in time</b>	preserving the past		growth, reconstruct present, change society, shape future	
<b>Educational value</b>	fixed, absolute, objective		changeable, subjective, relative	
<b>Educational process</b>	focuses on teaching		focuses on active self-learning	
<b>Intellectual focus</b>	train, discipline the mind		engage in problem-solving, social tasks	
<b>Subject-matter</b>	for its own self-importance		all have similar value	
<b>Curriculum</b>	composed of three Rs		three Rs, arts, sciences, vocational	
<b>Learning</b>	cognitive learning, disciplines		exploratory, discovery	
<b>Grouping</b>	homogeneous		heterogeneous, culturally diverse	
<b>Teacher</b>	disseminates, lectures, dominates instruction		facilitates, coaches, change agent	
<b>Student</b>	receptacle, receives knowledge, passive		engages discoverer, constructs knowledge	
<b>Social</b>	direction, control, restraint		Individualism	
<b>Citizenship</b>	cognitive, personal development		personal, social development	
<b>Freedom and Democracy</b>	conformity, compliance with authority, knowledge and discipline		creativity, self-actualization, direct experiences	
<b>Excellence vs. Equality</b>	excellence in education, academic, rewards and jobs based on merit		equality of education, equal change to disadvantaged	
<b>Society</b>	group values, acceptance of norms, cooperative and conforming behavior		individual growth, individual ability, importance of individual	

Adapted from Ornstein's and Oliva's Educational Philosophies. From the dissertation of Dr. David E. Diehl entitled "A Study of Faculty-Related Variables and Competence in Integrating Instructional Technologies into Pedagogical Practices." ©2005-06. Revised 2006. Reprinted by permission.

see also: Wikipedia: [Philosophy of Education](#)

## John Dewey

**John Dewey** (/ˈduːi/; October 20, 1859 – June 1, 1952) was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. Dewey is one of the primary figures associated with the philosophy of pragmatism and is considered one of the founders of functional psychology. A Review of General Psychology survey, published in 2002, ranked Dewey as the 93rd most cited psychologist of the 20th century. A well-known public intellectual, he was also a major voice of progressive education and liberalism. Although Dewey is known best for his publications about education, he also wrote about many other topics, including epistemology, metaphysics, aesthetics, art, logic, social theory, and ethics.



Dewey is considered the epitome of liberalism by many historians, and sometimes was portrayed as "dangerously radical." Meanwhile, Dewey was critiqued strongly by American communists because he argued against Stalinism and had philosophical differences with Marx, identifying himself as a democratic socialist. On the other hand, some conservatives have called Dewey a Soviet apologist.

Historians have examined his religious beliefs. Biographer Steven C. Rockefeller traced Dewey's democratic convictions to his childhood attendance at the Congregational Church, with its strong proclamation of social ideals and the Social Gospel. Historian Edward A. White suggested in *Science and Religion in American Thought* (1952) that Dewey's work had led to the 20th century rift between religion and science. [Source: Wikipedia]

### John Dewey – Philosophy of Education

<http://www.wilderdom.com/experiential/JohnDeweyPhilosophyEducation.html>

### John Dewey's Theories of Education

<https://www.marxists.org/archive/novack/works/1960/x03.htm>

### Chapter V John Dewey--His Life, His Thoughts, His Philosophy

<https://theses.lib.vt.edu/theses/available/etd-031599-173954/unrestricted/etd5.pdf> [PDF]

### John Dewey Slide Presentation (several related presentations also available)

<http://www.slideshare.net/Jclark65/john-dewey-presentation-8040173> [online, also downloadable]

### John Dewey's Critique of Scientific Dogmatism in Education with Implications for Current Supervisory Practice with a Standards-based Environment

<http://files.eric.ed.gov/fulltext/ED500776.pdf> [PDF]

### Center for Dewey Studies

<http://deweycenter.siu.edu/>

### **A Brief History of Progressive Education**

<http://www.tfpstudentaction.org/politically-incorrect/common-core/a-brief-history-of-progressive-education.html>

### **Ending Progressive Public Education**

[http://www.americanthinker.com/articles/2012/12/ending\\_progressive\\_public\\_education.html](http://www.americanthinker.com/articles/2012/12/ending_progressive_public_education.html)

### **Seven Deadly Progressive Education Myths**

<http://thefederalist.com/2016/06/17/seven-deadly-progressive-education-myths/>

### **Chart: Traditional vs Progressive Learning**

<http://www.educationviews.org/traditional-vs-progressive-learning/>

<http://educationnews.educationviewsor.netdna-cdn.com/wp-content/uploads/2015/05/TRAD-VS-PROG-CHART-II-05.01.2015.pdf>

**See also:** [Progressivism – Then and Now](#)

<b>TRADITIONAL vs. PROGRESSIVE LEARNING</b> <b>Comparison of Two Types of Education</b>		
<b>Description</b>	<b>Traditional (Classical)</b>	<b>Progressive (Ex.: Common Core / CSCOPE)</b> Common Core: “standards for college and career readiness”
Education purpose	Content knowledge and skill	Constructivism (fundamental transformation of attitudes, beliefs, values, and behavior through psychological manipulation); effect social / political change (John Dewey); means of domination
Instruction	Direct instruction by teacher	Project based learning in groups (prevents development of individual logical abstract thinking); students teach each other in “flip classes”; Kagan Cooperative Learning Structures use collaborative technique that creates constructivist approach; Digital Learning (psychological control and directing of learning process -- does not allow for rational and critical thinking); “Personalized Learning”
Curriculum	Transmission of knowledge; individual academic learning; fact-based; skills; research	Rejects transmission of knowledge; constructivism; group activities; Cultural Marxism (social, political and economic justice); subjective; high school courses becoming largely vocational
Teacher’s role	Authority figure; academic instruction	Facilitator; authority figures devalued
Student’s role	Learn from teacher; develop logic and analytical reasoning skills; independent thinking encouraged	Teach each other using project based / collaborative learning; collectivist orientation; independent thinking and self-reliance discouraged; “student-centered”
English, Language Arts, Reading	Classical literature; phonics; cursive handwriting; grammar; correct spelling; research; and expository writing	Pornographic literature; whole language that limits reading fluency; no cursive writing instruction; informational texts replace much of classical literature
Math	“Drill and skill”	Fuzzy math; developmentally inappropriate processes; drill and memorization rejected; dependence upon calculators; math processes more important than correct answers
Science	Fact-based	Ignores scientific research; evolution; global warming
Social Studies	Focus on American exceptionalism, heritage, national sovereignty, and Founding Documents	American history and Founding Documents revised; multiculturalism; diversity; political correctness; world citizen view  Anti-America; anti-Christian; anti-Jewish; pro-Islam; wealth redistribution; anti-free enterprise / capitalism  De-emphasizes national sovereignty, American exceptionalism, Founding Fathers, <i>U.S. Constitution</i> , <i>Bill of Rights</i> , and <i>Declaration of Independence</i>
Character development	Pro-faith; self control; personal responsibility; self-discipline; solid work ethic	Secular; earth worship; moral relativism; sexual freedom; victimization; required to accept homosexuality as normal lifestyle
Equality	Equal opportunities	Outcomes Based Education: curriculum dumbed down for equal outcomes between low and high achievers
Assessment (testing)	Objective tests based on academic skills and knowledge; right or wrong answers; grades must be earned	Inflated grades; subjective tests; test scores based upon value-system of grader; “feel-good” scoring
Technology	Textbooks	Common Core aligned textbooks, online curriculum, and assessments produced by Pearson; data mining; IT role is to change human behavior; partnership between Pearson / Gates Foundation
Copyright©2015 Carole Hornsby Haynes, Ph.D. All Rights Reserved Download chart handouts at <a href="http://www.drcarolehaynes.com">www.drcarolehaynes.com</a>		

**Chart: Learning Theories – Behaviorism, Cognitivism, Constructivism**

<http://teachinglearningresources.pbworks.com/w/page/19919565/Learning%20Theories>

**General Educational Theories**

<https://www.csun.edu/science/ref/theory-research/theorists/theorists.html>

**Chart: A Tentative Academic Lineage (of Don C. Stone)**

<http://donstonetech.com/Charts/AcademicGenealogy/StoneAcademicGenealogy.htm>

**Progress vs Traditional Education**

<http://xroads.virginia.edu/~ma04/mccain/audiohist/intro2.htm>

**John Dewey's Critique of Scientific Dogmatism in Education with Implications for Current Supervisory Practice with a Standards-based Environment**

<http://files.eric.ed.gov/fulltext/ED500776.pdf> [PDF]

**Making the Case for Values/Character Education**

[http://www.livingvalues.net/reference/docs-pdf/Making\\_the\\_Case\\_for\\_ValuesCharacter\\_Education.pdf](http://www.livingvalues.net/reference/docs-pdf/Making_the_Case_for_ValuesCharacter_Education.pdf) [PDF]

**5 Major Educational Philosophies (Introduction; MS Word \*.doc file)**

[http://ksuweb.kennesaw.edu/~nparis/educ7700/EDUCATIONAL%20PHILOSOPHIES%20\(Major\)\\_.doc](http://ksuweb.kennesaw.edu/~nparis/educ7700/EDUCATIONAL%20PHILOSOPHIES%20(Major)_.doc)

Excerpt:

"In modern times there are opposing views about the practice of education. There is no general agreement about what the young should learn either in relation to virtue or in relation to the best life; nor is it clear whether their education ought to be directed more towards the intellect than towards the character of the soul.... And it is not certain whether training should be directed at things useful in life, or at those conducive to virtue, or at non-essentials.... And there is no agreement as to what in fact does tend towards virtue. Men do not all prize most highly the same virtue, so naturally they differ also about the proper training for it."

Aristotle wrote that passage more than 2,300 years ago, and today educators are still debating the issues he raised. Different approaches to resolving these and other fundamental issues have given rise to different schools of thought in the philosophy of education. We will examine five such schools of thought: **Essentialism**, **Progressivism**, **Perennialism**, **Existentialism**, and **Behaviorism**. Each has many supporters in American education today. Taken together, these five schools of thought do not exhaust the list of possible educational philosophies you may adopt, but they certainly present strong frameworks from which you can create your own educational philosophy.

## Common Core

### “Issues on Multiple Levels and Fronts”

#### History, Philosophy, Politics, Problems, Control

<http://www.corestandards.org/>

<http://www.christianpost.com/news/common-core-cirriculum-a-look-behind-the-curtain-of-hidden-language-92070/>

[http://opinionator.blogs.nytimes.com/2015/03/02/why-our-children-dont-think-there-are-moral-facts/?\\_r=0](http://opinionator.blogs.nytimes.com/2015/03/02/why-our-children-dont-think-there-are-moral-facts/?_r=0)

<http://www.businessinsider.com/heres-the-biggest-problem-with-common-core-2014-7>

<http://www.wnd.com/2014/08/common-core-gives-new-twist-to-u-s-history/>

<http://www.tragedyandhope.com/why-common-core-must-be-opposed/>

[https://www.nas.org/articles/the\\_common\\_core\\_state\\_standards\\_two\\_views](https://www.nas.org/articles/the_common_core_state_standards_two_views)

<https://www.hslda.org/commoncore/topic4.aspx>

<http://townhall.com/columnists/rachelalexander/2013/03/18/common-core-whats-hidden-behind-the-language-n1537017/page/full>

<http://www.freedomworks.org/content/top-10-reasons-oppose-common-core>

<https://www.khanacademy.org/commoncore>

[http://blogs.edweek.org/edweek/top\\_performers/2012/09/8\\_problems\\_with\\_the\\_common\\_core\\_state\\_standards\\_i\\_dont\\_think\\_so.html](http://blogs.edweek.org/edweek/top_performers/2012/09/8_problems_with_the_common_core_state_standards_i_dont_think_so.html)

<http://truthinamericaneducation.com/common-core-state-standards/>

<http://truthinamericaneducation.com/>

## Bloom's Taxonomy

### Re: Bloom Taxonomy

<http://www.fctl.ucf.edu/TeachingAndLearningResources/CourseDesign/BloomsTaxonomy/>

<http://teaching.uncc.edu/learning-resources/articles-books/best-practice/goals-objectives/blooms-educational-objectives>

[https://en.wikipedia.org/wiki/Bloom%27s\\_taxonomy](https://en.wikipedia.org/wiki/Bloom%27s_taxonomy)

<http://bloomstaxonomy.org/>

<http://aysinalp.edublogs.org/files/2013/09/TheBrainandLearning-1f6e16y.pdf> [PDF]

<http://onestoplearning.blogspot.com/2011/03/climbing-blooms-ladder-of-learning.html>

### Recall is NOT Knowledge:

<http://www.criticalthinking.org/data/pages/26/85578917d13eb2f2bcccd3da05a055eb51366ecae05e8.pdf>

**Instructional Design:** The Taxonomy Table (Fisher, 2007)

<b>KNOWLEDGE DOMAIN</b>	<i>Remember</i>	<i>Understand</i>	<i>Apply</i>	<i>Analyze</i>	<i>Evaluate</i>	<i>Create</i>
Factual Knowledge	List	Summarize	Classify	Order	Rank	Combine
Conceptual Knowledge	Describe	Interpret	Experiment	Explain	Assess	Plan
Procedural Knowledge	Tabulate	Predict	Calculate	Differentiate	Conclude	Compose
Metacognitive Knowledge	Appropriate Use	Execute	Construct	Achieve	Action	Actualize

**Table 1: Bloom's Taxonomy of Educational Objectives for Knowledge-Based Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
1. Knowledge	Recall, or recognition of terms, ideas, procedure, theories, etc.	When is the first day of Spring?
2. Comprehension	Translate, interpret, extrapolate, but not see full implications or transfer to other situations, closer to literal translation.	What does the summer solstice represent?
3. Application	Apply abstractions, general principles, or methods to specific concrete situations.	What would Earth's seasons be like if its orbit was perfectly circular?

**Table 1: Bloom's Taxonomy of Educational Objectives for Knowledge-Based Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
4. Analysis	Separation of a complex idea into its constituent parts and an understanding of organization and relationship between the parts. Includes realizing the distinction between hypothesis and fact as well as between relevant and extraneous variables.	Why are seasons reversed in the southern hemisphere?
5. Synthesis	Creative, mental construction of ideas and concepts from multiple sources to form complex ideas into a new, integrated, and meaningful pattern subject to given constraints.	If the longest day of the year is in June, why is the northern hemisphere hottest in August?
6. Evaluation	To make a judgment of ideas or methods using external evidence or self-selected criteria substantiated by observations or informed rationalizations.	What would be the important variables for predicting seasons on a newly discovered planet?

**Table 2: Bloom's Taxonomy of Educational Objectives for Skills-Based Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
Perception	Uses sensory cues to guide actions	Some of the colored samples you see will need dilution before you take their spectra. Using only observation, how will you decide which solutions might need to be diluted?
Set	Demonstrates a readiness to take action to perform the task or objective	Describe how you would go about taking the absorbance spectra of a sample of pigments?
Guided Response	Knows steps required to complete the task or objective	Determine the density of a group of sample metals with regular and irregular shapes.
Mechanism	Performs task or objective in a somewhat confident, proficient, and habitual manner	Using the procedure described below, determine the quantity of copper in your unknown ore. Report its mean value and standard deviation.

**Table 2: Bloom's Taxonomy of Educational Objectives for Skills-Based Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
<b>Complex Overt Response</b>	Performs task or objective in a confident, proficient, and habitual manner	Use titration to determine the $K_a$ for an unknown weak acid.
<b>Adaptation</b>	Performs task or objective as above, but can also modify actions to account for new or problematic situations	You are performing titrations on a series of unknown acids and find a variety of problems with the resulting curves, e.g., only 3.0 ml of base is required for one acid while 75.0 ml is required in another. What can you do to get valid data for all the unknown acids?
<b>Organization</b>	Creates new tasks or objectives incorporating learned ones	Recall your plating and etching experiences with an aluminum substrate. Choose a different metal substrate and design a process to plate, mask, and etch so that a pattern of 4 different metals is created.

**Table 3: Bloom's Taxonomy of Educational Objectives for Affective Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
<b>Receiving</b>	Demonstrates a willingness to participate in the activity	When I'm in class I am attentive to the instructor, take notes, etc. I do not read the newspaper instead.
<b>Responding</b>	Shows interest in the objects, phenomena, or activity by seeking it out or pursuing it for pleasure	I complete my homework and participate in class discussions.
<b>Valuing</b>	Internalizes an appreciation for (values) the objectives, phenomena, or activity	I seek out information in popular media related to my class.
<b>Organization</b>	Begins to compare different values, and resolves conflicts between them to form an internally consistent system of values	Some of the ideas I've learned in my class differ from my previous beliefs. How do I resolve this?

**Table 3: Bloom's Taxonomy of Educational Objectives for Affective Goals**

Level of Expertise	Description of Level	Example of Measurable Student Outcome
Characterization by a Value or Value Complex	Adopts a long-term value system that is "pervasive, consistent, and predictable"	I've decided to take my family on a vacation to visit some of the places I learned about in my class.

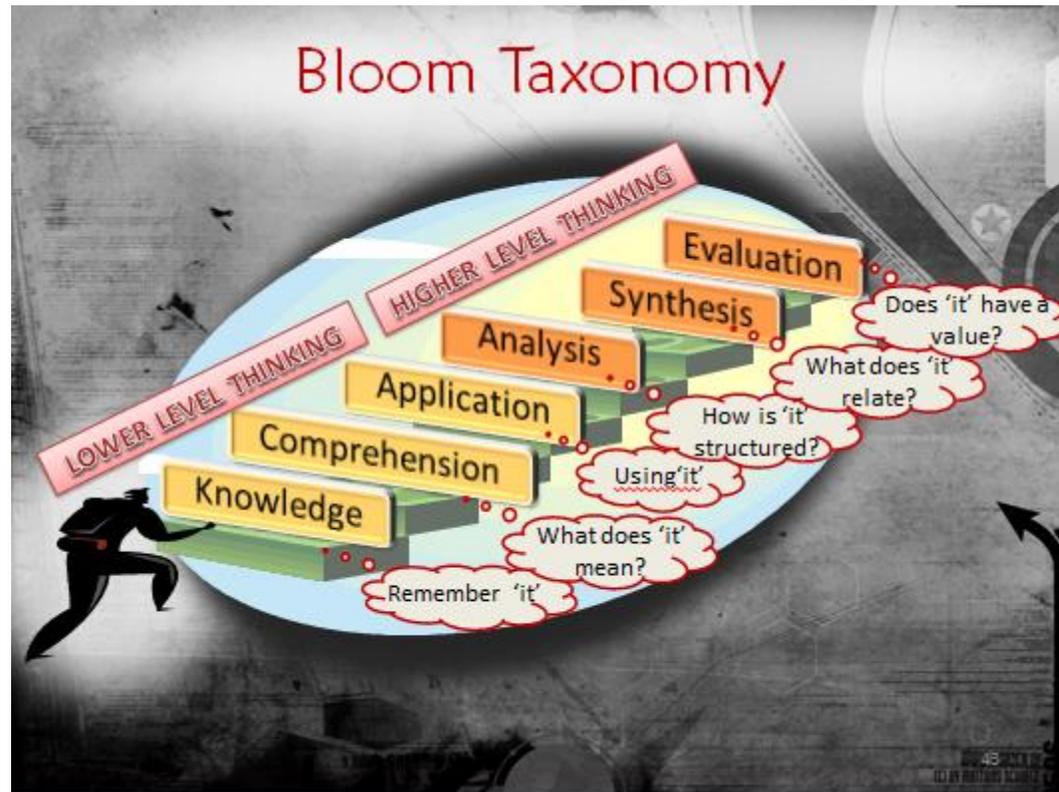
To determine the level of expertise required for each measurable student outcome, first decide which of these three broad categories (knowledge-based, skills-based, and affective) the corresponding course goal belongs to. Then, using the appropriate Bloom's Taxonomy, look over the descriptions of the various levels of expertise. Determine which description most closely matches that measurable student outcome. As can be seen from the examples given in the three Tables, there are different ways of representing measurable student outcomes, e.g., as statements about students (Figure 2), as questions to be asked of students (Tables 1 and 2), or as statements from the student's perspective (Table 3). You may find additional ways of representing measurable student outcomes; those listed in Figure 2 and in Tables 1-3 are just examples.

## Climbing Bloom's Ladder of Learning

<http://onestoplearning.blogspot.com/2011/03/climbing-blooms-ladder-of-learning.html>

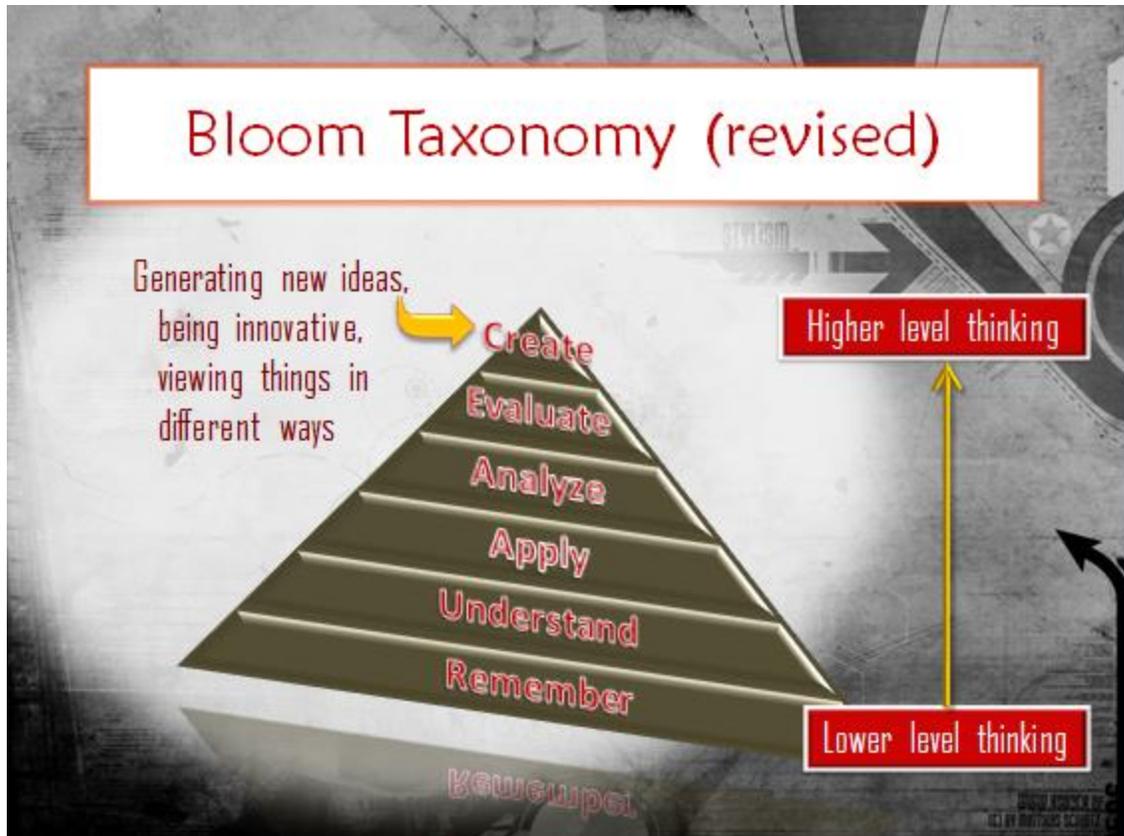
Excerpt:

### Original Bloom's Taxonomy



### Revised Bloom's Taxonomy

The original Bloom's taxonomy has undergone various modifications to reflect new development in cognitive research. The new (modified) Bloom's Taxonomy was based on the work of Anderson and Krathwohl who incorporates knowledge from contemporary research on learning and human cognition into its model. The components in revised taxonomy are: **Remember, understand, apply, analyse, evaluate, and create**. The major differences are the revised taxonomy modifies the original vocabulary to make each word more consistent with how it should be used; the new levels are now listed as verbs. For example, the term 'synthesis' was changed to 'create' because in order to demonstrate synthesis then there need to be a new creation.



# Bloom's Taxonomy Plus Depth of Knowledge

## Bloom's Taxonomy

Cognitive Dimension (6 Levels)

- Focuses on the tasks that students complete to deepen student understanding.
- Relies mainly on the verb to indicate or classify the level of thinking.

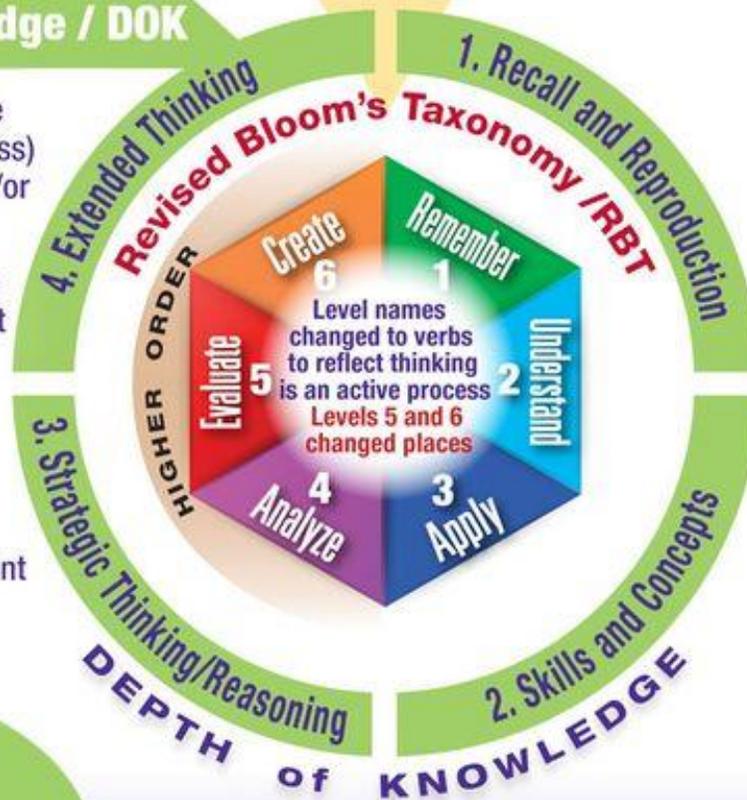


## Depth of Knowledge / DOK

DOK focuses on cognitive demands (thinking process) of instruction, tasks, and/or assessments.

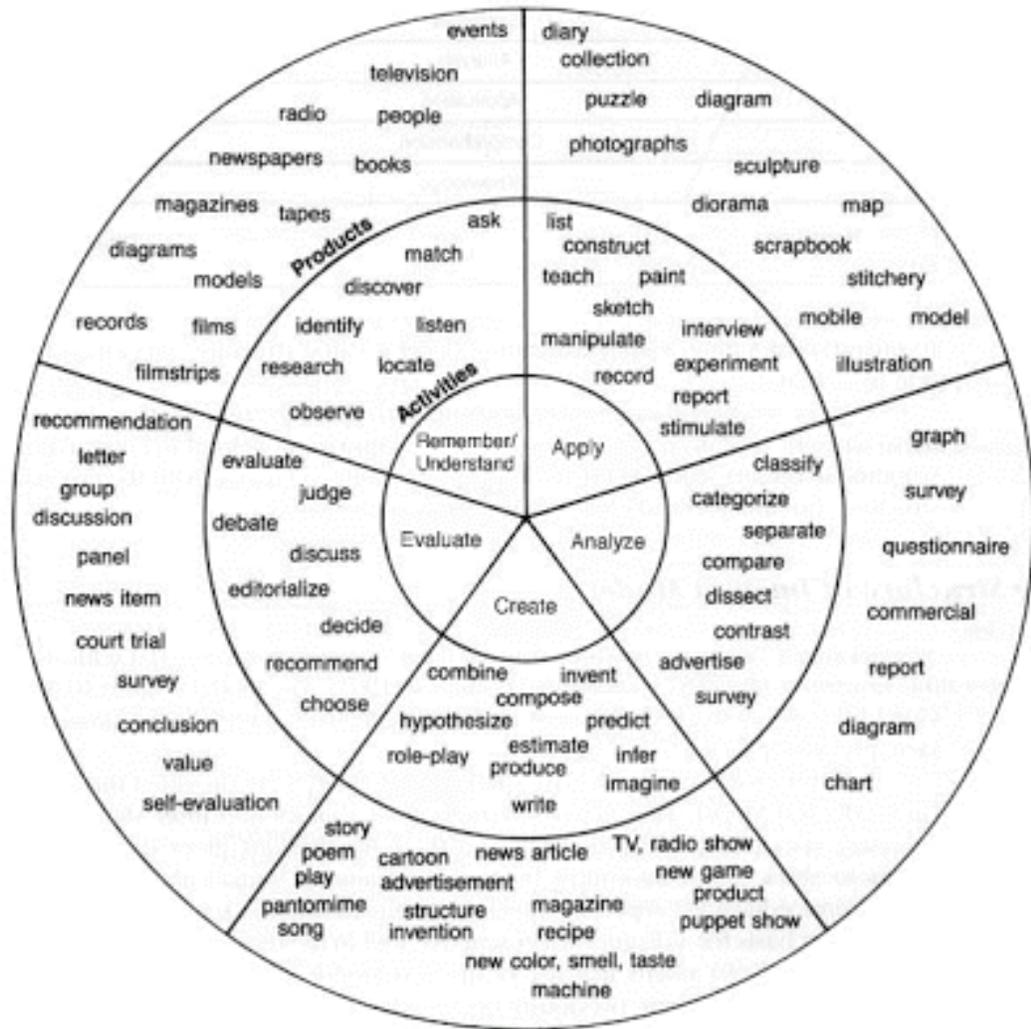
- Webb's DOK centers on the *thinking process*, not just the product. This extends beyond the verb/ beyond the "what" to the "how."
- It *digs deeper into thinking* to expand student learning into depth.

DOK is a description of how students think, not a taxonomy.

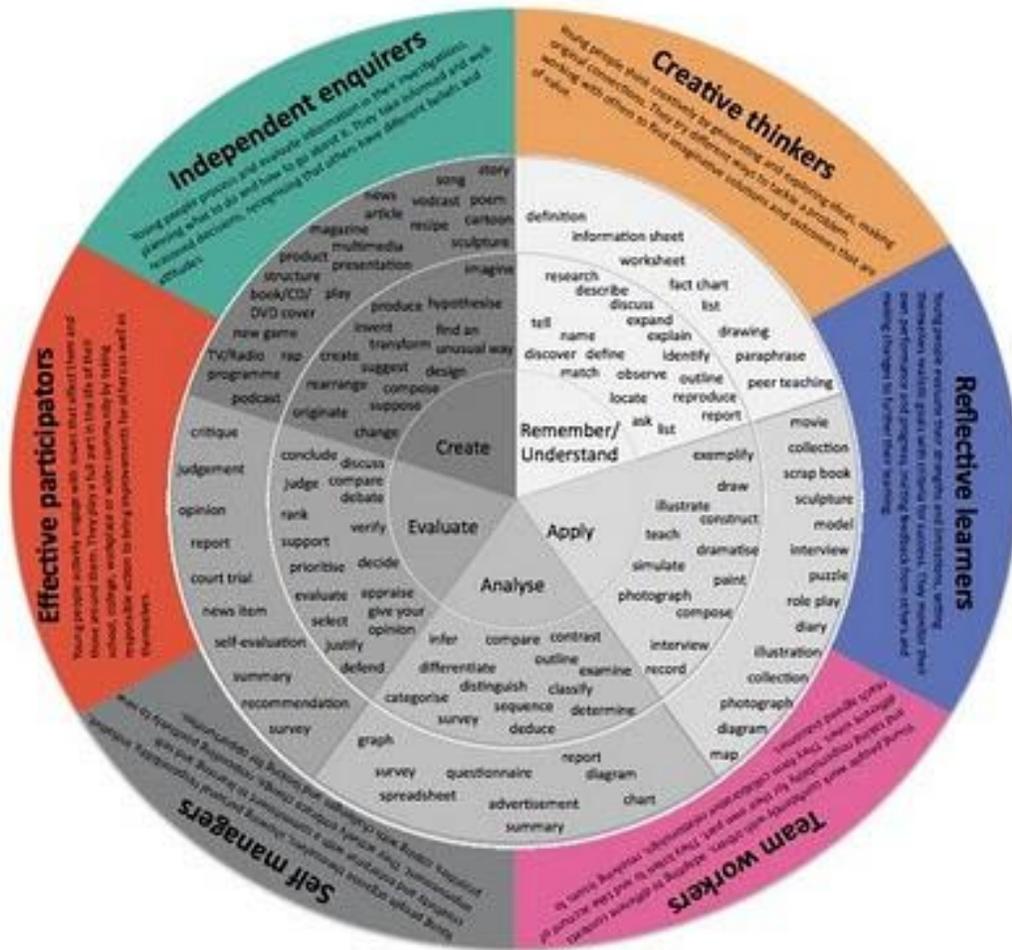


Source: educatorstechnology.com

Bloom's Revised Taxonomy Wheel



Source: <http://www.cobbk12.org/sites/alt/training/Blooms/circle.GIF>



Source: [http://www.mmiweb.org.uk/downloads/bloomimages/bloom\\_plts.jpg](http://www.mmiweb.org.uk/downloads/bloomimages/bloom_plts.jpg)

# BLOOM'S DIGITAL TAXONOMY VERBS

Bloom's Digital Taxonomy (devised by Andrew Churches) is about using technology and digital tools to *facilitate learning*. This kind of engagement is defined by "power verbs" that can be used for everything from lesson planning and rubric making, to curriculum mapping and more.

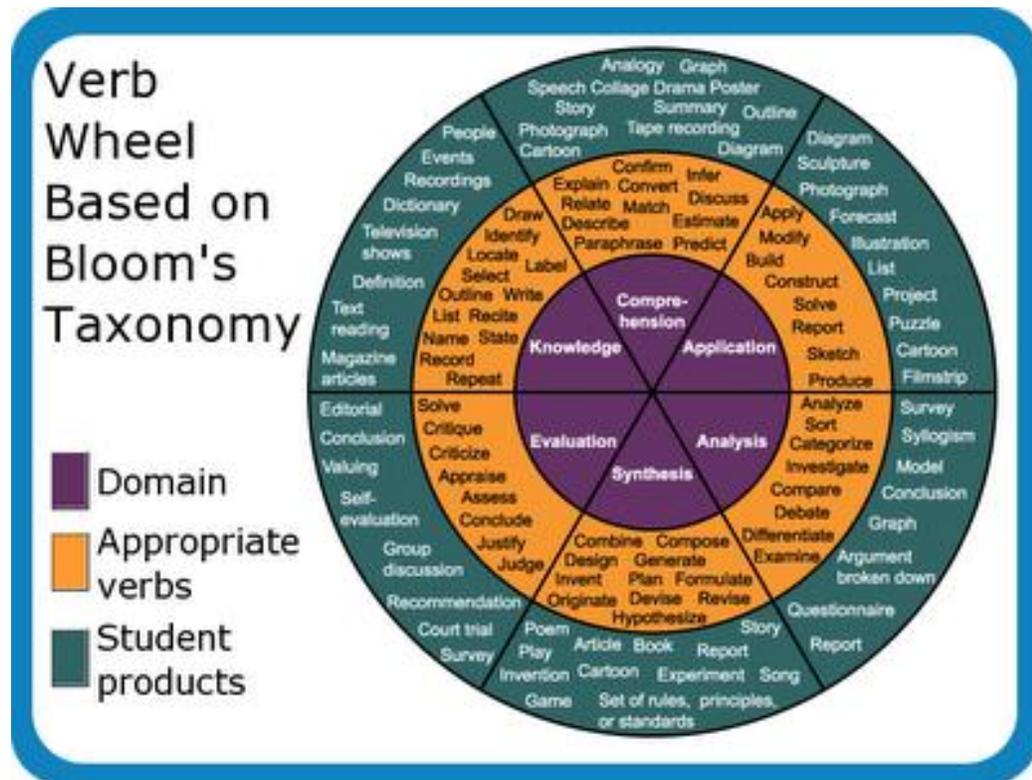
This infographic features the span of the digital taxonomy. It begins with lower-order thinking skills (LOTS) on the left with **Remembering**, and ends on the right with **Creating** and higher-order thinking skills (HOTS). Listed beneath are the power verbs that apply to each stage.

Use the infographic as a tool for handy reference any time you need terms for planning and assessment!



REFERENCES

<http://edorigami.wikispaces.com/Bloom%27s+Digital+Taxonomy>  
<http://www.fresnostate.edu/academics/oiel/documents/assessments/Blooms%20Level.pdf>  
<http://www.cte.cornell.edu/documents/Assessment%20-%20Blooms%20Taxonomy%20Action%20Verbs.pdf>



Source: <http://www.alline.org/euro/images/bloomwheel.png>

## BLOOM'S TAXONOMY and Costa's Levels of Questioning

The Student will...					
<b>Knowledge (Remembering)</b>	<b>Comprehension (Understanding)</b>	<b>Application (Applying)</b>	<b>Analysis (Analyzing)</b>	<b>Synthesis (Creating)</b>	<b>Evaluation (Evaluating)</b>
Learn specific facts, ideas, vocabulary, remembering/recalling information or specific facts.	Ability to grasp the meaning of material; communicate knowledge; understanding information without relating it to other material.	Ability to use learned material in new and concrete situations; use learned knowledge and interpret previous situations.	Ability to break down material into its component parts and perceive interrelationships.	Ability to put parts together to form a new whole; use elements in new patterns and relationships.	Ability to judge the value of material (statement, novel, poem, report, etc.) for a given purpose; judgment is based on given criteria.
<b>Introduction of knowledge</b>		<b>Practice knowledge learned</b>		<b>Demonstrates mastery of knowledge learned</b>	
<b>Level One—the basement</b>		<b>Level Two—the ground floor</b>		<b>Level Three—the penthouse</b>	
<b>By doing the following...</b> collect, copy, define, describe, examine, find, group, identify, indicate, label, list, locate, match, name, omit, observe, point, provide, quote, read, recall, recite, recognize, repeat, reproduce, say, select, sort, spell, state, tabulate, tell, touch, underline, who, when, where, what		<b>By doing the following...</b> acquire, adopt, apply, assemble, capitalize, construct, consume, demonstrate, develop, discuss, experiment, formulate, manipulate, organize, relate, report, search, show, solve novel problems, tell consequences, try, use, utilize		<b>By doing the following...</b> analyze, arrange, break down, categorize, classify, compare, contrast, deduce, determine, diagram, differentiate, discuss causes, dissect, distinguish, give reasons, order, separate, sequence, survey, take apart, test for, why	
alter, associate, calculate, categorize, change, communicate, convert, distinguish, expand, explain, inform, name alternatives, outline, paraphrase, rearrange, reconstruct, relate, restate (own words), summarize, tell the meaning of, translate, understand, verbalize, write		analyze, arrange, break down, categorize, classify, compare, contrast, deduce, determine, diagram, differentiate, discuss causes, dissect, distinguish, give reasons, order, separate, sequence, survey, take apart, test for, why		appraise, argue, assess, challenge, choose, conclude, criticize, critique, debate, decide, defend, discriminate, discuss, document, draw conclusions, editorialize, evaluate, grade, interpret, judge, justify, prioritize, rank, rate, recommend, reject, support, validate, weigh	
<b>Knowledge—Level 1A (Remembering)</b>	<b>Comprehension—Level 1B (Understanding)</b>	<b>Application—Level 2A (Applying)</b>	<b>Analysis—Level 2B (Analyzing)</b>	<b>Synthesis—Level 3A (Creating)</b>	<b>Evaluation—Level 3B (Evaluating)</b>
Skills Demonstrated: • Observation and recall of information • Knowledge of dates, events, places • Knowledge of major ideas • Master of subject matter	Skills Demonstrated: • Understanding information • Grasp meaning • Translate knowledge into new context • Interpret facts, compare, contrast • Order, group, infer causes • Predict consequences	Skills Demonstrated: • Use information • Use methods, concepts, theories in new situations • Solve problems using required skills or knowledge	Skills Demonstrated: • Seeing patterns • Organization of parts • Recognition of hidden meanings • Identification of components	Skills Demonstrated: • Use old ideas to create new ones • Generalize from given facts • Relate knowledge from several areas • Predict, draw conclusions	Skills Demonstrated: • Compare and discriminate between ideas • Assess value of theories, presentations • Make choices based on reasoned argument
What is...? How is...? Where is...? When did ____ happen? How did ____? Why did...? How would you describe...? When did...? Can you recall...? How would you show...? Can you select...? Who were the main...? Can you list three...? Which one...? Who was...?	How would you classify the type of...? How would you compare/contrast...? Will you state or interpret in your own words...? How would you rephrase the meaning...? What facts or ideas show...? What is the main idea of...? Which statements support...? Can you explain what is happening...what is meant...? What can you say about...? Which is the best answer...? How would you summarize...?	How would you use...? What examples can you find to...? How would you solve...using what you have learned...? How would you organize...to show...? How would you show your understanding...? What approach would you use to...? How would you apply what you learned to develop...? What other way would you plan to...? What would result if...? Can you make use of the facts to...? What elements would you choose to change...? What facts would you select to show...? What questions would you ask in an interview with...?	What are the parts of...? How is ____ related to...? Why do you think...? What is the theme...? What motive is there...? Can you list the parts...? What inference can you make...? What conclusions can you draw...? How would you classify...? How would you categorize...? Can you identify the different parts...? What evidence can you find...? What is the relationship between...? Can you make a distinction between...? What is the function of...? What ideas justify...? How would you estimate the results for...? What facts can you compile...? Can you construct a model that would change...? Can you think of an original way for the...?	Do you agree with the actions...? With the outcomes...? What is your opinion of...? How would you prove...? Disprove...? Can you assess the value or importance of...? Would it be better if...? Why did they (the character) choose...? What would you recommend...? How would you rate the...? What would you cite to defend the actions...? How would you evaluate...? How could you determine...? What choice would you have made...? What would you select...? How would you prioritize...? What judgment would you make about...? Based on what you know, how would you explain...? What information would you use to support the view...? How would you justify...? What data was used to make the conclusion...? Why was it better that...? How would you prioritize the facts...? How would you compare the ideas...?	





## Sample Action Words for Stating Learning Objectives Listed by Domain and Levels of Learning

	Knowledge /Comprehension		Application		Problem Solving	
<b>C O G N I T I V E</b>	Arrange Cite Classify Convert Copy Define Describe Discuss Distinguish Duplicate Explain Express Extend Give example Identify Indicate Label List Locate Match Name	Order Outline Paraphrase Quote Recall Recite Recognize Record Relate Repeat Report Reproduce Respond Restate Review Rewrite Specify Summarize Tell Translate Underline	Apply Assemble Calculate Change Choose Compute Defend Demonstrate Discover Draft Dramatize Draw Employ Estimate Explain Extend	Illustrate Infer Interpret Manipulate Modify Operate Practise Predict Prepare Produce Relate Schedule Select Show Sketch Use	Analyze Appraise Argue Arrange Assemble Assess Calculate Categorize Choose Combine Compare Compose Conclude Construct Contrast Convert Create Criticize Debate Defend Design Devise Diagram Differentiate Discriminate Distinguish Estimate Evaluate Examine	Experiment Explain Formulate Generate Illustrate Infer Inspect Interpret Judge Justify Manage Manipulate Modify Organize Originate Plan Predict Prepare Propose Question Rate Relate Reorganize Score Select Solve Support Test Write
<b>A F F E C T I V E</b>	Accept Accumulate Ask Describe Follow Give Identify	Locate Name Point to Respond to Select Use	Adhere Affirm Approve Assist Choose Commend Complete Comply Conform Describe Discuss Exhibit Follow Form	Initiate Invite Join Justify Perform Practise Propose Select Share Study Subscribe to Work	Act Adapt Change Defend Display Influence	Integrate Mediate Organize Revise Solve Verify
<b>P S Y C H O M O T O R</b>	Complete Demonstrate Distinguish Hear Identify Locate Manipulate Move Pick up Point to Practise	Press Pull Push See Select Setup Show Sort Specify Touch Transport	Activate Adjust Assemble Build Calibrate Close Construct Copy Demonstrate Disassemble Disconnect Draw Duplicate Execute	Load Locate Loosen Manipulate Measure Open Operate Perform Remove Replace Rotate Select Set Slide	Adapt Combine Compose Construct Convert Create Design Devise Diagram	Fix Generate Illustrate Modify Organize Plan Repair Service

Questioning to Promote Higher Order Thinking Skills

The Six Types of Socratic Questions <i>By R. W. Paul</i>	Five Types of Questions Newer Views on Learning/Socratic-Questioning <i>By Leslie Owen Wilson</i>	
<p><b>Questions for clarification:</b> How do you say that? How does this relate to our discussion?</p>	<p><b>Factual</b> Soliciting reasonable simple, straight-forward answers based on obvious facts or awareness. Lowest level of cognitive or affective processes and answers are frequently right or wrong.</p>	<p><b>Example</b> <i>Name the Shakespeare play about the Prince of Denmark?</i></p>
<p><b>Questions that probe assumptions:</b> What could we assume instead? How can you verify or disapprove that?</p>	<p><b>Convergent</b> Answers to these questions are usually within a very finite range of acceptable accuracy. These may be at several different levels of cognition - comprehension, application, analysis, or ones where the answerer makes inferences or conjectures based on personal awareness, or on material read, presented or known.</p>	<p><b>Example</b> <i>On reflecting over the play Hamlet, what were the main reasons why Ophelia went mad? (This is not specifically stated in the text so reader must make simple inferences to why she committed suicide.)</i></p>
<p><b>Questions that probe reasons or evidence:</b> What would be an example? What is ... analogous to? What do you think causes to happen ...? Why?</p>	<p><b>Divergent</b> These questions allow students to explore different avenues and create many different variations and alternative answers or scenarios. These questions often require students to analyze, synthesize or evaluate a knowledge base and then project or predict different outcomes.</p>	<p><b>Example</b> <i>In the love relationship of Hamlet and Ophelia, what might have happened to their relationship and lives if Hamlet had not been so obsessed with the revenge of his father's death?</i></p>
<p><b>Questions about viewpoints and perspectives:</b> What would be an alternative? What is another way to look at it? Would you explain why it is necessary or beneficial, and who benefits? What are the strengths and weaknesses of ...? How are ... and ... similar? What is a counterargument for ...?</p>	<p><b>Evaluative</b> These types of questions usually require sophisticated levels of cognitive and/or emotional judgment. In attempting to answer, students may be combining multiple logical and/or affective thinking processes. Answers are analyzed at multiple levels and from different perspectives for answerer to arrive at newly synthesized information or conclusions.</p>	<p><b>Example</b> <i>Compare and contrast the death of Ophelia with that of Juliet?</i>  <i>What are the similarities and differences between Roman gladiatorial games and modern football?</i></p>
<p><b>Questions that probe implications and consequences:</b> What generalizations can you make? What are the consequences of that assumption? What are you implying? How does ... affect ...? How does ... tie in with what we learned before?</p>	<p><b>Combinations</b> These are questions that blend any combination of the above.</p>	
<p><b>Questions about the question:</b> What is the point of this question? Why do you think I asked this question? What does ... mean? How does ... apply to everyday life?</p>		

Bloom's Taxonomy

Levels of Questioning	Question Cues					Examples
<p><b>Knowledge</b> Identification and recall of information Knowledge of dates, events, places Knowledge of major ideas Mastery of subject matter</p>	List	Define	Tell	Describe	Identify	<p><i>List the main characteristics for the main characters. Arrange scrambled story pictures in sequential order. Match statements with the characters who said them. Describe ...</i></p>
	Show	Label	Collect	Examine	Tabulate	
	Quote	Name	Who	When	Where	
<p><b>Comprehension</b> Organization and selection of facts and ideas Interpretation of facts, compare, contrast Order, group and infer causes Predict consequences Understanding information Grasping meaning Translate knowledge into new context</p>	Explain	Discuss	Compare	Extend		<p><i>Draw a picture showing what happened before and after a passage or illustration. Retell ... in your own words. What is the main idea of ...? Construct a pictorial timeline which summarizes what happens in the story.</i></p>
	Interpret	Predict	Describe	Contrast		
	Outline	Restate	Summarize	Distinguish		
<p><b>Application</b> Use information, rules, principles Use methods, concepts, theories in new situations Solve problems using required skills or knowledge.</p>	Apply	Demonstrate	Calculate	Complete		<p><i>Transfer the new character to a new setting. Why is ... significant? Do you know another situation where ...? What factors would you change if ...?</i></p>
	Illustrate	Show	Solve	Examine		
	Modify	Relate	Change	Classify		
<p><b>Analysis</b> Separation of the whole into component parts Seeing patterns Organization of parts Recognition of hidden meanings</p>	Analyze	Explain	Arrange	Select		<p><i>Select parts of the story that were funniest, saddest, happiest, <del>most</del> unbelievable. Compare and/or contrast two of the main characters. Differentiate fact from opinion. What evidence can you list for ...? Classify ... according to ...</i></p>
	Separate	Connect	Divide	Infer		
	Order	Classify	Compare	Debate		
<p><b>Synthesis</b> Use of old ideas to create new ones Relate knowledge from several areas Generalize from given facts Predict, draw conclusions</p>	Combine	Rearrange	Create	What if?	Rewrite	<p><i>Advertise the story on a poster to make people want to read it. Write the lyrics and music to a song for one of the characters to sing. How would you create/design a new ...? Rewrite two new titles for the story.</i></p>
	Design	Integrate	Substitute	Compose	Prepare	
	Modify	Plan	Invent	Formulate	Generalize	
<p><b>Evaluation</b> Development of opinions, judgments, or decisions Make choices based on reasoned argument Verify value of evidence Recognize subjectivity &amp; assess value of theories</p>	Assess	Grade	Recommend	Judge		<p><i>Do you agree with ...? Write a recommendation for ... Prioritize ... What criteria would you use to assess ...? Judge whether or not the character should have acted the way they did.</i></p>
	Decide	Test	Convince	Support		
	Rank	Measure	Select	Conclude		

## Higher Order Thinking:

[Higher order thinker](#)

[Higher Order Thinking](#) [PDF]

[Higher Order Thinking – Teaching / Skills](#) [PPT]

## Differentiation in Action:

[PDF]

[http://www.pdst.ie/sites/default/files/Session%20%20-%20Differentiation%20Resource%20\\_0\\_0.pdf](http://www.pdst.ie/sites/default/files/Session%20%20-%20Differentiation%20Resource%20_0_0.pdf)

Excerpt:

### Contextualising differentiation

So what exactly is differentiation? Heacox (2002) defines differentiation as 'changing the pace, level, or kind of instruction you provide in response to individual learners' needs, styles or interests' while Willis, S. & Mann, L., (2000) states that 'differentiation is a teaching philosophy based on the premise that teachers should adapt instruction to student differences'.



In discussing differentiation some educationalists argue that differentiation should be about matching the level of the curriculum content to the differing capabilities of the children. Others argue that it is less about changing the level or type of work set by teachers but more about providing alternative paths to enable all children to reach their potential.

Reducing the complexity and demands of the curriculum and setting easier objectives may sound like very good advice but watering down the curriculum in this way can have a long-term effect of increasing the achievement gap between children with learning difficulties and others. Similarly if advanced learners are merely assigned additional tasks to 'keep them busy' they will continue to simply relearn the known.



**Remember!** It is not the *quantity* but the *quality* of the task that should serve to extend children's learning.

\*\*\*\*\* **END: Bloom's Taxonomy sub-section** \*\*\*\*\*

## The Aptitude Myth

<http://www.theaptitudemyth.info/>

### **“How an Ancient Belief Came to Undermine Children's Learning Today”**

Excerpts:

Which assumption is more likely to equip a nation's children to master the knowledge and skills taught in schools? That *aptitude* governs learning? Or that *effort* governs learning?

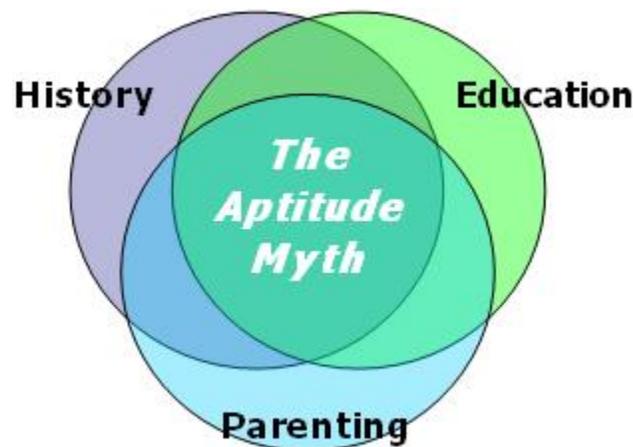
#### **The “Modern” Mindset That's Actually a Relic: A Preview**

The story that will be told in Parts 1 and 2 of this book concerns how we came to inherit an archaic mindset. It's a story about selected features of Western civilization beginning in the times of the ancient Greeks. It becomes more detailed as it describes events during the past six centuries, starting when Johann Gutenberg revolutionized printing. It's a story about the origins and spread of what, generations ago, was unquestionably a thoroughly modern mindset, which this book will label the “western-contemporary paradigm” (that's the one we've inherited).

Equally important, this book tells the story about what educated parents and citizens long ago – people much like you – were thinking about how best to raise and educate children. It's about fascinating *dramatis personae* whose names you know such as William Wordsworth, JeanJacques Rousseau, and Aristotle.

It's also about equally compelling but lesser-known characters such as Francis Bacon, Johann Pestalozzi, and G. Stanley Hall. And it's about a very influential 19th century public personality you might never have heard of: Herbert Spencer...

**Dedication:** With apologies to Herbert Spencer, I dedicate this book to American parents who care far less about their children's experiencing “pleasurable excitement” today, and far more about their children's being highly skillful, knowledgeable, and competently creative thirty years from now.



## The “Philosophy” of Paul and the Bible

### The Early Life and Background of Paul the Apostle.

<http://www.biblicaltheology.com/Research/WallaceQ01.html>

Excerpt:

The Apostle Paul, to the many Christians who have had the opportunity to do a cursory study of this remarkable 1st century icon of the primitive church, still remains a highly enigmatic figure, even though he did much of the writing of the New Testament. Paul, through no fault of his own, has not been given enough extant historical material that can be mined to give us a thorough analysis of this fascinating figure who has come to dominate much of the New Testament Theology embraced by Western culture.

It is possible, however, to combine scriptural analysis and anthropological research, with extra-biblical source information to produce a reasoned analysis of the possible cultural milieu, education, and other environmental influences in the early life of Paul that helped to shape him into the man that was divinely called to shepherd the new church into its mission to all humanity. To the extent this is possible, the ultimate purpose of this paper is to shed additional light upon the early years of Paul, ending with a brief analysis of the effect of his upbringing on his theology.

### Paul and his use of Greek Philosophy

<https://biblethingsinbibleways.wordpress.com/2013/07/14/paul-and-his-use-of-greek-philosophy/>

Excerpt:

Out of the 27 books, epistles and letters that make up the New Testament, 13 have been authored by the Apostle Paul (This does not include the book of Hebrews which some believe he wrote). One of the most influential people in the 1st Century [Church](#), a former [Pharisee](#), he took the gospel or Good news of our Messiah to the Greek speaking world of his day. This was no easy task. The peoples of Rome, Corinth, Galatia, Ephesus, Phillipi, Colosse & Thessalonica which he wrote to, were all part of the Greek speaking world educated in Greek literature and philosophy, with their own gods, traditions and opinions.

If you have read Paul’s epistles, inevitably, a thought such as “Why is Paul so hard to understand?” would have crossed your mind at some point. It is true that some of his letters are not that easy to read or understand. And interestingly, this has been the case even in his day, as we see Peter saying “... even as our beloved **brother Paul** also **according to the wisdom given unto him** hath written unto you; As also **in all his epistles**, speaking in them of these things; **in which are some things hard to be understood**, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (**2Pet 3:15,16**)

Today, I present to you some research into Paul’s words and why we have such a hard time understanding most of it. As you will see listed below, **Paul uses the words, ideas and Greek philosophy presented by such philosophers as Plato, Socrates, Aristotle, Seneca and many more intellectuals of his day, to help the people who he was talking to, better understand his teachings.**

**1Cor 15:33**

**Evil communications corrupt good manners.**

Quoted from Thais, a work done by “**Menander**”, a writer from the 3rd Century BC, who in turn is supposed to have quoted from another Scholar named “Euripides”.

**Titus 1:12**

**The Cretians are always liars, evil beasts, slow bellies.**

In writing to Titus Paul quotes a description of the Cretans taken from “[Epimenides](#)”. Paul calls Epimenides “one of themselves, a prophet of their own”.

**Acts 17:24-29**

In Acts 17:18 Paul is encountered by [Epicureans](#) and [Stoics](#). Paul’s first sentence struck directly at the “Epicurean” theory (the origin of the world by mere coincidence and of atoms) and arrayed himself with the “Stoics” in their doctrine of the (Divine Wisdom and Providence creating and ruling all things). His speech is made up of words quoted from a [Roman Stoic Philosopher called Lucius Annaeus Seneca](#) as mentioned below.

**Acts 17:24**

Paul went on to say, “**God dwelleth not in temples made with hands.**”

[Seneca](#), the most prominent contemporary representative of Stoicism, had put their doctrine into these words, “The whole world is the temple of the immortal gods,” and “Temples are not to be built to God of stones piled on high. He must be consecrated in the heart of every man.”

**Acts 17:25**

Paul said, “**Neither is God served by men’s hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things.**”

[Seneca](#) put the same truth in this form: “God wants not ministers. How so? He himself ministereth to the human race.”

**Acts 17:26-28a**

Paul said, “**God made of one every nation of men to dwell on all the face of the earth.**”

[Seneca](#) agrees, “We are members of a vast body. Nature made us kin, when she produced us from the same things and to the same ends.”

Paul said, “**God is not far from each one of us; for in him we live, and move, and have our being.**”

[Seneca](#) wrote, “God is at hand everywhere and to all men.”; and again, “God is near thee ; he is with thee; he is within.”

**Acts 17:28b**

Paul says, **For we are also his offspring.**

In Paul’s speech at Athens, he quotes from “certain of your own poets”.

The poet he is talking about is [Aratus](#), and this is a line found in the *Phaenomena of Aratus*.

**Acts 17:29**

Then Paul proceeded, “**Being then the offspring of God, we ought not to think the godhead is like unto gold or silver or stone, graven by art or device of men.**”

[Seneca](#) parallels the thought again: “Thou shalt not form him of silver and gold: a true likeness of God cannot be molded of this material.

**Gal 5:23b**

Paul says, **Against such there is no law.**

**Roman 2:14b**

Paul says, **Are a law unto themselves.**

Paul’s words are eerily familiar to [Aristotle](#)’s saying of men eminent for wisdom and virtue, “Against such there is no law, for they themselves are a law,”

**1Cor 9:24a**

Paul says, “**Know ye not that they which run in a race run all, but one receiveth the prize?**

[Plato](#) says, “But such as are true racers, arriving at the end, both receive the prizes and are crowned”.

**Rom 7:22,23**

Paul says, **“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”**

Plato says, “There is a victory and defeat – the first and best of victories, the lowest and worst of defeats – which each man gains or sustains at the hands not of another, but of himself; this shows that there is a war against ourselves – going on in every individual of us.”

**Phillip 3:19**

Paul says, **“Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things”.**

Plato gives a vivid description of those gluttonous and intemperate souls whose belly was their God, in Plato’s work called *“the Republic”*.

**Rom 8:5**

Paul says, **“For they that are after the flesh do mind the things of the flesh;”**

**Gal 6:8**

Paul says, **“For he that soweth to his flesh shall of the flesh reap corruption”**

Plato speaks of “to be carnally-minded was death” in *Phaedo*.

**2 Cor 4:4**

Paul says, **“In whom the god of this world hath blinded the minds of them which believe not”**

Plato speaks of “the God of this world blindeth the eyes of his votaries” in *Theaetetus*

In the book *Paul and His Epistles* – D.A. Hayes writes “Plato would have pictured for him the truth that the God of this world blindeth the eyes of his votaries, and Paul never could have forgotten the picture when he had once read it.” – *Theaet.*, 176; *Rep.*, 7, 514

*(Please note that the above point has been corrected as rightly pointed out by dear brother, Dan Angelov – my sincere apologies for misquoting it before) I wish to thank Angelov for re-checking the post and communicating this correction.*

**Php 1:21**

Paul says, **“For me to live is Christ, and to die is gain.”**

Plato says, “Now if death is like this, I say that to die is gain.”

**2Tim 4:6**

Paul says, **“I am now ready to be offered, and the time of my departure is at hand**

**To be with Christ, which is far better.”**

Plato says, “The hour of departure has arrived, and we go our ways, I to die and you to live. Which is better God only knows.”

**1Cor 13:12**

Paul says, **“For now we see through a glass, darkly, but then face to face.”**

Plato says, I am very far from admitting that he who contemplates existences through the medium of thought, sees them only “through a glass, darkly,” any more than he who sees them in their working effects.

**1Thess 5:15**

Paul says, **“See that none render evil for evil unto any man.”**

Plato says, Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him.

**1Cor 9:16**

Paul says, **“For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”**

Plato says, But necessity was laid upon me – the word of God I thought ought to be considered first.

**Acts 14:15**

Paul and Barnabas say, **“We also are men of like passions with you”**.

**Plato** says, I am a man, and, like other men, a creature of flesh and blood, and not of “wood or stone,” as Homer says. ????

**2Cor 7:2**

Paul says, **“I speak because I am convinced that I never intentionally wronged anyone”**.

**Plato** says, “We have wronged no man; we have corrupted no man; we have defrauded no man.”

**Rom 12:4**

Paul says, **“For as we have many members in one body, and all members have not the same office”**.

**Socrates** says “To begin with, our several natures are not all alike but different. One man is naturally fitted for one task, and another for another.”

**Eph 1:22,23**

Paul says, **“And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all.”**

**Plato** says “First, then, the gods, imitating the spherical shape of the universe, enclosed the two divine courses in a spherical body, that, namely, which we now term the head, being the most divine part of us and the lord of all that is in us; to this the gods, when they put together the body, gave all the other members to be servants.”

**1Cor 12:14-17**

Paul explains that **“a body is not one single organ, but many. ... Suppose the ear were to say, ‘Because I am not an eye, I do not belong to the body’, it does still belong to the body. If the body were all eye, how could it hear? If the body were all ear, how could it smell? But, in fact, God appointed each limb and organ to its own place in the body, as he chose.”**

**Socrates** asks Protagoras, “Is virtue a single whole, and are justice and self-control and holiness parts of it? ... as the parts of a face are parts-mouth, nose, eyes and ears.” Socrates then probes into the metaphor further by asking Protagoras if they agree that each part serves a different purpose, just as the features of a face do, and the parts make the whole, but each serves a different purpose—“the eye is not like the ear nor has it the same function.”

**1Co 12:25**

Paul says **“That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.”**

**Socrates** says, that the best-governed city is one “whose state is most like that of an individual man. For example, if the finger of one of us is wounded, the entire community of bodily connections stretching to the soul for ‘integration’ with the dominant part is made aware, and all of it feels the pain as a whole”

Paul’s use of Greek Philosophy of his day and age, cannot be overlooked or dismissed. He used the words of intellectuals of his day to his advantage in taking God’s word and the good news to the Greek speaking Gentile world. The evidence provided above cannot be passed off as mere coincidence. He wrote and spoke these words to a particular people who would have understood and would have been very familiar with the metaphors and ideas which he was using. One of the main reasons that we have such a hard time understanding Paul’s words is that we are so much removed from the world Paul was living in, and talking to. The above verses are only a few I could find in my attempt in researching this subject. But I am sure that there are many more instances where Paul would have used Greek Philosophy to his advantage.

This study would be somewhat of a shock to some who depend on Paul’s words alone as the epitome of Scripture. (This is not in anyway, an attempt to demean his writings or his work) Paul was and still is one of the greatest apostles of God. But as Peter said in 2Pet 3:15,16, “there are some things in his letters

that are hard to understand”. It is better for us to take this warning seriously, and not fall into the category of “ignorant and unstable people who distort Paul’s teachings to our own destruction”. We must always remember that God’s Word cannot have confusion or disorder. Paul’s words (The actual meaning of his words, and not what we read into it) cannot disagree with any other author in the Bible. His words have to co-exist with all of Scripture in harmony.

I hope this study has helped you to understand Paul, his letters and his ministry a bit better.

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**Works Cited:**

The life and letters of Paul the Apostle – Lyman Abbott

Paul and His Epistles – D.A. Hayes

Paul the Apostle: At the Edge by Faith – Stuart H. Merriam

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**Saint Paul's Application of Greek Philosophy**

<http://www.virtueonline.org/saint-pauls-application-greek-philosophy>

**The “Conscience” According to Paul**

<http://www.biblicalthology.com/Research/HakhSB01.pdf> [PDF]

**“The Wisdom of Men”: Greek Philosophy, Corinthian Behavior, and the Teachings of Paul**

<https://rsc.byu.edu/archived/shedding-light-new-testament/4-wisdom-men-greek-philosophy-corinthian-behavior-and>

**Saint Paul's Application of Greek Philosophy**

<http://biblicalanthropology.blogspot.com/2014/12/saint-pauls-application-of-greek.html>

“Christians often overlook Paul’s application of Greek philosophy and miss some of the more subtle points of his theology.”

**The Greek Philosophers' Search for the Meaning of Life Illuminated by the Divine Revelation of Christian Theology (Catholic)**

<http://www.agapebiblestudy.com/documents/Greek%20Philosophy%20and%20Christian%20Doctrine.htm>

**Is Colossians 2:8 a Warning against Philosophy? (includes Paul and Philosophy)**

<http://www.equip.org/article/is-colossians-28-a-warning-against-philosophy>

## Yeshua Our Cornerstone by Paul (Rabbi Shaul)

<http://elshaddaministries.us/messages/notes/5771/20101227rabbishaul.pdf> [PDF]

Covers Greek philosophy knowledge of Paul and history of Christians vs Jewish Believers

[http://www.elshaddaministries.us/storefront/pdf/20091221hrc\\_repltheo.pdf](http://www.elshaddaministries.us/storefront/pdf/20091221hrc_repltheo.pdf) [PDF]

Covers some of the same Greek philosophy information as well as the Torah, Replacement Theology

## How to Obtain Wisdom from God (James 1:5-8)

<https://bible.org/seriespage/lesson-2-how-obtain-wisdom-god-james-15-8> (MS doc and Audio available)

Excerpt:

I was a philosophy major in college. “Philosophy” comes from two Greek words meaning, “the love of wisdom.” But I discovered that worldly philosophers are not so much in love with wisdom as they are with *their own* wisdom! They are not so much interested in how to live wisely before God, whose existence they question or deny, but rather in showing how wise they are in being able to win arguments.

Writing to those who took pride in the great Greek philosophers, Paul contrasted the so-called wisdom of this world with God’s wisdom as seen in the cross of Christ (1 Cor. 1:18-30). He sarcastically asks (1:20-21), “Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.”

The point is, if you have not come as a sinner to the cross of Christ to obtain God’s mercy through faith, you do not know God and thus you cannot obtain the wisdom that comes only from Him. But, how does God impart the wisdom that we need?

## Christian View of Philosophy

<http://mb-soft.com/believe/txn/philosop.htm>

## Why Question Everything?

<http://www.roangelo.net/logwitt/logwit41.html>

## The Idea of Christian Philosophy

<http://www.directionjournal.org/30/2/idea-of-christian-philosophy.html>

## God’s Nonsense (re: Corinthians, Human Philosophy and the Wisdom of Words)

<http://www.raystedman.org/new-testament/1-corinthians/gods-nonsense>

## Greek Philosophy in the Bible (Catholic)

[http://catholicbridge.com/catholic/francis\\_schaeffer\\_catholics\\_greek\\_philosophy\\_in\\_the\\_bible.php](http://catholicbridge.com/catholic/francis_schaeffer_catholics_greek_philosophy_in_the_bible.php)

**Bible verses about Greek Philosophy (with Commentary)**

<http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/2039/Greek-Philosophy.htm>

**Is it okay for Christians to study philosophy? (Discussion Forum)**

<http://christianity.stackexchange.com/questions/27687/is-it-okay-for-christians-to-study-philosophy>

**Excerpt:**

Let's take a look at Paul.

The book of Acts details the spread of the Gospel from Jerusalem into wider Judea and Samaria, then off through Syria, Asia, Greece, before it concludes with Paul preaching the Gospel in the capital city of the Roman Empire. If we follow along with the way the Christians are preaching the Gospel, we find that once they start talking to Gentiles the references to the Hebrew Scriptures drop dramatically.

When we arrive at Acts 17, Paul is standing in the Areopagus, preaching the Gospel to Greek philosophers. He doesn't quote the Law or the Prophets or the Psalms, because they have (little to) no experience with the Hebrew Scriptures. Instead, Paul quotes (from memory!) passages from Aratus' *Phaenomena* and Epimenides' *Cretica* (Acts 17.28).

And when we read Paul's personal letters, we find: he paraphrases the thought process found in the Jewish book *Wisdom of Solomon* (Romans 1.18-32; and probably in several other places), he cites Menander's *Thais* (1 Corinthians 15.33), and again from Epimenides' *Cretica* (Titus 1.12).

These were works of drama, poetry, and wisdom, both Jewish and Gentile. Paul certainly didn't agree with everything he found in those books, but he had no problems reading them and assimilating some of, in his mind, their best points. And really, Paul's magnum opus, his letter to the Romans, functions as a philosophical argument.

Yes, Christians may study philosophy.

**Why Christians Should Read the Pagan Classics**

<http://www.equip.org/article/why-christians-should-read-the-pagan-classics/>

**Take It from the Church Fathers: You Should Read Plato**

<https://blog.logos.com/2013/11/plato-christianity-church-fathers/>

**Excerpt:**

From the corresponding “Comments” section at end of the article:

Thanks to Plato's influence, the church adopted lots of heathen superstitions like the immortality of the soul (in stark contrast with 1 Timothy 6:16) and eternal torment for the lost (in contrast to Paul, the apostle to the Gentiles, who speaks nothing of hell except to say that it will be destroyed — 1 Corinthians 15; Jesus uses the word Hades just as Old Testament authors used the word Sheol, neither word having anything to do eternal torment; superstition is also read into the word Gehenna, the current interpretation of which can also be attributed to mythology.). Paul was right when he said in his final letter to Timothy that a time would come when men would turn away

from the truth and unto fables. All turned away from the sound doctrine of Paul immediately, and the church stands today full of superstition and traditions of men. Don't read Plato, but read and re-read Paul until you see the true light of God's truth.

Selective reading – You may want to read some other parts of the Bible to get the complete picture of hell, torment, and immortality of the soul:

For example (there are others):

Matt 25:31-46 – (read the whole section; Jesus says) “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.”

Matt 18:8 – (Jesus says) “It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire.”

If the damned are condemned to eternal fire doesn't that imply the saved are also eternal?

...how do you personally build Bible doctrine? Tell me, if you have teaching A in the Bible that is clear as day as to what happens to man after death (both the first and second deaths) and teaching B in the same Bible as well (like your texts above) which is only an implied teaching, which do you choose? The church that I left (Seventh-day Adventist) used to be a Bible only one but went from building doctrine on clear teachings of the Bible to being able to construct them on “implied doctrine” as well.

This is what the whole argument comes down to I believe. I concede that there is an implied doctrine in the Bible of eternal Hell as you have shown above. But I also believe I can refute your verses above in about 5 minutes with much clearer teachings of the Bible about what happens after death.

The Catholics and Protestants have been ignoring the clearest teachings of the Bible and have gone to the less clear “implied” doctrine. They don't even follow their own rules of work from what is known to what is unknown. We see this in their doctrine of the Trinity. I concede the doctrine is certainly implied in the word, but I cannot concede that it is the strongest version of God in the Bible...It all comes down brother to the rules we follow in building Bible doctrine.

## **The Trinity**

<http://plato.stanford.edu/entries/trinity/>

## **History of Trinitarian Doctrines**

<http://plato.stanford.edu/entries/trinity/trinity-history.html>

## **Greek Philosophy and the Trinity --- Not Vetted ---**

[http://www.bibleanswerstand.org/philosophy.htm#\\_Conclusion](http://www.bibleanswerstand.org/philosophy.htm#_Conclusion)

## **Greek Philosophy's Influence on the Trinity Doctrine --- Not Vetted ---**

<http://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/greek-philosophys-influence-on-the-trinity-doctrine>

## Hellenistic Philosophy and Christianity

[https://en.wikipedia.org/wiki/Hellenistic\\_philosophy\\_and\\_Christianity](https://en.wikipedia.org/wiki/Hellenistic_philosophy_and_Christianity)

## Greek Mythology and the Judeo-Christian God

<http://sensiblereason.com/greek-mythology-judeo-christian-god/>

## Philosophy vs. Christianity

[http://biblehub.com/library/golden/conversion\\_of\\_a\\_high\\_priest\\_into\\_a\\_christian\\_worker/chapter\\_v\\_philosophy\\_vs\\_christianity.htm](http://biblehub.com/library/golden/conversion_of_a_high_priest_into_a_christian_worker/chapter_v_philosophy_vs_christianity.htm)

Excerpt:

In Plato's dialogue upon the duties of religious worship, a passage occurs the design of which appears to be to show that man could not, of himself, learn either the nature of the Gods, or the proper manner of worshiping them, unless an instructor should come from Heaven. The following remarkable passage occurs between Socrates and Alcibiades:

Socrates -- "To me it appears best to be patient. It is necessary to wait till you learn how you ought to act towards the Gods, and towards men."

Alcibiades -- "When, O Socrates, shall that time be? And who shall instruct me? For most willingly would I see this person, who he is."

Socrates -- "He is one who cares for you; but, as Homer represents Minerva as taking away darkness from the eyes of Diomedes; that he might distinguish a God from a man, so it is necessary that he should first take away the darkness from your mind, and then bring near those things by which you shall know good and evil."

Alcibiades -- "Let him take away the darkness, or any other thing, if he will; for whoever this man is, I am prepared to refuse none of the things which he commands, if I shall be made better."

Philosophy, led the Greeks to Christ, as the Law did the Jewish. The wisdom of the world in their efforts to give truth and happiness to the human soul, was foolishness with God, and the wisdom of God -- Christ crucified -- was foolishness with the philosophers, in relation to the same subject; yet it was divine Philosophy. An adopted means, and the only adequate means, to accomplish the necessary end. Said an apostle in speaking upon this subject, the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ Crucified, unto the Jews a stumbling-block and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the Power of God, and the wisdom of God. The Jews, while they require a sign, did not perceive that miracles, in themselves, were not adopted to produce affection. And the Greeks, while they sought after wisdom, did not perceive that all the wisdom of the Gentiles, would never work love in the heart. But the apostle preached -- Christ crucified -- an exhibition of self-denial, of suffering, and of self-sacrificing; love and mercy, endured in behalf of men, which, when received by faith, became "The power of God, and the wisdom of God," to produce love and obedience in the human soul. Paul understood the efficacy of the Cross. He looked to Calvary and beheld Christ crucified as the Sun of the Gospel system. Not, as the Moon, reflecting cold and borrowed rays; but as the Sun of righteousness, glowing with radiant mercy, and pouring warm beams of life and love into the open bosom of the believer.

## The Synthesis of Greek Philosophy and Biblical Revelation

<https://www.biblegateway.com/resources/asbury-bible-commentary/Synthesis-Greek-Philosophy>

Excerpt:

Pre-Enlightenment thinking had largely emphasized the nature of what-is-real in itself antecedent to the mind's knowledge of it. This branch of philosophy is called ontology. This type of philosophical inquiry had begun with the earliest Greek philosophers and resulted in the development of ontological categories classically formulated by Plato and Aristotle. Even the creeds of the church and the development of Christian theology adapted these Greek categories for expressing the message of the Bible.

**The Early Christian Apologists.** The earliest Christian intellectuals in the second century A.D. were called apologists (*apologia*, “a defense”) because they felt the need to defend the Bible. These men had been converted from paganism, had already been trained in philosophy, and had read widely in the worldly wisdom of their day. Their intent was to show that the biblical faith was based on thoughtful consideration of the facts and that its truth could be readily embraced by any educated citizen of the Roman Empire.

Their success in showing that the Bible is intellectually respectable enhanced the missionary expansion of the church, for historians have shown that the greatest threat to the spread of the Christian gospel in its earliest days was not the mystery religions with the barbaric idea of the dying and rising of gods. Though the masses of people were not well educated and were easily swayed by mythological folklore, the faith of the earliest Christians simply did not fit into this irrational network of beliefs. The appeal of these believers to historical facts as a basis for their faith put their beliefs altogether outside the framework of myth. That was not the case with popular religions that were embraced by their pagan neighbors throughout the Roman Empire.

**The Threat of Stoicism to Christian Faith.** The real threat to the Christian missionary expansion came from the [Stoics](#). [Paul Tillich, *The Courage To Be* (New Haven: Yale Univ. Press, 1952), 9-10]. These intellectuals developed a philosophy of religious consolation in a world troubled with political upheaval, personal tragedy, and family disintegration. Borrowing elements from the thinking of Plato and Aristotle, they espoused a rational view of the universe that offered the worshiper a pantheistic union with God and a fellowship of universal brotherhood. The pursuit of God and the pursuit of Truth were one and the same goal. Salvation was for the few, not the masses, since the intellectual cultivation of one's mind was the only adequate preparation for enjoying oneness with God.

Stoicism specifically rejected the traditional folklore of popular religion. Stoicism's appeal lay in the ability of its ideas to explain the meaning of life and its therapeutic effect to calm one's panic-stricken feelings of dread.

Stoicism's religious philosophy was in direct conflict with the claims of the newly emerging Christian faith. Unlike the abstract and impersonal God of Stoicism, Christian believers claimed that God was personal, infinite in goodness, wisdom, and power, and was the Creator and Sustainer of the universe. They further claimed that access to this personal God was mediated through his incarnation in one Jesus of Nazareth, without whom it was impossible to have personal and intimate fellowship with God.

Salvation was also dependent, not only upon the historical appearance of God in Jesus Christ, but upon his personally chosen witnesses. Unlike Stoicism, which limited salvation to the intellectual elite, Christian faith offered universal salvation to all peoples of the world of whatever rank or education. Good news, not simply good views, was the decisive difference between

Stoicism and Christianity. Both claimed that salvation was the result of knowing the Truth, but the gospel of Jesus Christ is the Truth. Truth is not merely a beautiful system of ideas that one intellectually embraces, but Truth is the announcement of a personal God whose Son has brought light and life to all who will embrace his personhood. God's truth was historically and factually made known in his created world, unlike the popular, mythical religions whose stories were in no way interested in dependence upon facts and documented events of history. Thanks in large part to writings of early Christian apologists and our early church Fathers, along with the martyrs who laid down their lives for the sake of the truth of the gospel, the missionary expansion related in the book of Acts continued until the Roman Empire and the entire Western world had largely embraced Christianity, even if some of it was an aberration. For Christian faith had proved itself intellectually superior to the religious philosophy of Stoicism, and it was felt to be emotionally more satisfying than the ecstatic popular religions of the ancient world.

***Christianizing Greek/Roman Thought.*** The conversion of the Roman Empire and the Western world was, of course, not an easy process. Many skirmishes with paganism continued, and some unfortunate elements of the popular religions made their way into the Christianized world. Also, some negative elements of pagan philosophy were appropriated by the church. On the other hand, many positive elements of philosophical traditions that the church adapted from the classical world helped to make explicit the essence of the gospel.

The development of Christian doctrine was generally successful in synthesizing the message of the gospel with the philosophy of Plato and Aristotle. In fact, the early Christian thinkers were able to use the categories of Plato and Aristotle (and Stoicism) to say things that Greek and Roman philosophers were unable to say because they lacked the biblical revelation. Based on the concept of general revelation, Christian faith acknowledges that a measure of God's truth is accessible to all people. For example, Greek thinkers developed a system of logic and philosophy that made it possible to construct a rational view of the world, and these categories were foundational for the church in developing our system of beliefs. In this way, the church used Greek categories to say things that Greeks themselves were unable to say.

For example, Plato developed a view of the supersensible level of reality—that there is a realm of reality that transcends the five senses. This intangible world is not subject to the decay and flux of the temporal world. Augustine borrowed this platonic category to explain the meaning of spiritual realities. To be sure, Plato did not understand the Christian meaning of the supernatural world—that God created the world out of nothing and that he is totally different in his essence from the natural world. In adapting Plato's concept of the supersensible world, Augustine was able to explain the Christian doctrine of God and creation, which was totally unknown to Plato himself.

### **Bible Quotes related to Philosophy in general:**

<http://www.openbible.info/topics/philosophy>

### **The Influence of Greek Philosophy on the Development of Christian Theology**

<http://www.gospeltruth.net/gkphilo.htm>

### **Christianity's Platonic Heaven**

<http://geekychristian.com/christianitys-platonic-heaven/>

## Greek Philosophy & Christian Theology --- needs some vetting ---

<http://people.opposingviews.com/greek-philosophy-christian-theology-5507.html>

Excerpt:

Christian theology is inextricably linked with ancient Hellenistic philosophy. Although the very earliest beginnings of Christianity were not related to Greek philosophy in any substantial way, by the time Christianity became a fully institutionalized religion, Greek philosophical concepts had integrated almost fully with Christianity.

## Philosophy and Superstition (Paul on Mars' Hill – the Areopagus)

<http://www.ligonier.org/learn/devotionals/philosophy-and-superstition/>

Excerpt:

*“While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols” (v. 16). - Acts 17:16–21*

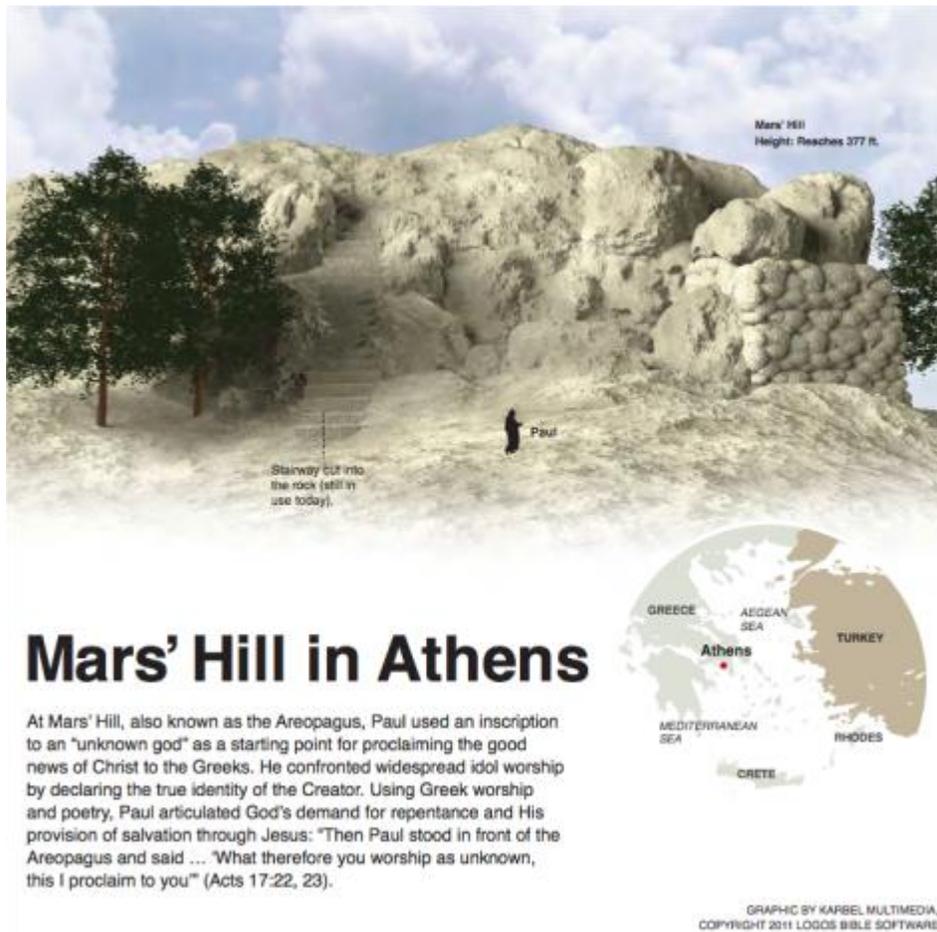
The city of Athens was the seat of Greek philosophy. Socrates, Plato, and Aristotle had lived and taught there. Before them Thales, Anaximander, Parmenides, Heraclitus, and many others had practiced philosophy there. Each was seeking the one ultimate principle of which all things were supposedly composed. Thales believed that ultimately, everything is water, while in a more sophisticated way, Plato and Aristotle claimed that ultimately, everything is “being.”

By focusing on this one ultimate aspect of reality, the philosophers were pushing against the worship of particular things like idols. In time, however, idolatry returned even stronger than before. After all, if everything in the world is a piece of the Ultimate, then everything is divine to some degree. Things that have more “being” are more divine, and so for our own good we had better worship them. Eventually, Athens, the city of philosophy, also became the city of idols. Greek philosophy led straight to superstition.

The Bible has very little admiration for Greek philosophy, though unfortunately, many in the history of the Christian church have not shared the Bible’s viewpoint. Paul was not impressed by what he saw in Athens. He was distressed. He did not say, “Athens, at last! The home of the wonderful philosophers Plato and Parmenides.” He did not try to meld the Gospel to the thinking of Aristotle. Instead, he confronted the Athenians head-on.

The philosophers in Athens at this time were organized into two groups. The **Epicureans** argued that men should seek pleasure, and that the best way to do that is to live moderately. The **Stoics** argued that men should seek independence and self-sufficiency, and suppress their desires. Both groups were continually seeking new things, the Epicureans because of their quest for new pleasures, and the Stoics because of curiosity about nature. Thus, when Paul arrived in their midst with a strange new teaching, they rapidly brought him to the Council of the **Areopagus**, which supervised the religions and foreign gods in Athens. They wanted to hear about this new “manifestation of being.”

## Mars' Hill (Areopagus)



### Mars' Hill in Athens

At Mars' Hill, also known as the Areopagus, Paul used an inscription to an "unknown god" as a starting point for proclaiming the good news of Christ to the Greeks. He confronted widespread idol worship by declaring the true identity of the Creator. Using Greek worship and poetry, Paul articulated God's demand for repentance and His provision of salvation through Jesus: "Then Paul stood in front of the Areopagus and said ... "What therefore you worship as unknown, this I proclaim to you" (Acts 17:22, 23).

At

[Source: <http://cafn.us/2014/02/26/biblical-nuggets-mars-hill-in-athens/>]

**Epicurean...philosophers:** Epicureanism was a popular school of Greek philosophy, founded by Epicurus (341-270 BC). Epicureans believed that the principal aim of life was to secure happiness. They thought of pleasure not in terms of sensual indulgence, as their critics charged, but in terms of tranquility. Their contemporaries often called them atheists; in their view, there were no gods to fear, and death simply marked the end of human existence. They sought their security in organized communities where they could live in contentment apart from society.

**Stoic philosophers:** Stoicism was founded by Zeno of Citium (335-263 BC) and became the most influential philosophy in the Greco-Roman world. It viewed the universe as permeated by Reason (sometimes referred to as God or Providence). Stoicism saw divine Reason as expressed in human reason and held that as humans made progress, they could advance from ignorance (the source of vice) to true knowledge (the source of virtue). They developed extensive lists of virtues and vices and produced detailed household codes to guide family behavior. Paul's teaching resembles that of the Stoics in his use of household codes and lists of virtues and vices (Ga 5:19-23; Ep 5:22-33; Col 3:18-4:1; 1Ti 3:1-13; 5:1-6:1). However, the message of Good News focusing on the life, death, and **resurrection** of Jesus Christ

was **strange** and **foreign** to these Greek philosophers. • The air of superiority with which they addressed Paul as **this babbling** indicates the arrogance of some of these men.

[Source: NLT Study Bible Notes]

The **Stoics and Epicureans**, who are mentioned together in (Acts 17:18) represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school was founded by Zeno of Citium (cir. B.C. 280) and derived its name from the painted "portico" (stoa) at Athens in which he taught. Zeno was followed by Cleanthes (cir. B.C. 260); Cleanthes by Chrysippus (cir. B.C. 240) who was regarded as the founder of the Stoic system. "They regarded God and the world as power and its manifestation matter being a passive ground in which dwells the divine energy. Their ethics were a protest against moral indifference, and to live in harmony with nature, conformably with reason and the demands of universal good, and in the utmost indifference to pleasure, pain and all external good or evil, was their fundamental maxim." --American Cyclopaedia. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality; but the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by Periods of cosmical ruin, the other is consummated in a personal resurrection. (Acts 17:18) But in spite of the fundamental error of stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the fatherhood of God, the common bonds of mankind, the sovereignty of the soul. Among their most prominent representatives were Zeno and Antipater of Tarsus, Seneca and Marcus Aurelius.

[Source: Smith's Bible Dictionary]

[See also [Stoics](#) in another section of this document.]

**Stoics:** The name was derived from the Stoa Poikile, the painted porch at Athens, where the founders of the school first lectured. This school of Greek philosophy was founded at Athens circa 294 BC by Zeno (circa 336-264 BC), a native of Citium, a Greek colony in Cyprus. But the Semitic race predominated in Cyprus, and it has been conjectured that Zeno was of Semitic rather than Hellenic origin. His Greek critics taunted him with being a Phoenician. It has therefore been suggested that the distinctive moral tone of the system was Semitic and not Hellenic. Further color is given to this view by the fact that Zeno's immediate successors at the head of the school also hailed from Asia Minor, Cleanthes (331-232 BC) being a native of Assos, and Chrysippus (280-206 BC) of Soli in Cilicia. Several other adherents of the system hailed from Asia Minor, and it flourished in several Asiatic cities, such as Tarsus and Sidon. In the 2nd century BC the doctrine was brought to Rome by Panaetius of Rhodes (circa 189-109 BC), and in the course of the two succeeding centuries it spread widely among the upper classes of Roman society. It reckoned among its adherents a Scipio and a Cato, **Seneca** and Marcus Aurelius, as well as the freedman Epictetus. The most adequate account of the teaching of the Greek Stoics has been preserved in the writings of Cicero, who, however, was a sympathetic critic, rather than an adherent of the school. The system acquired its most lasting influence by its adoption as the formative factor in the jurisprudence of imperial Rome, and Roman law in its turn contributed to the formation of Christian doctrine and ethics.

[Source: ISBE]

[See also [Stoics](#) in another section of this document.]

## Letters of Paul and Seneca

<http://www.earlychristianwritings.com/paulseneca.html>

(Note: Non-Conservative dating and perspective)

## The God of the Bible vs the God of Philosophy

Thinking Deeply in the Ocean of Revelation (re: Acts 17:22-28)

<http://renewingyourmind.org/broadcasts/2014/08/23/god-of-the-bible-vs-god-of-philosophy>

## The God of the Bible and the God of the Philosophers

<http://home.nwciowa.edu/wacome/gbqp.htm>

## Christianity vs Stoicism (College research paper) [PDF]

[https://www.southeastern.edu/acad\\_research/programs/writing\\_center/pick/backissue/volume29/assets/miller.pdf](https://www.southeastern.edu/acad_research/programs/writing_center/pick/backissue/volume29/assets/miller.pdf)

## Was the New Testament Influenced by Stoicism?

<http://www.equip.org/article/was-the-new-testament-influenced-by-stoicism/>

Excerpt:

Stoicism was the most important philosophical influence on cultured people during the first century A.D. Stoic philosophers were materialists, pantheists, and fatalists: they believed that everything that exists is physical or corporeal in nature and that every existing thing is ultimately traceable back to one ultimate universal stuff that is divine. They thought that God and the world were related in a way that allowed the world to be described as the body of God and God to be described as the soul of the world. Unlike the God of Judaism and Christianity who is an eternal, almighty, all-knowing, loving, spiritual *Person*, the Stoic God was impersonal and hence incapable of knowledge, love, or providential acts. The Stoic fatalism is seen in their belief that everything that happens occurs by necessity. The major contribution of the Stoic philosophers was the development of an ethical system that would help the Stoic live a meaningful life in a fatalistic universe. To find good and evil, Stoics taught, we must turn away from whatever happens of necessity in our world and look within. Personal virtue or vice resides in our attitudes, in the way we react to the things that happen to us. The key word in the Stoic ethic is *apathy*. Everything that happens to a human being is fixed by that person's fate. But most humans resist their destiny, when in fact nothing could have been done that would have altered the course of nature. Our duty in life, then, is simply to accept what happens; it is to resign ourselves to our unavoidable destiny. This will be reflected in our apathy to all that is around us, including family and property. The truly virtuous person will eliminate all passion and emotion from his (or her) life until he reaches the point that nothing troubles or bothers him. Once humans learn that they are slaves to their fate, the secret of the only good life open to them requires them to eliminate all emotion from their lives and accept whatever fate sends their way. The fact that the Stoics often described this attitude of resignation as "accepting the will of God" is no doubt responsible for the confusion between their teaching and the New Testament's emphasis upon doing God's will. But the ideas behind the Stoic and Christian phrases are completely different! When a Stoic talked about the will of God, he meant nothing more than submission to the unavoidable fatalism of an impersonal, uncaring, unknowing, and unloving Nature. But when Christians talk about accepting the will of God, they mean the chosen plan of a loving, knowing, personal deity. Decades ago, it was fashionable in some circles to claim that the apostle Paul was influenced by Stoicism. As late as 1970, Columbia University philosopher John Herman Randall, Jr., attributed the strong social emphasis of Paul's moral philosophy to Stoicism. Paul's stress upon inward motives as over against the outward act has been said to evidence a Stoic influence.<sup>15</sup> There was a time when

some claimed that a relationship existed between Paul and the Stoic thinker Seneca who was an official in Nero's government during the apostle's time in Rome.<sup>16</sup> And there can be no question that Paul quoted from a Stoic writer in his famous sermon on Mars Hill in Athens (Acts 17:28). Paul's quoting from a Stoic writer proves nothing, of course. As an educated man speaking to Stoics, it was both good rhetoric and a way to gain the attention of his audience. Though Paul and Seneca were in Rome at the same time, there is no evidence of any personal contact and plenty of evidence that their respective systems of thought were alien to each other. When properly understood, Seneca's Stoic ethic is repulsive to a Christian like Paul. It is totally devoid of genuine human emotion and compassion; there is no place for love, pity, or contrition. It lacks any intrinsic tie to repentance, conversion, and faith in God. Even if Paul did use Stoic images and language, he gave the words a new and higher meaning and significance. In any comparison between the thinking of Paul and Stoicism, it is the differences and conflicts that stand out. Two other instances of alleged Stoic influence remain to be considered. The first concerns the Stoic's use of the Greek word *logos* as a technical term. It is this same term that John uses throughout the first fourteen verses of his Gospel as a name for Jesus Christ. Since the immediate source for the New Testament use of *logos* is usually said to be the Jewish philosopher Philo, whose system was a synthesis of Platonism and Stoicism, I will postpone comment on this point until the next section. The second instance of alleged Stoic influence concerns the belief of early Stoics (300-200 B.C.) that the world would eventually be destroyed by fire. This led some critics to charge that Peter's teaching in 2 Peter 3 that God will end the world by destroying it by fire echoes the Stoic doctrine of a universal conflagration. Unfortunately for such critics, their theory falls apart once one notices the significant differences between the Stoic belief and Peter's teaching. For one thing, the Stoic conflagration was an eternally repeated event that had nothing to do with the conscious purposes of a personal God. As philosopher Gordon Clark explains, "The conflagration in II Peter is a sudden catastrophe like the flood. But the Stoic conflagration is a slow process that is going on now; it takes a long time, during which the elements change into fire bit by bit. The Stoic process is a natural process in the most ordinary sense of the word [that is, it is simply the ordinary outworking of the order of nature]; but Peter speaks of it as the result of the word or fiat of the Lord." Furthermore, the Stoic conflagration is part of a pantheistic system while the conflagration described by Peter is the divine judgment of a holy and personal God upon sin. As if these differences were not enough, the Stoic fire endlessly repeats itself. After each conflagration, the world begins anew and duplicates exactly the same course of events of the previous cycle. The history of the world, in this Stoic view, repeats itself an infinite number of times. Contrast this with Peter's view that the world is destroyed by fire only once, like the flood of Noah's time. Perhaps the most decisive objection to the claim of a Stoic influence in 2 Peter is the fact that major Stoic writers had completely abandoned this doctrine by the middle of the first century A.D. The critic would have us believe that the writer of 2 Peter was influenced by a Stoic doctrine that Stoic thinkers had completely repudiated. It is little wonder that most scholars abandoned theories about a Stoic influence upon the New Testament decades ago.

### Removing Greek Philosophy from Christianity 1 (of 4) (Joel Hemphill)

<https://www.youtube.com/watch?v=vy0jAdy41tk>

[Video, 1 of 4, approx. 10 min. each]

### "Eternity" in the bible and the Greek philosophers [Forum notes]

<http://www.city-data.com/forum/christianity/959457-eternity-bible-greek-philosophers.html>

**See also:**

[Seneca](#), [Stoics / Stoicism](#) and [Stoic Philosophers during Paul's Time](#) sections in this document.

## In the beginning was the λόγος (word)

<http://www.bible-researcher.com/logos.html>

Excerpt:

The word λόγος (*logos*) in the prologue of John's Gospel is a word with a very interesting history in ancient theological writings. It is translated 'Word' in English versions, but this translation does not express everything that the term would have suggested to ancient readers.

For the benefit of students, on this page I have reproduced discussions of the term λόγος by four New Testament scholars: Marvin Vincent, Frederic Godet, Hugh Mackintosh, and John Campbell. Vincent, whose explanation I think will be found most helpful, briefly explains what the word meant in the context of theological discourse in the milieu of Hellenistic Judaism (especially after Philo), and he argues that John "used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed." Godet and Mackintosh are largely in agreement with Vincent, and Campbell also agrees, though he evidently does not share the others' high view of Scripture. After these excerpts I add Wilhelm Nestle's more general discussion of the philosophy of Philo from his revision of Zeller's [Outlines of the History of Greek Philosophy](#).

My own opinion is that the contemporary Hellenistic understanding of *logos* in theological contexts (esp. in Philo) should not be discounted by those who wish to understand John's meaning. The *contrasts* between Philo and John, which the scholars here want to emphasize, should not obscure the fact that John is using a word which was already full of meaning for Jewish readers in his day. When he asserts that the *logos* became *flesh* he is indeed saying something that was never dreamt of by Philo or the Greek philosophers; but in all other respects it is their *logos* — the cosmic Mediator between God and the world, who is the personification of God's Truth and Wisdom — that John is referring to when he asserts that Christ is its incarnation.

## Religions and Philosophies in Bible Times

<http://bibleresources.americanbible.org/resource/religions-and-philosophies-in-bible-times>

Excerpt:

Both the faith of Israel and the faith of the early Christians developed in cultural contexts rich in other religious traditions. The people of Israel encountered religions with many similar beliefs and rituals in Palestine and Egypt. Christianity came into being as one among many religions and philosophies spread around the Mediterranean world by merchants and soldiers.

## Traces of Greek philosophy and Roman law in the New Testament (Hicks, 1896)

<https://archive.org/details/tracesofgreekphi00hick>

[Scan of original publication downloadable as PDF, ePUB, ,etc.]

## The Origin of Hell-Fire in Christian Teachings

<http://www.truthaccordingtoscripture.com/documents/death/origin-of-hell-fire.php>

Excerpt:

The concept of a soul within us that cannot die first became a 'Christian' doctrine at the end of the second century AD. Hell had been taught in Greek philosophy long before the time of Jesus, with Plato (427-347 BC) as the important leader in this thinking.

The teaching of an everlasting place of punishment for the wicked is the natural consequence of a belief in an immortal soul. By the year AD 187, it was understood that life, once we have it, is compulsory; there is no end to it, either now or in a world to come. We have no choice as to its continuance, even if we were to commit suicide to end it.

At the end of the 2nd century Christianity had begun to blend Greek philosophy —human speculative reasoning, with the teachings of God's Word. Such words and phrases as 'continuance of being', 'perpetual existence', 'incapable of dissolution' and 'incorruptible' began to appear in so-called Christian writings. These had come straight from Plato, the Greek philosopher, all those years before Jesus. Other phrases used were 'the soul to remain by itself immortal', and 'an immortal nature'. It was taught that this is how God made us. But this idea derives from philosophy, not divine inspiration. There are no such words in the Bible. It was Athenagorus, a Christian, but whose teachings, according to the Encyclopaedia Britannica, were strongly tinged with Platonism, who had introduced the teaching of an immortal soul into Christianity. In this way, he paved the way for the logical introduction of eternal torment for immortal, but sinful, souls. This was a hundred years and more after the time of the apostles, and came straight from popular philosophy. The apostles had consistently taught that death is a sleep, to be followed by resurrection. The early church leaders – Clement, Ignatius, Hermas, Polycarp, and others who also believed that death is a sleep, taught that the wicked are destroyed forever by fire – their punishment was to be annihilation. These leaders did not teach of an immortal soul to be tortured by fire in hell for eternity.

## Believe What the Jewish Apostles Taught, Not What the Greek Philosophers Taught [this discusses concept of Conditional Immortality]

<http://www.jewishnotgreek.com/>

Excerpt:

Now, like me, a growing number of evangelicals are also studying this and seeing that eternal torture is not what the scripture teaches. The Greeks, led by Plato, believed in and taught about the "immortal soul," however, that phrase never occurs in all of scripture.

## Immortality and Resurrection

<http://www.philosophy-religion.org/bible/immortality-resurrection.htm>

Excerpt:

Everyone knows that someday he will die. Most of us are curious to know what, if anything, happens to us after death. In the history of ideas, many theories have been set forth about this issue.

An idea that prevails in many religions is that of “immortality of the soul.” The Greek philosophers are, perhaps, the purest example, of the concept of immortality - generally unclouded by myths and legends.

On the other hand, there is a distinct view in Hebraic traditions of the “resurrection of the body.” The nature of man is regarded differently from the Greek-types of thought.

It is my purpose in writing this paper to describe a broad view of the Christian view of “final things,” and in particular to understand some differences between the ideas of immortality of the soul and resurrection of the body.

## International Standard Bible Encyclopedia: Philosophy

<http://www.bible-history.com/isbe/P/PHILOSOPHY/>

## How Greek Philosophy Influenced Both Christian and Jewish Theology [blog post]

<http://forward.com/culture/177588/how-greek-philosophy-influenced-both-christian-and/>

Excerpt:

My fellow columnist at the Forward, the estimable J.J. Goldberg, has written a [blog post](#) about my May 19 column, “[Could the Holy Ghost be Jewish?](#)” In his blog, he respectfully takes exception to my statement that “neither biblical nor rabbinic Judaism has anything like the Christian Trinity in its thinking about God,” and goes on to say:

“Actually, rabbinic Judaism has something very much like the Trinity in its thinking about God. It’s called the *Sefirot*, the **Kabbalah’s** 10 Emanations or Manifestations of God’s presence. And no, it wasn’t a Jewish concept that found its way into Christianity. On the contrary, it’s a Christian idea that found its way into the heart of normative Judaism.”

[Note: see also: [More Information on the Kaballah](#)]

## Theonomic Critique of Logic - and Survey of Law-Based Apologetics

[http://vftonline.org/KEVIN4VFT/logic\\_01.htm](http://vftonline.org/KEVIN4VFT/logic_01.htm)

Is it adequate to merely study and apply the Bible to gain sound, rational thought? Or need we also turn to Aristotle?

## Can Philosophy Be Christian? (Catholic in perspective; 2000)

<http://www.firstthings.com/article/2000/04/001-can-philosophy-be-christian>

Excerpt:

The possibility of a Christian philosophy was fiercely debated in the late 1920s and the early 1930s, especially in France, where several distinguished historians of philosophy, including Émile Bréhier, vigorously denied that there had been, or could be, any such thing. It was, Bréhier said, as absurd as a Christian mathematics or a Christian physics. Genuine philosophy, in his opinion,

had been suffocated by Christian dogma in the Middle Ages, and did not reemerge until the seventeenth century, when Descartes picked up about where the Greeks had left off.

The Catholic medievalist Étienne Gilson led the counterattack. He opened his Gifford Lectures on *The Spirit of Medieval Philosophy* with two chapters devoted respectively to the problem and the notion of Christian philosophy, which he defined as “every philosophy which, although keeping the two orders formally distinct, nevertheless considers the Christian revelation as an indispensable auxiliary to reason.” In a series of books and articles published over the next few decades, Gilson demonstrated the vibrancy of medieval philosophy. He convincingly argued that the biblical concepts of God, creation, history, and the human person had made a decisive impact on the whole history of modern philosophy.

In our own time, at least here in the United States, there seems to be a rather general recognition that Christians have a distinctive approach to philosophy. We have had since 1926 an American Catholic Philosophical Association, which now has some 1,200 members, but there was nothing equivalent for Protestants until 1979, when William P. Alston, Alvin Plantinga, and several of their friends established the Society of Christian Philosophers. Today, twenty-one years later, it counts more than a thousand members, and enrolls a rapidly growing number of younger scholars. It is thoroughly ecumenical in its constituency.

These initiatives, however, are scarcely typical of the university world, which finds the concept of Christian philosophy paradoxical, even nonsensical. Some philosophers simply rule out any consideration of revelation as lying beyond the purview of their discipline. Emotivists in the tradition of A. J. Ayer still dismiss religion as noncognitive. A host of agnostics, pragmatists, relativists, and deconstructionists, while differing among themselves, form a common front in opposition to revelation as a font of abiding truth.

## **Philosophy and Christian Theology**

<http://plato.stanford.edu/entries/christiantheology-philosophy/>

## **What is Hellenism, and how did it influence the early church?**

<http://www.gotquestions.org/Hellenism.html>

## Plato reimagines abstraction as the theory of forms

<https://blog.logos.com/2013/11/greek-math-pythagoras-plato-zeno-aristotle/#plato>

Excerpt:

The Pythagoreans exerted tremendous influence on **Plato**, whose most important innovation was the theory of forms. Plato held that what's real in the world is not matter, not individuals, but classes, genres, species. Over two thousand years later, Schopenhauer put it like this: "Whoever hears me assert that the grey cat playing just now in the yard is the same one that did jumps and tricks there five hundred years ago will think what he likes of me, but it is a stranger form of madness to imagine that the present-day cat is fundamentally an entirely different one."

So here's the cool part: Plato's forms are abstract in the same way as Pythagoras' numbers. As [Wallace](#) puts it, "**The conceptual move from 'five oranges' and 'five pennies' to the quantity five and the integer 5 is precisely Plato's move from 'man' and 'men' to Man.**" (Mathematicians who believe that numbers and mathematical relations exist on their own, outside of human conception, are even called Platonists.) Russell made the same connection: "what appears as Platonism is, when analyzed, found to be in essence Pythagoreanism. [Plato's] whole conception of an eternal world, revealed to the intellect but not to the senses, is derived from him."

And Plato's forms, of course, influenced pretty much the whole of Western thought. It's partially thanks to Greek math, then, that we so readily categorize the world

## Similarities between Plato's form of the Good and Christianity's concept of God

[https://www.academia.edu/1082782/The\\_Similarities\\_between\\_Platos\\_form\\_of\\_the\\_Good\\_and\\_Christianitys\\_concept\\_of\\_God](https://www.academia.edu/1082782/The_Similarities_between_Platos_form_of_the_Good_and_Christianitys_concept_of_God)

The similarities and differences between Plato's Realm of the forms and in particular the form of the good as well as his ideas of God to early Christianity and Augustine's view of God.

Excerpt:

Plato's metaphysical ideas bear a close resemblance to the Christian theology. In *Republic*, Plato provides his explanation how people acquire knowledge and also explanation how different material things exist. The forms can interact, like form of the good and form of the chair to make a good chair on the material realm. One of his forms in particular is rather interesting- form of the good, which stands out from the rest of the forms and may be the highest form for Plato.

In my paper I will discuss the Plato's ideas in regards to forms, and form of the good in particular as well as his ideas about divinity and gods in the immaterial world. Then I will talk about main Christian ideas about God and I will discuss St Augustine's ideas about God in particular. Then, after introducing their concepts, I will compare and contrast the two Philosopher's ideas about God and then show the similarities between the form of the good from Plato as well as Plato's ideas regarding gods and Christian God according to Augustine.

## Plato's Theory of Forms

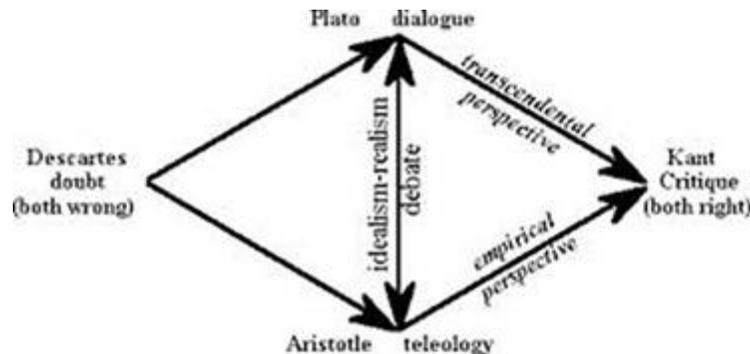
[https://en.wikipedia.org/wiki/Theory\\_of\\_Forms](https://en.wikipedia.org/wiki/Theory_of_Forms)

<http://www.ccs.neu.edu/course/com3118/Plato.html>

## On Plato's Theory of Forms

<http://www.renewamerica.com/columns/washington/140419>

Excerpt:



*Strange times are these in which we live when old and young are taught falsehoods in school. And the person that dares to tell the truth is called at once a lunatic and fool.*

*We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.*  
~ Plato (427-347 B.C.)

## Wikipedia: Platonism (and Neoplatonism)

<https://en.wikipedia.org/wiki/Platonism>

Excerpt:

...In the third century, Plotinus recast Plato's system, establishing **Neoplatonism**, in which Middle Platonism was fused with mysticism. At the summit of existence stands the One or the Good, as the source of all things. It generates from itself, as if from the reflection of its own being, reason, the nous, - wherein is contained the infinite store of ideas. The world-soul, the copy of the nous, is generated by and contained in it, as the nous is in the One, and, by informing matter in itself nonexistent, constitutes bodies whose existence is contained in the world-soul. Nature therefore is a whole, endowed with life and soul. Soul, being chained to matter, longs to escape from the bondage of the body and return to its original source. In virtue and philosophical thought it has the power to elevate itself above the reason into a state of ecstasy, where it can behold, or ascend to, that one good primary Being whom reason cannot know. To attain this union with the Good, or God, is the true function of human beings...

## Plato and Christianity

<https://ordinand.wordpress.com/2008/01/27/plato-and-christianity/>

Excerpt:

[A Bluffers Guide to Plato](#)

Plato thought that the world around us is not the real world, it is an illusion. The real world, the world of ideas, is available to those philosophers who allow their 'souls to guide them. We should understand soul as being something separate from the physical. Wikipedia offers the following description of the platonic understanding of soul.

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[Plato](#), drawing on the words of his teacher [Socrates](#), considered the soul as the [essence](#) of a person, being, that which decides how we behave. He considered this essence as an incorporeal, eternal occupant of our being. As bodies die the soul is continually reborn in subsequent bodies. The Platonic soul comprises three parts:

1. the [logos](#) ([mind](#), [nous](#), or [reason](#))
2. the [thymos](#) ([emotion](#), or spiritedness)
3. the [eros](#) (appetitive, or [desire](#))

see [http://en.wikipedia.org/wiki/Soul#Socrates\\_and\\_Plato](http://en.wikipedia.org/wiki/Soul#Socrates_and_Plato)

Perhaps the most famous story in the history of western philosophy is Plato's 'allegory of the cave' (probably closely followed by Nietzsche mad man and the lamp). I have included Plato's account as a file attachment:

*(Following inserted to support above text about "the allegory of the cave".)...*

### Plato's "The Allegory of the Cave":

1. Plato realizes that the general run of humankind can think, and speak, etc., without (so far as they acknowledge) any awareness of his realm of Forms.
2. The allegory of the cave is supposed to explain this.
3. In the allegory, Plato likens people untutored in the Theory of Forms to prisoners chained in a cave, unable to turn their heads. All they can see is the wall of the cave. Behind them burns a fire. Between the fire and the prisoners there is a parapet, along which puppeteers can walk. The puppeteers, who are behind the prisoners, hold up puppets that cast shadows on the wall of the cave. The prisoners are unable to see these puppets, the real objects that pass behind them. What the prisoners see and hear are shadows and echoes cast by objects that they do not see. Here is an illustration of Plato's Cave:



From *Great Dialogues of Plato* (Warmington and Rouse, eds.) New York, Signet Classics: 1999. p. 316.

[Source: <http://faculty.washington.edu/smcohen/320/cave.htm>]

### **Platonic and Biblical Christianity**

Christianity has modified and Christianized this platonic view. A stereotype, but all too familiar, of Christianity+Platonism sounds like this.

The aim of life is to leave this world and get to heaven. The physical is bad/neutral so we need to concentrate on the spiritual things. Jesus 'saves our souls'. We should spend our lives getting other souls saved.

In contrast the biblical worldview is that God has created a real-physical world. It is a gift which, has been perverted by sin. God has embarked on a rescue mission through Israel and climaxing in Jesus whereby the hope of Christianity is the resurrection of the body and restored earth. A Hebraic view of the soul is seeing the soul as including the whole of the person, physical, spiritual, emotional... all bound up to form the soul.

The implications of a biblical worldview are huge as Christianity becomes life embracing and not world rejecting. I offer the following examples of a biblical worldview in action. This list is far from exhaustive.

<b>Biblical Worldview</b>	<b>Stereotype of Platonic Christianity</b>
Wine is a gift from God. As Christians we celebrate the creation in the drinking of wine. God delights in people enjoying his creation. Wine is a good gift, but we should beware of distorting the gift through drunkenness.	Wine is not spiritual. It is either a neutral act or evil
The purpose of life is to glorify God. God is glorified when we celebrate creation and work for its redemption. We should be involved in evangelism but Christianity is not simply about getting others saved.	We should get saved and then work at getting others saved. Anything else is irrelevant
We look forward to the God coming to reign on earth, the resurrection of our bodies, we look forward to an eternity of playing, food, culture.... praising Jesus.... exploration....	We look forward to disembodied bliss. We look forward to our should going to heaven. We look forward to singing hymns forever
The church is one important aspect of life. Family, Work, Leisure are equally as important	Church is the most important thing in life
God calls people to all aspects of work and people should see their work as being a part of their Christian life.	Vicars are serving God full-time and non-Vicars can serve God part-time in incidences when they go to church or are involved in evangelism.

Yes I have been stereotyping Platonic Christianity but this helps us see the issues. This post is not meant to be exhaustive but a quick tour of some of the issues.

*[End: Plato and Christianity sub-section]*

### **Platonism's influence on Christian eschatology**

[http://theologicalstudies.org/files/resources/Platonism\\_and\\_Eschatology\\_article\\_\(PDF\).pdf](http://theologicalstudies.org/files/resources/Platonism_and_Eschatology_article_(PDF).pdf) [PDF]

Excerpt:

Much attention in recent years has been devoted to the influence of Greek philosophy on Christian doctrine. This has been especially true in regard to the nature and attributes of God. Some have also contended that Christian eschatology has been negatively influenced by Greek Platonic assumptions and ideas. Randy Alcorn's book, *Heaven*, for instance, asserts that biblical eschatology has been largely replaced by Christoplatonism which is a merger of Christianity and the ideas of Plato. Alcorn, common conceptions of heaven are often influenced more by Platonic ideas than they are the Bible. In an interview with *Time*, N. T. Wright blamed Platonic influence on Christianity for a distortion of the doctrine of Heaven. "Greek-speaking Christians influenced by Plato saw our cosmos as shabby and misshapen and full of lies, and the idea was not to make it right, but to escape it and leave behind our material bodies," says Wright. In this article we will summarize what Platonism is and survey the impact of Platonism on Christian eschatology. This paper will end with a summary of observations concerning how Christians should view the relationship between Platonism and eschatology.

## Augustine and the Platonists

<http://shell.cas.usf.edu/~thomasw/aug&plat.pdf> [PDF]

[Recommended]

Excerpt:

... I'm going to start with a story. I'm going to use this story to get across what I think is the essence of this Platonic outlook. Then I'll show you how various Platonists put the insights that this story encapsulates to work in three different aspects of philosophy. After I've laid all that out, I'll talk about how Augustine transforms this Platonic picture in the light of his Christian faith. And then to conclude, I'll take one episode from the *Confessions* that illustrates all my main points about the Platonic outlook and Augustine's Christian transformation of it.

# Teleology

## Wikipedia: The Teleology of Aristotle

<https://en.wikipedia.org/wiki/Teleology>

### Teleology

#### 1. *Philosophy*

- a. the doctrine that there is evidence of purpose or design in the universe, and esp that this provides proof of the existence of a Designer
- b. the belief that certain phenomena are best explained in terms of purpose rather than cause
- c. the systematic study of such phenomena

[Source: <http://encyclopedia2.thefreedictionary.com/teleology>]

## Explanation and Teleology in Aristotle's Science of Nature

[https://mleunissen.files.wordpress.com/2012/04/ebooksclub-org\\_explanation\\_and\\_teleology\\_in\\_aristotle\\_039\\_s\\_science\\_of\\_nature.pdf](https://mleunissen.files.wordpress.com/2012/04/ebooksclub-org_explanation_and_teleology_in_aristotle_039_s_science_of_nature.pdf) [PDF]

## Explanation and Teleology in Aristotle's Philosophy of Nature (PhD Thesis)

<https://openaccess.leidenuniv.nl/bitstream/handle/1887/12093/thesis.pdf?sequence=2> [PDF]

## Aristotle's Teleology

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0009%3Achapter%3D15%3Asection%3D13>

In his zoological research Aristotle set forth his teleological view of nature— that is, he believed organisms developed as they did because they had a natural goal (*telos* in Greek), or what we might call an end or a function. To explain a phenomenon, Aristotle said that one must discover its goal— to understand “that for the sake of which” the phenomenon in question existed. A simple example of this kind of explanation is the duck's webbed feet. According to Aristotle's reasoning, ducks have webbed feet for the sake of swimming, an activity that supports the goal of a duck's existence, which is to find food in the water so as to stay alive. Aristotle argued that the natural **goal of human beings** was to live in the society of a polis and that the city-state came into existence to meet the human need to live together, since individuals living in isolation cannot be self-sufficient. Furthermore, existence in a city-state made possible an orderly life of virtue for its citizens. The means to achieve this ordered life were the rule of law and the process of citizens' ruling and being ruled in turn.

## Aristotle's Teleologies

<http://philosophy.fas.nyu.edu/docs/IO/1174/aristel.5.10.pdf> [PDF]

**The Structure of Teleological Explanations in Aristotle**

<http://philpapers.org/archive/LEUTSO.pdf> [PDF]

**Teleology and the Concepts of Causation**

<http://www.univie.ac.at/constructivism/EvG/papers/128.pdf> [PDF]

**The Teleological Argument (Philosophical Proof of the Existence of God) [Videos]**

[https://www.youtube.com/watch?v=Nq\\_bfpNxxw8!](https://www.youtube.com/watch?v=Nq_bfpNxxw8!) 1 The Teleological Argument (Plato-Aristotle-Aquinas)  
<https://www.youtube.com/watch?v=E9KMaDf9JT0> 2 The Teleological Argument (Paley's watch analogy)  
<https://www.youtube.com/watch?v=yFMILNPM8EU> 3 Hume's objection to the Teleological Argument (TA)  
[https://www.youtube.com/watch?v=S5vUC1\\_gSbU](https://www.youtube.com/watch?v=S5vUC1_gSbU) 4 Other TA Objections by Kant and Mill

**Teleological Argument (PPT classroom presentation; part 1 in a series of 14)**

[http://www.slideshare.net/aquinas\\_rs/lesson-1-teleological-argument-introduction?related=23](http://www.slideshare.net/aquinas_rs/lesson-1-teleological-argument-introduction?related=23) [PPT]

**Darwinism as a Reaction to Aristotle's Biology – Student Philosophy Paper**

<http://perseus.mpiwg-berlin.mpg.de/GreekScience/Students/Kathleen/darwinaris.html>

**Four approaches to teleology**

<http://edwardfeser.blogspot.com/2009/09/four-approaches-to-teleology.html>

**The Multiple Meanings of Teleological**

<http://faculty.washington.edu/lynnhank/Mayr3.pdf> [PDF]

## Knowledge, Understanding and Wisdom – Biblical Perspectives

### Knowledge, Understanding, and Wisdom - Colossians 1:9

<http://www.biblefood.com/wisdom.html>

In Col 1:9, Paul prays for the Church at Colosse, that they "might be filled with the knowledge of his will in all wisdom and spiritual understanding".

Christian growth requires knowledge of God's Word. A "little knowledge" leads us to a "full knowledge", which leads us to "understanding", and the final result is "wisdom".

The Greeks had a basic word for "knowledge", and that is "*gnosis*". "*Gnosis*" could be described as simply a vertical list of facts. In 1 Corinthians 8:1, we find that "*gnosis*" by itself tends to "puff up", or make proud.

When God's Word commands us to grow in "knowledge", the Greek word is "*epignosis*", or a "full knowledge".

Knowledge of God's Word leads us to an "understanding", which is the Greek word "*sunesis*", which literally means "a flowing together of two rivers". "*Sunesis*" is a picture of two of our lists of facts merging together and our understanding becoming deeper and wider. In 2 Timothy 2:7, Paul says "consider what I say and the Lord give thee understanding (*sunesis*)".

Knowledge and understanding leads us to "wisdom". The English word "wisdom" is a translation of the Greek word "*sophia*", meaning the application of knowledge and understanding. God's Word does not tell us to pray for knowledge, understanding, or even faith, but in James 1:5 we find "If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not (doesn't fuss at us or find fault); and it shall be given him".

We find our three words in one passage in the Old Testament, in reverse order, in Proverbs 24:3-4, where we find that a house is built by wisdom, established by understanding, and decorated by knowledge.

The book of James is the book of wisdom in the New Testament, and the book of Proverbs is the book of application in the Old Testament, and both are urging us to apply God's Word to our lives.

Knowledge and understanding alone should not be the goal of our life. Applying God's Word to our life is what is important. James even says that faith without the resultant works is a dead (unproductive) faith! (Jas 2:17)

A Christian friend once told me that he was not bothered by the things in God's Word that he did not understand. What really bothered him is being able to apply the things he does understand to his life. Thankfully, God is in the business of empowering us to apply His Word to our lives.

### What does the Bible say about knowledge?

<http://www.gotquestions.org/Bible-knowledge.html>

### Top 7 Bible Verses About Wisdom and Discernment

<http://www.patheos.com/blogs/christiancrier/2015/04/29/top-7-bible-verses-about-wisdom-and-discernment/>

## The concept of wisdom in the Hebrew Bible – A comparative-philosophical analysis

<http://www.ve.org.za/index.php/VE/article/view/513/785>

[https://www.academia.edu/1489237/The\\_concept\\_of\\_Wisdom\\_in\\_the\\_Hebrew\\_Bible\\_-\\_a\\_philosophical\\_clarification](https://www.academia.edu/1489237/The_concept_of_Wisdom_in_the_Hebrew_Bible_-_a_philosophical_clarification)

Excerpt:

This article provides a brief comparative philosophical clarification of the concept of wisdom in the Hebrew Bible. Utilising the format of a presentation presented by Ryan (2008), four [Greek-Western] philosophical definitions of wisdom were compared with similar sentiments in ancient Israelite religion: (1) wisdom as epistemic humility, (2) wisdom as factual knowledge, (3) wisdom as useful knowledge, and (4) wisdom as successful living. Cumulatively the four criteria might approximate a functional list of individually necessary and jointly sufficient conditions for instantiating the property of being wise.

## Lecture: Hebrew Wisdom Literature

<http://philosophycourse.info/lecsite/lec-hebwislit.html>

## 7 Pillars of Wisdom

<http://www.bridgetothebible.com/Bible%20Lists/7%20Pillars%20of%20Wisdom.htm>

Excerpt:

You may have heard of the seven pillars of wisdom. They are seven ways we can become wiser in the way we deal with things in our lives.

What is the origin of the seven pillars of wisdom? The origin is in the Bible at Proverbs chapter 9, verse 1.

Wisdom has built her house; she has hewn out its seven pillars.

...what we have is wisdom having a permanent place to live, where the house will be supported by the perfect number [seven] of pillars.

If we look at verse one of chapter nine it tells us that the seven pillars had already been hewn or cut from the rock. So we must go back in time to see where they came from, we must find out what their source is. We can find the answer in the previous chapter. In chapter 8 Wisdom is again personified but this time as a lodger staying in a house. It tells us in verses 12 to 14 that wisdom dwells with or has seven attributes.

I, wisdom, dwell together with **prudence**; I possess **knowledge and discretion**. To **fear the LORD** is to hate evil; I hate pride and arrogance, evil behavior and perverse speech. **Counsel** and **sound judgment** are mine; I have **understanding** and **power**.

## True Wisdom (1 Cor. 2:1-16)

<https://bible.org/seriespage/3-true-wisdom-1-cor-21-16>

## Wisdom – Understanding – Knowledge

<http://www.karlcoke.com/pdf/wisdomunderstanding.pdf> [PDF]

Excerpt:

Philosophers preach "The Age of Reason" and say we no longer need God. Western universities worship at the feet of Godless teachers such as Plato and Socrates. They have purchased these doctrines of men with all their wealth. Yet, their graduates are as bankrupt as their philosophies. They cannot answer the true needs of mankind. Western universities and seminaries dispense knowledge without establishing either its need or revealing its source. What has it gotten us? It has resulted in lawlessness, immorality, alternative life-styles and disease. Have they forgotten that society is held together by Godly families? It appears so as they oppose "traditional family values" by more openly teaching "sexual freedom." "To your own self be true" is their creed. Their Bible is situational ethic and psychologists are their "accredited" pastors. "Enough," I say.

Let us return at once to God's learning procedure of

- **wisdom** חָכְמָה (capable of judging, skillful in an art - p. 277)
- **understanding** יָדָעַת (to distinguish, to separate, to discern, to perceive p. 113)
- **knowledge** יָדָעַת (knowing me σοφία *sofia* - p. 205)

*Gesenius Hebrew-Chaldee Lexicon of the Old Testament.*

The doorway to knowledge is wisdom. The tool to apply knowledge is understanding. Ask God for wisdom today! He will give it to you liberally. As you observe the wisdom of God you will gain understanding. With newly gained understanding you will be better able to apply knowledge.

## Paul's Prayer: Ephesians 1:15-23

Ever since I first heard of your strong faith in the Lord Jesus and your love for God's people everywhere, I have not stopped thanking God for you. I pray for you constantly, asking God, the glorious Father of our Lord Jesus Christ, to give you **spiritual wisdom** and insight so that you might grow in your **knowledge of God**.

**Wisdom: Hebrew: Chokmah Greek: Sophia**

<http://biblehub.net/searchstrongs.php?q=wisdom>

**Chokmah:** <http://biblehub.com/hebrew/2452.htm>

## Worldly Wisdom in Bible (verses)

<http://bible.knowing-jesus.com/topics/Worldly-Wisdom>

## Predestination – Foreknowledge – Predetermination – Free Will

### Predestination - Wikipedia

<https://en.wikipedia.org/wiki/Predestination>

(includes overview of different types/forms/degrees of predestination in Christianity and other religions)

### Foreknowledge and Free Will (Secular perspective)

<http://www.iep.utm.edu/foreknow/>

Excerpt:

Historically, the tension between foreknowledge and the exercise of free will was addressed in a religious context. According to orthodox views in the West, [God](#) was claimed to be omniscient (and hence in possession of perfect foreknowledge) and yet God was supposed to have given humankind free will. Attempts to solve the apparent contradiction often involved attributing to God special properties, for example, being "outside" of [time](#).

However, the trouble with such solutions is that they are generally unsatisfactory on their own terms. Even more serious is the fact that they leave untouched the problem posed not by God's foreknowledge but that of any human being. Do human beings have foreknowledge? Certainly, of at least some events and behaviors. Thus we have a secular counterpart of the original problem. A human being's foreknowledge, exactly as would God's, of another's choices would seem to preclude the exercise of human free will.

In this article, various ways of trying to solve the problem---for example, by putting constraints on the truth-conditions for statements, or by "tightening" the conditions necessary for knowledge---are examined and shown not to work. Ultimately the alleged incompatibility of foreknowledge and free will is shown to rest on a subtle logical error. When the error, a modal fallacy, is recognized and remedied, the problem evaporates...

see also

<http://plato.stanford.edu/entries/free-will-foreknowledge/>

### Freewill and Predestination

<http://www.peterkreeft.com/topics-more/freewill-predestination.htm>

### Predestination & Free Will is Debatable – But Election is Clear

<http://www.swordwalk.com/predestination-free-will-is-debatable-but-election-is-clear/>

### What is predestination and election?

<https://carm.org/predestination-and-election>

## Predestination vs. Free Will - Is It One or the Other?

<http://www.godandscience.org/doctrine/predestination.html>

Excerpt:

...I have tried to present a balanced examination of the issues regarding free will and predestination. It is obvious that the Bible teaches both concepts. Ultimately, I believe that God directs history. However, I do not believe that He micro-manages history. In other words, I think God places people in history so that His will is accomplished. This includes putting His followers, in addition to those who oppose Him, at strategic points in history. The Bible encourages us to use our free will to choose good over evil.

## Calvinism vs. Arminianism: What Does the Bible Teach?

[http://www.relevantbibleteaching.com/site/cpage.asp?cpage\\_id=140010258&sec\\_id=140001239](http://www.relevantbibleteaching.com/site/cpage.asp?cpage_id=140010258&sec_id=140001239)

Excerpt:

Just as some of the Corinthian believers got distracted from the main issue by saying they were of Paul or Apollos rather than focusing on being of Christ, so too can we today if we get caught up by trying to solve the paradox of God's sovereignty and the free choice of man. The Bible clearly teaches that man has the ability and responsibility to choose, and it also just as clearly teaches that God is sovereign over all that happens, including our choices.

The question arises: "How can we freely choose something that God has predestined and foreordained?" In other words, if something is predestined, don't we have to choose it, thereby limiting our free choice? But the Bible does speak of both predestination and free choice. In our finite, fallen minds, we cannot comprehend how these two concepts can co-exist, yet neither can we fully comprehend the Trinity or eternity, for example. What is important is that we accept both the free will of man and the sovereignty of God because the Bible teaches both. To try to weasel out of this paradox using reason alone will fail us and lead us to the unbiblical conclusion that God forces the will of man to choose hell for himself. There is nothing about God's character to say that He would force somebody to go to hell without their own wicked will sending them there. God created men surely knowing what they would choose, but He does not make them choose what He knows. His omniscience does not eliminate their free will. Therefore, somehow, God's sovereignty, foreknowledge, and omniscience co-exist with our human responsibility...

...In doing this study, I arrived at some conclusions about the whole debate between Calvinists and Arminians. First, the debate will never end because neither side is right. Second, there is an alternative viewpoint which I have laid out. Third, we cause division and destruction when we let man-made doctrinal systems dictate our interpretation of the Bible. Both systems are convoluted enough to really distort our ability to understand Scripture, if we adhere to their basic assumptions. Fourth, I believe Calvinism puts too much emphasis on God's sovereignty while Arminianism puts too much emphasis on the ability and work of man. One camp would tend to gloat in its election while the other would fear that another sin would send them to hell with no chance at redemption. One might try to manipulate a conversion while another would be reluctant to even persuade the sinner. One might be preoccupied with fate and another with shaping their own destiny irrespective of seeking God's will. The reality is that either extreme creates dangers for practical Christian living.

We are not victims of blind fate; neither are we able to do anything unless God wills it. We must acknowledge God's sovereignty and omniscience and the free will of man. We must accept the tensions that such a position creates. May God make us those who rest in His providence and who are adamant about doing all that we can by His strength and grace to make a difference in this world.

## **Predestination**

[http://www.apptoteach.org/Theology/Salvation/pdf/704\\_Sal\\_Predestination.pdf](http://www.apptoteach.org/Theology/Salvation/pdf/704_Sal_Predestination.pdf) [PDF]

Key Question: Has God predestined all that takes place including the salvation of some and not others?

Covers Calvinism, Arminian positions; Order of the Decrees; Views of Election and Predestination; etc.

## **Doctrine of the Election**

<http://so4j.com/doctrine-of-election>

What is the Doctrine of Election? Is Predestination & being Chosen Biblical?

Does God Elect & Choose certain people to be Saved and/or go to Hell?

Videos, Articles, Scriptures - John MacArthur, Cross TV

## **Does the Bible Teach Predestination?**

<http://ed5015.tripod.com/BPredestination12.htm>

## **Christian Denominations: Beliefs and Theology (see Predestination Column)**

<http://www.religionfacts.com/charts/denominations-beliefs>

## **Predestination, Salvation and Damnation - Calvinism and Catholicism Contrasted**

<http://www.biblicalcatholic.com/apologetics/num21.htm> (Catholic Viewpoint)

## **Predestination (@ Doctrine.org)**

<http://doctrine.org/predestination/>

for more context...

<http://www.icstc.com/bg/will/fore.html>

<http://www.monergism.com/thethreshold/articles/onsite/foreknew.html>

<http://helpmewithbiblestudy.org/1God/OmniscienceWhatDoesForeknowMean.aspx>

[http://www.reformationtheology.com/2006/11/the\\_question\\_of\\_gods\\_foreknowl.php](http://www.reformationtheology.com/2006/11/the_question_of_gods_foreknowl.php)

Even if the Arminian does not accept that 'foreknow' means 'forelove', he must at least agree that the idea of predestination by foreknowledge is, at best, superfluous. Why would God predestine something to happen if He already *knows* it will happen? Such an act would have no effect on the outcome of the future.

[http://www.reformationtheology.com/2006/05/two\\_views\\_on\\_foreknowledge\\_by.php](http://www.reformationtheology.com/2006/05/two_views_on_foreknowledge_by.php)

### Analogies

One analogy that makes the idea clearer puts God on a hilltop above a stream of all the events in time. God's vision encompasses the whole stream at once, but He himself is not part of it (cf. Nash 75).

<http://dwickingson.yolasite.com/excerpt-phil-rel.php>

By analogy, knowing what will happen does not mean that we are preventing or causing that thing to happen. The sun will rise tomorrow. I am not causing it to rise nor am I preventing it from rising by knowing that it will happen. Likewise, if I put a bowl of ice-cream and a bowl of cauliflower in front of my child, I know for a fact which one is chosen--the ice cream. My knowing it ahead of time does not restrict my child from making a free choice when the time comes. My child is free to make a choice and knowing the choice has no effect upon her when she makes it.

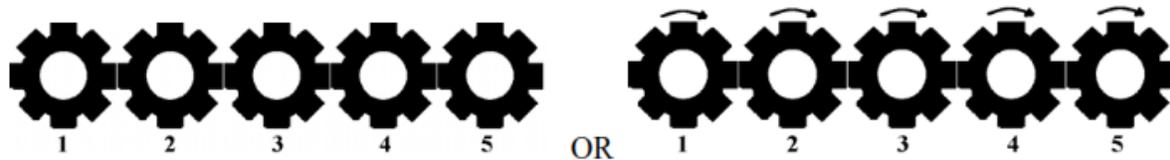
<https://carm.org/if-god-knows-our-free-will-choices-do-we-still-have-free-will>

What Edwards has in mind may be illustrated by conceiving of the earth as if it were a giant billiards table. Any single human volition or deed is akin to a cue ball hitting fifteen colored balls and scattering them across the table. In turn, each of the fifteen then becomes another cue ball which strikes yet another fifteen, which in turn become cue balls hitting yet another fifteen, and so on, *ad infinitum*. This is not to suggest that the universe is an impersonal and mechanistic collision of cause and effect. Rather the point is that for every thought or emotion or resolution or act or word or choice there is set in motion a multitude of diverse effects, each of which has the potential to become a cause of yet innumerable other diverse effects, *ad infinitum*. [Regarding EDF]

<http://www.samstorms.com/all-articles/post/edwards-on-foreknowledge---part-i>

(Romans 8:29-30) If these exegetical problems did not pose enough problem for the view of predestination by foreknowledge, there is also a logical reason why this view is an unacceptable interpretation of Paul's doctrine. This is where the gear illustration will be most helpful. As has been said

earlier, the five-fold chain of events that takes place is an exclusive, causal chain that allows for no variance of persons from one step to the next. The common analogy is that of a tunnel, but for clarity and specificity, a gear analogy will be used here. If Paul's five-fold chain of events could be visualized, there are two possible options at this point:



In these diagrams, the numbered gears represent the five steps listed in the scriptural argument: (1) foreknowledge, (2) predestination, (3) calling, (4) justification, and (5) glorification. The first gear turns all the other gears in turn. No one gear can turn without all the others turning.

Notice that one set of gears turns while the other set is stationary. The purpose of the predestination by foreknowledge view is to explain the reason behind God's decision to turn one set of gears and not the other. The view says that God predestines because he knows that the person will respond positively to the call, thereby being justified. If this is to be translated into the language of the gear analogy, it would say that the reason the gear turner turns the first gear is because he foresaw that the fourth gear would turn. So in this view, the gear turner looks ahead to the fourth gear, and depending on what he foresees that gear doing, he may or may not decide to turn the first gear.

The problem with this view should be evident. If the gear turner foresees the turning of gear number four, then he would certainly know that the only way for gear number four to turn is for gear number one to be turned by himself. Another way of saying this is that the cause of gear number four's turning is gear number three's turning. Gear number three only turns because of gear number two. Gear number two turns because of gear number one. And the basis of the system is that gear number one turns because gear number four does. The process begins again, and then again with a never-ending circle. The problem here is that there is no real causal starting point. The view ends up saying that the gear turner turned the first gear because he knew that he himself would turn the first gear.

Applied to the five-fold chain of events listed in Rom 8:29-30, this logic shows again the absurdity of the predestination by foreknowledge view. The view says that God foreknows that someone will be justified, so he is predestined. But God also knows that justification is only caused by calling. And calling is only caused by predestination. And that predestination is only caused by his foreknowing. This view makes justification both the cause and the effect of God's foreknowledge, thereby reducing it to circular reasoning.

Both exegetical and logical arguments have shown that the predestination by foreknowledge view is not supported by the text of Rom 8:29-30. In fact, the view is rendered impossible by Paul's language and argument through the passage. First, the word "foreknowledge" does not refer to events, but people. Second, the idea that God's eternal prescience is all that the idea of foreknowledge conveys renders the Apostle's idea meaningless in verse 29. Third, the view holds no water when held up to even a mild amount of logical criticism.

The predestination by foreknowledge view is a necessary view in the Arminian system, which seeks to argue against an unconditional election. The system tries to make God's election conditional by basing it on man's choice. Scripture will have none of that, as the text in view has shown. The foreknowledge in the passage must be "the act of cognition or recognition, the fixing, so to speak, the mind upon, which

involves the idea of selection.” the eternal mind of God, not merely a passive knowledge of all things future, but an active knowledge by his setting his mind on certain members of his creation.

[http://www3.dbu.edu/Naugle/pdf/pew\\_papers/2003\\_brent\\_hobbs.pdf](http://www3.dbu.edu/Naugle/pdf/pew_papers/2003_brent_hobbs.pdf)

[Arminian] Concerning election and predestination, we might use the analogy of a great ship on its way to heaven. The ship (the church) is chosen by God to be his very own vessel. Christ is the Captain and Pilot of this ship. All who desire to be a part of this elect ship and its Captain can do so through a living faith in Christ, by which they come on board the ship. As long as they are on the ship, in company with the ship’s Captain, they are among the elect. If they choose to abandon the ship and Captain, they cease to be part of the elect. Election is always only in union with the Captain and his ship. Predestination tells us about the ship’s destination and what God has prepared for those remaining on it. God invites everyone to come aboard the elect ship through faith in Jesus Christ.

<http://evangelicalarminians.org/a-concise-summary-of-the-corporate-view-of-election-and-predestination/>

### **Freewill and Predestination**

<http://www.peterkreeft.com/topics-more/freewill-predestination.htm>

## Calvinism vs. Arminianism vs. Open Theism vs. Molinism

Do you consider yourself a Calvinist, Hyper-Calvinist, Moderate Calvinist, Arminian, Open Theist, Molinist, or something different?

### Short Summary of Belief Systems:

**Calvinism**--God ordained every future event before creation. God selected only certain individuals for salvation, based on nothing good or bad within the person. God changes the pre-selected people's hearts to love God. God's saving grace is irresistible. Jesus only died for the ones who had been pre-selected for salvation.

**Hyper-Calvinism**--In addition to the above, God also actively causes people to sin or go to Hell.

**Moderate Calvinism/Arminianism**--God sees the future. He knows who will respond to the Gospel and be saved. God enlightens sinners first, thus granting them the same freedom of choice that Adam had in the beginning. People can either accept or reject Jesus. Jesus died for all people, but it only applies to those who respond in faith.

**Open Theism**--It is impossible for God to know the future free will choices of humans in advance. God knows everything which can be known. But this simply cannot be known in advance. So this is why God tests people, to see how they will respond. When God prophesies, He is not looking to see the future, He is stepping in to actively cause those events to take place.

**Selective Open Theism**--God can choose to see any detail of the future that He desires. He has that ability. However, just as God chooses not to always use His full destructive power, God selectively chooses which things He wants to know about the future and which He does not.

**Molinism**--God knows every possibility of every circumstance and every different choice a human might make. God chooses to allow only one of these potential choices to occur. Or He knows which one is more likely to occur. God maneuvers people's circumstances to cause people to make certain choices.

[http://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism\\_vs\\_open\\_theism\\_vs\\_molinism\\_vs/](http://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism_vs_open_theism_vs_molinism_vs/)

[Reformed view of Grace] You're dead at the bottom of the sea, lungs full of water. God jumps in, pulls you up, and makes you alive again — and he does so because of his great love. We are entirely at the mercy of God's grace to rescue us.

<http://www.faithstreet.com/onfaith/2014/10/23/10-things-i-wish-everyone-knew-about-reformed-theology/34667>

### **Molinism vs. Calvinism:**

For example, the Westminster Confession (Sect. III) declares that

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Now this is *precisely* what the Molinist believes! The Confession affirms God's preordination of everything that comes to pass as well as the liberty and contingency of the creaturely will, so that God is not the

author of sin. It is a tragedy that in rejecting middle knowledge Reformed divines have cut themselves off from the most perspicuous explanation of the coherence of this wonderful confession...

...So why do so many intelligent and faithful Christian leaders buy into Calvinism? I think that the sort of Calvinism represented by the statement quoted above from the Westminster Confession is a fair summary of Scripture's teaching and therefore should be believed. It's only when one goes beyond it to try to resolve the mystery by embracing determinism and compatibilism that one gets into trouble. So insofar as these Christian leaders are content to remain with the mystery, I think theirs is a reasonable position. The vast majority of them have probably little understanding of Molinism and so are just insufficiently informed to make a decision.

<http://www.reasonablefaith.org/molism-vs-calvinism>

<http://thoughtstheological.com/calvinism-molinism-arminianism-and-open-theism-monergismsynergism-at-the-macro-and-micro-levels/>

### **Middle Knowledge**

<http://www.reasonablefaith.org/middle-knowledge>

Middle knowledge is a form of knowledge first attributed to God by the sixteenth century Jesuit theologian Luis de Molina (pictured to the left). It is best characterized as God's prevolitional knowledge of all true counterfactuals of creaturely freedom. This knowledge is seen by its proponents as the key to understanding the compatibility of divine providence and creaturely (libertarian) freedom (see Free Will).

Middle knowledge is so named because it comes between natural and free knowledge in God's deliberations regarding the creative process. According to the theory, middle knowledge is like natural knowledge in that it is prevolitional, or prior to God's choice to create. This, of course, also means that the content of middle knowledge is true independent of God's will and therefore, He has no control over it. Yet, it is not the same as natural knowledge because, like free knowledge, its content is contingent. The doctrine of middle knowledge proposes that God has knowledge of metaphysically necessary states of affairs via natural knowledge, of what He intends to do via free knowledge, and in addition, of what free creatures would do if they were instantiated (via middle knowledge). Thus, the content of middle knowledge is made up of truths which refer to what *would be the case* if various states of affairs were to obtain.

<http://www.iep.utm.edu/middlekn/>

Middle Knowledge is that knowledge of God dealing with what individuals will do in a given set of circumstances. God has an infinite set of potential circumstances that could exist and knows all actual choices that would be made by individuals in each set.

<https://carm.org/dictionary-middle-knowledge>

**Molinism**, named after 16th Century Jesuit theologian Luis de Molina, is a religious doctrine which attempts to reconcile the providence of God with human free will. William Lane Craig and Alvin Plantinga are some of its best known advocates today, though other important Molinists include Alfred Freddoso and Thomas Flint. In basic terms, Molinists hold that in addition to knowing everything that does or will happen, God also knows what His creatures would freely choose if placed in any circumstance.

<https://en.wikipedia.org/wiki/Molinism>

## Calvinism vs Arminianism – Comparison Chart

The following material from [Romans: An Interpretative Outline](#) (pp.144-147). by David N. Steele and Curtis C. Thomas, contrasts the Five Points of Arminianism with the Five Points of Calvinism in the clearest and most concise form that we have seen anywhere. It is also found in their smaller book, [The Five Points of Calvinism](#) (pp. 16-19). Both books are published by The Presbyterian and Reformed Publishing Co., Philadelphia.(1963). Messrs. Steele and Thomas have served for several years as co-pastors of a Southern Baptist church, in Little Rock, Arkansas.

- Living for God's Glory: An Introduction to Calvinism by Joel Beeke ★★★★★
- Five Points of Calvinism: Defined, Defended, and Documented ★★★★★
- The Five Dilemmas of Calvinism by Craig R. Brown
- Calvinism: Pure and Mixed by W.G.T. Shedd
- History and Character of Calvinism by John T. McNeill

### THE “FIVE POINTS” OF ARMINIANISM

#### Free Will or Human Ability

Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.

#### Conditional Election

God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to

### THE “FIVE POINTS” OF CALVINISM

#### Total Inability or Total Depravity

Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not — indeed he cannot — choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ — it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation— it is God's gift to the sinner, not the sinner's gift to God.

#### Unconditional Election

God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of

His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

#### **Universal Redemption or General Atonement**

Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

#### **The Holy Spirit Can Be Effectually Resisted**

The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

#### **Particular Redemption or Limited Atonement**

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation

#### **The Efficacious Call of the Spirit or Irresistible Grace**

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The eternal call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By mean, of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come

freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

### **Falling From Grace**

Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ — that once a sinner is regenerated, he can never be lost.

**According to Arminianism:** Salvation is accomplished through the combined efforts of *God* (who takes the initiative) and *man* (who must respond)—man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays a decisive role; thus man, not God, determines who will be the recipients of the gift of salvation. **REJECTED** by the Synod of Dort This was the system of thought contained in the "Remonstrance" (though the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural.

### **Perseverance of the Saints**

All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

**According to Calvinism:** Salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus *God*, not man, determines who will be the recipients of the gift of salvation. **REAFFIRMED** by the Synod of Dort This system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as "the five points of Calvinism."

[Source: <http://www.graceonlinelibrary.org/reformed-theology/arminianism/calvinism-vs-arminianism-comparison-chart/>]

## Calvinism vs. Arminianism: What Does the Bible Teach?

Excerpt:

Just as some of the Corinthian believers got distracted from the main issue by saying they were of Paul or Apollos rather than focusing on being of Christ, so too can we today if we get caught up by trying to solve the paradox of God's sovereignty and the free choice of man. The Bible clearly teaches that man has the ability and responsibility to choose, and it also just as clearly teaches that God is sovereign over all that happens, including our choices.

The question arises: "How can we freely choose something that God has predestined and foreordained?" In other words, if something is predestined, don't we have to choose it, thereby limiting our free choice? But the Bible does speak of both predestination and free choice. In our finite, fallen minds, we cannot comprehend how these two concepts can co-exist, yet neither can we fully comprehend the Trinity or eternity, for example. What is important is that we accept both the free will of man and the sovereignty of God because the Bible teaches both. To try to weasel out of this paradox using reason alone will fail us and lead us to the unbiblical conclusion that God forces the will of man to choose hell for himself. There is nothing about God's character to say that He would force somebody to go to hell without their own wicked will sending them there. God created men surely knowing what they would choose, but He does not make them choose what He knows. His omniscience does not eliminate their free will. Therefore, somehow, God's sovereignty, foreknowledge, and omniscience co-exist with our human responsibility...

...In doing this study, I arrived at some conclusions about the whole debate between Calvinists and Arminians. First, the debate will never end because neither side is right. Second, there is an alternative viewpoint which I have laid out. Third, we cause division and destruction when we let man-made doctrinal systems dictate our interpretation of the Bible. Both systems are convoluted enough to really distort our ability to understand Scripture, if we adhere to their basic assumptions. Fourth, I believe Calvinism puts too much emphasis on God's sovereignty while Arminianism puts too much emphasis on the ability and work of man. One camp would tend to gloat in its election while the other would fear that another sin would send them to hell with no chance at redemption. One might try to manipulate a conversion while another would be reluctant to even persuade the sinner. One might be preoccupied with fate and another with shaping their own destiny irrespective of seeking God's will. The reality is that either extreme creates dangers for practical Christian living.

We are not victims of blind fate; neither are we able to do anything unless God wills it. We must acknowledge God's sovereignty and omniscience and the free will of man. We must accept the tensions that such a position creates. May God make us those who rest in His providence and who are adamant about doing all that we can by His strength and grace to make a difference in this world.

[Source: [http://www.relevantbibleteaching.com/site/cpage.asp?cpage\\_id=140010258&sec\\_id=140001239](http://www.relevantbibleteaching.com/site/cpage.asp?cpage_id=140010258&sec_id=140001239)]

## Sovereignty of God vs Free Will

### How does God's sovereignty work together with free will?

**Answer:** It is impossible for us to fully understand the dynamics of a holy God molding and shaping the will of man. Scripture is clear that God knows the future (Matthew 6:8; Psalm 139:1-4) and has total sovereign control over all things (Colossians 1:16-17; Daniel 4:35). The Bible also says that we must choose God or be eternally separated from Him. We are held responsible for our actions (Romans 3:19; 6:23; 9:19-21). How these facts work together is impossible for a finite mind to comprehend (Romans 11:33-36).

People can take one of two extremes in regard to this question. Some emphasize the sovereignty of God to the point that human beings are little more than robots simply doing what they have been sovereignly programmed to do. Others emphasize free will to the point of God not having complete control and/or knowledge of all things. Neither of these positions is biblical. The truth is that God does not violate our wills by choosing us and redeeming us. Rather, He changes our hearts so that our wills choose Him. “We love Him because He first loved us” (1 John 4:19), and “You did not choose me, but I chose you” (John 15:16).

What are we to do then? First, we are to trust in the Lord, knowing that He is in control (Proverbs 3:5-6). God’s sovereignty is supposed to be a comfort to us, not an issue to be concerned about or debate over. Second, we are to live our lives making wise decisions in accordance with God’s Word (2 Timothy 3:16-17; James 1:5). There will be no excuses before God for why we chose to disobey Him. We will have no one to blame but ourselves for our sin. Last but not least, we are to worship the Lord, praising Him that He is so wonderful, infinite, powerful, full of grace and mercy—and sovereign.

[Source: <http://www.gotquestions.org/free-will-sovereign.html>]



[Source: [http://www.tbclubbock.org/Resources/Charts/The\\_Work\\_of\\_the\\_Wills.pdf](http://www.tbclubbock.org/Resources/Charts/The_Work_of_the_Wills.pdf)]

## SOVEREIGNTY OF GOD VS FREE WILL OF MAN

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### INTRODUCTION

The best place to start here is with definitions.

**SOVEREIGN** – Possessing supreme dominion and power above all. God's absolute right to do all things according to His own good pleasure.

**FREE WILL** – Having both the ability and the will to make a free choice. Specifically in this context, the question is “does man have BOTH the ability and will to freely choose salvation from God?”

**QUESTIONS** – On a scale of 1 to 10, how much sovereignty does God have? If God *is* fully sovereign and ordains everything, can man truly have a free will? If God *is not* fully sovereign, can He truly know future things or make promises that cannot be broken? Respectfully, I'm not interested in the 1,001 opinions that are out there – I'm specifically concerned about what the Bible teaches on the subject.

To that end, this document lists verses that both implicitly and explicitly teach of God's sovereignty and man's free will on the question of salvation. It also lists a few verses that seem to negate God's sovereignty and negate man's free will. The verses are not exhaustive, but demonstrate Biblical thinking and consistency on these issues. If we bother to separate the explicit and implicit verses on this subject, we'll see a very consistent Biblical pattern emerge.

*Continue with Chart on next page...*

**CHART**

	<b>Implicit Positive</b>	<b>Explicit Positive</b>	<b>Implicit Negative</b>	<b>Explicit Negative</b>
<b>God's Sovereignty</b>	Verses that imply God is sovereign  Gen 18:14 Ex 4:11 Eccl 7:13-14 Jer 32:27 Lam 3:37-38 Amos 3:6 Rom 9:19	Verses that explicitly state God is sovereign  Ex 4:11 Deut 32:39 2 Chr 20:6 Ps 103:19 Ps 115:3 Ps 135:6 Isa 45:5-7 Isa 46:10 Dan 4:35 Luke 1:37 Acts 4:27-28 Acts 17:26 Rev 17:17	Verses that imply God is not sovereign  Gen 6:6 Ex 32:14 1 Sam 15:11 2 Sam 24:16 Jonah 3:10	Verses that explicitly state God is not sovereign  <b>(No verses!)</b>
<b>Man's Free Will</b>	Verses that imply Man has free will  Deut 30:19 Josh 24:15 John 3:16 John 5:40 Acts 2:21 Acts 3:19 Acts 16:31 Rev 22:17	Verses that explicitly state Man has free will  <b>(No verses!)</b>	Verses that imply Man does not have free will  Ex 10:1-2 Ex 12:36 Ex 14:17 Deut 2:30 Deut 29:4 Josh 24:19 2 Chr 25:20 Ps 105:25 Isa 44:28 Isa 63:17	Verses that explicitly state Man does not have free will  Prov 21:1 Isa 6:10 Eze 36:26-27 Mark 4:11-12 John 6:44 John 6:65 John 8:43 John 10:26 John 12:39-40 Rom 6:17 Rom 8:7-8 Rom 9:18 Rom 11:8 Rev 17:17

Here are the verses listed in the above table...

**Verses that *imply* God is Sovereign**

**Gen 18:14** Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.”

**Ex 4:11** Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?”

**Eccl 7:13-14** Consider the work of God: who can make straight what He has made crooked? In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.

**Jer 32:27** “Behold, I am the Lord, the God of all flesh. Is anything too hard for me?”

**Lam 3:37-38** Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come?

**Amos 3:6** Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the Lord has done it?

**Rom 9:19** You will say to me then, “Why does He still find fault? For who can resist His will?”

### **Verses that *explicitly state* God is Sovereign**

**Exod 4:11** Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?”

**Deut 32:39** See now that I, even I, am He, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.

**2 Chr 20:6** and said, “O Lord, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand You.

**Ps 103:19** The Lord has established His throne in the heavens, and His kingdom rules over all.

**Ps 115:3** Our God is in the heavens; He does all that He pleases.

**Ps 135:6** Whatever the Lord pleases, He does, in heaven and on earth, in the seas and all deeps.

**Isa 45:5-7** I am the Lord, and there is no other, besides Me there is no God; I equip you, though you do not know me, that people may know, from the rising of the sun and from the west, that there is none

besides Me; I am the Lord, and there is no other. I form light and create darkness, I make well-being and create calamity, I am the Lord, who does all these things.

**Isa 46:10** Declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose,'

**Dan 4:35** All the inhabitants of the earth are accounted as nothing, and He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, "What have you done?"

**Luke 1:37** For nothing will be impossible with God.

**Acts 4:27-28** For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your plan had predestined to take place.

**Acts 17:26** And He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place

**Rev 17:17** For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

### **Verses that *imply* God is not Sovereign**

**Gen 6:6** And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart.

**Exod 32:14** And the Lord relented from the disaster that He had spoken of bringing on His people.

**1 Sam 15:11** "I regret that I have made Saul king, for he has turned back from following Me and has not performed My commandments." And Samuel was angry, and he cried to the Lord all night.

**2 Sam 24:16** And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who was working destruction among the people, "It is enough; now stay your hand." And the angel of the Lord was by the threshing floor of Araunah the Jebusite.

**Jonah 3:10** When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it.

### **Verses that *explicitly state* God is not Sovereign**

(no verses found)

### **Verses that *imply* Man has Free Will**

**Deut 30:19** I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live.

**Josh 24:15** And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.

**John 3:16** For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

**John 5:40** Yet you refuse to come to me that you may have life.

**Acts 2:21** And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.

**Acts 3:19** Repent therefore, and turn again, that your sins may be blotted out.

**Acts 16:31** And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."

**Rev 22:17** The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

### **Verses that *explicitly state* Man has Free Will**

(no verses found – except maybe **Gen 2:16**, but that was before the fall.)

**Verses that *imply* Man does not have Free Will**

**Exod 10:1-2** Then the Lord said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.”

**Exod 12:36** And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

**Exod 14:17** And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.

**Deut 2:30** But Sihon the king of Heshbon would not let us pass by him, for the Lord your God hardened his spirit and made his heart obstinate, that He might give him into your hand, as He is this day.

**Deut 29:4** But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear.

**Josh 24:19** But Joshua said to the people, “You are not able to serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgressions or your sins. (Note – this is 5 verses after “Choose this day whom you will serve...”)

**2 Chr 25:20** But Amaziah would not listen, for it was of God, in order that He might give them into the hand of their enemies, because they had sought the gods of Edom.

**Ps 105:25** He turned their hearts to hate His people, to deal craftily with His servants.

**Isa 44:28** Who says of Cyrus, ‘He is My shepherd, and he shall fulfill all My purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”

**Isa 63:17** O Lord, why do you make us wander from your ways and harden our heart, so that we fear you not? Return for the sake of your servants, the tribes of your heritage.

**Verses that *explicitly state* Man does not have Free Will**

**Prov 21:1** The king's heart is a stream of water in the hand of the Lord; He turns it wherever He will.

**Isa 6:10** Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed. (Note – this is the 3rd most frequently quoted passage in the NT)

**Ezek 36:26-27** And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in My statutes and be careful to obey My rules.

**Mark 4:11-12** And He said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that “they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven.”

**John 6:44** No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

**John 6:65** And He said, “This is why I told you that no one can come to Me unless it is granted him by the Father.”

**John 8:43** Why do you not understand what I say? It is because you cannot bear to hear my word.

**John 10:26** But you do not believe because you are not part of my flock.

**John 12:39-40** Therefore they could not believe. For again Isaiah said, “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.”

**Rom 6:17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,

**Rom 8:7-8** For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.

**Rom 9:18** So then He has mercy on whomever He wills, and He hardens whomever He wills.

**Rom 11:8** As it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

**Rev 17:17** For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

*Continue with Analysis on next page ...*

## ANALYSIS

On the question of God’s Sovereignty vs Man’s Free Will, I think it’s critical to differentiate between verses that imply something and verses that explicitly teach something. I think it’s beneficial to break down our research into 8 distinct categories to see what the Bible teaches us on the issue as a whole:

- A. Verses that imply God is sovereign
- B. Verses that explicitly teach God is sovereign
- C. Verses that imply God is NOT sovereign
- D. Verses that explicitly teach God is NOT sovereign
- E. Verses that imply Man has free will
- F. Verses that explicitly teach Man has free will
- G. Verses that imply Man has NO free will
- H. Verses that explicitly teach Man has NO free will

If we grant full weight to the verses that imply a conclusion and assume them to be of equal standing as the verses that explicitly teach a conclusion, we’ll run into contradictions and illogical paradoxes. Instead, we need our thoughts to be first shaped by explicit verses, and then use the implicit verses to flesh out “the rest of the story”.

Here’s why the distinction between explicit and implicit verses is so critical:

– There are a few verses (only a few) that say that God ‘repents’, ‘is sorry’, ‘changes His mind’, etc, and therefore imply that God is not sovereign (**Gen 6:6**; **Exod 32:14**; **1 Sam 15:11**; **2 Sam 24:16**; **Jonah 3:10**). These are the verses that fall into Category C. Christians (except people like Gregory Boyd) reject these verses as instructive on the nature and character of God for two reasons: 1. There are no verses

that explicitly teach God is not sovereign (Category D), 2. Because if God is not fully sovereign, then He can't know the future, and can't make promises (because He can't control the future). In short, He is a small God, no bigger than the gods of the Egyptians, Canaanites, Babylonians, etc.

– There are a number of verses (quite a lot) that explicitly teach, in no uncertain terms, that God is sovereign and that there is no one or no thing that is superior or even comparable. Category B, if you will. (this is only a short list: [Exod 4:11](#); [Deut 32:39](#); [2 Chr 20:6](#); [Ps 103:19](#); [Ps 115:3](#); [Ps 135:6](#); [Isa 45:5-7](#); [Isa 46:10](#); [Dan 4:35](#); [Luke 1:37](#); [Acts 4:27-28](#); [Acts 17:26](#); [Rev 17:17](#)). With these verses in hand, the faithful Bible interpreter must therefore conclude that the few previous verses that imply God is not sovereign must give way to the plentiful verses that explicitly teach that God is sovereign and is therefore in complete control of the universe He created. Usually, we write off the former verses as 'anthropomorphic' and move on. If the former verses were explicit in teaching that God is not sovereign, then we'd have a real pickle on our hands. Thankfully, they only imply.

– There are a number of verses that say Man needs to choose God, and therefore many of us conclude that man is freely capable of doing so. It is my position that all of these verses in the Bible, without exception, only imply that man is free to choose, and do not explicitly teach, in no uncertain terms, that man is freely able to choose God. Every verse I can find corroborates that premise. If this is a deliberate recurring theme of the Biblical authors, then it begs the question: does man truly have free will to choose or reject God of his own volition?

– Lastly, there are a number of verses that explicitly teach, in no uncertain terms, that man, left to his own devices is incapable of choosing God or doing anything that pleases God, and furthermore, any time he does something that pleases God, it is God working in him to do those things (this is a short list: [Prov 21:1](#); [Isa 6:10](#); [Ezek 36:26-27](#); [Mark 4:11-12](#); [John 6:44](#); [John 6:65](#); [John 8:43](#); [John 10:26](#); [John 12:39-40](#); [Rom 6:17](#); [Rom 8:7-8](#); [Rom 9:18](#); [Rom 11:8](#); [Rev 17:17](#)).

As with the question of God's sovereignty, explicit verses against man's free will cannot be brushed aside. Whatever our conclusion on the issue, these explicit verses must be prioritized over implicit verses in order for us to have a Biblical understanding of the topic at hand. To this end, the chart I gave out helps show the consistency of Biblical teaching on God's sovereignty vs man's free will.

I think the best way to harmonize these verses is to conclude that God saves whomsoever He wills regardless of their action/choice ([Rom 9:11, 18](#)), and He "borns them again" [sic] before they can have the sense to believe in Christ. This is, in a nutshell, Jesus' answer to Nicodemus's question about how a

man can be born again. This idea is also taught by Moses ([Deut 30:6](#)), [Ezekiel 11:19-20](#); [Ezekiel 36:26-27](#), [Jeremiah 32:39](#) and more. This is why Jesus said “What!?! You’re a teacher of the Jews yet you don’t understand how the Holy Spirit works?” We would do well to take note.

To make matters worse, this idea of God’s sovereignty in DELIBERATELY limiting/rejecting man’s choice is shown not only in Pharaoh, but in many other places as well: [Deut 2:30](#), [Deut 29:4](#), [Josh 11:19](#), [Isa 6:9-10](#) (the 3rd most frequently quoted passage in the NT!), [Isa 29:9-10](#), [Isa 63:17](#), [Isa 29](#), [Rom 11:7-10](#), [2 Cor 3:15](#), [2 Thess 2:10-12](#) (and there are plenty more). If we cling to the idea of man’s free will, we’re stuck in a pickle trying to explain why God continually deliberately hardens, blinds and deafens people (and their children/grandchildren! [Isa 6:10](#)). If we try to explain it by saying that they did it first so He’s giving them more of what they asked for (which is what I used to say), then we’re stuck explaining how He could then say that He wills that no human should perish. Interpreted as such, this one verse stating that God wills that no one should perish stands in stark opposition to the myriad of verses that say and demonstrate otherwise. (Clearly, it needs to be re-interpreted and understood in a way that is consistent with the rest of the Bible.) And what do we do about the children and grandchildren of those who have been deafened/blinded/hardened to God’s Word? [Is 6](#) says that Isaiah’s message was to last till the Redeemer comes and stands alone. Best case scenario, that’s 750 years (or longer, if you take [v 13](#) to be a future event). But either way you slice it, that’s an awful lot of hard hearts – hearts unable to “see/hear/believe God’s Word lest they repent and I should heal them”. Hearts that, in the final analysis, really don’t have much of a choice.

On the flip-side, if we simplified the question into two lists (one about God’s sovereignty vs one about man’s free will), we’ll look at verses that talk about God ‘repenting’, ‘being sorry’, ‘changing His mind’ and conclude that these verses teach us about the nature and character of God. We then become candidates for believing grave errors and heresies, much like Gregory Boyd, who teaches “Open Theism” – that God does not know all things of the future and that the future is subject to change w/o God’s knowledge. This is patently ludicrous on the face of it, even without looking at the verses that explicitly negate this nonsense: how can God make promises based on His immutable character if He can’t control the future? How can He claim that events are predestined if the future is subject to change beyond His control? (Imagine if God promised a plague in 3 days, but Pharaoh repented on the 2nd day. What then? Or imagine if a free-will Pilate had chosen to place his faith in the Truth of Christ, repented and snuck Jesus out of the praetorium so He wouldn’t be handed over to the Jews to be crucified? Would Jesus then have to wait 7 years and then try again to be crucified? And if we say “if Judas/Pilate/Annas didn’t do it, someone else would have”, then we’re only playing a mental shell game and dodging the real question of

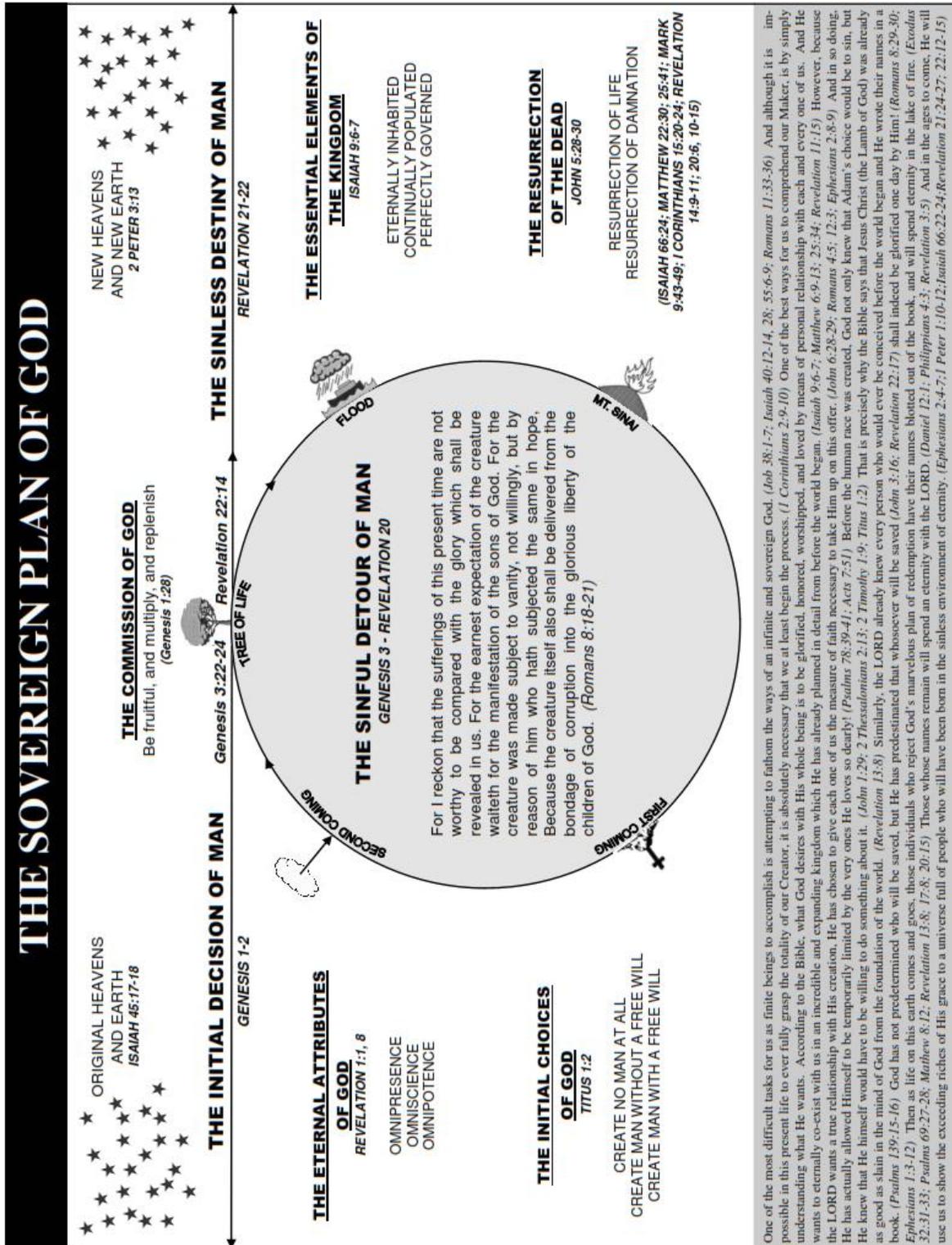
God's sovereignty.) The problems with Open Theism are myriad, and I'm saddened that so many people willingly follow the likes of Gregory Boyd. Thankfully, people of his ilk are not as popular as they were 10 years ago.

So.. back to the question at hand: if we can find verses that, like the verses on God's sovereignty, explicitly teach, in no uncertain terms that man has free will on the question of salvation, I'm very interested. But so far, I can't find them. Until then, I'm convinced that, like Martin Luther taught, man's "free will" is in bondage: until the Holy Spirit rips us from death and plunges us into life, we remain slaves to our lusts, inescapably bound to sin ([Rom 8:1-9](#); [Heb 2:14-16](#)).

But our pride convinces us we truly have free will.

[Source: <http://www.linearconcepts.com/theology/sovereignty>]

**The Sovereign Plan of God** - an interesting perspective of history which takes into consideration both the will of God and the will of man.



Miller/Rader tclubbock.org

[Source: [http://www.tclubbock.org/Resources/Charts/The\\_Soverign\\_Plan\\_of\\_God.pdf](http://www.tclubbock.org/Resources/Charts/The_Soverign_Plan_of_God.pdf)]

**Divine Sovereignty vs. Human Responsibility** (also downloadable as a Word doc file)  
<https://bible.org/article/divine-sovereignty-vs-human-responsibility>

## Other Thoughts and Diversions

### Was Jewish Complex Monotheism Borrowed from the Greeks?

<http://www.biblestudying.net/history-of-judaism4.html>

### Thoughts on Biblical Cosmology

<http://potiphar.jongarvey.co.uk/2012/02/10/thoughts-on-biblical-cosmology/>

Excerpt:

... But I think we should step back before assuming a general principle that “the” biblical cosmology has been shown to be false. We need to ask, first, if the cosmology of ancient Mesopotamia that might have influenced the Old Testament was still unchanged in New Testament times. And the answer is, “Absolutely not.” In the first place, Paul’s own thinking was affected by Intertestamental Jewish ideas, because he makes reference to “[the third heaven](#)”, a rather opaque concept to us but certainly somewhat more complex than the generic “ANE diagram” above.

But the more significant fact is that, by Paul’s time, the entire educated Greek world knew that the world was round. Eratosthenes had even approximately calculated its diameter by 200BC. That’s a surprise to many who don’t realize that the mediaeval Europeans carried this over – nobody since Aristotle with a decent education believed that the world was flat. As James Hannam says in *God’s Philosophers*:

*...medieval people, like the ancient Greeks, thought that the Universe was perfectly round, with the earth at its center.*

I would add a corrective to the effect that in this scheme, for the mediaeval mind at least, the “center” represented the lowest level, not the most important. Paul, of course, had a broad education with, we know, access to classical Greek literature. It would have been extraordinary for him to have labored under a cosmology a millennium or older. Whether traditional Hebrew religion would have retained an attachment to such a view I don’t know – and I doubt the evidence exists to be certain. But Paul certainly would not have been unaware either of the newer view – or of the fact that most of his Gentile addressees would have thought in such terms.

I conclude two things from this discussion.

The first is that to portray a monolithic “Bible cosmology” in irremediable conflict with the physical truth of science is simply wrong. Paul is able to translate the Old Testament’s cosmology without undue effort into the newer and very different terms of the classical Greek Aristotelian astronomy known to his more educated readers – probably the science he accepted himself.

Secondly, this does not prevent either his three-tier cosmos references (which undoubtedly match those of the Old Testament) or his more esoteric interaction with Jewish ideas of the “third heaven”. To me, the most plausible explanation for this is that Beale is right in saying that the Bible, either Old or New Testament, never intended to illustrate the cosmos in material terms, but in a spiritual hierarchy from God’s dwelling, heaven, through the earth representing his cosmic temple, to the “place beneath” in which the deceased dwell. You may note that these are the same kind of terms in which Christians nowadays, fully conversant with the physical configuration of the Universe, conceive of things spiritual. It seems not at all outlandish that these were the priorities, too, of the ancient Hebrew author of Genesis. And maybe even of the Babylonians, too.

[Note: Minor grammar edits have been made.]

## Greg Bahnsen vs Evolution

<https://www.youtube.com/watch?v=SBPpmNobdt8>

[Audio (with annoying background piano music)]

“Evolution is not a scientific theory (no scientific credentials: no evidence, no traits of a scientific theory), it is a philosophy, actuality it is a world view.”

“Paleontology is a great enemy of evolution.”

“Top soil requires 1000 years to create 1 in.; average topsoil depth is 6-9 inches; average ocean sediment is .56 of a mile, instead of miles deep based on evolutionists’ estimate of age of earth.”

It was inorganic, then it became organic living; then variation developed; those various lifeforms jumped from inarticulate to articulate; then it developed moral notions; then it became man.

Variations in form within kinds, but no movement between kinds. (suggest: see also Ray Comfort)

John Tyndall (Harvard): In 1874, during a [famous speech in Belfast](#), said, “The strength of the doctrine of evolution consists, **not in an experimental demonstration** (for the subject is hardly accessible to this mode of proof), but in its **general harmony with scientific thought.**” [Note: This statement had been preceded by a lengthy philosophical discourse.]

Stephen J. Gould (paleontologist) who has proposed the evolution related idea of “punctuated equilibria”: “The general preference that so many of us hold for gradualism [of evolution] is a metaphysical (philosophical) stance imbedded in the history of western culture it is not high order empirical observation induced from the objective study of nature.” [Stephen Jay Gould and Niles Eldredge, “Punctuated Equilibria: The Tempo and Mode of Evolution Reconsidered,” in *Paleobiology* 3 (1977), p. 145.]

[http://www.stephenjaygould.org/library/gould\\_structure.html](http://www.stephenjaygould.org/library/gould_structure.html)

<https://answersingenesis.org/public-school/religion-in-schools/the-religion-of-evolution/>

“Evolution is a fairy tale for grown-ups. This theory has helped nothing in the progress of science. It is useless.” Professor Louis Bounoure, Director of Research, National Center of Scientific Research, The Advocate, 8 March 1984.

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I myself am convinced that the theory of evolution, especially the extent to which it has been applied, will be one of the great jokes in the history books of the future.” Malcolm Muggeridge (British philosopher), The Advocate, March 8 1984.



D.M.S. Watson, known to the public for his B.B.C. talks popularizing the Darwinian notion that human beings descended from primates, declared in an address to his fellow biologists at a Cape Town conference: “Evolution itself is accepted by zoologists not because it has been observed to occur or ... can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible.”

C. S. Lewis was astounded at Watson’s frank admission and responded: “Has it come to that? Does the whole vast structure of modern naturalism depend not on positive evidence but simply on an a priori metaphysical prejudice? Was it devised not to get in facts but to keep out God?”

Evolutionists Gould and Eldredge are not reluctant to admit that “The general preference that so many of us hold for gradualism is a metaphysical stance embedded in the modern history of Western cultures: it is not a high-order empirical observation, induced from the objective study of nature.” Gould adds:

“But our ways of learning about the world are strongly influenced by the social preconceptions and biased modes of thinking that each scientist must apply to any problem. The stereotype of a fully rational and objective ‘scientific method’, with individual scientists as logical (and interchangeable) robots, is self-serving mythology.”

[Source: <https://answersingenesis.org/public-school/religion-in-schools/the-religion-of-evolution/>]

### **Defending Your Faith (Video Series, by R.C. Sproul)**

<http://www.ligonier.org/learn/series/defending-your-faith/>

In *Defending Your Faith: An Overview of Classical Apologetics with R.C. Sproul*, Dr. Sproul surveys the history of apologetics and demonstrates that reason and science are your allies in defending the existence of God and the historical truth claims of Jesus Christ. He affirms four logical premises that are necessary for all reasonable discourse, and teaches you how to defend your faith in a faithless world. Furthermore, he points out that there are many levels on which to defend your faith, and shows how apologetics brings comfort and confidence to Christians of all ages.

This series is designed for individual study, senior high school classes, homeschoolers, small study groups, and adult Sunday school classes. (Note: fees are charged)

Examples (free):

#### **Lecture 22: God of the Bible vs God of Philosophy**

<http://www.ligonier.org/learn/series/defending-your-faith/god-of-the-bible-vs-god-of-philosophy/>

#### **Lecture 31: The Deity of Christ**

<http://www.ligonier.org/learn/series/defending-your-faith/the-deity-of-christ/>

**Nietzsche: Parable of the Madman** [Text of his original “*God is dead!*” article.]

<https://legacy.fordham.edu/halsall/mod/nietzsche-madman.asp>

Source: [Internet Modern History Sourcebook](#) at Fordham University

**The Pillars of Unbelief**

- [Machiavelli](#) - inventor of "the new morality"
- [Kant](#) - subjectivizer of Truth
- [Nietzsche](#) - self-proclaimed "Anti-Christ"
- [Freud](#) - founder of the "sexual revolution"
- [Marx](#) - false Moses for the masses, and
- [Sartre](#) - apostle of absurdity.

**Scholars' Corner for Bible Truth re: Universalism**

<http://www.tentmaker.org/ScholarsCorner.html>

This web page lists “some reference books and articles which highlight one of the key doctrines which modern scholarship is shedding some incredible light upon...the subject of Hell and the doctrine of Everlasting Punishment. These works deal with the subjects of the Greek words behind our English word Hell, the concept of eternity in the Bible, the teachings of the early church on these subjects and the teaching of universalism, that is, the salvation of all mankind through Jesus Christ.”

Alternate: <http://www.what-the-hell-is-hell.com/HellScholars.htm>

**The Philosophy of Shewhart’s Theory of Prediction**

<http://www.flowmap.com/documents/shewhart.pdf> [PDF]

## Pulpits and Peripatetics – The Greek Origin of the “Sermon”

<http://vftonline.org/Patriarchy/peripats.htm>

Excerpt:

But a major stumbling block to many Christians, keeping them from striving for maturity and a relationship of “mentor” to another, is the format of the Christian assembly, particularly as it is presently focused around the event called the “Sermon,” or in Reformed jargon, “The Preaching of the Word.”

...we suggested that “preaching” is a Biblical term more akin to “evangelism,” or the announcement of the extension of Kingdom Blessings. Admittance to the Kingdom is the goal of evangelism, or “preaching,” while the building up of those once admitted is better called “teaching.”

*Kerusssein* [to “preach”] does not mean the delivery of a learned and edifying hortatory discourse in well-chosen words and a pleasant voice.

G. Friedrich, “Kerusso,” *Theological Dictionary of the New Testament* 3:703 (1965)

We suggested some attributes of “teaching,” but ... All we were able to do ... was to show that the *duty* to teach was a duty we *all* had. But we did show that this duty was a broad one:

We suggested that the verbal application of the Word of God to the specific problems of believers, the exhortation to stand against such duties are the duties of all Christians.

Tragically, most believers do not feel they are capable of counseling other believers, since these are duties only “educated professionals” can undertake. “I can’t shepherd younger Christians,” they say. “I don’t know how to get up in front of a crowd, stand behind a pulpit and give an oration following the standard rules of rhetoric.” The biggest roadblock to a functioning priesthood of all believers is the “sermon;” a polished, “educated” display of learning and professionalism.

And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: {5} That your faith should not stand in the wisdom of men, but in the power of God. {6} Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 1 Corinthians 2:4-6

**But the “sermon” is not at all what is required of the mature Christian man. The “sermon” cannot be found in the New Testament. Its origin is the world of Greek and Roman philosophy.**

What we attempt in this paper is strictly negative. In this paper we focus on the “sermon.” Our thesis is that the “sermon” is a Greek invention of little value to the Christian, and that it cannot be used as an excuse for Christian fathers to sit back and watch, rather than to become Biblical “elders.” There is no such thing as a “professional Christian.”...

# Theonomy

## Wikipedia: Theonomy

<https://en.wikipedia.org/wiki/Theonomy>

Excerpt:

Theonomy, from *theos* (god) and *nomos* (law), is the idea that Mosaic law should be observed by modern societies. Theonomists reject the traditional Reformed belief that the civil laws of the [Mosaic Law](#) are no longer applicable. This idea is not to be confused with the idea of "theonomous ethics" proposed by [Paul Tillich](#).

## Paul Tillich and Biblical Theonomy

<http://darashpress.com/articles/paul-tillich-and-biblical-theonomy>

## What is Theonomy? (Bahnsen)

<http://www.cmfnow.com/articles/pe180.htm>

Excerpt:

Dr. Van Til taught us that "There is no alternative but that of theonomy and autonomy" (*Christian-Theistic Ethics*, p. 134). Every ethical decision assumes some final authority or standard, and that will either be self-law ("autonomy") or God's law ("theonomy"). While unbelievers consider themselves the ultimate authority in determining moral right or wrong, believers acknowledge that God alone has that position and prerogative.

The position which has come to be labeled "theonomy" today thus holds that the word of the Lord is the sole, supreme, and unchallengeable standard for the actions and attitudes of all men in all areas of life. Our obligation to keep God's commands cannot be judged by any extrascriptural standard, such as whether its specific requirements (when properly interpreted) are congenial to past traditions or modern feelings and practices...

## What is Theonomy?

<http://vftonline.org/Patriarchy/definitions/theonomy.htm>

## Christian Reconstructionism, Theonomy

<https://carm.org/christian-reconstructionism-theonomy>

Excerpt:

Christian Reconstructionism also known as Theonomy (Rule by God's law), Dominion theology.

**Founders:** Arose out of the conservative Reformed ([Calvinist](#)) churches. The leading proponent is Rousas John Rushdoony (1916-2001), who in 1973 published the Institutes of Biblical Law, a large work expounding the 10 commandments.

Recent advocates are Gary North [an adviser to Ron Paul], Gary DeMar, Kenneth Gentry, Larry Pratt, Greg Bahnsen.

**Membership:**

Few adherents who usually are Calvinists and hold to the orthodox doctrines of the Trinity, deity of Christ, vicarious atonement, Christ's physical resurrection, justification by faith, etc.

**Teachings:**

Christian Reconstructionism (also known as theonomy) is a highly controversial movement within some conservative Christian circles. It maintains that the world should be brought under (reconstructed) the lordship of Jesus Christ in all areas: social, moral, political, judicial, military, family, art, education, music, etc. Christian Reconstructionism advocates the restoration of Old Testament civil and moral laws in order to reconstruct present American society into an Old Testament type Mosaic form and that the three main areas of society -- family, church, government -- should all be Biblically modeled, the Bible being the sole standard. This would include severe punishments for law breakers. Some Christian reconstructionists would advocate death for adulterers, abortionists, idolaters, murderers, homosexuals, rapists, etc.

Reconstructionists maintain a strong belief that the Bible is true and inerrant. Generally postmillennial--that through the preaching and teaching of the gospel, the world will be converted to Christianity and that Christ will return after a period of time after the world is converted.

Christian reconstructionism advocates removing prisons and replacing them with the practice of restoration of damages done. Christians are the new chosen people of God, replacing national Israel. Other religious systems would be strongly resisted.

There is a debate among some Christian reconstructionists on whether or not slavery should be reinstated. Not all are in agreement.

Opposes evolution. Teaches Jesus will physically return to Israel.

Christian reconstructionism began with the publication of the Institute of Biblical Law by R. J. Rushdoony in 1973. This 800-page work expounded on the 10 Commandments. After Rushdoony's death in 2001, his son-in-law, Gary North, took the reins and has become a prolific writer, further advocating Christian Reconstructionism.

**Publications:** *Conspiracy*, published in 1986, *also Was Calvin a theonomist*, published in 1990 by Gary North, Ph.D, president of the Institute for Christian Economics, *By What Standard*, *The Roots of Reconstructionism*, *The Mythology of Science*, *The Biblical Philosophy of History*, *Institutes of Biblical Law* by R. J. Rushdoony

**Comments:** This movement rose out of Calvinism. It is an extremist Christian movement not held by very many people.

**The concern is that when a religiously dominated society has control of family, moral, and governmental regulations, who is to govern the governors?**

## Theonomic Critique of Logic - and Survey of Law-Based Apologetics

[http://vftonline.org/KEVIN4VFT/logic\\_01.htm](http://vftonline.org/KEVIN4VFT/logic_01.htm)

Is it adequate to merely study and apply the Bible to gain sound, rational thought? Or need we also turn to Aristotle?

## Why Wait for the Kingdom? The Theonomist Temptation

<http://www.firstthings.com/article/1990/05/002-why-wait-for-the-kingdom-the-theonomist-temptation>

Excerpt:

Paul Tillich famously wrote about ethics in the heteronomous, autonomous, and theonomous modes. To summarize all too briefly, heteronomous ethics is authoritarian, requiring submission to alien rules. Autonomous ethics is the conceit of modern liberalism that the individual is a law unto himself. Theonomous ethics, living in God and to God, is the mode appropriate to the new life indicated in Tillich's favored passage from St. Paul, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Corinthians 5). What Paul Tillich meant by theonomous ethics should in no way be confused with the movement that today goes by the name of theonomy...

## Van Tillian Presuppositional Theonomic Ethics

[http://www.forerunner.com/forerunner/X0518\\_vantil.html](http://www.forerunner.com/forerunner/X0518_vantil.html)

## Theonomy Resources

<http://theonomyresources.blogspot.com/>

## Penultimate Thoughts on Theonomy

<http://www.frame-poythress.org/penultimate-thoughts-on-theonomy/>

## No other standard: theonomy and its critics

[http://www.garynorth.com/freebooks/docs/pdf/no\\_other\\_standard.pdf](http://www.garynorth.com/freebooks/docs/pdf/no_other_standard.pdf) [PDF]

## Analytical Table and Harmony of the Mosaic Law

<https://www.blueletterbible.org/study/parallel/paral11.cfm>

\*\*\*\*\* **END: Theonomy sub-section** \*\*\*\*\*

## Oxford Biblical Studies Online: Focus on Essays

<http://global.oup.com/obsso/focus/>

Written by leading scholars, the Focus On essays are designed to stimulate thought and to explore in depth topics of interest in the field of Biblical studies. New essays on specific themes, with links to related content within the site for further reading, are published throughout the year. All visitors to *Oxford Biblical Studies Online* can access these essays, but related content links in Previous Features are available to subscribers only.

### Features

[Teaching about Sexual Violence in the Hebrew Bible](#)

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[The Last Supper](#)

[The Ten Commandments in American Life](#)

[Genesis 1 and Theologies of Creation in the Hebrew Bible](#)

## Oxford Biblical Studies Online: Thematic Guides

<http://www.oxfordbiblicalstudies.com/resource/ThematicGuides.xhtml>

Welcome to *Oxford Biblical Studies Online's* thematic guides. These guides have been designed to provide a general introduction on popular topics in Biblical studies including research methods, people and places, books of the Bible, and more.

Each thematic guide walks users through a topic by providing background information and links to supporting material, such as entries, maps, images, and Biblical texts, which will give users an even deeper understanding of the topic. These guides are not meant to provide comprehensive coverage of a topic, rather they are meant to highlight the wealth of content available on *Oxford Biblical Studies Online* in these subject areas. They are useful both to users looking for an in-depth, multi-faceted exploration of a topic, and also to educators who are looking to cover topics in a comprehensive manner. New thematic guides on relevant topics will be added as they become available.

### [LGBTQ Sexuality and the Hebrew Bible](#)

Sexuality, sexual orientation, and gender identity are subjects of great interest for contemporary readers of the Bible. This guide by Rhiannon Graybill (Rhodes College) will provide a concise overview of LGBTQ sexuality in the Hebrew Bible. After introducing the range of LGBT and queer approaches to biblical interpretation, it will outline ancient Israelite ideas of sexuality, as well as those of neighboring cultures. The guide will also review key texts for LGBT and queer reading of the Bible.

### [Gender and the Hebrew Bible](#)

This guide by Rhiannon Graybill (Rhodes College) provides basic definitions for "gender" and related terms, surveys approaches to gender in the Hebrew Bible, and reviews what we know about gender in ancient Israel and the ancient Near East. It then considers the representation of gender in a range of biblical texts and genres (narrative, legal, prophetic, poetic and wisdom).

### [Sacrifice in the New Testament](#)

Animal sacrifice was one of the most important and visible practices in the Ancient Mediterranean. The world that the New Testament authors inhabited was filled with the sacred spaces of sacrifice, from massive temples, to rustic country shrines, to tiny household altars. It was also made up of interwoven relationships that were reinforced by sacrificial practices. Families, cities, civic associations, professional organizations, priesthoods, and the Roman Empire itself were interconnected by participation in sacrifice. Finally, the ancient Mediterranean was also filled with an array of literate elites who debated and wrote about the meaning of sacrificial practices, their proper interpretations, and their correct performance. The New Testament authors are entwined in this network of sacrificial practices, groups, and debates. Given this reality, it is not at all surprising that sacrifice was on their minds, particularly as they began to articulate their understanding of Jesus, God, and the Christian movement. Given the importance of sacrifice to ancient Mediterranean religion, it was perhaps inevitable that Christians would use sacrificial ideas and imagery in their own religious mythmaking. The goal of this short Thematic Guide (by Daniel Ullucci, Rhodes College) is to provide some signposts for those interested in understanding the complex and multi-vocal positions on sacrifice among the New Testament texts, directing the reader to more in-depth theoretical discussions of sacrifice and of the early Christian texts themselves.

### [Images and the Image-Ban in the Hebrew Bible and Israelite Religion](#)

The impulse to examine the relationship between the Bible and ancient art (or iconography) goes back at least to the 19th and early 20th centuries, at which time an influx of new archaeological discoveries gave scholars more access than ever before to ancient Near Eastern visual materials. Since that time, scholars have developed increasingly sophisticated ways of incorporating ancient images into religio-historical research. These new methods of study have helped to shed light on the interpretation of figurative language in the Hebrew Bible and the historical development of Israelite religion. This thematic guide by Ryan Bonfiglio (Emory University) provides a general introduction to how and why images contribute to the study of the Hebrew Bible and Israelite religion and highlight additional resources that can facilitate further study of this topic.

### [Scribal Culture in the Ancient Near East](#)

It is primarily through the minds of scribes that we understand the biblical world and the ancient Near East. This thematic guide by James D. Moore (Brandeis University) introduces the culture and worldview of the Biblical writers, exploring the issues of ancient literacy and the mechanics of the scribal trade

### [Priests and Priesthood in the Hebrew Bible](#)

Few topics are more central to the Hebrew Bible than priests and priesthood. In many ways, the Hebrew Bible bears witness to a community of people whose social identity, religious beliefs, and ritual practices were deeply enmeshed in matters related to the priesthood. As Ryan Bonfiglio (Emory University) shows in this thematic guide, priestly perspectives and concerns are on display in various places, from legal materials to historical narratives, and from the prayers of the Psalms to the discourses of the prophets.

### [The Epistle to the Romans](#)

The Epistle to the Romans is the Apostle Paul's only epistle to a church he did not establish himself. As Christian D. von Dehsen (Carthage College) shows, Romans differs from Paul's other letters because it does not seem to be addressing a specific concern or event. Instead, Paul's comments are more theologically abstract, giving rise to an interpretive debate about the nature and purpose of the letter.

### [Temples in the Hebrew Bible and in the Archaeological Record of Syria-Palestine](#)

In the ancient Mediterranean, temples were at the very center of society. The same was true for ancient Israel. Using archaeological evidence, Michael Chan (Emory University) discusses the influence of the temple as the residence of the deity, a source of societal blessing, and a center of writing, learning, and political power.

### [Egypt](#)

Egypt (Heb. *miṣrayim*) casts a long shadow over the books of the Hebrew Bible, with references to either the location or the people of Egypt appearing in almost every book. Michael Chan (Emory University) discusses the influence of Egypt as both a place and a literary and political theme.

### [Empire](#)

Empires exerted an enormous influence on biblical literature. In this guide, Michael Chan (Emory University) shows how the reign of empires in the region shaped the themes and archetypes of the Bible,

from the story of Israel's Exodus out of Egypt to the charming tale of Esther in the Persian court, from the imperial image of Solomon to the violent judgment leveled against Assyria and Rome.

### [The Gospel of John](#)

Christian D. von Dehsen (Carthage College) examines the major themes of the Johannine Jesus, contrasting and comparing him with the figure depicted in the Synoptic Gospels. This thematic guide breaks the Gospel down into its main parts: the Prologue, the Book of Signs, the Book of Glory, and the Epilogue.

### [Wisdom Literature](#)

The Books of Job, Proverbs, Ecclesiastes, Wisdom of Solomon, and Sirach provide some of the most challenging, insightful, and influential literature in the Bible. In this thematic guide, Brennan Breed (Emory University) discusses the literary genres and social settings of these books, as well as their influence on culture, literature, and human interaction.

### [The Corinthian Correspondence](#)

Christian D. von Dehsen of Carthage College (Kenosha, WI) explores the context, themes, audience, and intent of First and Second Corinthians in this detailed thematic guide. Addressing the issues of authorship and structure, von Dehsen shows how the correspondence can be a window into the early Church and the life and ideology of Paul.

### [The Book of Revelation](#)

Complementing his [Focus On article](#) dealing with the Book of Revelation, Peter Perry (Lutheran School of Theology in Chicago) constructs a thematic guide that explores the book's major issues of prophecy, political power, slavery, and wealth, among others. In addition, Perry uses the OBSO articles and Biblical resources to detail the literary similarities between Revelation and numerous books of the Bible.

### [The Lands of the Bible](#)

Understanding the geography of the Bible allows researchers a deeper historical understanding of the settings of biblical stories as well as the connections between ancient lands and today's cities and countries. With links to survey articles, maps, and other reference material, this thematic guide provides entry points for exploring places that hold significance in the Bible.

### [Kings and Kingship in the Hebrew Bible](#)

In this thematic guide, Song-Mi Suzie Park, Harvard University, examines the transition of Israel into a centralized state ruled by a monarch. The four centuries of kingship in Israel had a lasting effect on Western civilization; this guide walks users through various resources available on *Oxford Biblical Studies Online* that examine kingship and the reigns of the early monarchs. The role that ideas and symbols played in legitimating and supporting the institution of kingship is also addressed.

## Oxford Biblical Studies Online: Lesson Plans

<http://www.oxfordbiblicalstudies.com/resource/LessonPlans.xhtml>

These lesson plans illustrate how professors can use *Oxford Biblical Studies Online* to bring online learning into the Biblical studies classroom, streamline their course materials to one accessible location, and connect with today's technologically savvy student. Students today are increasingly accustomed to using technology in their research. With that in mind, we have collected lesson plans from professors of Biblical studies who use this site in their classrooms. By encouraging the use of authoritative websites in the classroom, educators can guide students in their studies while teaching them responsible research methods.

Each lesson plan highlights the resources available on *Oxford Biblical Studies Online* and provides discussion questions, supplementary reading suggestions, and a summary of the topic for lecture preparation. These lesson plans can be used to supplement existing syllabi, to provide ideas for integrating the site into the classroom, or as outlines for self-guided study.

### [Introduction to Biblical Narrative in Genesis 18-19](#)

Peter Sabo (University of Alberta) helps teachers explain the basic workings of biblical narrative and the importance of reading literarily, as well as how to identify three of the more distinctive features of biblical narrative and to apply the practice of close literary reading to other biblical texts.

### [Exploring Biblical Poetry](#)

Anne W. Stewart (Emory University) provides an overview of the defining characteristics of Hebrew poetry, along with the major themes of praise (the Psalms), judgment (Amos and Nahum), wisdom (Proverbs), love (the Song of Songs), and grief (Lamentations).

### [Song of Songs](#)

The Bible's only love poem, The Song of Songs (or the Song of Solomon) consists of nearly two hundred verses that offer few clues as to their origin or audience. As a result, the book has been interpreted in a number of ways, and this lesson plan by Rhiannon Graybill (Rhodes College) guides educators through the work's unique imagery and varied reception history.

### [The Book of Jubilees](#)

The Book of Jubilees provides a case study of the Pseudepigrapha, the stories attributed to famous figures in the Bible. In this lesson, Kelly J. Murphy (Emory University) uses Jubilees to introduce this genre, and to illustrate the widely debated process of constructing the Biblical canon.

### [The Divine Attribute Formula in Psalms](#)

In the Book of Exodus, God reveals himself as both merciful and punishing, a divine attribute "formula" that is repeated throughout the Hebrew Bible. Hilary Kapfer (Harvard University) guides the user through the numerous examples of this complex theme, from the Torah to the Psalms.

### [The Ancient Jewish Short Story](#)

This lesson plan by Nicole Tilford (Emory University) examines a group of texts that can be collectively referred to as "ancient Jewish short stories," in particular, Ruth, Susanna, Esther, Judith, and Tobit. Found in the Hebrew Bible or Apocrypha, these texts incorporate into a traditional Introduction to the Old Testament/Hebrew Bible course. When compared to each other, however, they exhibit certain shared tendencies, such as their lack of historical precision, their heightened focus on otherwise marginal figures in society (such as women and slaves).

### [Introduction to Proverbs](#)

The collection of aphorisms known as the Book of Proverbs provides a glimpse of Israelite cultural ideals, from parenting and gender relations to politics and philosophy. In this lesson plan, Anne W. Stewart (Emory University) shows how educators and students can explore the poetic language of the book in order to reveal ancient notions of wisdom, and how they relate to the modern world.

### [Prophets and Prophecy in the Book of Kings](#)

The books now divided into 1 Kings and 2 Kings were originally part of one work that told the story of ancient Israel from the death of King David until the release of the exiled King Jehoiachin from prison in Babylon (ca. 970 BCE to 561/60 BCE). Together the two books tell the tale of Israel's history, detailing how the destruction of the two kingdoms is a just punishment for the sins of the people. Kelly J. Murphy (Emory University) focuses this comprehensive lesson plan on the activities of the prophets during this era, whose warnings and admonitions make the story more of a theological treatise than a work of history.

### [Women in Judges](#)

At first glance, Judges appears to be a book primarily concerned with the men who figured prominently during Israel's premonarchic days. Yet the female characters of the book—only one of whom is a "judge"—play an important role in the unfolding narrative. While the book names four of these women (Achsah, Deborah, Jael, and Delilah), it identifies the others—despite their importance to the development of the text—only as daughters, wives, lovers, or mothers of the male characters. Thus, as Kelly J. Murphy (Emory University) demonstrates in this extensive lesson plan, the book is an excellent starting point for introducing feminist hermeneutics and addressing gender issues related to the biblical texts more broadly.

### [Emergence of Israel](#)

The rise of Israel—related from opening lines of Joshua through 2 Kings—is a story that links past experience with future promise, combining history, memory, warfare, and worship. In examining the varying interpretations of this story, Ryan Bonfiglio (Emory University) discusses the competing theories about the settlement of the region, incorporating Biblical and archaeological evidence.

### [Job and Theodicy](#)

Davis Hankins (Emory University) presents a comprehensive lesson plan on the Book of Job, breaking down the book's structure, major themes, and allusions to other Biblical texts. The discussion questions and opportunities for research not only examine the literary significance of the book, but they also encourage students to delve into the deeper issues of evil, suffering, and faith.

### [The Life and Times of the Apostles](#)

Aimed at a high school audience, Timothy Gannon's lesson plan on the Acts of the Apostles uses creative group activities, research projects, and discussion to bring the early Church to life and examine how the text fits into the larger Christian canon. Mr. Gannon, a teacher in the Religious Studies Department at Cardinal Spellman High School in Brockton, MA, has developed a flexible plan that can be adapted to a wide range of secondary school classes.

### [Historical Jesus](#)

The "Historical Jesus" lesson plan, prepared by Professor Kenneth Atkinson of University of Northern Iowa, considers the figure of Jesus and the Biblical passages associated with him. By tracing the historical context of passages, this lesson plan looks at how ancient Christian communities documented Jesus' teachings, the ways that current Biblical scholars study Jesus, and the debates over the different interpretations of the stories of Jesus.

### [The Problematics of Translation](#)

Steven Leonard Jacobs, Associate Professor of Religious Studies at The University of Alabama, presents a lesson plan that looks at the variety of Bible translations and potential ways to teach about the nuances of different translations. This plan encourages the students to look at the specificity of language and raises questions about the nature of translation.

### [New Testament Background: The Canon](#)

The "New Testament" lesson plan, prepared by Professor Kenneth Atkinson of University of Northern Iowa, explores the diversity of early Christianity and the complicated and lengthy process that led to the selection of the twenty-seven books of the New Testament canon. Covering topics such as oral tradition, the order of the books, and controversies surrounding the concept of a New Testament, this lesson plan includes background information as well as suggestions for further reading.

### [Paul: His Life and His Works](#)

Professor Kenneth Atkinson of University of Northern Iowa has written a lesson plan that outlines a course of study for investigating the life and teachings of Paul, the author of much of the New Testament. Using background essays and writings that are available on *Oxford Biblical Studies Online*, Professor Atkinson leads students through an examination of Paul's early life, travels, and teachings.

## Oxford Biblical Studies Online: Interviews

<http://www.oxfordbiblicalstudies.com/resource/Interviews.xhtml>

Several times a year, members of the OBSO Editorial Board interview some of the most influential figures in the field of Biblical studies, from scholars to writers to artists. Click on the conversations listed below to follow some of the latest discussions regarding the text as well as Biblical history, literature, and theology.

### [Jorunn Økland](#)

Theologian and gender studies expert [Jorunn Økland](#) is the President of the European Association of Biblical Studies and a professor of the University of Oslo. Along with numerous articles, Økland is the author of *Women in Their Place: Paul and the Corinthian Discourse of Gender and Sanctuary Space* (Continuum, 2004). From 2010 to 2013, Økland was the Director of the [Centre for Gender Research](#) at Oslo, which conducted a groundbreaking study on women's interpretations and appropriations of canonical texts. Here, she discusses the findings of that study, and its implications for the future of biblical studies, with OBSO editor [Daniel Schowalter](#).

### [John Barton](#)

[John Barton](#) is the Emeritus Oriel and Laing Professor of the Interpretation of the Holy Scripture at Oxford University, and is the author of some of the most respected and authoritative works on the Bible, including most recently *The Bible: The Basics* (Routledge 2010) and *The Nature of Biblical Criticism* (Westminster John Knox 2007). In this interview with [Marc Brettler](#) (Brandeis University), Professor Barton discusses the evolution of both his own scholarly interests and the field of Biblical Studies as a whole, along with some of his major influences and a forthcoming project.

### [Richard B. Parkinson](#)

[Richard B. Parkinson](#) is a Professor of Egyptology at the University of Oxford, a fellow at The Queen's College, and the former curator of the Department of Ancient Egypt and Sudan at the British Museum. His scholarly interests focus on the interpretation of ancient Egyptian literature, especially the poetry of the classic age. In 2013, Professor Parkinson agreed to include his landmark translation of *The Tale of Sinuhe* on [Oxford Biblical Studies Online](#) (OBSO), making it available online for the first time. Featuring adventure stories, dialogues on life and death, ruminations on the problem of suffering, and teachings about the nature of wisdom and virtue, this collection explores many themes that also appear in Biblical literature. In an interview with OBSO editors below, Parkinson discusses the work that went into this scholarly endeavour, along with misconceptions about how ancient Egyptian literature relates to the [genres](#) of the Bible.

### [Dan W. Clanton, Jr.](#)

[Dan W. Clanton, Jr.](#) is the Assistant Professor of Religious Studies at Doane College. He holds a Ph.D. in Religious and Theological Studies from the University of Denver and the Iliff School of Theology, with an emphasis in Biblical Studies. His research interests include artistic, musical, and literary interpretations of biblical literature as well as the intersection between religion and culture. Along these lines, he has

presented and published on topics as diverse as depictions of Hanukkah on the television show *South Park* and the overlap between the book of Jonah and the comic book *Jonah Hex*. His own books include *The Good, the Bold, and the Beautiful: The Story of Susanna and Its Renaissance Interpretations* and *Daring, Disreputable, and Devout: Interpreting the Hebrew Bible's Women in the Arts and Music*. He has also recently edited or co-edited two books: *The End Will Be Graphic: Apocalyptic in Comic Books and Graphic Novels* and *Understanding Religion and Popular Culture*, both published in 2012. In an interview with [Brent Strawn](#) (Emory University), Clanton discusses with Brent Strawn the varied influences on his work, and the ways in which comic book designers, novelists, screenwriters, and other artists have used the Bible as a source of inspiration.

### [Menahem Haran](#)

Menahem Haran is the Yehezkel Kaufmann Professor Emeritus of Bible Studies at the Hebrew University, Jerusalem. He is a leading scholar on biblical religion, especially priestly literature, and the canonization of the biblical texts. In this interview, Professor Marc Z. Brettler discusses Haran's career path and his views on the priestly school and the canonization of Hebrew Bible/OT.

### [Sara Japhet](#)

Biblical scholar Sara Japhet has been a leading authority on the two books of Chronicles since the publication of her landmark works *The Ideology of the Book of Chronicles and Its Place in Biblical Thought* (Hebrew 1977; English translation 1989), followed by *I and II Chronicles: A Commentary* in 1993. In an interview with Professor Marc Zvi Brettler of Brandeis University, Professor Japhet explains how she became interested in the Chronicler, which she describes as "a fresh, critical spirit with the courage to look at Israelite history in a different way." This emphasis on new and critical perspectives, she explains, helped to frame her career, and was fitting given her appointment as the first tenured woman in the Bible Department at the Hebrew University of Jerusalem. In addition, Japhet discusses how her early experiences with Chronicles informed her ongoing work on the larger issues of exegesis and historiography. An audio version of the interview appears [here](#).

### [Shalom M. Paul](#)

Shalom M. Paul is the Yehezkel Kaufmann Professor Emeritus of Bible Studies at the Hebrew University of Jerusalem. His most recent work, [Isaiah 40–66: A Commentary](#) is regarded as the premier resource on the topic of "[Second Isaiah](#)", the distinctive voice that scholars believe was added to the prophecy years after it was first written. In this interview, Professor [Marc Zvi Brettler](#) discusses with Paul his interest in Isaiah and the Near Eastern context from which it emerged.

### [Vincent L. Wimbush](#)

Vincent L. Wimbush is Professor of Religion and Director of the Institute for Signifying Scriptures at Claremont Graduate University. He is the author of *The Bible and African Americans: A Brief History* and the editor of *African Americans and the Bible: Sacred Texts and Social Textures and Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*. His scholarship has expanded to what he describes as a "transdisciplinary study of scriptures," combining "the anthropology, sociology and psychology" associated with the reception history of sacred text. In an interview below with [Adele Reinhartz](#) (University of Ottawa), Professor Wimbush discusses the evolving scope of his work, specifically his exploration of the ways in which the culture of the Black Atlantic has interpreted scripture.

### [Emanuel Tov](#)

Born in Amsterdam, Emanuel Tov emigrated to Israel in 1961. He studied Bible and Greek literature at the Hebrew University and continued his studies at the Department of Near Eastern Languages and Literatures at Harvard University between 1967 and 1969. He obtained his Ph.D. degree at the Hebrew University in 1973.

Since 1986, Tov has been a professor in the Department of Bible of the Hebrew University in Jerusalem from which he retired in 2009. Tov has specialized in various aspects of the textual criticism of Hebrew and Greek Scripture as well as in the Qumran Scrolls. In addition to writing numerous books and articles, Professor Tov is involved in several research projects, but since 1990 most of his energy has been invested in directing the Dead Sea Scrolls Publication Project. Under his guidance, thirty-three volumes appeared from 1992 to 2010 in the *Discoveries in the Judaean Desert* series, including an overall concordance. In this interview (also available in an audio format on the [OUPBlog](#)), Professor [Marc Brettler](#) discusses with Professor Tov his early days as a scholar of Biblical Studies, his major influences, and the legacy of his work—most notably his landmark book *Textual Criticism of the Hebrew Bible* (2001), which continues to set the standard for his field.

### [Amy-Jill Levine](#)

A self-described "Yankee Jewish feminist," Professor [Amy-Jill Levine](#) (Vanderbilt University) is a member of Congregation Sherith Israel, an Orthodox Synagogue, although her academic career has been decidedly unorthodox. Her recent books include *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* (HarperOne), *The Meaning of the Bible: What the Jewish Scriptures and the Christian Old Testament Can Teach Us*, co-authored with Douglas Knight (HarperOne), and the *Jewish Annotated New Testament*, co-edited with [Marc Z. Brettler](#) (Oxford). In this interview with Professor [Adele Reinhartz](#) (University of Ottawa), Levine describes her experiences as a person raised in the Jewish tradition who became fascinated by the varying popular and scholarly interpretations of the New Testament.

## **Symbolic Language used in the Old and New Testaments**

<https://www.blueletterbible.org/study/parallel/paral17.cfm>

## **Parallel Passages in New Testament Quoted from Old Testament**

<https://www.blueletterbible.org/study/misc/quotes.cfm>

## **Parables Recorded in the Old Testament**

<https://www.blueletterbible.org/study/parallel/paral08.cfm>

## **The World's Wisdom or God's Wisdom?**

[http://www.vancouverchurchofchrist.org/bible-study-series-outline/2-1\\_wisdom\\_of\\_world\\_or\\_god/](http://www.vancouverchurchofchrist.org/bible-study-series-outline/2-1_wisdom_of_world_or_god/)

## **Beware of Philosophy**

<http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/ARTB/k/526/Beware-of-Philosophy.htm>

# Advice from a Christian Philosopher

## Advice to Christian Philosophers

**Alvin Plantinga**

*(With a special, new preface for Christian thinkers from different disciplines)*

### **Preface**

In the paper that follows I write from the perspective of a philosopher, and of course I have detailed knowledge of (at best) only my own field. I am convinced, however, that many other disciplines resemble philosophy with respect to things I say below. (It will be up to the practitioners of those other disciplines to see whether or not I am right.)

First, it isn't just in philosophy that we Christians are heavily influenced by the practice and procedures of our non-Christian peers. (Indeed, given the cantankerousness of philosophers and the rampant disagreement in philosophy it is probably easier to be a maverick there than in most other disciplines.) The same holds for nearly any important contemporary intellectual discipline: history, literary and artistic criticism, musicology, and the sciences, both social and natural. In all of these areas there are ways of proceeding, pervasive assumptions about the nature of the discipline (for example, assumptions about the nature of science and its place in our intellectual economy), assumptions about how the discipline should be carried on and what a valuable or worthwhile contribution is like and so on; we imbibe these assumptions, if not with our mother's milk, at any rate in learning to pursue our disciplines. In all these areas we learn how to pursue our disciplines under the direction and influence of our peers.

But in many cases these assumptions and presumptions do not easily mesh with a Christian or theistic way of looking at the world. This is obvious in many areas: in literary criticism and film theory, where creative anti-realism (see below) runs riot; in sociology and psychology and the other human sciences; in history; and even in a good deal of contemporary (liberal) theology. It is less obvious but nonetheless present in the so-called natural sciences. The Australian philosopher J. J. C. Smart once remarked that an argument useful (from his naturalistic point of view) for convincing believers in human freedom of the error of their ways

is to point out that contemporary mechanistic biology seems to leave no room for human free will: how, for example, could such a thing have developed in the evolutionary course of things? Even in physics and mathematics, those austere bastions of pure reason, similar questions arise. These questions have to do with the content of these sciences and the way in which they have developed. They also have to do with the way in which (as they are ordinarily taught and practiced) these disciplines are artificially separated from questions concerning the nature of the objects they study—a separation determined, not by what is most natural to the subject matter in question, but by a broadly positivist conception of the nature of knowledge and the nature of human intellectual activity.

And thirdly, here, as in philosophy, Christians must display autonomy and integrality. If contemporary mechanistic biology really has no place for human freedom, then something other than contemporary mechanistic biology is called for; and the Christian community must develop it. If contemporary psychology is fundamentally naturalist, then it is up to Christian psychologists to develop an alternative that fits well with Christian supernaturalism— one that takes its start from such scientifically seminal truths as that God has created humankind in his own image.

Of course I do not presume to tell Christian practitioners of other disciplines how properly to pursue those disciplines as Christians. (I have enough and to spare in trying to discern how to pursue my own discipline properly.) But I deeply believe that the pattern displayed in philosophy is also to be found in nearly every area of serious intellectual endeavor. In each of these areas the fundamental and often unexpressed presuppositions that govern and direct the discipline are not religiously neutral; they are often antithetic to a Christian perspective. In these areas, then, as in philosophy, it is up to Christians who practice the relevant discipline to develop the right Christian alternatives.

## **1.Introduction [beginning of 1984 article]**

Christianity, these days, and in our part of the world, is on the move, There are many signs pointing in this direction: the growth of Christian schools, of the serious conservative Christian denominations, the furor over prayer in public schools, the creationism/evolution controversy, and others.

There is also powerful evidence for this contention in philosophy. Thirty or thirty-five years ago, the public temper of mainline establishment philosophy in the English speaking world was deeply non-Christian. Few establishment philosophers were Christian; even fewer were willing to admit in public that they were, and still fewer thought of their being Christian as making a real difference to their practice as philosophers. The most popular question of philosophical theology, at that time, was not whether Christianity or theism is true; the question, instead, was whether it even makes sense to say that there is such a person as god. According to the logical positivism then running riot, the sentence "there is such a person as God" literally makes no sense; it is disguised nonsense; it altogether fails to express a thought or a proposition. The central question wasn't whether theism is true; it was whether there is such a thing as theism—a genuine factual claim that is either true or false-at all. But things have changed. There are now many more Christians and many more unabashed Christians in the professional mainstream of American philosophical life. For example, the foundation of the Society for Christian Philosophers, an organization to promote fellowship and exchange of ideas among Christian philosophers, is both an evidence and a consequence of that fact. Founded some six years ago, it is now a thriving organization with regional meetings in every part of the country; its members are deeply involved in American professional philosophical life. So Christianity is on the move, and on the move in philosophy, as well as in other areas of intellectual life.

But even if Christianity is on the move, it has taken only a few brief steps; and it is marching through largely alien territory. For the intellectual culture of our day is for the most part profoundly non-theistic and hence non-Christian- more than that, it is anti-theistic. Most of the so-called human sciences, much of the non-human sciences, most of non-scientific intellectual endeavor and even a good bit of allegedly Christian theology is animated by a spirit wholly foreign to that of Christian theism. I don't have the space here to elaborate and develop this point; but I don't have to, for it is familiar to you all. To return to philosophy: most of the major philosophy departments in America have next to nothing to offer the student intent on coming to see how to be a Christian in philosophy-how to assess and develop the bearing of Christianity on matters of current philosophical concern, and how to think about those philosophical matters of interest to the Christian community. In the typical graduate philosophy

department there will be little more, along these lines, than a course in philosophy of religion in which it is suggested that the evidence for the existence of God-the classical theistic proofs, say-is at least counterbalanced by the evidence against the existence of God-the problem of evil, perhaps; and it may then be added that the wisest course, in view of such maxims as Ockham's Razor, is to dispense with the whole idea of God, at least for philosophical purposes.

My aim, in this talk, is to give some advice to philosophers who are Christians. And although my advice is directed specifically to Christian philosophers, it is relevant to all philosophers who believe in God, whether Christian, Jewish or Moslem. I propose to give some advice to the Christian or theistic philosophical community: some advice relevant to the situation in which in fact we find ourselves. "Who are you," you say, "to give the rest of us advice?" That's a good question to which one doesn't know the answer: I shall ignore it. My counsel can be summed up on two connected suggestions, along with a codicil. First, Christian philosophers and Christian intellectuals generally must display more autonomy-more independence of the rest of philosophical world. Second, Christian philosophers must display more integrity-integrity in the sense of integral wholeness, or oneness, or unity, being all of one piece. Perhaps 'integrality' would be the better word here. And necessary to these two is a third: Christian courage, or boldness, or strength, or perhaps Christian self-confidence. We Christian philosophers must display more faith, more trust in the Lord; we must put on the whole armor of God. Let me explain in a brief and preliminary way what I have in mind; then I shall go on to consider some examples in more detail.

Consider a Christian college student from Grand Rapids, Michigan, say, or Arkadelphia, Arkansas-who decides philosophy is the subject for her. Naturally enough, she will go to graduate school to learn how to become a philosopher. Perhaps she goes to Princeton, or Berkeley, or Pittsburgh, or Arizona; it doesn't much matter which. There she learns how philosophy is presently practiced. The burning questions of the day are such topics as the new theory of reference; the realism/anti-realism controversy; the problems with probability; Quine's claims about the radical indeterminacy of translation; Rawls on justice; the causal theory of knowledge; Gettier problems; the artificial intelligence model for the understanding of what it is to be a person; the question of the ontological status of unobservable entities in science;

whether there is genuine objectivity in science or anywhere else; whether mathematics can be reduced to set theory and whether abstract entities generally-numbers, propositions, properties-can be, as we quaintly say, "dispensed with"; whether possible worlds are abstract or concrete; whether our assertions are best seen as mere moves in a language game or as attempts to state the sober truth about the world; whether the rational egoist can be shown to be irrational, and all the rest. It is then natural for her, after she gets her Ph.D., to continue to think about and work on these topics. And it is natural, furthermore, for her to work on them in the way she was taught to, thinking about them in the light of the assumptions made by her mentors and in terms of currently accepted ideas as to what a philosopher should start from or take for granted, what requires argument and defense, and what a satisfying philosophical explanation or a proper resolution to a philosophical question is like. She will be uneasy about departing widely from these topics and assumptions, feeling instinctively that any such departures are at best marginally respectable. Philosophy is a social enterprise; and our standards and assumptions-the parameters within which we practice our craft-are set by our mentors and by the great contemporary centers of philosophy.

From one point of view this is natural and proper; from another, however, it is profoundly unsatisfactory. The questions I mentioned are important and interesting. Christian philosophers, however, are the philosophers of the Christian community; and it is part of their task as Christian philosophers to serve the Christian community. But the Christian community has its own questions, its own concerns, its own topics for investigation, its own agenda and its own research program. Christian philosophers ought not merely take their inspiration from what's going on at Princeton or Berkeley or Harvard, attractive and scintillating as that may be; for perhaps those questions and topics are not the ones, or not the only ones, they should be thinking about as the philosophers of the Christian community. There are other philosophical topics the Christian community must work at, and other topics the Christian community must work at philosophically. And obviously, Christian philosophers are the ones who must do the philosophical work involved. If they devote their best efforts to the topics fashionable to the non-Christian philosophical world, they will neglect a crucial and central part of their task as

Christian philosophers. What is needed here is more independence, more autonomy with respect to the projects and concerns of the non-theistic philosophical world.

But something else is at least as important here. Suppose the student I mentioned above goes to Harvard; she studies with Willard van Orman Quine. She finds herself attracted to Quine's programs and procedures: his radical empiricism, his allegiance to natural science, his inclination towards behaviorism, his uncompromising naturalism, and his taste for desert landscapes and ontological parsimony. It would be wholly natural for her to become totally involved in these projects and programs, to come to think of fruitful and worthwhile philosophy as substantially circumscribed by them. Of course she will note certain tensions between her Christian belief and her way of practicing philosophy; and she may then bend her efforts to putting the two together, to harmonizing them. She may devote her time and energy to seeing how one might understand or reinterpret Christian belief in such a way as to be palatable to the Quinian. One philosopher I know, embarking on just such a project, suggested that Christians should think of God as a set (Quine is prepared to countenance sets): the set of all true propositions, perhaps, or the set of right actions, or the union of those sets, or perhaps their Cartesian product. This is understandable; but it is also profoundly misdirected. Quine is a marvelously gifted philosopher: a subtle, original and powerful philosophical force. But his fundamental commitments, his fundamental projects and concerns, are wholly different from those of the Christian community-wholly different and, indeed, antithetical to them. And the result of attempting to graft Christian thought onto his basic view of the world will be at best an unintegral pastiche; at worst it will seriously compromise, or distort, or trivialize the claims of Christian theism. What is needed here is more wholeness, more integrality.

So the Christian philosopher has his own topics and projects to think about; and when he thinks about the topics of current concern in the broader philosophical world, he will think about them in his own way, which may be a different way. He may have to reject certain currently fashionable assumptions about the philosophic enterprise-he may have to reject widely accepted assumptions as to what are the proper starting points and procedures for philosophical endeavor. And-and this is crucially important- the Christian philosopher has a perfect right to the point of view and prephilosophical assumptions he brings to philosophic

work; the fact that these are not widely shared outside the Christian or theistic community is interesting but fundamentally irrelevant. I can best explain what I mean by way of example; so I shall descend from the level of lofty generality to specific examples.

## **II. Theism and Verifiability**

First, the dreaded "Verifiability Criterion of Meaning." During the palmy days of logical positivism, some thirty or forty years ago, the positivists claimed that most of the sentences Christians characteristically utter—"God loves us," for example, or "God created the heavens and the earth"—don't even have the grace to be false; they are, said the positivists, literally meaningless. It is not that they express false propositions; they don't express any propositions at all. Like that lovely line from Alice in Wonderland, "T'was brillig, and the slithy toves did gyre and gymbol in the wabe," they say nothing false, but only because they say nothing at all; they are "cognitively meaningless," to use the positivist's charming phrase. The sorts of things theists and others had been saying for centuries, they said, were now shown to be without sense; we theists had all been the victims, it seems, of a cruel hoax—perpetrated, perhaps, by ambitious priests and foisted upon us by our own credulous natures.

Now if this is true, it is indeed important. How had the positivists come by this startling piece of intelligence? They inferred it from the Verifiability Criterion of Meaning, which said, roughly, that a sentence is meaningful only if either it is analytic, or its truth or falsehood can be determined by empirical or scientific investigation—by the methods of the empirical sciences. On these grounds not only theism and theology, but most of traditional metaphysics and philosophy and much else besides was declared nonsense, without any literal sense at all. Some positivists conceded that metaphysics and theology, though strictly meaningless, might still have a certain limited value. Carnap, for example, thought they might be a kind of music. It isn't known whether he expected theology and metaphysics to supplant Bach and Mozart, or even Wagner; I myself, however, think they could nicely supersede rock. Hegel could take the place of The Talking Heads; Immanuel Kant could replace The Beach Boys; and instead of The Grateful Dead we could have, say, Arthur Schopenhauer.

Positivism had a delicious air of being avant garde and with-it; and many philosophers found it extremely attractive. Furthermore, many who didn't endorse it nonetheless entertained

it with great hospitality as at the least extremely plausible. As a consequence many philosophers-both Christians and non-Christians-saw here a real challenge and an important danger to Christianity: "The main danger to theism today," said J. J. C. Smart in 1955, "comes from people who want to say that 'God exists' and 'God does not exist' are equally absurd." In 1955 *New Essays in Philosophical Theology* appeared, a volume of essays that was to set the tone and topics for philosophy of religion for the next decade or more; and most of this volume was given over to a discussion of the impact of Verificationism on theism. Many philosophically inclined Christians were disturbed and perplexed and felt deeply threatened; could it really be true that linguistic philosophers had somehow discovered that the Christian's most cherished convictions were, in fact, just meaningless? There was a great deal of anxious hand wringing among philosophers, either themselves theists or sympathetic to theism. Some suggested, in the face of positivistic onslaught, that the thing for the Christian community to do was to fold up its tents and silently slink away, admitting that the verifiability criterion was probably true. Others conceded that strictly speaking, theism really is nonsense, but is important nonsense. Still others suggested that the sentences in question should be reinterpreted in such a way as not to give offense to the positivists; someone seriously suggested, for example, that Christians resolve, henceforth, to use the sentence "God exists" to mean "some men and women have had, and all may have, experiences called 'meeting God'"; he added that when we say "God created the world from nothing" what we should mean is "everything we call 'material' can be used in such a way that it contributes to the well-being of men." In a different context but the same spirit, Rudolph Bultmann embarked upon his program of demythologizing Christianity. Traditional supernaturalistic Christian belief, he said, is "impossible in this age of electric light and the wireless." (One can perhaps imagine an earlier village skeptic taking a similar view of, say, the tallow candle and printing press, or perhaps the pine torch and the papyrus scroll.)

By now, of course, Verificationism has retreated into the obscurity it so richly deserves; but the moral remains. This hand wringing and those attempts to accommodate the positivist were wholly inappropriate. I realize that hindsight is clearer than foresight and I do not recount this bit of recent intellectual history in order to be critical of my elders or to claim that we are wiser than our fathers: what I want to point out is that we can learn something from the whole nasty

incident. For Christian philosophers should have adopted a quite different attitude towards positivism and its verifiability criterion. What they should have said to the positivists is: "Your criterion is mistaken: for such statements as 'God loves us' and 'God created the heavens and the earth' are clearly meaningful; so if they aren't verifiable in your sense, then it is false that all and only statements verifiable in that sense are meaningful." What was needed here was less accommodation to current fashion and more Christian self-confidence: Christian theism is true; if Christian theism is true, then the verifiability criterion is false; so the verifiability criterion is false. Of course, if the verificationists had given cogent arguments for their criterion, from premises that had some legitimate claim on Christian or theistic thinkers, then perhaps there would have been a problem here for the Christian philosopher; then we would have been obliged either to agree that Christian theism is cognitively meaningless, or else revise or reject those premises. But the Verificationists never gave any cogent arguments; indeed, they seldom gave any arguments at all. Some simply trumpeted this principle as a great discovery, and when challenged, repeated it loudly and slowly; but why should that disturb anyone? Others proposed it as a definition—a definition of the term "meaningful." Now of course the positivists had a right to use this term in any way they chose; it's a free country. But how could their decision to use that term in a particular way show anything so momentous as that all those who took themselves to be believers in God were wholly deluded? If I propose to use the term 'Democrat' to mean 'unmitigated scoundrel,' would it follow that Democrats everywhere should hang their heads in shame? And my point, to repeat myself, is that Christian philosophers should have displayed more integrity, more independence, less readiness to trim their sails to the prevailing philosophical winds of doctrine, and more Christian self-confidence.

### **III. Theism and Theory of Knowledge**

I can best approach my second example by indirection. Many philosophers have claimed to find a serious problem for theism in the existence of evil, or of the amount and kinds of evil we do in fact find. Many who claim to find a problem here for theists have urged the deductive argument from evil: they have claimed that the existence of an omnipotent, omniscient, and wholly good God is logically incompatible with the presence of evil in the world—a presence conceded and indeed insisted upon by Christian theists. For their part, theists have argued that

there is no inconsistency here. I think the present consensus, even among those who urge some form of the argument from evil, is that the deductive form of the argument from evil is unsuccessful.

More recently, philosophers have claimed that the existence of God, while perhaps not actually inconsistent with the existence of the amount and kinds of evil we do in fact find, is at any rate unlikely or improbable with respect to it; that is, the probability of the existence of God with respect to the evil we find, is less than the probability, with respect to that same evidence, that there is no God—no omnipotent, omniscient and wholly good Creator. Hence the existence of God is improbable with respect to what we know. But if theistic belief is improbable with respect to what we know, then, so goes the claim, it is irrational or in any event intellectually second rate to accept it.

Now suppose we briefly examine this claim. The objector holds that:

1. God is the omnipotent, omniscient and wholly good creator of the world is improbable or unlikely with respect to
2. There are  $10E+13$  turps of evil (where the turp is the basic unit of evil).

I've argued elsewhere<sup>[1]</sup> that enormous difficulties beset the claim that (1) is unlikely or improbable given (2). Call that response "the low road reply." Here I want to pursue what I shall call the high road reply. Suppose we stipulate, for purposes of argument, that (1) is, in fact, improbable on (2). Let's agree that it is unlikely, given the existence of  $10E+13$  turps of evil, that the world has been created by a God who is perfect in power, knowledge and goodness. What is supposed to follow from that? How is that to be construed as an objection to theistic belief? How does the objector's argument go from there? It doesn't follow, of course, that theism is false. Nor does it follow that one who accepts both (1) and (2) (and let's add, recognizes that (1) is improbable with respect to (2)) has an irrational system of beliefs or is in any way guilty of noetic impropriety; obviously there might be pairs of propositions A and B, such that we know both A and B, despite the fact that A is improbable on B. I might know, for example, both that Feike is a Frisian and 9 out of 10 Frisians can't swim, and also that Feike can swim; then I am obviously within my intellectual rights in accepting both these propositions, even though the latter is improbable with respect to the former. So even if it were

a fact that (1) is improbable with respect to (2), that fact, so far, wouldn't be of much consequence. How, therefore, can this objection be developed?

Presumably what the objector means to hold is that (1) is improbable, not just on (2) but on some appropriate body of total evidence-perhaps all the evidence the theist has, or perhaps the body of evidence he is rationally obliged to have. The objector must be supposing that the theist has a relevant body of total evidence here, a body of evidence that includes (2); and his claim is that (1) is improbable with respect to this relevant body of total evidence. Suppose we say that T is the relevant body of total evidence for a given theist T; and suppose we agree that a belief is rationally acceptable for him only if it is not improbable with respect to T. Now what sorts of propositions are to be found in T? Perhaps the propositions he knows to be true, or perhaps the largest subset of his beliefs that he can rationally accept without evidence from other propositions, or perhaps the propositions he knows immediately-knows, but does not know on the basis of other propositions. However exactly we characterize this set T, the question I mean to press is this: why can't belief in God be itself a member of T? Perhaps for the theist-for many theists, at any rate- belief in God is a member of T. Perhaps the theist has a right to start from belief in God, taking that proposition to be one of the ones probability with respect to which determines the rational propriety of other beliefs he holds. But if so, then the Christian philosopher is entirely within his rights in starting from belief in God to his philosophizing. He has a right to take the existence of God for granted and go on from there in his philosophical work- just as other philosophers take for granted the existence of the past, say, or of other persons, or the basic claims of contemporary physics.

And this leads me to my point here. Many Christian philosophers appear to think of themselves qua philosophers as engaged with the atheist and agnostic philosopher in a common search for the correct philosophical position vis a vis the question whether there is such a person as God. Of course the Christian philosopher will have his own private conviction on the point; he will believe, of course, that indeed there is such a person as God. But he will think, or be inclined to think, or half inclined to think that as a philosopher he has no right to this position unless he is able to show that it follows from, or is probable, or justified with respect to premises accepted by all parties to the discussion-theist, agnostic and atheist alike.

Furthermore, he will be half inclined to think he has no right, as a philosopher, to positions that presuppose the existence of God, if he can't show that belief to be justified in this way. What I want to urge is that the Christian philosophical community ought not think of itself as engaged in this common effort to determine the probability or philosophical plausibility of belief in God. The Christian philosopher quite properly starts from the existence of God, and presupposes it in philosophical work, whether or not he can show it to be probable or plausible with respect to premises accepted by all philosophers, or most philosophers at the great contemporary centers of philosophy.

Taking it for granted, for example, that there is such a person as God and that we are indeed within our epistemic rights (are in that sense justified) in believing that there is, the Christian epistemologist might ask what it is that confers justification here: by virtue of what is the theist justified? Perhaps there are several sensible responses. One answer he might give and try to develop is that of John Calvin (and before him, of the Augustinian, Anselmian, Bonaventurian tradition of the middle ages): God, said Calvin, has implanted in humankind a tendency or nisus or disposition to believe in him:

"There is within the human mind, and indeed by natural instinct, an awareness of divinity." This we take to beyond controversy. To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty . . . Therefore, since from the beginning of the world there has been no region, no city, in short, no household, that could do without religion, there lies in this a tacit confession of a sense of deity inscribed in the hearts of all.[2]

Calvin's claim, then, is that God has so created us that we have by nature a strong tendency or inclination or disposition towards belief in him.

Although this disposition to believe in God has been in part smothered or suppressed by sin, it is nevertheless universally present. And it is triggered or actuated by widely realized conditions:

Lest anyone, then, be excluded from access to happiness, he not only sowed in men's minds that seed of religion of which we have spoken, but revealed himself and daily disclosed himself

in the whole workmanship of the universe. As, a consequence, men cannot open their eyes without being compelled to see him (p. 51).

Like Kant, Calvin is especially impressed in this connection, by the marvelous compages of the starry heavens above:

Even the common folk and the most untutored, who have been taught only by the aid of the eyes, cannot be unaware of the excellence of divine art, for it reveals itself in this innumerable and yet distinct and well-ordered variety of the heavenly host (p. 52).

And now what Calvin says suggests that one who accedes to this tendency and in these circumstances accepts the belief that God has created the world-perhaps upon beholding the starry heavens, or the splendid majesty of the mountains, or the intricate, articulate beauty of a tiny flower-is quite as rational and quite as justified as one who believes that he sees a tree upon having that characteristic being-appeared-to-treely kind of experience.

No doubt this suggestion won't convince the skeptic; taken as an attempt to convince the skeptic it is circular. My point is just this: the Christian has his own questions to answer, and his own projects; these projects may not mesh with those of the skeptical or unbelieving philosopher. He has his own questions and his own starting point in investigating these questions. Of course, I don't mean to suggest that the Christian philosopher must accept Calvin's answer to the question I mentioned above; but I do say it is entirely fitting for him to give to this question an answer that presupposes precisely that of which the skeptic is skeptical-even if this skepticism is nearly unanimous in most of the prestigious philosophy departments of our day. The Christian philosopher does indeed have a responsibility to the philosophical world at large; but his fundamental responsibility is to the Christian community, and finally to God.

Again, a Christian philosopher may be interested in the relation between faith and reason, and faith and knowledge: granted that we hold some things by faith and know other things: granted we believe that there is such a person as God and that this belief is true; do we also know that God exists? Do we accept this belief by faith or by reason? A theist may be inclined towards a reliabilist theory of knowledge; he may be inclined to think that a true belief constitutes knowledge if it is produced by a reliable belief producing mechanism. (There are hard problems here, but suppose for now we ignore them.) If the theist thinks God has created

us with the *sensus divinitatis* Calvin speaks of, he will hold that indeed there is a reliable belief producing mechanism that produces theistic belief; he will thus hold that we know that God exists. One who follows Calvin here will also hold that a capacity to apprehend God's existence is as much part of our natural noetic or intellectual equipment as is the capacity to apprehend truths of logic, perceptual truths, truths about the past, and truths about other minds. Belief in the existence of God is then in the same boat as belief in truths of logic, other minds, the past, and perceptual objects; in each case God has so constructed us that in the right circumstances we acquire the belief in question. But then the belief that there is such a person as God is as much among the deliverances of our natural noetic faculties as are those other beliefs. Hence we know that there is such a person as God, and don't merely believe it; and it isn't by faith that we apprehend the existence of God, but by reason; and this whether or not any of the classical theistic arguments is successful.

Now my point is not that Christian philosophers must follow Calvin here. My point is that the Christian philosopher has a right (I should say a duty) to work at his own projects—projects set by the beliefs of the Christian community of which he is a part. The Christian philosophical community must work out the answers to its questions; and both the questions and the appropriate ways of working out their answers may presuppose beliefs rejected at most of the leading centers of philosophy. But the Christian is proceeding quite properly in starting from these beliefs, even if they are so rejected. He is under no obligation to confine his research projects to those pursued at those centers, or to pursue his own projects on the basis of the assumptions that prevail there.

Perhaps I can clarify what I want to say by contrasting it with a wholly different view. According to the theologian David Tracy,

In fact the modern Christian theologian cannot ethically do other than challenge the traditional self-understanding of the theologian. He no longer sees his task as a simple defense of or even as an orthodox reinterpretation of traditional belief. Rather, he finds that his ethical commitment to the morality of scientific knowledge forces him to assume a critical posture towards his own and his tradition's beliefs. . . . In principle, the fundamental loyalty of the theologian qua theologian is to that morality of scientific knowledge which he shares with his

colleagues, the philosophers, historians and social sciences. No more than they can he allow his own-or his tradition's-beliefs to serve as warrants for his arguments. In fact, in all properly theological inquiry, the analysis should be characterized by those same ethical stances of autonomous judgment, critical judgment and properly skeptical hard- mindedness that characterizes analysis in other fields.[3]

Furthermore, this "morality of scientific knowledge insists that each inquirer start with the present methods and knowledge of the field in question, unless one has evidence of the same logical type for rejecting those methods and that knowledge." Still further, "for the new scientific morality, one's fundamental loyalty as an analyst of any and all cognitive claims is solely to those methodological procedures which the particular scientific community in question has developed" (6).

I say caveat lector. I'm prepared to bet that this "new scientific morality" is like the Holy Roman Empire: it is neither new nor scientific nor morally obligatory. Furthermore the "new scientific morality" looks to me to be monumentally inauspicious as a stance for a Christian theologian, modern or otherwise. Even if there were a set of methodological procedures held in common by most philosophers, historians and social scientists, or most secular philosophers, historians, and social scientists, why should a Christian theologian give ultimate allegiance to them rather than, say, to God, or to the fundamental truths of Christianity? Tracy's suggestion as to how Christian theologians should proceed seems at best wholly unpromising. Of course I am only a philosopher, not a modern theologian; no doubt I am venturing beyond my depths. So I don't presume to speak for modern theologians; but however things stand for them, the modern Christian philosopher has a perfect right, as a philosopher, to start from his belief in God. He has a right to assume it, take it for granted, in his philosophical work-whether or not he can convince his unbelieving colleagues either that this belief is true or that it is sanctioned by those "methodological procedures" Tracy mentions.

And the Christian philosophical community ought to get on with the philosophical questions of importance to the Christian community. It ought to get on with the project of exploring and developing the implications of Christian theism for the whole range of questions philosophers ask and answer. It ought to do this whether or not it can convince the philosophical community

at large either that there really is such a person as God, or that it is rational or reasonable to believe that there is. Perhaps the Christian philosopher can convince the skeptic or the unbelieving philosopher that indeed there is such a person as God. Perhaps this is possible in at least some instances. In other instances, of course, it may be impossible; even if the skeptic in fact accepts premises from which theistic belief follows by argument forms he also accepts, he may, when apprised of this situation, give up those premises rather than his unbelief. (In this way it is possible to reduce someone from knowledge to ignorance by giving him an argument he sees to be valid from premises he knows to be true.)

But whether or not this is possible, the Christian philosopher has other fish to fry and other questions to think about. Of course he must listen to, understand, and learn from the broader philosophical community and he must take his place in it; but his work as a philosopher is not circumscribed by what either the skeptic or the rest of the philosophical world thinks of theism. Justifying or trying to justify theistic belief in the eyes of the broader philosophical community is not the only task of the Christian philosophical community; perhaps it isn't even among its most important tasks. Philosophy is a communal enterprise. The Christian philosopher who looks exclusively to the philosophical world at large, who thinks of himself as belonging primarily to that world, runs a two-fold risk. He may neglect an essential part of his task as a Christian philosopher; and he may find himself adopting principles and procedures that don't comport well with his beliefs as a Christian. What is needed, once more, is autonomy and integrality.

#### **IV. Theism and Persons**

My third example has to do with philosophical anthropology: how should we think about human persons? What sorts of things, fundamentally, are they? What is it to be a person, what is it to be a human person, and how shall we think about personhood? How, in particular, should Christians, Christian philosophers, think about these things? The first point to note is that on the Christian scheme of things, God is the premier person, the first and chief exemplar of personhood. God, furthermore, has created man in his own image; we men and women are image bearers of God, and the properties most important for an understanding of our personhood are properties we share with him. How we think about God, then, will have an immediate and direct bearing on how we think about humankind. Of course we learn much

about ourselves from other sources—from everyday observation, from introspection and self-observation, from scientific investigation and the like. But it is also perfectly proper to start from what we know as Christians. It is not the case that rationality, or proper philosophical method, or intellectual responsibility, or the new scientific morality, or whatever, require that we start from beliefs we share with everyone else—what common sense and current science teach, e.g.—and attempt to reason to or justify those beliefs we hold as Christians. In trying to give a satisfying philosophical account of some area or phenomenon, we may properly appeal, in our account or explanation, to anything else we already rationally believe—whether it be current science or Christian doctrine.

Let me proceed again to specific examples. There is a fundamental watershed, in philosophical anthropology, between those who think of human beings as free—free in the libertarian sense—and those who espouse determinism. According to determinists, every human action is a consequence of initial conditions outside our control by way of causal laws that are also outside our control. Sometimes underlying this claim is a picture of the universe as a vast machine where, at any rate at the macroscopic level, all events, including human actions, are determined by previous events and causal laws. On this view every action I have in fact performed was such that it wasn't within my power to refrain from performing it; and if, on a given occasion I did not perform a given action, then it wasn't then within my power to perform it. If I now raise my arm, then, on the view in question, it wasn't within my power just then not to raise it. Now the Christian thinker has a stake in this controversy just by virtue of being a Christian. For she will no doubt believe that God holds us human beings responsible for much of what we do—responsible, and thus properly subject to praise or blame, approval or disapproval. But how can I be responsible for my actions, if it was never within my power to perform any actions I didn't in fact perform, and never within my power to refrain from performing any I did perform? If my actions are thus determined, then I am not rightly or justly held accountable for them; but God does nothing improper or unjust, and he holds me accountable for some of my actions; hence it is not the case that all of my actions are thus determined. The Christian has an initially strong reason to reject the claim that all of our actions are causally determined—a reason much stronger than the meager and anemic arguments the determinist can muster on the other

side. Of course if there were powerful arguments on the other side, then there might be a problem here. But there aren't; so there isn't.

Now the determinist may reply that freedom and causal determinism are, contrary to initial appearances, in fact compatible. He may argue that my being free with respect to an action I performed at a time *t* for example, doesn't entail that it was then within my power to refrain from performing it, but only something weaker-perhaps something like if I had chosen not to perform it, I would not have performed it. Indeed, the clearheaded compatibilist will go further. He will maintain, not merely that freedom is compatible with determinism, but that freedom requires determinism. He will hold with Hume that the proposition *S* is free with respect to action *A* or *S* does *A* freely entails that *S* is causally determined with respect to *A*-that there are causal laws and antecedent conditions that together entail either that *S* performs *A* or that *S* does not perform *A*. And he will back up this claim by insisting that if *S* is not thus determined with respect to *A*, then it's merely a matter of chance-due, perhaps, to quantum effects in *S*'s brain-that *S* does *A*. But if it is just a matter of chance that *S* does *A* then either *S* doesn't really do *A* at all, or at any rate *S* is not responsible for doing *A*. If *S*'s doing *A* is just a matter of chance, then *S*'s doing *A* is something that just happens to him; but then it is not really the case that he performs *A*-at any rate it is not the case that he is responsible for performing *A*. And hence freedom, in the sense that is required for responsibility, itself requires determinism.

But the Christian thinker will find this claim monumentally implausible. Presumably the determinist means to hold that what he says characterizes actions generally, not just those of human beings. He will hold that it is a necessary truth that if an agent isn't caused to perform an action then it is a mere matter of chance that the agent in question performs the action in question. From a Christian perspective, however, this is wholly incredible. For God performs actions, and performs free actions; and surely it is not the case that there are causal laws and antecedent conditions outside his control that determine what he does. On the contrary: God is the author of the causal laws that do in fact obtain; indeed, perhaps the best way to think of these causal laws is as records of the ways in which God ordinarily treats the beings he has created. But of course it is not simply a matter of chance that God does what he does-creates and upholds the world, let's say, and offers redemption and renewal to his children. So a

Christian philosopher has an extremely good reason for rejecting this premise, along with the determinism and compatibilism it supports.

What is really at stake in this discussion is the notion of agent causation: the notion of a person as an ultimate source of action. According to the friends of agent causation, some events are caused, not by other events, but by substances, objects-typically personal agents. And at least since the time of David Hume, the idea of agent causation has been languishing. It is fair to say, I think, that most contemporary philosophers who work in this area either reject agent causation outright or are at the least extremely suspicious of it. They see causation as a relation among events; they can understand how one event can cause another event, or how events of one kind can cause events of another kind. But the idea of a person, say, causing an event, seems to them unintelligible, unless it can be analyzed, somehow, in terms of event causation. It is this devotion to event causation, of course, that explains the claim that if you perform an action but are not caused to do so, then your performing that action is a matter of chance. For if I hold that all causation is ultimately event causation, then I will suppose that if you perform an action but are not caused to do so by previous events, then your performing that action isn't caused at all and is therefore a mere matter of chance. The devotee of event causation, furthermore, will perhaps argue for his position as follows. If such agents as persons cause effects that take place in the physical world-my body's moving in a certain way, for example-then these effects must ultimately be caused by volitions or undertakings-which, apparently, are immaterial, unphysical events. He will then claim that the idea of an immaterial event's having causal efficacy in the physical world is puzzling or dubious or worse.

But a Christian philosopher will find this argument unimpressive and this devotion to event causation uncongenial. As for the argument, the Christian already and independently believes that acts of volition have causal efficacy; he believes indeed, that the physical universe owes its very existence to just such volitional acts-God's undertaking to create it. And as for the devotion to event causation, the Christian will be, initially, at any rate, strongly inclined to reject the idea that event causation is primary and agent causation to be explained in terms of it. For he believes that God does and has done many things: he has created the world; he sustains it in being; he communicates with his children. But it is extraordinarily hard to see how these truths

can be analyzed in terms of causal relations among events. What events could possibly cause God's creating the world or his undertaking to create the world? God himself institutes or establishes the causal laws that do in fact hold; how, then, can we see all the events constituted by his actions as related to causal laws to earlier events? How could it be that propositions ascribing actions to him are to be explained in terms of event causation?

Some theistic thinkers have noted this problem and reacted by soft pedaling God's causal activity, or by impetuously following Kant in declaring that it is of a wholly different order from that in which we engage, an order beyond our comprehension. I believe this is the wrong response. Why should a Christian philosopher join in the general obeisance to event causation? It is not as if there are cogent arguments here. The real force behind this claim is a certain philosophical way of looking at persons and the world; but this view has no initial plausibility from a Christian perspective and no compelling argument in its favor.

So on all these disputed points in philosophical anthropology the theist will have a strong initial predilection for resolving the dispute in one way rather than another. He will be inclined to reject compatibilism, to hold that event causation (if indeed there is such a thing) is to be explained in terms of agent causation, to reject the idea that if an event isn't caused by other events then its occurrence is a matter of chance, and to reject the idea that events in the physical world can't be caused by an agent's undertaking to do something. And my point here is this. The Christian philosopher is within his right in holding these positions, whether or not he can convince the rest of the philosophical world and whatever the current philosophical consensus is, if there is a consensus. But isn't such an appeal to God and his properties, in this philosophical context, a shameless appeal to a *deus ex machina*? Surely not. "Philosophy," as Hegel once exclaimed in a rare fit of lucidity, "is thinking things over." Philosophy is in large part a clarification, systematization, articulation, relating and deepening of pre-philosophical opinion. We come to philosophy with a range of opinions about the world and humankind and the place of the latter in the former; and in philosophy we think about these matters, systematically articulate our views, put together and relate our views on diverse topics, and deepen our views by finding unexpected interconnections and by discovering and answering unanticipated questions. Of course we may come to change our minds by virtue of philosophical endeavor; we

may discover incompatibilities or other infelicities. But we come to philosophy with prephilosophical opinions; we can do no other. And the point is: the Christian has as much right to his prephilosophical opinions, as others have to theirs. He needn't try first to 'prove' them from propositions accepted by, say, the bulk of the non-Christian philosophical community; and if they are widely rejected as naive, or pre-scientific, or primitive, or unworthy of "man come of age," that is nothing whatever against them. Of course if there were genuine and substantial arguments against them from premises that have some legitimate claim on the Christian philosopher, then he would have a problem; he would have to make some kind of change somewhere. But in the absence of such arguments-and the absence of such arguments is evident-the Christian philosophical community, quite properly starts, in philosophy, from what it believes.

But this means that the Christian philosophical community need not devote all of its efforts to attempting to refute opposing claims and or to arguing for its own claims, in each case from premises accepted by the bulk of the philosophical community at large. It ought to do this, indeed, but it ought to do more. For if it does only this, it will neglect a pressing philosophical task: systematizing, deepening, clarifying Christian thought on these topics. So here again: my plea is for the Christian philosopher, the Christian philosophical community, to display, first, more independence and autonomy: we needn't take as our research projects just those projects that currently enjoy widespread popularity; we have our own questions to think about. Secondly, we must display more integrity. We must not automatically assimilate what is current or fashionable or popular by way of philosophical opinion and procedures; for much of it comports ill with Christian ways of thinking. And finally, we must display more Christian self-confidence or courage or boldness. We have a perfect right to our pre-philosophical views: why, therefore, should we be intimidated by what the rest of the philosophical world thinks plausible or implausible?

These, then, are my examples; I could have chosen others. In ethics, for example: perhaps the chief theoretical concern, from the theistic perspective, is the question how are right and wrong, good and bad, duty, permission and obligation related to God and to his will and to his creative activity? This question doesn't arise, naturally enough, from a non--theistic perspective;

and so, naturally enough, non-theist ethicists do not address it. But it is perhaps the most important question for a Christian ethicist to tackle. I have already spoken about epistemology; let me mention another example from this area. Epistemologists sometimes worry about the confluence or lack thereof of epistemic justification, on the one hand, and truth, or reliability, on the other. Suppose we do the best that can be expected of us, noetically speaking; suppose we do our intellectual duties and satisfy our intellectual obligations: what guarantee is there that in so doing we shall arrive at the truth? Is there even any reason for supposing that if we thus satisfy our obligations, we shall have a better chance of arriving at the truth than if we brazenly flout them? And where do these intellectual obligations come from? How does it happen that we have them? Here the theist has, if not a clear set of answers, at any rate clear suggestions towards a set of answers. Another example: creative anti-realism is presently popular among philosophers; this is the view that it is human behavior-in particular, human thought and language-that is somehow responsible for the fundamental structure of the world and for the fundamental kinds of entities there are. From a theistic point of view, however, universal creative anti-realism is at best a mere impertinence, a piece of laughable bravado. For God, of course, owes neither his existence nor his properties to us and our ways of thinking; the truth is just the reverse. And so far as the created universe is concerned, while it indeed owes its existence and character to activity on the part of a person, that person is certainly not a human person.

One final example, this time from philosophy of mathematics. Many who think about sets and their nature are inclined to accept the following ideas. First, no set is a member of itself. Second, whereas a property has its extension contingently, a set has its membership essentially. This means that no set could have existed if one of its members had not, and that no set could have had fewer or different members from the ones it in fact has. It means, furthermore, that sets are contingent beings; if Ronald Reagan had not existed, then his unit set would not have existed. And thirdly, sets form a sort of iterated structure: at the first level there are sets whose members are non-sets, at the second level sets whose members are non-sets or first level sets; at the third level, sets whose members are non-sets or sets of the first two levels, and so on. Many are also inclined, with George Cantor, to regard sets as collections-

as objects whose existence is dependent upon a certain sort of intellectual activity—a collecting or "thinking together" as Cantor put it. If sets were collections of this sort, that would explain their displaying the first three features I mentioned. But if the collecting or thinking together had to be done by human thinkers, or any finite thinkers, there wouldn't be nearly enough sets—not nearly as many as we think in fact there are. From a theistic point of view, the natural conclusion is that sets owe their existence to God's thinking things together. The natural explanation of those three features is just that sets are indeed collections—collections collected by God; they are or result from God's thinking things together. This idea may not be popular at contemporary centers of set theoretical activity; but that is neither here nor there. Christians, theists, ought to understand sets from a Christian and theistic point of view. What they believe as theists affords a resource for understanding sets not available to the non-theist; and why shouldn't they employ it? Perhaps here we could proceed without appealing to what we believe as theists; but why should we, if these beliefs are useful and explanatory? I could probably get home this evening by hopping on one leg; and conceivably I could climb Devil's Tower with my feet tied together. But why should I want to?

The Christian or theistic philosopher, therefore, has his own way of working at his craft. In some cases there are items on his agenda—pressing items—not to be found on the agenda of the non-theistic philosophical community. In others, items that are currently fashionable appear of relatively minor interest from a Christian perspective. In still others, the theist will reject common assumptions and views about how to start, how to proceed, and what constitutes a good or satisfying answer. In still others the Christian will take for granted and will start from assumptions and premises rejected by the philosophical community at large. Of course I don't mean for a moment to suggest that Christian philosophers have nothing to learn from their non-Christian and non-theist colleagues: that would be a piece of foolish arrogance, utterly belied by the facts of the matter. Nor do I mean to suggest that Christian philosophers should retreat into their own isolated enclave, having as little as possible to do with non-theistic philosophers. Of course not! Christians have much to learn and much of enormous importance to learn by way of dialogue and discussion with their non-theistic colleagues. Christian philosophers must be intimately involved in the professional life of the philosophical community

at large, both because of what they can learn and because of what they can contribute. Furthermore, while Christian philosophers need not and ought not to see themselves as involved, for example, in a common effort to determine whether there is such a person as God, we are all, theist and non-theist alike, engaged in the common human project of understanding ourselves and the world in which we find ourselves. If the Christian philosophical community is doing its job properly, it will be engaged in a complicated, many-sided dialectical discussion, making its own contribution to that common human project. It must pay careful attention to other contributions; it must gain a deep understanding of them; it must learn what it can from them and it must take unbelief with profound seriousness.

All of this is true and all of this important; but none of it runs counter to what I have been saying. Philosophy is many things. I said earlier that it is a matter of systematizing, developing and deepening one's pre-philosophical opinions. It is that; but it is also an arena for the articulation and interplay of commitments and allegiances fundamentally religious in nature; it is an expression of deep and fundamental perspectives, ways of viewing ourselves and the world and God. Among its most important and pressing projects are systematizing, deepening, exploring, articulating this perspective, and exploring its bearing on the rest of what we think and do. But then the Christian philosophical community has its own agenda; it need not and should not automatically take its projects from the list of those currently in favor at the leading contemporary centers of philosophy. Furthermore, Christian philosophers must be wary about assimilating or accepting presently popular philosophical ideas and procedures; for many of these have roots that are deeply anti-Christian. And finally the Christian philosophical community has a right to its perspectives; it is under no obligation first to show that this perspective is plausible with respect to what is taken for granted by all philosophers, or most philosophers, or the leading philosophers of our day.

In sum, we who are Christians and propose to be philosophers must not rest content with being philosophers who happen, incidentally, to be Christians; we must strive to be Christian philosophers. We must therefore pursue our projects with integrity, independence, and Christian boldness.[4]

#### NOTES

1. "The Probabilistic Argument from Evil," *Philosophical Studies*, 1979, pp. 1-53.
2. *Institutes of the Christian Religion*, tr. Ford Lewis Battles (Philadelphia: The Westminster Press, 1960). Bk. 1, Chap. III, pp. 43-44.
3. *Blessed Rage for Order* (New York: Seabury Press), 1978, p. 7.
4. Delivered November 4, 1983, as the author's inaugural address as John A. O'Brien Professor of Philosophy at the University of Notre Dame.

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