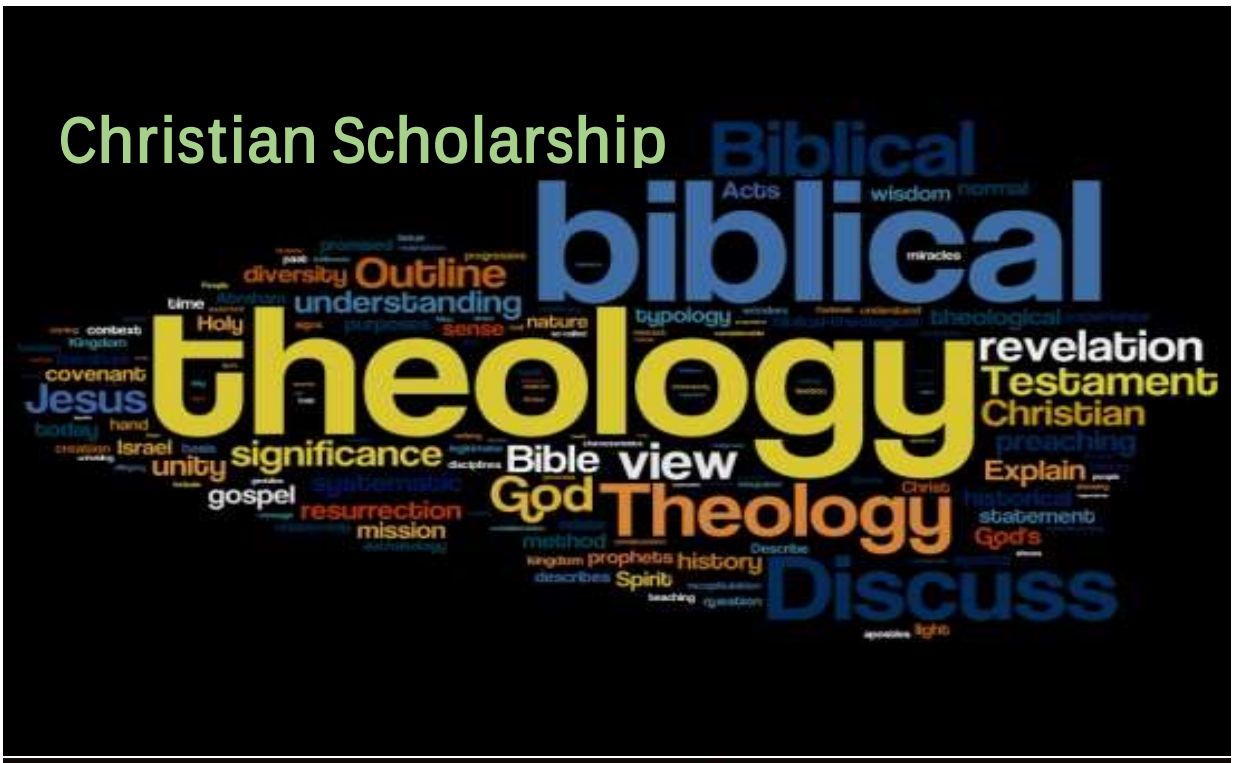
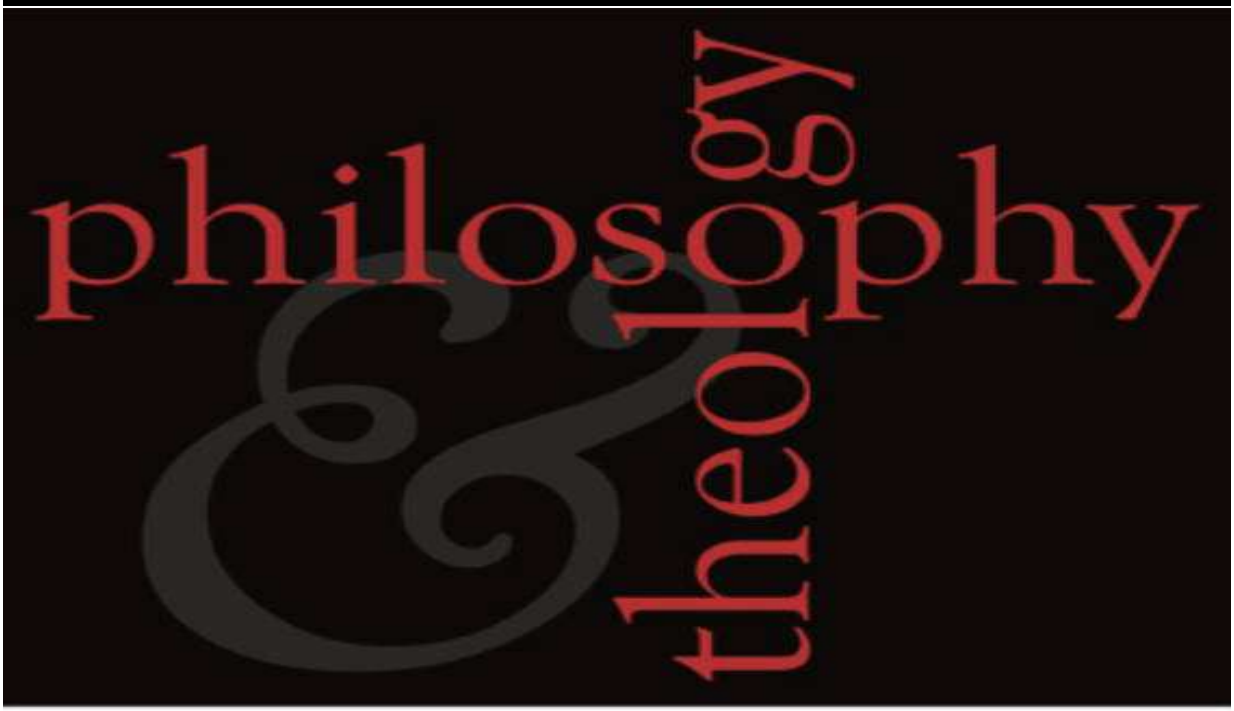
REFERENCE NOTES

Christian Scholarship: Biblical, Theological & Philosophical





Christian Scholarship

Biblical / Theological / Philosophical

with Supporting and Related Background Bibliography

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- How Our Bible Came to Us
- The King James Version – History, Influences and Controversies
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Liberal vs Conservative scholarship approaches, Authorship issues

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Bible Scholarship – Organizations and Publications

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Science, the Bible and God

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- The Nature of Man (Body, Mind and/or Sprit?)
  (Trichotomy, Dichotomy or Monism?)
- N.T. Wright: Historical Paul and 'Systematic Theology'

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- The Ten Commandments (and The Shema)
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  - Charts of OT Clean/Unclean Food, Animals/Birds/Fish
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- The Ten Commandments: Exodus 20 and Deuteronomy 5 (The Pastor's Bible Study)
- **Kingdom of God vs Kingdom of Heaven**
- **5 Myths about Forgiveness**
- **Bible History Made Simple**
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- **The Four Views of Revelation**
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- re: The Organic Church
- re: Genesis
  - Regarding Race
- The Church
- Western Religious Thought

Dealing with Contradictions / Difficulties in the Bible (links) (Apologetics)

- 12 Points that Show Christianity is True
- **The Cases for the Existence of God, Universe with a Beginning, etc.**
- Examining Jesus by the Historical Method (Series)
- The Virgin Birth of Jesus
- **Cases for the Existence and Diety of Jesus, His Resurrection, etc**.

Accuracy of the NT Bible

NT Authorship and Authenticity

Reliability of the Bible

General Christian Resources

The Minimum Bible

Controversial Christian Related Topics

Stewardship in Bible (Morris) // Living Water (Bergland) // Forgiveness

Philosophy and Basic Beliefs

Cartoons, Pictures, Quotes

Philosophy for Dummies – Cheat Sheet

Logic and other Aspects of Philosophy

- The Basics of Philosophy (by Branch)
- 5 Branches of Philosophy
- Epistemology: Empiricism and Rationalism
- Metaphysics
- General Philosophy Resources
  - **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**

Philosophy Associations and Publications

Philosophy of Science

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Third Way – Communitarianism – Civil Society

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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)

Nolan Chart

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

Strauss–Howe generational theory

The Fourth Turning (of four generational societal "turnings")

Generations – Which Generation Are You? (e.g., Boomer, Millenial, etc.)

Economics Theory and Keynes

Natural Economic Order

Psychology Theories

Maslow's Hierarchy of Needs

Millennial Generation (Millennials) (Millennials and Marxism)

Marx, Historical Materialism & Present-Day Implementations

Including Communism vs Socialism vs Marx vs Leninism vs Maoism

Moses Hess

Communism vs Fascism (Fascism Defined, Comared and Contrasted)

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

Antonio Gramsci (Marxist, Atheist) "Cultural Hegemony"

Rx for Progressivism, Socialism, Communism, Marxism

How to Stop the Progressive Movement

The Golden Triangle of Freedom

Economics, Social Sciences and Impacts by Marx

The Black Book of Communism

Additional Terms Related to Communism / Socialism

Socialists / Communists / Marxists / Progressives Today

George Orwell (!???)

Other Topics In Philosophy

Idealism, Idealism vs Realism, Dualism, Praxis, Contradiction

Greek Philosophy

Including more details on Aristotle, Socrates, Plato, Seneca

Seneca

Sophists

Epicureans, Epicureanism / Stoics, Stoicism also Neo-Stoicism

Platonism / Epicureanism vs Stoicism

Descartes, Spinoza

German Idealism, Philosophical Romanticism

Transcendentalism, Post-modernism

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Group Control Techniques

Educational Philosophies, including definitions and charts

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Futures Thinking / Studies – Theories and Methods

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Objectivism and Ayn Rand

A priori* and *a posteriori

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How Philosophy Relates to the Bible and the Church

Diaprax - Dialectic and Praxis

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Public / Secular Education Philosophy (-ies)

John Dewey

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Bloom's Taxonomy

The Aptitude Myth

The "Philosophy" of Paul and the Bible

Paul and His Use of Greek Philosophy

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Epicureans

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

Teleology of Aristotle

N.T. Wright: Historical Paul and 'Systematic Theology'

Knowledge, Understanding and Wisdom **– Biblical Perspectives**

Predestination – Foreknowledge – Predetermination – Free Will

Other Thoughts and Diversions

Misc. topics / articles; Nietzsche; etc.

Belief Systems - Christian

Calvinism vs Arminianism

Calvinism vs. Arminianism vs. Open Theism vs. Molinism

Open Theism

Process Theology

Process Thought

Molinism **("Middle Knowledge")**

Compatibilism

Luther vs Calvin vs Reformed vs Lutheran

Martin Luther Biography

Denominations / Branches of Christianity **(Denomimation Demographics)**

Reformed Denominations **/** **Wesleyan Denominations**

Christianity in 2 Hours or Less

Denominations Theological Expressions Compared

Antinomianism

Deism

Theism

Theodicy

Dualism

Dualism in Philosophy **(including Substance vs Physical Dualism)**

Monism

Materialism (Philosophical)

Theonomy

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

Paul R. Shockley.org – Philosophy and Christian Apologetics

Introduction to Apologetics, Worldview, Truth, Existence of God

Dealing with Guilt

4 Factors Why We have Entered into A Post-Christian Culture (chart)

Worldviews

Wordviews Comparison Charts (also, "*You Say vs God Says*" chart)

Postmodernism

Paul's Worldview

Francis Schaeffer

Advice from a Christian Philosopher (Plantinga) [END]

***See also my other separate resources*:**

Reference Notes on Heaven

Mere Christianity – C.S. Lewis

The Gospel, Salvation and Evangelism

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

The Complete Sayings of Jesus – NKJV (with Appendix)

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

Main Categories Index

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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.

***See also my other separate resources*:**

Reference Notes on Heaven

Mere Christianity – C.S. Lewis

The Gospel, Salvation and Evangelism

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

The Complete Sayings of Jesus – NKJV (with Appendix)

> **(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)**

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

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/onbehalfofall/looking-at-critical-scholarship-critically-a-response-to-greg-carey/

For excellent analysis of the weaknesses, inconsistancies of Ehrman's claims: [Recommended]
Evidence that Demands a Verdict **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

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

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%20Gospels%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

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/

N.T. Wright: Can a Scientist Believe in the Resurrection? (2007)
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright explains seven "mutations" caused by the resurrection
https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/

Excerpt:

N.T. Wright's historical case for the bodily resurrection of Jesus

Wright basically argues that the resurrection cannot have been a myth invented by the early Christian community, because the idea of the Messiah dying and being bodily resurrected to eternal life was completely unexpected in Jewish theology, and therefore would not have been fabricated.

In Judaism, when people die, they stay dead. At the most, they might re-appear as apparitions, or be resuscitated to life for a while, but then die again later. *There was no concept of the bodily resurrection to eternal life of a single person, especially of the Messiah, prior to the general resurrection of all the righteous dead on judgment day.*

Wright's case for the resurrection has 3 parts:

- The Jewish theological beliefs of the early Christian community underwent 7 mutations that are *inexplicable* apart from the bodily resurrection of Jesus
- The empty tomb
- The post-mortem appearances of Jesus to individuals and groups, friends and foes

Here's the outline of Wright's case:

…the foundation of my argument for what happened at Easter is the reflection that this Jewish hope has undergone remarkable modifications or mutations within early Christianity, which can be plotted consistently right across the first two centuries. And these mutations are so striking, in an area of human experience where societies tend to be very conservative, that they force the historian… to ask, "Why did they occur?"

The mutations occur within a strictly Jewish context. The early Christians held firmly, like most of their Jewish contemporaries, to a two-step belief about the future: first, death and whatever lies immediately beyond; second, a new bodily existence in a newly remade world. 'Resurrection' is not a fancy word for 'life after death'; it denotes life after 'life after death'.

And here are the 7 mutations:

1. Christian theology of the afterlife mutates from multiples views (Judaism) to a single view: resurrection (Christianity). When you die, your soul goes off to wait in Sheol. On judgment day, the righteous dead get new resurrection bodies, identical to Jesus' resurrection body.
2. The relative importance of the doctrine of resurrection changes from being peripheral (Judaism) to central (Christianity).
3. The idea of what the resurrection would be like goes from multiple views (Judaism) to a single view: an incorruptible, spiritually-oriented body composed of the material of the previous corruptible body (Christianity).
4. The timing of the resurrection changes from judgment day (Judaism) to a split between the resurrection of the Messiah *right now* and the resurrection of the rest of the righteous *on judgment day* (Christianity).
5. There is a new view of eschatology as collaboration with God to transform the world.
6. There is a new *metaphorical* concept of resurrection, referred to as being "born-again".

7. There is a new association of the concept of resurrection to the Messiah. (The Messiah was not even supposed to die, and he certainly wasn't supposed to rise again from the dead in a resurrected body!)

   There are also other historical puzzles that are solved by postulating a bodily resurrection of Jesus.

1. Jewish people thought that the Messiah was not supposed to die. Although there were lots of (warrior) Messiahs running around at the time, whenever they got killed, their followers would abandon them. Why didn't Jesus' followers abandon him when he died?
2. If the early Christian church wanted to communicate that Jesus was special, despite his shameful death on the cross, they would have made up a story using the existing Jewish concept of *exaltation*. Applying the concept of bodily resurrection to a dead Messiah would be a radical departure from Jewish theology, when an invented exaltation was already available to do the job.
3. The early church became extremely reckless about sickness and death, taking care of people with communicable diseases and testifying about their faith in the face of torture and execution. Why did they scorn sickness and death?
4. The gospels, especially Mark, do not contain any embellishments and "theology historicized". If they were made-up, there would have been events that had some connection to theological concepts. But the narratives are instead bare-bones: "Guy dies public death. People encounter same guy alive later." Plain vanilla narrative.
5. The story of the women who were the first witnesses to the empty tomb cannot have been invented, because the testimony of women was inadmissible under almost all circumstances at that time. If the story were invented, they would have invented male discoverers of the tomb. Female discovers would have hampered conversion efforts.
6. There are almost no legendary embellishments in the gospels, while there are plenty in the later gnostic forgeries. No crowds of singing angels, no talking crosses, and no booming voices from the clouds.
7. There is no mention of the future hope of the general resurrection, which I guess they thought was imminent anyway.

To conclude, Wright makes the argument that the best explanation of all of these changes in theology and practice is that God raised Jesus (bodily) from the dead. There is simply no way that this community would have made up the single resurrection of the Messiah – who wasn't even supposed to die – and then put themselves on the line for that belief.

And remember, the belief in a resurrected Jesus was something that the earliest witnesses could really assess, because they were the ones who saw him killed and then walking around again after his death. They were able to confirm or deny their belief in the resurrection of Jesus based on their own *personal experiences* with the object of those beliefs.

Conservative Scholarship - Critical Scholarship: Can We Talk?

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 [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

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 [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

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.ericsenglish.com/real-or-unreal-why-conservative-christianity-fears-progressive-christianity/

Comparing Three Interpretative Methods (Literal / Historical / Midrash)
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

Postmodern Culture
http://www.crossroad.to/charts/postmodernity-2.htm

The Postmodern World
http://www.followingjesus.org/the-postmodern-world/

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

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 [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 [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/cbehler/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

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

Biblical Hermeneutics

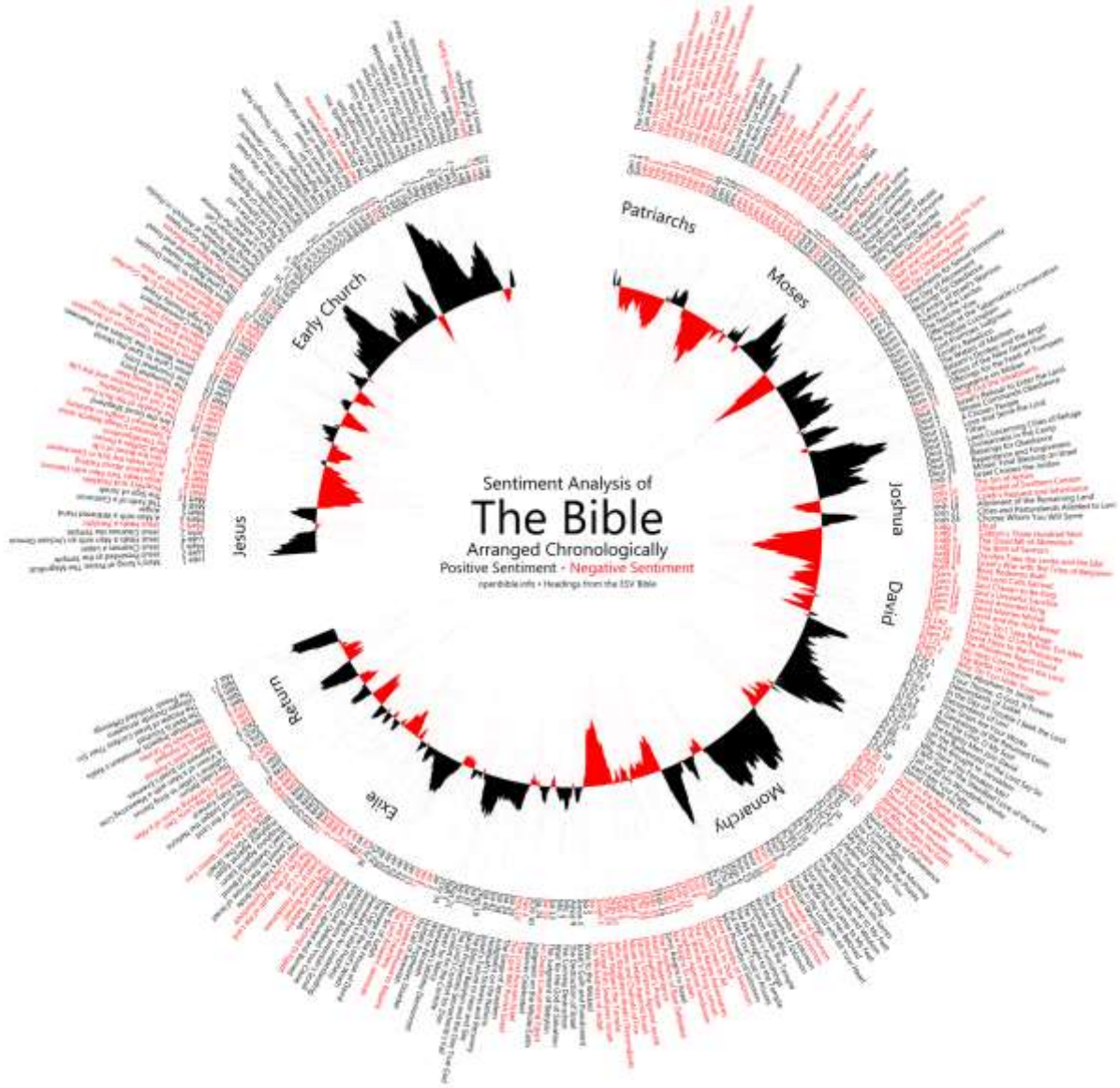
http://www.worldwithoutend.info/bbc/books/bh/intro_01.htm

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 [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.	↓	**Form Criticism**
	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.	↓	**Source Criticism**
	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.[1]	↓	**Redaction Criticism**
	A final gospel text (Matthew)	
Matthew is copied by hand many times, with some copies preserved. Different copies contain different errors.	↓	**Textual Criticism**
	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 are 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).

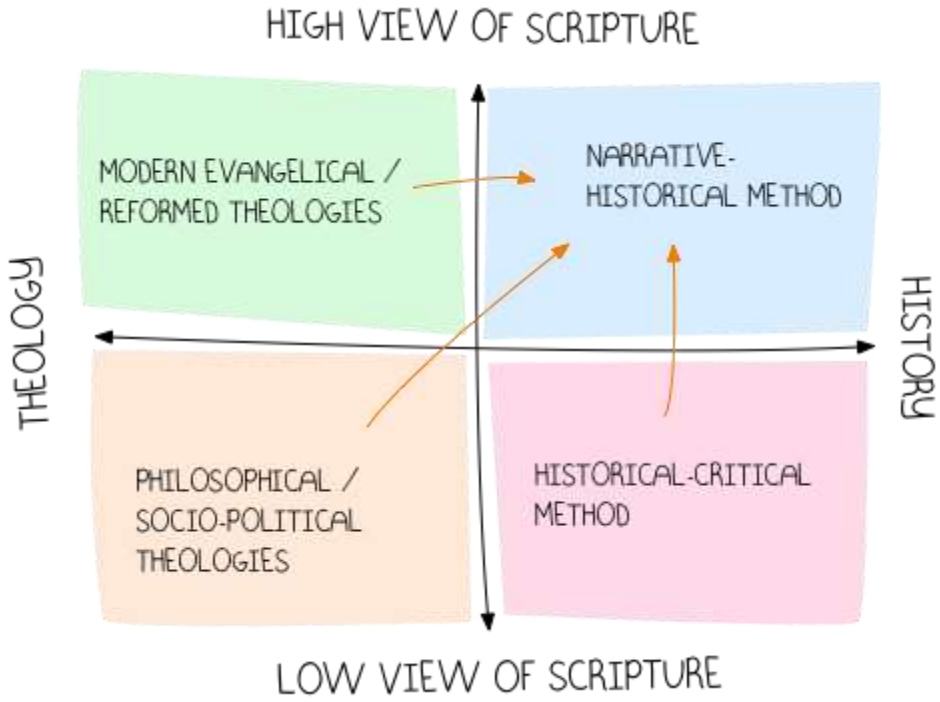
Most interesting for the evangelical will be the concluding chapter on some of the recent attacks on the method. In the earlier chapters some may think that Krentz insists too strenuously on the indispensability of the method. He does not frequently distinguish believing and unbelieving *types* of historical Biblical method. But in the final pages Krentz provides short, clear notes on conservative (Ladd, Mildenburger), 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 battle between theology and history for the soul of the church: 24 antitheses

http://www.postost.net/2013/03/battle-between-theology-history-soul-church

Excerpt:

I tend to think of it broadly as a clash between theology and history, but, as the chart below indicates, we're really talking about the clash between theology and history *on the "high" side of the polarity* between a high view of scripture and a low view of scripture. These are not absolute positions, of course. They are scales, they overlap, and they generate makeshift, often unintended alliances. I have argued for a consistent narrative-historical reading of scripture, for two reasons: because it does justice to the texts and because it grounds us in the lived reality of the people of God. Many people are sympathetic to this point of view but would prefer a theological-historical hybrid, a compromise position between the two quadrants. We should also note that this is a distinctly Western-Protestant view of things.



Above the line, we have to the left an assortment of modern orthodoxies and to the right what I call the "narrative-historical method", for want of a more snappy term. Below the line, we have to the left theologies driven more by prevailing philosophical and socio-political convictions than by scripture and to the right the historical-critical method, which has proved itself to be much better at tearing down than building up.

For a long time the historical-critical method dominated the right hand side of the chart. It is only fairly recently that space has opened up for more constructive, integrating ways of working with the narratives of scripture. "Narrative" is not the only integrating category—we could also use the word "canonical". But scripture as "canon" takes us further from the original historical situation of the texts than scripture as "narrative". It also has the undesirable side-effect of isolating the biblical texts from their literary environment—in particular, from the texts of second temple Judaism.

The theological jury is probably still out on whether the narrative-historical method should be regarded as friend or foe. Notice the orange arrows. They highlight the fact that, to my mind at least, the narrative-

historical method is likely to be much more open to a cautious but positive engagement with the other quadrants. Modern evangelical and Reformed theologies have been formed largely *in reaction against* "liberal" theologies and historical criticism. The theological jury is probably still out on whether the narrative-historical method should be regarded as friend or foe.

So, keeping in mind that by "theology" I really mean "modern evangelical and Reformed theologies" and by "history" I mean the "narrative-historical method", or whatever else we might wish to call it, here is a list of antitheses that roughly plot the differences between the two positions. It is overstated, incomplete, and reflects my personal bias. The exercise was prompted by the work I have been doing on "Reading the Old Testament as a Christian", which is where we begin…

See also: **Examining Jesus by the Historical Method (Series)**

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

Approaching the Sacred Scriptures (Catholic)

http://www.ignatiusinsight.com/features2005/hahn_mitch_ss_aug05.asp

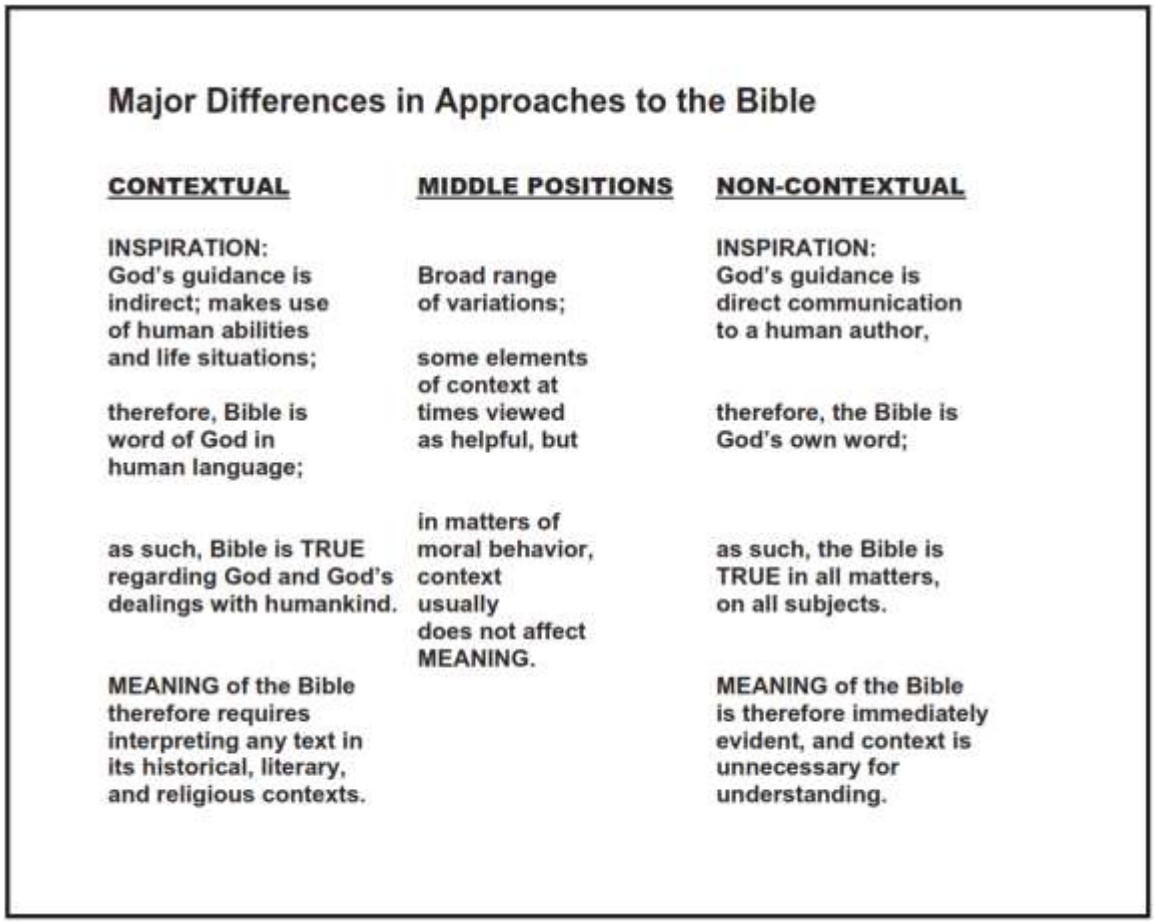
A Guide for the Study of Sacred Scripture (Catholic)

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 [PDF]

Excerpts:



Major Differences in Approaches to the Bible

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

…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)

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 [PDF]

Confessional Scholarship? (Nick van Til) [Recommended]
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.apttoteach.org/Theology/Bible/pdf/212_Historical_Criticism.pdf [PDF]

Other related: https://www.google.com/search?q=historical+criticism&sitesearch=apttoteach.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 [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.[1]

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

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 [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 [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 Bilbical 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

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 [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

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 [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 [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_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

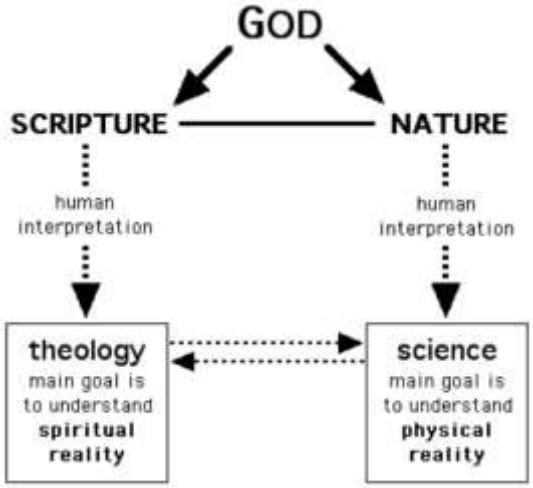
Seven Common Fallacies of Biblical Interpretation
http://www.reclaimingthemind.org/blog/2010/02/seven-common-fallacies-of-biblical-interpretation/

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

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

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]

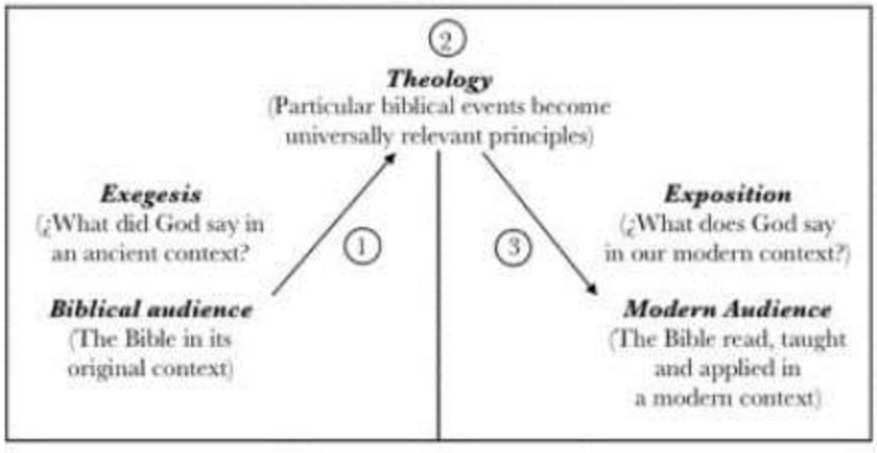
Biblical Hermeneutics
https://faculty.gordon.edu/hu/bi/ted_hildebrandt/digitalcourses/mathewson_hermeneutics/mathewson_hermenetucis_texts/terry_biblicalhermeneutics/milton_terry_biblicalhermeneutics.pdf [PDF]

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
>
> ---
>
> **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.	• Of the many ancient copies and fragments of Bible books, which ones are the oldest? • Can we identify why there are differences between different copies of the same book? • Can we identify why different translations use different words in passages?
Historical Criticism	Scholars work to uncover the historical situation, or *Sitz im Leben*, of the writer at the time a particular book or story was written.	• What was the historical situation during the life of the author / editor or of the author / editor's community? • How did the historical situation influence the author's writing?
Literary Criticism	Scholars look at the Scriptures and seek to understand them as a work of literature.	• Did the writer use a particular literary form or device such as a poem, a historical story, a prophecy, a letter, or a gospel? • Did the passage use metaphors, puns, parables, exaggeration, a midrash, or other literary devices? • How did these particular literary forms or devices function in an ancient society?
Source Criticism	Scholars attempt to identify if the biblical authors used an existing story, myth, or other literature as the basis for their work.	• Are other writings from ancient cultures outside the Scriptures similar to a biblical passage? • 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?

(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]

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."

Avoid Non-Christian Approaches To Interpreting The Bible
http://internetbiblecollege.net/Lessons/Avoid%20Non-Christian%20Approaches%20To%20Interpreting%20The%20Bible.htm [**PDF**]

Alternate link:
http://internetbiblecollege.net/tWIBC/Subjects-01-10/Subject-02/Avoid%20Non-Christian%20Approaches%20To%20Interpreting%20The%20Bible.htm

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

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/

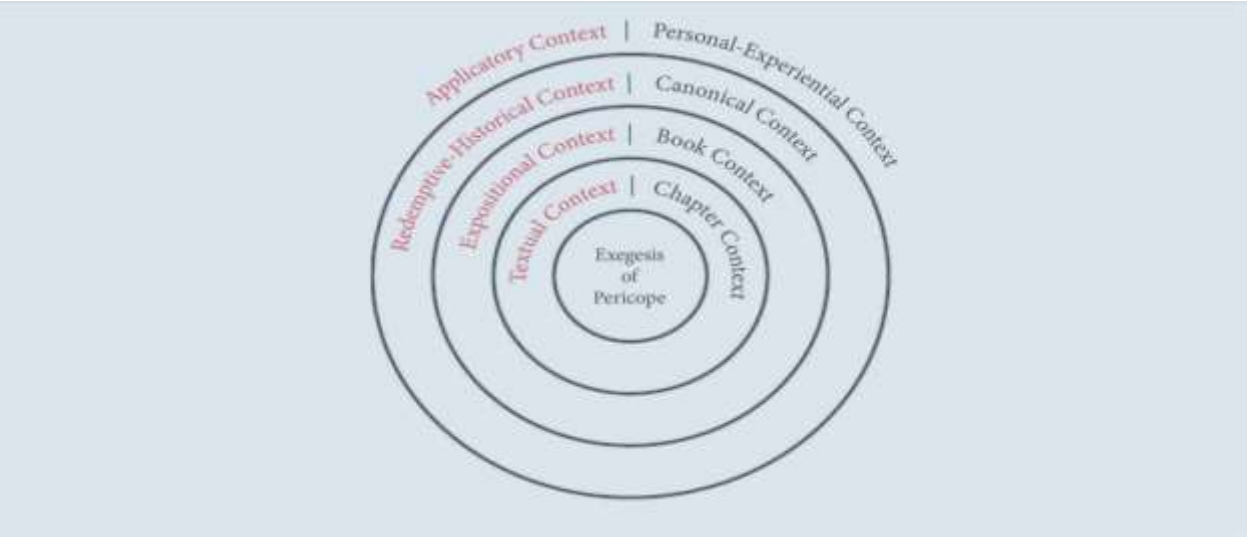
Typology & Redemptive-Historical Hermeneutics (Notes)
https://pilgrimandshire.wordpress.com/2014/09/22/typology-redemptive-historical-hermeneutics/

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 [PDF]

Redemptive History – Part 2 – The Adamic Administration of the Covenant
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
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.	A. Definition: The attempt to understand the meaning of biblical data by means of methodological considerations arising from Scripture alone.
B. Objective: To arrive at the correct meaning of Scripture, which is the human author's intention as understood by his contemporaries.	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).
C. Basic Presuppositions:	C. Basic Presuppositions:
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.	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)
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.	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)
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.	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)
4. Principle of correlation (or causation): a closed system of cause and effect with no room for the supernatural intervention of God in history.	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)
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.	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)
6. "Time-conditioned" or "culturally-conditioned" nature of Scripture; the historical context is responsible for the production of Scripture.	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)
7. The human and divine elements of Scripture must be distinguished and separated: the Bible contains but does not equal the Word of God.	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)
D. Basic Hermeneutical Procedures:	D. Basic Hermeneutical Procedures:
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.)	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.
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.	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.
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.	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.
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.	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.
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.	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.

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."14 Presuppositions 2-4 indicate the crucial underlying principles of the method (see the classic formulation of these by Troeltzsch 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."15

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,16 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-scripturea-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

Science and Hermeneutics (Poythress)
http://www.frame-poythress.org/ebooks/science-and-hermeneutics/

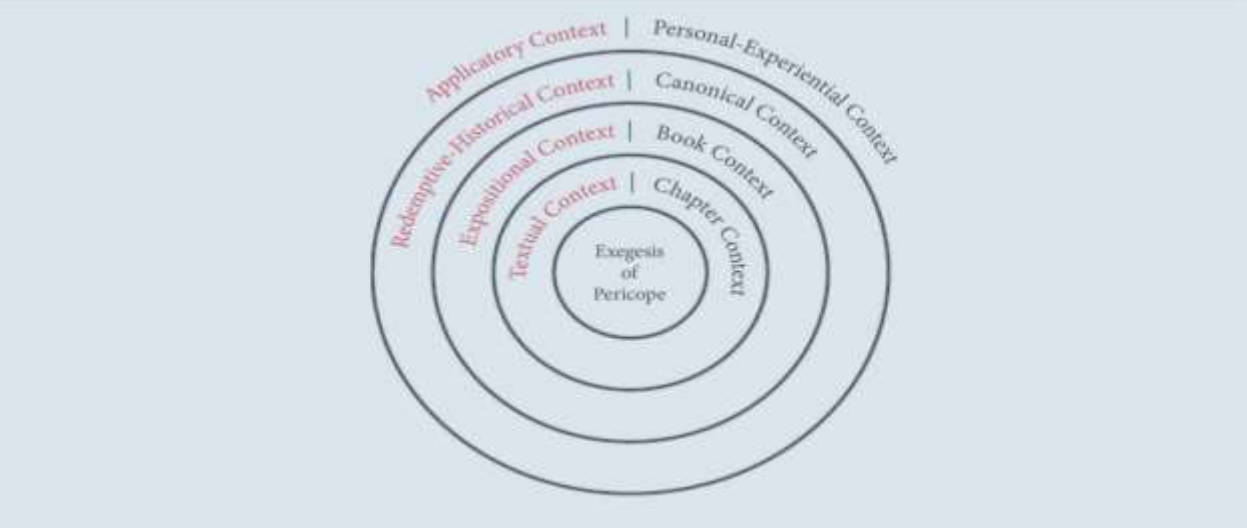
Biblical Hermeneutics, Art of Interpretation, and Philosophy of the Self
http://www.ethical-perspectives.be/viewpic.php?TABLE=EP&ID=48 **[PDF]**

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
(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/

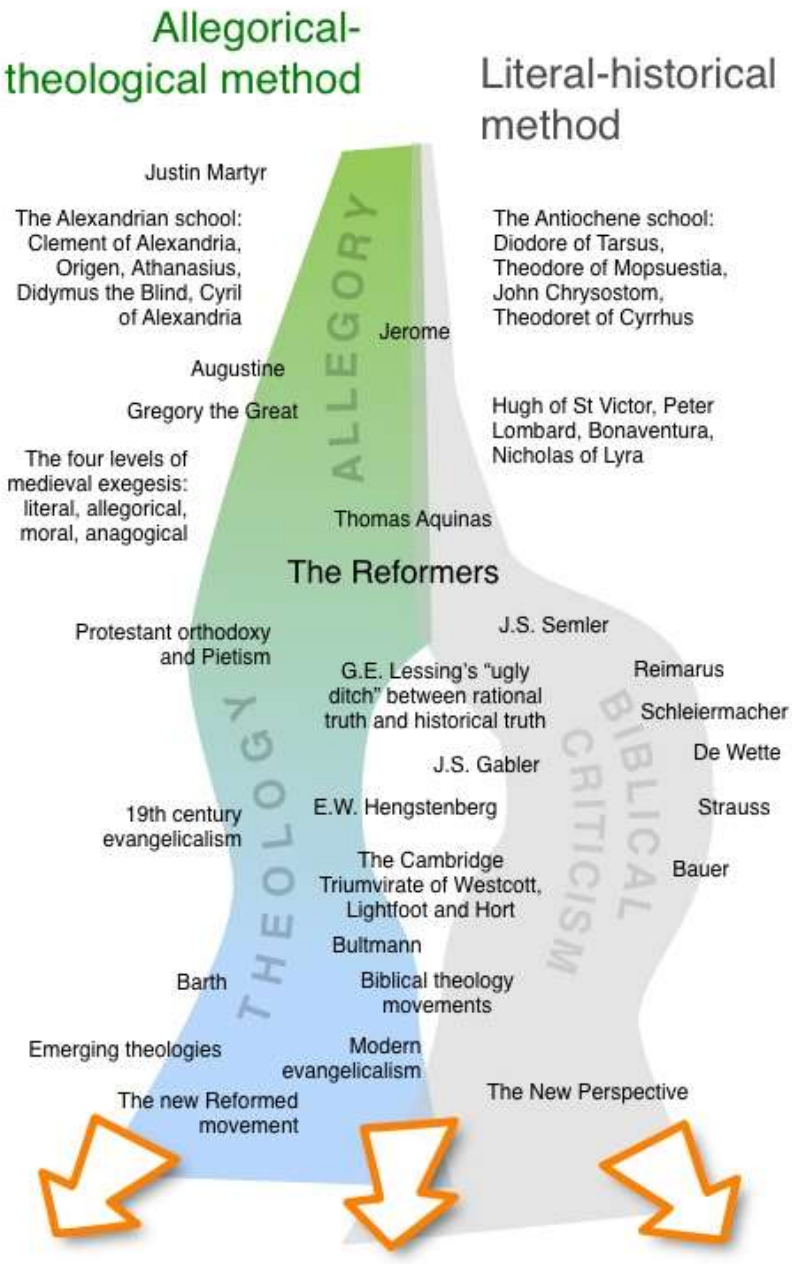


The History of Biblical Interpretation – A Tale of Two Cities [Recommended]

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…

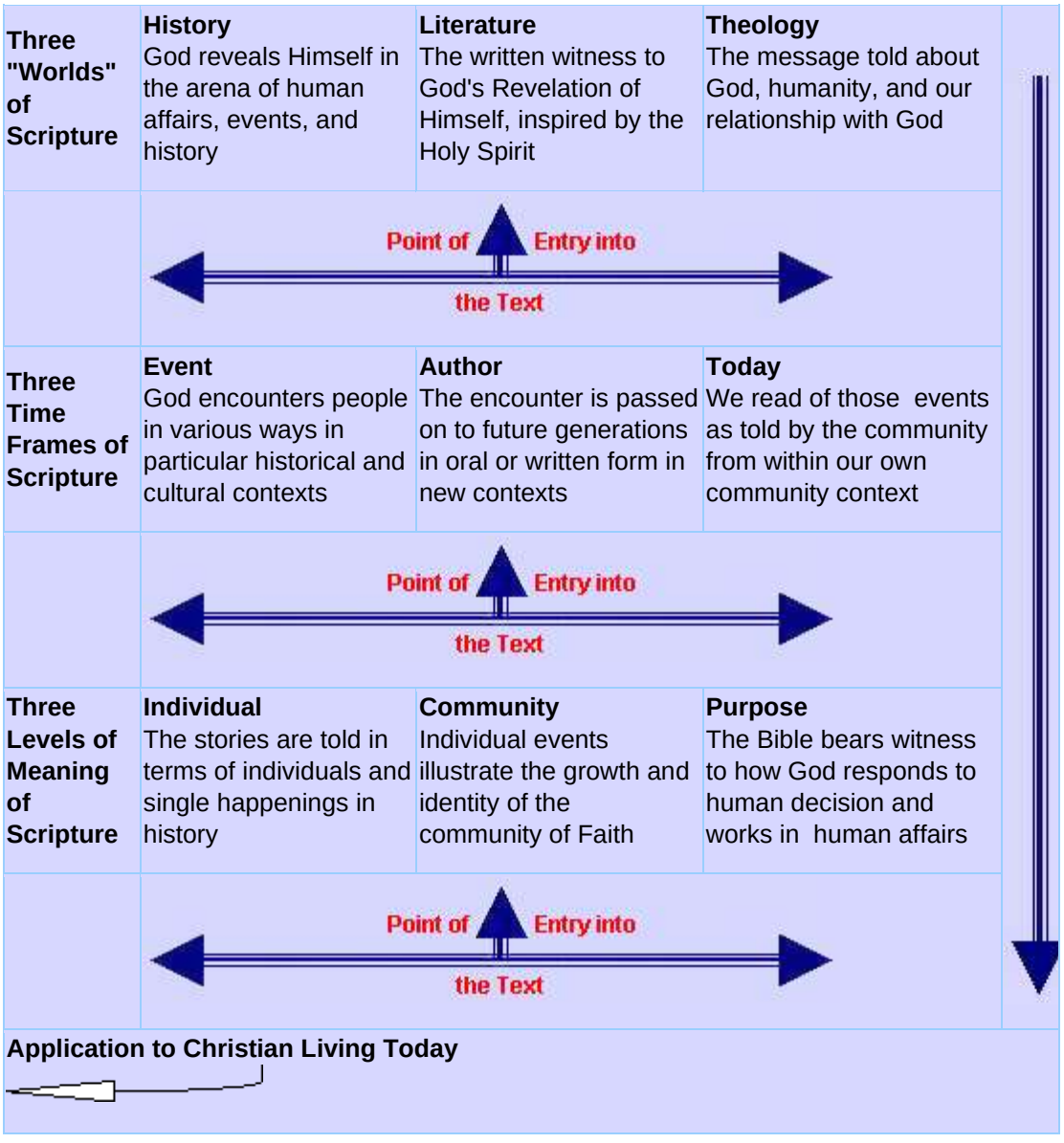


The Three Triads of Biblical Hermeneutics

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

Excerpt:

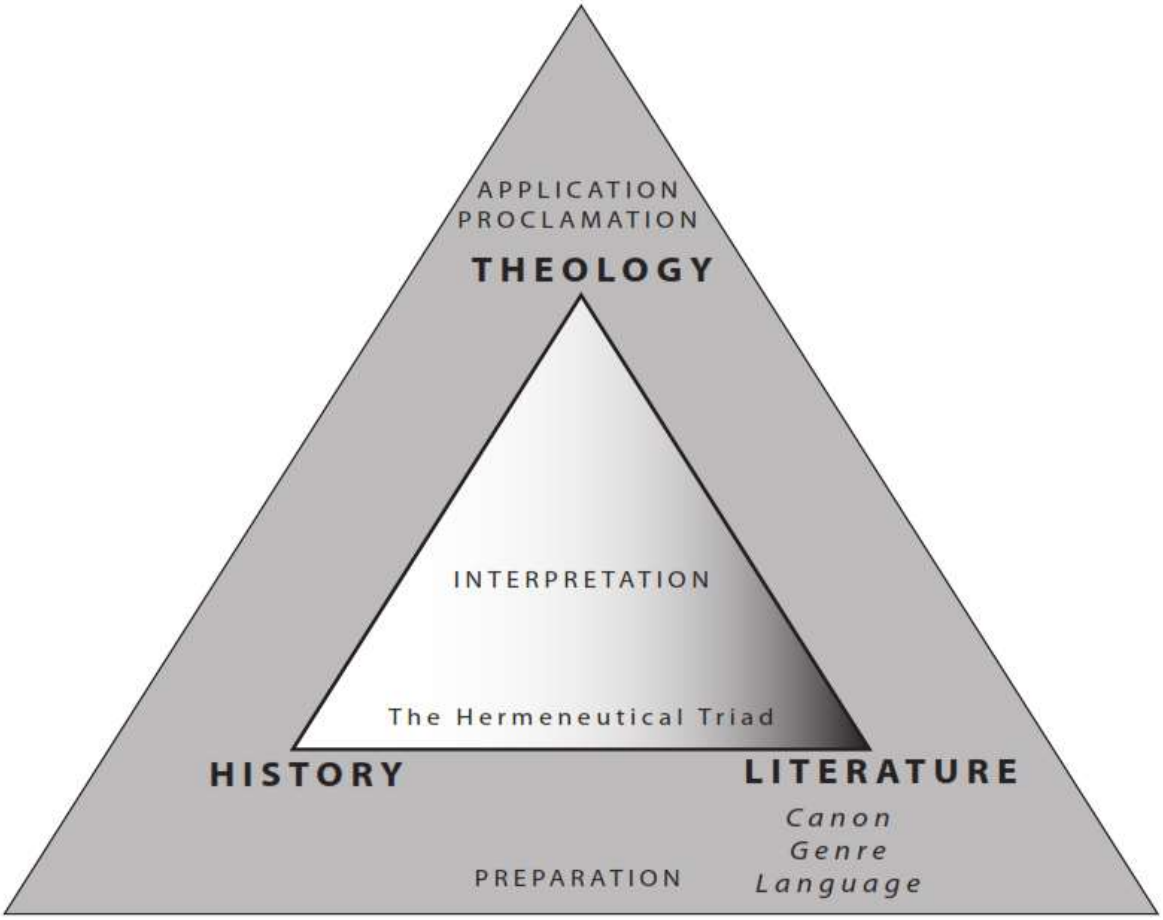
This chart illustrates the various "levels" of Scripture and draws attention to the relationship between the biblical text, the historical events that lie behind it, and the application we make of it today. The primary focus here is on biblical interpretation and how we go about understanding the biblical 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.



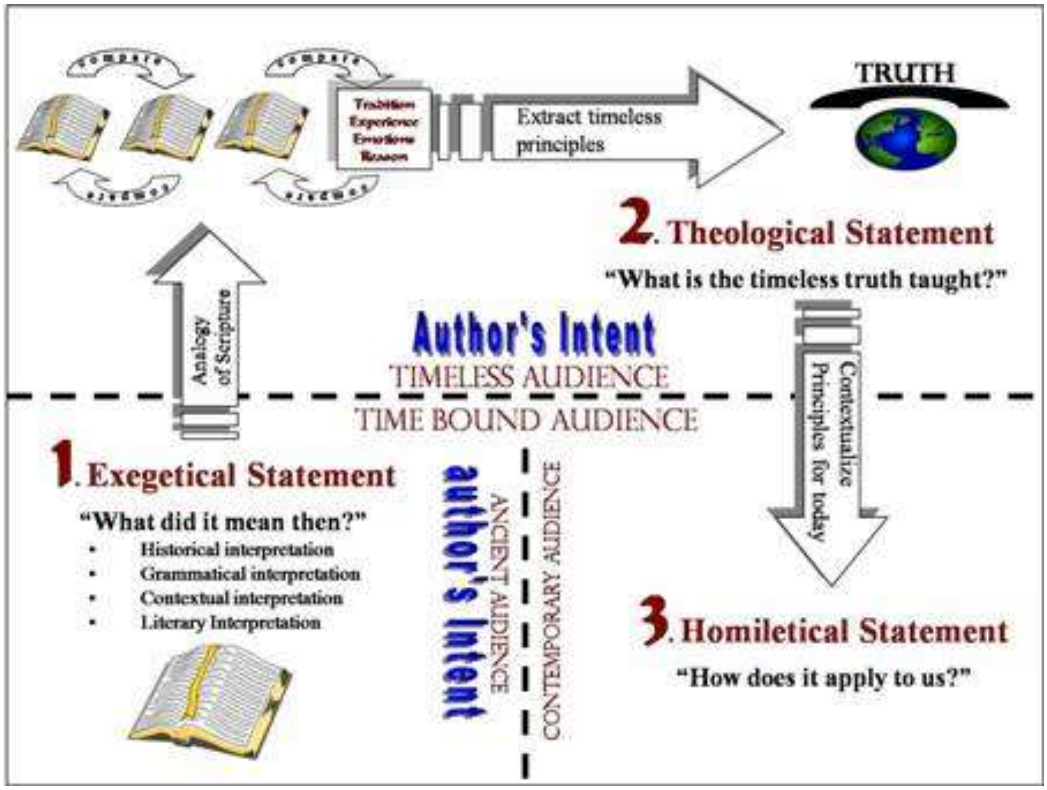
1.3. Guidelines for Biblical Interpretation: Overall Method

[Source: http://www.wtsbooks.com/common/pdf_links/9780825430473.pdf]

Bible Interpretation In a Nutshell

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

Excerpt:

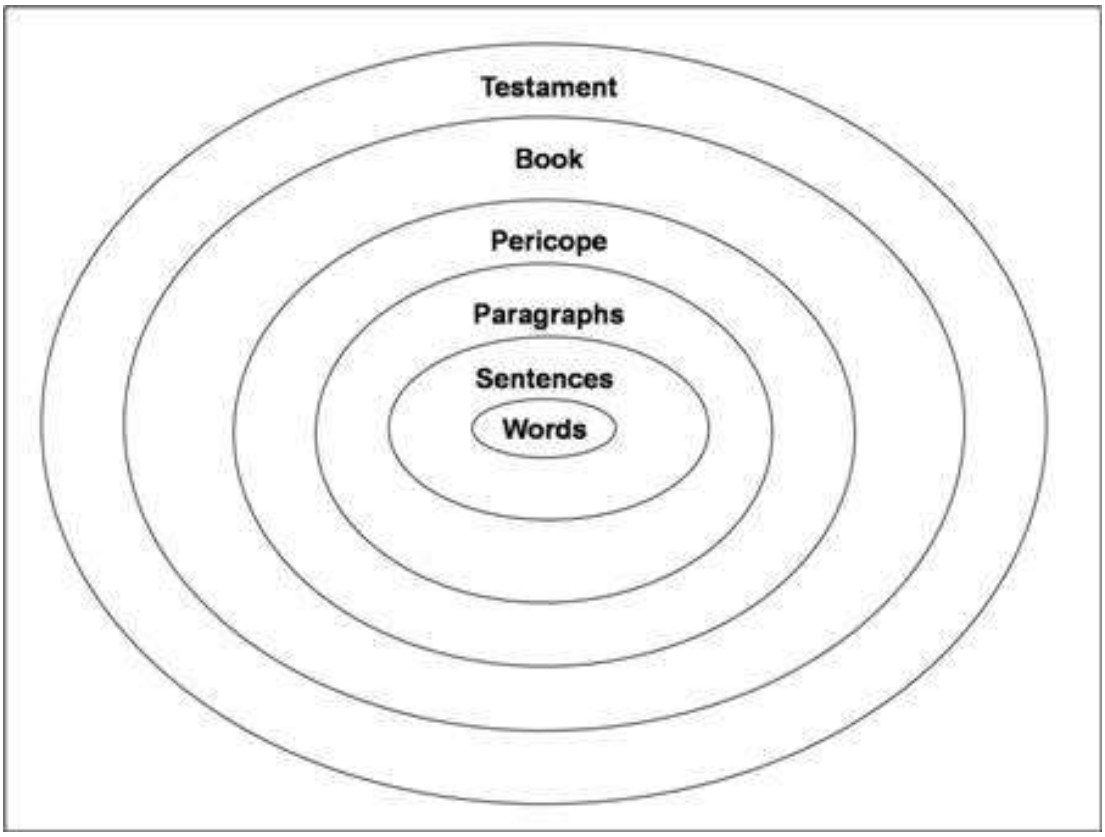


Notice the three sections of the chart. There are three audiences that everyone needs to recognize in the process of interpreting the Bible. In the bottom left, you have the "ancient audience." This represents the original audience and the original author. The top portion represents the "timeless audience" 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, 1 & 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)

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.wlsessays.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 forth 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 [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 be 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

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 & 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

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 it is 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

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, correspondence 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.catholicbasictraining.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 [PDF]

http://hopecollege.hopechurchaustralia.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 *midot*h, of Rabbi Hillel.[1] 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.[2]
>
> 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

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.[7]

Department	Hebrew	Reveals . . .	Belongs to . . .
Peshat	פשט	Simplest meanings	World of Action
Remez	רמז	Hinted meanings	World of Formation
Derush	דרוש	Deeper meanings	World of Creation
Sod	סוד	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
Siphra ["The Book"]	Leviticus	halakhic	school of Aqiba begun by Judah ben El'ai completed by ᶜHiyya bar Abba	2nd c. CE
Mekilta ["The Measure"]	Exodus 12-23	haggadic	school of Ishmael	2nd c. CE
Siphre 'al Debarim	Deuteronomy	haggadic	school of Ishmael	2nd-3rd c. CE
Bereshitʰ Rabba	Genesis	haggadic	Galilee	3rd-5th c. CE
Shemotʰ Rabba	Exodus	homiletic		6th-11th c. CE
Wayyiqra Rabba	Leviticus	homiletic	Palestine	4th-6th c. CE
Bemidbar Rabba	Numbers	mixed		7th-12th c. CE
Tehillim	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

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

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/

For more information about the Talmud and related topics, see the Appendix of my separate resource:
The Complete Saying of Jesus (NKJV) with Appendix

********** 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://intervarsity.org/blog/interpreting-bible-part-1

Part 2: https://intervarsity.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 **[Recommended]**

http://www.raystedman.org/leadership/smith/basics.pdf [PDF]

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

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 [PDF]

http://hopecollege.hopechurchaustralia.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-god

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

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.]

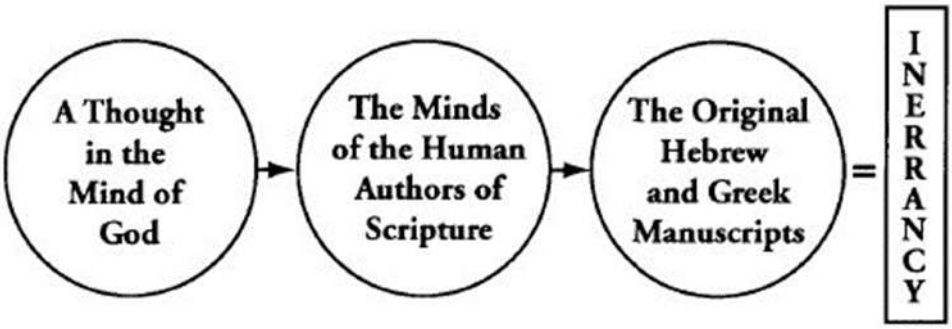
How do you explain discrepancies in the Scriptures — such as those between the four Gospels — in light of scriptural inerrancy?
http://www.ligonier.org/learn/qas/how-do-you-explain-discrepancies-scriptures-such-t/

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.

Evangelical Theories on Inerrancy[1]

Position	Proponent	Statement of Viewpoint
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.)

[1] 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.reltech.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(4)	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:

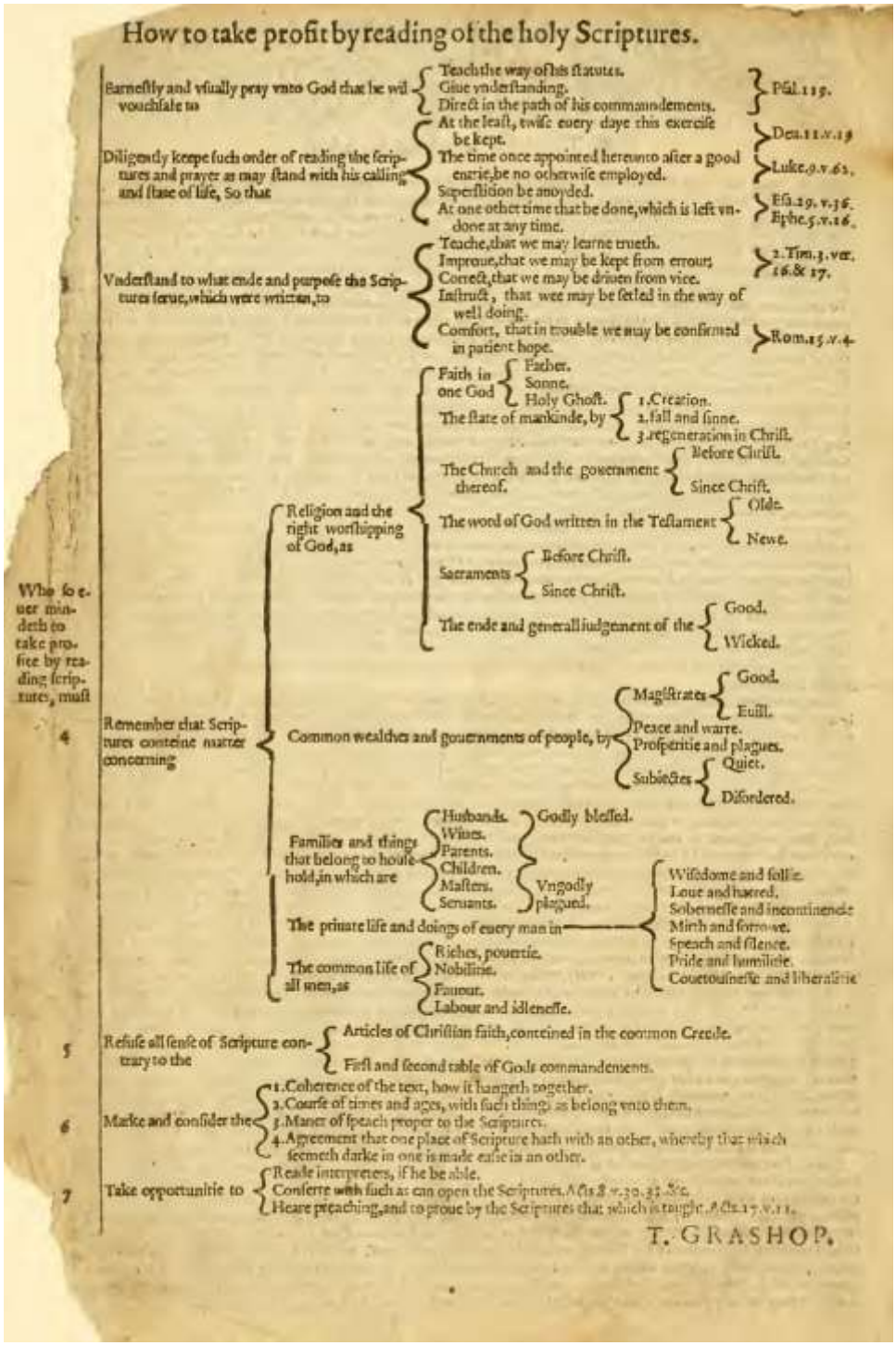
> **Geerhardus Vos – How Can the Bible be Infallible?**
>
>
>
> It is urged that the discovery of so considerable an amount of variableness and differentiation in the Bible must be fatal to the belief in its absoluteness and infallibility. If Paul has one point of view and Peter another, then each can 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

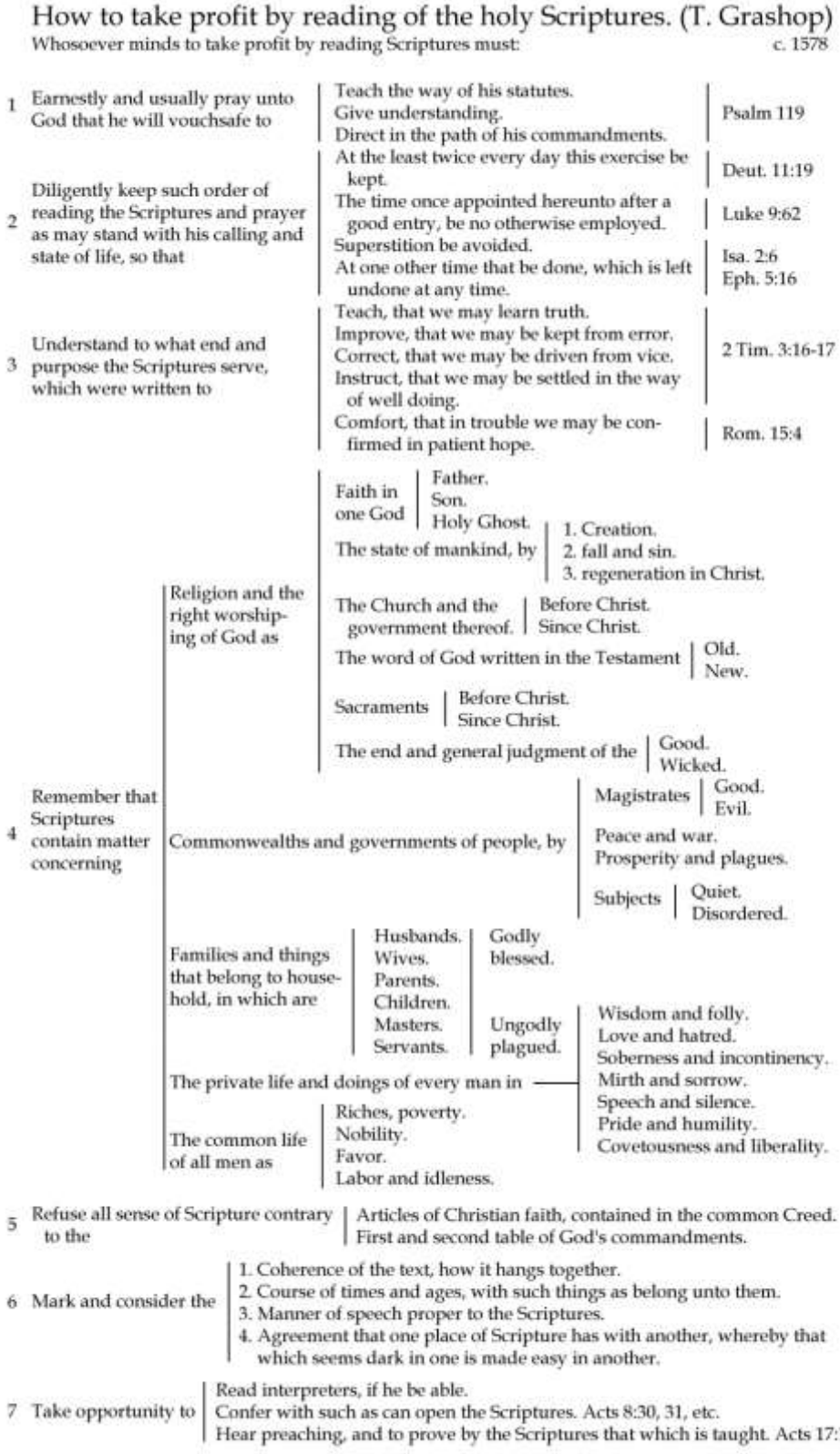
15 Myths About Bible Translation

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

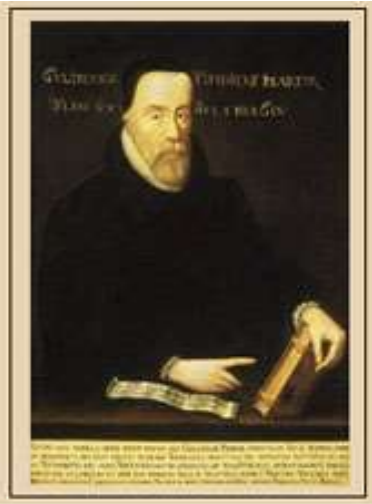


[Source: https://www.openbible.info/blog/2015/05/sixteenth-century-bible-study-flowchart/]

Scribes copied manuscripts for thousands of years. The first Bible to be printed was by Gutenburg. (1450)

Latin Vulgate Jerome (400)

John Wycliffe (1382) Entire Bible in English. This was an English translation from the Latin.



William Tyndale: "The Father of the English Bible." Some scholars estimate that 80% of the King James (1611) NT is Tyndale's work.

Erasmus' Greek Text (1516). Based on a ½ dozen 10th - 13th Century Greek manuscripts. (From the Byzantine Text Type) Edited by Beza (1589). – Known as the "Textus Receptus" (NT)

Luther's German Bible (1522)

William Tyndale (1526, 1534) Tyndale's NT was based on Erasmus' Greek manuscript compilation. He is the single most influential person in the history of the English Bible.

Tyndale was hung and burned at the stake in 1536 (click on picture)

Coverdale (1537)

Matthew's Bible (1537)

Great Bible (1539)

Geneva Bible (1560)

Bishop's Bible (1568)

King James (1611)

Greek Text based primarily on 2nd -4th Century manu-scripts for the NT. More than 5,000 mss available.

Revised Version (1885)

Revised Standard Version (1971)

The King James Version was the standard English Bible for 3 centuries. (click on Ps. 23)

English Standard Version (2001) The ESV benefits from both a rich heritage beginning with Tyndale, as well as Greek manuscripts closer to the original autographs.

Many modern ver-sions make use of the best Greek and Hebrew sources, but not the rich Tyndale—King James translation tradition.

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.

Regarding "Literal" Interpretation (from talk by John Lennox on the Creation)

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Three

Excerpt:

The word 'literal' can have different meanings. I'm frequently asked, do I take the Bible literally? I understand what people mean. But nobody takes the Bible literally in its entirety. Jesus said, 'I am the door'. Well, what sort of wood was he made of? The difficulty falls on the understanding of the word literal - it's ambiguous and highly misleading. Jesus IS a real door, into a genuine experience of God. He's literal at that level, but not at the base level.

When a metaphor occurs, the next question to ask is what is it a metaphor for? Just because it's a metaphor doesn't mean it doesn't stand for something real.
In Genesis 1, 'God said' doesn't mean God had a voicebox and lungs. But we can understand that it means that God communicated in some way. It's not meant to mean that God produced a voice. Literature is full of that kind of metaphor. If I say my heart is broken, it doesn't mean I need to go to hospital. All of language is like that. The Bible is full of it.

The word 'literal' is a word to be avoided because it confuses people. Usually it's obvious, such as Jesus and the door - we know what he means.
Metaphors do stand for realities. We now know Earth is stable in its orbit, for example - so the idea that the 'Earth cannot be moved' is based on a reality.

How do you know Jesus isn't a door? Because we know something about the natural world. We use our knowledge of natural world to interpret things all the time. So, to argue against using science to interpret the word of God isn't very sensible.

There are a number of ways of interpreting the days of Genesis 1. There is the Youth Earth view, that it was created in 6 days. There is the 'day age' view, that the days represent periods of unspecified time. Thirdly, there's a view that the days are in logical, but not chronological order.

There are other views and so many of them. Why do they differ? Before we decide what the text means, we need to look carefully at what it says. So let's try to set aside any of our prejudices – we've all got them – and look at what the text actually says, at the use of the word 'day' in actual text.

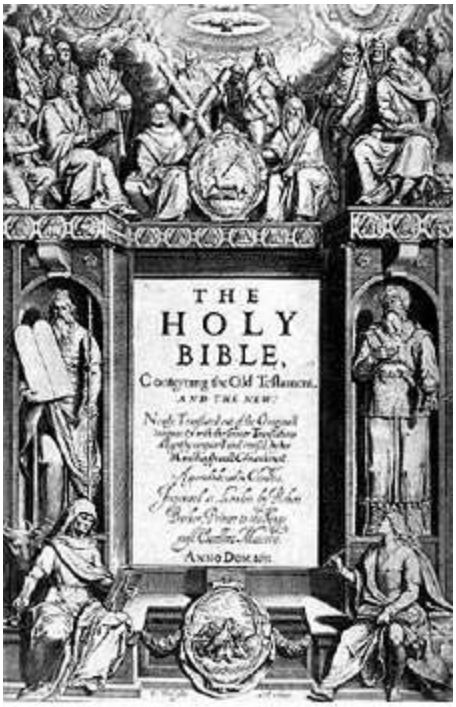
Verse 4 and 5 says that God called light day and darkness night. Is that a 24 hour day? No. God called the light day, and the darkness he called night. This draws our attention to the fact that we use the word for daytime, and we also use it for a 24 hour period. So its first use in Genesis is not a 24 hour period. The second use is in verse 5, it would appear, is a 24 hour period.

There are other uses of the word 'day'. When I say 'in my young day in Cambridge', you would never think was that Tuesday or Wednesday. There are several meanings of the word 'day' in the Biblical text…

See also additional excerpts from lecture on the Creation in "Science, the Bible, and God"

King James Versions of the Bible: History, Influences and Controversies (King James Only [KJO] Issues)

KJV Bible 1611



Title page of the first edition of the King James Version in 1611.

KJV Bibles - Original 1611 Preface
Alternate Source with Commentary
KJ Instructions to Translators #2 Translators #2 #3 #4

KJV Bible 1611 Marginal Notes
History, Commentary and Critiques
The Correct Meaning of "Church" and "Ecclesia"
#2 #3 #4 #5 #6 #7 [PDF]

7 Things You May Not Know About the KJV (see also the comments section for a good discussion)

10 Things You Need to Know About the KJV

The REAL 1611 King James Version - What will you find in it? Additional Margin Notes Viewpoint

Notes on the King James Translation and the So-Called Textus Receptus

The Debate Over the King James Version

The King James Bible Controversy (PDF)

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)

Is Your Modern Translation Corrupt? (by James White) [Recommended]

Conspiracy Behind New Bible Translations

Is "Lucifer" the Devil in Isaiah 14:12? - The KJV Argument against Modern Translations [Recommended]

Demystifying the Controversy Over the *Textus Receptus* and the KJV

What About the Majority Text?

Textual Choices and Bible Versions

The Center for Study and Preservation of the Majority Text

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]

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/

Textual Differences Between the KJV and the Geneva Bibles
http://bibleversiondiscussionboard.yuku.com/topic/5708/20-Textual-differences-between-Geneva-Bible-and-KJV

The Bishops' Bible and Its Influence on the King James 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: 400th anniversary of the KJV and its history)
http://www.vision.org/visionmedia/religion-history-of-king-james-bible/50299.aspx

The King James Bible – New World Encyclopedia
http://www.newworldencyclopedia.org/entry/King_James_Bible

On the King James Bible Versus Other Translations Controversy
http://www.tentmaker.org/Biblematters/King-James-version.htm

Founders Journal – KJV - 400 Years
http://founders.org/main/wp-content/uploads/fj86.pdf [PDF]

Bible Version and KJO Information
http://www.unboundscriptures.com/

What's the Big Deal About the KJV? (Pro-KJO)
http://bigdealkjv.com/

Bible Versions: What's the Difference (Pro-KJO)
http://www.beyondthefundamentals.com/bible-versions.html

Rickmanism.org

The Answer Book by Samuel C. Gipp (Extreme KJO advocate)
http://samgipp.com/answerbook/

http://www.chick.com/catalog/books/0158.asp

http://www.jesus-is-savior.com/Bible/Gipp/ab_toc.htm

http://www.seawaves.us/na/web4/answerbook.html

Sam Gipp vs James White
https://www.baptistboard.com/threads/sam-gipp-vs-james-white.71856/

King James Only Powerpoint Presentation by James White
http://www.aomin.org/aoblog/2013/01/06/download-the-king-james-only-controversy-powerpoint-presentation-vintage/ [Links to PowerPoint Presentation]

Daniel Wallace: Inspiration, Preservation and NT Textual Criticism (1992)
https://faculty.gordon.edu/hu/bi/ted_hildebrandt/NTeSources/NTArticles/GTJ-NT/Wallace-Inspiration-GTJ.pdf [PDF]

***See also my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

Paul and Romans (and Galatians plus Ephesians)

Thou, Thee, Thy, Thine and Ye; and the Advantage of King James English

The English words "thou, thee, thy and thine" are translated from an emphatic Greek and Hebrew personal pronoun, stressing the identity of the one being addressed to the exclusion of all others.

A "pronoun" is a word that "stands in for" another noun or noun-phrase. A "personal pronoun" is one which stands for a person. The personal pronouns are classified as first person, second person and third person by their relationship to the one speaking.

1st Person - The speaker **himself**, and any others he may include as part of his group.
2nd Person - Those **to whom** the speaker is speaking.
3rd Person - Those **about whom** the speaker is speaking.

Thus, we have the following table which we can construct in English, once we differentiate between the purpose of the various pronouns:

		Nominative	Objective	Possessive
1st Person	*singular:*	I	Me	My (or Mine)
	plural:	We	Us	Our (or Ours)
2nd Person	*singular:*	Thou	Thee	Thy (or Thine)
	plural:	Ye	You	Your (or yours)
3rd Person	*singular:*	He/She/It	Him/Her/It	His/Hers/Its
	plural:	They	Them	Their (or Theirs)

See the full article for examples of verses expressing the importance of using *thou, thee, thy, thine and ye*:
http://www.ecclesia.org/truth/thou.html

Bible Versions and History

6 Version English Interliner NT Bible [PDF] (Wycliff, Purvey-Wycliff, Tyndale (1534 and 1526 variants), Geneva, JKV)

The Bible Reader's Museum (Links to Bibles on the Internet)

Bible Researcher (Directory of Bibles on the Internet)

History of the English Bible (Wallace)

History of the English Bible

History of the Bible and Flowchart [Flowchart Image (PNG)]

History of Bible Flowchart (KJV-Only, Fundamentalist) (Flowchart has so many issues with it that I can't begin to list them, but provided FYI)

Bible Timelines with World History

English Bible Translation Prior to the KJV (Ohio State Univ.) (includes images of original pages from corresponding translations)

Early English Bibles

Bible NT Manuscripts - List of Doctrinally Significant Variants -- Pro Textus Receptus / Byzantine Textform (Word *.doc file) [Alternate link]

Trinitarian Bible Society - Holds to Authorized Version supremacy that is not divinely inspired (original Masoretic Hebrew/Aramaic and Byzantine Greek Received Texts are divinely inspired [ref.])

History of the New Testament Scriptures - Pro KJV - Textus Receptus, etc. (has some good background information regardless)

Daniel Wallace: Pope Francis, The Lord's Prayer, and Bible Translation (2017)
https://danielbwallace.com/2017/12/12/pope-francis-the-lords-prayer-and-bible-translation/

Daniel Wallace: Why So Many Translations?
https://bible.org/article/why-so-many-versions

15 Myths About Bible Translation

Five More Myths about Bible Translations and the Transmission of the Text

Bible Translations Source Table
http://www.millpark.org/bible/doctrine-critical/Hort_and_Westcott_and_RT_versions.html

Faithful Translations
http://www.millpark.org/bible/doctrine-critical/_FAITHFUL_TRANSLATIONS.html

Dr. Dan Wallace Part I: "Erasmus' Greek New Testament" (2016)
https://www.youtube.com/watch?v=yS8bRQTzPG8

Includes Q&A and mention of Bart Ehrman near the end

Dan Wallace Erasmus Greek NT pt 2 (2016)
https://www.youtube.com/watch?v=UbxuG37LXtE

During the Q&A discusses the KJO issue; also recommends the **NET** (accurate, readable) and with extensive notes (literal in the notes) – feels the NT is better than the OT as the OT changes the language, so you don't see as clearly the Messianic prophecies), **ESV** (good translation, understated elegance, in line with the KJV, most memorable) and **NIV** tradition [i.e. 1984 onward; new is more accurate than the 1984] is more readable, but not memorable; also included **KJV** for our literary heritage; e.g., readers of NIV usually quote the KJV for John 3:16.] [Note: Wallace was the senior NT editor for the NET, worked on the Gospels in the ESV, case a consultant for the NKJV, also was 'kind of' a consultant for the TNIV; and his bio adds that he contributed articles the ESV and Holman Study Bibles] Both the translators for the ESV and the new NIV said they could not do their translations without the NET translation notes.

KJO Example (Ankerberg appearance referenced in above video):

> **E.g., Wallace and White on Anderberg with Sam Gipp**
> https://www.youtube.com/watch?v=x8mwqc2P1PI [Video]
>
> **Do the newer translations show evidence of satanic influence (Isaiah 4:12)**
> https://www.youtube.com/watch?v=EojRkuIi66I [Video]
>
> **Have some of the newer translations denied the trinity? (1 John 5:7)**
> https://www.youtube.com/watch?v=aMHumjNDy54 [Video]
>
> **Full Version (Over 3 hours):**
> **Ankerberg KJV Discussion Complete Scholars' Position [Recommended]**
> https://www.youtube.com/watch?v=320N_Kz9H0A [Video]

Dan Wallace - Recent Discoveries of NT Manuscripts
https://www.youtube.com/watch?v=SqLSSZ-nRPU [Video]

Did the Early Scribes Corrupt the New Testament? - Dan Wallace, PhD (2012)
https://www.youtube.com/watch?v=wiWKifMu6f8 [Video]

Bible scholar Dan Wallace defends the reliability of the New Testament against the new atheist critics. Wallace touches on many claims made by Bart Ehrman (Misquoting Jesus), C. J. Werleman (Jesus Lied), Dan Brown (The Da Vinci Code), etc. This video is part of the 'Contending with Christianity's Critics' 2012 conference: http://www.youtube.com/playlist?list=...

How Badly Has the Bible Been Corrupted? - Daniel Wallace
https://www.youtube.com/watch?v=Os31IEVTDJo [Video]

Daniel Wallace: Did the Ancient Church Muzzle the Canon?
https://www.youtube.com/watch?v=wcWbV3QUfIg [Video]

Daniel Wallace: Choosing Bible Translations
https://www.christianity.com/bible/choosing-a-bible-translation-11631126.html

https://www.crosswalk.com/faith/spiritual-life/choosing-a-bible-translation-11631126.html

https://www.hopefaithprayer.com/books/Choosing-Translation-Daniel-B-Wallace.pdf [PDF]

Excerpt:

Anyone who has learned a second language knows that a word-for-word translation is impossible much or most of the time. Idioms and colloquialisms in a language need to be paraphrased to make sense in another language.

Even the KJV translators realized this. In a couple of places in the Old Testament, the Hebrew text literally reads, "God's nostrils enlarged." But, the KJV translates this as, "God became angry"—which is what the expression means. In Matthew 1:18 the KJV says that Mary was found to be with child. But the Greek is quite different and quite graphic: "Mary was having it in the belly!" In many places in Paul's letters, the KJV reads, "God forbid!" But the original has neither "God" nor "forbid." Literally, it says, "May it never be!" (as most modern translations render it).

Therefore, when we speak of a translation being faithful to the original, we need to clarify the question: Is it faithfulness to form? Or, faithfulness to meaning? Sometimes faithfulness to one involves lack of fidelity to the other. There are problems with each of the translation philosophies. The KJV, with its attempted fidelity to form, does not make sense in some passages. (In 1611, these instances did not make sense either). Likewise, The NASB often contains wooden, stilted English.

On the other hand, functional equivalence translations sometimes go too far in their interpretation of a particular phrase. The NIV, in Eph 6:6, tells slaves to "Obey (their masters) not only to win their favor." However, the word "only" is not in the Greek, and I suspect that Paul did not mean to imply it either. This reveals one of the problems with dynamic equivalence translations: the translators don't always know whether their interpretation is correct. The addition of one interpretively-driven word can change the entire meaning of a clause or a passage.

Some versions don't interpret—they distort. Some are notorious for omitting references to Christ's blood, or for attempting to deny his deity. In these instances, the translators are neither faithful to the form or the meaning. They have perverted the Word of God.

Yet, functional equivalence translators who are honest with the text often make things very clear. In Phil 2:6, for example, the NIV tells us that Jesus was "in [his] very nature God." But most formal equivalence translations state that he was in the form of God. The problem with these formally correct translations is that they are misleading: the Greek word for "form" here means essence or nature.

A formal equivalence translation lets the reader interpret for himself or herself. However, the reader often does not have the background information or the tools to interpret accurately. The net result is that he or she runs the risk of misunderstanding the text, simply because their translation was not clear enough.

On the other hand, a functional equivalence translation is usually clear and quite understandable. But if the translators missed the point of the original (either intentionally or unintentionally) they may communicate an idea foreign to the biblical text.

Note: The following article is included in its entirety as it spotlights the challenges of Bible translation…

Translating the NT – N.T. Wright and David Bentley Hart Tussle

http://www.christianitytoday.com/ct/2018/january-web-only/n-t-wright-david-bentley-hart-bible-translation-debate.html
The recent New Testament dust-up between big-name scholars reminds us how hard—and important—Bible translation can be.

Excerpt:

Individual translations of the Bible have a long history in Western Christianity, stretching back to Jerome's Latin translation, the Vulgate. Notable members of this auspicious tradition include William Tyndale, John Wycliffe, and Martin Luther. Much more recently, figures such as Kenneth Taylor and Eugene Peterson have joined their ranks with popular paraphrases, while scholars such N. T. Wright have also produced more traditional translations. (For those interested in more coverage of Bible translations, CT has an in-depth look at lesser-known translations in the upcoming March issue.)

The newest member of this unique club is Orthodox theologian and scholar David Bentley Hart, who published his own translation of the New Testament last year.

Hart's translation has been making waves, to say the least. Variously described as "mind-bending," "provocative," and "a glorious failure," Hart's rendering of the New Testament has produced no shortage of commentary, and more than a little critical praise.

Wright's Review

One notable scholar who does not appear to be particularly impressed by Hart's translation is Wright, who is probably the closest thing current New Testament scholarship comes to having a celebrity. His review of Hart's New Testament, published January 15 in The Christian Century, details a lengthy list of disagreements with Hart's translation choices, and ends with the backhanded compliment that Hart's translation is "as idiosyncratic as it is bold."

Wright's primary concern seems to be Hart's understanding and use of language—both Greek and English. Hart claims his translation will in many parts be "an almost pitilessly literal translation," intending to "make the original text visible through as thin a layer of translation as I can contrive to superimpose upon it."

While Wright seems to respect what Hart is trying to accomplish, he nevertheless argues that instead of making the original text visible, Hart may actually be obscuring it by trying to render Greek syntax and idioms in English. "Greek and English, as Hart knows well, do not work the same way," Wright argues. "… The strange English here has nothing to do with a cultural clash between the first Christians and ourselves."

Wright's review, delivered with classic British understatement, is no less trenchant for its seemingly good-natured tone. Translation is hard, and the effort required also makes it personal, so Wright's negative appraisal comes with an extra sting. What must Hart think?

We needn't have wondered.

Hart's Response

Last Tuesday, a mere 24 hours after Wright's review was published online, Hart posted a response on an Eastern Orthodox blog run by Aidan Kimel, leaving no doubt about just what he thought of Wright's evaluation of his translation. The parenthetical prologue speaks for itself:

wherein, at long last, our author unburdens himself of a great number of complaints he has long wished to make against that pious man's earnest but problematic approach to the New Testament, embellished with a few moments of sly mockery, but ultimately intended as a good-natured—albeit inflexible—expression of deep disagreement

Hart's rejoinder is, like Wright's initial review, full of zingers and jabs and worth a full read. Hart grants Wright a few basic premises, then wades right into the details of Wright's critique—meeting him point for point, and then some. Hart notes in the comments on the blog post that he was "annoyed … that Wright wrote any review at all … because he has a competing version out there [published in 2011], and it's an old rule that one doesn't write reviews—especially caustic reviews—of competing books."

Hart characterizes Wright's review as a "catalogue of complaints," and thinks that Wright's own work "suffers from a dangerous combination of the conventional and the idiosyncratic, with a few significant historical misconceptions mixed in … imposing meanings on the text that best conform to his own convictions, plausible or not." Hart concludes one particular point about how to translate a noun in Greek that lacks an article by saying, "Here I am right and Wright is wrong," but it would not be a stretch to say that this statement characterizes much of Hart's response.

While the verbal sparring is both sharp and entertaining (and perhaps off-putting to certain sensibilities), there is a valuable point at the heart of this debate—one that is worth noting as these two Bible scholarship heavy-hitters take swings at each other's work.

A Question of Authorial Intent

The disagreement stems not so much from the particulars of Hart (or Wright's) New Testament translation, but *why* we translate and what translations are or should be. The specifics that each scholar brings up are sort of like exhibits in a court case to indicate that their opponent has the wrong idea about what translation is and does.

Hart himself locates much of the disagreement as being representative of "traditional disagreements between proponents of 'dynamic' and 'formal' equivalence" translations, but it's not clear that's actually what is at issue here.

Dynamic equivalence aims at what the text meant to its original audience, and tries to cast that meaning in contemporary vocabulary and idioms; it is sometimes described as a "thought for thought" translation philosophy. Hart places Wright in this camp. By contrast, formal equivalence aims at what the text originally said in its original form, attempting to render the modern language equivalents of the base language words and phrases: "word for word" translation. This is what Hart aims to do.

In his introduction and postscript, Hart lays out his goal, which is to develop a translation that hews to the literal rendering of the Greek originals as closely as he can, while also retaining the unique and often jarring voice and style of the original authors. As many reviewers have noted, this is precisely the value of Hart's translation, it allows those familiar with Scripture to read it "again for the first time."

Interestingly, Wright has similar aims for his own translation. In the introduction to his own New Testament translation, Wright states that "it's a translation, not a paraphrase" and that he's "tried to stick closely to the original" in order to give readers a "first hand, rather than second hand, understanding of what the New Testament said in its own world."

But unlike Hart, who commits to making his translation "pitilessly literal" at points, Wright acknowledges that "there are always going to be places where you simply can't do it word by word." Does this make Wright's translation "dynamic" where Hart remains "literal"?

At this point, Wright's question to Hart from early in his review is very fitting: "But what does literal mean?"

Making Sense of the Debate

Translation is by nature "dynamic," as it aims to communicate what was delivered in one language in the words of another language. As Wright notes, "Greek and English, as Hart knows well, do not work the same way." A different language is not merely a different vocabulary; in many ways, it is an entirely different system of thought.

Hart agrees in fact. In his response to Wright, he states, "I believe that different idioms reflect different ways of seeing reality and shaping experience, and so I choose to retain ancient turns of phrase or images that do not seem natural in modern English, on the assumption that it is misleading to do otherwise." What he is saying is that Greek isn't just a collection of words with syntax and grammar; it's a system of thought. In order to understand what the original Greek said, we need to "think Greek" instead of seeking English thinking that seems to get at the same idea.

It is precisely this aspect of language that makes any "literal" or "direct" translation difficult, if not impossible. Because languages represent entirely different paradigms for conceiving the world, even if a word has the same denotation (the thing a word refers to, e.g., *dog* in English) as a word from a different language (e.g., *perro* in Spanish), that is not all a word "means"; it has a whole host of connotations (overtones, implications, associations, etc.) that fill out the full "meaning" of that word.

This is why linguists don't like to talk about the "definitions" of words, as though they could be clearly nailed down, but instead refer to "glosses" and to the "semantic range" of a word—the whole cloud of possible options to which that collection of syllables might refer as determined by cultural, historical, and linguistic context.

So if Hart himself is correct about his understanding of language (that meanings do not "float above the flux of language and culture like Platonic ideas"), then one cannot say that Hart's translation is more "literal" than Wright's, just differently literal.

It would be correct to say that Hart is trying to imitate the forms of Greek more assiduously than Wright may be (though the echo of Platonism is ironic), but it is still imitation. English, in the last analysis, still cannot become Greek. Hart recognizes this limitation, and in certain cases demurs from translating at all, preferring to transliterate certain Greek words, such as *logos*, with English letters.

And this is where the locus of the difference between Wright's and Hart's approaches to translation comes into clearest focus. Where Wright is trying to translate the Greek of the New Testament (replete with its Greco-Roman and Second Temple Jewish valences) *into* modern English, Hart instead is attempting to translate the Greek of the New Testament (in all of its original "mysteries and uncertainties and surprises") *in* modern English.

For Hart, the focus is communicating the "strangeness" of the Greek words and phrases themselves, which occasionally requires dips into esoteric vocabulary in order to find just the right word and a willingness to forgo normal syntax in order to allow the "Greekness" to come through. By contrast, for Wright the focus is communicating the strangeness of what those Greek words were conveying, meaning removing as many barriers to receiving and understanding the difference between a first-century viewpoint and our contemporary one.

They are both aiming at very similar goals, but their methods are starkly different. They both want the original to shine through as much as possible, to give, as Wright puts it, "a first-hand … understanding of

what the New Testament said in its own world." For Hart, this means making English say things as "Greekly" as he can manage; for Wright, it means making English mean Greek things as much as he can.

The translations of both of these scholars are impressive achievements, and both deserve praise and appreciation for their careful and dedicated work to produce them. Neither is necessarily "better" or "more faithful" than the other; they are simply aimed at different things (as their acrimonious repartee displays). Likewise, as both scholars attest in their introductions, neither of these translations is intended nor fit for regular use in church or for devotion. Rather, they both serve as valuable and faithful opportunities to encounter the text of the Bible anew and afresh.

Languages of the Bible

The **Old Testament** was written in **Hebrew** and some parts in **Aramaic**. Almost 99% of the Old Testament was written in the Hebrew language (23,213 verses). The Aramaic section is very small. It consists of a few chapters and verses in Genesis (31:47, two words); Ezra (4:8-6:18; 7:12-26); Jeremiah (10:11); Daniel (2:4-7:28).

The original language of the **New Testament** is **Greek**. Greek was the dominant language during the time when the New Testament was written. The Greek of the New Testament was called the Koinē, common Greek. It was the Greek used by all the Greek-speaking people at that time.

Even though the Greek conquerer, Alexander the Great, did not live long; he made a lasting impact on the world. He gathered an army that consisted of people from many parts of his empire. These people used Greek to communicate with each other. The cities that he conquered also took Greek as their language of communication. These developments led to a significant change in the Greek language. The so-called Classical Greek, in which the great Greek literature was written, became *Koine* Greek, common Greek. It was the *lingua franca,* the common communication language between the people of the Greek empire. The Greek culture and language conquered the world, and the world conquered the Classical Greek language. Greek became the language of the world. This period of the Greek language is known as the *Koine Greek* or *Hellenistic period* (330 BC-AD 330).

…

We do not know exactly when and how, but Palestine also came under Alexander's control. When Alexander died at the age of 32, his four generals divided his empire among themselves. One of these generals, Ptolemy, took control of Egypt and made the new city of Alexandria his capital. More Jews from Palestine were added by him to the Jewish population in Alexandria. The Jewish population of Egypt at this time was sufficient for Alexandria to become an important centre of Hellenistic Judaism. These Jews came under the influence of the Greek culture and language. Godly Jews, however, did not live by the morals of the Greeks. They kept the Law of God. Since most of them could no longer read the Hebrew language, the need for the Old Testament in the Greek language became evident. A translation of the Old Testament Pentateuch was prepared. This translation, which consisted of the Pentateuch, the five books of Moses, is known as the **Septuagint** (the Greek word for seventy) because of a tradition that said that seventy (actually seventy-two) elders translated the work in seventy-two days. It is said, that at a later period elders translated all the books of the Old Testament. The title Septuagint, abbreviated as LXX, was then applied to the whole Bible. The New Testament was heavily influenced by this translation.

More…

(From Introduction to Biblical Languages, by Dr Franklin S Jabini)

[Source: http://www.sats.edu.za/userfiles/Introduction%20to%20biblical%20languages%20March%202011.pdf] PDF

See also:
What Was the Original Language of the Bible?
http://www.bibleodyssey.org/en/tools/bible-basics/what-was-the-original-language-of-the-bible.aspx

The Languages Spoken by Jesus
https://www.tms.edu/m/tmsj20e.pdf [PDF]

The Septuagint

Septuagint - What is It?
Septuagint (sometimes abbreviated LXX) is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language. The process of translating the Hebrew to Greek also gave many non-jews a glimpse into Judaism. According to an ancient document called the *Letter of Aristeas*, it is believed that 70 to 72 Jewish scholars were commissioned during the reign of Ptolemy Philadelphus to carry out the task of translation. The term “Septuagint” means seventy in Latin, and the text is so named to the credit of these 70 scholars.

Septuagint - Influence on Christianity
The Septuagint was also a source of the Old Testament for early Christians during the first few centuries AD. Many early Christians spoke and read Greek, thus they relied on the Septuagint translation for most of their understanding of the Old Testament. The New Testament writers also relied heavily on the Septuagint, as a majority of Old Testament quotes cited in the New Testament are quoted directly from the Septuagint (others are quoted from the Hebrew texts). Greek church fathers are also known to have quoted from the Septuagint. Even today, the Eastern Orthodox Church relies on the Septuagint for its Old Testament teachings. Some modern Bible translations also use the Septuagint along side Hebrew manuscripts as their source text.

Septuagint - What Does It Contain?
The Septuagint contains the standard 39 books of the Old Testament canon, as well as certain apocryphal books. The term "Apocrypha" was coined by the fifth-century biblical scholar, Jerome, and generally refers to the set of ancient Jewish writings written during the period between the last book in the Jewish scriptures, Malachi, and the arrival of Jesus Christ. The apocryphal books include Judith, Tobit, Baruch, Sirach (or Ecclesiasticus), the Wisdom of Solomon, First and Second Maccabees, the two Books of Esdras, additions to the Book of Esther, additions to the Book of Daniel, and the Prayer of Manasseh.

The Apocryphal books were included in the Septuagint for historical and religious purposes, but are not recognized by Protestant Christians or Orthodox Jews as canonical (inspired by God). Most reformed teachers will point out that the New Testament writers never quoted from the Apocryphal books, and that the Apocrypha was never considered part of the canonical Jewish scripture. However, the Roman Catholic Church and the Orthodox churches include the Apocrypha in their Bible (except for the books of Esdras and the Prayer of Manasseh).

[Source: http://www.allabouttruth.org/Septuagint.htm]

Alternate source: http://www.septuagint.net/

See also:

Septuagint: Introduction [Note: Writer has Catholic training]
http://www.kalvesmaki.com/LXX/index.htm

Notes on the Septuagint (by R. Grant Jones) – includes comparisons of Septuagint, Masoretic, AV, etc. (190 pages) [Layman (Physicist)]
http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]

The Septuagint (from the NETS website)

http://www.scrollpublishing.com/store/NETS-Septuagint.html

The Septuagint was the first translation made of the Hebrew Old Testament into Greek. It was begun over two hundred years before the birth of Jesus. It was translated from a Hebrew Old Testament text-type that is older than the Masoretic text, from which most Old Testaments are translated today. This is sad, for the apostles had access to both the Septuagint and to the proto-Masoretic text that was in existence in their time. And they chose to quote from the Septuagint—not the proto-Masoretic text.

You have probably noticed that many of the Old Testament passages that are quoted in the New Testament don't read the same in the New as they do in the Old. However, if you were using the Septuagint Old Testament, they would read the same.

For example, notice this passage from the Psalms that is quoted in the Book of Hebrews: "Therefore, when He comes into the world, He says, 'Sacrifice and offering thou hast not desired, but a body thou hast prepared for me'" (Heb. 10:5,6). In that passage, Paul is quoting from Psalm 40:6. If you look up Psalm 40:6 in your Bible, you will find that it reads: "Sacrifice and offering Thou hast not desired; mine ears Thou hast opened." That's not how writer of Hebrews quoted that verse, is it?

Our Old Testaments don't say anything in Psalms about "a body Thou hast prepared for me." Is that not part of Scripture? If it isn't, why did the writer of Hebrews quote it as Scripture? If it *is* part of Scripture, what justification do we have for using a text that is different from what the apostles were using?

That is not an isolated example. Such variances between the Septuagint and the Masoretic text are fairly numerous. In fact, one of the cardinal teachings of Christianity turns on one of these variances. We have all read Matthew's quotation from Isaiah 7:14: "Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, 'Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel'" (Matt. 1:22,23). What I did not realize until recently was that the Hebrew Masoretic text does not say, "the virgin shall be with child." It says, "the young woman shall be with child." No wonder the apostles and their disciples chose the Septuagint over the Masoretic text.

Unless you use the Revised Standard Version, if you look up Isaiah 7:14 in your Old Testament, you will probably find that it reads "virgin" instead of "young woman." That's because translators have fudged on their use of the Masoretic text in order to conform to the cardinal Christian doctrine of the virgin birth. But how honest is that? Can we ignore the Septuagint and treat it as "a translation full of errors," but then when one of those "errors" supports a major Christian doctrine, go over and borrow from it? Are we really seeking truth when we do that?

Is the Septuagint Full of Errors?

During the Middle Ages, and for many centuries thereafter, western Christians mistakenly thought that the Septuagint was merely a careless translation of the Hebrew text. Many Christians today still think that. However, during the 1800s, scholars began to postulate that perhaps the reason for the variance between the Septuagint and the Masoretic text was that the translators of the Septuagint were working from an earlier Hebrew text that varied from the later Masoretic text.

In 1947, when scholars were still speculating about these things, an Arab shepherd accidentally discovered some ancient Jewish scrolls near the settlement of Qumran in Palestine. Those scrolls, along with numerous other scrolls later found in the same vicinity, have come to be known as the Dead Sea Scrolls, or the Qumran Library. The Old Testament texts found among these scrolls were centuries older than any previously known Old Testament manuscripts. Among the first scrolls examined were two

manuscripts of the Book of Isaiah. The initial published reports proclaimed that those manuscripts were virtually identical to the Masoretic text of today. Evangelical Christians were quick to propagate these initial reports.

However, later, a more sober reflection on the Isaiah scrolls, coupled with the discovery of Dead Sea manuscripts for other Old Testament books, revealed that the initial reports were premature. Rather than vindicating the Masoretic text as being the original Hebrew text, the thousands of Qumran text specimens reveal that there was a definite diversity of text types of the Old Testament in use during the centuries before Christ. The Masoretic text reflects only one of those text types. Unfortunately, evangelicals have not been very quick to retract those original premature reports.

More importantly, those manuscripts confirmed that there were early Hebrew manuscripts that largely agree textually with the Septuagint. So the Septuagint was not a sloppy translation of the Masoretic text. Rather, it is apparently a reasonably faithful translation of another text type—a text that may well be older than the prototype of the Masoretic text. Again, let me emphasize that the differences between these text types do not affect any significant spiritual truths. They mainly affect the wording of various Old Testament passages.

The Value of the Septuagint

More and more Bible scholars today are recognizing the immense value of the Septuagint and its unique relationship to the New Testament. For example, Bible scholar George Howard points out:

If the writers of the NT [New Testament] were influenced by secular Greek, they were influenced more by LXX [Septuagint]. Separated from LXX the NT would have been almost unintelligible to the contemporary reader, according to B. Atkinson. ... At any rate, in the past decades there has developed an appreciation for the influence which LXX vocabulary had on NT thought and the contributions in this area of Septuagintal research are still coming. Consequently, the debate over which source is more important for NT lexicography, Greek or Hebrew, will probably be resolved in terms of LXX.

Dr. Sven Soderlund of Regent College writes:

The LXX was the Bible for most writers of the NT. Not only did they take from it most of their express citations of Scripture, but their writings—in particular the Gospels, and among them especially Luke—contain numerous reminiscences of its language. The theological terms of the NT, such as “law,” “righteousness,” “mercy,” “truth,” “propitiation,” were taken over directly from the LXX and must be understood in the light of their use in that version.

Other Old Testament scholars have expressed similar sentiments.

Here are some of our favorite Septuagint links:

This site provides a good introduction to the Septuagint and its use by the New Testament writers: Rick’s Notes on the Septuagint

This site provides a free online interlinear version of the Lucian rescension of the Septuagint: Interlinear Septuagint

Here is a thorough article about the Septuagint: R. Grant Jones: Notes on the Septuagint

A Septuagint site with a lot of resource links: Septuagint Resources

Historical importance of the Septuagint [Catholic Perspective]

The importance of the Septuagint Version is shown by the following considerations:

(1) The Septuagint is the most ancient translation of the Old Testament and consequently is invaluable to critics for understanding and correcting the Hebrew text (Massorah), the latter, such as it has come down to us, being the text established by the Massoretes in the sixth century A.D. Many textual corruptions, additions, omissions, or transpositions must have crept into the Hebrew text between the third and second centuries B.C. and the sixth and seventh centuries of our era; the manuscripts therefore which the Seventy had at their disposal, may in places have been better than the Massoretic manuscripts.

(2) The Septuagint Version accepted first by the Alexandrian Jews, and afterwards by all the Greek-speaking countries, helped to spread among the Gentiles the idea and the expectation of the Messias, and to introduce into Greek the theological terminology that made it a most suitable instrument for the propagation of the Gospel of Christ.

(3) The Jews made use of it long before the Christian Era, and in the time of Christ it was recognised as a legitimate text, and was employed in Palestine even by the rabbis. The Apostles and Evangelists utilised it also and borrowed Old Testament citations from it, especially in regard to the prophecies. The Fathers and the other ecclesiastical writers of the early Church drew upon it, either directly, as in the case of the Greek Fathers, or indirectly, like the Latin Fathers and writers and others who employed Latin, Syriac, Ethiopian, Arabic and Gothic versions. It was held in high esteem by all, some even believed it inspired. Consequently, a knowledge of the Septuagint helps to a perfect understanding of these literatures.

(4) At the present time, the Septuagint is the official text in the Greek Church, and the ancient Latin Versions used in the western church were made from it; the earliest translation adopted in the Latin Church, the Vetus Itala, was directly from the Septuagint: the meanings adopted in it, the Greek names and words employed (such as: Genesis, Exodus, Leviticus, Numbers [Arithmoi], Deuteronomy), and finally, the pronunciation given to the Hebrew text, passed very frequently into the Itala, and from it, at times, into the Vulgate, which not rarely gives signs of the influence of the Vetus Itala; this is especially so in the Psalms, the Vulgate translation being merely the Vetus Itala corrected by St. Jerome according to the hexaplar text of the Septuagint.

[Source: http://www.newadvent.org/cathen/13722a.htm - New Advent (Catholic Encyclopedia)]

The Role of the Septuagint in the Transmission of the Scriptures

http://www.biblearchaeology.org/post/2012/02/17/The-Role-of-the-Septuagint-in-the-Transmission-of-the-Scriptures.aspx

How Jews View the Septuagint – Root Source

https://www.nehemiaswall.com/root-source-how-jews-view-septuagint Links to following video…

Nehemia Gordon - 4 - Hebrew Yeshua and Greek Jesus - Hebrew Matthew (2010)

https://www.youtube.com/watch?v=5JhxIG0k-Ag [Video] **[Recommended]** also recommend parts 1-5

See **Development of the Bible Canon (and It's Variations)** in this APPENDIX for more details about the history and development of our modern day contents (books) of the Holy Bible.

Additional Septuagint (and masoretic) background resources:

http://www.bible-researcher.com/brenton1.html - An Historical Account of the Septuagint Version (by Brenton)

http://www.kalvesmaki.com/LXX/index.htm - Septuagint - Introduction [Writer has Catholic training]
http://www.kalvesmaki.com/LXX/texts.htm - Online Septuagint Finder
http://www.kalvesmaki.com/LXX/NTChart.htm - Table of Old Testament quotes in the New Testament, in English translation (AV/KJV, LXX (Brenton), Masoretic)

> http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]
> Notes on the Septuagint (by R. Grant Jones) – includes comparisons of Septuagint, Masoretic, AV, etc. (190 pages) [Layman (Physicist)] [Note: referenced above link -- but the url is invalid; this is a valid link as of this writting]

http://joeykelly.net/hacks/ministry/The_Septuagint_A_Critical_Analysis.pdf - The Septuagint - A Critical Analysis [PDF]

https://www.chick.com/reading/books/158/158_09.asp - Chick Publications, which holds the position that the LXX is not a valid version (in fact, say "it's a figment of someones imagination") based on lack of sound historical proof. [NOTE: This site is also "KJV Only"] [Warning: Needs to be vetted, but included here FYI.]

http://www.creationliberty.com/articles/septuagint.php - Is the Greek Septuagint Real? [NOTE: This side is also "KJV Only"] (Verdict: No)

http://www.setterfield.org/Septuagint_History.html - The Alexandrian Septuagint History

> http://www.setterfield.org/Septuagint_comments.html - Comments, Questions and Answers regarding the Alexandrian Septuagint History article

http://dream-prophecy.blogspot.com/2013/11/is-masoretic-text-of-bible-most-reliable.html - Is the Masoretic Text of the Bible the Most Reliable? [Warning: This is from a Swedenborg (Christian cult) web site, but included here FYI as it provides some good information on subject in a somewhat objective attempt.]

http://christianity.stackexchange.com/questions/2248/can-we-trust-the-septuagint - Forum discussing the question, "Can We Trust the Septuagint?"

http://www.scionofzion.com/septuagint2.htm - Was the Septuagint the Bible of Christ and the Apostles? This articles says, No.

https://frted.wordpress.com/2009/08/13/in-defense-of-the-septuagint/ - Orthodox defense of the Septuagint.

http://www.ecclesia.org/truth/comparisons.html - Comparisons between the (KJV and NKJV) Bible and the Septuagint.

https://theorthodoxlife.wordpress.com/2012/03/12/masoretic-text-vs-original-hebrew/ - Masoretic Text vs. Original Hebrew and also looks at Septuagint.

https://cruxsolablog.com/2013/08/01/the-importance-of-the-septuagint-even-for-pastors-part-1/ - The Importance of the Septuagint (Even for Pastors…)

https://cruxsolablog.com/2013/08/02/the-importance-of-the-septuagint-the-apocrypha-part-ii/ - The Importance of the Septuagint (The Apocrypha)

https://en.wikipedia.org/wiki/Septuagint - pros/cons of validity of Septuagint

http://www.2001translation.com/Septuagint.htm - Why the Greek Septuagint?

http://www.biblebelievers.org.au/masorete.htm - The Masoretic Text of the Old Testament

http://www.agapebiblestudy.com/documents/Is%20the%20Catholic%20Old%20Testament%20Accurate.htm - The Septuagint Old Testament Translation versus The Jamnian-Palestinian and Masoretic Old Testament Translations [Catholic Perspective]

http://freedomfromdelusion.blogspot.com/p/septuagint-vs-masoritic.html - The Septuagint vs Masoritic – The Alexandrian Septuagint History.

http://www.catholic.com/quickquestions/in-which-passages-does-jesus-quote-the-septuagint-and-where-does-the-new-testament-al - In which passages does Jesus quote the Septuagint, and where does the New Testament allude to the Septuagint? [Catholic]

http://www.truthnet.org/Bible-Origins/6_The_Apocrypha_The_Septugint/ - The Apocrypha, The Septuagint and the canon

https://blog.logos.com/2007/12/why_use_the_septuagint/ - Why Use the Septuagint?

https://blogs.ancientfaith.com/departinghoreb/ - Departing Horeb – A biblical studies blog exploring the intersection of modern academia and Orthodox theology, for example

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-1/ - Part One is a 3-part series that looks at the Masoretic Hebrew vs the Septuagint.

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-ii/ - Part 2 – The Septuagint (LXX)

https://blogs.ancientfaith.com/departinghoreb/mt-vs-lxx-clarification/ - Parts 1 and 2 Clarifications

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-3-variations-happened/ - Part 3 - Variations and How they Happened

Other unrelated:

https://blogs.ancientfaith.com/departinghoreb/understanding-violence-old-testament-part-prisoners-war-forced-marriage/ - Understanding Violence in the Old Testament -- Prisoners of War and Forced Marriage

See **Development of the Bible Canon (and It's Variations)** in this APPENDIX for more details about the history and development of our modern day contents (books) of the Holy Bible.

The Languages of the Old Testament

The Hebrew Bible Moses Couldn't Read (Orthodox Christian Perspective)

https://theorthodoxlife.wordpress.com/2012/03/10/the-hebrew-bible-moses-couldnt-read/

Excerpt:

We no longer have original copies of the Old Testament.

Nor do we have copies of the originals.

We now have copies of the Scriptures transliterated into modern Hebrew, edited by scribes, compiled by the Masoretes in the 7th-11th centuries, and embellished with modern vowel points which did not exist in the original language. This is what we now call the "Masoretic Text".

The Orthodox Study Bible is faithful to the Septuagint translation of Scripture, the same translation used by Jesus and the Apostles.

We also have copies of the Old Testament Scriptures which were translated into Greek, over 1000 years *earlier* than the oldest existing Masoretic text. During New Testament times, Jesus and the Apostles quoted from this Greek translation frequently, and with full authority. They treated it as the Word of God, and as a faithful translation. This is what we now call the "Septuagint".

Masoretic Text vs Original Hebrew (Orthodox Christian Perspective) [Recommended]

https://theorthodoxlife.wordpress.com/2012/03/12/masoretic-text-vs-original-hebrew/

Excerpt:

The Masoretic Text is significantly different from the original Hebrew Scriptures.

I used to believe the Masoretic Text was a perfect copy of the original Old Testament. I used to believe that the Masoretic Text was how God divinely preserved the Hebrew Scriptures throughout the ages.

I was wrong.

The oldest copies of the Masoretic Text only date back to the 10th century, nearly 1000 years *after* the time of Christ. And these texts differ from the originals in many specific ways. The Masoretic text is named after the Masoretes, who were scribes and Torah scholars who worked in the middle-east between the 7th and 11th centuries. The texts they received, and the edits they provided, ensured that the modern Jewish texts would manifest a notable departure from the original Hebrew Scriptures.

Historical research reveals five significant ways in which the Masoretic Text is different from the original Old Testament:

1. The Masoretes admitted that they **received corrupted texts** to begin with.

2. The Masoretic Text is written with a **radically different alphabet** than the original.

3. The Masoretes **added vowel points** which did not exist in the original.

4. The Masoretic Text **excluded several books** from the Old Testament scriptures.

5. The Masoretic Text includes **changes to prophecy and doctrine**

We will consider each point in turn:

Receiving Corrupted Texts

Many people believe that the ancient Hebrew text of Scripture was divinely preserved for many centuries, and was ultimately recorded in what we now call the "Masoretic Text". But what did the Masoretes themselves believe? Did they believe they were perfectly preserving the ancient text? Did they even think they had *received* a perfect text to begin with?

History says "no" . . .

> Scribal emendations – Tikkune Soferim
>
> Early rabbinic sources, from around 200 CE, mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. . . . Rabbi Simon ben Pazzi (3rd century) calls these readings "emendations of the Scribes" (tikkune Soferim; Midrash Genesis Rabbah xlix. 7), assuming that the Scribes actually made the changes. This view was adopted by the later Midrash and by the majority of Masoretes.

In other words, *the Masorites themselves felt they had received a partly corrupted text.*

A stream cannot rise higher than its source. If the texts they *started* with were corrupted, then even a *perfect* transmission of those texts would only serve to preserve the *mistakes*. Even if the Masoretes demonstrated great care when copying the texts, their diligence would not bring about the correction of even one error.

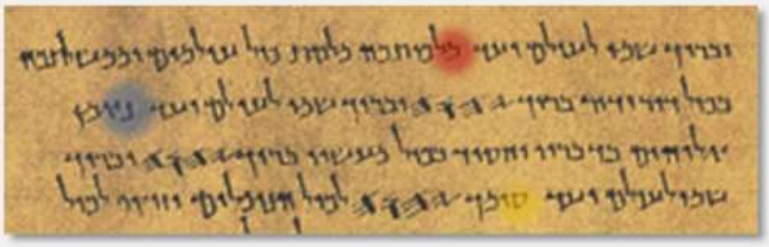
In addition to these *intentional* changes by Hebrew scribes, there also appear to be a number of *accidental* changes which they allowed to creep into the Hebrew text. For example, consider Psalm 145 . . .

Psalm 145 is an acrostic poem. Each line of the Psalm starts with a successive letter of the Hebrew alphabet. Yet in the Masoretic Text, one of the lines is completely missing:

Psalm 145 is an acrostic psalm where each verse begins with the next letter of the Hebrew alphabet. In the Aleppo Codex the first verse begins with the letter aleph, the second with the beyt, the third with the gimel, and so on. Verse 13 begins with the letter מ (mem-top highlighted letter), the 13th letter of the Hebrew alphabet; the next verse begins with the letter ס (samech-bottom highlighted letter), the 15th letter of the Hebrew alphabet. There is no verse beginning with the 14th letter נ (nun).

Yet the Septuagint (LXX) Greek translation of the Old Testament *does* include the missing verse. And when that verse is translated back into Hebrew, it starts with the Hebrew letter נ (nun) which was missing from the Masoretic Text.

In the early 20th century, the Dead Sea Scrolls were discovered in caves near Qumran. They revealed an ancient Hebrew textual tradition which differed from the tradition preserved by the Masoretes. Written in Hebrew, copies of Psalm 145 were found which include the missing verse:



When we examine Psalm 145 from the Dead Sea Scrolls, we find between the verse beginning with the מ (mem-top) and the verse beginning with the ס (samech-bottom), the verse beginning with the letter נ (nun-center). This verse, missing from the Aleppo Codex, and missing from all modern Hebrew Bibles that are copied from this codex, but found in the Dead Sea Scrolls, says נאמן אלוהים בדבריו וחסיד בכול מעשיו (The Lord is faithful in His words and holy in all His works).

The missing verse reads, "*The Lord is faithful in His words and holy in all His works.*" This verse can be found in the Orthodox Study Bible, which relies on the Septuagint. But this verse is absent from the King James Version (KJV), the New King James Version (NKJV), the Complete Jewish Bible, and every other translation which is based on the Masoretic Text.

In this particular case, it is easy to demonstrate that the Masoretic Text is in error, for it is obvious that Psalm 145 was originally written as an acrostic Psalm. But what are we to make of the *thousands* of other locations where the Masoretic Text diverges from the Septuagint? If the Masoretic Text could completely erase an entire verse from one of the Psalms, how many other passages of Scripture have been edited? How many other verses have been erased?

A Radically Different Alphabet

If Moses were to see a copy of the Masoretic Text, he wouldn't be able to read it.

As discussed in this recent post, the original Old Testament scriptures were written in Paleo-Hebrew, a text closely related to the ancient Phonecian writing system.

The Masoretic Text is written with an alphabet which was borrowed from Assyria (Persia) around the 6th-7th century B.C., and is almost 1000 years *newer* than the form of writing used by Moses, David, and most of the Old Testament authors.

God's name is shown here in Paleo-Hebrew (top) and in modern Hebrew (bottom). Modern Hebrew letters would have been unrecognizable to Abraham, Moses, David, and most of the authors of the Old Testament.

Adding Vowel Points

For thousands of years, ancient Hebrew was only written with consonants, no vowels. When reading these texts, they had to supply all of the vowels from memory, *based on oral tradition*.

In Hebrew, just like modern languages, vowels can make a big difference. The change of a single vowel can radically change the meaning of a word. An example in English is the difference between “SLAP” and “SLIP”. These words have very different definitions. Yet if our language was written without vowels, both of these words would be written “SLP”. Thus the vowels are very important.

The most extensive change the Masoretes brought to the Hebrew text was the addition of vowel points. In an attempt to solidfy for all-time the “correct” readings of all the Hebrew Scriptures, the Masoretes added a series of dots to the text, identifying which vowel to use in any given location.

Adam Clarke, an 18th Century Protestant scholar, demonstrates that the vowel-point system is actually a running commentary which was incorporated into the text itself.
In the General Preface of his biblical commentary published in 1810, Clarke writes:

“The Masorets were the most extensive Jewish commentators which that nation could ever boast. The system of punctuation, probably invented by them, is a continual gloss on the Law and the Prophets; their vowel points, and prosaic and metrical accents, &c., give every word to which they are affixed a peculiar kind of meaning, which in their simple state, multitudes of them can by no means bear. The vowel points alone add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of God; for there is not one word in the Bible that is not the subject of a particular gloss through its influence.”

Another early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica includes the following information regarding his research of the Masoretic Text:

> “As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were inserted by the Masorete Jews of Tiberias, not earlier then the 5th Century AD, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity. . . The various readings in the Old Testament Text and the differences between the ancient versions and the Masoretic Text convinced him that the integrity of the Hebrew text as held by Protestants, was untenable.”

Many Protestants love the Masoretic Text, believing it to be a trustworthy representation of the original Hebrew text of Scripture. Yet, at the same time, most Protestants reject Orthodox Church Tradition as being untrustworthy. They believe that the Church’s oral tradition could not possibly preserve Truth over a long period of time.

Therefore, the vowel points of the Masoretic Text put Protestants in a precarious position. If they believe that the Masoretic vowels are *not* trustworthy, then they call the Masoretic Text itself into question. But if they believe that the Masoretic vowels *are* trustworthy, then they are forced to believe that the Jews successfully preserved the vowels of Scripture for thousands of years, *through oral tradition alone*, until the Masoretes finally invented the vowel points hundreds of years after Christ. Either conclusion is at odds with mainstream Protestant thought.

Either oral tradition can be trusted, or it can’t. If it can be trusted, then there is no reason to reject the Traditions of the Orthodox Church, which have been preserved for nearly 2000 years. But if traditions are always untrustworthy, then the Masoretic vowel points are also untrustworthy, and should be rejected.

Excluding Books of Scripture from the Old Testament

The Masoretic Text promotes a canon of the Old Testament which is significantly shorter than the canon represented by the Septuagint. Meanwhile, Orthodox Christians and Catholics have Bibles which incorporate the canon of the Septuagint. The books of Scripture found in the Septuagint, but not found in the Masoretic Text, are commonly called either the *Deuterocanon* or the *anagignoskomena*. While it is

outside the scope of this article to perform an in-depth study of the canon of Scripture, a few points relevant to the Masoretic Text should be made here:

- With the exception of two books, *the Deuterocanon was originally written in Hebrew*.
- In three places, *the Talmud explicitly refers to the book of Sirach as "Scripture"*.
- Jesus celebrated *Hanukkah*, a feast which originates in the book of *1 Maccabees*, and nowhere else in the Old Testament.
- The New Testament book of *Hebrews* recounts the stories of multiple Old Testament saints, including a reference to martyrs in the book of *2 Maccabees*.
- The book of *Wisdom* includes a striking prophecy of Christ, and its fulfillment is recorded in *Matthew 27*.
- Numerous findings among the Dead Sea Scrolls suggest the existence of 1st century Jewish communities which accepted many of the Deuterocanonical books as authentic Scripture.
- Many thousands of 1st-century Christians were converts from Judaism. The early Church accepted the inspiration of the Deuterocanon, and frequently quoted authoritatively from books such as Wisdom, Sirach, and Tobit. This early Christian practice suggests that many Jews accepted these books, even prior to their conversion to Christianity.
- Ethiopian Jews preserved the ancient Jewish acceptance of the Septuagint, including much of its canon of Scripture. Sirach, Judith, Baruch, and Tobit are among the books included in the canon of the Ethiopian Jews.

These reasons, among others, suggest the existence of a large 1st-century Jewish community which accepted the Deuterocanon as inspired Scripture.

Changes to Prophecy and Doctrine

When compiling any given passage of Scripture, the Masoretes had to choose among multiple versions of the ancient Hebrew texts. In some cases the textual differences were relatively inconsequential. For example, two texts may differ over the spelling of a person's name.

However, in other cases they were presented with textual variants which made a considerable impact upon doctrine or prophecy. In cases like these, were the Masoretes completely objective? Or did their anti-Christian biases influence any of their editing decisions?

In the 2nd century A.D., hundreds of years before the time of the Masoretes, Justin Martyr investigated a number of Old Testament texts in various Jewish synagogues.
He ultimately concluded that the Jews who had rejected Christ had also rejected the Septuagint, and were now tampering with the Hebrew Scriptures themselves:

"But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the [Septuagint] translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying" (~150 A.D., Justin Martyr, Dialogue with Trypho the Jew, Chapter LXXI)

If Justin Martyr's findings are correct, then it is likely that the Masoretes inherited a Hebrew textual tradition which had already been corrupted with an anti-Christian bias. And if we look at some of the most significant differences between the Septuagint and the Masoretic Text, that is precisely what we see. For example, consider the following comparisons:

Continued on next page…

This passage in the New Testament . . .	depends on this passage from the Septuagint (LXX) version of the Old Testament . . .	to show that God had prophecied this . . .	but the Masoretic Text (MT) reads quite differently . . .
"when He [Jesus] comes into the world, He says, '. . . a body you have prepared for me' . . . we have been sanctified through the offering of the body of Jesus Christ" (Hebrews 10:4-10)	"Sacrifice and offering You did not will; But a body You prepared for me" (Psalm 39:7, Orthodox Study Bible)	**The Incarnation**	"You desired neither sacrifice nor meal offering; You dug ears for me" (Psalm 40:7, Complete Jewish Bible)
". . . Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel . . ." (Matthew 1:21-23)	"behold, the virgin shall conceive and bear a Son, and you shall call His name Immanuel." (Isaiah 7:14, Orthodox Study Bible)	**The Virgin Birth**	"behold, the young woman is with child, and she shall bear a son, and she shall call his name Immanuel." (Isaiah 7:14, Complete Jewish Bible)
"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." (Hebrews 1:6)	"Rejoice, ye heavens, with him, and let all the angels of God worship him" (Deuteronomy 32:43, Brenton's LXX)	**The Deity of Christ**	The MT of Deuteronomy 32:43 says nothing about angels worshiping the Messiah. (KJV, Jewish Bible, etc.)
Jesus said He fulfilled the OT prophecy to "proclaim liberty to the captives and recovery of sight to the blind" (Luke 4:18)	The OT prophecied that Messiah would "preach liberty to the captives and recovery of sight to the blind" (Isaiah 61:1, Orthodox Study Bible)	**Jesus Healing the Blind**	The MT of Isaiah 61:1 says nothing about the blind having their sight restored. (KJV, Jewish Bible, etc.)
Numerous NT passages mention Christ's hands and feet being pierced by crucifixion.	"They pierced my hands and my feet" (Psalm 21:17, Orthodox Study Bible)	**The Crucifixion**	"like a lion, my hands and my feet" (Psalm 22:17, Complete Jewish Bible)
"and in his name shall the Gentiles trust." (Matt. 12:21)	"and in his name shall the Gentiles trust." (Isaiah 42:4, Brenton's LXX)	**Gentiles Trusting in Jesus' Name**	"and the isles shall wait for his law." (Isaiah 42:4, KJV)

These are not random, inconsequential differences between the texts. Rather, these appear to be places where the Masoretes (or their forebears) had a varied selection of texts to consider, and their decisions were influenced by anti-Christian bias. Simply by choosing one Hebrew text over another, they were able

to subvert the Incarnation, the virgin birth, the deity of Christ, His healing of the blind, His crucifixion, and His salvation of the Gentiles. The Jewish scribes were able to edit Jesus out of many important passages, simply by rejecting one Hebrew text, and selecting (or editing) another text instead.

Thus, the Masoretic Text has *not* perfectly preserved the original Hebrew text of Scripture. The Masoretes received corrupted texts to begin with, they used an alphabet which was radically different from the original Hebrew, they added countless vowel points which did not exist in the original, they excluded several books from the Old Testament scriptures, and they included a number of significant changes to prophecy and doctrine.

It would seem that the Septuagint (LXX) translation is not only far more *ancient* than the Masoretic Text . . . the Septuagint is far more *accurate* as well. It is a more faithful representation of the original Hebrew Scriptures.

Perhaps that is why Jesus and the apostles frequently quoted from the Septuagint, and accorded it full authority as the inspired Word of God.

From Comments Section: There were actually two competing schools of Masoretes, one in Babylon, the other in Tiberius, each with its own set of traditions. For example, Zechariah 14:5 is rendered differently in the Palestinian manuscripts than it is in the Babylonian manuscripts. The latter reading is identical to the reading found in the targums (ie., Targum Jonathan to the Prophets), which suggests a Babylonian influence over Palestinian liturgy during a certain period. The western Masoretic reading of this verse eventually became the official Hebrew version. The LXX contains a reading that differs markedly from all of the above, and all evidence indicates that it is the correct reading – http://zechariahfourteenfive.wordpress.com.

The Septuagint Text vs. The Masoretic Text **(Orthodox Christian Perspective)**
https://preachersinstitute.com/2016/09/02/bible-beatdown-the-septuagint-text-vs-the-masoretic-text/

The Masoretic Hebrew vs. The Septuagint **(Orthodox Christian Perspective)**
Part 1: https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-1/

Part 2: https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-ii/

Reddit Forum:
https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-1/

New English Translation of the Septuagint **(About)**
http://ccat.sas.upenn.edu/nets/edition/ (Individual Books Downloadable as PDFs)

Does the New Testament quote from the Greek Septuagint? **(KJO Perspective)**
http://www.kjvtoday.com/home/reliable-hebrew-text/did-jesus-quote-luke-418-19-in-the-septuagint

The Septuagint LXX And other Manuscripts of the Old Testament (Tanakh)

http://www.bible.ca/manuscripts/septuagint.htm

Excerpt:

Author's Preface and Introduction:

When it comes to comprehending the various nuances of the manuscript history of the 66 books of the Bible, ignorance is bliss! Really! Why? Because Jesus assured us that "Scripture cannot be broken" (Jesus, John 10:35) and YHWH promised, "My word will accomplish what I desire and succeed in the purpose for which I sent it." (Isa 55:11). The text of the Bible we have today is what we have and arguing over the superiority of one manuscript family over another will not change the text of the pew Bibles in churches or synagogues read and trusted as God's inspired word. You may find some of my original research conclusions both shocking and disturbing but in the final analysis none of it really matters because the text of the Bible we have today is the complete inspired word of God able to bring about salvation and eternal life through the blood of the risen messiah-savour-king, Jesus of Nazareth. In other words, the Holy Spirit engineered scripture in such a way that innocent human copying errors or deliberate, nefarious corruptions of the sacred text would not "break scripture". In the end, 99% of the variants (ie. misspellings etc.) in the manuscripts of the Bible are irrelevant to the message and do not change the broad themes of redemption that are interwoven throughout scripture. Of the significant variants, they represent such a small percentage of Bible text, that you could literally remove the entire verse that contains each of the variant from the Bible and no vital information is lost or doctrine becomes unprovable. God has protected his inspired word from corruption because it is the legal standard that will judge us on the last day:

> "Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." (Revelation 20:11–15)

List of 300 Old Testament quotes in New Testament

http://www.bible.ca/manuscripts/List-of-300-Old-Testament-passage-quotes-in-New-Testament-Septuagint-Codex-Vaticanus-LXX-Masoretic-MT-Jewish-Tanakh-Bible.htm

Compares NET version text vs LXX text vs Masoretic text

Comparisons between the Bible and the Septuagint

http://ecclesia.org/truth/comparisons.html

Excerpt:

This chart will show how Jesus Christ and the apostles quoted from the Greek Septuagint when they were quoting from the Old Testament. In bibles, the Old Testament is translated from the Masoretic text, from 1000 A.D. The New Testament quotes could not have come from the Masoretic text, because it did not exist at the time the New Testament was written; it would not be translated for another 1000 years! The Septuagint, on the other hand, was translated 285 years before Christ, and this is the text that the writers of the New Testament quoted from!

In the left hand column, we have listed several verses from the New Testament which are quotations from verses in the Old Testament. In the center and right hand columns are the verses being quoted from the Old Testament - the center being from the KJV Masoretic Hebrew translation, the right-hand being from the Greek Septuagint.

In the right and left columns, we have set in bold type the major words that conform to one another and that are not found in the Masoretic text. Take note how many verses from the Masoretic text have lost their clear and pure meaning as compared to the New Testament and Septuagint.

King James New Testament **Translated from Greek texts** **1611 A.D.**	**King James Old Testament** **Translated from Masoretic Hebrew texts** **1000 A.D.**	**Septuagint Manuscripts** **Translated from Original Hebrew texts** **285 B.C.**
1 Peter 4:18, "And **if the righteous scarcely be saved, where shall the ungodly and the sinner appear?**"	**Proverbs 11:31,** "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."	**Proverbs 11:31,** "**If the righteous scarcely be saved, where shall the ungodly and sinner appear?**"
Romans 11:34, "For **who hath known the mind of the Lord**? or **who hath been his counsellor**?"	**Isaiah 40:13,** "Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?"	**Isaiah 40:13,** "**Who has known the mind of the Lord**? and **who has been his counsellor, to instruct him?**
Hebrews 13:6, "So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me**."	**Psalms 118:6,** "The LORD is on my side; I will not fear: what can man do unto me?"	**Psalms 117:6, "The Lord is my helper, and I will not fear what man shall do to me**."
Matthew 13:15, "**For this people's heart is** waxed **gross, and their ears are dull of hearing, and their eyes they have closed**; lest at any time **they should see with their eyes, and hear with their ears, and** should **understand with their**	**Isaiah 6:10,** "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."	**Isaiah 6:10, For the heart of this people has** become **gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with**

heart, and should **be converted, and I should heal them**."		**their heart, and be converted, and I should heal them**."
Romans 9:27-28, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant **shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth**."	**Isaiah 10:22-23,** "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land."	**Isaiah 10:22-23,** "And though the people of Israel be as the sand of the sea, a remnant of them **shall be saved: For he will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the earth**."
Romans 15:12, "And again, Esaias saith, There shall be a root of Jesse, **and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust**."	**Isaiah 11:10,** "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."	**Isaiah 11:10,** "And in that day there shall be a root of Jesse, **and he that shall rise to rule over the Gentiles; in him shall the Gentiles trust**, and his rest shall be glorious."
Acts 4:25-26, "Who by the mouth of thy servant David hast said, **Why did** the heathen rage, and the people imagine vain things? The kings of the earth **stood up**, and the rulers **were gathered together** against the Lord, and against his **Christ**."	**Psalms 2:1-2,** "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,"	**Psalms 2:1-2,** "**Wherefore did** the heathen rage, and the nations imagine a vain thing? The kings of the earth **stood up**, and the rulers **gathered themselves together** against the Lord, and against his **Christ**."
2 Corinthians 6:17, "Wherefore come out from among them, and **be ye separate**, saith the Lord, and touch not the unclean thing; and I will receive you,"	**Isaiah 52:11,** "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."	**Isaiah 52:11,** "Depart ye, depart ye, go out from thence, and touch not the unclean thing; go ye out from the midst of her; **seperate yourselves**, ye that bear the vessels of the Lord."
Romans 11:9, "And David saith, Let their table be made a snare, and a trap, **and a stumblingblock, and a recompence unto them**."	**Psalms 69:22,** "Let their table become a snare: and that which should have been for their welfare, let it become a trap."	**Psalms 69:22,** "Let their table before them be for a snare: **and for a recompence, and for a stumbling-block**."
Hebrews 12:5, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, **nor faint when thou art rebuked of him**:"	**Proverbs 3:11,** "My son, despise not the chastening of the LORD; neither be weary of his correction:"	**Proverbs 3:11,** "My son, despise not the chastening of the Lord, **nor faint when thou art rebuked of him**:"
Matthew 3:3, "For this is he that was spoken of by the prophet Esaias, saying, The voice **of one** crying in the wilderness, Prepare ye the way of the Lord, **make his paths straight**."	**Isaiah 40:3,** "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."	**Isaiah 40:3,** "The voice **of one** crying in the wilderness, Prepare ye the way of the Lord, **make straight the paths** of our God."
Matthew 13:35, "That it might be fulfilled which was spoken by the prophet, saying, I will open my	**Psalms 78:2,** "I will open my mouth in **a parable**: I will utter dark sayings **of old**:"."	**Psalms 78:2,** "I will open my mouth **in parables**; I will utter

mouth **in parables**; I will utter things which have been kept secret **from the foundation of the world**."		dark sayings which have been **from the beginning**."
Matthew 15:8-9, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. **But in vain they do worship me, teaching for doctrines the commandments of men**."	**Isaiah 29:13,** "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:"	**Isaiah 29:13,** "And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips; but their heart is far from me: **but in vain do they worship me, teaching the commandments and doctrines of men**."
Ephesians 4:26, "**Be ye angry**, and sin not: let not the sun go down upon your wrath:"	**Psalms 4:4,** "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah."	**Psalms 4:4, "Be ye angry**, and sin not: feel compunction upon your beds for what ye say in your hearts. Pause."
Romans 3:13, "Their throat is an open sepulchre; **with their tongues they have used deceit**; the poison of asps is under their lips:"	**Psalms 5:9,** "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."	**Psalms 5:9,** "For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; **with their tongues they have used deceit**."
Hebrews 10:5, "Wherefore when he cometh into the world, he saith, Sacrifice and offering **thou wouldest not**, but **a body hast thou prepared me**:"	**Psalms 40:6,** "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."	**Psalms 40:6,** "Sacrifice and offering **thou wouldest not**, but **a body thou hast prepared me**: whole-burnt offerning and sacrifice for sin thou didst not require."
Acts 2:25-28, "For David speaketh concerning him, **I foresaw** the Lord always before **my face**, for he is **on** my right hand, that **I should** not be moved: Therefore **did** my heart **rejoice**, and **my tongue** was **glad**; **moreover also** my flesh shall rest in hope: **Because** thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou **hast made known** to me **the ways** of life; **thou shalt make me full of joy with thy countenance**."	**Psalms 16:8-11,** "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."	**Psalms 15:8-11,** "**I foresaw** the Lord always before **my face**, for he is **on** my right hand, that **I should** not be moved: Therefore my heart **rejoiced**, and **my tongue exulted**; **moreover also** my flesh shall rest in hope: **Because** thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou **hast made known** to me **the ways** of life; **thou wilt fill me with joy with thy countenance**: at they right hand there are delights for ever."
Romans 3:12, "They are all **gone out of the way**, they are together become **unprofitable**; there is none that doeth good, no, not one."	**Psalms 53:3,** "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one."	**Psalms 53:3,** "They have all **gone out of the way**, they are together become **unprofitable**; there is none that doeth good, there is not even one."

1 Peter 5:7, "Casting all your **care** upon him; for he careth for you."	**Psalms 55:22,** "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."	**Psalms 55:22,** "Cast thy **care** upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."
Hebrews 11:21, "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, **leaning upon the top of his staff**."	**Genesis 47:31,** "And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."	**Genesis 47:31,** "And he said, Swear to me; and he swore to him. And Israel did reverence, **leaning on the top of his staff**."
Galatians 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed **is every one** that **continueth** not in all things which are written in the book of the law to do them."	**Numbers 16:5,** "And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him."	**Numbers 16:5,** "Cursed is **every man** that **continues** not in all the words of this law to do them; and all the people shall say, So be it.
Romans 9:29, "And as Esaias said before, Except the **Lord of Sabaoth** had left us **a seed**, we had been as Sodoma, and been **made** like unto Gomorrha."	**Isaiah 1:9,** "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."	**Isaiah 1:9,** "And if the **Lord of Sabaoth** had not left us **a seed**, we should have been as Sodom, and we should have been **made** like unto Gomorrha."
Matthew 12:20-21, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. **And in his name shall the Gentiles trust**."	**Isaiah 42:4,** "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."	**Isaiah 42:4,** "He shall shine out, and shall not be discouraged, until he have set judgment on the earth: **And in his name shall the Gentiles trust**."
Acts 7:14, "Then sent Joseph, and called his father Jacob to him, and all his kindred, **threescore and fifteen** souls." (75)	**Genesis 46:27,** "And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were **threescore and ten**." (70) **Exodus 1:5,** "And all the souls that came out of the loins of Jacob were **seventy** souls: for Joseph was in Egypt already." (70)	**Genesis 46:27,** "And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were **seventy-five** souls." (75) **Exodus 1:5,** "But Joseph was in Egypt. And all the souls [born] of Jacob were **seventy-five**." (75)

More Examples…

Septuagint Quotes in the New Testament
http://www.oodegr.com/english/ag_grafi/NT_septuagint_quotes.htm

https://www.scripturecatholic.com/septuagint-quotes-new-testament/

Did the NT Writer's Quote the LXX?
https://www.academia.edu/5763813/Did_the_NT_Writers_Quote_the_LXX [Downloadable as a PDF]

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http://dss.collections.imj.org.il/isaiah

All About Archeology: The Dead Sea Scrolls
https://www.allaboutarchaeology.org/dead-sea-scrolls.htm

The Dead Sea Scrolls Shed Light on the Accuracy of our Bible
https://probe.org/the-dead-sea-scrolls/

Excerpt:

The Dead Sea Scrolls and the Masoretic Text

The Dead Sea Scrolls play a crucial role in assessing the accurate preservation of the Old Testament. With its hundreds of manuscripts from every book except Esther, detailed comparisons can be made with more recent texts.

The Old Testament that we use today is translated from what is called the Masoretic Text. The Masoretes were Jewish scholars who between A.D. 500 and 950 gave the Old Testament the form that we use today. Until the Dead Sea Scrolls were found in 1947, the oldest Hebrew text of the Old Testament was the Masoretic Aleppo Codex which dates to A.D. 935.{5}

With the discovery of the Dead Sea Scrolls, we now had manuscripts that predated the Masoretic Text by about one thousand years. Scholars were anxious to see how the Dead Sea documents would match up with the Masoretic Text. If a significant amount of differences were found, we could conclude that our Old Testament Text had not been well preserved. Critics, along with religious groups such as Muslims and Mormons, often make the claim that the present day Old Testament has been corrupted and is not well preserved. According to these religious groups, this would explain the contradictions between the Old Testament and their religious teachings.

After years of careful study, it has been concluded that the Dead Sea Scrolls give substantial confirmation that our Old Testament has been accurately preserved. The scrolls were found to be almost identical with the Masoretic text. Hebrew Scholar Millar Burrows writes, “It is a matter of wonder that through something like one thousand years the text underwent so little alteration. As I said in my first article on the scroll, ‘Herein lies its chief importance, supporting the fidelity of the Masoretic tradition.’”{6}

A significant comparison study was conducted with the Isaiah Scroll written around 100 B.C. that was found among the Dead Sea documents and the book of Isaiah found in the Masoretic text. After much research, scholars found that the two texts were practically identical. Most variants were minor spelling differences, and none affected the meaning of the text.

One of the most respected Old Testament scholars, the late Gleason Archer, examined the two Isaiah scrolls found in Cave 1 and wrote, “Even though the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 were a thousand years earlier than the oldest dated manuscript previously known (A.D. 980), they proved to be word for word identical with our standard Hebrew Bible in more than 95 percent of the text. The five percent of variation consisted chiefly of obvious slips of the pen and variations in spelling.”{7}

Despite the thousand year gap, scholars found the Masoretic Text and Dead Sea Scrolls to be nearly identical. The Dead Sea Scrolls provide valuable evidence that the Old Testament had been accurately and carefully preserved.

The Messianic Prophecies and the Scrolls

One of the evidences used in defending the deity of the Christ is the testimony of prophecy. There are over one hundred prophecies regarding Christ in the Old Testament.{8} These prophecies were made centuries before the birth of Christ and were quite specific in their detail. Skeptics questioned the date of the prophecies and some even charged that they were not recorded until after or at the time of Jesus, and therefore discounted their prophetic nature.

There is strong evidence that the Old Testament canon was completed by 450 B.C. The Greek translation of the Old Testament, the Septuagint, is dated about two hundred fifty years before Christ. The translation process occurred during the reign of Ptolemy Philadelphus who ruled from 285 to 246 B.C.{9} It can be argued that a complete Hebrew text from which this Greek translation would be derived must have existed prior to the third century B.C.

The Dead Sea Scrolls provided further proof that the Old Testament canon existed prior to the third century B.C. Thousands of manuscript fragments from all the Old Testament books except Esther were found predating Christ’s birth, and some date as early as the third century B.C. For example, portions from the book of Samuel date that early, and fragments from Daniel date to the second century B.C.{10} Portions from the twelve Minor Prophets date from 150 B.C to 25 B.C.{11} Since the documents were found to be identical with our Masoretic Text, we can be reasonably sure that our Old Testament is the same one that the Essenes were studying and working from.

One of the most important Dead Sea documents is the Isaiah Scroll. This twenty-four foot long scroll is well preserved and contains the complete book of Isaiah. The scroll is dated 100 B.C. and contains one of the clearest and most detailed prophecies of the Messiah in chapter fifty-three, called the “Suffering Servant.” Although some Jewish scholars teach that this refers to Israel, a careful reading shows that this prophecy can only refer to Christ.

Here are just a few reasons. The suffering servant is called sinless (53:9), he dies and rises from the dead (53:8-10), and he suffers and dies for the sins of the people (53:4-6). These characteristics are not true of the nation of Israel. The Isaiah Scroll gives us a manuscript that predates the birth of Christ by a century and contains many of the most important messianic prophecies about Jesus. Skeptics could no longer contend that portions of the book were written after Christ or that first century insertions were added to the text.

Thus, the Dead Sea Scrolls provide further proof that the Old Testament canon was completed by the third century B.C., and that the prophecies foretold of Christ in the Old Testament predated the birth of Christ.

The Messiah and the Scrolls

What kind of Messiah was expected by first century Jews? Critical scholars allege that the idea of a personal Messiah was a later interpretation made by Christians. Instead, they believe that the Messiah was to be the nation of Israel and represented Jewish nationalism.

The Dead Sea Scrolls, written by Old Testament Jews, reveal the messianic expectations of Jews during the time of Christ. Studies have uncovered several parallels to the messianic hope revealed in the New Testament as well as some significant differences. First, they were expecting a personal Messiah rather than a nation or a sense of nationalism. Second, the Messiah would be a descendant of King David. Third, the Messiah would confirm His claims by performing miracles including the resurrection of the dead. Finally, He would be human and yet possess divine attributes.

A manuscript found in Cave 4 entitled the *Messianic Apocalypse*, copied in the first century B.C., describes the anticipated ministry of the Messiah:

For He will honor the pious upon the throne of His eternal kingdom, release the captives, open the eyes of the blind, lifting up those who are oppressed… For He shall heal the critically wounded, He shall raise the dead, He shall bring good news to the poor.

This passage sounds very similar to the ministry of Jesus as recorded in the Gospels. In Luke chapter 7:21-22, John the Baptist's disciples come to Jesus and ask him if He is the Messiah. Jesus responds, "Go tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news brought to them."

But, with the similarities there are also differences. Christians have always taught that there is one Messiah while the Essene community believed in two, one an Aaronic or priestly Messiah and the other a Davidic or royal Messiah who leads a war to end the evil age.{12}

The Essenes were also strict on matters of ceremonial purity while Jesus criticized these laws. He socialized with tax collectors and lepers which was considered defiling by the Jews. Jesus taught us to love one's enemies while the Essenes taught hatred towards theirs. They were strict Sabbatarians, and Jesus often violated this important aspect of the law. The Qumran community rejected the inclusion of women, Gentiles, and sinners, while Christ reached out to these very groups.

The many differences show that the Essenes were not the source of early Christianity as some scholars propose. Rather, Christianity derived its teachings from the Old Testament and the ministry of Jesus.

The Dead Sea Scrolls have proven to be a significant discovery, confirming the accurate preservation of our Old Testament text, the messianic prophecies of Christ, and valuable insight into first century Judaism.

The Dead Sea Scrolls Prove the Bible

http://www.provethebible.com/the-dead-sea-scrolls.html

Excerpt:

Long before Jesus was born, the Bible predicted his life and death.

The Dead Sea Scrolls contain a copy of Isaiah dated back to **100 B.C** and Jesus dead in **33 AD**. It is 95% the same as the Isaiah written around 916 A.D. Most of the differences are just obvious copying and spelling errors. This shows that the dead sea scrolls have been accurate through the ages. Isaiah is called the 5th Gospel because it tells the prophecies of the coming Messiah which was fulfilled by Jesus in 33AD and the Gospels were written after his death.

Fulfilled Prophecy:

Key Verses:
Isaiah 7:14, “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

Isaiah 9:6, “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

Isaiah 53:5-6, “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.”

Messianic Prophecies from Isaiah 53

Promise	Prophecy	Fulfillment
Who has believed our report?	Isaiah 53:1	John 12:37-38, Romans 10:16
Despised and rejected	Isaiah 53:3	Mark 9:12, Luke 17:25, John 1:10-11, 1 Peter 2:4
He has borne our infirmities	Isaiah 53:4	Matthew 8:16-17
Considered smitten by God	Isaiah 53:4	Galatians 3:13, Matthew 27:38-44, Luke 23:35
Wounded for our transgressions	Isaiah 53:5	Romans 4:25
We are healed by his stripes	Isaiah 53:5	1 Peter 2:24
Jesus was flogged	Isaiah 53:5	Mark 15:15, Luke 22:63-65, John 19:1
Silent before His accusers	Isaiah 53:7	Matthew 26:62-63, 27:12-14, Mark 14:60-61, 15:3-15, John 19:9, Acts 8:32-35
Christ died for our sins	Isaiah 53:8	1 Corinthians 15:3
Died with the wicked	Isaiah 53:9	Matthew 27:38, Mark 15:27-28, Luke 23:32-33
Buried with the rich	Isaiah 53:9	Matthew 27:57-60, Mark 15:43-46, Luke 23:50-53, John 19:38-42
Lived a sinless life	Isaiah 53:9	1 Peter 2:22
Jesus was an offering for sin	Isaiah 53:10	1 Corinthians 15:3, Hebrews 10:12-14
He would justify many	Isaiah 53:11	Acts 13:38-39, Romans 5:17-19
He will be great	Isaiah 53:12	Matthew 28:18, Luke 24:27
Numbered with transgressors	Isaiah 53:12	Matthew 27:38, Mark 15:27-28, Luke 23:32-33
Made intercession for sinners	Isaiah 53:12	Luke 23:34, 39-43, Romans 8:34

***See also*: [4QMMT and the Dead Sea Scrolls at Qumram]**

[Accuracy of the NT Bible]

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 Bart

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

Barth: The Epistle to the Romans

https://en.wikipedia.org/wiki/The_Epistle_to_the_Romans_%28Barth%29

(German: Der Römerbrief) is a commentary by Swiss theologian Karl Barth on the New Testament Epistle to the Romans.

Disillusioned with both German Protestant Liberalism and Religious Socialism after the outbreak of the World War I in 1914, Barth decided in the summer of 1916 to write a commentary on Paul's Epistle to the Romans as a way of rethinking his theological inheritance. Barth was a pastor in Safenwil at the time. Protestant Liberal theology had played a significant role in the rise of German nationalism prior to World War I, leading to Barth's disillusionment and attempts to restructure Protestant theology. The first edition of the commentary was published in December 1918 (but with a publication date of 1919). It was the first edition of the work, which has not been translated into English, which earned Barth his invitation to teach at the University of Göttingen and which Karl Adam said fell "like a bombshell on the theologians' playground." In October 1920 Barth decided that he needed to revise the first edition and worked for the next eleven months on rewriting the commentary, finishing around September 1921. The second edition was published in 1922 and translated into English in 1933.

This work, like many of his others, emphasizes the saving grace of God and humanity's inability to know God outside of God's revelation in Christ. Specifically, the God who is revealed in the cross of Jesus challenges and overthrows any attempt to ally God with human cultures, achievements, or possessions. While famous for its use of dialectic, some scholars have argued that Barth makes extensive use of analogy in the work as well.

Google Books;
https://books.google.com/books/about/The_Epistle_to_the_Romans.html?id=dCEDzQhI4R4C

Wikipedia: Barth first began his commentary The Epistle to the Romans (Ger. Der Römerbrief) in the summer of 1916 while he was still a pastor in Safenwil, with the first edition appearing in December 1918 (but with a publication date of 1919). On the strength of the first edition of the commentary, Barth was invited to teach at the University of Göttingen. Barth decided around October 1920 that he was dissatisfied with the first edition and heavily revised it the following eleven months, finishing the second edition around September 1921. Particularly in the thoroughly re-written second edition of 1922, Barth argued that the God who is revealed in the cross of Jesus challenges and overthrows any attempt to ally God with human cultures, achievements, or possessions. The book's popularity led to its republication and reprinting in several languages.

In the decade following the First World War, Barth was linked with a number of other theologians – actually very diverse in outlook – who had reacted against their teachers' liberalism, in a movement known as "Dialectical Theology" (Ger. Dialektische Theologie). The members of the movement included Rudolf Bultmann, Eduard Thurneysen, Eberhard Grisebach, Emil Brunner, and Friedrich Gogarten

Romans 9-11 in Karl Barth`s Doctrine ... - Vanderbilt University

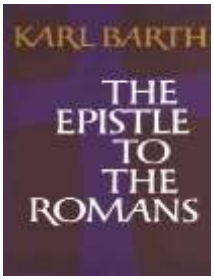
http://www.vanderbilt.edu/AnS/religious_studies/SBL2007/Stegemann.pdf

Karl Barth and the Neo-orthodox View of the Bible [recommended]

http://www.free-online-bible-study.org/karl-barth.html

Excerpt:

Neo-orthdoxy is born



The emergence of **Neo-orthodoxy** is generally inked to the publication of Barth's commentary on Paul's letter to the Romans in 1919. Neo-orthodoxy means "*new* orthodoxy." It implies a return to orthodox Christian beliefs after two centuries of liberalism.

Barth's *Commentary on Romans ("The Epistle to the Romans")*:

* Made theology God-centered rather than man-centered.

* Deprived man of all self-righteousness and self-reliance and exalted the grace of God in Christ.

Critics of neo-orthodoxy contend that the designation "orthodoxy" is a misnomer. Reformed theologian **Paul Enns** concedes that neo-orthodoxy "takes the Bible more seriously than older liberalism." Nonetheless he insists that it has "retained the foundations of liberalism."

Karl Barth and Biblical Inspiration

I appreciate the view of inspiration proposed by Barth (1886-1968). This view is gaining wide acceptance among the postmodern emerging churches. His **"neo-orthodox"** perspective challenged the fundamentalist notion of an "infallible written Word." He called this view a "paper-pope."

Barth argues that the Bible is not the *objective* Word of God, but rather a *witness* to the Word. He categorizes the Word of God into three realms:

(1) The "Revealed Word" is God revealing himself by speaking to the apostles and prophets.

(2) The "Written Word" is the deposit of revelation made by man.

(3) The "Preached Word" is the proclamation of the Word, and when the grace of God breaks through to the individual, then theBible becomes the Word of God. In his influential *Church Dogmatics*, Barth writes, "What we have in the Bible are in any case human attempts to repeat and reproduce [the] Word of God in human words and thoughts and in specific human situations." He argues, "The Bible is God's Word to the extent that God causes it to be His Word, to the extent that He speaks through it."

In contrast to **Emil Brunner** and other neo-orthodox thinkers, Karl Barth rejected the idea of God's general revelation in nature. Barth believes that the possibility of knowledge of God lies in God's Word and nowhere else. The **event of revelation** is **Jesus Christ** and the Triune God is the entire subject of revelation.

Karl Barth affirms that "The eternal God is to be known in Jesus Christ and not elsewhere."

Neo-orthodoxy emphasizes Scripture as the source of theology.

When neo-orthodox theologians talk about the "word of God," they do not usually mean the Bible.

The Bible is a *witness* to the revelation of God which is found, *not* in a set of **verbal propositions**, but in an **existential encounter** with Jesus Christ.

Because the Bible is a book written by human beings, it need not be absolutely inerrant.

Karl Barth and Evangelical Theology (1963)

According to Barth, the term "evangelical" relates theology to both the **New Testament** and the **Reformation**.

"Theology" is primarily concerned with **God himself**. He agues, “If theology wished to reverse this relationship, and instead of relating man to God, related God to man, then it would surrender itself to a new Babylonian captivity. It would become the prisoner of some sort of anthropology or ontology.”

Note: *anthropology* is the study of man; *ontology* is the study of being or existence.

Concerning the place of theology, Barth contends that theology stands and falls with the Word of God. It is the Word God **spoke**, **speaks**, and **will speak** to all men. “Regardless of whether it is heard or not, it is, in itself, directed to all men.”

Karl Barth identifies two biblical witnesses of the Word:

* The prophetic men of the Old Testament.

* The apostolic men of the New Testament.

Anything other than the intention of these witnesses of the Word “cannot be the substance of evangelical theology."

Postmodern Evangelicals embrace Karl Barth

In the 1980s I had the opportunity to get to know the post-evangelical thinker and writer **Dave Tomlinson**.

Dave describes Karl Barth as “the first truly postmodern theologian.” Like neo-orthodoxy, post-evangelicalism speaks of the Bible *becoming*, rather than *being*, the Word of God.

The important thing for many postmodern believers is the existential encounter that is possible with the Word of God even though the actual text may be tainted with factual errors, because of the human dimension of who wrote the Bible.

This neo-orthodox view of the Bible has much to commend it to the postmodern believer seeking an authentic Christianity in an era of deconstruction. However, Paul Enns wisely cautions, “In this view the authority is the subjective experience of the individual rather than the scriptures themselves.”

Karl Barth – Internet College

http://internetbiblecollege.net/Lessons/Karl%20Barth.pdf

Excerpt:

There are numerous reasons for the spread of pagan relativistic attitudes to the Bible and absolute truth among many Evangelicals, Pentecostals and Charismatics in the United States and some other Western

countries. But one of these reasons is the acceptance of the teachings of non-Evangelical Neo-Orthodox theologians like Karl Barth.

When talking about the Bible, Karl Barth said, *"the prophets and apostles as such, even in their office, even in their function as witnesses, even in the act of writing down their witness were real, historical men as we are, and therefore sinful in their action, and capable and* ***actually guilty of error in their spoken and written word****."*

Barth also said about the Bible, *"It witnesses to a revelation from God, but that does not mean that God's revelation is now before us in any kind of inherent quality of being divinely revealed. The Bible is not a book of oracles; it is not an instrument of direct impartation. It is really witness."*

Here Barth was teaching a modified version of the liberal doctrine that the Bible is not the Word or objective revelation of God but instead merely contains the Word or revelation of God in some of its parts. Barth's concept of the Bible witnessing to the living Word of God – Jesus Christ – is different from liberal teachings on this, but it still ends up with a similar result. This result is the Bible is regarded as not 100% God's Word or revelation.

Therefore, it is little wonder that Barth spoke similarly to the Neo-orthodox writer C.H. Dodd when Barth said commenting on Romans 5:12: *"Adam has no existence on the plane of history."*

We can see the implications of Barth's errors about the nature of the written Word of God when we see, for example, his comments about Satan and demons. He proposed a mystical philosophical view when he claimed: *"their origin and nature lie in nothingness…They themselves are always nothingness."*

When referring to Jude 6 and 2 Peter 2:4 in relation to the topic of the fall of angels, Barth said, *"the intolerable artificiality with which attempts have been made to use them as a basis for the development of the doctrine of a fall of angels and therefore of an explanation of the existence of the devil and demons."*

Karl Barth – Trinity Review – Forward to Karl Barth's Theological Method by Gordon H. Clark
http://www.trinityfoundation.org/PDF/The%20Trinity%20Review%200155a%20KarlBarth.pdf [PDF]

Muller: What I Haven't Learned From Karl Barth **[recommended]**
https://heidelblog.net/2016/08/muller-what-i-havent-learned-from-karl-barth/

A Critical Evaluation of Karl Barth's Suggestion That Biblical Inerrancy is Theologically Indefensible **(Link to PDF)**
https://www.monergism.com/content/critical-evaluation-karl-barths-suggestion-biblical-inerrancy-theologically-indefensible

Ten propositions on Karl Barth: theologian
http://www.faith-theology.com/2006/11/ten-propositions-on-karl-barth.html

Is Karl Barth Neo-Orthodox?
https://reformedforum.org/karl-barth-neo-orthodox/

Karl Barth and N.T. Wright Side by Side on Philippians 2:5-11 and the 'Emptying'
https://growrag.wordpress.com/2013/07/31/karl-barth-and-n-t-wright-side-by-side-on-philippians-25-11-and-the-emptying/

N.T. Wright on Karl Barth and the Neo-Orthodox
https://nearemmaus.wordpress.com/2011/06/29/n-t-wright-on-karl-barth-and-the-neo-orthodox/

N.T. Wright and Universal Redemption
http://postbarthian.com/2014/01/07/n-t-wright-and-universal-redemption/
Question: "Is there a hope for all people, animals, plants and stars, that is more than preservation." Read transcript or listen to the audio file to hear his response!

N.T. Wright on Unscholarly Scholars and Sachkritik (Material Criticism)
http://postbarthian.com/2015/11/13/n-t-wright-on-unscholary-scholars-and-sachkritik-material-criticism/

Richard Hays on N. T. Wright and Karl Barth
https://www.youtube.com/watch?v=pLaU0ueJWac [Video]

N.T. Wright on Unscholarly Scholars and Sachkritik (Material Criticism)
http://postbarthian.com/2015/11/13/n-t-wright-on-unscholary-scholars-and-sachkritik-material-criticism/

Richard Hays on N. T. Wright and Karl Barth
https://www.youtube.com/watch?v=pLaU0ueJWac [Video]

A Look at Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-1.pdf [PDF]

Karl Barth and N.T. Wright's Exegetical Methodologies
https://ordinand.files.wordpress.com/2008/04/chapter-2.pdf [PDF]

Wrights-Historical-Exegetical-Methodology
https://ordinand.files.wordpress.com/2008/04/chapter-3.pdf [PDF]

Relationship with Charlotte von Kirschbaum

https://en.wikipedia.org/wiki/Karl_Barth#Relationship_with_Charlotte_von_Kirschbaum

Charlotte von Kirschbaum was Barth's secretary and theological assistant for more than three decades. When Barth first met her in 1924 he had already been married for 12 years and, in 1929, she moved into the Barth family household, which included his wife Nelly and five children. George Hunsinger summarizes the influence of von Kirschbaum on Barth's work: "As his unique student, critic, researcher, adviser, collaborator, companion, assistant, spokesperson, and confidante, Charlotte von Kirschbaum was indispensable to him. He could not have been what he was, or have done what he did, without her."

The long-standing work relationship was not without its difficulties. It caused offense among some of Barth's friends, as well as his mother. While Nelly supplied the household and the children, von Kirschbaum and Barth shared an academic relationship. The feminist scholar, Suzanne Selinger says "[p]art of any realistic response to the subject of Barth and von Kirschbaum must be anger", because she has been largely unrecognized by Barthian scholars for her work. Barth lauds von Kirschbaum for her assistance in the preface of Church Dogmatics: Volume 3 – The Doctrine of Creation Part 3.

An article written in 2017 by Christiane Tietz (originally a paper she delivered at the 2016 American Academy of Religion in San Antonio, Texas) for the academic journal *Theology Today* engages letters released in both 2000 and 2008 written by Barth, Charlotte von Kirschbaum, and Nelly Barth, which discuss the complicated relationship between all three individuals that occurred over the span of 40 years. The letters published in 2008 between von Kirschbaum and Barth from 1925-1935 made public "the deep, intense, and overwhelming love between these two human beings."

Why I Still Don't Much Care for Karl Barth **[Recommended]**

https://theecclesialcalvinist.wordpress.com/2017/10/02/why-i-still-dont-much-care-for-karl-barth/

…In sum, then, I still don't much care for Karl Barth, and for a variety of reasons having to do with both theology and life. Those wise words of Barth's mother quoted above to her wayward son should be a salutary word of caution to those of us who seek to do theology: "What is the most brilliant theology good for, if it is to be shipwrecked in one's own house?"

Christianity Today: What to Make of Karl Barth's Steadfast Adultery – Do the recent revelations discredit his theology? (2017) **[Recommended]**

http://www.christianitytoday.com/ct/2017/october-web-only/what-to-make-of-karl-barths-steadfast-adultery.html

Kart Barth continued next page…

Dulis: Christianity Today Editor Champions Theologian Who Excused Stalin's Mass Murder (Referencing a Christianity Today article criticizing Donald Trump)
https://www.breitbart.com/faith/2019/12/20/dulis-christianity-today-editor-champions-theologian-who-excused-stalins-mass-murder/

Excerpt:

However, Galli has no moral authority to make this judgment on political preferences. Just a few years before this missive, Galli authored a lionizing biography of Karl Barth (pictured, inset) — a neo-orthodox theologian (e.g., believed that Christ did rise from the dead but the eyewitnesses did not record it accurately) and avowed socialist who excused Josef Stalin's "totalitarian atrocities" due to the "positive intention" of the Marxist world view. He wrote:

> [I]t is pertinent not to omit to discriminate in our view of contemporary Communism between its totalitarian atrocities as such and the positive intention behind them. And if one tries to do that, one cannot say of Communism what one was forced to say of Nazism ten years ago — that what it means and intends is pure unreason, the product of madness and crime. It would be quite absurd to mention in the same breath the philosophy of Marxism and the "ideology" of the Third Reich, to mention a man of the stature of Joseph Stalin in the same breath as such charlatans as Hitler, Goering, Hess, Goebbels, Himmler, Ribbentrop, Rosenberg, Streicher, etc. What has been tackled in Soviet Russia — albeit with very dirty and bloody hands and in a way that rightly shocks us — is, after all, a constructive idea, the solution of *a* problem which is a serious and burning problem for us as well, and which we with our clean hands have not yet tackled anything like energetically enough: the *social* problem. (*Die Kirche zwischen Ost und West,* 1949)

In his book, Galli's harshest criticism on the topic of Soviet mass murder reads: "in retrospect, Barth does seem naive on this issue." No accusations of disloyalty to the Decalogue.

The Trinity Foundation: Karl Barth
http://www.trinityfoundation.org/journal.php?id=147
(Includes discussion of Barth the Communist)

"Despite his apparently orthodox words, Barth's dialectical theological enterprise was always shaped by his prior and lifelong commitment to socialism. He chose theology as a basis for his social action. The theology of the nineteenth century could not do so, in Barth's view; a new theology was necessary."

***See also my separate resource*:**

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

Rudolf Bultmann

Rudolf Karl Bultmann (German: [ˈbʊltman]; 20 August 1884 – 30 July 1976) was a German Lutheran theologian and professor of New Testament at the University of Marburg. He was one of the major figures of early 20th century biblical studies and a prominent voice in liberal Christianity.

Bultmann is known for his belief that the historical analysis of the New Testament is both futile and unnecessary, given that the earliest Christian literature showed little interest in specific locations. Bultmann argued that all that matters is the "thatness", not the "whatness" of Jesus,[a] i.e. only that Jesus existed, preached and died by crucifixion matters, not what happened throughout his life.

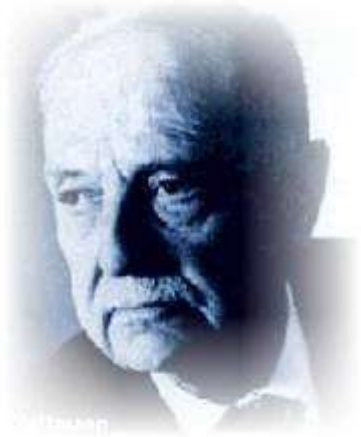
Bultmann relied on demythologization, an approach interpreting the mythological elements in the New Testament existentially. Bultmann contended that only faith in the kerygma, or proclamation, of the New Testament was necessary for Christian faith, not any particular facts regarding the historical Jesus.

-Wikipedia

Rudolf Bultmann - The Demythologizer

http://www.free-online-bible-study.org/bultmann.html

Excerpt:



The son of a Lutheran minister, **Rudolf Bultmann** (1884-1976) pursued his theological studies at the Universities of Tübingen, Berlin, and Marburg in Germany. From 1921 to 1951, he served as professor of New Testament at Marburg, where he was influenced by the existential thought of Danish philosopher **Soren Kiekegaard** and by the German existentialist **Martin Heidegger,** a colleague at Marburg from 1922 to 1928.

World War I (1914-1918) and the **Great Depression** (began 1929) led many liberal theologians to turn to secular humanism, rejecting both Christianity and God. Out of this crisis emerged a **"new" liberalism,** which described itself as "evangelical." Proclaiming Jesus Christ as Lord, **neo-liberals** called for recognition of the uniqueness of the Bible. They affirm sin as the human predicament, which could be relieved only with God's help. Bultmann became a leading figure in this movement.

In the field of **New Testament criticism,** Bultmann developed **"form criticism"** as an attempt to discover the literary forms and sources used by the writers of the biblical texts.

He concluded that **the gospel records are a collection of myths,** which portray truths about man's existence rather than tell about actual historical events. In order to understand the New Testament books it is necessary to **"demythologize"** them, that is, to strip them of the myth with which the early church

had clothed the gospel writings.

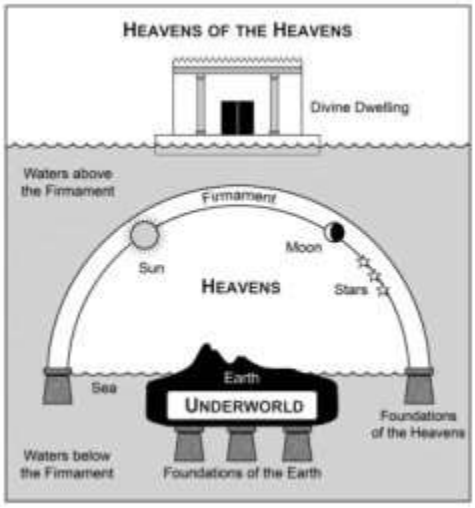
Is Jesus Christ a myth?

Bultmann's chief concern was to make biblical, Christian faith **understandable to modern man.** He did so by applying an existential interpretation of the New Testament. This approach views the message of the ancient Scriptures as God's Word addressed to the individual and which call for an individual faith response.

At the heart of his theology is form criticism. The gospels are the product of the early church, which embellish the original records about the life of Christ. The gospel writers were collectors of fragmentary writings and editors who pieced the writings together.

In his landmark *Theology of the New Testament* (1948-53), he makes the quintessential statement of neo-liberal belief: **"The message of Jesus is a presupposition for the theology of the New Testament rather than a part of that theology itself."**

The process of uncovering the original statements of Jesus is to **"demythologize"** the gospel by peeling off the layers of editorial embellishments by the early church.



For example, the early church thought of the cosmos as a **three-tiered universe:** heaven above, earth, and hell below. Within these levels of existence are supernatural beings: God, angels, Satan, and demons. But according to Bultmann this is all mythological statement—the words have **symbolic meanings** that need to be interpreted.

Bultmann insists that "the world picture of the New Testament as a mythical world picture." He argues the biblical worldview "is a three-story structure, with earth in the middle, heaven above it, and hell beneath it."

In *Jesus Christ and Mythology* (1958) Bultmann claims, "To de-mythologize is to reject not Scripture or the Christian message as a whole, but the world-view of Scripture, which is the world-view of a past epoch." He insists that the worldview of the Scripture is mythological and is therefore unacceptable to modern man. Thus for him, **"Demythologizing makes clear the true meaning of God's mystery."**

Although Bultmann believes that the New Testament is enshrouded with myth, he saw, nonetheless, a ***kerygma,*** a gospel proclamation that expresses the true intent of the biblical writers behind their mythological pattern of thought.

He argues that God meets the individual existentially through the preached word. He writes, "I think our interest is really **to hear what the Bible has to say for our actual present,** to hear what is the truth about our life and about our soul."

The message of Jesus and the problem of mythology

Left: ***University of Marburg, Germany (the old university building)***

According to Bultmann in *Jesus Christ and Mythology,* "the heart of the preaching of Jesus Christ is the Kingdom of God." Jesus conceived of the Kingdom as **eschatological** (related to the end-times).

He convincingly argues that eschatological expectation and hope is the core of the New Testament preaching (the *kerygma*). He contends that this hope of Jesus and the early church was unfulfilled. Thus he concludes, "the same world still exists and history continues. **The course of history has refuted mythology.** For the conception of the 'Kingdom of God' is mythological."

Does Jesus' preaching of the Kingdom of God and the preaching of the New Testament still have any importance as a whole for modern men?

Bultmann's **hermeneutic** (method of interpretation) of demythologization tries to recover the supposed deeper meaning behind the mythological ideas of the New Testament.

While some conservative Christian thinkers have serious reservations regarding his hermeneutic methodology, there is general agreement with his practical and ethical conclusion: **"If the ethical demands of Jesus are stumbling-blocks to modern man, then it is to his selfish will, not his understanding, that they are stumbling-blocks."**

The Christian Message and the Modern Worldview

In *Jesus Christ and Mythology,* the criterion for demythologizing is the **modern worldview.** Bultmann claims the process of demythologization does not reject Scripture or the Christian message as a whole; rather it rejects the **worldview** of Scripture.

This is seen as the worldview of a past epoch. This mythological worldview of Scripture is unacceptable to modern man. Demythologization rejects the notion that the message of Scripture and of the Church is bound to an ancient worldview which is obsolete.

He believes that the Word of God calls man away from his **selfishness** and from the **illusory security** which he has built up for himself, calling him to God, who is beyond the world and beyond scientific thinking.

He argues that to believe in the Word of God means to abandon all merely human security and thus to overcome the despair which arises from the attempt to find security, and attempt which is always vain.

His conclusion is worthy of careful thought and application by all believers...

"Faith is the abandonment of man's own security and the readiness to find security only in the unseen beyond God."

He offers a compelling definition of faith: **"Faith is security where no security can be seen."**

Jesus Christ and Mythology contends that God's Word speaks to man in his insecurity and summons him to freedom. Bultmann is right that man "loses his freedom in his very yearning for security." Genuine freedom is to be found in obedience.

Bultmann argues convincingly that the freedom of subjective arbitrariness is a delusion, for it delivers man up to his drives, to do in any moment what lust and passion dictate. Therefore, **"genuine freedom is freedom from the motivation of the moment;** it is freedom which withstands the clamor and pressure of momentary motivations."

Critical evaluation of demythologization

Bultmann's theological approach utilizes existential philosophy in the theological task, which results in a narrow, *privatized* faith. His subjective methodology approaches the Scriptures like any other piece of literature. His form criticism redefines the evangelical notion of the inspiration of Scripture.

Demythologization builds upon form criticism and further extends the subjective approach to the Scriptures. The underlying premise is that **Scripture is filled with myth and must be eliminated** because it does not correspond to the modern scientific mind.

Paul Enns, professor and director of the Tampa Extension of Southeastern Baptist Theological Seminary in the *Moody Handbook of Theology* (1989), insists that "the true Christian faith is **anchored to history** and has historical validity," in contrast to the Bultmannian gospel, which "is a proclamation of myth that offers little hope."

Enns argues that the limitation of theological discourse to the dimension of human existence truncates both God's eternal reality and God's actions in the world. He thus became the John the Baptist for the **God-is-Dead movement of the 1960s.**

Critics ask: Does demythologizing reduce the Christian message to a product of human rational thinking? "Not at all!" replies Bultmann in *Jesus Christ and Mythology*, "demythologizing makes clear the true meaning of God's mystery."

Existential Theology: Bultmann and Tillich

https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Bultmann's Theology

Bultmann's New Testament Scholarship	Most of Bultmann's NT work is an example of "historical critical scholarship," which basically interprets the Bible just as one would interpret any book. Specifically, Bultmann significantly contributed to two sub-specialties within historical criticism: (1) Form criticism (2) The History of Religions Approach
Bultmann and Form Criticism	Form criticism attempts to uncover the original oral content of the Bible (e.g., Jesus teachings) by distinguishing between what is "authentic" and what is an expression of later traditions (e.g. like those of early Christians). He famously said of Jesus that "the proclaimer [the historical Jesus] became the proclaimed [the Christ of the church and of Christian faith]." Form criticism attends to the specific "forms" and "linguistic markers" of the Bible in order to do this. It also employs the "criterion of dissimilarity" to identify authentic sayings of Jesus (as opposed to Jewish or early Christian sayings). [Note: This idea seems absurd given that Jesus was a Jew, and the Christians attempted to base their ideas on Jesus!] Bultmann wrote key book The History of the Synoptic Tradition (1921).
Bultmann and "The History of Religions" School/Approach	This approach attempts to relate the New Testament (NT) to its cultural, religious and historical environment (Jewish, Hellenistic, Roman, Egyptian, Gnostic, etc.) Bultmann believed that the NT was marked by religious syncretism, drawing from many different religious ideas including those of Gnosticism (even though this movement was later regarded as a heresy by Christians). The basic proclaimed message of the NT—the kerygma—is communicated through diverse cultural means.
Some Results of Bultmann's Approach to the NT	It encouraged people to doubt the historical accuracy of the NT. For example, he often thought that what the Gospel's said that Jesus said and did was different from what he really said and did in history. Again, "the proclaimer became the proclaimed"—and he assumes that the proclaimer and proclaimed are quite different. Thus, Bultmann believes that there was a growing gap between faith and history, between the claims of faith (made by the NT writers or later Christians) and what actually happened. This means that if we are to maintain Christian faith today, it cannot be a faith that tries to be based on history or is overly concerned with history.
Bultmann's De-mythologization	This is a specific "hermeneutic" or way of interpreting the NT. In sum, it attempts to interpret the so called "mythical" portions of the Bible in a manner that rejects their literal meaning and truth but that attempt to draw a deeper, symbolic meaning from them. Bultmann is trying to interpret the NT in a way that is honest about what

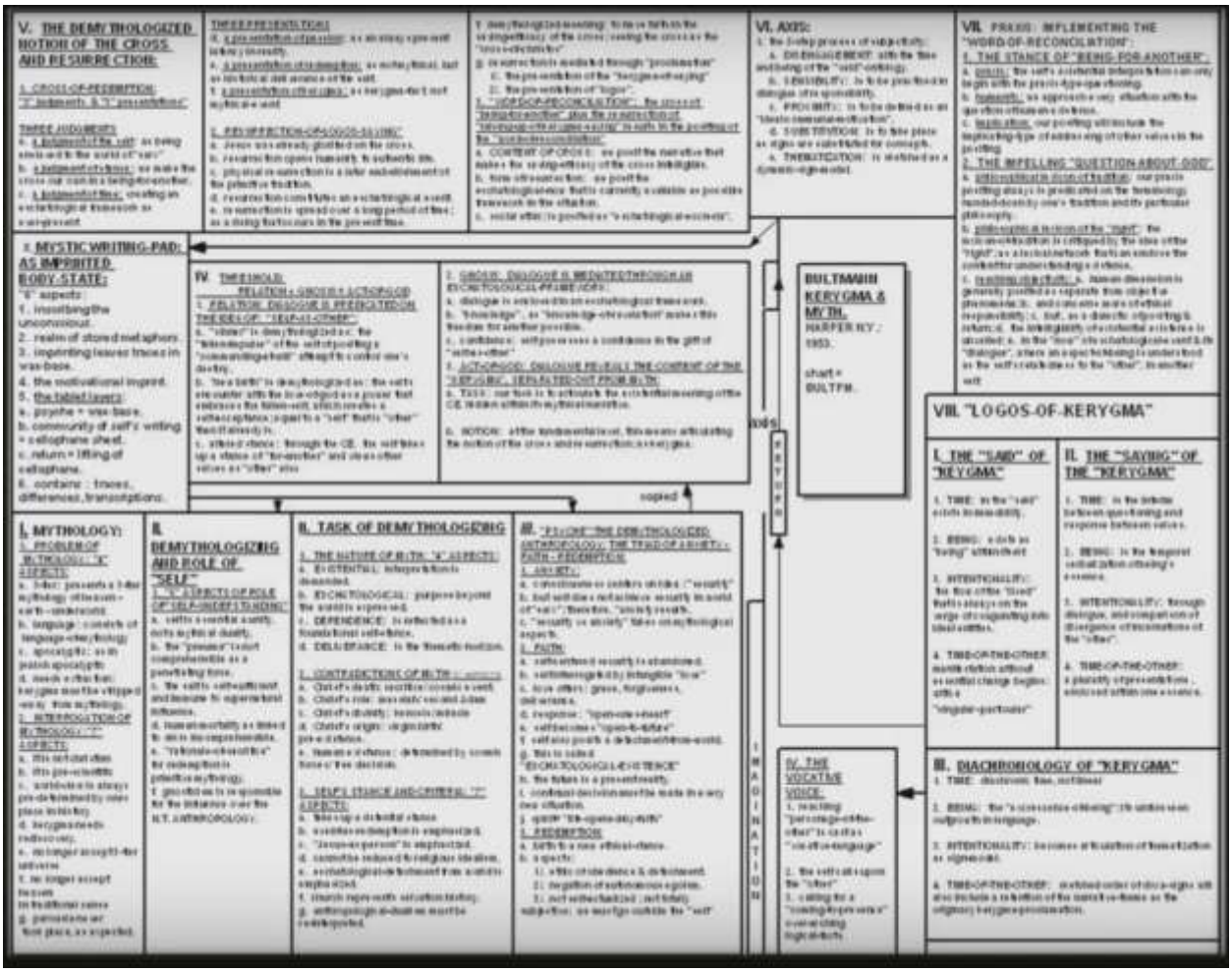
	is means historically, but is still able to see it as a valuable resource for faith. This method implies a kind of theology that can reject some aspects of the Bible (myth) in favor of other aspects of it (the kerygma or basic message and its existential implications) Bultmann's theology, which draws from existentialist philosophy, asserts that there is a huge gap between history and faith, and between the Bible's time and our time.
Bultmann and Heidegger's Existentialism	Martin Heidegger, one of the main existentialist philosophers of the 20th Century, developed a philosophy about human existence which described human experience as an anxious struggle to find meaning. Humans find such meaning in an authentic, responsible way of living. Bultmann believed that Heidegger's philosophy could help modern readers to identify what was really essential and important about the Bible's message, i.e., what was important for understanding our existence as defined by Christian faith. Hence, Bultmann thought that existentialism functioned as the right "pre-understanding" (set of presuppositions) for NT interpretation.
Questions that Bultmann Raises for Biblical Studies and Theology	How much can we know about the historical Jesus and how can we know it? How close is the "Jesus of history" to the "Christ of faith" of the NT and Christian tradition? How much is the early Christian view of Jesus Christ effected by Gnosticism and other views different from Jesus' own views? How does Christianity today deal aspects of the Biblical message that seem "unreasonable" or "supernatural"? Is God's work primarily objective (historical, ontological) or subjective (existential, personal, experiential)? How do the objective and subjective aspects relate to one another?

Ancient vs. Modern Biographies: Didn't Bultmann Know the Difference? (2017)
http://vridar.org/2017/08/02/ancient-vs-modern-biographies-didnt-bultmann-know-the-difference/

Kerygma and Mythos – by Bultmann
https://www.scribd.com/document/61555866/Kerygma-and-Myth-by-Rudolf-Bultmann

Rudolf Bultmann and Demythologization
http://people.bu.edu/wwildman/bce/mwt_themes_760_bultmann.htm

BULTMANN: 1953 Postmodernism, Kerygma & Myth
https://www.youtube.com/watch?v=lpv0PiwzKNQ



Kerygma and History in the Thought of Rudolf Bultmann
http://www.westarinstitute.org/wp-content/uploads/2014/09/Forum-32-Luedemann-Kerygma-and-History.pdf [PDF]

6.Der liberale Protestantismus-R.Bultmann
https://www.youtube.com/watch?v=24Ml2JDyW04 [Audio] (German)

"Rudolf Karl Bultmann" – Christology, Video 14
https://www.youtube.com/watch?v=JgycPQnC43Y

Rudolf Bultmann and the Quest for the Historical Jesus (2012)
https://bjreynolds.wordpress.com/2012/05/11/bultmann-historical-jesus/

Wikipedia: Quest for the historical Jesus
https://en.wikipedia.org/wiki/Quest_for_the_historical_Jesus

Some say that Christ's resurrection was a myth, not history. Is this possible?
http://christiananswers.net/q-eden/edn-t009.html

The Theological Significance of Rudolf Bultmann
http://cdn.theologicalstudies.net/38/38.2/38.2.1.pdf [PDF]

The Significance of Rudolf Bultmann (The Baptist Quarterly)
http://www.biblicalstudies.org.uk/pdf/bq/16-8_343.pdf [PDF]

Existentialism, Science, and the Scriptures:
The Mythological Christology of Rudolf Bultmann
http://www.biblicaltheology.com/Research/CarterJ05.html

Rudolph Bultmann – An Introductory Interpretation [Recommended]
http://www.theologicalstudies.org.uk/pdf/uccf/bultmann_webster.pdf [PDF]

Rudolf Bultmann: A Reader's Guide
https://fireandrose.blogspot.com/2013/11/rudolf-bultmann-readers-guide.html

History and Eschatology – by Rudolf Bultmann
https://www.giffordlectures.org/lectures/history-and-eschatology

chaps. 8 and 10. Bultmann's Gifford Lectures are full of wonderful historical and theological insights and deserve to be read in their entirety. I have highlighted chapters 8 and 10 because there he summarizes his hermeneutical position. It is important to see that Bultmann differentiates between two aspects of historiography (p. 117): (a) the perspective of the historian who is situated within a particular historical situation and (b) the existential encounter with history. These two aspects correspond to Bultmann's key concepts: preunderstanding (*Vorverständnis*) and self-understanding (*Selbstverständnis*). The 1957

essay (#10 above) only focuses on the first aspect, while Bultmann is very clear that an authentically Christian interpretation of scripture concerns the second aspect, a point that is often misunderstood.

-Rudolf Bultmann: A Reader's Guide

http://www.omnilexica.com/?q=existential+theology

Excerpt (image):

Bultmann, Rudolf (1884–1976) German theologian. From 1921 until his retirement he was professor of New Testament studies at Marburg. A follower of the history-of-traditions method, he challenged the authenticity of the Gospels in his *History of the Synoptic Tradition* (1963). In *Jesus and the Word* (1934), he presented his Christology in which Jesus' mission was interpreted as calling his hearers to a decision (*Entscheidung*), accepting his proclamation, and obeying his commands. Developing independently the dialectical theology of Karl Barth in the Lutheran context of saving faith, Bultman reduced Christianity to the bare fact of the Crucifxion, stripping the religious mythology as totally irrelevant to the believer. In *Theology of the New Testament* (1952–1955), he accepted St. Paul and St. John's Gospel as the only genuine elements in the gospel necessary for personal salvation. It was this effort to demythologize Christianity that earned Bultmann his undeserved notoriety in the 1950s and 1960s. Bultmann's existential theology was essentially kerygmatic, presenting individual salvation in terms of life changes produced by the kerygma or proclaimed Word.

See also: **Karl Barth, Neo-Orthodox = dialectical theology (European terminology), Kerygma**

Bultmann versus Wright on the Resurrection
http://aguyinthepew.blogspot.com/2008/05/bultmann-versus-wright-on-resurection.html

Is N. T. Wright greater than Bultmann?
http://www.faith-theology.com/2005/07/is-n-t-wright-greater-than-bultmann.html

The Virtues and Vices of N.T. Wright's After You Believe (2013)
http://www.mbird.com/2013/07/the-virtues-and-vices-of-n-t-wrights-after-you-believe/

N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]

http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Excerpts:

Putting Paul in his Place

That task of location has, supposedly, been the aim of much biblical study. However, even in the hallowed halls of the historical critics things have often been very different. A hundred years ago a genuine effort was being made, by people like Adolf Deissmann, to locate Paul within that complex world; but this was largely abandoned in the long years of existential and neo-Kantian interpretation led by Rudolf Bultmann. Instead, exegetes have arranged their Pauline work around a string of essentially theological debates, which swirl around one another confusingly and routinely twist the texts to fit. These debates grow out of, and flow into, one another, though, again confusingly, they do not map on to one another. Was Paul basically writing about anthropology or cosmology (Bultmann vs. Kasemann)? Was the centre of his thought justification or salvation history (Kasemann vs Stendahl, echoing older debates between the followers of F. C. Baur and those who were arguing for some form of *Heilsgeschichte*, ending notably with Cullmann)? Or, taking a different tack, was Paul really an *apocalyptic* theologian, or a proponent of salvation-history (Martyn)? Or is the real opposition 'apocalyptic' against 'justification' itself (Campbell)? And so on. In particular, of course, we have had thirty-five years of trench warfare between something which I originally labelled the 'new perspective', but which is now both quite old and certainly highly pluriform – 'not-so-new perspectives', in other words – and something which inevitably gets called the 'old perspective'. And the heat aroused by this debate is certainly not caused by rival hypotheses of historical exegesis. Everyone knows that there are big theological issues at stake, though since the exegetes are not trained to address them and the theologians don't want to know about the historical basis for the argument this remains a dialogue of the deaf. As Bertrand Russell said of a long-standing argument he had had with one of his former wives: She still thinks she is right, and I still think I am right. Once again: the mystery of the non-marriage of theology and exegesis.

At the heart of my argument, both in the book and today, is the belief that the so-called historical-critical school of exegesis, as it has spent its energies prolifically over the last century, has by and large led us into a quagmire of false antitheses: *not because it was historical and critical but because it was not nearly historical or critical enough*. Here is the irony of the school that runs from Baur to Bultmann to Kasemann and on to Martyn and others today: they have used enough 'history' to fill their pages with learned footnotes, but part of their 'critical' stance has been precisely and explicitly to stand over against the text, helping Paul to say more clearly what they thought he was really trying to say, peeling away not only layers of later glosses but also the parts where Paul, unaccountably to this school, persisted in thinking and writing more like a first-century Jew and less like a good existentialist Lutheran. This method, dignified with the name *Sachkritik*, 'material criticism', has bedevilled some of the main work of the last hundred years. While we acknowledge and even applaud the intention to enable the biblical text to speak into very specific and dangerous situations, such as Germany between the wars, the elevation of that unique and peculiar moment, with all its cultural and philosophical currents, into a hermeneutical grid for interpreting the New Testament, was itself a triumph of an essentially anti-Jewish, anti-historical and I believe anti-Pauline impetus. Even when it celebrates its great triumphs, such as Kasemann's commentary on Romans, it always needed, but alas did not always have, a slave in the back of the chariot to whisper in the great man's ear, 'Remember you too are historically situated.'

Kerygma

https://www.catholic.com/magazine/online-edition/the-kerygma-enigma (Catholic Perspective)

Kerygma is a term that is largely unfamiliar to most Catholics. Kerygma (from the Greek *keryssein,* to proclaim, and *keryx,* herald) refers to the initial and essential proclamation of the gospel message. The word appears nine times in the New Testament: once in Matthew (12:41), once in Mark (16:20), once in Luke (11:32), and six times in the letters of St. Paul (Rom. 16:25; 1 Cor. 1:21, 2:4, 15:14; 2 Tim. 4:17; and Titus 1:3). To put it simply, the kerygma is the very heart of the gospel, the core message of the Christian faith that all believers are call to proclaim.

Kerygma is distinct from *didache*, another Greek term that refers to teaching, instruction, or doctrine. While kerygma means the initial gospel proclamation designed to introduce a person to Christ and to appeal for conversion, *didache* (what we commonly refer to today as catechesis) concerns the fuller and more extensive doctrinal and moral teaching and instruction in the Faith that a person receives once he has accepted the kerygma and has been baptized.

https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/kerygma.html

Transliteration of the Greek word that means proclamation or preaching. Depending on thecontext, it may refer to either the content proclaimed or the act of proclaiming. The wordis used once in Matthew (12:41), once inLuke (11:32),and six times in Paul's letters (Rom 16:25 ; 1 Col 1:21 ; 2:4 ; 15:14 ; 2 Tim 4:17 ; Titus 1:3). All ofthese New Testament occurrences appear to refer to what is being proclaimed.

Both Matthew and Luke apparently refer to Jonah's message as the content proclaimed.The parallel statement in Matthew 12:42 speaking of the wisdom of Solomon also pointstoward content as the intended meaning of kerygma. Thus the statement in both Matthew andLuke would mean that the men of Nineveh repented at the message of Jonah.

https://www.gotquestions.org/kerygma.html

The Greek word *kerygma* means “proclamation.” In the New Testament, the term is often associated with preaching the Christian message, especially the fundamentals of the gospel. In the New Testament, John the Baptist was the one who prepared the way for Jesus the Messiah, “preaching in the wilderness of Judea” (Matthew 3:1).

The word *kerygma* is also used by some theologians to refer to the entire teaching and ministry of Jesus. The use of this term was popularized by British scholar C. H. Dodd, who includes the following main aspects of the kerygma of Jesus:

1. The Age of Fulfillment has dawned, the “latter days” foretold by the prophets.

2. This has taken place through the birth, life, ministry, death and resurrection of Jesus Christ.

3. By virtue of the resurrection, Jesus has been exalted at the right hand of God as Messianic head of the new Israel.

4. The Holy Spirit in the church is the sign of Christ’s present power and glory.

5. The Messianic Age will reach its consummation in the return of Christ.

6. An appeal is made for repentance with the offer of forgiveness, the Holy Spirit, and salvation.

Albert Schweitzer

Wikipedia: Albert Schweitzer
https://en.wikipedia.org/wiki/Albert_Schweitzer

Albert Schweitzer, 1955

Albert Schweitzer, OM (14 January 1875 – 4 September 1965) was a French-German theologian, organist, writer, humanitarian, philosopher, and physician. A Lutheran, Schweitzer challenged both the secular view of Jesus as depicted by historical-critical methodology current at this time, as well as the traditional Christian view. His contributions to the interpretation of Pauline Christianity concern the role of Paul's mysticism of "being in Christ" as primary and the doctrine of Justification by Faith as secondary.

He received the 1952 Nobel Peace Prize for his philosophy of "Reverence for Life", expressed in many ways, but most famously in founding and sustaining the Albert Schweitzer Hospital in Lambaréné, now in Gabon, west central Africa (then French Equatorial Africa). As a music scholar and organist, he studied the music of German composer Johann Sebastian Bach and influenced the Organ Reform Movement (Orgelbewegung).

Short life history: Albert Schweitzer
http://www.einstein-website.de/biographies/schweitzer_content.html

Theopedia: Albert Schweitzer
http://www.theopedia.com/albert-schweitzer

Albert Schweitzer
https://www.biblicaltraining.org/library/albert-schweitzer

Albert Schweitzer, Missionary
http://justus.anglican.org/resources/bio/238.html

Albert Schweitzer and the Interpretation of the New Testament
http://churchsociety.org/docs/churchman/125/Cman_125_4_Hawkin.pdf [PDF]

Albert Schweitzer's Understanding of Righteousness by Faith according to Paul's Letter to the Romans
http://www.vanderbilt.edu/AnS/religious_studies/SBL2007/Claussen.pdf [PDF]

Christian Research Institute: Albert Schweitzer

http://www.equip.org/article/albert-schweitzer/

Excerpt:

…But before he went to Africa he became widely known for two other accomplishments: one, as a great interpreter of Bach (he wrote a two-volume biography of Bach and was also considered to be the greatest interpreter of Bach on the organ of his day); and also as a theologian. His best-known written work was *Quest of the Historical Jesus*. Unfortunately, that book betrays Schweitzer as less than a Christian theologian. He had tremendous influence on theology, but he certainly did not maintain orthodox Christian theology. He concluded that book with Jesus having brought about His own crucifixion; he also left Christ without a resurrection. Schweitzer's position was that Jesus held the idea that He was the Messiah, that He had a "messianic consciousness" and that He thought He could bring about the end of the world by forcing His own death; that, according to Schweitzer, was His glory. Jesus died as a martyr to His belief in His "messianic character."

Just before Schweitzer's death, he joined the International Unitarian Association, making it perfectly plain that he did not believe in Jesus' deity. This is a great tragedy; but it shows that a person can be a humanitarian without necessarily being a Christian. Many people have been concerned with human need, even though they themselves have not been Christians.

Schweitzer grew up in the Alsace, in France, where a certain brand of mysticism prevailed in earlier centuries called "Rhine Mysticism." People who adhered to that believed in Jesus in some emotional way, but they were schizophrenics. As a result, it did not become part of their philosophy of life intellectually. The irony of this is that Schweitzer went to Africa and taught the natives to sing "Jesus loves me this I know, for the Bible tells me so." There were natives who were certainly converted by Schweitzer's own presence there, but Schweitzer himself certainly did not hold, in any intellectual way, to the deity of Christ. Schweitzer is a paradoxical figure, to say the least.

The Albert Schweitzer Page

http://home.pcisys.net/~jnf/

Albert Schweitzer Biography

http://www.schweitzer.org/2012/en/work-and-life/biography-long

Albert Schweitzer | Biography.com
Doctor, Theologian, Scholar, Journalist, Philosopher, Preacher, Missionary(1875–1965)
https://www.biography.com/people/albert-schweitzer-9476451

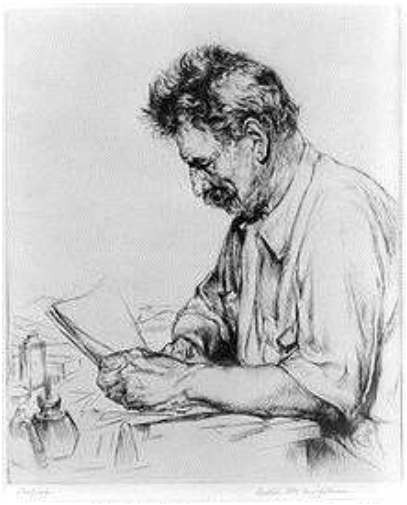
Albert Schweitzer was Alsatian-German theologian, philosopher, organist, and mission doctor in equatorial Africa, whose goal was the Brotherhood of Nations.

Synopsis

Albert Schweitzer was born Jan. 14, 1875, in Kaysersberg, Germany. His book The Quest of the Historical Jesus established him as a world figure in theological studies. During these years he also became an accomplished musician. In 1913 he become a mission doctor in Gabon. Interned there briefly as an enemy alien, and later in France as a P.O.W., he turned his attention towards world problems.

Dr. Albert Schweitzer, a renowned medical missionary with a complicated history
http://www.pbs.org/newshour/updates/dr-albert-schweitzer-a-renowned-medical-missionary-with-a-complicated-history/
(PBS Newshour)

Albert Schweitzer Ideas **(Boston Collaborative Encyclopedia of Western Theology)**
http://www.csus.edu/indiv/c/craftg/hist127/schweitzerideas.pdf [PDF]



Realized Eschatology **by John F. Waalvord**
https://bible.org/article/realized-eschatology

Excerpt:

The place of eschatology in liberal theology has undergone in the last generation a dramatic change. The extreme skepticism expressed by Harnack1 which regarded eschatology in Scripture contemptuously has been replaced by a new study of the eschatological aspects of Scripture largely due to the influence of Albert Schweitzer's *Quest of the Historical Jesus*.

Centrality or Directionality in Pauline Theology?
https://dmyencich.wordpress.com/2016/10/11/centrality-and-or-directionality-in-pauline-theology/

Excerpt:

Many debates between the "New" and "Old Perspective" on Paul (hereafter 'NP' and 'OP,' respectively) rise and fall on defining the *center* of Paul's theology. For various OP/Lutheran readers of Paul, the center is justification by faith. For Albert Schweitzer, the center was being "in Christ," with justification nestled as a subsidiary within that center. Schweitzer's "crater-within-a-crater" reading of Paul's central concerns was then redeployed, in modified form, in E. P. Sanders' *Paul and Palestinian Judaism*, one of the first shots fired by what has later come to be known as the NP. What is important here is that all three—Luther, Schweitzer, and Sanders—assumed that Paul's theology had a *center* and that identifying this center was the first step toward satisfactory exegesis.

Quotes by Schweitzer
http://www.quotationspage.com/quotes/Albert_Schweitzer

https://www.goodreads.com/author/quotes/47146.Albert_Schweitzer

http://www.great-quotes.com/quotes/author/Albert/Schweitzer

http://thinkexist.com/quotes/albert_schweitzer/

https://www.ranker.com/list/a-list-of-famous-albert-schweitzer-quotes/reference

http://christian-quotes.ochristian.com/Albert-Schweitzer-Quotes/

WikiQuote: Albert Schweitzer
https://en.wikiquote.org/wiki/Albert_Schweitzer

An Outline Biography: Albert Schweitzer
http://www.age-of-the-sage.org/philosophy/schweitzer.html

LucidCafe: Albert Schweitzer
http://www.lucidcafe.com/library/96jan/schweitzer.html

Schweitzer: The Quest of the Historical Jesus
A Critical Study of its Progress from Reimarus to Wrede
http://www.earlychristianwritings.com/schweitzer/

Translated by W. Montgomery
From the First German Edition "Von Reimarus zu Wrede," 1906.
With a Preface by F. C. Burkitt, D.D.
First English Edition, 1910.

Albert Schweitzer and a Thoroughly Apocalyptic Jesus (and Paul)
https://jamestabor.com/albert-schweitzer-and-a-thoroughly-apocalyptic-jesus-and-paul/

N.T. Wright: The Historical Jesus and Christian Theology (1995) [Recommended]
http://ntwrightpage.com/2016/07/12/the-historical-jesus-and-christian-theology/

Excerpt:

Thus far, so much we may say of the history—which is, of course, completely theological, both in itself and in our reading of it. I turn, in conclusion, to three wider remarks, again about history and theology.

First, **Schweitzer** was right to see that his eschatological Jesus would shake comfortable Western orthodoxy to its foundations. I have modified his scheme by interpreting apocalyptic historically, but the Jesus that I discover remains shocking. Western orthodoxy has for too long had an overly lofty, detached, and oppressive view of God. It has approached Christology by assuming this view of God, and has tried to fit Jesus into it. Hardly surprisingly, the result has been a docetic Jesus; this in turn generated

Reimarus's protest, not least because of the social and cultural nonsense which the combination of deism and docetism reinforced. That combination remains powerful and still needs a powerful challenge. My proposal, then, is not that we assume that we know what the word "God" means, managing somehow to fit Jesus into that. Instead, I suggest that we think historically about a young Jew, possessed of a desperately-risky— indeed, apparently crazy—vocation, riding into Jerusalem in tears, denouncing the Temple, dining once more with his friends, and dying on a Roman cross, and that we somehow allow our meaning for the word "God" to be re-centered around that point,

Second, the story of Jesus does not generate a set of theological propositions, a "New Testament Theology." It generates, as **Schweitzer** saw with prophetic clarity, a set of tasks. The great exegetical mistake of the century (perpetrated by Schweitzer himself)—the idea that first-century Jews (including Jesus) expected the end of the world and were disappointed has so occupied the minds of scholars that the real problem of delay has gone almost unnoticed, and people now come upon it as though it were a novelty. If for Jesus, and indeed for the whole early church for which we have any real evidence, the God of Israel defeated evil once and for all on the cross, then why does evil still exist in the world? Was Jesus, after all, a failure? The New Testament answers this question with one voice. The cross and resurrection won the victory over evil, but it if the task of the Spirit, and those led by the Spirit, to implement that victory in and for all the world. This task demands a freshly-drawn worldview: new praxis, stories, symbols, and answers. These come together into a fresh vision of God in which—precisely because of this re-discovery of who God is—history, theology, spirituality, and vocation recover their proper relationship. For Jesus's followers, finding out who Jesus was in his historical context meant and means discovering their own task within their own contents.

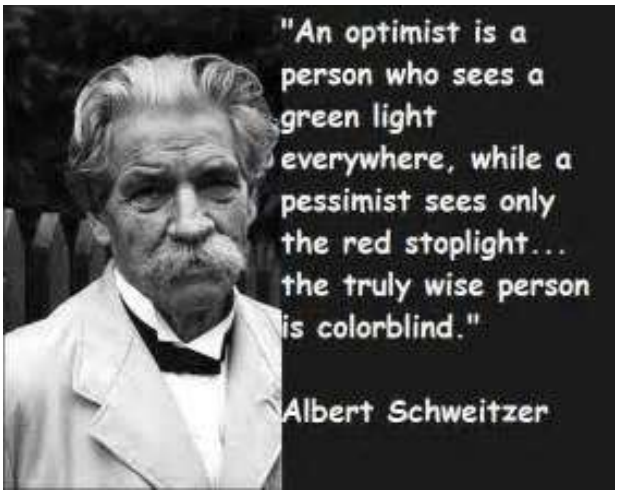
Third, and last. Several first-century Jews other than Jesus held and acted upon remarkable and subversive views. Why should Jesus be any more than one of the most remarkable of them? The answer must hinge upon the resurrection. If nothing happened to the body of Jesus, I cannot see why any of his implicit or explicit claims should be regarded as true. What is more, I cannot as a historian see why anyone would have continued to belong to his movement and regard him as its messiah. There were several other messianic or quasi-messianic movements within a hundred years on either side of Jesus. Routinely, they ended with the leader being killed by the authorities or by a rival group. If your messiah is killed, naturally you conclude that he was not the messiah. Some of those movements continued to exist; where they did, they took a new leader from the same family. (Note, however, that nobody ever said James, the brother of Jesus, was the messiah.) Such groups did not suffer from that blessed twentieth-century disease of cognitive dissonance. In particular, they did not go around saying that their messiah had been raised from the dead. I agree with Paula Fredriksen: the early Christians really did believe that Jesus had been raised bodily from the dead.10 What is more, I cannot make sense of the whole picture, historically or theologically, unless I say that they were right.

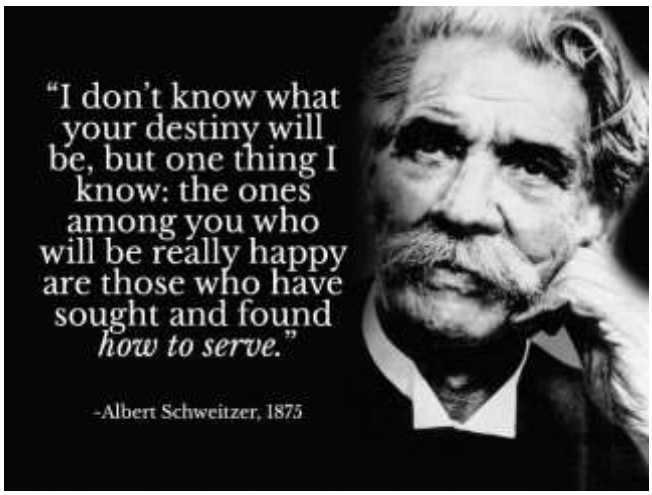
Bach's Organ Works Played by Albert Schweitzer – 1935 (Audio)
http://publicdomainreview.org/collections/bachs-organ-works-played-by-albert-schweitzer-1935/

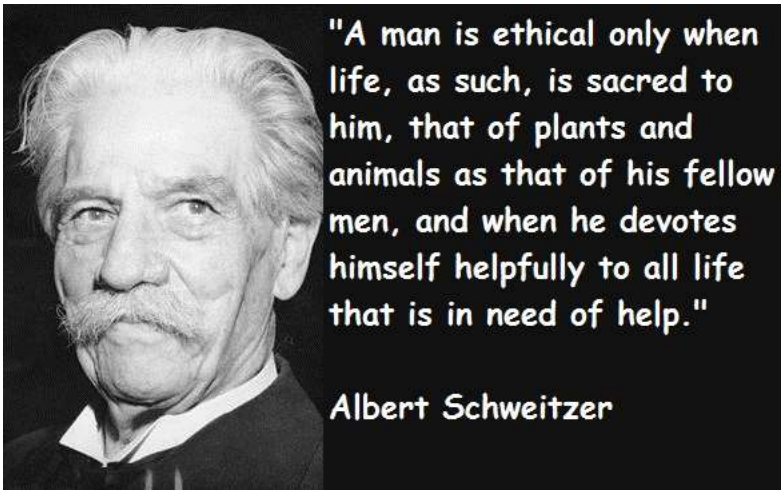
AllMusic: Albert Schweitzer – Works of Back (Audio)
http://www.allmusic.com/album/albert-schweitzer-plays-organ-works-mw0002031808

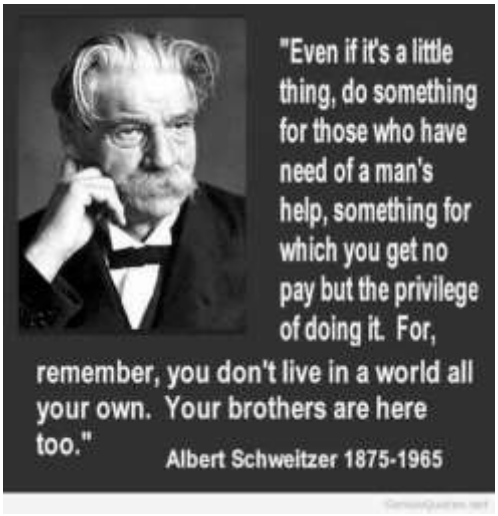
Videos re: Albert Schweitzer
https://duckduckgo.com/?t=palemoon&q=albert+schweitzer&iax=1&ia=videos

Dr. Albert Schweitzer - Full Documentary
https://www.youtube.com/watch?v=Gf4B9v0s0CY [Video]









Albert Schweitzer (1875–1965): A reverence for life

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4291958/

Excerpt:

MULTITALENTED

Albert Schweitzer, born on January 14, 1875 in Alsace, Germany (now a part of France), was the son of a Lutheran minister and member of a family of ministers, scholars and musicians, which included a famous cousin, Jean-Paul Sartre. As a child, Schweitzer played the organ and piano, and was only nine when he first performed at his father's church. His musical talent earned him international recognition. Although he dedicated his life to the healing profession, he continued to perform as an organist throughout his life, even publishing a book on organ construction and a biography on Bach.

In 1893, Schweitzer enrolled at the University of Strasbourg. He received a doctorate in philosophy in 1899 and a teaching degree in theology the following year. Following in the footsteps of his father, Schweitzer became the pastor of Saint Nicholas Church in Strasbourg and worked at the Theological College of Saint Thomas for nearly a decade. During that time, he published, among other works, a scholarly text entitled *The Quest of the Historical Jesus*.

In 1904, Schweitzer experienced a turning point in his life after reading an article published by the Paris Missionary Society, which highlighted an urgent need for physicians in Gabon, a French colony in Africa. The article so moved him that he immediately decided to pursue a medical career, much to the disappointment of his family, colleagues and friend – the only exception being a rare woman named Helene Bresslau, whom he eventually married. A determined Schweitzer re-entered the University of Strasbourg in 1905 at the age of 30, funding his medical education with fees from concert performances and lectures. Eight years later, he graduated with specialisations in tropical medicine and surgery. Incredibly, the Paris Missionary Society initially rejected his application to join its programme in Africa, fearing that other 'liberals and radicals' would follow suit. However, the Schweitzers agreed to raise their own funds to cover the first two years of expenses, which caused the Paris Missionary Society to relent. In March 1913, Dr and Mrs Schweitzer left for Africa to build a hospital at Lambaréné in the French Congo, and according to historical records, the work had started in a modified chicken coop.

AFRICA

Schweitzer's arrival in Africa was beset with challenges. Within a year, World War I broke out, and being German citizens, the Schweitzers were considered enemies of France. In 1917, they were interned as prisoners of war, first in the Pyrenees, then in a former mental institution at Saint Remy, where Vincent van Gogh was confined during his last months of life. Upon an early release, the Schweitzers returned to Europe and remained there for the next six years. During that time, Dr Schweitzer maintained his medical skills as well as his pastoral and musical interests, writing several texts, including *On the Edge of the Primeval Forest, The Decay and Restoration of Civilization, Civilization and Ethics*, and *Christianity and the Religions of the World*. Schweitzer finally returned to Lambaréné in 1924 and remained there for the rest of his life. Unfortunately, his wife Helene could not remain by his side, as she had contracted tuberculosis during their earlier stay at Lambaréné, and was not well enough to withstand the rigorous living conditions in the jungles of Africa. It was a difficult separation for the family, and Schweitzer had to make do with letters and infrequent visits. In due course, their daughter Rhena moved to Africa to work with her father and eventually took charge of the mission.

While being transported upstream on the Ogowe River from Lambaréné, Schweitzer honed his philosophy of 'reverence for life'. He reasoned that the morality of man should extend to the entire creation of the universe and that relationships should be both deepened and widened, with each person acting in accordance with his beliefs, as he himself had done. Schweitzer also believed that all should live a portion of their lives for others. His philosophy embraced not only humans but also all living creatures, as was demonstrated by the multitude of animals that populated the hospital grounds…

Albert Schweitzer, circa 1960 in Lambaréné, Gabon, where he established a hospital.
Photo by Rolls Press/Popperfoto/Getty Images

Schweitzer.org
http://www.schweitzer.org/

The Schweitzer Institute
http://www.iseps.org.uk/

The Albert Schweitzer Fellowship
http://www.schweitzerfellowship.org/

Paul Tillich

Wikipedia: Paul Tillich

Paul Johannes Tillich (August 20, 1886 – October 22, 1965) was a German-American Christian existentialist philosopher and Lutheran Protestant theologian who is widely regarded as one of the most influential theologians of the twentieth century.

Among the general public, he is best known for his works *The Courage to Be* (1952) and *Dynamics of Faith* (1957), which introduced issues of theology and modern culture to a general readership. In academic theology, he is best known for his major three-volume work *Systematic Theology* (1951–63) in which he developed his "method of correlation", an approach of exploring the symbols of Christian revelation as answers to the problems of human existence raised by contemporary existential philosophical analysis

Method of correlation

The key to understanding Tillich's theology is what he calls the "method of correlation." It is an approach that correlates insights from Christian revelation with the issues raised by existential, psychological, and philosophical analysis.

Tillich states in the introduction to the Systematic Theology:

> Theology formulates the questions implied in human existence, and theology formulates the answers implied in divine self-manifestation under the guidance of the questions implied in human existence. This is a circle which drives man to a point where question and answer are not separated. This point, however, is not a moment in time.
>
> The Christian message provides the answers to the questions implied in human existence. These answers are contained in the revelatory events on which Christianity is based and are taken by systematic theology from the sources, through the medium, under the norm. Their content cannot be derived from questions that would come from an analysis of human existence. They are 'spoken' to human existence from beyond it, in a sense. Otherwise, they would not be answers, for the question is human existence itself

Theopedia: Paul Tillich

http://www.theopedia.com/paul-tillich

Excerpt:

Paul Johannes Tillich (1886-1965) was a German-American theologian and Christian existentialist philosopher. Tillich, along with contemporary Karl Barth, is considered by many as one of the most influential Protestant theologians of the twentieth century.

Tillich was born in Germany, in 1886. From 1904 to 1909 he studied at universities in Berlin, Tübingen, and Halle, and in 1910 he received the Ph. D. degree from the University of Breslau. He was ordained in

the Lutheran Church in Berlin in 1912 and served as an army chaplain on the Western front during World War I.

From 1924-25 Tillich was Associate Professor of Theology at the University of Marburg, from 1925-29 Professor of Philosophy and Religious Studies at the Dresden Institute of Technology, and from 1929-33, Professor of Philosophy at the University of Frankfurt.

In 1933 Tillich's position was suspended by the Nazi government. Later that year he accepted an invitation from Reinhold Niebuhr to teach at the Union Theological Seminary and moved to New York. He was Visiting Professor of Philosophy of Religion and Systematic Theology at Union Theological Seminary from 1933 to 1937 and continued there as a professor until 1955.

From 1955-62, he was University Professor at Harvard, and during his last three years, the Nuveen Professor Theology in the Divinity School, University of Chicago.

Who is Paul Tillich? (Slide presentation)
https://www.slideshare.net/jenrivamonte/paul-tillich

Paul Tillich – short intro
https://www.youtube.com/watch?v=N_mTGP3dUb0 [Video]

Paul Tillich in Conversation (1956)
Part 1: https://www.youtube.com/watch?v=56x_ZPrc0fQ [Video]

Part 2: https://www.youtube.com/watch?v=ZkUXvHW1EBw [Video]

After a brief discussion about his background and the events and people which influenced his thoughts, the interview leads to Tillich explaining in basic, easy to understand terms his thoughts about Faith, Symbols, Ultimate Concerns, the Method of Correlation and the Protestant Principle. The video concludes with Tillich tying these ideas together in the Christian answer to the question of human estrangement from God and from ourselves and what we should be - which is what Tillich calls the new reality of our "New Being" found in Jesus Christ

Paul Tillich on Christian faith and symbolism (1950/60?)
https://www.youtube.com/watch?v=-UzPI3gKn_4 [Video]
Talks about his book (including problem with title), *The Protestant Era* [PDF of Full Book]

Carl Rogers and Paul Tillich p.1 (1960)
P. 1: https://www.youtube.com/watch?v=8gHSKdX66tY [Video]

P. 2: https://www.youtube.com/watch?v=ilRzf6SRfZI [Video]

Paul Tillich: The New Being [web page]
http://www.holybooks.com/wp-content/uploads/The-New-Being-by-Paul-Tillich.pdf [PDF]

Paul Tillich: The Eternal Now [PDF]
http://www.mercaba.org/SANLUIS/Filosofia/autores/Contempor%c3%a1nea/Tillich/The%20eternal%20now.pdf

Paul Tillich: Systematic Theology: Reason & Revelation (Summary)
https://mtabaczek.files.wordpress.com/2012/02/paul-tillich.pdf [PDF]

Tillich: The Dynamics of Faith (Review)
http://alameda.peralta.edu/robert-johnson/files/2013/02/Dynamics-of-Faith.doc [MS Word doc]

Tillich's Dynamics of Faith (A Guide)
https://www.scribd.com/doc/51125597/A-Guide-to-Paul-Tillich-s-Dynamics-of-Faith

Paul Tillich: The Shaking of Foundations
http://media.sabda.org/alkitab-2/Religion-Online.org%20Books/Tillich,%20Paul%20-%20The%20Shaking%20of%20the%20Foundations.pdf [PDF] (Full)

The Gospel According to Paul Tillich: Introduction (1)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-introduction-1

The Gospel According to Paul Tillich: On the Human Condition, Sin (2)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-the-human-condition-sin-2/

The Gospel According to Paul Tillich: On the Person and Work of Jesus Christ (3)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-the-person-and-work-of-jesus-christ-3

The Gospel According to Paul Tillich: On Salvation (4)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-on-salvation-4

The Gospel According to Paul Tillich: Conclusion (5)
http://www.jeremybouma.com/the-gospel-according-to-paul-tillich-conclusion-5

The Christology of Paul Tillich: The New Being in Jesus as the Christ (Typed Paper)
http://www.etsjets.org/files/JETS-PDFs/1/1-2/BETS_1-2_15-23_Ficek.pdf [PDF]

Paul Tillich - The Dynamics of Faith (Review)
http://faculty.luther.edu/~kopfg/books/Kilcrease.html

100 Quotes by Paul Tillich
http://www.azquotes.com/author/14665-Paul_Tillich?p=3

Existential Theology: Bultmann and Tillich

https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Paul Tillich: An Overview of His Theological Contributions

Introduction	This slideshow will give an overview of five main contributions that Paul Tillich makes to contemporary Theology: View of God as the "Ground of Being" Theological "Method of Correlation" View of Faith as "Ultimate Concern" View of the Relationship of Faith and History View of Christ as the "New Being"
God as the "Ground of Being"	- Tillich rejected two views of God that he regarded as inadequate: "naturalism" (God as a part of the natural world) and "supernaturalism" (God as a supernatural personal being who lives in a supernatural/heavenly realm) - Tillich believed that both of these views tend to make God as finite "thing" or "being" alongside other finite things, rather than regarding God properly as an infinite and transcending all individual beings" (emphasis on "transcendence") and yet present in all being (emphasis on "immanence")
God as the "Ground of Being" cont'd	- Tillich's alternative, then, is to regard God as the "Ground of Being"—that is the underlying source of Being and presence in Being, but not itself a Being. Another parallel term Tillich used for God is "Being Itself"—the very source and power of existence. - Tillich believed that if we regard God as anything other than the Ground of Being or Being Itself then we are speaking symbolically, rather than literally. --For example, if we speak of God as a Father that we can have a personal relationship with, Tillich thinks that is not a literal description of God (for he thinks that would be making God to much like a human being), but only a symbolic picture of God that might serve some religious purpose for us. --As one can see, Tillich's view of God is quite different from how most Christians view God.
The "Method of Correlation"	- Tillich's concept of God is a central part of the content of his Theology (and I will have more to say about matters of content in a moment), but we will now turn to describe part of his theological method, the way in which he does Theology. - At its core, Tillich's method is a method of correlation. That is, it attempts to correlate human existential questions (basic questions pertaining to human existence) with the answers provided by divine revelation (Christ, Scripture, etc.). This generally implies that tries to balance the contributions of Scripture, tradition, reason and experience more or less equally (although reason and experience tend to be more dominant in practice).
Method of Correlation	- Tillich believed that the best way to uncover the deep existential questions of humanity in any culture is to examine the intellectual reflections of that culture: its art, its literature, and especially its philosophy. - Accordingly, Tillich's theology was profoundly engaged the intellectual currents of his day in many different disciplines. He was called by some "the apostle to the intellectuals," because he took the concerns of intellectuals seriously and often revised Christianity in a way that would meet these concerns. - Theologians have responded to Tillich's method of correlation in different ways: -- Some have regarded Tillich as striking an ideal balance between human

	questions and divine answers. -- Some, usually those more liberal than Tillich, regarded him as too confident in the ability of God's revelation to provide answers (or at least of us humans being able to know that revelation). -- Some, usually those more conservative than Tillich, regarded him as too confident in the ability of humanity to ask the right questions (Barth believed that God needed to reveal to humanity what the right questions are, not just the answers to our human questions)
Faith as "Ultimate Concern"	- In his book Dynamics of Faith (see the selection in the Packet) and elsewhere, Tillich defined faith as "ultimate concern." - This means that whatever a person is ultimately concerned about is the object of their faith, their "god." Some examples are: -- God (the "Ground of Being") -- Success -- Money -- Nation -- Personal Pleasure - Since everyone has some "ultimate concern" in their lives, everyone has some form of faith. - Tillich believed that only when God was our ultimate concern could we have "authentic faith," i.e. faith in that which is infinite. Otherwise, we have an idolatrous faith in that which is merely finite like ourselves. (This is similar to the Apostle Paul's concept of humanity worshiping created things rather than the creator--see Romans 1:18ff)
Faith and History	- Like Bultmann (and unlike Pannenberg and others), Tillich believed that Christian faith (the Christian's ultimate concern) and history (historical facts and the scholarly attempt to uncover them) were basically independent and unrelated to one another. - This meant that, for Tillich, a Christian could still have faith in God and Christ without believing that the historical man Jesus Christ even existed, let alone rose from the dead (see Miller/Grenz, 65-68, and the the joke on 222, footnote #21). - In other words, one could believe in the Christ idea or Christ principle (see next slide) without being concerned with the historicity of the episodes described in the Bible. One could still experience Christ as a meaningful idea or presence, one who made an existential difference.
The Christ as the New Being	- For Tillich, Jesus was basically an "ordinary" man who became "the Christ" when God adopted him as his Son (close to the "adoptionist" heresy of the early church, which denies Christ's pre-existence). As one who takes on the office/role of the Christ, Jesus: -- was perfectly united with God, the Ground of all Being -- overcomes the existential problem of human estrangement from God (This is his way of speaking about Christ overcoming sin.) - Tillich summed up these ideas by calling Jesus, the Christ, the New Being, one who signifies and makes possible as new way of existing in relationship to God, a way that heals the rift between God and humanity (see M/G, 61f and B/J, 88

Paul Tillich and Process Theology

http://cdn.theologicalstudies.net/36/36.3/36.3.4.pdf [PDF]

Tillich: Perspectives on 19th & 20th century protestant theology (1963)

http://daurril.org/OCRs/Tillich/Perspectives/index.htm **[Recommended]**

Edited and with an Introduction by CARL E. BRAATEN

This major posthumous work of Paul Tillich presents, in the author's words, "the drama of the rise of humanism in the midst of Christianity." Tillich shares with us his reflections and perspectives on major periods, trends, movements, and figures in two centuries of Protestantism as it underwent a "continuous series of attempts to unite the diverging elements of the modem mind."

PERSPFCTIVES can also be read as the mirroring of those sources which exerted the greatest impact on Tillich's mind in his earlier formative years. The author traces the philosophy of religion, dogmatic elements within the church, and historical criticism of the Bible and tradition. These chapters document clearly how Tillich's thought moves with penetrating insight and empathy on the boundary between theology and philosophy.

The book begins with the period of Protestant Orthodoxy and shows how the Enlightenment presupposed and rejected both. A major chapter is devoted to Kant and the philosophy of the Enlightenment: it becomes clear how Tillich is both the heir and the severest critic of the Enlightenment tradition. Tillich goes on to describe the reaction of the Romanticists against the Enlightenment, the emergence of the two great syntheses of Schleiermacher and Hegel, and the subsequent breakdown of these systems.

With an economy of words, Tillich gets to the heart of the thinking of such radical, prophetic voices as Schelling and Kierkegaard, Marx and Nietzsche, Bultmann and Barth. Every paragraph opens a new window into the profound mind of this masterful interpreter of the Protestant heritage, as well as bringing the reader into a lively encounter with the voices of the recent past. The whole book is a demonstration of Tillich's dictum that every interpretation is a living union of the interpreted and the interpreter.

Note: Vol II, includes links to videos by Tillich

Note: This is recommended not because of Tillich's ideas, but for elucidating the ideas of others.

Tillich.org

The Impossible God of Paul Tillich

http://www.patheos.com/blogs/camelswithhammers/2011/12/the-impossible-god-of-paul-tillich/

Paul Tillich: Theism Rewritten for an Age of Science

http://www.godweb.org/Tillich.htm

Excerpt:

The theologian dies. His wife returns home and walks upstairs to his desk. Hannah Tillich describes what she discovered:

> I unlocked the drawers. All the girls' photos fell out, letters and poems, passionate appeal and disgust. Beside the drawers, which were supposed to contain his spiritual harvest, the books he had written and the unpublished manuscripts all lay in unprotected confusion. I was tempted to place between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction--King Midas of the spirit.

Hannah Tillich's autobiography contains a brief, brutally honest account of the theologian's personal life. It portrays the Paulus she knew as husband and lover; it shows in concrete detail the situation of passion in which many of Tillich's ideas were conceived and nurtured. Like no other record in western literature, From Time to Time reveals what it was like to be life's companion to a titan of the spirit.

Reading this book, many would discount Tillich as a theologian. After all, why is a teacher in the church of God defiant of so many of the rules in conventional morality? Why the extra-marital relationships, the menage-a-trois, the experimentation with drugs, the Marxism, and, most remarkable of all, the development of a theological system that rests upon the premise that God does not exist!

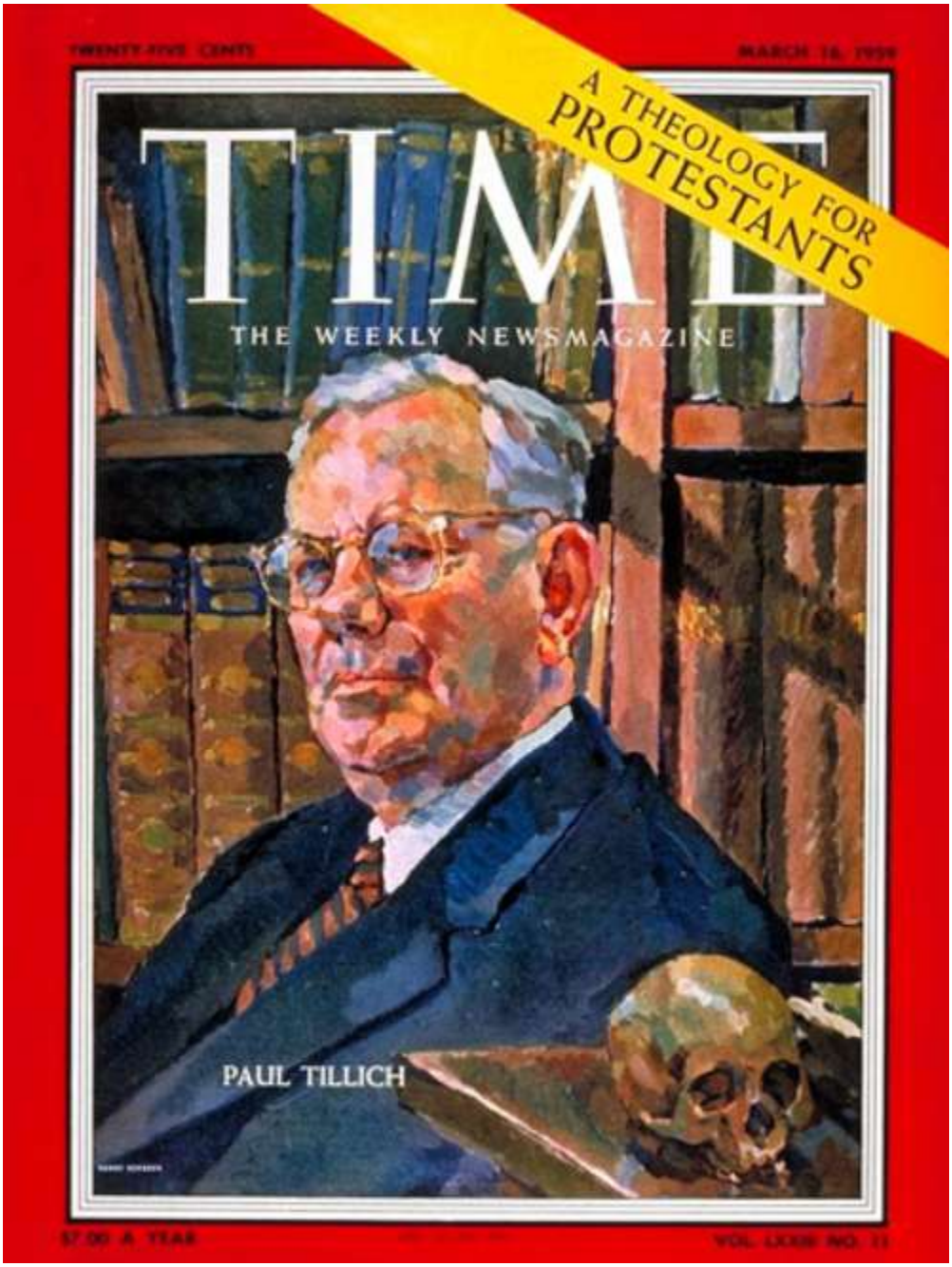
When Hannah's book is read alongside all the other Tillich books and, when the patterns of his whole life and work emerge from the immediate passions of their marriage, the answers to these questions become obvious. Hannah opened the desk containing Tillich's treasury of love letters nestled alongside his theological writings, and she has this fantasy. With a depth of conflicting emotion she imagines placing "between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction." These words are descriptive. It would not be far off the mark to say that Tillich did turn the deepest passions of life into the gold of abstraction. That is exactly what a theologian is supposed to do. The fire of religious feeling -- faith and doubt, wonder, and awe -- must be translated into an orderly pattern so that one may see and understand the fire's source. If one wants to learn from the religious experience of another person, one must have the instruments of thought necessary to discern what may be of value in a particular experience and what may not be of value.

Historically, the church has lost its way when its abstractions were no longer in touch with "real life" and no longer served a human need. Whenever the words of piety, sermons, or prayers are invoked in mindless repetition and whenever the words of the theologians no longer bear any relationship to the actual passions of a particular people, then it is time to mourn for the church of Christ.

One of Tillich's greatest contributions to theology, far greater than his mastery of abstraction, was his demonstration of exactly how deeply religious passion is rooted in human life itself. Tillich would have considered it a compliment to say that he succeeded in making the deepest thoughts and feelings accessible to understanding. Of course, Hannah's comment was not meant to be complimentary. She was referring to the tragedy of Midas, suggesting exactly what many of Tillich's theological opponents have charged: that he transformed life itself into an abstraction; that he turned the reality of God into the deadly gold of fanciful theory.

Thus, in the bitterness of her mourning Hannah imagines placing the love letters in between the pages of his theology, and, ironically, that act would have been appropriate. For, as Tillich struggled with the many loves and lovers in his life, he also struggled with the deepest and most imponderable love of all, the love of God. Tillich's most formidable work, the weighty, three volumes of his Systematic Theology could be described as a thoughtful record of one man's exploration into the depths of love. What Hannah says of the love letters can also be said of the theology. In the papers contained within Tillich's secret desk she could see "the many-colored flow of emotions he had aroused and that had aroused him -- the red of passion, the sharp poisonous yellow of competition, the black of despair, the blue of devotion, and even the white of innocence he had not been able to destroy."(2) There were these and many other shades and hues of emotion represented in the letters and in the theology. For in his writings Tillich was able to discern the inner symmetry of the human spirit; he was able to explore the geography of human consciousness itself. In so doing he drew upon the newest of the life sciences, depth psychology. Almost single-handedly Tillich was able to separate the science of psychoanalysis from the atheism of its founder, Sigmund Freud, and to use its powerful tools of analysis in rebuilding the very faith which Freud so confidently assigned to oblivion. Though one may not find in Tillich a life one wants to emulate, one most certainly finds in his theology a number of insights indispensable to the renewal of religion in an age of science…

Time Cover: March 16, 1959



Paul Tillich, Death and Eternal Life
http://www.geocities.ws/bulmabriefs144/PaulTillich.html

Personal Life:

https://www.thefamouspeople.com/profiles/paul-tillich-4051.php

- In 1914, he married a woman named Margarethe Grethi Wever. She later conceived a baby from another affair and the couple separated in 1919 and eventually divorced.
- In 1924, he married his second wife, Hannah Werner-Gottschow.
- He died at the age of 79, due to a heart attack he had suffered ten days ago. He was laid to rest at the Paul Tillich Park in New Harmony, Indiana.

Paul and Hannah Tillich: Their relationship, sexual affair, and personality

http://szezeng.blogspot.com/2010/10/paul-tillich-hannah-tillich-their.html

Two Fools: Karl Marx and Paul Tillich

http://patriotsandliberty.com/lindas-latest/2013/8/9/two-fools-karl-marx-and-paul-tillich

Book Review - Paul Tillich First-Hand: A Memoir of the Harvard Years

http://people.bu.edu/wwildman/tillich/resources/review_cali-grace_paultillichfirsthand_xu.htm

How close is Paul Tillich's work to (Zen) Buddhism?

https://sunwalked.wordpress.com/2012/08/24/zen-masters-talk-about-nothing-but-the-existence-of-god-in-tillichs-sense/

Excerpt:

First some of Tillich's central ideas:

Tillich presents ……. God as Being-Itself, Ground of Being, Power of Being.

What makes Tillich's ontological view of God (RP ontology = being) different from theological theism is that it transcends it by being the foundation or ultimate reality that "precedes" all beings.

Just as Being for Heidegger is ontologically prior to conception, Tillich views God to be beyond Being-Itself, manifested in the structure of beings.[42] God is not a supernatural entity among other entities. Instead, God is the ground upon which all beings exist.

We cannot perceive God as an object which is related to a subject because God precedes the subject-object dichotomy.[42]

Thus Tillich dismisses a literalistic Biblicism. Instead of rejecting the notion of personal God, however, Tillich sees it as a symbol that points directly to the Ground of Being.[43]

Since the Ground of Being ontologically precedes reason, it cannot be comprehended since comprehension presupposes the subject-object dichotomy.

Tillich disagreed with any literal philosophical and religious statements that can be made about God.

Such literal statements attempt to define God and lead not only to anthropomorphism but also to a philosophical mistake that Immanuel Kant warned against, that setting limits against the transcendent inevitably leads to contradictions.

Any statements about God are simply symbolic, but these symbols are sacred in the sense that they function to participate or point to the Ground of Being.

Tillich insists that anyone who participates in these symbols is empowered by the Power of Being, which overcomes and conquers nonbeing and meaninglessness.

RP – A few comments:

Tillich's 'pointings' are no different to those of a Zen master.

Buddhist teachers, especially Zen masters talk about nothing but the existence of God – and how to be a drop lost in the Ocean – until the laundry needs doing

See also:

Reference *Notes for Paul and Romans* (and Galatians plus Ephesians) for more N.T. Wright resources

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 [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 [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

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

Friedrich Nietzsche by Bertrand Russell (audio reading of text)
https://www.youtube.com/watch?v=HGDZcifLpdA [Video]

Quote in comments section:
Nietzche believed there were no absolutes. Except that there was absolutely no God.

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

Friedrich Daniel Ernst Schleiermacher (1768-1834)
http://plato.stanford.edu/entries/schleiermacher/ [Stanford]

http://www.theopedia.com/friedrich-schleiermacher [Theopedia]

http://people.bu.edu/wwildman/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

The Pillars of Unbelief
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/wwildman/WeirdWildWeb/courses/wphil/lectures/wphil_theme19.htm
(also discusses Schleiermacher, Dilthey, Heiddegger, 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.

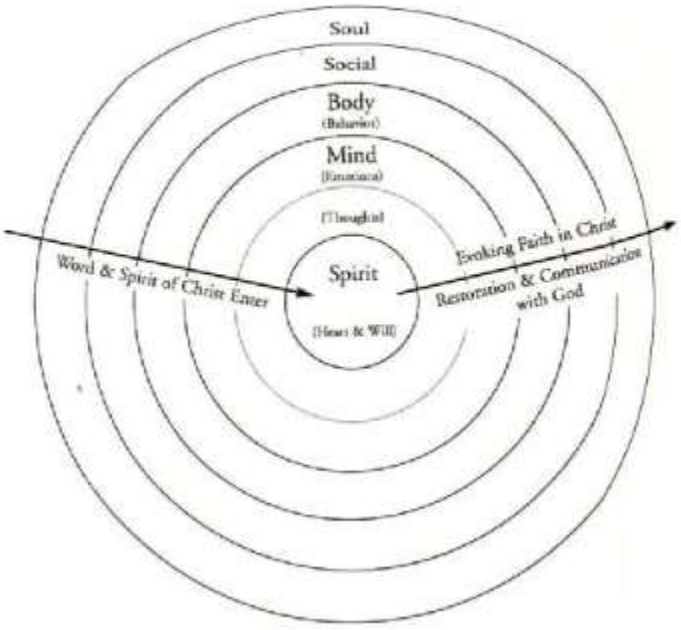


Figure 1

Martin Heidegger

Wikipedia: Martin Heidegger

https://en.wikipedia.org/wiki/Martin_Heidegger

Excerpts:

Martin Heidegger (/ˈhaɪdɛgər, -dɪgər/; German: [ˈmaɐ̯tiːn ˈhaɪdɛgɐ]; 26 September 1889 – 26 May 1976) was a German philosopher and a seminal thinker in the Continental tradition and philosophical hermeneutics. According to the *Internet Encyclopedia of Philosophy*, he is "widely acknowledged to be one of the most original and important philosophers of the 20th century".[6] Heidegger is best known for his contributions to phenomenology and existentialism, though as the *Stanford Encyclopedia of Philosophy* cautions, "his thinking should be identified as part of such philosophical movements only with extreme care and qualification".

Personal Life

Heidegger married Elfride Petri on 21 March 1917, in a Catholic ceremony officiated by his friend Engelbert Krebs (de), and a week later in a Protestant ceremony in the presence of her parents. Their first son, Jörg, was born in 1919. Elfride then gave birth to Hermann (de) in 1920. Heidegger knew that he was not Hermann's biological father but raised him as his son. Hermann's biological father, who became godfather to his son, was family friend and doctor Friedel Caesar. Hermann was told of this at the age of 14. Hermann became a historian and would later serve as the executor of Heidegger's will.

Heidegger had a long and highly problematic romantic relationship with Hannah Arendt and a steamy affair (over many decades) with Elisabeth Blochmann, both students of his. Arendt was Jewish, and Blochmann had one Jewish parent, making them subject to severe persecution by the Nazi authorities. He helped Blochmann emigrate from Germany before the start of World War II and resumed contact with both of them after the war.[39] Heidegger's letters to his wife contain information about several other affairs of his.

Heidegger spent much time at his vacation home at Todtnauberg, on the edge of the Black Forest. He considered the seclusion provided by the forest to be the best environment in which to engage in philosophical thought.

A few months before his death, he met with Bernhard Welte, a Catholic priest, Freiburg university professor and earlier correspondent. The exact nature of the conversation is not known, but what is known is that it included talk of Heidegger's relationship to the Catholic Church and subsequent Christian burial at which the priest officiated.[41][42][43] Heidegger died on 26 May 1976, and was buried in the Meßkirch cemetery, beside his parents and brother.

https://www.britannica.com/biography/Martin-Heidegger-German-philosopher

Martin Heidegger, (born September 26, 1889, Messkirch, Schwarzwald, Germany—died May 26, 1976, Messkirch, West Germany), German philosopher, counted among the main exponents of existentialism. His groundbreaking work in ontology (the philosophical study of being, or existence) and metaphysics determined the course of 20th-century philosophy on the European continent and exerted an enormous influence on virtually every other humanistic discipline, including literary criticism, hermeneutics, psychology, and theology.

NY Times –- Heideggar-related News
https://www.nytimes.com/topic/person/martin-heidegger

Heideggerian terminology
https://en.wikipedia.org/wiki/Heideggerian_terminology

Philosophy – Heideggar (Intro) (2014)
https://www.youtube.com/watch?v=Br1sGrA7XTU (Video)

A look at Martin Heidegger - an often incomprehensible but deeply valuable German philosopher who wanted us to lead more authentic lives. (< 6 min.)

Philosophy Pages – Martin Heideggar
http://www.philosophypages.com/ph/heid.htm

Being and Time, part 1: Why Heidegger matters
https://www.theguardian.com/commentisfree/belief/2009/jun/05/heidegger-philosophy

Excerpt:

Martin Heidegger (1889-1976) was the most important and influential philosopher in the continental tradition in the 20th century. *Being and Time,* first published in 1927, was his *magnum opus*. There is no way of understanding what took place in continental philosophy after Heidegger without coming to terms with *Being and Time*. Furthermore, unlike many Anglo-American philosophers, Heidegger has exerted a huge influence outside philosophy, in areas as diverse as architecture, contemporary art, social and political theory, psychotherapy, psychiatry and theology.

However, because of his political commitment to National Socialism in 1933, when he assumed the position of Rector of Freiburg University in south-western Germany, Heidegger continues to arouse controversy, polemic and much heated misunderstanding.

The hugely important matter of the relation between Heidegger and politics is the topic for another series of blogs entries. Indeed, to my mind, the nature and extent of Heidegger's involvement in National Socialism only becomes *philosophically* pertinent once one has begun to understand and feel the persuasive power of what takes place in his written work, especially *Being and Time*.

Phenomenology Online: Martin Heideggar

http://www.phenomenologyonline.com/scholars/heidegger-martin/

Excerpt:

Martin Heidegger was born in the German village of Messkirch in a Roman Catholic family. His father worked part time as a sexton at the Sankt Martin and he wished for Martin to enter theology. After completing a Jesuit Grammar School, Heidegger enrolls at the University of Freiburg where he studies theology as well as philosophy, classic Latin and Greek, history and mathematics.

Because of health problems, Martin Heidegger decides to forego a career in theology and concentrate his studies in philosophy. When in 1916 Husserl moves from G ttingen to Freiburg, Martin Heidegger soon develops a close interest in phenomenology. Initially, Husserl expected Heidegger to carry his torch, but gradually it becomes clear that Heidegger chooses a path that takes him further and further away from Husserl's transcendental philosophy. This was a great disappointment for the master. In addition to studying Husserl's work, Heidegger reads St. Augustine and existentialists such as Kierkegaard. In 1923 Heidegger goes to Marburg, where he collaborates with the theologian Bultmann. In Marburg he also writes Being and Time, that was printed in 1927 in Husserl's Yearbook of Philosophical and Phenomenological Research. In 1928 Heidegger returns to Freiburg where he is offered the chair of the retiring Husserl who is now 70 years old. Heidegger starts his new position with an inaugural lecture entitled that is Metaphysics?

In 1933 Adolph Hitler comes to power and this causes great tumult and has dire consequences for Heidegger's later career. In order to prevent difficulties and on the request of his colleagues Heidegger assumes the rectorship at the university. He also becomes a member of the NSDAP and on May 27, 1933 Heidegger delivers his rectoral lecture in which he makes some unfortunate statements expressing sympathy for the party ideals and the fate of the German people. In February 1934, within ten months already, Heidegger withdraws from his rectorship position and he cuts his membership in the party. But despite his distantiation from the Hitler regime Heidegger has never been forgiven by his critics for his short nazi period. Under post-war French occupation of Germany Heidegger is banned from a university position. But in 1951 Heidegger is offered a honorary professorship at the University of Freiburg. He gives lectures until his retirement in 1959 and continues to write and publish until his death on May 26, 1976 in Freiburg.

Martin Heideggar – His story, his thought, his work

http://mythosandlogos.com/heidegger.html

Facebook: Heideggar

https://www.facebook.com/Heidegger

Existentialism: Heideggar
http://www.textetc.com/theory/heidegger.html

Excerpt:

Overview

Heidegger came to regard language as the ultimate reality, and so is much quoted (but perhaps not read: he is phenomenally difficult) by literary theorists. But though he might appear to be calling poetry the most authentic language, Heidegger in fact uses poetry for illustration of his own ideas.

Introduction

Martin Heidegger was born in Baden-Württemburg in 1889, and studied initially for the priesthood. In 1909 he entered the University of Freiburg to read philosophy, receiving his lectureship in 1915. After military service, Heidegger returned to Freiburg as Husserl's Assistant, and in 1923 moved to Marburg, where he wrote *Being and Time*. He returned to Freiburg in 1929, became Rector in 1933, when he also implemented Nazi policies and made his notorious pro-Hitler radio broadcast. The following year Heidegger resigned as Rector, and took no further part in politics. His activities were not forgotten after the war, however, and the French occupying powers banned him from lecturing until 1950. But the following year Heidegger was granted Emeritus status, and indeed continued writing till 1961, when he published his two-volume *Nietzsche*. He died in Freiburg in 1976. {1}

Heidegger's star waned in the sixties, along with those of other Existentialists, but has risen again with current interest in hermeneutics, Post-structuralism and green politics. Until 1927, Heidegger studied the philosophy of Husserl, the hermeneutics of Dilthey and the anthropology of Scheler, but wrote modestly and conventionally. All this changed with *Being and Time*, which dealt with an unfamiliar subject in a ferociously difficult manner. Heidegger never completed this work: the third section of Part One, and the whole of Part Two, which was to have examined Kant, Descartes and Aristotle remain unwritten. Heidegger gradually widened his areas of interest, and backtracked from *Being and Time*, but the difficulties with this notorious publication were real and unavoidable. Heidegger was attempting to find a new way of regarding the world, and to forge a language to match.

Neo-Orthodox Theology

Wikipedia: Neo-Orthodoxy

https://en.wikipedia.org/wiki/Neo-orthodoxy

Neo-orthodoxy, in Europe also known as theology of crisis and dialectical theology, was a theological movement developed in the aftermath of the First World War. The movement was largely a reaction against doctrines of 19th-century liberal theology and a reevaluation of the teachings of the Reformation. Karl Barth is the leading figure associated with the movement.

(A similar title has been given to the unrelated Eastern Orthodox theology of Christos Yannaras and John Romanides.)

What is Neo-Orthodoxy?

https://www.gotquestions.org/neoorthodoxy.html

Neo-Orthodoxy

http://www.ligonier.org/learn/devotionals/neo-orthodoxy/

> "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment" (Matt. 22:37–38).

If you were to ask scholars who the most important theologian of the twentieth century was, some would answer "Karl Barth." Barth was the most important proponent of neo-orthodoxy during the first half of the twentieth century, and his work continues to influence the church today.

Neo-orthodoxy was a reaction to the Protestant liberalism of the nineteenth century, which denied biblical supernaturalism and defined faith solely as a "feeling of absolute dependence." The bankruptcy of such views in light of the horrors of two world wars led Barth and others to try to restore the Bible to prominence in the church.

While neo-orthodox theologians take a step in the right direction, they do not go far enough. While neo-orthodoxy does not deny the supernatural character of the Bible, it does deny that its propositions are objective, inerrant truth. Its proponents redefine truth as an "encounter" or an "event." For the neo-orthodox, the Bible *becomes* the Word of God when the Holy Spirit uses the words of Scripture to bring us into an encounter with Christ. They say that the Bible as an objective source of propositions is never in and of itself God's revelation because God only reveals Himself in the events of redemptive history and in His interactions with us today.

The neo-orthodox maintain that passion for Christ comes from a fervent encounter with the living Christ and not from the acceptance of propositional truth. However, this dichotomy between event and proposition is a false one. The Bible never calls us to study its propositions without fervor. As today's passage teaches, we are to love God with our *minds*. This involves the study of propositional truth.

Moreover, while God does reveal Himself in the events of redemptive history, these events are not enough by themselves. We also need the authoritative, propositional interpretation of these events. Jesus

Christ, the living Word of God revealed Himself in the events of His life and in propositions interpreting those events, (Luke 24:36–49). Without the propositional interpretation of these events, we would never fully understand them (1 John 1:1–4; 5:20).

Coram Deo

We do well to remember that true faith is not merely an assent to propositions. It is also a living and active trust in the Lord Jesus. Yet we must never separate these two things, for we cannot truly assent to Scripture's teaching without trusting in Jesus, nor can we really trust in Jesus without being persuaded by biblical propositions. As you endeavor to defend biblical authority, remember that we do this in order that we might have a firm foundation for trusting in Jesus.

Neo-orthodoxy – What is it?

https://www.compellingtruth.org/neoorthodoxy.html

Neo-orthodoxy is a theological approach that arose following World War I in response to the liberal Protestantism of the early Twentieth Century. It was popularized by two major European theologians, Karl Barth and Emil Brunner.

Neo-orthodoxy emphasizes the revelation of God Himself as the source and foundation of Christian beliefs. In other words, rather than reason or Scripture as the foundation of belief, the teaching is that God Himself is the revelation. Barth was known for popularizing the idea of revelation being "the Word within the word" rather than Scripture itself as the focus. The focus on the transcendence of God and His being "wholly other" stood as a point of importance.

The term "Neo-orthodoxy" developed because some Reformed writers saw this approach to God and theology as a new form of orthodoxy in contrast with the liberal Protestantism that was common in European theological studies at that time. While this was an accurate description, many theologians dispute whether the views of Neo-orthodoxy are fully orthodox in comparison with biblical teachings.

Neo-orthodoxy teaches that the Scripture is a communicator or medium revealing God rather than being revelation by itself. The Word of God is Jesus Himself rather than Scripture serving as God's Word. The emphasis is on an encounter with God rather than a focus on the inspired words of Scripture. While it is true that Scripture communicates revelation about God, Scripture itself teaches that its words are "God-breathed" or an extension of God Himself. Second Timothy 3:16-17 states, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

Some have attempted to teach that Neo-orthodoxy is a middle ground between liberalism and evangelicalism. However, this is not completely accurate as the views of Neo-orthodoxy stand on their own and have never sought to provide any such bridge. Instead, it is perhaps better to evaluate Neo-orthodoxy by its own descriptions as a worldview that affirms parts of biblical teachings, while neglecting others.

In addition, the focus on an encounter with Jesus as emphasized in Neo-orthodoxy must be based on the teachings found in the Bible itself. Romans 10:17 (NIV) teaches that, "faith comes from hearing the message, and the message is heard through the word about Christ." The facts upon which a person believes and comes to faith in Christ are rooted in historical actions affirmed by the early Christians as being of primary importance (1 Corinthians 15:3-4).

Existential Theology and Philosophy

Wikipedia: Christian Existentialism

https://en.wikipedia.org/wiki/Christian_existentialism

Excerpt:

Christian existentialism is a theo-philosophical movement which takes an existentialist approach to Christian theology. The school of thought is often traced back to the work of the Danish philosopher and theologian Søren Kierkegaard (1813–1855), who some consider the father of existentialism.[1]

The existential approach to Christian theology has a long and diverse history including Augustine, Aquinas, Pascal and Maritain...

Existential Christianity

http://existentialchristianity.net/

Excerpt:

…I have established this website in order to explore the idea that Christianity is an existential communication. The existential has been ignored in Christianity for centuries, and it is my hope to continue the work of Soren Kierkegaard and other Christian Existentialists in locating the essence of Christianity in our existence within the world. Thus, in an Existential Christianity; doctrine, dogma, and systematic theology becomes sub-ordinated. The existential ideals that Jesus espoused should be the core of any Christian philosophy, and the true way to follow Jesus.

It was Soren Kierkegaard that analytically revitalised the existential nature of Jesus Christ. The formal philosophy of Christian Existentialism was birthed from Kierkegaard, and he is indeed a major inspiration for this website and the articles therein. No man has helped me more in my attempt to follow Jesus.

Existential Theology

http://onlinelibrary.wiley.com/doi/10.1002/9780470670606.wbecc0525/abstract

Excerpt:

Existentialism is generally regarded as having its modern origins in the thought of Danish Lutheran lay theologian Søren Kierkegaard (1813–1855). In reaction both to “dead orthodoxy” in the state church and even more to Hegelian “essentialism” (one can rationally come to understand the cosmos), Kierkegaard argued that it is in fact impossible to get beyond one's own finite and sinful “existence.” In Kierkegaard's celebrated aphorism, “truth is subjectivity.” To think that one is capable of setting forth a necessarily true universal metaphysic is to misunderstand the human condition of estrangement and angst and to fall into egoistic hubris. The only hope for fallen mankind is to recognize one's fall from essence to existence and to seek personal, existential salvation through Jesus Christ.

Existential Theology Topics

https://www.academia.edu/Documents/in/Existential_Theology

NDT: Existentialism

Existentialism covers a wide range of themes and authors, Christian, Jewish to atheistic; from Kierkegaard, K. Jaspers, (1883-1969), J. P. Sartre (1905-80) and M. Heidegger (1889-1976) to A. Camus (1913-60), G. Marcel (1889-1973) and S. Weil (1909-43). It finds its expression in and through drama, literature, poetry, art, music, psychoanalysis and philosophy. The variety of authors is bound together by the refusal to belong to any school of thought or philosophy, the denial of the adequacy of any and every system and set of beliefs, and dissatisfaction with traditional philosophy as superficial and remote from real life. Essentially existentialism is a revolt against rationalism, with its stress on reason alone, for its failure to progress beyond the obvious, its lack of engagement with people, and its ignoring of their real needs. Existentialism revolts against romanticism on the grounds of its self-deceptive escape from the horrors of life in the here and now, and its unjustifiable optimism about people.

Given the existentialist rejection of systems, the main common thread lies in the themes on which the existentialist expresses his view obliquely. Existentialism is to be experienced directly rather than taught.

Main themes

1. Anxiety (Angst), dread and death

Existentialist thinking is intended to appeal to the whole personality of a person. It involves one's whole life. One thinks existentially when matters of life and death are at stake. These fundamental realities and our experience of them evoke overwhelming feelings of anxiety, dread and ontological wonderment—amazement at being. The experience of suffering and the meaninglessness of life cause such feelings.

2. Being and existence

Existentialism is concerned with the nature of being and nonbeing. These realities always evade our concepts and cannot be reduced to neat formulae. Sartre distinguishes the being of objects, which is being *en soi* . This is being which rests in itself and is present, at hand, for humanity to use or abuse. In contrast, human being is being *pour soi* . It is self-awareness, and the capacity to shape other beings and one's own being. For Heidegger, being is understood through an analysis of time. Temporality is basic to the very constitution of existence in terms of past, present and future. This he calls ‘care'. Past, present and future are paralleled by facticity, fallenness (forfeiture) and possibility. Humanity is possibility, because it stands before an open future in which it is always in process and incomplete. Humanity is facticity, because its past in terms of heredity, environment and previous experience inevitably shapes what we are and may become. Humanity is ‘fallen' in its tendency to shrink from responsibility to the past and the future by hiding in the present. Humanity is faced with a choice in existence. Unauthentic existence lacks will (irresoluteness), lives in the present, the past or the future, and refuses to acknowledge facticity and possibility. Authentic existence is resolute and makes choices in the present in light of the past and open to the future. The authentic self is a unitary, stable, and relatively abiding structure, in which the polarities of existence are held in balance and its potentialities are brought to fulfilment.

3. Intentionality

Existentialism focuses on the inner experiences of will, emotions, beliefs, imagination and intention. These are understood by examination of the individual consciousness. The key to understanding all knowledge is the study of internal phenomena, rather than the external behaviour which appears to follow such states.

4. Absurdity

The existentialist believes that there is no meaning in any one thing, or in everything put together. The world is absurd and pointless. To be human is to choose in the light of the absurdity of the world.

5. Choice and the individual

Choice is the centre of human existence. Self-conscious being is being which chooses. We are what we choose. We make ourselves by our choices. Not to choose is itself a choice. Choices have no rational basis or purpose, so it does not matter *what* we choose, only *that* we choose. Thus in drama, literature and poetry the existentialist often focuses on impossible choices, especially of the moral variety, and the human necessity to choose in the face of absurdity. The individual agent is the one who has to choose, for the crowd is a lie and offers an escape from responsibility. Individual responsibility for one's own existence is necessary.

Impact on theology

Existentialism, through Heidegger, has influenced and formed existential theology especially in the work of Barth, Bultmann, Tillich and Macquarrie. This approach stresses the existential moment in hermeneutics and preaching, in which humanity is summoned to respond to the call of God to live an authentic life. Jesus is the perfect example of an authentic existence. The nature of being, as outlined by existentialism, has led Tillich to interpret God as the ‘ground of our being' rather than as a being at all. This affects both theological epistemology and ontology (see Being). Existentialist philosophy asks the fundamental human questions of existence. Theology's task is to provide the answers.

Other writers such as Marcel and Weil have adopted an existential approach to theology in contrast to a clinically abstract theology. For them, theology is participative and incarnational, emphasizing the ontological weight of human experience. The key is dialogue and communication as an individual (the ‘I') with the eternal ‘Thou'. This leads to faith and assurance.

Critical reflections

Positively, the existentialist reminds us that true religion must be individual, involved with the real needs of people, and lived out authentically. The existentialist paints an accurate picture of life without God. It is no accident that many find in existentialism the roots of the ‘Death of God' theology. Negatively, the philosophy is self-contradictory in its basic statement that ‘everything is meaningless'. It isolates the will from the whole personality, the individual from the community, and the inner life from the outer life. it concentrates on the exceptional and unusual and gives too little systematic understanding of the nature of being itself. In theological terms, the danger is of a loss of objectivity and any genuine understanding of God and of an amalgamation of a philosophy which is at root anthropocentric and atheistic with an approach to theology which is too individualistic and experience-oriented, and allows modern culture to operate a critical function as a standard by which to judge biblical and theological understandings and expressions.

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J. Macquarrie, *An Existentialist Theology* (London, 1955); *idem* , *Existentialism* (London, 1972); D. E. Roberts, *Existentialism and Religious Belief* (New York, 1957); J.-P. Sartre, *Existentialism and Humanism* (ET, London, 1948); M. Warnock, *Existentialism* (London, 1970).

E.D.C.

Existential Theology-Why Does It Make Everyone So Uptight? (2011)

https://existentialtheology.wordpress.com/2011/06/13/existential-theology-why-does-it-make-everyone-uptight/

https://existentialtheology.wordpress.com/

Why Existential Theology Is Bankrupt

http://www.presenttruthmag.com/archive/XXV/25-3.htm

It is true to say that an existentialist perspective has permeated the human disciplines.[1] Whether this fact is acclaimed or lamented will depend upon the outlook of the onlooker. It is my opinion that the dominance of existentialism as an evaluative starting point — especially as applied to the discipline of theology — is tragic, and I hope to suggestively demonstrate that existential theology leaves men as they exist in the world totally bankrupt and without hope. This bankruptcy emerges in the following points…

Investigating Existentialism: A Theological Critique of Existential Philosophy

https://www.academia.edu/4755230/Investigating_Existentialism_A_Theological_Critique_of_Existential_Philosophy

Excerpt:

…The principles found in Scripture clearly teach that humanity's essence precedes existence; furthermore, humanity's purposes are found throughout the bible and summed up by Jesus in the New Testament. Jesus clearly taught that loving and glorifying God is the *a priori* essence of human existence and it is only because of that essence do humans exist. Therefore, it has been shown that existentialism is incongruent with at least two foundational tenets of biblical theology.

Existentialism: How it has affected modern Christianity **[Recommended]**

https://thechristianwatershed.com/2008/04/08/existentialism-how-it-has-affected-modern-christianity/

Excerpt:

When one thinks of the 19th Century, one often imagines the end of the Enlightenment within philosophy along with scientific positivism as the grand utopian hope for Western people; however, Existentialism finds its roots in the 19th Century as a response to the rampant rationalism that was left over from the Enlightenment. Existentialism was born out of the mind of Soren Kierkegaard as a Christian philosophy. It places a high emphasis on irrational faith that one acts on and does not study, thus rationality is devalued in theistic existentialism. Though born out of a 19th Century response to rationalism, its impact has spread into the 21st century and is finding its way into popular Christian books. Though Existentialism is helpful in reminding Christians that rationalism is inadequate, it destroys the idea that Christians can truly have a relationship with God.

Theistic existentialism is a system that devalues the rationality of faith – sometimes to the point of denying that faith is rational at all – and places a heavy reliance on experience within the faith. Francis Schaeffer defines existentialism as a "…theory of man that holds that human experience is not describable in scientific or rational terms."[1] According to Schaeffer theistic existentialism seeks to deny that "faith" is something that can be rationally explained or studied and instead seeks to have nothing but an experience. This seems to be in line with the Swiss existentialist Karl Jaspers, who believed, "the claim of philosophy to prove or disprove God's existence and agrees with Kant in rejecting this. For 'a proved God would be no God but merely a thing in the world'."[2] Whereas the orthodox faith prior to the 19th century attempted to prove the existence of God through appeals to nature, 'orthodox' theology, through the existentialists, appealed to nothing other than experience arguing that nothing could prove God, because He is beyond understanding.

It does make sense that existentialism would find its roots in Christianity because of Christianity's emphasis on experience and having a personal relationship with God; Christianity is more than a philosophy, but a way of life. One existentialist sums up Christianity as, "… a type of *experience*, a dimension of life-in-the-world, an intention *to do* something in the world, a vision that is at the same time an action. Christianity is not a science to be studied, but an *activity* that involves the would-be 'Christian'

in the whole of his being and alters his very existence."[3] One accusation that has been levied against conservative Christians is that they are too focused on the "theories" of Christianity and the doctrines while ignoring the importance of actions. In fact, one anecdote is often a misquotation of St. Francis that says, "At all times preach the Gospel; if necessary, use words." Though a misquote of St. Francis, it appeals to the idea of working toward something instead of sitting back and figuring out how that something works. The question, according to existentialists, is why would one want to sit back and study God when one could just go out and live in a relationship with Him?

Another key element of theistic existentialism is that it whole-heartedly embraces what they call the "absurd." The absurd can sometimes refer to a self-contradiction or inconsistency in life.[4] For the theistic existentialist, the absurd is accepting faith when all evidence points against faith. Materialistic science ultimately turns man into nothing more than a highly evolved animal, incapable of true morality, true goodness, or true beauty. Rationalism destroys all emotions, making all emotions irrational and inadequate. Both science and rationalism show that there is no God, or at least if there is a God He doesn't care about this world and is distant from it. The existentialist looks at this, agrees that all of it seems logical, but then turns the other way and rebels against the rational system. He seeks after the absurd and embraces it, taking comfort in his experience though it contradicts what he knows to be logical.

The birth of existentialism in the 19th century was a reaction to the Enlightenment thinking. As one author put it, "Both systems fought against by existentialism have one common assumption. It is the absolute primacy and superiority of man's reason and intellect over the rest of man's psychic dispositions, such as imagination, feelings, and intuition."[5] The Enlightenment had left man as nothing more than a machine and the existentialists desperately wanted to avoid falling into that trap. If man is just a machine then art, love, emotions and all the other things that distinguish man from all other animals are just illusions. Unable to accept such a proposition, the existentialists chose to live life 'irrationally' as opposed to rationally.

The father of existentialism, Soren Kierkegaard, proposed his theory late in the 19th century as a response to the Enlightenment finding its way into Christianity. By the mid 19th century, Christianity had succumbed to German higher criticism. Most 'Christians' during that period denied the historicity of the Bible, the miracles claimed in the Bible, treated God as though He were some distant being that man could not relate to, and functioned as atheists. Kierkegaard, saddened by what he saw, developed a system of belief that counteracted the rationalism of his day.

Kierkegaard taught that all of Christianity was based on experience and that one could not prove God existed or even make a rational claim about doctrine within Christianity. He did this because the arguments for God's existence had belittled God and torn away His majestic character. Kierkegaard believed that if people would stop trying to prove God and instead experience Him, the world would be better. As one author puts it, "SK emphasizes that it is impossible to know God from nature, or even to prove His existence."[6] On top of denying that man could prove the existence of God (outside of experience), he also taught that one could not systematize Christianity. As Kierkegaard said in *Fear and Trembling*, "Even if one were able to render the whole of the content of faith into conceptual form, it would not follow that one had grasped faith, grasped how one came to it, or how it came to one."[7] Though rationality could give a person an idea of what faith was, without an experience, according to Kierkegaard, there was no faith at all.

Finally, Kierkegaard even applied his view to Scripture – though he believed the Bible was infallible (based on a leap, not on any rational ground or evidential ground) he also believed that Christians must interpret the Bible through their own experiences and use the Bible to validate their own experiences. On author sums up Kierkegaard's view of the Bible by saying, "The only interpretation of the Bible that can claim truth and validity belongs in the existential context where it represents with authority the ideal norm for the striving that expresses personal appropriation, and to which it is committed."[8] The Bible has truth for 'today' because it can be experienced. When one comes across a passage, one should not try to

decide what it *meant*, but instead what it *means*. In other words, looking to the historical meaning is pointless as modern man does not live in the historical context of the Bible, thus it is better for man to read the Bible as a tool to discover what to do *now*.

Kierkegaard's application of existentialism to theology is not an anomaly – those who have come after Kierkegaard have continued the trend of separating faith and rationality. For theistic existentialists since Kierkegaard, to "live by faith" is not living rationally, but instead is living by action and passion.[9] The rationalists of the 19th century robbed Christianity of its action and relationship, thus the existentialists have responded by making Christianity solely action or solely relational and removing the intellect from the faith. One does not live the Christian life because it makes sense, but instead because one is passionate about it. Even if those passions are wrong, so long as one is passionate it does not matter…

Many modern existential writers follow the idea that one cannot prove the existence of God through evidential appeals or logic. Don Miller, in discussing an evangelism experience he had with an atheistic friend and her intellectual objections to the faith, says, "My belief in Jesus did not seem rational or scientific, and yet there was nothing I could do to separate myself from this belief…Love, for example, is a true emotion, but is not rational. What I mean is, people actually feel it…I think one of the problems Laura was having was that she wanted God to make sense. He doesn't."[10] Rob Bell takes an even more drastic approach, asking that if the virgin birth were proven to be false beyond a shadow of a doubt, would Christians abandon the faith? He concludes that Christians should live the Christian faith regardless of its historical accuracy.[11] In both instances, not only is the Christian faith and proof of God's existence views as unimportant, they are also viewed as unnecessary to living a proper Christian life.

For these modern theistic existentialist the experience of Christianity is the best experience a human can have, but not the only experience. Bell even says, "As a Christian, I am simply trying to orient myself around living a particular kind of way, the kind of way that Jesus taught is possible. And I think that the way of Jesus is the best possible way to live."[12] Why would Jesus be the best way to experience life and not the only way? The flaw, according to Miller, is in the question itself. It assumes that we can know something about the faith – in this instance, its exclusivity – when there are some things about the faith that the mind will simply never understand.[13] Though Kierkegaard taught that Christianity was worthy of all people because it was the most absurd (anti-logical) faith, the modern day followers merely believe Christianity to be the best way, not the only way.

Finally, modern day existentialists draw from Kierkegaard in the way they view Scripture. Just as Kierkegaard viewed Scripture as something human experience validates, modern day existentialists teach that human experience is to shape the understanding of the Bible. Rob Bell even goes so far as to say, "The Bible has to be interpreted. Decisions have to be made about what it means now, today."[14] He goes on to say that the story of Adam and Eve isn't true because it happened, but because it continues to happen to modern man.[15] Likewise, Miller argues that the experience with Jesus is too personal to put on paper. He states, "I think Christian spirituality is like jazz music. I think loving Jesus is something you feel. I think it is something very difficult to get on paper."[16] Thus, the Christian's experience is read into Scripture instead of comparing the experience to Scripture.

The benefit of existentialism is that it brings rationalists back to earth and helps them understand that Christianity is more than a philosophy. In Kierkegaard's time Christianity had become a dead faith, one that was rationally deducted to the point there was no mystery. Eventually, that which was mysterious within the Christian faith became declared "irrational" and therefore true. Kierkegaard was right in acting out against such a belief and showing the limits of man's rationality. Existentialism does help show Christians that their faith isn't just conceptual, but is also a faith that requires actions.

Though existentialism brings some good, it also ruins any idea of hope, especially hope in knowing God. As one existential author puts it, "We live in darkness, and we are ourselves full of darkness. Lost in some corner of a silent universe, we can only imagine a God who himself is lost, and whom only the heart can

reach, reason being powerless and misleading."[17] The author sums up the existential condition adequately; though poetic to think of pursuing an unknown God, ultimately it leaves man in a state of despair. Man feels lost and alone, absent of hope, and attempting to find God merely by feeling around for God. This is what Schaeffer calls the "line of despair."[18] Though man may live happily, Schaeffer argues, if he ever sat and considered his condition he would be brought to tears. This is because the existential condition ultimately leaves man without hope of knowing God.

Another problem that Schaeffer points out is that Kierkegaard was ultimately wrong. Kierkegaard's idea of faith being a leap into the absurd is presented as a metaphor in the story of Abraham – Abraham, against reasoning and ethics – agreed to offer up his son Isaac as a sacrifice to God. Kierkegaard argued that this was the ultimate display of irrational faith.[19] Schaeffer, however, counters that, "Before Abraham was asked to move toward the sacrifice of Isaac…he had much propositional revelation from God, he had seen God, God had fulfilled promises to him. In short, God's words at this time were in the context of Abraham's strong reason for knowing that God both existed and was totally trustworthy."[20] According to Schaeffer, Abraham had already established a rational basis from which he could trust God without questioning God. Kierkegaard's original idea – that Abraham acted on blind faith – is faulty and thus, so is existentialism.

One of the most damning things that Schaeffer points out against existentialism is that they (existentialists) are not really experiencing God. "They have not touched the personal God who exists, but for a fleeting moment they have touched the existence of true personality in their love…It is true that in these experiences man has touched something, not nothing; but what he has touched is not God, but the objective reality of the external world and the 'manishenss' of man that God has creation."[21] The reason for this is that existentialists have denied the rationality of the faith, but God is a reasonable God who calls man to reason with Him (Isaiah 1:18). To reason with someone includes propositional thought, logic, truth, and experience. The problem with existentialists is that they still accept the Enlightenment view of epistemology – they begin with man as the center. If man is the center of thinking then rationality cannot operate with God. If, however, God is the center of thinking and imparts man's rational character onto him, then it makes sense that rationality – even if fallen – can play a part in faith. When one denies that logic plays a part in a relationship with God, then one is not truly experiencing God.

The ultimate solution is to realize that both reasoning and experience play a vital role in the Christian faith. Jesus commands His disciples to love God with all their heart, mind, and soul (Matthew 22:37). Schaeffer argues that this means Christianity is not rationalistic, but does contain a reasonable element to the faith – for Christians A is A and not non-A. Christianity does not end at rationality, but includes the entirety of a person's being.[22] Schaeffer actually uses the analogy of an artist by saying, ""The artist, to be an artist, needs to be free. On the other hand, if there is no form to his painting, the artist loses all communication with the viewers. The form makes it possible for the artist to have freedom plus communication. In the same way, rationality is needed to open the door to a vital relationship to God."[23] In other words, without rationality there is no form, no way to function, and thus no way to have a proper relationship. Just like in a human relationship there is a rational element through communication and knowledge of who a person is, in Christianity there is a rational element through communication with God and knowledge of who He is. What makes Christianity so great, however, is that it does not stop with rationality, but includes every aspect of "manishness."

Existentialism was a reactionary philosophy to the Enlightenment, born in the 19th century, but affecting many 21st century thinkers. It reacted out against the scientific positivism of its day and declared that man is more than a machine, but that humans cannot know how this occurs. It was born within the Christian system and influences Christianity in the modern era. These Christians deny the rational basis of their faith and continue on without truly knowing who God is. Though they seek after an experience with God, they find they cannot have one. The solution is realizing that faith is an experience built upon rational grounds. It is only when one comes to know the true God that one can begin to experience Him.

[1] Schaeffer, Francis, The Complete Works of Francis A. Schaeffer, ed. Francis Schaeffer, The God Who is There (Wheaton: Crossway Books, 1990), 200.

[2] E.L Allen, Existentialism from Within (London: Routledge and Kegan Paul LTD, 1953), 122.

[3] William Earle, Edie, James M., and Wild, John, Christianity and Existentialism (Chicago: Northwestern University Press, 1963), 5.

[4] Ibid. 9-10

[5] Frederick Patka, Existentialist Thinkers and Thoughts (New York: Philosophical Library, 1962), 14-15.

[6] Marie Mikulova Thulstrup, comp., Bibliotheca Kierkegaardiana: The Sources and Depths of Faith in Kierkegaard (Copenhagen: C.A. Reitzels Boghandel, 1978), 7.

[7] Soren Kierkegaard, Fear and Trembling (London: Penguin Books, 1985), 43.

[8] Sources and Depths, 54

[9] Christianity and Existentialism, 28

[10] Donald Miller, Blue Like Jazz: Nonreligious Thoughts on Christian Spirituality (Nashville: Thomas Nelson Publishers, 2003), 54.

[11] Rob Bell, Velvet Elvis (Grand Rapids: Zondervan, 2005), 26-27.

[12] Ibid. 20

[13] Miller, 205

[14] Bell, 55

[15] Ibid. 58

[16] Miller, 239

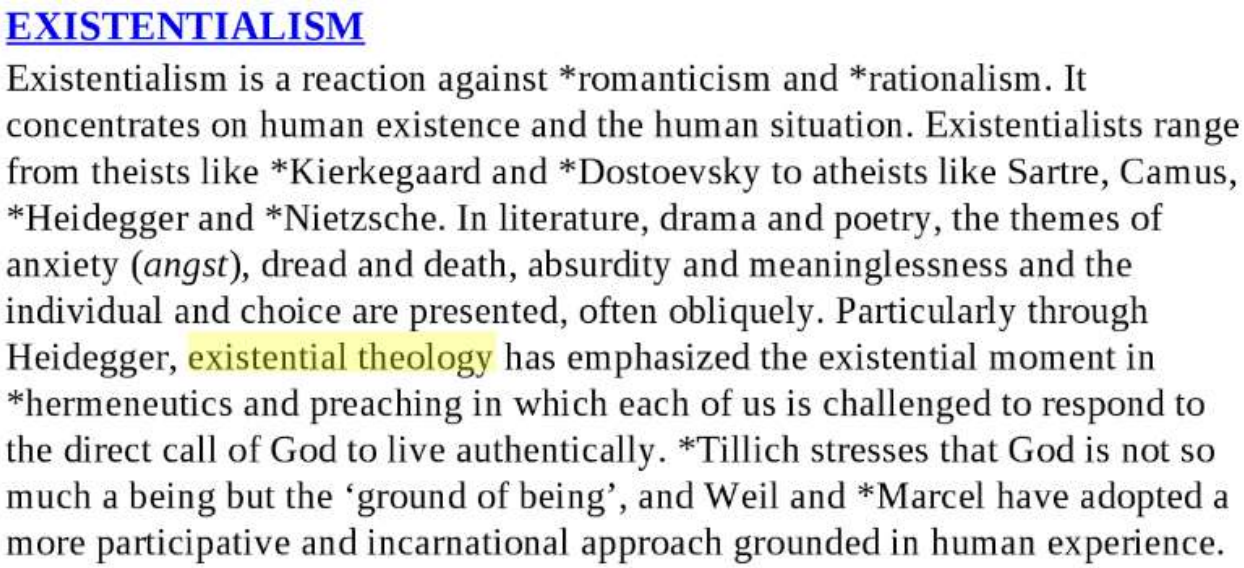
[17] Ralph Harper, The Existential Experience (Baltimore: Johns Hopkins University Press, 1972), 68.

[18] Schaeffer, 8

Ventures in Existential Theology: The Wesleyan Quadrilateral and the Heideggarian Lenses of John Macquarrie, Rudolf Bultmann, Paul Tillich, and Karl Rahner (a student thesis – Master of Theology in History and Theology - 2015)
https://repository.tcu.edu/handle/116099117/8355 [PDF]

http://www.omnilexica.com/?q=existential+theology

Excerpt (Image):



EXISTENTIALISM

Existentialism is a reaction against *romanticism and *rationalism. It concentrates on human existence and the human situation. Existentialists range from theists like *Kierkegaard and *Dostoevsky to atheists like Sartre, Camus, *Heidegger and *Nietzsche. In literature, drama and poetry, the themes of anxiety (*angst*), dread and death, absurdity and meaninglessness and the individual and choice are presented, often obliquely. Particularly through Heidegger, existential theology has emphasized the existential moment in *hermeneutics and preaching in which each of us is challenged to respond to the direct call of God to live authentically. *Tillich stresses that God is not so much a being but the 'ground of being', and Weil and *Marcel have adopted a more participative and incarnational approach grounded in human experience.

See also: **Paul Tillich**

Theology of Preaching (2008)

https://www.workingpreacher.org/craft.aspx?post=2079

Excerpt:

Theology of Preaching: *The preacher's understanding of the kind of theological event or transaction with God taking place during preaching.*

Theologies of preaching ask questions such as: What is God doing during the sermon? What is the nature of the Word of God in preaching? It is important for preachers to consider how to understand preaching as God's Word.

Recently, the homiletic conversation about the theology of preaching has revolved around the type of theological imagination developed by the preacher. Mary Catherine Hilkert speaks of two basic forms of theological imagination in preaching: a *dialectical* imagination which locates God's redemptive work more narrowly in the redemptive actions of God in and through Jesus Christ, and a *sacramental* imagination which locates God's Word more widely within the whole of God's creation. This dichotomy is helpful, but it paints in rather broad strokes and can obscure a more detailed range of theologies of preaching currently in existence.

First, there is the ***existential* theology** of preaching. In this theology, preaching supplies a divine Word that answers a crisis or conflict at the heart of human existence. Theologians such as Paul Tillich encouraged this way of thinking about preaching. Human beings are finite, attempting to secure themselves in the world via any number of self-securing idolatries in order to deflect, if only for a while, the deep sense that life is ultimately meaningless and ruled by despair and death. What sermon listeners

need, therefore, is a Word of redemption and meaning from outside this situation that will answer their deepest questions about life and death. Preaching brings this Word. The ancient biblical model for this theology of preaching is found in the oracular prophets. Oracle is a form of prophetic or redemptive speech occurring at the center of some process of human inquiry (in Hebrew, *darash* YHWH or inquiring of God). There are many instances of oracle throughout the biblical witness, including the interpretation of dreams (Joseph and Daniel), divination, interpretation of lots cast or the oracle of the ephod, Saul and the woman of Endor, and those instances in which Jesus answers an existential question in a way that opens up a new set of redemptive possibilities (the healing of the paralytic, Zaccheus, Nicodemus, the Syrophonecian Woman, the woman at the well, the woman with the flow of blood, and so on)…

Salvation Today: Some Reflections on the Christian Doctrine of Salvation

http://www.biblicalstudies.org.uk/pdf/ijt/37-1_082.pdf [PDF]

Looks at contemporary approaches: Existential Theology, Liberation Theology, Process Theology, Evangelical Theology and calls for a "biblically justifiable and contextually relevant understanding of salvation."

Concepts of Salvation

https://quizlet.com/86820998/introducing-christian-doctrine-chapter-31-conceptions-of-salvation-flash-cards/

Existential Theology

http://truthpatrol.blogspot.com/2006/07/existential-theology.html

Existentialist Theology

https://www.rep.routledge.com/articles/thematic/existentialist-theology/v-1

Existentialist theology is a term used to describe the work of a number of theologians, chiefly from the twentieth century, whose writings were strongly influenced by the literary and philosophical movement known as existentialism. Because of the diversity of the movement, it is difficult to say much that is illuminating about existentialist theology as a whole. In general, however, these theologians attempt to understand God in relation to the situation of the concretely existing human individual. Their analysis of human existence is one that emphasizes the freedom of individuals to shape their own identities through choices, and the paradoxical, ambiguous or even absurd character of the reality that humans encounter. Religious faith is seen as closely related to feelings of alienation and despair; faith may grow out of such emotions or it may provide the key to overcoming them, or both these relations may be present at once.

Though the designation of any particular theologian as 'existentialist' is a controversial matter, Karl Barth, Rudolf Bultmann and Paul Tillich are among the more important thinkers whose work exhibits existentialist themes. The entire movement has been strongly influenced, directly or indirectly, by the nineteenth-century Danish philosopher-theologian Søren Kierkegaard, while the works of the Russian novelist Fëdor Dostoevskii and the [atheist] German philosopher Friedrich Nietzsche, both from the late nineteenth century, have also been important.

Existential Theology: Bultmann and Tillich
https://quizlet.com/140144489/unit-4-existential-theology-bultmann-and-tillich-flash-cards/

Existentialism
https://carm.org/dictionary-existentialism

Existentialism is a philosophical viewpoint based on Soren Kierkegaard's philosophical work and emphasizes human freedom and abilities. Subjectivity and individual choice are elevated often above conceptual and moral absolutes because truth is found within personal experience. Existentialism would deny objective moral truths.

Existentialism – Stanford Encyclopedia of Philosophy
https://plato.stanford.edu/entries/existentialism/

Existentialism – Internet Encyclopedia of Philosophy
http://www.iep.utm.edu/existent/

Theopedia: Soren Kierkegaard
http://www.theopedia.com/soren-kierkegaard

Alienation, Existentialism, and the Theological Hole
http://www.christianhumanist.org/2010/03/alienation-existentialism-and-the-theological-hole/

Philosophy Basics: Existentialism
http://www.philosophybasics.com/branch_existentialism.html

Excerpts:

Introduction

Existentialism is a philosophy that emphasizes **individual existence**, **freedom** and **choice**. It is the view that humans **define their own meaning** in life, and try to make **rational decisions** despite existing in an **irrational universe**. It focuses on the question of **human existence**, and the feeling that there is **no purpose** or **explanation** at the core of existence. It holds that, as there is **no God** or any other **transcendent force**, the only way to **counter** this nothingness (and hence to find **meaning** in life) is by **embracing** existence.

Thus, Existentialism believes that individuals are entirely **free** and must take **personal responsibility** for themselves (although with this responsibility comes **angst**, a profound anguish or dread). It therefore emphasizes **action**, **freedom** and **decision** as fundamental, and holds that the only way to rise above the essentially **absurd condition** of humanity (which is characterized by **suffering** and **inevitable death**) is by exercising our personal **freedom and choice** (a complete rejection of Determinism).

Often, Existentialism as a movement is used to describe those who refuse to belong to **any** school of thought, repudiating of the **adequacy** of any body of beliefs or systems, claiming them to be superficial, academic and remote from life. Although it has much **in common** with Nihilism, Existentialism is more a **reaction** against traditional philosophies, such as Rationalism, Empiricism and Positivism, that seek to discover an ultimate **order** and universal **meaning** in metaphysical principles or in the structure of the observed world. It asserts that people actually make decisions based on what has **meaning to them**, rather than what is **rational**.

Existentialism **originated** with the 19th Century philosophers Søren Kierkegaard and Friedrich Nietzsche, although neither used the **term** in their work. In the 1940s and 1950s, French existentialists such as Jean-Paul Sartre, **Albert Camus** (1913 - 1960), and **Simone de Beauvoir** (1908 - 1986) wrote scholarly and fictional works that popularized **existential themes**, such as dread, boredom, alienation, the absurd, freedom, commitment and nothingness.

Criticisms

Herbert Marcuse (1898 - 1979) has criticized Existentialism, especially Sartre's "Being and Nothingness", for **projecting** some features of living in a **modern oppressive society** (features such as anxiety and meaninglessness) onto the nature of **existence itself**.

Roger Scruton (1944 -) has claimed that both Heidegger's concept of **inauthenticity** and Sartre's concept of **bad faith** are both **self-inconsistent**, in that they **deny** any universal moral creed, yet speak of these concepts as if everyone is **bound to abide by them**.

Logical Positivists, such as A. J. Ayer and **Rudolf Carnap** (1891 - 1970), claim that existentialists frequently become **confused** over the verb "to be" (which is **meaningless** if used without a predicate) and by the word "nothing" (which is the **negation** of existence and therefore cannot be assumed to refer to **something**).

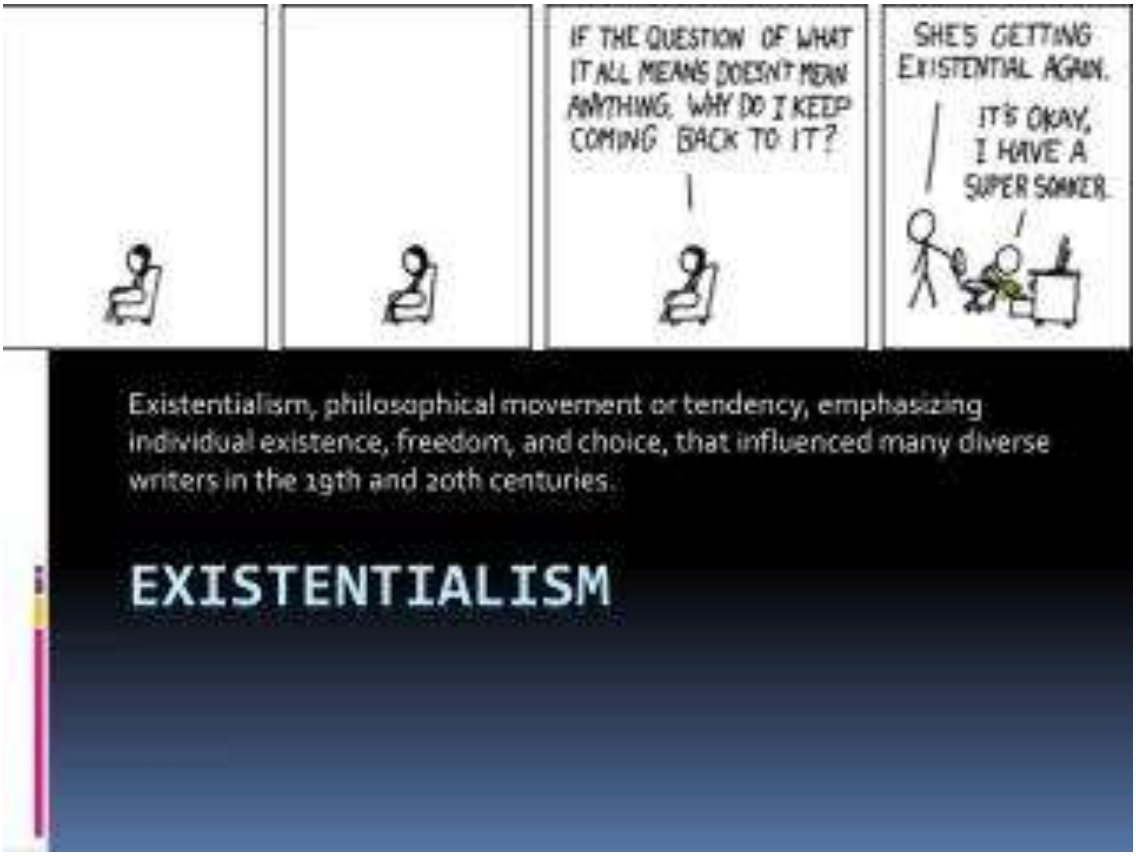
Marxists, especially in post-War France, found Existentialism to run counter to their emphasis on the **solidarity** of human beings and their theory of **economic determinism**. They further argued that Existentialism's emphasis on **individual choice** leads to **contemplation** rather than to action, and that only the bourgeoisie has the **luxury** to make themselves what they are through their choices, so they considered Existentialism to be a **bourgeois philosophy**.

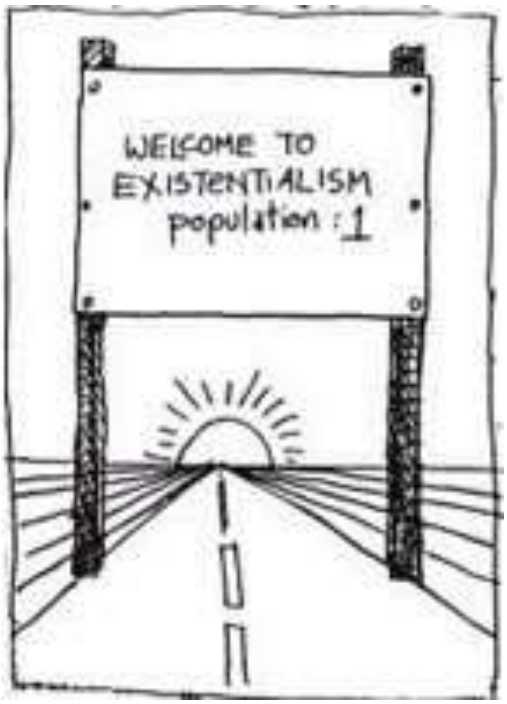
Christian critics complain that Existentialism portrays humanity in the **worst possible light**, overlooking the **dignity** and **grace** that comes from being made in the **image of God**. Also, according to Christian critics, Existentialists are unable to account for the **moral dimension** of human life, and have no **basis** for an ethical theory if they deny that humans are bound by the **commands of God**. On the other hand, some commentators have objected to Kierkegaard's continued espousal of **Christianity**, despite his inability to effectively **justify** it.

In more general terms, the common use of **pseudonymous characters** in existentialist writing can make it seem like the authors are unwilling to **own** their insights, and are **confusing** philosophy with **literature**.

Hubert Dreyfus on Existential Phenomenology (Videos) [Recommended]
https://philosophytheology.wordpress.com/2012/09/20/hubert-dreyfus-on-existential-phenomenology/

Existential graph
https://en.wikipedia.org/wiki/Existential_graph


IF THE QUESTION OF WHAT IT ALL MEANS DOESN'T MEAN ANYTHING, WHY DO I KEEP COMING BACK TO IT?
SHE'S GETTING EXISTENTIAL AGAIN.
IT'S OKAY, I HAVE A SUPER SOMMER.
Existentialism, philosophical movement or tendency, emphasizing individual existence, freedom, and choice, that influenced many diverse writers in the 19th and 20th centuries.
EXISTENTIALISM


WELCOME TO EXISTENTIALISM
population : 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

Post_Modernisn_and_the_ChurchGod, 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: onotological, hermeneutical spiral, literary approaches, Vanhoozer, Plato, premodern, postmodern, empirical reality, logical and biblical positivism, structuralist, poststructuralist, Derrida, Capitt, Wittgenstein, Recoeur, 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 "illumines" (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.faith/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.
>
> …Positivism, it follows, must oppose the conclusions of metaphysics - which is the speculation from first principles (axioms) about matters which can't be answered by scientific observation and experiment. Most of what is covered by religion is usually included within the scope of metaphysics. Positivists would say that conventional religion recognizes that we can't know "the ultimate" and therefore fills that gap with what is often termed "myth"…
>
> …The rise of Positivism coincides with the start of what is now increasingly being recognized as a conceptual crisis throughout much of the Church. The distant origins of Positivism lie in the works of Francis Bacon and other thinkers of the Enlightenment, particularly David Hume. But it was not until the 19th century that it took full flight and metamorphosed into an attempt to provide a complete set of answers for human life. It is in this sense that its type of reasoning is thought of as "positive" - that is, an attempt to replace the ancient "negatives" of unreasoning religion….

Radical Faith – Exploring some fundamentals of faith in a changed world [Website]

http://homepages.which.net/~radical.faith/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 [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 slithey 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.[54] 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 scientistic 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 the 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**
Stage of knowledge	Fictitious knowledge	Metaphysical knowledge	Scientific knowledge
Foundations of belief	Faith and custom	Philosophy	Rational logic
Social base	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 [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 [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. Phenomonology 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/clairetupling/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 Anit-Positivism: An Implications for Social Sciences
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

Basic Beliefs	
The world is	socially constructed
The observer is	part of it
Science is	value-driven
Researcher should	
Focus on	meanings
Look at	totality
Try to	understand phenomena
Formulate/develop	ideas
Preferred research methods include	
Using	multiple perspectives
Taking	small samples

The Positivist Worldview

Basic Beliefs	
The world is	external
The observer is	independent
Science is	value-free
Researcher should	
Focus on	facts
Look at	causality
Try to	measure phenomena
Formulate/develop	hypotheses
Preferred research methods include	
Using	concepts
Taking	large samples

Answers.com: 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 Korzybsi 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

Logical Positivism
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 [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

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

(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 [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

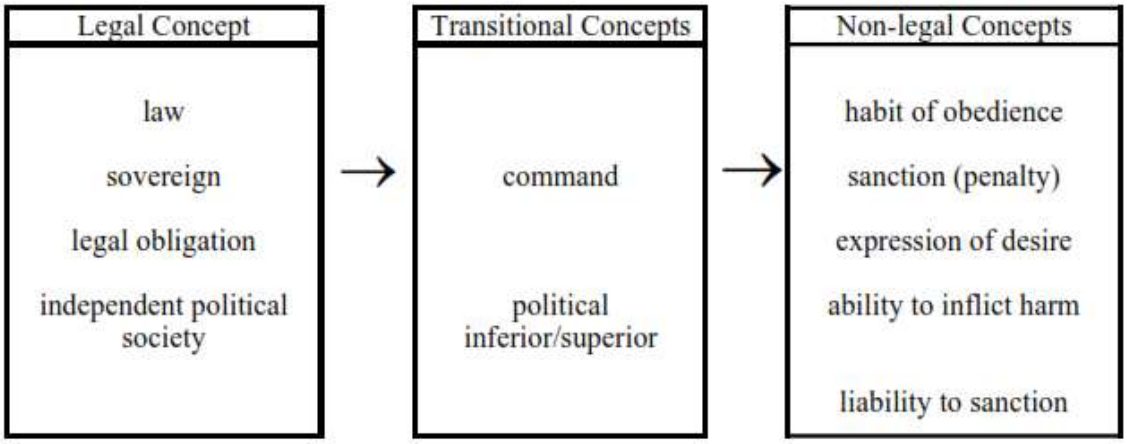
1. *The Descriptive/Prescriptive Distinction:* Both as a substantive point of his legal theory and as a point of methodology, Austin drew a sharp conceptual distinction between law as it is and law as it ought to be.

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.commons.georgetown.edu/cctp-505-fall2011/files/chap-3-miller-common-ground-from-the-post-postivist-perspective.pdf

Excerpts:

TABLE 3.1. Two Typologies of Organizational Theory and Research

Burrell & Morgan's (1979) typology	
Radical humanists	Radical structuralists
• Subjective approach to social research • Nominalist ontology • Anti-positivist epistemology • Sociology of radical change	• Objective approach to social research • Realist ontology and positivist epistemology • Sociology of radical change
Interpretivists	Functionalists
• Subjective approach to social research • Nominalist ontology • Anti-positivist epistemology • Sociology of regulation	• Objective approach to social research • Realist ontology • Positivist epistemology • Sociology of regulation
Deetz's (1996) typology	
Postmodern scholars	Critical scholars ("late modern")
• Dissensus relation to dominant social discourse • Local/emergent origin of concepts and problems	• Dissensus relation to dominant social discourse • Elite/a priori origin of concepts and problems
Interpretive scholars ("premodern")	Normative scholars ("modern")
• Consensus relation to dominant social discourse • Local/emergent origin of concepts and problems	• Consensus relation to dominant social discourse • Elite/a priori origin of concepts and social problems

Continued, next page…

…Continued from previous page

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:

Table 2.1 Four Worldviews Used in Research

Postpositivism	*Constructivism*	*Advocacy and Participatory*	*Pragmatism*
• Determination • Reductionism • Empirical observation and measurement • Theory verification	• Understanding • Multiple participant meanings • Social and historical construction • Theory generation	• Political • Empowerment and issue oriented • Collaborative • Change oriented	• Consequences of actions • Problem centered • Pluralistic • Real-world practice oriented

SOURCE: Creswell (2003). Reprinted with permission of Sage Publications.

	Paradigm			
Element	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
Synonym	Verify	Predict	Understand/ Interpret	Emancipate	Dialectic
Ontology 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
Epistemology 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
Methodology 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[7]
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

Humanities-Based Theories	• Frontier Thesis (F.J. Turner 1894, Richards 1990)
	• Environmental/Cultural Anthropology (and Geography)
	  * Structuralism (Levi-Strauss 1963, Tuan 1971, Graber 1976)
	  * Cognitive Anthropology (Rapoport 1976)
	• Environmental Psychology (Boulding 1956, Lynch 1960, and others; see text)

Natural Science-Based Theories	• Environmental Determinism (Hippocrates, Aristotle, Montesquieu, McHarg 1969) • Cultural (or Human) Ecology (Steward 1955, Rappaport 1968, Bennett 1976, Ellen 1982, Rambo 1983) • The Berkeley School (Geography) – (Sauer 1925 and followers)
Social-Science-Based Theories	• Culture of Mass Consumption Theory (Sack 1990) • Ecological Revolutions (Merchant 1990) • Multi-Disciplinary Approaches -- Ecological Equilibrium Concept (Commoner 1972, Meadows *et al.* 1972, Ehrlich and Ehrlich 1990, Coccossis 1991, Lutz, 1994, Meyer and Turner 1994, Heilig, 1996)

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 • 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-stucturalism	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-stucturalism	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.)

DURANTI'S LEGAL SYSTEM

A system of rules enforceable and binding on a collectivity = a legal system

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.

***A natural person is a human being as opposed to a corporate legal person.**

Positive Law		Other Binding Law
• Legislation/Statute Law	)	• Natural Law
• Case Law/Common Law • Delegated legislation	) Primary) Sources	• Morals/Ethics/Codes of Behaviour
		• Religious Beliefs
		• Ecclesiastical Law
• Reports on Law	)	• Customs
• Government Publications	)Secondary) Sources	• Conventions (unenacted rules of constitutional practice)

Table 1

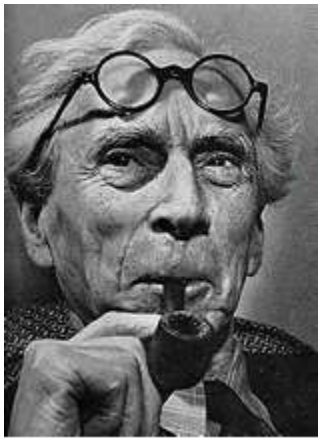
Source: Livia Iacovino, *'Things in Action': Teaching Law to Recordkeeping Professionals*, Ancora Press, Monash University, Melbourne, 1998, p. 70, Figure 2.2. This summary is derived from Luciana Duranti, `Diplomatics: New Uses for an Old Science (Part II)'. *Archivaria*, Vol. 29, Winter 1989-90, p. 5.

You Say vs God Says

YOU SAY	GOD SAYS	BIBLE VERSES
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)

Bertrand Russell

https://plato.stanford.edu/entries/russell/



Bertrand Arthur William Russell (1872–1970) was a British philosopher, logician, essayist and social critic best known for his work in mathematical logic and analytic philosophy. His most influential contributions include his championing of logicism (the view that mathematics is in some important sense reducible to logic), his refining of Gottlob Frege's predicate calculus (which still forms the basis of most contemporary systems of logic), his defense of neutral monism (the view that the world consists of just one type of substance which is neither exclusively mental nor exclusively physical), and his theories of definite descriptions, logical atomism and logical types.

Together with G.E. Moore, Russell is generally recognized as one of the main founders of modern analytic philosophy. His famous paradox, theory of types, and work with A.N. Whitehead on *Principia Mathematica* reinvigorated the study of logic throughout the twentieth century (Schilpp 1944, xiii; Wilczek 2010, 74).

Over the course of a long career, Russell also made significant contributions to a broad range of other subjects, including ethics, politics, educational theory, the history of ideas and religious studies, cheerfully ignoring Hooke's admonition to the Royal Society against "meddling with Divinity, Metaphysics, Moralls, Politicks, Grammar, Rhetorick, or Logick" (Kreisel 1973, 24). In addition, generations of general readers have benefited from his many popular writings on a wide variety of topics in both the humanities and the natural sciences. Like Voltaire, to whom he has been compared (Times of London 1970, 12)), he wrote with style and wit and had enormous influence.

After a life marked by controversy—including dismissals from both Trinity College, Cambridge, and City College, New York—Russell was awarded the Order of Merit in 1949 and the Nobel Prize for Literature in 1950. Noted also for his many spirited anti-nuclear protests and for his campaign against western involvement in the Vietnam War, Russell remained a prominent public figure until his death at the age of 97.

Russell 1916

About

https://www.users.drew.edu/jlenz/brs-about-br.html

Born in 1872 into the British aristocracy and educated at Cambridge University, Russell gave away much of his inherited wealth. But in 1931 he inherited and kept an earldom. His multifaceted career centered on work as a philosophy professor, writer, and public lecturer. (Here is a detailed chronology of Russell's life, an overview of his analytic philosophy, and a complete bibliography of all his publications.)

Russell was involved, often passionately, in numerous social and political controversies of his time. For example, he supported suffragists, free thought in religion and morals, and world government; he opposed World War I and the Vietnam War, nationalism, and political persecution. He was jailed in 1918 for anti-war views and in 1961 for his anti-nuclear weapons stance.

He was married 4 times and had 3 children. With Dora Russell, he founded the experimental Beacon Hill School. He knew or worked with many of the most prominent figures in late 19th and 20th century philosophy, mathematics, science, literature, and politics.

Wikipedia: Early life and background

Early life and background

Bertrand Russell was born on 18 May 1872 at Ravenscroft, Trellech, Monmouthshire, into an influential and liberal family of the British aristocracy.[79] His parents, Viscount and Viscountess Amberley, were radical for their times. Lord Amberley consented to his wife's affair with their children's tutor, the biologist Douglas Spalding. Both were early advocates of birth control at a time when this was considered scandalous.[80] Lord Amberley was an atheist and his atheism was evident when he asked the philosopher John Stuart Mill to act as Russell's secular godfather.[81] Mill died the year after Russell's birth, but his writings had a great effect on Russell's life.

His paternal grandfather, the Earl Russell, had been asked twice by Queen Victoria to form a government, serving her as Prime Minister in the 1840s and 1860s.[82] The Russells had been prominent in England for several centuries before this, coming to power and the peerage with the rise of the Tudor dynasty (see: Duke of Bedford). They established themselves as one of the leading British Whig families, and participated in every great political event from the Dissolution of the Monasteries in 1536–1540 to the Glorious Revolution in 1688–1689 and the Great Reform Act in 1832.[82][83]

Lady Amberley was the daughter of Lord and Lady Stanley of Alderley.[76] Russell often feared the ridicule of his maternal grandmother,[84] one of the campaigners for education of women.[85]

Childhood and adolescence

Russell had two siblings: brother Frank (nearly seven years older than Bertrand), and sister Rachel (four years older). In June 1874 Russell's mother died of diphtheria, followed shortly by Rachel's death. In January 1876, his father died of bronchitis following a long period of depression. Frank and Bertrand were placed in the care of their staunchly Victorian paternal grandparents, who lived at Pembroke Lodge in Richmond Park. His grandfather, former Prime Minister Earl Russell, died in 1878, and was remembered by Russell as a kindly old man in a wheelchair. His grandmother, the Countess Russell (née Lady Frances Elliot), was the dominant family figure for the rest of Russell's childhood and youth.[76][80]

The countess was from a Scottish Presbyterian family, and successfully petitioned the Court of Chancery to set aside a provision in Amberley's will requiring the children to be raised as agnostics. Despite her religious conservatism, she held progressive views in other areas (accepting Darwinism and supporting Irish Home Rule), and her influence on Bertrand Russell's outlook on social justice and standing up for principle remained with him throughout his life. (One could challenge the view that Bertrand stood up for his principles, based on his own well-known quotation: "I would never die for my beliefs because I might be wrong".) Her favourite Bible verse, "Thou shalt not follow a multitude to do evil" (Exodus 23:2), became his motto. The atmosphere at Pembroke Lodge was one of frequent prayer, emotional repression, and formality; Frank reacted to this with open rebellion, but the young Bertrand learned to hide his feelings.

Russell's adolescence was very lonely, and he often contemplated suicide. He remarked in his autobiography that his keenest interests were in religion and mathematics, and that only his wish to know more mathematics kept him from suicide.[86] He was educated at home by a series of tutors.[87] When Russell was eleven years old, his brother Frank introduced him to the work of Euclid, which he described in his autobiography as "one of the great events of my life, as dazzling as first love."[88][89]

During these formative years he also discovered the works of Percy Bysshe Shelley. Russell wrote: "I spent all my spare time reading him, and learning him by heart, knowing no one to whom I could speak of what I thought or felt, I used to reflect how wonderful it would have been to know Shelley, and to wonder whether I should meet any live human being with whom I should feel so much sympathy".[90] Russell claimed that beginning at age 15, he spent considerable time thinking about the validity of Christian religious dogma, which he found very unconvincing.[91] At this age, he came to the conclusion that there is

no free will and, two years later, that there is no life after death. Finally, at the age of 18, after reading Mill's *Autobiography*, he abandoned the "First Cause" argument and became an atheist.[92][93]

He traveled to the continent in 1890 with an American friend, Edward FitzGerald, and with FitzGerald's family he visited the Paris Exhibition of 1889 and was able to climb the Eiffel Tower soon after it was

Religion

Russell described himself in 1947 as an agnostic, saying: "Therefore, in regard to the Olympic gods, speaking to a purely philosophical audience, I would say that I am an Agnostic. But speaking popularly, I think that all of us would say in regard to those gods that we were Atheists. In regard to the Christian God, I should, I think, take exactly the same line."[179] For most of his adult life, Russell maintained religion to be little more than superstition and, despite any positive effects, largely harmful to people. He believed that religion and the religious outlook serve to impede knowledge and foster fear and dependency, and to be responsible for much of our world's wars, oppression, and misery. He was a member of the Advisory Council of the British Humanist Association and President of Cardiff Humanists until his death.[180]

Between the wars

In August 1920, Russell travelled to Soviet Russia as part of an official delegation sent by the British government to investigate the effects of the Russian Revolution.[121] He wrote a four-part series of articles, titled "Soviet Russia—1920", for the US magazine *The Nation*.[122][123] He met Vladimir Lenin and had an hour-long conversation with him. In his autobiography, he mentions that he found Lenin disappointing, sensing an "impish cruelty" in him and comparing him to "an opinionated professor". He cruised down the Volga on a steamship. His experiences destroyed his previous tentative support for the revolution. He subsequently wrote a book, *The Practice and Theory of Bolshevism*,[124] about his experiences on this trip, taken with a group of 24 others from the UK, all of whom came home thinking well of the Soviet regime, despite Russell's attempts to change their minds. For example, he told them that he had heard shots fired in the middle of the night and was sure that these were clandestine executions, but the others maintained that it was only cars backfiring.[*citation needed*]

Russell with his children, John and Kate

Russell's lover Dora Black, a British author, feminist and socialist campaigner, visited Soviet Russia independently at the same time; in contrast to his reaction, she was enthusiastic about the Bolshevik revolution.[124]

The following autumn, Russell, accompanied by Dora, visited Peking (as it was then known in the West) to lecture on philosophy for a year.[87] He went with optimism and hope, seeing China as then being on a new path.[125] Other scholars present in China at the time included John Dewey[126] and Rabindranath Tagore, the Indian Nobel-laureate poet.[87] Before leaving China, Russell became gravely ill with pneumonia, and incorrect reports of his death were published in the Japanese press.[126] When the couple visited Japan on their return journey, Dora took on the role of spurning the local press by handing out notices reading "Mr. Bertrand Russell, having died according to the Japanese press, is unable to give interviews to Japanese journalists".[127][128] Apparently they found this harsh and reacted resentfully.

Bertrand Russell: Prophet of the New World Order

https://www.catholicculture.org/culture/library/view.cfm?recnum=2952

In this summary of Bertand Russell's life, David J. Peterson discusses Russell's philosophy, behavior and the effects he has had on society. Many of today's problems can be associated with the influences of Bertrand Russell such as: abortion, contraception, promiscuity, population control and threats of a one-world government.

Excerpt:

Bertrand Russell was born in 1872. His public career began in 1900, and spanned seven decades until he died in 1970. He was a primary leader and spokesman for one of the great philosophical movements of the early century. This movement consisted of physical and social scientists known as Positivists -- also known as the Vienna Circle. Bertrand was the grandson of Lord John Russell, a Prime Minister of Great Britain under Queen Victoria. Bertrand's official title was Viscount Amberley, the third Earl Russell. He was also a popular author who wrote on a wide range of topics such as culture, morality, and politics.

Russell popularized many of the new scientific currents. One of his most successful books, *The ABC's of Relativity,* explained Einstein's abstruse propositions about space and time for the layman; what millions of people knew as Einstein's famous theories came from Russell's book. He had a clear and readable style, which got right to the heart of an issue. He is often compared as a philosopher to John Dewey but was a much superior writer. Although all the existing biographies of Russell provide much useful information, they overlook his darker side. The exception is a 1996 book by Raymond Monk, which at least explores the man's highly unstable psychology. The great activist and spokesman for world peace and disarmament was, on closer inspection, something of a Dr. Jekyll and Mr. Hyde.

Bertrand lost both father and mother at a very early age. In his sixth year he was placed in the home of his elderly grandmother. In his autobiography Russell complains bitterly about the stifling tyranny and repression he endured while living in her home. Unlike his older brother who rebelled and left home, little Bertie remained her pet, never openly defying his granny. He said he developed an overwhelming rage which, to keep the peace at home, he completely suppressed during his childhood. Whether his grandmother did him any harm is hard to say; however, there is no doubt he developed some serious psychological problems. In his autobiography he speaks about his plan to commit suicide as an adolescent, a plan, which was abandoned when he realized it would mean never learning any more mathematics. Despite his great intellect he displayed the personality of an iconoclast and a misanthrope all his life. The primary motivation of Russell's intellectual effort was the removal of cultural repression, which he attributed to traditional religion. He set his mind to the task of eliminating the influence of Christianity on Western culture.

Here is a passage from a letter Russell sent to his friend Gilbert Murray, which gives some insight into his tumultuous state of mind as a young man: "I have been merely oppressed by the weariness, tedium and vanity of things lately, nothing seems worth doing or having done. The only thing that I strongly feel worthwhile would be to murder as many people as possible so as to diminish the amount of consciousness in the world."

In the same melancholy mood Russell composed a letter to Lady Ottoline Morrell. Speaking about his inner motivation, he wrote that he has had about all the self-repression he can stand, and his words bring to mind the image of a venomous snake about to lash out at its victim: "There is a fierce hate in me, a hate that is also a well of life and energy -- it would not really be good if I ceased to hate…I used to be afraid of myself and the dark side of my instinct, [but] now I am not."

Sexual obsession and lust were a dominant force throughout Russell's life and underpinned his public advocacy of population reduction and birth control. Lady Ottoline Morrell, Bertrand's longtime lover and confidante, was the wife of Phillip Morrell. Russell was a notorious libertine whose multiple marriages never prevented him from satisfying his momentary lusts with whomever was at hand and willing. Russell carried out a long series of such affairs after he walked out on his first wife, Alys. With characteristic bluntness, he explained that he left his despondent young wife because he was "bored and disgusted with her." We could say that, all in all, Bertrand Russell devoted his life to eradicating what is known as the moral order. Nietzsche had pronounced in his writings that "God is dead" and firmly held that the

ethical norms taught by Jesus Christ had emasculated the human race. It was Russell who took Nietzsche's call for the "transvaluation of all values" (reversing the Judeo-Christian moral order) and lent to that project his respectable credentials as a modern scientific thinker. He put forward a post-Christian moral code for the new scientific era. Here is an excerpt from one of his most influential lectures on one of his favorite subjects, the scientific method:

God and immortality, the central dogma of the Christian religion, find no support in science. But we in the West have come to think of them as the irreducible minimum of theology. No doubt people will continue to entertain these beliefs, because they are pleasant, just as it is pleasant to think ourselves virtuous and our enemies wicked. But for my part I cannot see any grounds for either. I do not pretend to be able to prove that there is no God. I equally cannot prove Satan is a fiction. The Christian God may exist, so might the Gods of Olympus, Ancient Egypt or Babylon; but no one of these hypotheses is more probable than any other. They lie outside the region of provable knowledge and there is no reason to consider any of them.

When he talked of religion, especially Christianity, he referred to it as the "fear doctrine." He complained that it represses a human being's normal drives to satisfy innate appetites, it creates deep-seated psychological problems, and it destroys a person's most creative impulses. Russell, like many other ideologues, singled out the Catholic Church, which he believed represses the natural inclinations in mankind and which he regarded as an implacable enemy of human liberation. "Religion," said Russell, "since it has its source in terror, has dignified certain fears and made people think them not disgraceful. In this it has done mankind a great disservice." He described his alternative as follows: "We are ourselves the ultimate and irrefutable arbiters of value in the world.... Nature is blind and sense has no values, it is we who create value, and our desires, which confer value. In this realm we are kings...."

Russell's philosophy was Positivism, a materialist and atheist school of thought deriving from Comte. Russell was the chief mentor to Ludwig Wittgenstein, the famous logician who was a Positivist in his early years. Prominent Positivists such as Sir Karl Popper, Rudolf Carnap, and free-market economist F.A. von Hayek all paid homage to Russell for their education and training in the scientific method. Russell's last important scientific project was his *Theory of Knowledge,* a three-volume work that attempted to unite all scientific theories into one simple framework so as to "liberate" science forever from assumptions about God and Creation. He wanted to use this revolutionary framework as the acid test of scientific credibility. His opponents who were religious believers would then be exposed as charlatans -- superstitious fools whose methodology made anything they published or said suspicious and unreliable.

The striking thing about Russell is not so much that he, like Nietzsche, wanted to rewrite the moral code of society and produce the transvaluation of all values. The striking thing is that Russell was so successful. The obvious question is: Why? I would suggest six reasons.

(1) He was a member of the Coefficients, the dining club that brought together the highest levels of the English elite for discussions and debates.

(2) He was one of the most popular writers in the English-speaking world.

(3) He was a prominent lecturer at prestigious institutions such as the University of Chicago, Harvard, and the London School of Economics.

(4) He was an associate of a prominent group of "futurist" authors -- e.g., Aldous Huxley and H.G. Wells.

(5) He was a United Nations activist working through his own parallel institution, the Pugwash Conference for World Disarmament.

(6) In an epoch obsessed with fear of an imminent nuclear war, Russell achieved worldwide acclaim as a pacifist, anti-war activist, and disarmament spokesman. For these reasons, Russell proved very successful, over a long career, in applying most of his social doctrines. Certainly he did not invent immorality and sin, but he played an indispensable role in promoting the credo of the Culture of Death. Russell had an elaborate and comprehensive program for social reform. Many observers are astonished at how pervasive its provisions are today. To illustrate, we will look at four of his key tenets: sexual liberation and the destruction of the nuclear family; social control through the means of psychology and

the use of addictive and psycho-tropic drugs; one-world government; and population control. Russell played a seminal role as one of the 20th century's earliest and most prominent spokesmen for all these endeavors.

…

The document's writers are horrified that increased population in Third World countries will result in increased demands by those states for economic development. Such economic development for impoverished people is seen as one of the great strategic threats to U.S. interests. What the authors of this secret plan propose is that the U.S. should work through its diplomatic and other channels to wage covert economic war upon these 13 nations -- though most of them were at the time in the Western sphere and were U.S. military allies against the Soviet bloc. Of course, the authors in our State Department and the Pentagon had to be aware that population growth is not at all an economic impediment, and that, in fact, productive people are the indispensable and primary asset, which allowed such advanced nations as America, Germany, and Japan to become wealthy and prosperous. Therefore, this U.S. plan appears to be deliberately crafted to destroy the ability of these developing nations to solve their economic problems -- that is, to deprive those foreign citizens of the most basic essentials of life. Every subsequent American administration has adhered with enthusiasm to this depraved social experiment, with the exception of Reagan's.

But Anglo-American globalism and its drive for a new world order returned with a reinvigorated arrogance just after Reagan left Washington. A decade after the demise of Soviet tyranny, the economic, cultural, and military course of the world is guided by -- let's be frank -- an inner elite of neo-pagans. Marxism-Leninism and the thought of Chairman Mao may be dead, but the core of Bertrand Russell's Nietzschean vision is alive right here in the good ole U.S.A., and doing very well indeed.

Noam Chomsky on Bertrand Russell
https://www.youtube.com/watch?v=U_U-nOTB3EQ

[Video]

< 2 min.

Bertrand Russell Society Library
http://bertrandrussellsocietylibrary.org/

Why I Am Not a Christian (1927)
https://users.drew.edu/~jlenz/whynot.html

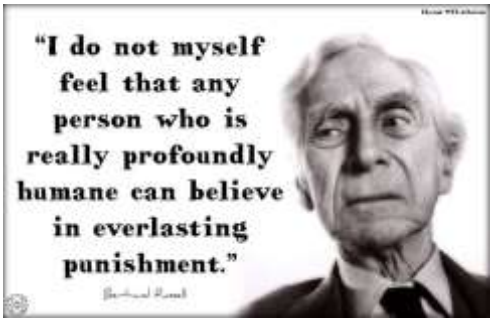
WHAT WE MUST DO [Conclusion]

We want to stand upon our own feet and look fair and square at the world—its good facts, its bad facts, its beauties, and its ugliness; see the world as it is, and be not afraid of it. Conquer the world by intelligence, and not merely by being slavishly subdued by the terror that comes from it. The whole conception of God is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free men. When you hear people in church debasing themselves and saying that they are miserable sinners, and all the rest of it, it seems contemptible and not worthy of self-respecting human beings. We ought to stand up and look the world frankly in the face. We ought to make the best we can of the world, and if it is not so good as we wish, after all it will still be better than what these others have made of it in all these ages. A good world needs knowledge, kindliness, and courage; it does not need a regretful hankering after the past, or a fettering of the free intelligence by the words uttered long ago by ignorant men. It needs a fearless outlook and a free intelligence. It needs hope for the future, not looking back all the time towards a past that is dead, which we trust will be far surpassed by the future that our intelligence can create.

Why I Am Not a Christian by Bertrand Russell
https://www.youtube.com/watch?v=0F6J8o7AAe8 [Video]

Bertrand Russell first delivered this lecture on March 6, 1927 to the National Secular Society, South London Branch, at Battersea Town Hall.

What Is a Christian? 0:16
The Existence of God 4:16
The First-cause Argument 5:27
The Natural-law Argument 7:42
The Argument from Design 12:08
The Moral Arguments for Deity 15:18
The Argument for the Remedying of Injustice 18:06
The Character of Christ 20:28
Defects in Christ's Teaching 23:22
The Moral Problem 25:43
The Emotional Factor 30:45
How the Churches Have Retarded Progress 33:48
Fear, the Foundation of Religion 35:41
What We Must Do 37:10



Bertrand Russell's Greatest Paradox was His Faith
https://www.christianpost.com/news/bertrand-russells-greatest-paradox-was-his-faith-60363/

Excerpt:

Bertrand Russell was a British philosopher, logician, mathematician, and social critic. He is recognized as one of the most important logicians of the 20th Century. He is also credited for showing that the naive set theory created by Georg Cantor leads to a contradiction. This is known as "Russell's paradox."

Seemingly unbeknownst to Russell however, his greatest paradox was actually his faith. He was a man who placed absolute faith in the doctrine of uncertainty. He rejected the notion of absolute truth, except when it came to his firm belief in his doctrine of doubt. Russell explained it this way: "In all affairs it's a healthy thing now and then to hang a question mark on the things you have long taken for granted." Jesus, on the other hand, taught his disciples to always rest certain of His Word and His love for them. Russell taught people to reject any sense of certainty. He said, "I would never die for my beliefs because I might be wrong." That worship of uncertainty was Russell's undoing and his ultimate paradox.

On March 6, 1927, he delivered a lecture entitled, "Why I Am Not a Christian." It is a revealing presentation which clearly shows the difference between the mind of natural man and the enlightened mind of a Christian believer. In this lecture, Russell accused religion of being "based primarily and mainly upon fear." Not only was he mistaken on that account, but ironically he was the one actually basing his own philosophy on the fear of being wrong. He was terrified to place absolute trust in something because in his mind, it might eventually be proven false. That fear kept him bound in chains to his skepticism. This is where his longing for rationality made him irrational. He was the poster child for fear-based living. It consumed him. It enslaved him. And it motivated him to reject Christ.

Interestingly, Russell's doubts led him to place tremendous confidence in his own intelligence. It is a very proud and misguided position. As the Scripture says, "There is a way that seems right to a man, but in the end it leads to death." (Proverbs 14:12) For Russell, the world needs man much more than man needs God. In explaining why he was not a Christian, he said the world "needs hope for the future, not looking back all the time toward a past that is dead, which we trust will be far surpassed by the future that our intelligence can create."

Christians trust in Jesus Christ as their personal Savior. Bertrand Russell trusted in his intelligence as his personal savior. The problem is that his savior cannot truly save. His savior is very weak when compared to God. His savior is limited to human reason and man's understanding. There is a higher level of reason which man desperately needs to acquire. This higher level of sanctified reason is only reached after you trust Jesus Christ to forgive your sins and save your soul. Up until that point, man is basing his conclusions on a limited amount of information and an uninspired level of human

reason. "For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength." (1 Corinthians 1:25)

No wonder Russell, amidst all of his intelligence, never found any ultimate satisfaction in life. He repeatedly refused to humble himself before the Lord. Yet he found himself often trying to explain away the very God which he argued wasn't needed or real. He had made a conscious decision during his teenage years to reject God and the Bible once and for all. From that period forward, it was obvious that Russell had an axe to grind with God. There was a chip on his shoulder and Jesus Christ was one of his favorite targets.

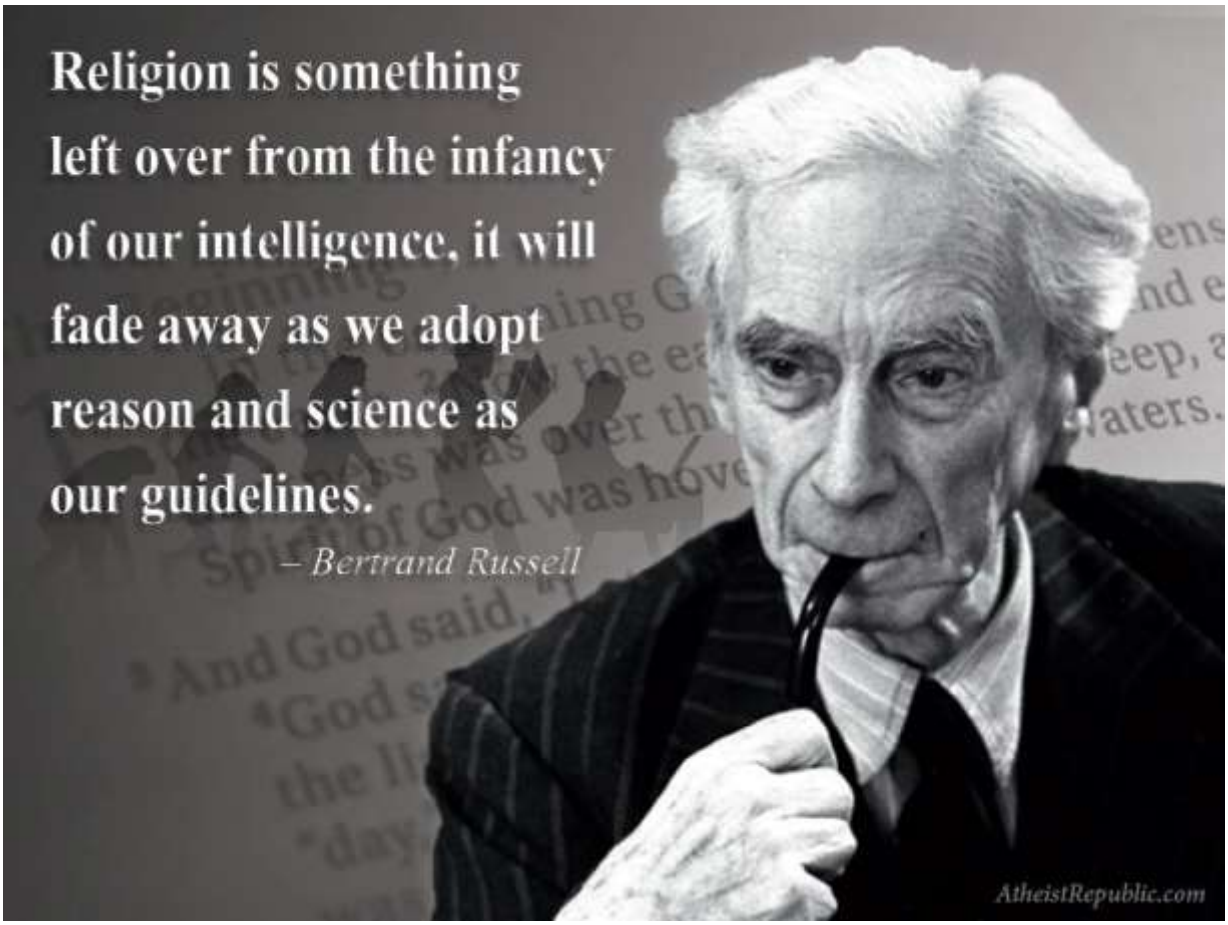
In fact, Russell went so far as to say: "Historically it is quite doubtful whether Christ ever existed at all, and if he did we do not know anything about him." It is astounding that a man with his intellect could be so ignorant regarding the historicity of Jesus of Nazareth. That is how far into the realm of irrationality he was driven by his doctrine of uncertainty. It is truly mind-boggling.

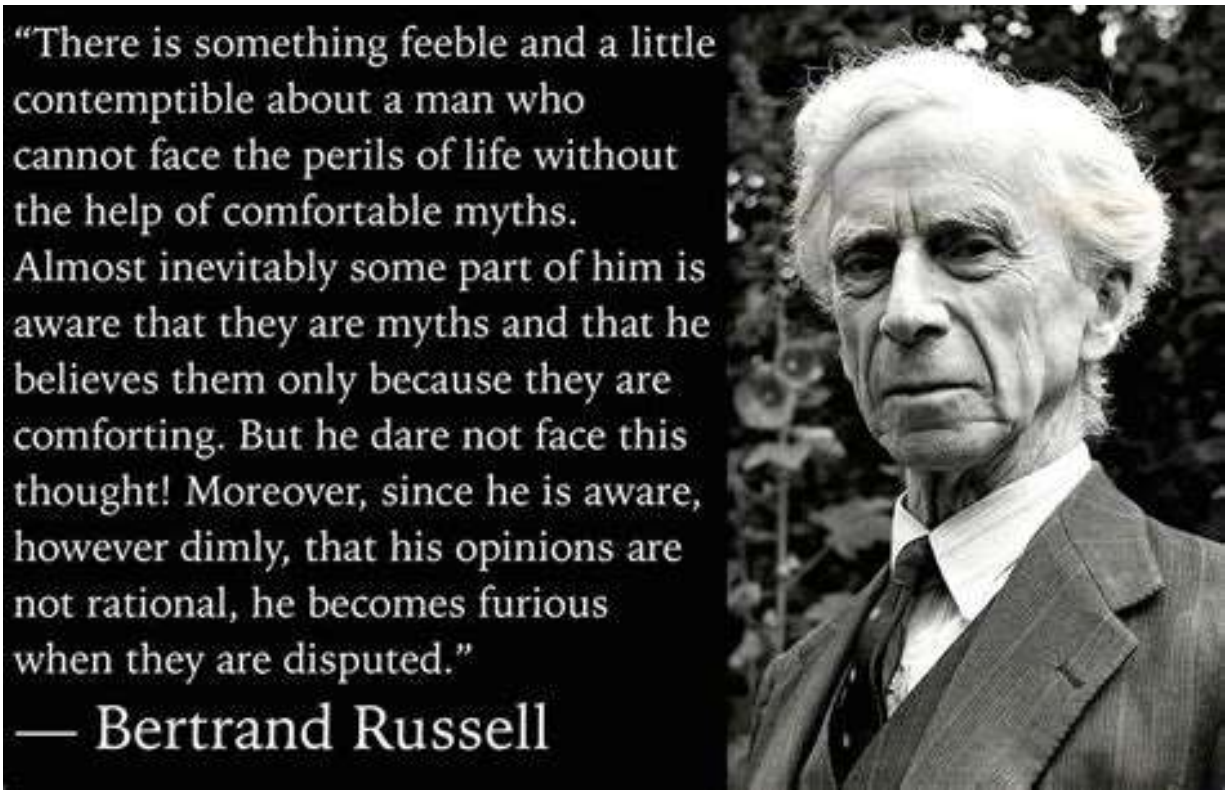
His rejection of Christ was very much related to his denial of his own sinful condition. In his 1927 lecture he said, "When you hear people in church debasing themselves and saying that they are miserable sinners, and all the rest of it, it seems contemptible and not worthy of self-respecting human beings."

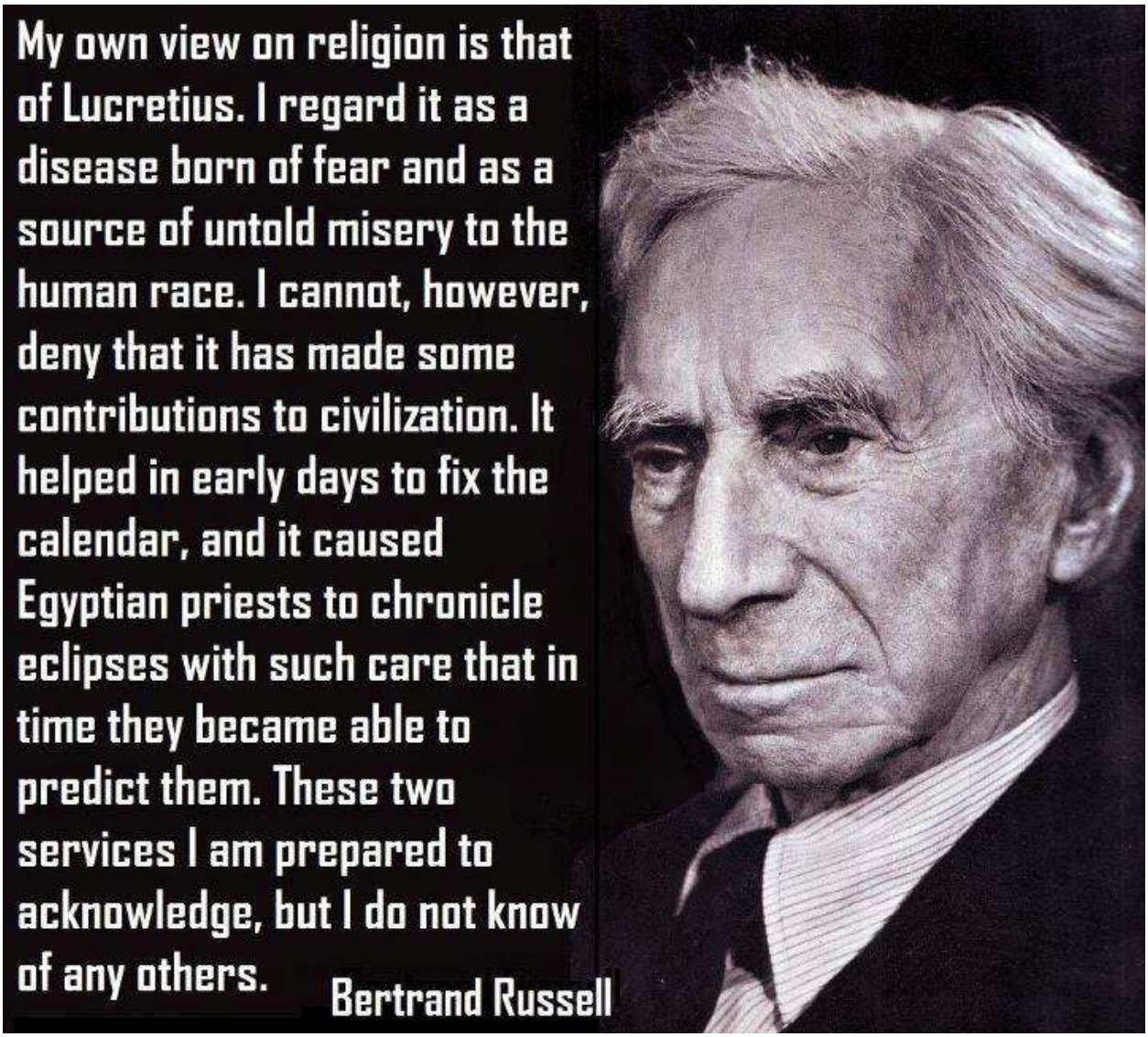
Rather than it being an illuminated insight, Russell's rejection of personal sin was his Achilles' heel. He respected himself too much to bring himself to admit before God that he was a sinner and in need of salvation. In the end, his deep struggle was not really an intellectual one. It was a moral struggle. It was a moral refusal to admit fault, blame, sin, and the need for God to save him. Therefore, he resorted to trusting his own intelligence to save him not from sin, but from fear. Even then, Russell found that his savior could not deliver him from the very thing he dreaded the most.

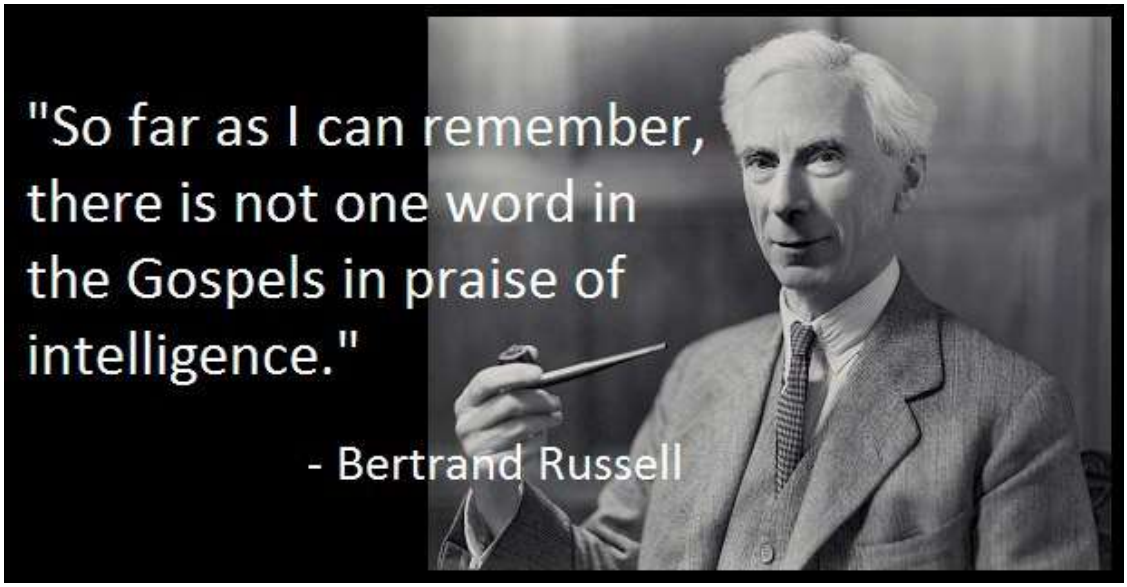
By the end of his earthly journey, Russell's savior left him no different than before. He was just as fearful, if not more so. If any rational person today wants to see where "self-respecting intelligence" ultimately leads, just examine Bertrand Russell. No real hope. No real peace. And absolutely no certainty. A mind is a beautiful thing to waste. And it sure makes a sorry excuse for a savior.

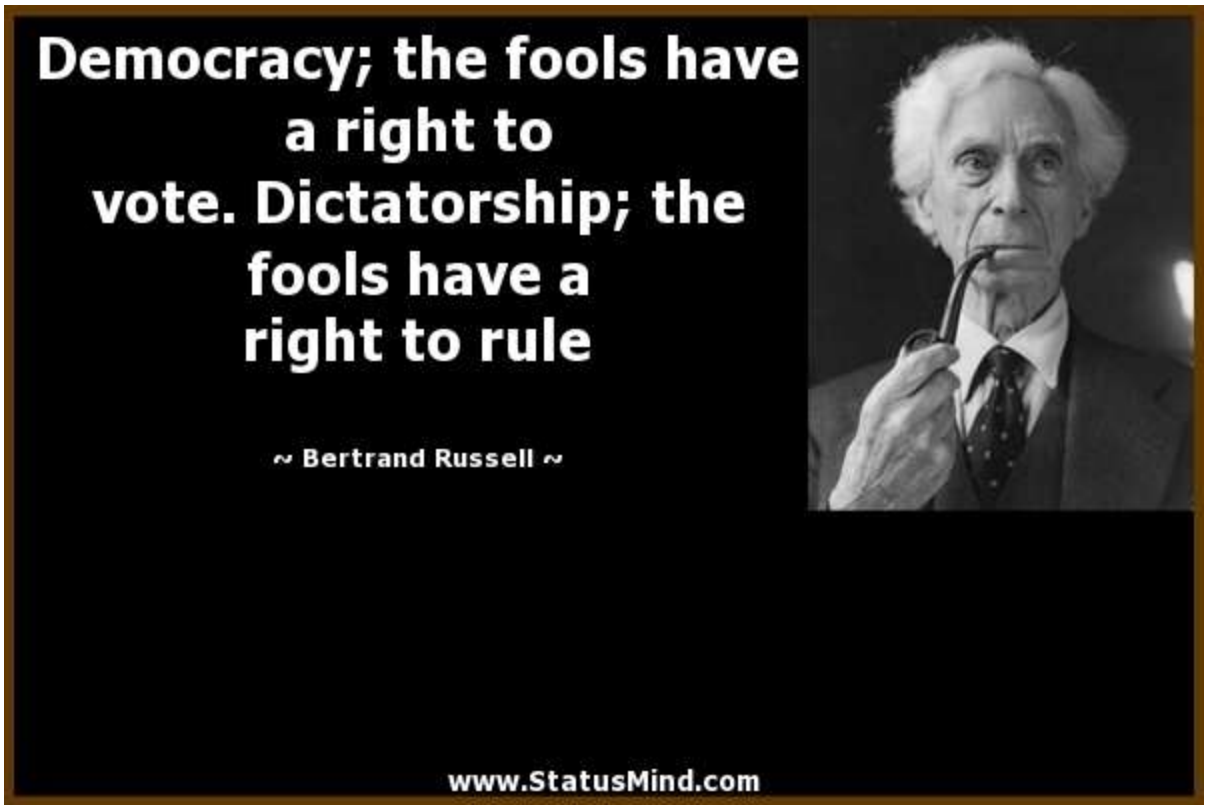
See also: A Conversation with Bertrand Russell (below)

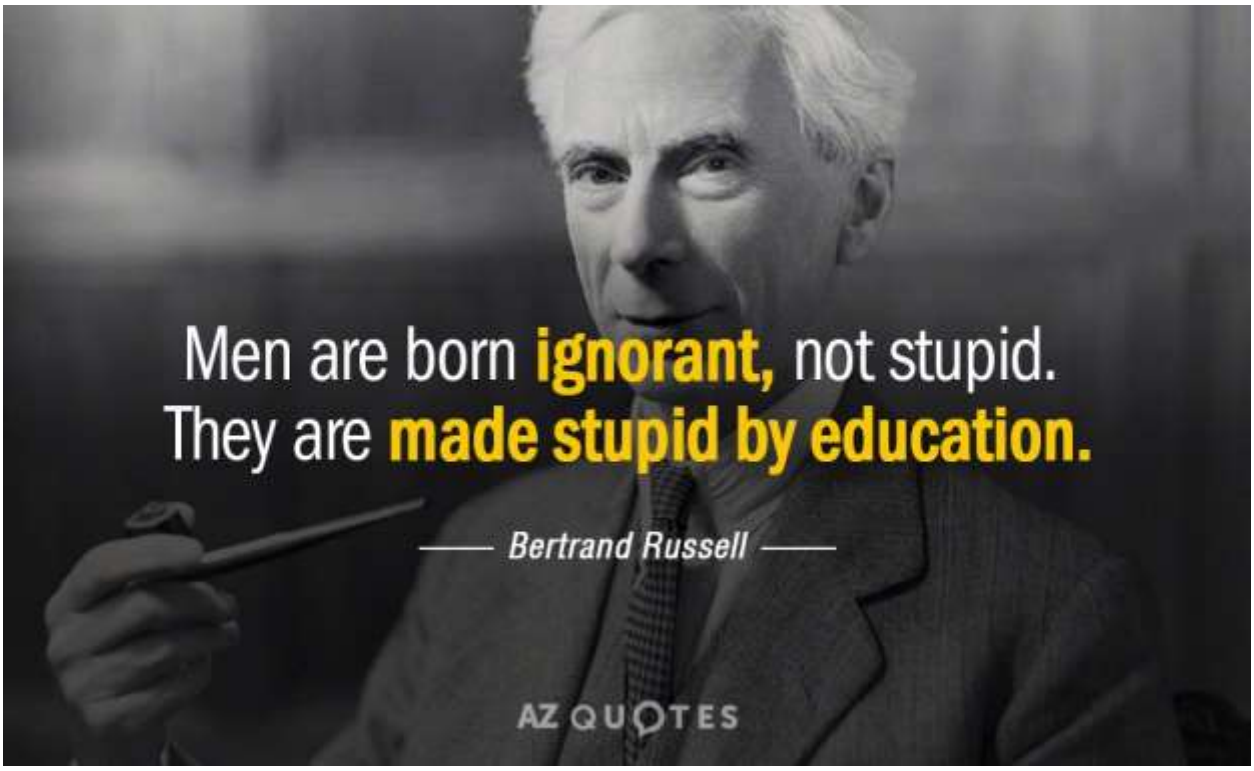

Religion is something
left over from the infancy
of our intelligence, it will
fade away as we adopt
reason and science as
our guidelines.
– Bertrand Russell
AtheistRepublic.com

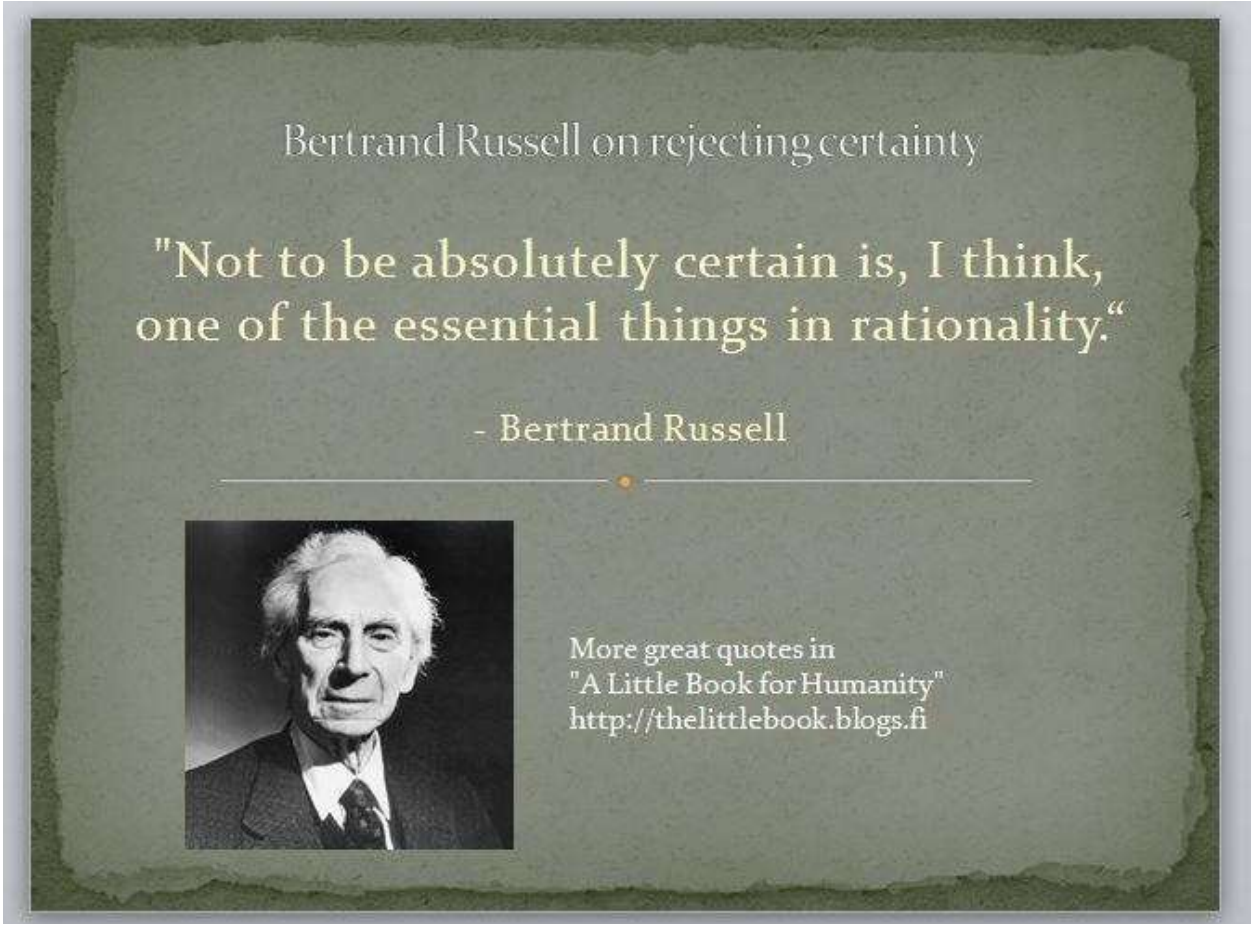

"There is something feeble and a little
contemptible about a man who
cannot face the perils of life without
the help of comfortable myths.
Almost inevitably some part of him is
aware that they are myths and that he
believes them only because they are
comforting. But he dare not face this
thought! Moreover, since he is aware,
however dimly, that his opinions are
not rational, he becomes furious
when they are disputed."
— Bertrand Russell


My own view on religion is that of Lucretius. I regard it as a disease born of fear and as a source of untold misery to the human race. I cannot, however, deny that it has made some contributions to civilization. It helped in early days to fix the calendar, and it caused Egyptian priests to chronicle eclipses with such care that in time they became able to predict them. These two services I am prepared to acknowledge, but I do not know of any others.
Bertrand Russell


"So far as I can remember, there is not one word in the Gospels in praise of intelligence."
- Bertrand Russell


Democracy; the fools have a right to vote. Dictatorship; the fools have a right to rule
~ Bertrand Russell ~
www.StatusMind.com


Men are born ignorant, not stupid.
They are made stupid by education.
— Bertrand Russell —
AZ QUOTES


Bertrand Russell on rejecting certainty
"Not to be absolutely certain is, I think, one of the essential things in rationality."
- Bertrand Russell
More great quotes in
"A Little Book for Humanity"
http://thelittlebook.blogs.fi

The Conquest of Happiness, 1930, by Bertrand Russell (Full Text)
https://russell-j.com/beginner/COH-TEXT.HTM

The Basic Writings of Bertrand Russell
http://emilkirkegaard.dk/en/wp-content/uploads/The-Basic-Writings-of-Bertrand-Russell.pdf [PDF]

Friedrich Nietzsche by Bertrand Russell (audio reading of text)
https://www.youtube.com/watch?v=HGDZcifLpdA [Video]

Quote in comments section:
Nietzche believed there were no absolutes. Except that there was absolutely no God.

Bertrand Russell on Plato and Aristotle
http://tigerpapers.net/2012/03/08/bertrand-russell-on-plato-and-aristotle/

INTRODUCTION TO MATHEMATICAL PHILOSOPHY (text of book online)
http://people.umass.edu/klement/imp/imp.html

The Philosophy of Logical Atomism (1918-19) (text of book online)
http://bertrandrussellsocietylibrary.org/br-pla/br-logical-atomism0.html

Principle of Mathematics (1903, Repr. 1931 with a new introduction by Russell)
http://bertrandrussellsocietylibrary.org/br-pom/br-pom.pdf [PDF]

A Conversation with Bertrand Russell (1952)
https://www.youtube.com/watch?v=fb3k6tB-Or8 [Video]

He gave background about him and the world around him during his time and the world changes.

Also mentions that he had 80 years of changing belief and unchanging hope.

Parents died when he was an infant, so he was raised by his grandparents.

Video interview that provides a very revealing summary of his life in his own words at the age of 80

He studied philosophy in hopes of finding some basis for religious belief, which he did not. It proved a "wipeout" for him, but not on the side of the technical basis for mathematics.

Thought three things necessary if people are to the happy …

1. World Government (Federal, giving great deal of freedom to national goverments, but mainly armed forces and the questions of war – making war essentially impossible)

2. Economic Equality (unequality causes envy, resulting in unrest)

3. Stationary Population (limited food sources, otherwise lack of leads to war)

When asked to who he thought was the most influencial philosopher he believed the most important was Marx. (Marx pretended he wanted the happiness of the proletariat, but what he really wanted was the unhappiness of the bougous and it was because of that negative hate element that his philosophy produced [? (could not make out word) dust? (obviously negative)]. For a philosophy to do good, it must be inspired by a kindly feeling. Note: earlier he talked about his visit to Russia in the 19290's, and was very negative of the Bolsheviks and their going from bad to worse (my paraphrasing))

One of the troubles of the world has been the habit of dogmatically believing in something or other…all these matters are full of doubt and the rational man would not be too sure that he is right… we ought all to maintain some measure of our philosophy with doubt, including his.

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://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 [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 ideolog**y) 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.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]

How The Cultural Marxists of the Frankfurt School Subverted American Education

http://www.zerohedge.com/news/2017-03-05/how-cultural-marxists-frankfurt-school-subverted-american-education

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

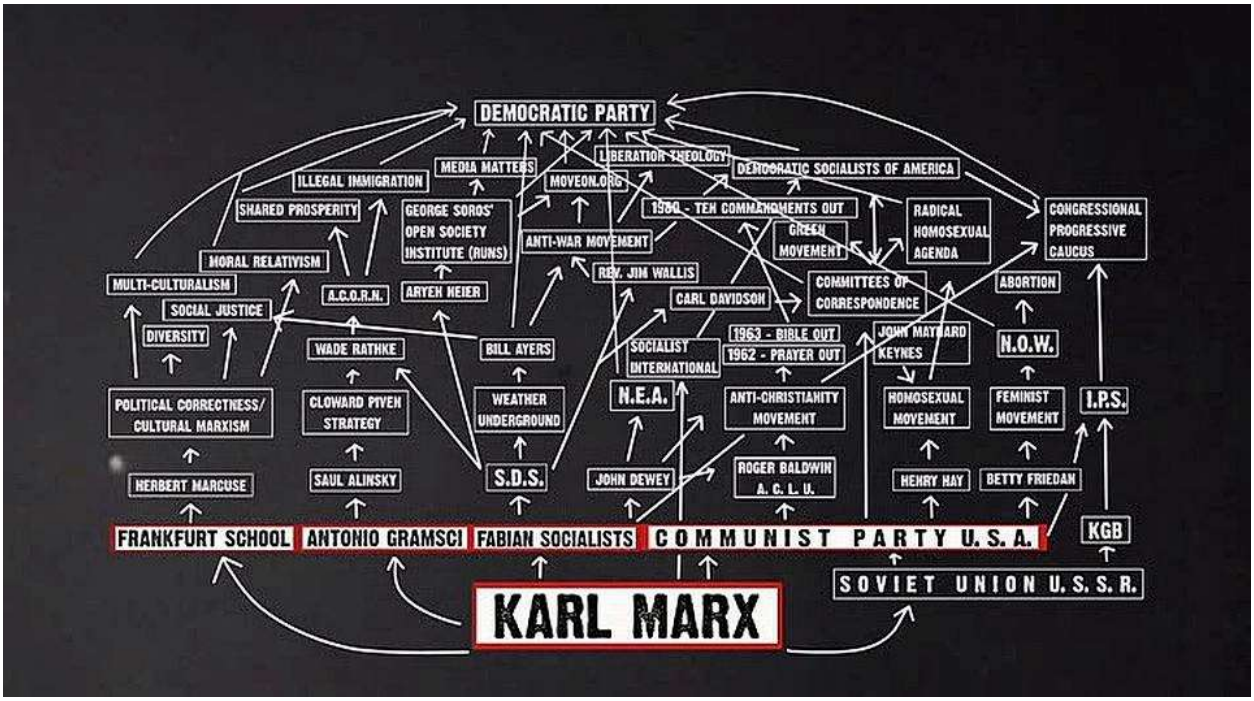
Excerpt:

> *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

On Critical Theories and Digital Media (re: Frankfurt School)

http://jonathangray.org/2015/04/06/critical-theories-digital-media/#more-3305

How The Cultural Marxists of the Frankfurt School Subverted American Education

http://www.zerohedge.com/news/2017-03-05/how-cultural-marxists-frankfurt-school-subverted-american-education

Marxist 'Critical Race Theory' infiltrates the Churches and the culture
https://vachristian.org/marxist-critical-race-theory-infiltrates-the-churches-and-the-culture/

https://www.theepochtimes.com/marxist-critical-race-theory-infiltrates-churches-the-culture_2983991.html

How Leftists' Critical Race Theory Poisons Our Discussion of Racism
https://www.heritage.org/civil-society/commentary/how-leftists-critical-race-theory-poisons-our-discussion-racism

Neil Shenvi:

Social Justice, Critical Theory, and Christianity: Are They Compatible? – Part 1 of 6
https://shenviapologetics.com/social-justice-critical-theory-and-christianity-are-they-compatible-part-1-2/ **[Recommended]**

This talk was originally delivered at the NOBTS Defend'20 apologetics conference. All slides can be found here.

- **Part I – Introduction**
- **Part II – What is critical theory?**
- **Part III – Conflicts between critical theory and Christianity?**
- **Part IV – Logical implications**
- **Part V – Critical theory in the church**
- **Part VI – Advice for dialogue**

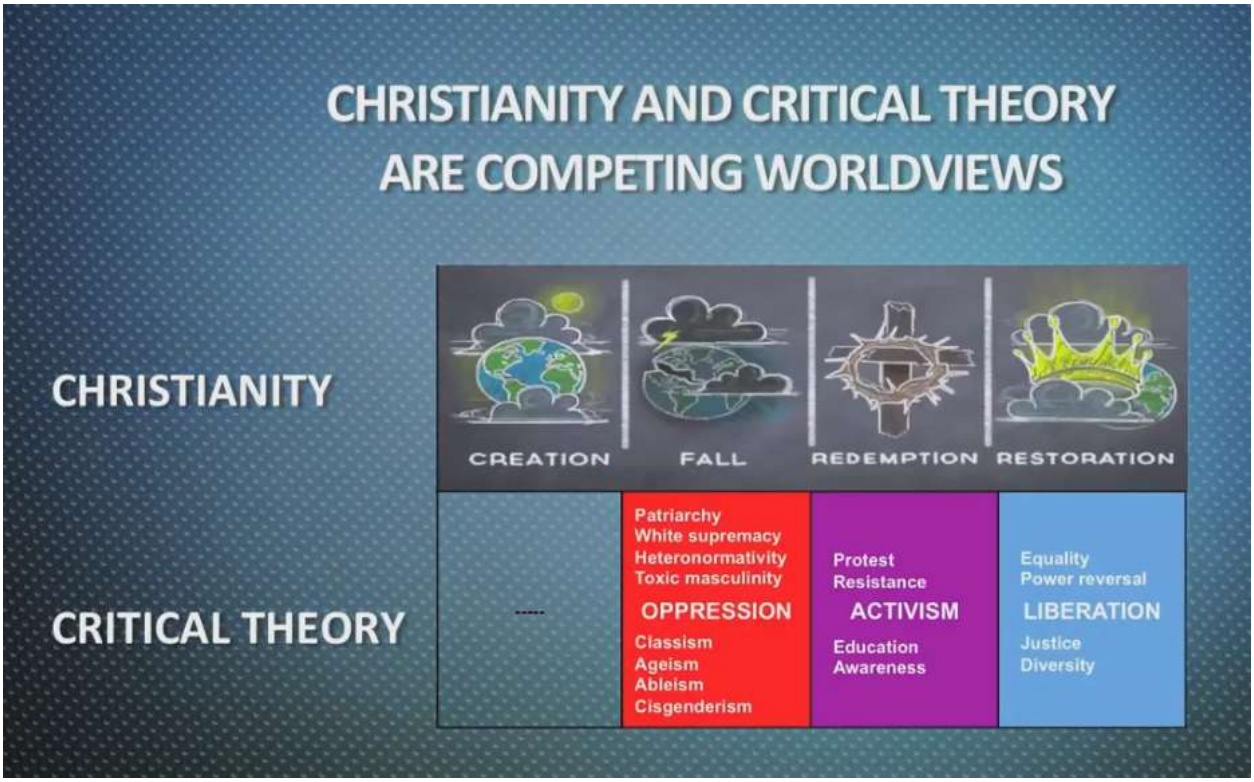
Videos…

Critical Theory and Intersectionality with Neil Shenvi - The Alisa Childers podcast #41
https://www.youtube.com/watch?v=ar1rAZcEN2A [Audio]

Social Justice, Critical Theory, and Christianity: Are They Compatible? | Neil Shenvi | CFC
https://www.youtube.com/watch?v=E33aunwGQQ4

Continued next page…

Christianity and Critical Theory: Are They Compatible? / Neil Shenvi, Ph.D.
(talk to high school clase) **[Recommended]**
https://www.youtube.com/watch?v=RFJ4VIfIDRk



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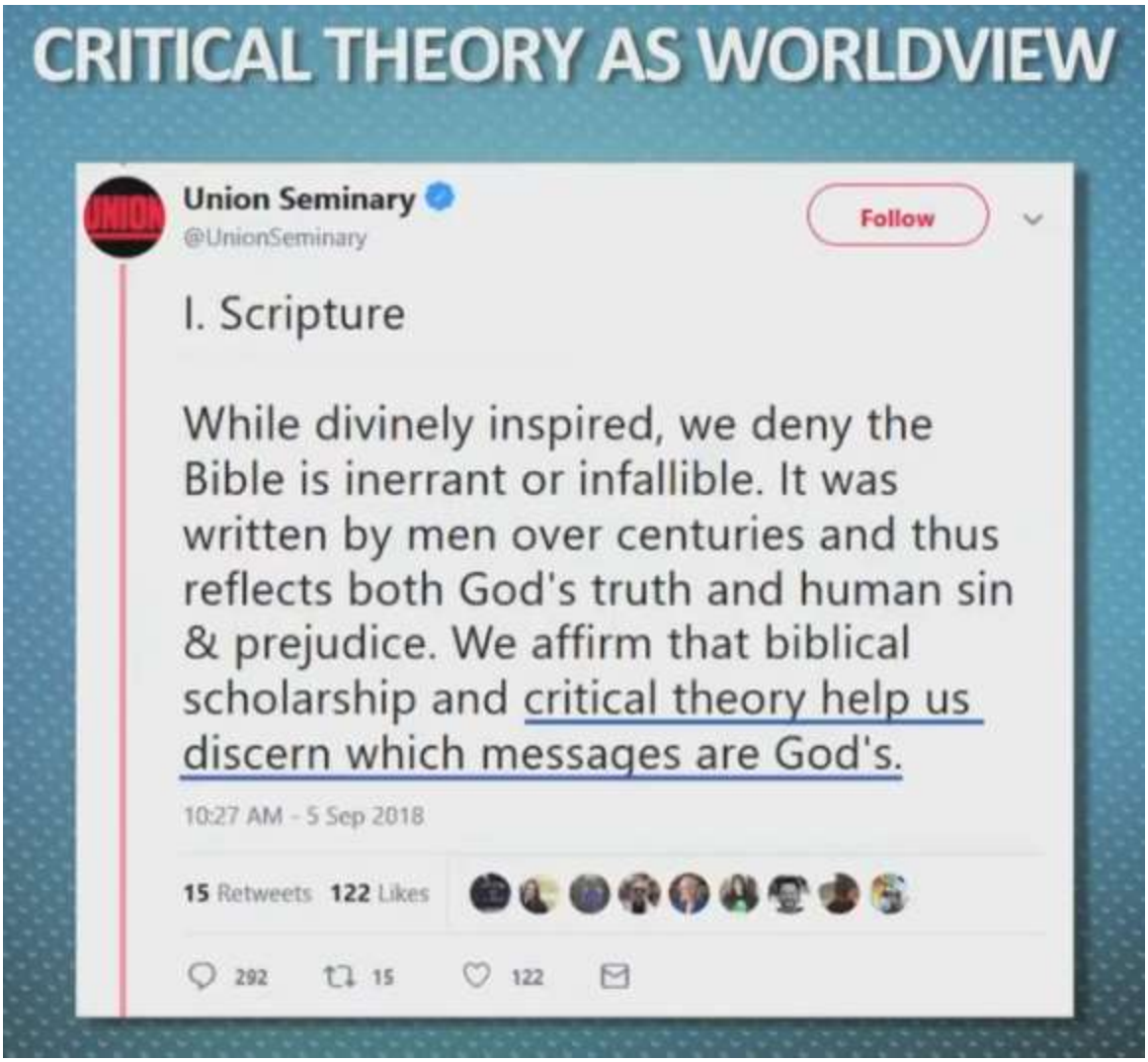

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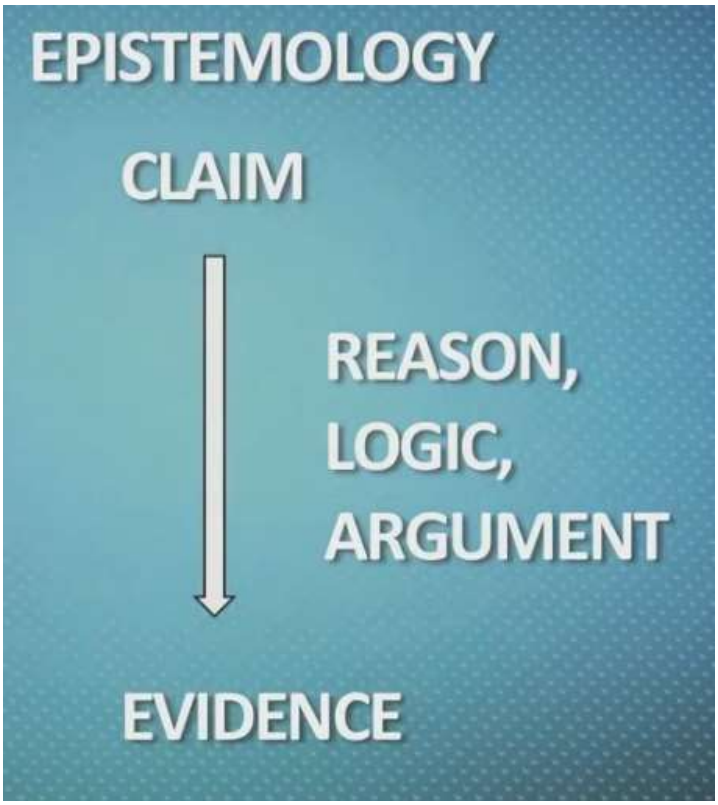
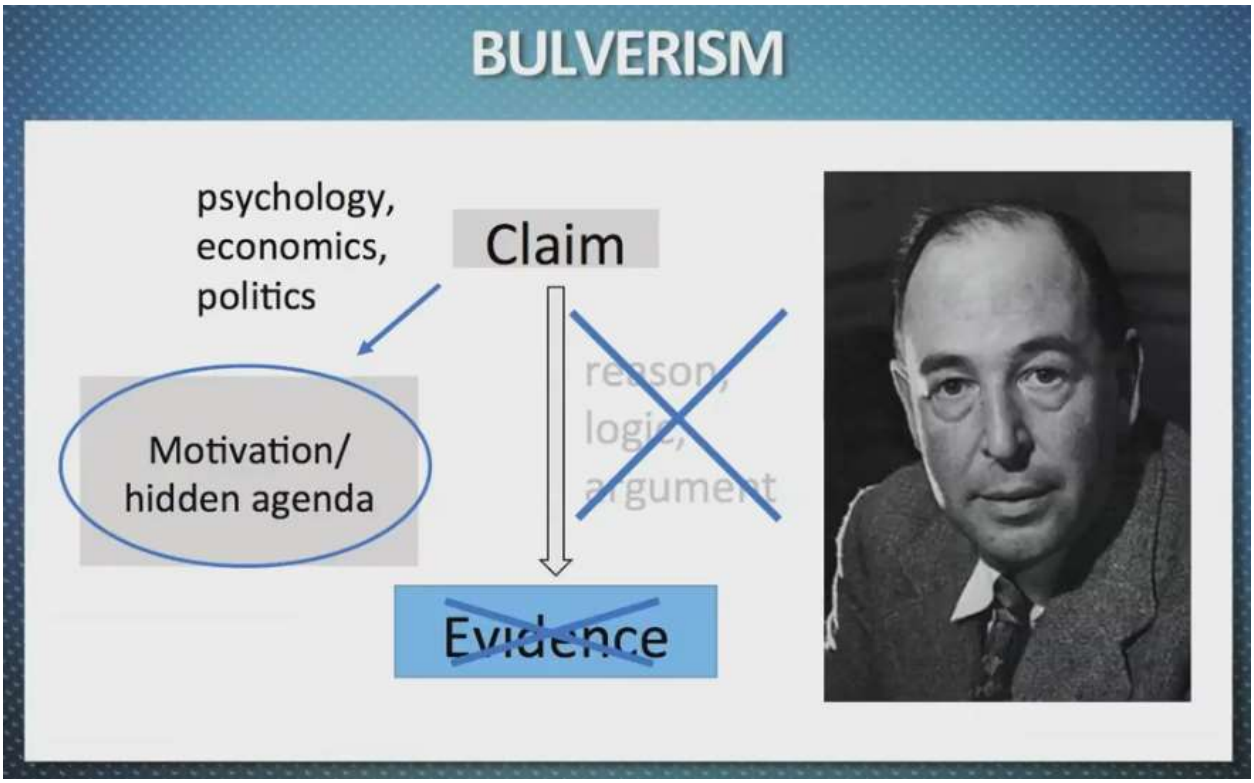


Bulverism (coined by C.S. Lewis)



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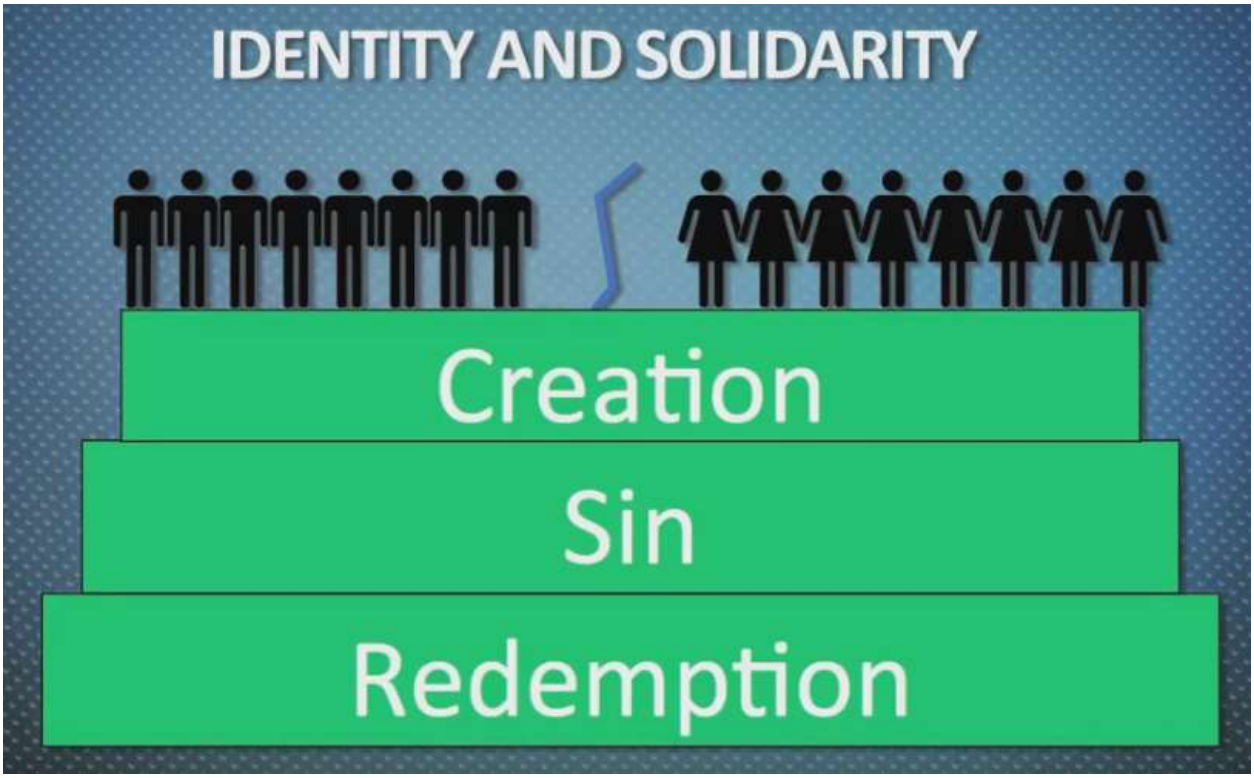
Christianity subverts Critical Theory



Biblical Christianity VS Critical (Race) Theory
https://theistthuglife.wordpress.com/2020/06/17/christians-and-critical-theory/

What is Cultural Marxism and What is Critical Theory ?
https://truebluenz.com/2016/01/10/what-is-cultural-marxism-and-what-is-critical-theory/

Is Critical Race Theory Anti-Christian? Yes.
http://www.biblicaltrinitarian.com/2018/11/is-critical-race-theory-anti-christian.html

Cultural Marxism: The origins of the present day social justice movement, and political correctness.
https://thepolicy.us/cultural-marxism-the-origins-of-the-present-day-social-justice-movement-and-political-correctness-ffb89c6ef4f1

…Lukacs and Gramsci both argued that the reason that the Marxist class theory didn't play out was because Western values were too deeply entrenched, notably the emphasis on the individual over the collective, and Christianity. These had to be destroyed in order for the communist utopia to be achieved…

*… In the 1950's, Marcuse [of the Frankfurt School, and who had moved to the U.S.] stated the Marxist revolution would not be brought about by "the proletariat" but by a coalition of blacks, feminist women, homosexuals, and students. This is where the term "**Cultural Marxism**" comes from, as it is applied to marginalized groups rather than class.*

Marcuse gained much popularity with students during the 1960's due the Vietnam War and draft, speaking at protests and writing books that swayed popular opinion. He became "The Father of the New Left" in the United States.

Marcuse was one of the main thinkers to redefine the concept of "tolerance", notably the view that most left wing ideologies should be embraced because they're "tolerant", and most right wing ideologies should be suppressed for the opposite reason. He advocated "undemocratic means", if this can't be achieved through the ballot box. (Does this sound familiar at all?)

Cultural Marxism post Marcuse

Marcuse later returned to Germany and died in 1979, but the students he influenced in the 1960's went on to teach in academia. They carried on his philosophy, but developed it further.. becoming more and more extreme over time.

For example, Marcuse said "discrimination on the grounds of race should not be tolerated".. A view I think that most rational people on either side of the aisle hold today.

However, over time this became a call for affirmative action, demand for equal outcome (as opposed to equal opportunity), calls for reparations, and so on. To certain people, even citing statistical information regarding specific races is deemed "hate speech". This is reflective of the egalitarian goals of Marxism.

The same thing happened with feminism, which is why we see things like "manspreading", "mansplaining", and the myth about "women earn $0.77 for every $1.00 a man earns!" repeated ad infinitum, despite evidence to the contrary.

Marcuse is also believed to be at least partially responsible for starting the whole "self esteem for doing nothing" mindset. He once said "everyone is an individual deserving of love".

… Which I actually think is pretty fair, but unfortunately over time this became "everyone is a winner", "everyone is special", "everyone is entitled to (x)" and so on. That's why many people of recent generations have grown up so insecure and narcissistic, because they were told that they were special regardless of what they did, were given trophies and medal for participating, and their grades were raised just because their parents got on the teachers about them. These kids then became adults and got out into the real world, and learned very quickly that they weren't as special and as entitled as they thought.

Which has usually been met with the reaction along the lines of:

***"No, I am special! I deserve (x)! Stop oppressing me!"** (Sound familiar?)*

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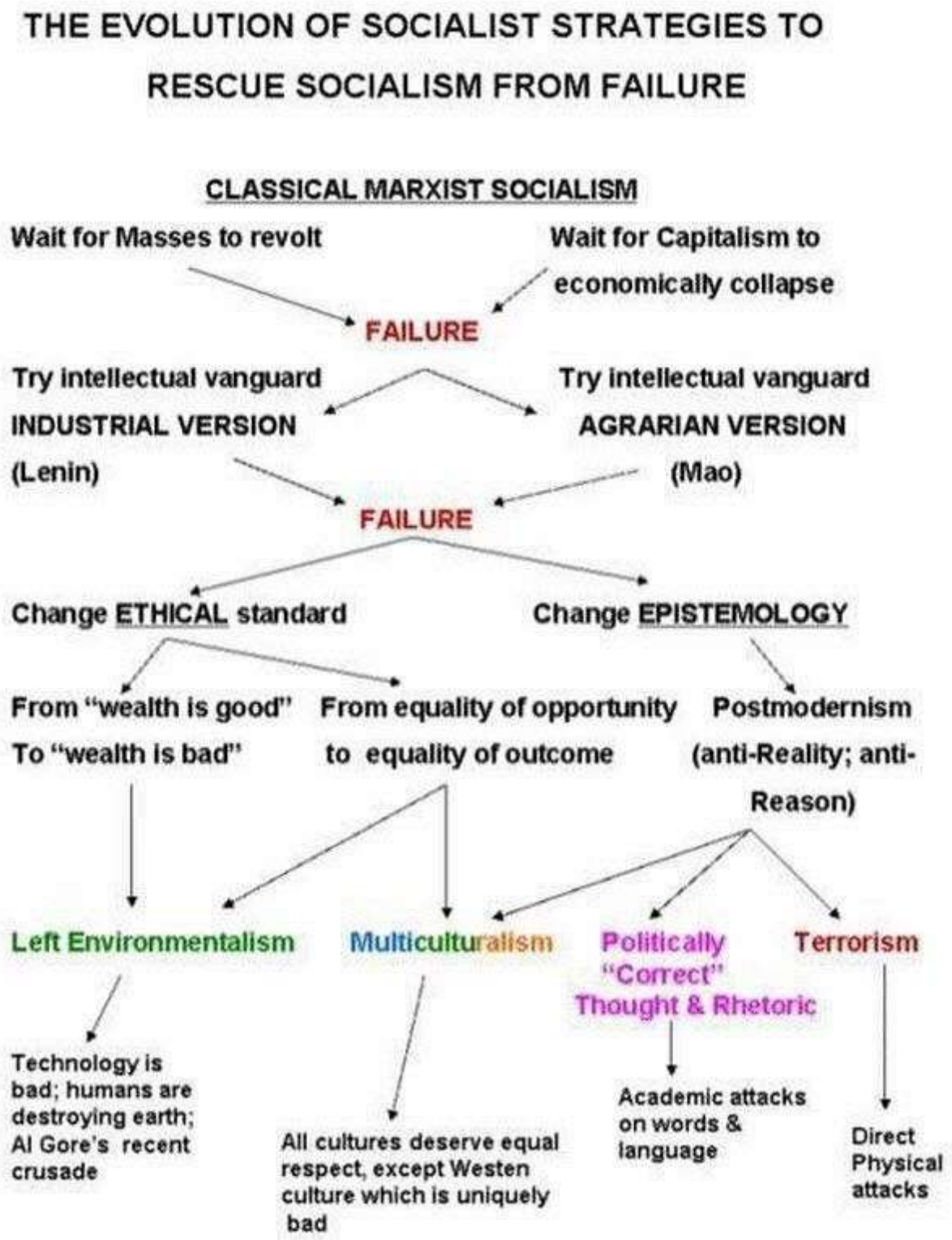
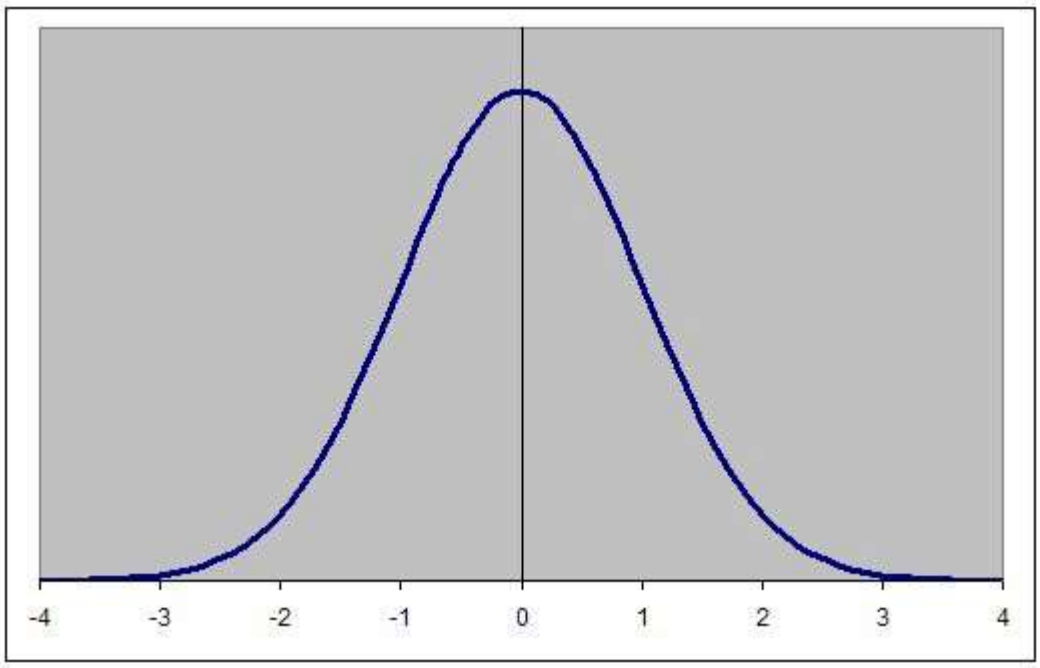


"So where does that leave us today? Is there a Marxist conspiracy to overthrow Western society?"

I highly doubt it. There are those that think that there are boogeymen behind the scenes orchestrating

these events, but I think a number of influential people just spread bad ideas which festered and became more and more extreme over time. I do think that many have taken advantage of this though, mainly by appealing to the greed, narcissism, and sense of entitlement that many in recent generations have in order to sell them things, get votes, and control them. These ideas have appealed to a disgruntled (sometimes justified, sometimes not) population that has longed for egalitarianism, which I believe is largely unattainable.

I believe that intelligence, looks, athletic ability, work ethic, and most other things operate on a bell curve, with most people in different spots on each bell curve. Some are terrible, most are average, and some are exceptional at most things.



Bell Curve

No overly coercive government, law, or policing of language can change all of that.

It is my hope that we can work together to bring each other up, rather than pull those we resent down.

Thank you very much for reading! — STK

Concepts of Critical Theory and Critical Pedagogy Analysis
https://www.ukessays.com/essays/sociology/concepts-of-critical-theory-and-critical-pedagogy-analysis.php

Critical race theory in education, Marxism and abstract racial domination
British Journal of Sociology of Education – Volume 33, 2012 - Issue 2
https://www.tandfonline.com/doi/abs/10.1080/01425692.2011.649830

Critical Race Theory: It's Origins, History, and Importance to the Discourses and Rhetorics of Race [Pro CRT]
http://www.tijdschriftframe.nl/wp-content/uploads/2016/12/Frame-27_2-Critical-Race-Theory.pdf [PDF]

Why Muslims Do Not Need Critical Race Theory (Part 1)
https://abdullahalandalusi.com/2019/06/09/why-muslims-do-not-need-critical-race-theory-part-1/

The Frankfurt School of Critical Theorists

Critical Theory
https://newdiscourses.com/tftw-critical-theory/

The Flaws in White Fragility Theory: A Primer
https://newdiscourses.com/2020/06/flaws-white-fragility-theory-primer/

Videos: The Trojan Horse
https://www.youtube.com/playlist?list=PLZJe-MWy0cYfcPwUzLnGqqLCFoSo05JeK

They Can't Cancel All of Us: How We Fought the Woke Thought Police and Won
https://newdiscourses.com/2020/06/how-we-fought-woke-thought-police-won/

New Discourses
https://newdiscourses.com/

Critical race theory is spreading rapidly through the federal government.
https://threadreaderapp.com/thread/1283472137525661697.html

Eight Big Reasons Critical Race Theory Is Terrible for Dealing with Racism
https://newdiscourses.com/2020/06/reasons-critical-race-theory-terrible-dealing-racism/

As unlikely as it seems, a highly obscure academic theory known as Critical Race Theory has completely mainstreamed in society, and now everyone is discussing it. While Critical Race Theory has the noble goal of pointing out problems that can be hard to see and that maintain or constitute racism, it turns out to be a remarkably bad way of going about this. A little familiarity with the basic principles of Critical Race Theory and how they go wrong can help with this.

Before I begin, I offer my apologies to the reader. Critical Race Theory has been growing for over 40 years, and it has many deep problems. Therefore, this is long, and still it is not nearly complete. Here, I document *just eight* of the biggest problems with the entire Critical Race Theory approach. Treat them as eight short essays on specific topics in Critical Race Theory and digest them one at a time. I offer them in the hopes of helping people understand it better so they can decide for themselves if Critical Race Theory is the way we should be dealing with race issues and racism in our society, or if we can genuinely do better.

Since this is so long: here's the 'too long; didn't read' bullet-point summary:

Critical Race Theory…

- believes racism is present in *every* aspect of life, *every* relationship, and *every* interaction and therefore has its advocates look for it *everywhere*

- relies upon “interest convergence” (white people only give black people opportunities and freedoms when it is also in their own interests) and therefore doesn’t trust *any* attempt to make racism better
- is *against* free societies and wants to dismantle them and replace them with something its advocates control
- *only* treats race issues as “socially constructed groups,” so there are *no individuals* in Critical Race Theory
- believes science, reason, and evidence are a “white” way of knowing and that storytelling and lived experience is a “black” alternative, which hurts everyone, especially black people
- rejects *all* potential alternatives, like colorblindness, as forms of racism, making itself the only allowable game in town (which is totalitarian)
- acts like *anyone* who disagrees with it *must* do so for racist and white supremacist reasons, *even if* those people are black (which is also totalitarian)
- *cannot* be satisfied, so it becomes a kind of activist black hole that threatens to destroy everything it is introduced into

1) Critical Race Theory believes racism is present in *every* aspect of life, *every* relationship, and *every* interaction.

Critical Race Theory *begins* from the assumption that racism is an ordinary part of *every* aspect of life in our societies. Foundational Critical Race Theory scholars Richard Delgado and Jean Stefancic write, “First, that racism is ordinary, not aberrational—‘normal science,’ the usual way society does business, the common, everyday experience of most people of color in this country,” on page 7 of the standard introductory textbook on the subject, titled *Critical Race Theory: An Introduction*.

Notice that these scholars list this assumption *first* among the “basic tenets of Critical Race Theory” in the introduction of their book. Understand also that what they mean by “racism” isn’t even what most people think racism means. It is not prejudice based upon race or believing some races to be superior or inferior to others that they mean by “racism.” It is, instead, the “system” of everything that happens in the social world and beyond that results in *any* disparity that works in the favor of “racially privileged” groups (on average) or *any* “racially oppressed” person claiming they experience racial oppression.

These assumptions lead people who take up Critical Race Theory to *look for racism* in everything until they find it. That is, after all, the job of a “critical” theorist or activist: to look for the hidden problems that they *assume* must be present in whatever they scrutinize.

In the workplace that adopts Critical Race Theory, this means that it's only a matter of time until someone with that worldview finds out how your entire company and its culture is "racist." At that point, they will cause a meltdown that forces everyone to take sides and demand a reorganization of the entire (now divided) office culture and management.

In schools, it will mean teaching our children to think this way and always be looking for racism in every situation and interaction. In our personal relationships, it means that friends and even family members—especially our kids who have already been educated with Critical Race Theory ideas that have been incorporated in our schools—will eventually call each other out and reject one another, because tolerating racism is also considered a form of racism that would have to be discovered and stopped.

2) "Interest convergence": White people only give black people opportunities and freedoms when it is also in their own interests.

One of the founders of Critical Race Theory, a (now deceased) scholar at Harvard Law named Derrick Bell, made his "Interest-Convergence Thesis" central to the Theory. Turning to Delgado and Stefancic again,

The second feature, sometimes called "interest convergence" or material determinism, adds a further dimension. Because racism advances the interests of both white elites (materially) and working-class people (psychically), large segments of society have little incentive to eradicate it. Consider, for example, Derrick Bell's shocking proposal (discussed in a later chapter) that *Brown v. Board of Education*—considered a great triumph of civil rights litigation—may have resulted more from the self-interest of elite whites than a desire to help blacks. (p. 7)

It isn't hard to see how paranoid and cynical this idea is, but it's also horrible when you pause to consider some of its implications. Take the *demand* that also comes from Critical Race Theory that everyone should be an anti-racist. This sounds good on the surface but is horrible underneath. If someone with "racial privilege" (including white, Asian, Hispanic, Arab, Indian, and lighter-skinned black people) decides to become an anti-racist in accordance with this request, the Interest-Convergence Thesis would say they only did so to make themselves look good, protect themselves from criticism, or to avoid confronting their own racism. This isn't a fringe idea or possible gap in the concept, either. The academic literature on "whiteness studies" is *filled* with this notion, including book-length treatments by academic scholars, for example one titled *Good White People* that was published in 2018 by the State University of New York Press.

The Interest-Convergence Thesis makes it literally impossible for anyone with any racial privilege (again, as outlined by Critical Race Theory) to do anything right because anything they do right must also have been self-interested. If Critical Race Theory makes a demand of people with any form of racial privilege and they comply, they just make themselves more complicit in "racism" as Critical Race Theory sees it. By giving

people no way out, Critical Race Theory becomes deeply manipulative and unable to be satisfied in its lists of demands.

3) Critical Race Theory is *against* free societies.

Believe it or not, Critical Race Theory is not a *liberal* idea. It is, in fact, *critical* of liberal societies and against the idea of freedom to its core. Critical Race Theory sees a free society as a way to structure and maintain inequities by convincing racial minorities not to want to do radical identity politics. Since Critical Race Theory exists specifically to agitate for and enable radical racial identity politics, it is therefore against free societies and how they are organized. (In this way, it is very different than the Civil Rights Movement it incorrectly claims to continue.)

Turning to Delgado and Stefancic, a critical stance about free societies and their norms is again central to Critical Race Theory: "critical race scholars are discontent with liberalism as a framework for addressing America's racial problems. Many liberals believe in color blindness and neutral principles of constitutional law" (p. 21). The famous "critical whiteness educator" Robin DiAngelo (author of the now overwhelmingly famous book *White Fragility*) puts it even more plainly, writing with a colleague named Ozlem Sensoy in a widely read education book called *Is Everyone Really Equal?*,

These movements [Critical Theory movements upon which Critical Race Theory is based] initially advocated for a type of liberal humanism (individualism, freedom, and peace) but quickly turned to a *rejection* of liberal humanism. The ideal of individual autonomy that underlies liberal humanism (the idea that people are free to make independent rational decisions that determine their own fate) was viewed as a mechanism for keeping the marginalized in their place by obscuring larger structural systems of inequality. In other words, it [free society] fooled people into believing they had more freedom and choice than societal structures actually allow. (p. 5)

In other words, Critical Race Theory sees free societies and the ideals that make them work—individualism, freedom, peace—as a kind of tacit *conspiracy theory* that we all participate in to keep racial minorities down. When its advocates accuse people of being "complicit in systems of racism," this is part of what they mean. Obviously, they would prefer that we do not have free societies and would rather arrange society as they see fit and make us all go along with their ideas.

4) Critical Race Theory *only* treats race issues as "socially constructed groups," so there are *no individuals* in Critical Race Theory.

Critical Race Theory isn't just against free societies and the individualism that enables them, but it also *doesn't even believe individuals meaningfully exist* at all! In Critical Race Theory, every person has to be understood in terms of the social groups they are said to inhabit, and these are determined by their identity, including race. "A third theme of critical race theory, the 'social construction' thesis, holds that race and races are products of social thought and relations. Not objective, inherent, or fixed, they

correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient" (p. 7), write Delgado and Stefancic.

Under Critical Race Theory, races are categories that society invents and that we impose entirely through social assumptions (mostly stereotypes), and people are members of those racial categories whether they want to be or not. Moreover, they argue that society is "socially stratified," which means that different social groups (like these racial groups) have differentiated access to the opportunities and resources of society. While this bears some truth on average, it ignores individual variations that are obvious when considering examples of powerful, rich, and famous black people like Barack Obama, Oprah Winfrey, and Kanye West. Critical Race Theory forces people into these averages, though, and considers them primarily in terms of their *group identity* rather than their *individual identity*. This is part of why they use the word "folks" instead of "people"—it designates a *social group*.

Thus, in Critical Race Theory, the goal of ideally treating every person as an individual who is equal before the law and meant to be judged upon the contents of their character and merits of their work is considered a *myth* that keeps racial minorities down. Instead, it sees people according to their racial groups only. This is why it is so common that progressive racial programs end up hurting the people they're written to help most. "Racial justice," in Critical Race Theory, means getting "justice" for the *group*, which it says is a social construction, not for the real person, who is just a member of that group. As Lynn Lemisko writes on page 193 of *Educator to Educator*, another education manual in Critical Social Justice programs: "If democracy is about individual rights (justice for individuals), then social justice is about group rights (justice for groups). And for me there is a fundamental difference between the general notion of justice and the notion of social justice."

5) Critical Race Theory believes science, reason, and evidence are a "white" way of knowing and that storytelling and lived experience is a "black" alternative.

Remember above, where Delgado and Stefancic said that "normal science" is a part of the everyday, ordinary racism of our societies? That's because Critical Race Theory is not particularly friendly to science, residing somewhere between generally disinterested in science and openly hostile to it (often depending upon the circumstances). This is because Critical Race Theory, using that "social construction" thesis, believes that the power and politics of cultural groups make their way intrinsically into everything that culture produces. Thus, science is just politics by other means to Critical Race Theory.

Since *modern* science was predominantly produced by white, Western men, Critical Race Theory therefore views science as a white and Western "way of knowing." Critical Race Theory therefore maintains that science encodes and perpetuates "white dominance" and thus isn't really fitting for black people who inhabit a (political) culture of Blackness.

This is obviously a *horrible* sentiment, and it is one that goes against one of the very first pillars of science: universality. Universality in science says that it doesn't matter who does an experiment; the result will always be the same. This is because science believes in objectivity, which Critical Race Theory *also* calls an oppressive myth. For example, Robin DiAngelo and Ozlem Sensoy write,

One of the key contributions of critical theorists concerns the production of knowledge. Given that the transmission of knowledge is an integral activity in schools, critical scholars in the field of education have been especially concerned with how knowledge is produced. These scholars argue that a key element of social injustice involves the claim that particular knowledge is objective, neutral, and universal. An approach based on critical theory calls into question the idea that objectivity is desirable or even *possible*. The term used to describe this way of thinking about knowledge is that knowledge is socially constructed. When we refer to knowledge as socially constructed we mean that knowledge is reflective of the values and interests of those who produce it. (p. 7)

Sensoy and DiAngelo also claim that science "presume[s] superiority and infallibility of the scientific method" (p. 5) (by the way, this is false), and therefore we should be asking "*whose* rationality" and "*whose* presumed objectivity" underlies the scientific method. Then, even more cynically, they insist that we must ask *whose interests* are served by science, as though that's the relevant question to ask of a universalist method. Critical Race Theory falsely asserts that white people's interests are primarily served by science. This isn't all just wrong (*and genuinely racist!*), it's dangerous.

Continuing the genuinely racist thinking that black people aren't suited to or served by science, Delgado and Stefancic say that *storytelling* about their "lived experience" is the primary mode by which black people and Critical Race Theory produce and advance knowledge. Importantly, these lived experiences are only considered valid if they agree with Critical Race Theory. They write,

Critical race theorists have built on everyday experiences with perspective, viewpoint, and the power of stories and persuasion to come to a better understanding of how Americans see race. They have written parables, autobiography, and "counterstories," and have investigated the factual background and personalities, frequently ignored in the casebooks, of well-known cases. (p. 38)

While stories can be informative, to create a position that science is a "way of knowing" for white, Western people (especially men) and storytelling is one more suited to racial minorities, Critical Race Theory is itself racist (against racial minorities) and cripples the people it claims to help. This happens in multiple ways, including by undermining their capacity for critical thinking, teaching them to see the world in an us-versus-them way that oppresses them, and associating them with harmful, negative stereotypes that rigorous methods are what white people, and not black people, use.

6) Critical Race Theory rejects *all* potential alternatives, like colorblindness, as forms of racism.

Critical Race Theory is completely against the common-sense idea that race becomes *less* socially relevant and racism is therefore diminished by not focusing on race *all the time*. Where liberalism spent centuries removing social significance from racial categories once it had been introduced in the 16th century, Critical Race Theory inserts it again, front and center.

In fact, as you might guess now, it sees the idea of "colorblindness" as one of the most racist things possible because it hides the *real* racism from view. "While colorblindness sounds good in theory, in practice it is highly problematic," write Sensoy and DiAngelo (p. 108). As we read from Delgado and Stefancic,

Color-blind, or "formal," conceptions of equality, expressed in rules that insist only on treatment that is the same across the board, can thus remedy only the most blatant forms of discrimination, such as mortgage redlining or the refusal to hire a black Ph.D. rather than a white high school dropout, that do stand out and attract our attention. (p. 7)

While there is a point here—that being *too* colorblind can cause someone not to see racism at all, even when it is a real problem and especially when its influence is subtle (this is called "racism-blindness")—the remedy Critical Race Theory gives to this *imperfection* in the colorblind approach is to do exactly the opposite. Thus, racism has to be made relevant in *every situation* where racism is present, which is *every situation*, as we saw in point #1 above, and it has attached incredible amounts of social significance to race and how it factors into *every interaction*. That means you have to find and focus upon the "hidden" racism in your workplace, your school, your society, your neighborhood, your books, your food, your music, your hobbies, your faith, your church, your community, your friends, your relationships, and yourself (and everything else too) *all the time*, according to Critical Race Theory.

This has the opposite of the putatively intended effect. Although it does cause people to see some legitimate racism that they would have otherwise missed, it makes all of our relationships and social systems extremely fragile and tense, ready to explode over a highly divisive issue. It also diverts resources from doing real work or building real relationships because looking for and thinking about racism *all the time* takes effort. (Critical Race Theory says minority races already have to think about racism all the time and only white people have the privilege not to, but this is, again, more sloppy analysis that ignores the reports and experiences of every racial minority who disagrees.)

7) Critical Race Theory acts like *anyone* who disagrees with it *must* do so for racist and white supremacist reasons, *even if* those people are black.

Following the "social construction" thesis discussed above in point #4, Critical Race Theory has outlined what the essential *experience* of each racial group is. It then judges individual people (especially of minority races) on how well they give testimonial to that

experience—which is to say, they judge individual people based on how well they support Critical Race Theory. This makes it impossible to disagree with Critical Race Theory, even if you are black.

Before we discuss the case of how impossible disagreement is for *white* people (and other "racially privileged" people) consider a few poignant examples. The black superstar musician Kanye West famously donned a "Make America Great Again" hat and said he thinks for himself. In response, the poet laureate of Critical Race Theory, Ta-Nehisi Coates, wrote a widely read article suggesting that West is no longer really black. The black musician Daryl Davis, who is most famous for talking hundreds of real white supremacists out of their Ku Klux Klan hoods, once tried to invite a conversation of this sort in 2019, and members of the nominally "antifascist" group "Antifa" called him a "white supremacist" for being willing to associate with (rather than fight or kill) the people he invited to have a conversation.

This phenomenon can be explained. As Nikole Hannah-Jones, creator of the *New York Times Magazine* 1619 Project (a Critical Race Theory historiography—not an article of history), tweeted (and then deleted) that there is "racially black" on the one hand, and "politically Black" on the other. Critical Race Theory is only interested in the identity politics associated with being "politically Black," and anyone who disagrees with Critical Race Theory—even if "racially black"—does not qualify. The common way to phrase this is that they are "not really Black." This means that in Critical Race Theory, diversity (which it calls for often) *must* be only skin deep. Everyone's politics *must* agree and *must* agree with Critical Race Theory.

This is obviously much worse a problem for white people or others who are said to have "racial privilege." There are more concepts in Critical Race Theory to deal specifically with how and why white people are racists for disagreeing with Critical Race Theory than perhaps any other idea. Charles Mills claims that all whites take part in a "racial contract" to support white supremacy that is never discussed but just part of the social fabric. Barbara Applebaum says all white people have "white complicity" with white supremacy because they automatically benefit from white privilege and "white ignorance" which is a way for them to *willfully* refuse to engage (and proper engagement can only be proven by agreeing). Robin DiAngelo says white people enjoy "white comfort" and therefore suffer "white fragility" that prevents them from confronting their racism through Critical Race Theory. (Therefore, she says, *anything* that maintains white comfort should be considered suspect and in need of disrupting.) Alison Bailey claims that when racially privileged people disagree with Critical Race Theory, they are engaging in a "defensive move" called "privilege-preserving epistemic pushback," which means that they are just arguing to keep their privilege and could not possibly have legitimate disagreements. All of these ideas implicate racially privileged people in racism anytime they disagree with Critical Race Theory.

8) Critical Race Theory *cannot* be satisfied.

We have already seen how Critical Race Theory cannot be disagreed with, even by black people. We have also seen how it rejects all alternatives and how it believes any success that it has comes down to "interest convergence." Because it rejects science, it cannot be falsified or proven wrong by evidence, and because it assumes racism is present and relevant to all situations and interactions, even the acceptance of Critical Race Theory must somehow also contain racism. Therefore, Critical Race Theory *cannot be satisfied*. It is, in this way, like a black hole. No matter how much you give to it, it cannot be filled and only gets stronger—and it will tear apart anything that gets too close to it.

This means that if your workplace takes up Critical Race Theory, eventually activists will start to make demands and will threaten to make trouble if they do not get their way. (They usually do not ask.) If you give into them, you will not satisfy them, however, because Critical Race Theory cannot be satisfied. It is guaranteed, before you do anything at all, that you will do it wrong because of your racism. You did it out of "interest convergence," to make yourself look good because of your racism. You did it in a way that just created new problems that amount to racism. You didn't do it sooner, faster, or better because of your racism. No matter what you do, the resulting situation *must* contain racism, and the Critical Race Theory activist's job is to find it and hold you to account.

Therefore, giving into a demand made by Critical Race Theory cannot appease it. It can, however, signal that you will give into their demands, which will then continue to come and to escalate. As we have seen in countless examples across the corporate world recently, this will include demands for you to step down from your job and give it to activists, and even *that* won't satisfy them. And if the venture fails as a result of all of this disruption, racism was the cause of that failure too.

And that's not all!

This is a grim but fair description of Critical Race Theory, and, what's worse, it's woefully incomplete. There are other horrible ideas at the very core of Critical Race Theory that fall in this same mold that we do not have time to list here. These include the idea that racism barely gets better, if at all, that equality is a source of racism, that people who benefit from "racism" have no incentives to be against racism, that racism is a zero-sum conflict that was arranged by white people so that no one else can have a real chance in society, that the races cannot truly understand one another (while demanding that they must and that racism is the *whole cause* of the inevitable failure), that racially privileged people are inherently oppressors and everyone else is inherently oppressed (this is derived from Marxism applied to racial groups), and that the only way to end racism is through a social revolution that unmakes the current society entirely and replaces it with something engineered by Critical Race Theory. It is easy to see what kinds of problems these doctrines will create in practice, and it's horrible how Critical Race Theory consistently preys upon the best parts of our natures to achieve its goals (which, if it were correct (and it's not), mostly leaves only the worst candidates to

oppose it—real white supremacists—which it then uses as evidence of its bogus claims).

Therefore, there are *many* good reasons that have *nothing to do with real racism* to reject most of what Critical Race Theory teaches. *Good people* have every reason to reject Critical Race Theory for better alternatives, and the main reason they don't is because they don't know what it is and see what it offers kind of sounds right and sort of seems good.

In summary, we can see that Critical Race Theory is a *truly horrible* way to deal with race issues and racism, and that would be true even if every problem (or "problematic") it points out were 100% true. It simply is not a good way to go about these problems, and, as its advocates might say in realizing such a situation, we have an obligation to educate ourselves (about the problems and weaknesses of Critical Race Theory) and to *do better* (than they can hope to do).

NOTE: This is what we are currently up against in society and especially academic thinking...

As Americans, we need to be able to identify and understand the problem before you can deal with issues effectively in ways that unite instead of divide...

As Christians, we need to be able to identify and understand the problem before you can deal with and pray about issues effectively – so that we can help unite instead of divide...

The Con Science of the 1619 Project – Dispelling the myth of critical race theory
https://www.libertynation.com/the-con-science-of-the-1619-project/

With each passing week, *The New York Times* has increasingly and unapologetically descended from the predictably liberal newspaper of record to publishing articles that make the Old Gray Lady sound like a vehicle of neo-Marxist resistance.
Ever since they unveiled their infamous 1619 Project in August of 2019 to recognize the 400th anniversary of the arrival of slave ships in America, *The NYT's* deconstructionists have engaged in the art of turning history on its head by transforming it from the realm of objectivity (facts) to pure subjectivity (experience). In other words, your own life experience and perception of it *is* history. Facts don't matter; only narrative does – and that narrative is personal.

Nikole Hannah-Jones

It's all based on an explosively controversial premise called "critical race theory."
But the project – widely ridiculed and marginalized upon release – has suddenly gained currency as insurrection continues across the land, unchecked by the progressives elected to rule the cities under siege and undergirded by self-loathing white progressives, anarchists, and nihilists intent on publicly shaming their own heritage and whiteness.

NYT reporter Nikole Hannah-Jones and her acolytes concocted this new history of America, starting in 1619, when the first slave ship arrived. Although the 1619 project has won her a Pulitzer Prize, it has been severely criticized by renowned historians for being replete with errors and for grossly distorting actual history. However, all Ms. Hannah-Jones has done is follow the post-modern methodology of critical race theory.

Critical Theory

On the surface, the 1619 Project seems to lack the academic rigor usually associated with historical research. It ignores almost all work by historians and injects errors that are easily debunked by scholars. There is a method behind her work, but it is not scientific. It is based on critical race theory, for which we need to turn to the so-called

Frankfurt school to understand.

This school consisted of a group of intellectuals that escaped Nazi Germany and started working in America. They were trained Marxists, but grew disillusioned with the failure of socialist states to compete with capitalism.

Instead of turning away from their Marxism, they converted it to a cultural variant that kept the narrative of a world consisting of an oppressor class and various oppressed classes. These victim groups were racial, ethnic, and sexual minorities. The shared goal of these grievance studies was to destroy capitalism and Western civilization.

Critical Race Theory

Critical race theory is built on the claim that individualism, logic, science, precision, and punctuality are the tools of white supremacy to oppress blacks. Amazingly, critical race theorists here agree with those white supremacists of the 19th century that defended slavery. The only difference is that the former regards these properties as unfavorable. Critical race theory rejects the scientific method as "white."

Thus, it is no accident that Hannah-Jones disregards almost all major mainstream work by historians, who are mostly white.

Lived Experience

If the truth cannot be reached through science, what then is the means of arriving at the truth in critical race theory? They turn to what they call "lived experience," which does not necessarily mean the actual experiences of a person, as it includes the subjective impression of truth: "their truth."

Thus, even if all the statistics available disprove the idea of systemic racism targeting blacks, it suffices to feel like it is true. Statistics, after all, are a product of white supremacy.

The Greatest Victim

One final problem remains. What if two people have different lived experiences? Whose

personal truth takes precedence? The answer that critical race theory provides is that the arbiter of truth is victimhood. The “lived experience” of the greatest victim is always right.

The same reasoning also applies to other critical theories like modern feminism. The slogan “believe all women” is built on the logic that women are an oppressed group and therefore are always right.

Hannah-Jones feels that America is built on slavery and racism. This is her truth, and as a “victim,” she gets to rewrite history to fit that feeling.

Denigration Ensues

What about other blacks who disagree with this invented history and challenge the subjective assertions with facts, evidence, and reason? Can’t they neutralize her victimhood card?

In critical race theory, a black person who uses reason and evidence is said to have “internalized whiteness.” Opponents are denigrated and mocked. He or she can, therefore, be dismissed as a tool of white supremacy.

Con Science

If this gives the impression the 1619 project is a con, consider the fact that, to a neo-Marxist, there is no universal truth, only power struggle. The Pulitzer Foundation has paid for printing the 1619 project as a curriculum in schools. If nothing is done, a new generation of young people will soon believe that the United States was built solely on slavery and systemic racism.

How long must we wait for this vile perversion to be deposited back in the ash heap of history from whence it came?

[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

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 (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 [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]

The History of Cultural Marxism

https://thuletide.wordpress.com/2020/03/20/the-history-of-cultural-marxism/

The Birth Of Cultural Marxism: How The "Frankfurt School" Changed America

https://www.zerohedge.com/news/2016-08-12/birth-cultural-marxism-how-frankfurt-school-changed-america

Excerpt:

The 1950s were a simple, romantic, and golden time in America.

California beaches, suburbia, and style. *Atlas Shrugged* was published, NASA was formed, and Elvis rocked the nation. Every year from 1950–1959 saw over 4 million babies born. The nation stood atop the world in every field.

It was an era of great economic prosperity in The Land of the Free.

So, what happened to the American traits of confidence, pride, and accountability?

The roots of Western cultural decay are very deep, having first sprouted a century ago. It began with a loose clan of ideologues inside Europe's communist movement. **Today, it is known as the Frankfurt School, and its ideals have perverted American society.**

When Outcomes Fail, Just Change the Theory

Before WWI, Marxist theory held that if war broke out in Europe, the working classes would rise up against the bourgeoisie and create a communist revolution.

Well, as is the case with much of Marxist theory, things didn't go too well. When war broke out in 1914, instead of starting a revolution, the proletariat put on their uniforms and went off to war.

After the war ended, Marxist theorists were left to ask, "What went wrong?"

Two very prominent Marxists thinkers of the day were Antonio Gramsci and Georg Lukács. Each man, on his own, concluded that the working class of Europe had been blinded by the success of Western democracy and capitalism. They reasoned that until both had been destroyed, a communist revolution was not possible.

Gramsci and Lukács were both active in the Communist party, but their lives took very different paths.

Gramsci was jailed by Mussolini in Italy where he died in 1937 due to poor health.

In 1918, Lukács became minister of culture in Bolshevik Hungary. During this time, Lukács realized that if the family unit and sexual morals were eroded, society could be broken down.

Lukács implemented a policy he titled "cultural terrorism," which focused on these two objectives. A major part of the policy was to target children's minds through lectures that encouraged them to deride and reject Christian ethics.

In these lectures, graphic sexual matter was presented to children, and they were taught about loose sexual conduct.

Here again, a Marxist theory had failed to take hold in the real world. The people were outraged at Lukács' program, and he fled Hungary when Romania invaded in 1919.

The Birth of Cultural Marxism

All was quiet on the Marxist front until 1923 when the cultural terrorist turned up for a "Marxist study week" in Frankfurt, Germany. There, Lukács met a young, wealthy Marxist named Felix Weil.

Until Lukács showed up, classical Marxist theory was based solely on the economic changes needed to overthrow class conflict. Weil was enthused by Lukács' cultural angle on Marxism.

Weil's interest led him to fund a new Marxist think tank—the Institute for Social Research. It would later come to be known as simply The Frankfurt School.

In 1930, the school changed course under new director Max Horkheimer. **The team began mixing the ideas of Sigmund Freud with those of Marx, and cultural Marxism was born.**

In classical Marxism, the workers of the world were oppressed by the ruling classes. The new theory was that everyone in society was psychologically oppressed by the institutions of Western culture. The school concluded that this new focus would need new vanguards to spur the change. The workers were not able to rise up on their own.

As fate would have it, the National Socialists came to power in Germany in 1933. It was a bad time and place to be a Jewish Marxist, as most of the school's faculty was. So, the school moved to New York City, the bastion of Western culture at the time.

Coming to America

In 1934, the school was reborn at Columbia University. Its members began to exert their ideas on American culture.

It was at Columbia University that the school honed the tool it would use to destroy Western culture: the printed word.

The school published a lot of popular material. **The first of these was *Critical Theory*.**

Critical Theory is a play on semantics. **The theory was simple: criticize every pillar of Western culture—family, democracy, common law, freedom of speech, and others. The hope was that these pillars would crumble under the pressure.**

Next was a book Theodor Adorno co-authored, *The Authoritarian Personality.* It redefined traditional American views on gender roles and sexual mores as "prejudice." Adorno compared them to the traditions that led to the rise of fascism in Europe.

Is it just a coincidence that the go-to slur for the politically correct today is "fascist"?

The school pushed its shift away from economics and toward Freud by publishing works on psychological repression.

Their works split society into two main groups: the oppressors and the victims. They argued that history and reality were shaped by those groups who controlled traditional institutions. At the time, that was code for males of European descent.

From there, they argued that the social roles of men and women were due to gender differences defined by the "oppressors." In other words, gender did not exist in reality but was merely a "social construct."

A Coalition of Victims

Adorno and Horkheimer returned to Germany when WWII ended. Herbert Marcuse, another member of the school, stayed in America. In 1955, he published *Eros and Civilization*.

In the book, Marcuse **argued that Western culture was inherently repressive because it gave up happiness for social progress.**

The book called for "polymorphous perversity," a concept crafted by Freud. It posed the idea of sexual pleasure outside the traditional norms. *Eros and Civilization* would become very influential in shaping the sexual revolution of the 1960s.

Marcuse would be the one to answer Horkheimer's question from the 1930s: Who would replace the working class as the new vanguards of the Marxist revolution?

Marcuse believed that it would be a victim coalition of minorities—blacks, women, and homosexuals.

The social movements of the 1960s—black power, feminism, gay rights, sexual liberation—gave Marcuse a unique vehicle to release cultural Marxist ideas into the mainstream. Railing against all

things "establishment," The Frankfurt School's ideals caught on like wildfire across American universities.

Marcuse then published *Repressive Tolerance* in 1965 as the various social movements in America were in full swing. In it, he argued that tolerance of all values and ideas meant the repression of "correct" ideas.

It was here that Marcuse coined the term "liberating tolerance." It called for tolerance of any ideas coming from the left but intolerance of those from the right. One of the overarching themes of the Frankfurt School was total intolerance for any viewpoint but its own. That is also a basic trait of today's political-correctness believers.

To quote Max Horkheimer, ***"Logic is not independent of content."***

Recalling the Words of Winston (Not That One)

The Frankfurt School's work has had a deep impact on American culture. It has recast the homogenous America of the 1950s into today's divided, animosity-filled nation.

In turn, this has contributed to the undeniable breakdown of the family unit, as well as identity politics, radical feminism, and racial polarization in America.

It's hard to decide if today's culture is more like Orwell's 1984 or Huxley's Brave New World.

Never one to buck a populist trend, the political establishment in America has fully embraced the ideas of the Frankfurt School and has pushed them on American society through public miseducation.

Barack Obama and Hillary Clinton, the beacons of progressivism, are both disciples of Saul Alinsky, a devoted cultural Marxist.

And so we now live in a hyper-sensitive society in which social memes and feelings have overtaken biological and objective reality as the main determinants of right and wrong.

Political correctness is a war on logic and reason.

To quote Winston, the protagonist in Orwell's dystopia, ***"Freedom is the freedom to say that 2+2=4."***

Today, America is not free.

Marxism, Postmodernism, and Critical Race Theory

https://gentlereformation.com/2020/06/18/marxism-postmodernism-and-critical-race-theory/ (note: article tagged under "Black Lives Matter')

What is Critical Postmodern Theory? by David Boje (March 13, 2001)

https://business.nmsu.edu/~dboje/pages/what_is_critical_postmodern.htm

Austrian Economics and Postmodernism

http://www.suspiciousheuristics.com/2012/06/austrian-economics-and-postmodernism.html

Excerpt:

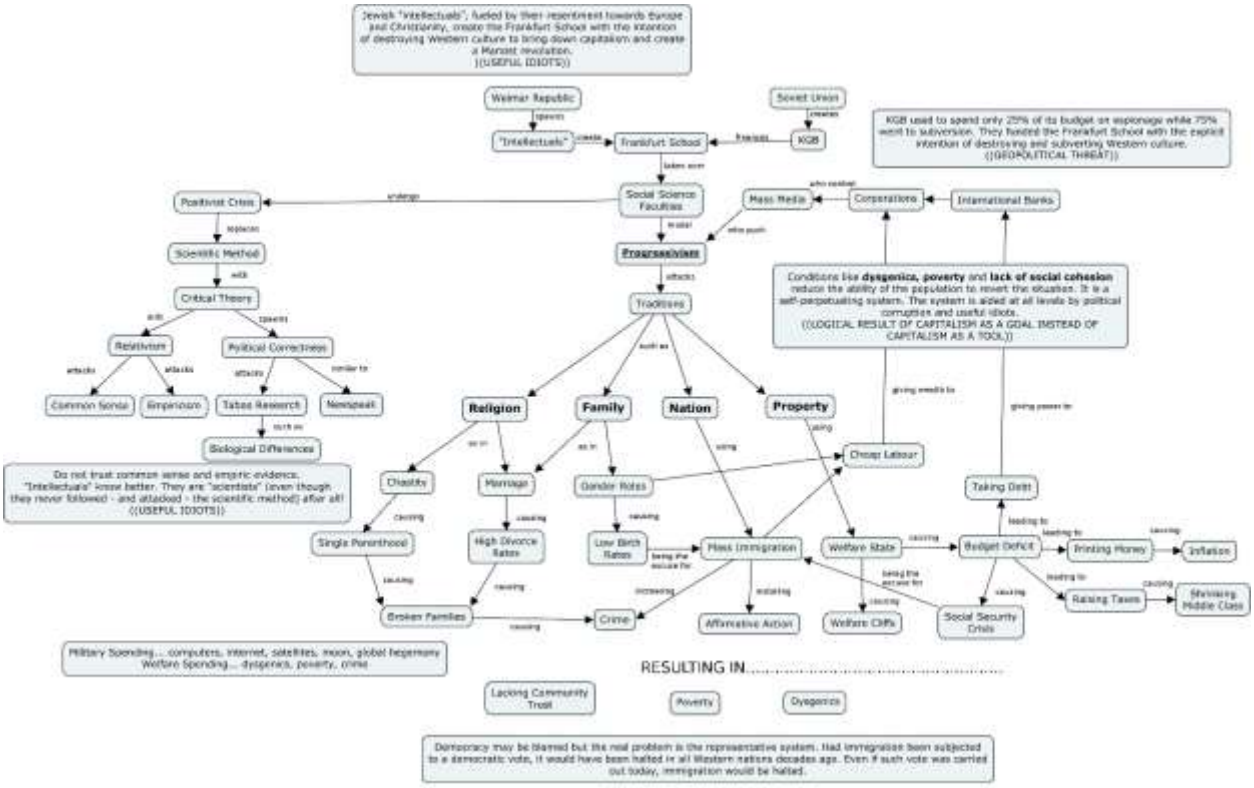
> Neither side would probably like to admit it, but there are more commonalities between Austrian economics and the postmodern perspective (there are many different flavors of post-modernism as well as Austrian economics, but I'm talking about elements common to most of them) than most people realize.
>
> 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.

Neoreactionary movement

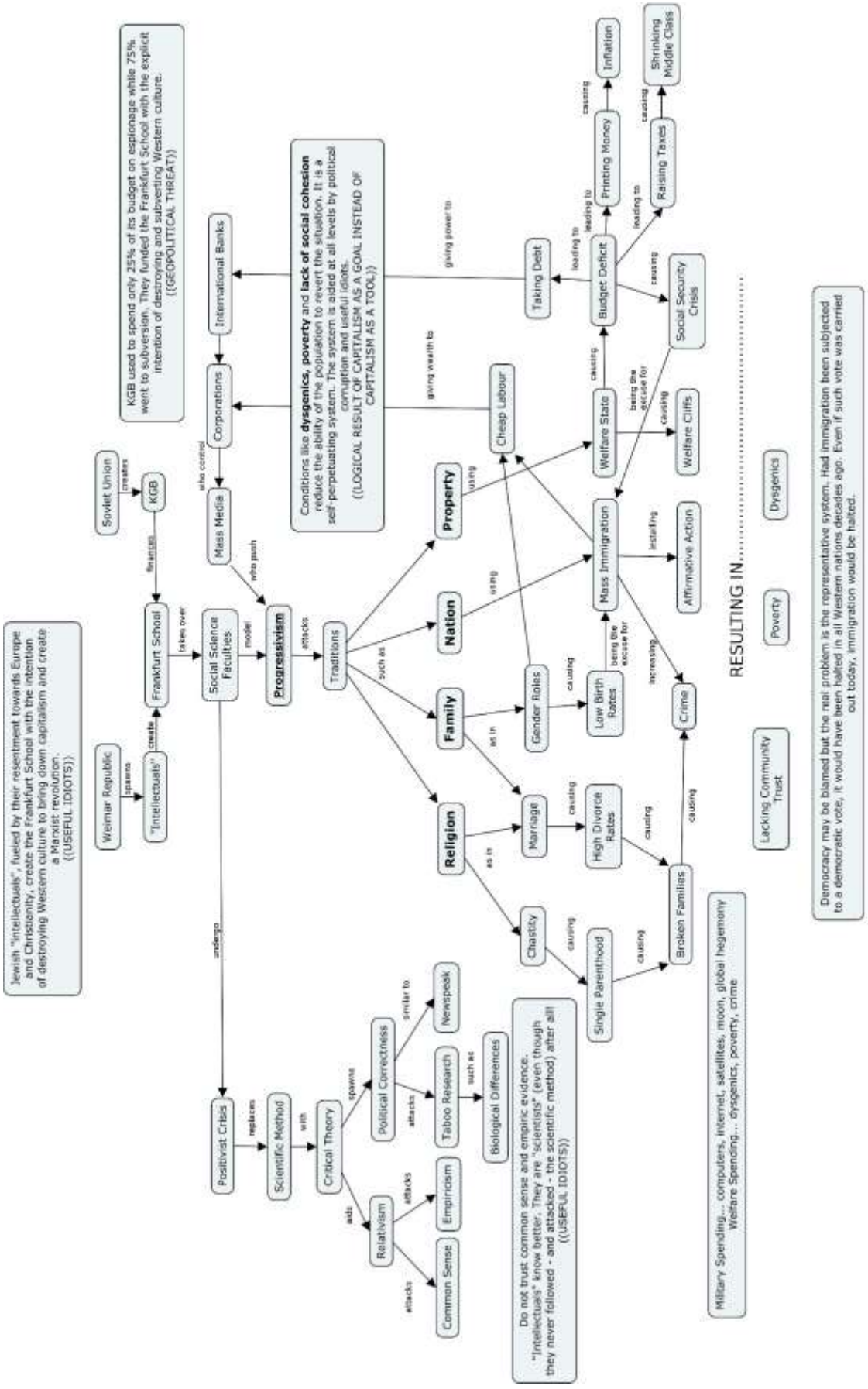
http://rationalwiki.org/wiki/Neoreactionary

Reactionary Philosophy In An Enormous, Planet-Sized Nutshell (Slate Star Codex)

http://slatestarcodex.com/2013/03/03/reactionary-philosophy-in-an-enormous-planet-sized-nutshell/



See next page for large view…


Jewish "intellectuals", fueled by their resentment towards Europe and Christianity, create the Frankfurt School with the intention of destroying Western culture to bring down capitalism and create a Marxist revolution.
((USEFUL IDIOTS))
Weimar Republic
spawns
"Intellectuals"
create
Frankfurt School
finances
Soviet Union
creates
KGB
KGB used to spend only 25% of its budget on espionage while 75% went to subversion. They funded the Frankfurt School with the explicit intention of destroying and subverting Western culture.
((GEOPOLITICAL THREAT))
International Banks
Corporations
who control
Mass Media
who push
Social Science Faculties
model
Progressivism
attacks
Traditions
such as
Religion
Family
Nation
Property
Conditions like dysgenics, poverty and lack of social cohesion reduce the ability of the population to revert the situation. It is a self-perpetuating system. The system is aided at all levels by political corruption and useful idiots.
((LOGICAL RESULT OF CAPITALISM AS A GOAL INSTEAD OF CAPITALISM AS A TOOL))
giving power to
giving wealth to
Cheap Labour
Taking Debt
Welfare State
Mass Immigration
Gender Roles
Low Birth Rates
being the excuse for
Marriage
High Divorce Rates
Broken Families
Single Parenthood
Chastity
Crime
Affirmative Action
Welfare Cliffs
Budget Deficit
Social Security Crisis
Printing Money
Inflation
Raising Taxes
Shrinking Middle Class
causing
leading to
RESULTING IN.....
Lacking Community Trust
Poverty
Dysgenics
Democracy may be blamed but the real problem is the representative system. Had immigration been subjected to a democratic vote, it would have been halted in all Western nations decades ago. Even if such vote was carried out today, immigration would be halted.
Military Spending... computers, internet, satellites, moon, global hegemony
Welfare Spending... dysgenics, poverty, crime
undergo
Positivist Crisis
replaces
Scientific Method
with
Critical Theory
spawns
Political Correctness
attacks
Taboo Research
such as
Biological Differences
similar to
Newspeak
aids
Relativism
attacks
Empiricism
Common Sense
Do not trust common sense and empiric evidence. "Intellectuals" know better. They are "scientists" (even though they never followed - and attacked - the scientific method) after all
((USEFUL IDIOTS))

Cultural Marxism

https://knowyourmeme.com/memes/cultural-marxism

Origin

The term "cultural Marxism" is believed to have been coined by American sociology professor Trent Schroyer in his 1973 *The Critique of Domination: The Origins and Development of Critical Theory*, in which the author identifies the Frankfurt School's critical theory, a school of thought focusing on reflective assessment and cultural critique through application of social sciences, as the origin of a "culture industry" that imposes "socially unnecessary constraints of human freedom" and ultimately, the social domination of the individual.

“As advanced industrial societies developed, the individual was more integrated into and dependent upon the collectivity and less able to utilize society for active self-expression.”

In the following decades, Schroyer's critique of the Frankfurt School as the origin of postwar liberal agendas and destruction of individualism was further expounded upon by other mainstream academics, most notably Richard Weiner's *Cultural Marxism and Political Sociology* (1981) and Michael Minnicino's *New Dark Age: Frankfurt School and 'Political Correctness'* (1992).

Spread

However, during the late 1990s, the meaning behind "cultural Marxism" became increasingly diluted and detached from its original context as many right-wing and neoconservative commentators, such as William S. Lind and Pat Buchanan, began using the term as a catch-all for left-wing cultural criticism in their commentaries. During the first half of the 2000s, this trend continued to gradually spread across other conservative think tanks, most notably the Schiller Institute.[9] On YouTube the most viewed video about cultural Marxism has nearly 253,000 views as of August 2015 (shown below).

https://www.youtube.com/watch?v=VggFao85vTs

Tea Party Movement

By the late 2000s, the popularity of the concept among American conservatives had reached a new height with the emergence of the Tea Party Movement, prompting a resurgence of op-ed columns and essays explaining "cultural Marxism" from right-leaning news media outlets, including Free Republic, Free Congress Foundation, American Thinker, World Net Daily, America Free Press and Fox News, which in turn led to a series of online discussions over the validity of the concept in the opposite camp, such as Southern Poverty Law Center, Democratic Underground and The Guardian.

Conspiracy Theories

As the debates dragged on, what originally began as a critique of the critical theory's influence on modern society spun off into a convoluted conspiracy theory asserting that the Frankfurt School, along with its legacies of the critical theory, was a Marxist plot to destroy the capitalist West from within by indoctrinating students to despise individualism and personal liberties in favor of political correctness and multiculturalism. The theory also attributes the critical theory as the culprit behind a wide range of progressivist milestone that were undertaken during the latter half of the 20th century, including the '60s counterculture, civil rights movement, anti-war movement and gender equality movement, among others. On the web, the theory continued to evolve through active discussions on politically conservative communities like Conservapedia and Metapedia, as well as right-wing extremist and political-satirical forums like Stormfront, Something Awful and 4chan's /pol/ board.

Cultural Marxism (podcast)
https://thoseconspiracyguys.com/cultural-marxism/

On this episode of Those Conspiracy Guys we talk about the zeitgeist of political correctness, identity politics and radical social thought that saturates the current media landscape and partisan discourse; a system of criticism of social inequality and progressive philosophy called Cultural Marxism. Often seen as a racist or anti-Semitic term, the inception of Cultural Marxism or Cultural Bolshevism as it was known, came from what it known as The Frankfurt School; made of students at the Goethe Frankfurt University who specialised in Social Research. These sociologists and philosophers, used the writings of Karl Marx, Sigmund Freud and others to analyse current social paradigms and these writings have been the staple of liberal politics for almost 100 years

Famous proponents of the Frankfurt School would be Theodor Adorno, Herbert Marcuse and Antonio Gramsci and as the Nazi regime enveloped Germany in the 30s they all had to flee for safety. They found refuge in the college halls of the North East of America and began to write and teach when we know today as Critical Theory. Elements of these writings have spawned certain political and philosophical movements like Post Modernism and Political Correctness and the generational procession of these ideas through the university system has empowered students in contemporary humanities courses to protest and advocate for civil rights. Others see this protestation as snowflake culture and seek to undermine the agenda of the liberal left by labelling it the now derogatorily perceived moniker of Cultural Marxism. There is also a backlash against language and a policing of content and behaviour in the form of trigger warnings, microaggressions, safe spaces and censorship.

One point of contention is the emasculation of certain men, known as beta males or soy boys, which is a trend of the left online; and the conversation about toxic masculinity and feminazis rages in the streets and on the internet. Protest culture and online pressure to adhere to a certain code of conduct laid down by big data forces, sympathetic of liberal politics, makes it difficult to have a balanced discourse on these topics online. Legislation and policy changes in online spaces have also hampered discussion and mass censorship of conservative ideas on the internet has drawn these people out into the open to show their support in the streets. This invariably leads to clashes with socialist protestors and people who support the deplatforming of conservative speakers both in real life and by brigading their employment or media publications.

The Socialist agenda seems to be supported by powerful elements in government; mainstream media; and because of the long march through the institutions promoted by the proponents of this so called Cultural Marxism; supported by college professors who are indoctrinating, encouraging and activating college students to these types of political behaviours. This left vs right paradigm is reaching critical mass and we discuss the different elements of these political though processes, the physical results, the history of their inception and how their application can mean an almost irreversibly divided society and a growth of a pair of partisan political paragons

Just Because Anti-Semites Talk About 'Cultural Marxism' Doesn't Mean It Isn't Real (2nd of a 3-part series on the "State of the Left") **[Recommended]**
https://www.tabletmag.com/scroll/276018/just-because-anti-semites-talk-about-cultural-marxism-doesnt-mean-it-isnt-real

Ontological Argument

Wikipedia: 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

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 (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.theisticevolution.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 [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

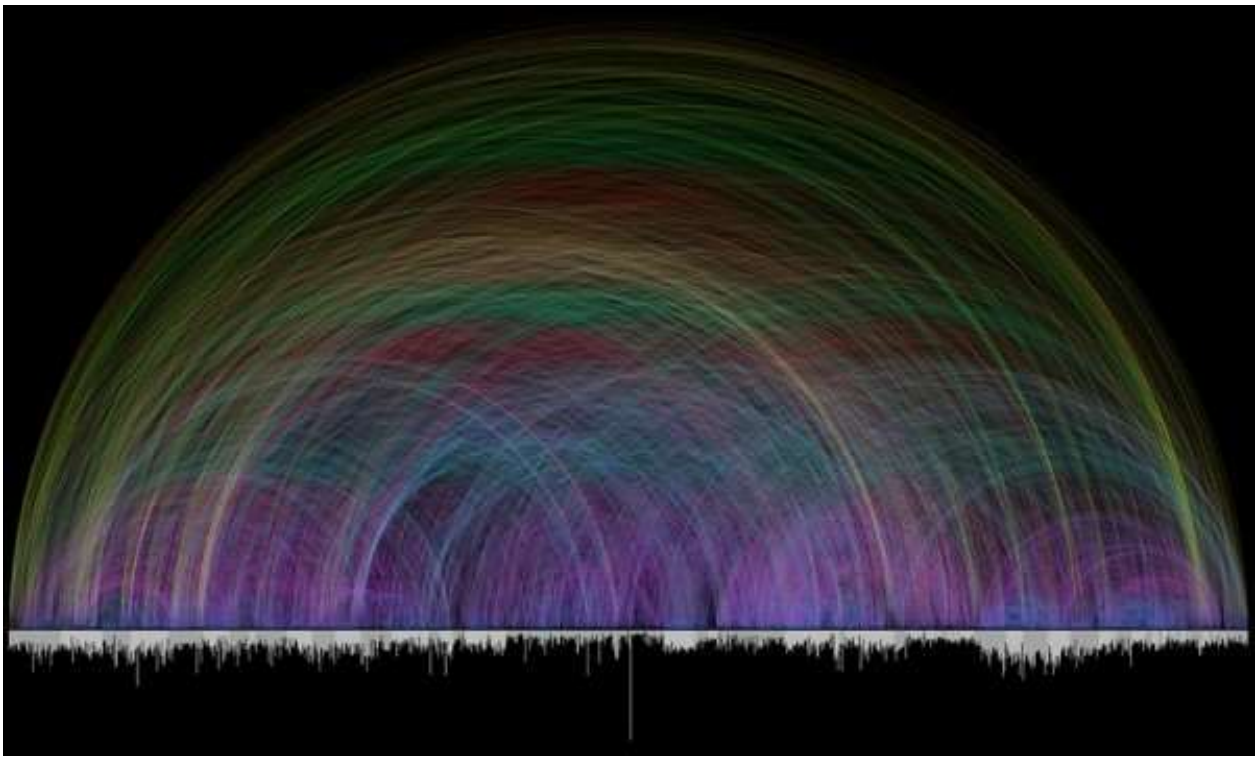


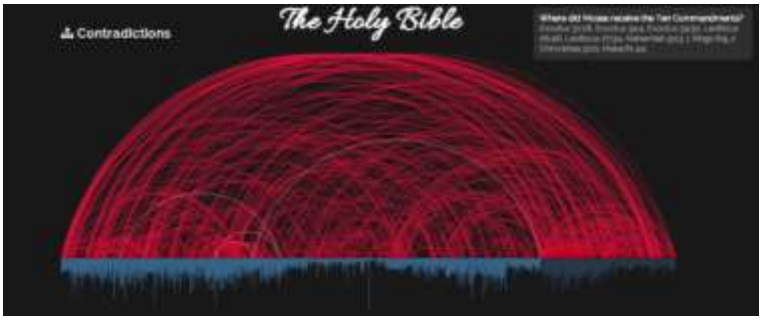
Image: http://chrisharrison.net/projects/bibleviz/BibleVizArc7.png

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.

> **For excellent analysis of the weaknesses, inconsistancies of Ehrman's claims:**
> ***Evidence that Demands a Verdict*** **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

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

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

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." [12]
  - "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.

See also: **Dealing with Contradictions / Difficulties in the Bible (links)**

Reliability of the Bible

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

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."

For excellent analysis of the weaknesses, inconsistancies of Ehrman's claims see appendix in: *Evidence that Demands a Verdict* (Revised, 2017 by Josh McDowell and his son, Sean, PhD)

Daniel B. Wallace on Bart Ehrman's (Internal) Contradictions (2012)
https://www.youtube.com/watch?v=wRJUk4TvehQ [Audio]

Mentions the (3rd) debate below:

Bart Ehrman & Daniel Wallace Debate Original NT Lost? (2012)
https://www.youtube.com/watch?v=wyABBZe5o68 [Video]

Bart Ehrman & Daniel Wallace held one of five debates on February 1st, 2012 at 7:00 PM, located in the University of North Carolina at Chapel Hill, Memorial Hall Performing Arts Theater. Bart and Daniel discussed the origins, transmission, and reliability of the New Testament in an event called "Is the Original New Testament Lost?" The format was a 30-minute opener from each professor, followed by two rounds of 5-minute responses to the other. Then, questions from the floor and, finally, a one-minute closing statement from each professor.

Miles O'Neill was the moderator and the debate was sponsored by the Ehrman Project, which Miles leads. Over 1000 people were in attendance.

Program discussed on Bart Ehrman's Foundation Blog: http://ehrmanblog.org/?p=8529

Bart D. Ehrman is the James A. Gray Distinguished Professor at the University of North Carolina at Chapel Hill. He came to UNC in 1988, after four years of teaching at Rutgers University. At UNC he has served as both the Director of Graduate Studies and the Chair of the Department of Religious Studies. A graduate of Wheaton College (Illinois), Professor Ehrman received both his Masters of Divinity and Ph.D. from Princeton Theological Seminary, where his 1985 doctoral dissertation was awarded magna cum laude.

The Trinity Review: Bart Ehrman and Daniel Wallace Dialogue: (2012)
The Reliability of the NT, Edited by Robert B. Stewart, Review and Analysis by W. Gary Crampton
http://www.trinityfoundation.org/PDF/The%20Trinity%20Review%20Review%20307%20Erhman%20Wallace%20Review%20Crampton.pdf [PDF]

The book under analysis, *Bart D. Ehrman & Daniel B. Wallace in Dialogue: The Reliability of the New Testament*, is the publication of a dialogue/debate sponsored at the Greer-Heard Point-Counterpoint Forum in Faith and Culture, held on April 4 and 5, 2008 at New Orleans Baptist Theological Seminary. The purpose of the debate was to present a theological dialogue between an evangelical (a Christian) and a non-evangelical (a non-Christian). Dr. Wallace, Professor of New Testament Studies at Dallas Theological Seminary and one of the foremost New Testament text critics of our day, represented the evangelical viewpoint. Dr. Ehrman, a former evangelical turned non-evangelical and the James A. Gray Distinguished Professor at the University of North Carolina at Chapel Hill, represented the non-evangelical viewpoint. As we will see in our analysis, however, neither debater is overly favorable toward the New Testament text. In the words of Jeffrey Riddle, "The two men actually appear to agree more than they disagree when it comes to specific disputed New Testament texts."

Bart D. Ehrman & Daniel B. Wallace in Dialogue: The Reliability of the NT
http://www.trinityfoundation.org/journal.php?id=285 (Downloadable as a PDF) [Critique]

Daniel Wallace: Review of Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (2005)
http://www.dts.edu/download/academic/new/%5BDTS%5D%20Misquoting%20Jesus%20Book%20Review.pdf [PDF]

The "Jesus Seminar:" Liberal Theologians investigating the life of Jesus

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

Jesus Seminar Forum
http://virtualreligion.net/forum/

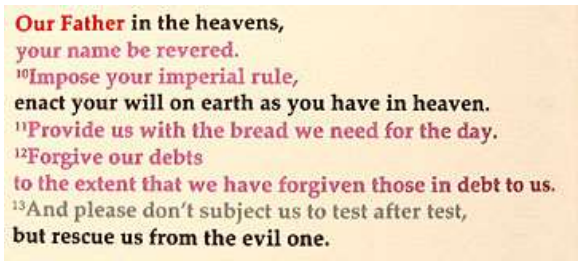
Unmasking the Jesus Seminar – A Critique of Its Methods and Conclusions
http://www.patheos.com/blogs/markdroberts/series/unmasking-the-jesus-seminar/ [Recommended]

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.
10Impose your imperial rule,
enact your will on earth as you have in heaven.
11Provide us with the bread we need for the day.
12Forgive our debts
to the extent that we have forgiven those in debt to us.
13And 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 [PDF]

See also: **Dealing with Contradictions / Difficulties in the Bible (links)**

Reliability of the Bible

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

The Resurrection and the Post-Modern Dilemma (N.T. Wright)
http://ntwrightpage.com/Wright_Resurrection_Postmodern.htm

New Perspectives on Paul (N.T. Wright)
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 [PDF]

The Paul of History and the Apostle of Faith (N.T. Wright)
http://www.ntwrightpage.com/Wright_Paul_History.pdf [PDF]

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more from N.T. Wright and topics related to the writings of Paul, including Romans.

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
(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)

Biblical Archaeologist (limited)

Biblical Archaeology Review (limited)

Bibliotheca Sacra (limited)

Chafer Theological Seminary Journal (full: 2 years)

Christian Apologetics Journal (limited)

Christian Century (limited)

Christianity Today (limited)

Conservative Theological Journal (full: 4 year)

Credenda Agenda (full)

Detroit Baptist Seminary Journal (full: 4 year)

Emmaus Journal (limited)

First Things (limited)

Mission Frontiers (limited)

National Right to Life News (limited)

Perspectives in Religious Studies (limited)

Preaching (limited)

Reformed Baptist Theological Review (limited)

Review and Expositor (limited)

Sacred History (limited

TC: A Journal of Biblical Textual Criticism (full)

Theology Today (limited)

Tyndale Bulletin (limited)

Westminster Theological Journal (limited)

World (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://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

Daniel	Daniel	c. 536	618–c. 536	Babylon
Haggai	Haggai	520	112 days (520)	Jerusalem
Zechariah	Zechariah	518	520-518	Jerusalem
Esther	Mordecai	c. 475	493–c. 475	Shushan, Elam
1 and 2 Chronicles	Ezra	c. 460	After 1 Chronicles 9:44, 1077-537	Jerusalem (?)
Ezra	Ezra	c. 460	537–c. 467	Jerusalem
Psalms	David and others	c. 1000 to 460	*	*
Nehemiah	Nehemiah	a. 443	456–a. 443	Jerusalem
Malachi	Malachi	a. 443	*	Jerusalem
Matthew	Matthew	c. 41	2 B.C.– 33 A.D.	Palestine
1 Thessalonians	Paul	c. 51	*	Corinth
2 Thessalonians	Paul	c. 52	*	Corinth
Galatians	Paul	c. 50-52	*	Corinth or Syr. Antioch
1 Corinthians	Paul	c. 57	*	Ephesus
2 Corinthians	Paul	c. 58	*	Macedonia
Romans	Paul	c. 58	*	Corinth
Luke	Luke	c. 56-58	3 B.C.– 34 AD.	Caesarea
Ephesians	Paul	c. 60-61	*	Rome
Colossians	Paul	c. 60-61	*	Rome
Philemon	Paul	c. 60-61	*	Rome
Philippians	Paul	c. 60-61	*	Rome
Hebrews	Paul (see article below)	c. 61	*	Rome
Acts	Luke	c. 61	34–c. 62 AD.	Caesarea
James	James (Jesus' brother)	b. 62	*	Jerusalem
Mark	Mark	c. 60-65	30-34AD.	Rome
1 Timothy	Paul	c. 61-65	*	Macedonia
Titus	Paul	c. 61-65	*	Macedonia (?)
1 Peter	Peter	c. 62-64	*	Babylon
2 Peter	Peter	c. 64	*	Babylon?
2 Timothy	Paul	c. 67	*	Rome
Jude	Jude (Jesus' brother)	c. 65	*	Palestine (?)
Revelation	Apostle John	c. 96	*	Patmos

John	Apostle John	c. 98	After prologue, 30-34 AD.	Ephesus, or near
1 John	Apostle John	c. 98	*	Ephesus, or near
2 John	Apostle John	c. 98	*	Ephesus, or near
3 John	Apostle John	c. 98	*	Ephesus, or near

[Source: 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.

Chronology of New Testament Books and Events	
Date*	**Historical Event**
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.

Ruth	Samuel	1150? B.C.
First Samuel	Samuel	1043-1011 B.C.
Second Samuel	Ezra?	1011-1004 B.C.
First Kings	Jeremiah?	971-852 B.C.
Second Kings	Jeremiah?	852-587 B.C.
First Chronicles	Ezra?	450-425 B.C.
Second Chronicles	Ezra?	450-425 B.C.
Ezra	Ezra	538-520 B.C.
Nehemiah	Nehemiah	445-425 B.C.
Esther	Mordecai?	465 B.C.
Job	Job?	??
Psalms	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.	
Proverbs	Solomon wrote 1-29 Agur wrote 30 Lemuel wrote 31	950-700 B.C.
Ecclesiastes	Solomon	935 B.C.
Song of Solomon	Solomon	965 B.C.
Isaiah	Isaiah	740-680 B.C.
Jeremiah	Jeremiah	627-585 B.C.
Lamentations	Jeremiah	586 B.C.
Ezekiel	Ezekiel	593-560 B.C.
Daniel	Daniel	605-536 B.C.
Hosea	Hosea	710 B.C.
Joel	Joel	835 B.C.
Amos	Amos	755 B.C.
Obadiah	Obadiah	840 or 586 B.C.
Jonah	Jonah	760 B.C.
Micah	Micah	700 B.C.

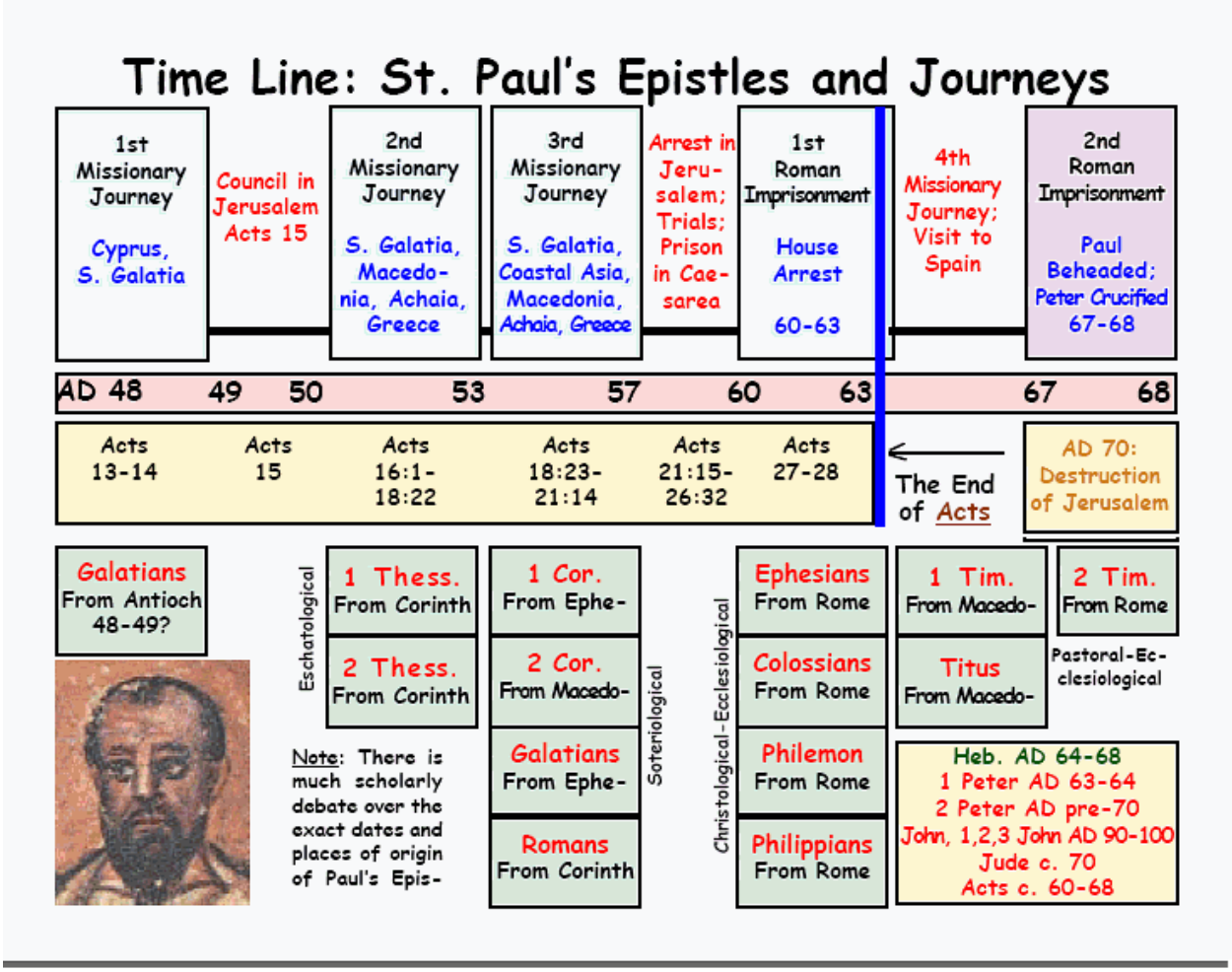
Nahum	Nahum	663-612 B.C.
Habakkuk	Habakkuk	607 B.C.
Zephaniah	Zephaniah	625 B.C.
Haggai	Haggai	520 B.C.
Zechariah	Zechariah	520-518 B.C.
Malachi	Malachi	450-600 B.C.

New Testament

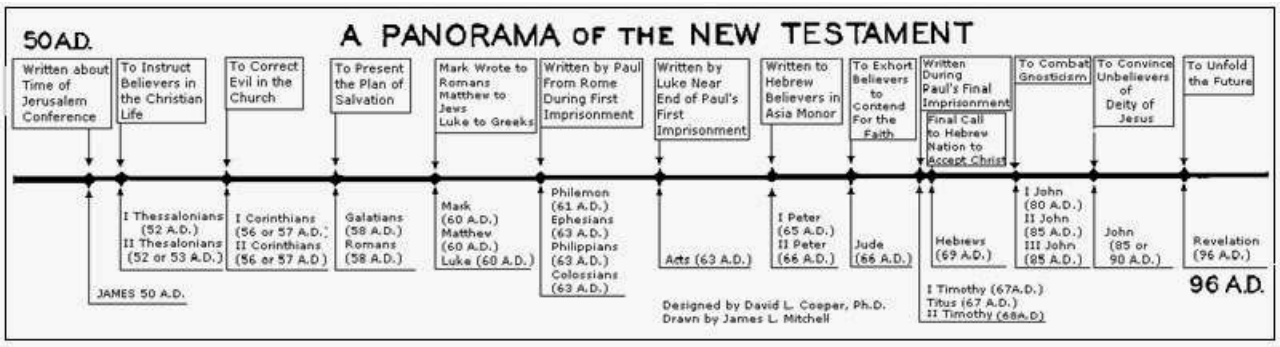
Book	**Author**	**Date Written** (A.D)
Matthew	Matthew	60's
Mark	John Mark	late 50's early 60's
Luke	Luke	60
John	John	late 80's early 90's
Acts	Luke	61
Romans	Paul	55
1 Corinthians	Paul	54
2 Corinthians	Paul	55
Galatians	Paul	49
Ephesians	Paul	60
Philippians	Paul	61
Colossians	Paul	60
1 Thessalonians	Paul	50-51
2 Thessalonians	Paul	50-51
1 Timothy	Paul	62
2 Timothy	Paul	63
Titus	Paul	62
Philemon	Paul	60
Hebrews	(Paul, Apollos, Barnabas . . . ?)	60's
James	James, half brother of Jesus	40's or 50's

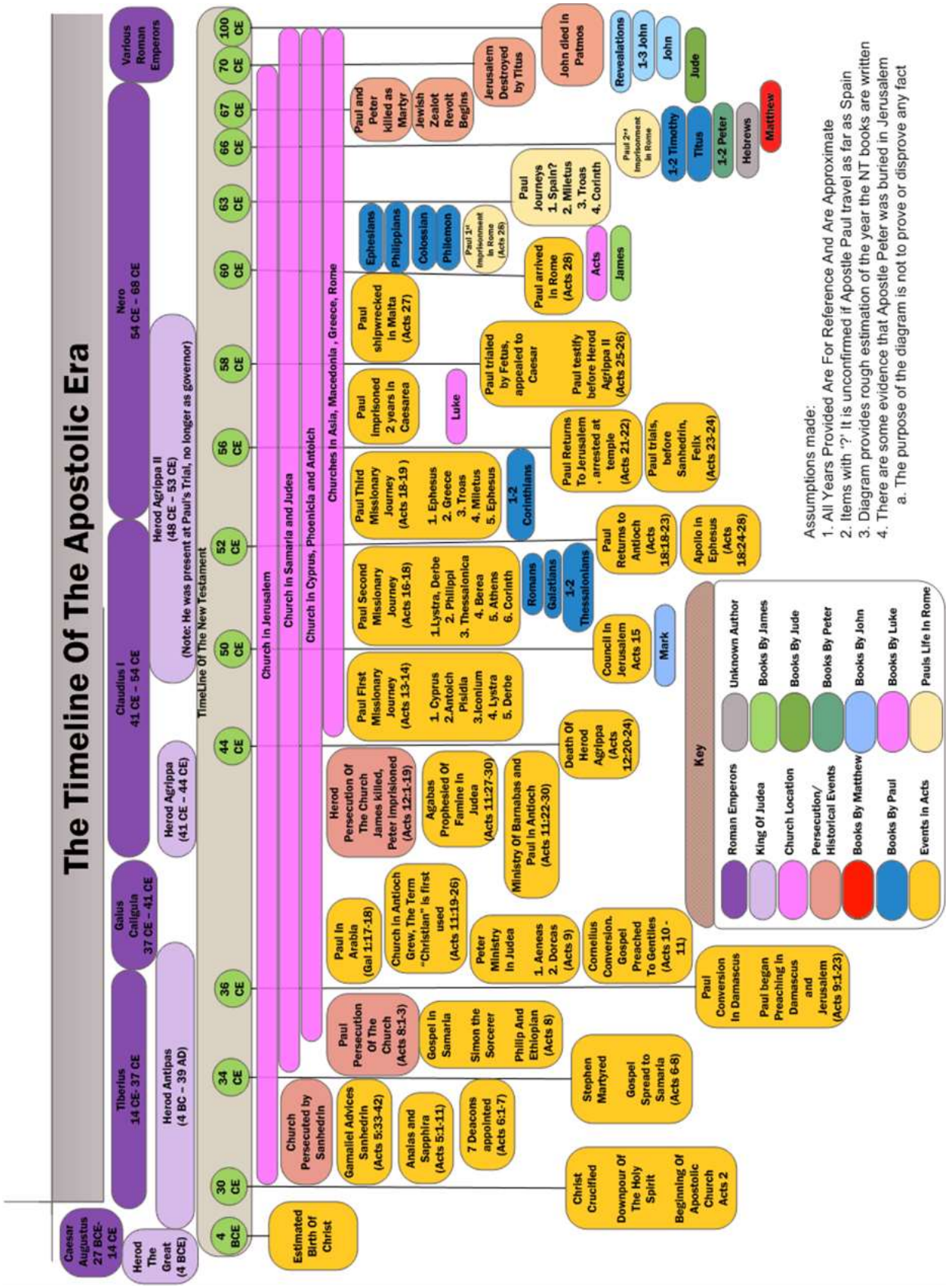
1 Peter	Peter	63
2 Peter	Peter	63-64
1 John	John	late 80's early 90's
2 John	John	late 80's early 90's
3 John	John	late 80's early 90's
Jude	Jude, half brother of Jesus	60's or 70's
Revelation	John	late 80's early 90's

[Source: https://carm.org/when-was-bible-written-and-who-wrote-it]



[Source: https://relevancy22.blogspot.com/2014/02/pauls-missionary-journeys-maps-and.html]




The Timeline Of The Apostolic Era
TimeLine Of The New Testament
Caesar Augustus 27 BCE- 14 CE
Herod The Great (4 BCE)
Tiberius 14 CE- 37 CE
Herod Antipas (4 BC – 39 AD)
Galus Caligula 37 CE – 41 CE
Herod Agrippa (41 CE – 44 CE)
Claudius I 41 CE – 54 CE
Herod Agrippa II (48 CE – 53 CE) (Note: He was present at Paul's Trial, no longer as governor)
Nero 54 CE – 68 CE
Various Roman Emperors
4 BCE
30 CE
34 CE
36 CE
44 CE
50 CE
52 CE
56 CE
58 CE
60 CE
63 CE
66 CE
67 CE
70 CE
100 CE
Estimated Birth Of Christ
Church Persecuted by Sanhedrin
Gamaliel Advices Sanhedrin (Acts 5:33-42)
Anaias and Sapphira (Acts 5:1-11)
7 Deacons appointed (Acts 6:1-7)
Christ Crucified
Downpour Of The Holy Spirit
Beginning Of Apostolic Church Acts 2
Stephen Martyred
Gospel Spread to Samaria (Acts 6-8)
Paul Persecution Of The Church (Acts 8:1-3)
Gospel in Samaria
Simon the Sorcerer
Philip And Ethiopian (Acts 8)
Paul In Arabia (Gal 1:17-18)
Church in Antioch Grew, The Term "Christian" is first used (Acts 11:19-26)
Peter Ministry In Judea
1. Aeneas
2. Dorcas (Acts 9)
Herod Persecution Of The Church James killed, Peter imprisioned (Acts 12:1-19)
Agabas Prophesied Of Famine In Judea (Acts 11:27-30)
Ministry Of Barnabas and Paul In Antioch (Acts 11:22-30)
Death Of Herod Agrippa (Acts 12:20-24)
Comelius Conversion. Gospel Preached To Gentiles (Acts 10 - 11)
Paul Conversion In Damascus
Paul began Preaching In Damascus and Jerusalem (Acts 9:1-23)
Church in Jerusalem
Church in Samaria and Judea
Church in Cyprus, Phoenicia and Antolch
Churches in Asia, Macedonia , Greece, Rome
Paul First Missionary Journey (Acts 13-14)
1. Cyprus
2.Antoich Pisidia
3.Iconium
4. Lystra
5. Derbe
Paul Second Missionary Journey (Acts 16-18)
1.Lystra, Derbe
2. Philippi
3. Thessalonica
4. Berea
5. Athens
6. Corinth
Romans
Galatians
1-2 Thessalonians
Council In Jerusalem Acts 15
Mark
Paul Third Missionary Journey (Acts 18-19)
1. Ephesus
2. Greece
3. Troas
4. Miletus
5. Ephesus
1-2 Corinthians
Paul Returns to Antioch (Acts 18:18-23)
Apollo in Ephesus (Acts 18:24-28)
Paul Returns To Jerusalem , arrested at temple (Acts 21-22)
Paul trials, before Sanhedrin, Felix (Acts 23-24)
Paul imprisoned 2 years in Caesarea
Luke
Paul trialed by Fetus, appealed to Caesar
Paul testify before Herod Agrippa II (Acts 25-26)
Paul shipwrecked in Malta (Acts 27)
Paul arrived In Rome (Acts 28)
Acts
James
Ephesians
Philippians
Colossian
Philemon
Paul 1st Imprisonment In Rome (Acts 28)
Paul Journeys
1. Spain?
2. Miletus
3. Troas
4. Corinth
Paul and Peter killed as Martyr
Jewish Zealot Revolt Begins
Jerusalem Destroyed by Titus
John died in Patmos
Paul 2nd Imprisonment In Rome
Revelations
1-3 John
John
Jude
1-2 Timothy
Titus
1-2 Peter
Hebrews
Matthew
Key
Roman Emperors
King Of Judea
Church Location
Persecution/ Historical Events
Books By Matthew
Books By Paul
Events in Acts
Unknown Author
Books By James
Books By Jude
Books By Peter
Books By John
Books By Luke
Pauls Life In Rome
Assumptions made:
1. All Years Provided Are For Reference And Are Approximate
2. Items with '?' It is unconfirmed if Apostle Paul travel as far as Spain
3. Diagram provides rough estimation of the year the NT books are written
4. There are some evidence that Apostle Peter was buried in Jerusalem
a. The purpose of the diagram is not to prove or disprove any fact

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	**Various** David: 73 Asaph: 12 Sons of Korah: 11 Solomon: 2 Moses: 1 Ethan: 1 Heman: 1 (with Korah) Unknown: 50
Proverbs	**Various** 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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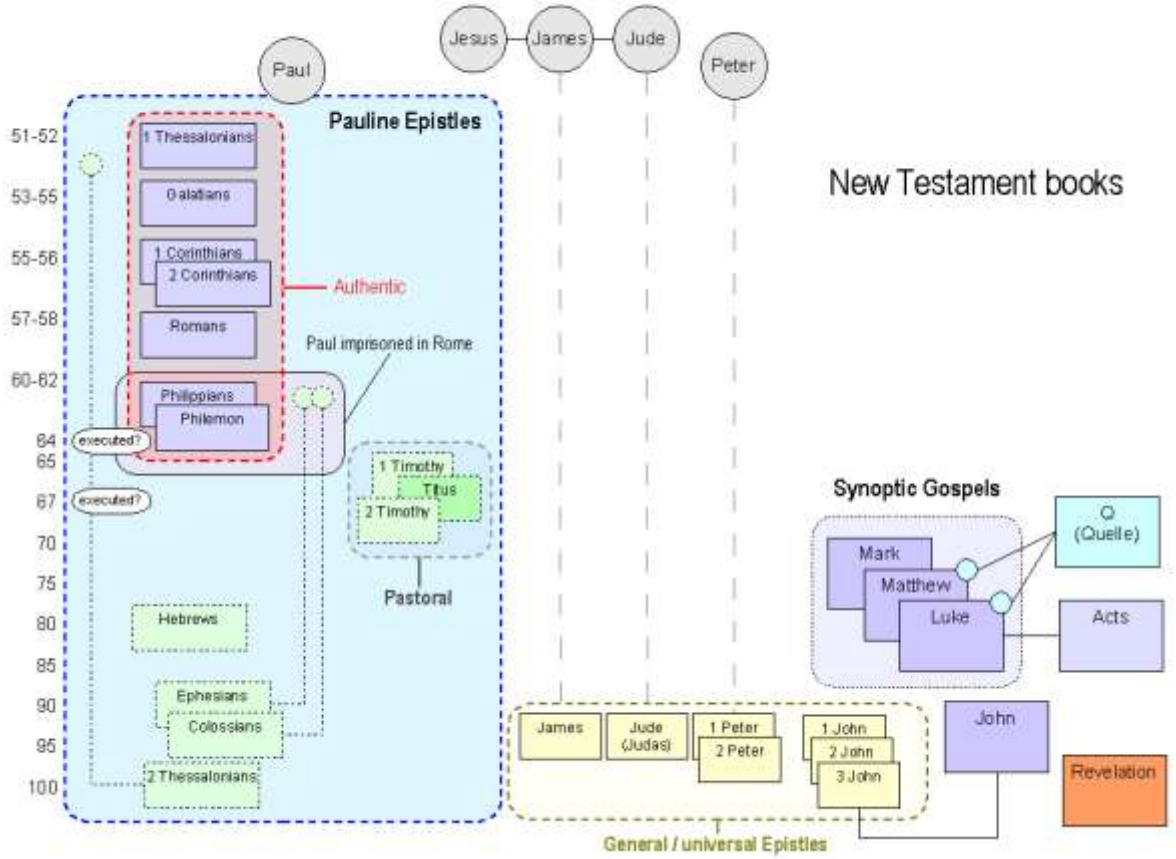
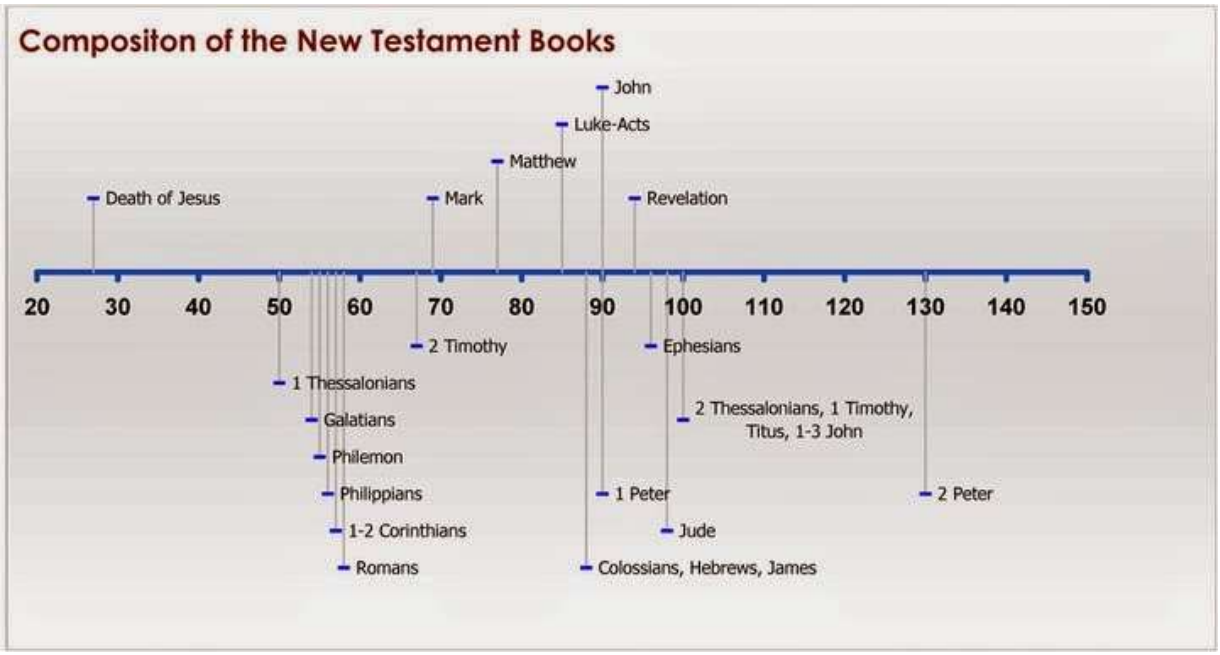
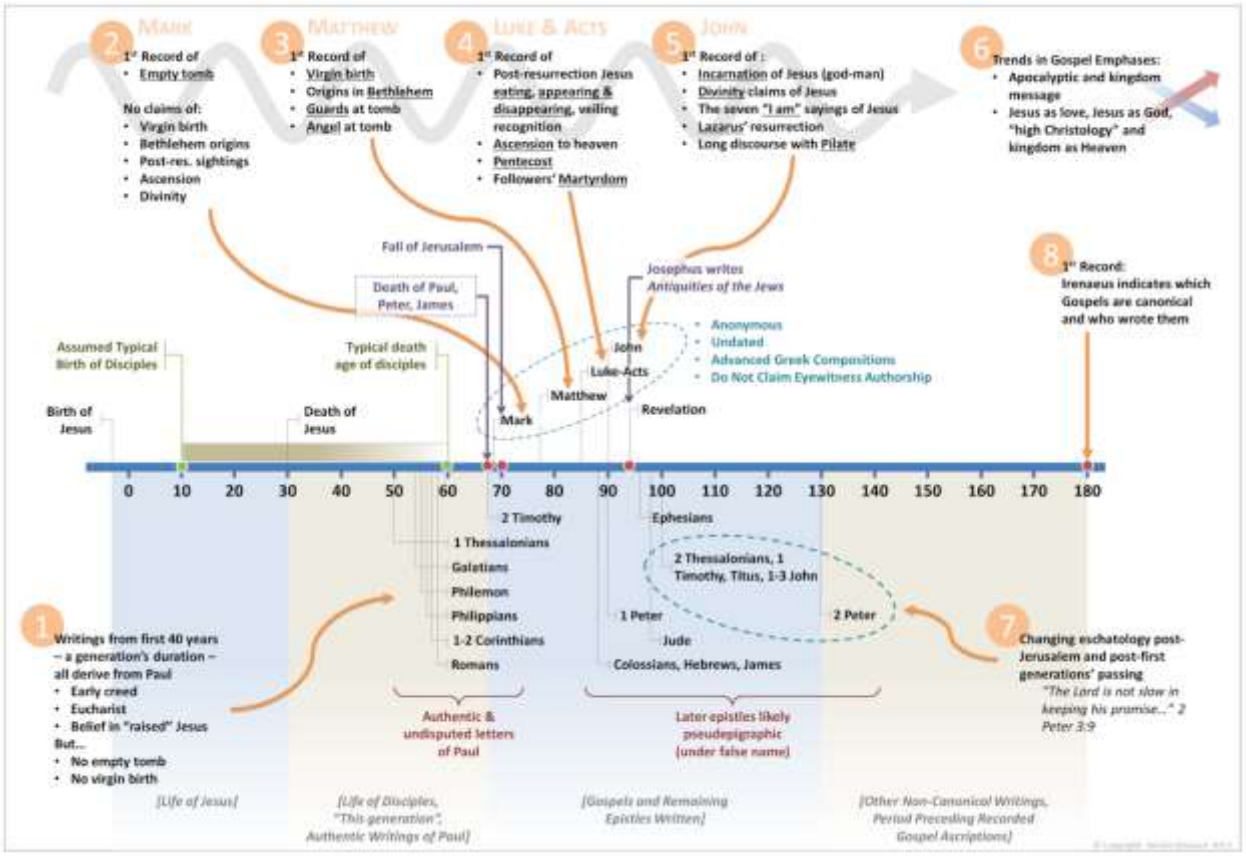
[Source: http://overviewbible.com/authors-who-wrote-bible/]

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.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

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]

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	**Herod the Great** was appointed King of Judea by Marc Antony in Rome.
30 BCE	**Antony and Cleopatra** 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	**Jesus** of Nazareth born in Roman Palestine (by some estimates).
6	Herod the Great deposed by Augustus.
14 - 37	**Tiberius I**, stepson of Augustus, became emperor of Rome (b. 42 BCE).
18	Roman poet **Ovid** died.
18	**Caiaphas** became high priest in Jerusalem (until 36).
c. 24 - 26	Jesus is believed to have begun his ministry.
26 - 36	**Pontius Pilate** was governor of Judea.
27 - 28	**John the Baptist** 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	**Saint Stephen** became the first Christian martyr when he was stoned to death for blasphemy. One of those present at his execution was the Pharisee Saul.
c. 34-35	**Saul of Tarsus**, formerly a rabbi and enemy of Christianity, converts to the new Christian faith and became known as **Paul**. [Acts 9].
c. 37-40	Paul first visited Jerusalem as a Christian.
37 - 41	Gaius **Caligula**, 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	Paul went to Jerusalem to consult with Peter [Gal 1, 18-20].
c. 40 - 51	Paul traveled to Asia Minor and Cyprus, establishing churches and writing the earliest epistles which would became part of the New Testament canon.
43	Romans under Aulus Plautius invaded Britain. **London** 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	Paul and Barnabas were on Cyprus [Acts 13, 4-12].
48 - 49	**Council of Jerusalem**, 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 **Thessalonians** - the earliest known New Testament writing
49	Emperor Claudius ordered all Jewish Christians expelled from Rome.
c. 51	Paul wrote epistle to the **Galatians**.
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 **Corinthians**.
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	Paul's last visit to Jerusalem [Acts 21].
58	Paul was arrested and imprisoned in Caesarea [Acts 25:4].
58	Emperor Ming-Ti of China introduced Buddhism into his country.
c. 60	Paul wrote the epistle to the Romans.
61	**Human sacrifices** in religious celebrations were prohibited by Roman law.
62	Paul was held under house arrest in Rome, but then was allowed to resume his travels.
64	Roman emperor **Nero** (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 **Seneca** committed suicide on orders from Emperor Nero.
c. 65	**Q** was possibly written, (German: *Quelle*, 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 Paul.
68	**Qumran** (**Essenes**?) 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	**Mark**, earliest known gospel, was probably composed.
73	**Masada**, last remaining stronghold of Jewish Zealots, fell to Roman assault.
79	**Mount Vesuvius** erupted, burying the cities of Pompeii, Herculaneum, and Stabiae.
c. 85 - 95	Gospel of **Luke** and Book of **Acts** were probably composed.
c. 90	Old Testament books, called "The Writings," were established as part of Christian canon: **Psalms**, **Proverbs**, **Job**, **Song of Songs**, **Ruth**, **Lamentations**, **Ecclesiastes**, **Esther**, **Daniel**, **Ezra**, and **Chronicles**.
c. 95	Book of **Revelations** was probably composed.
c. 95	**Clement of Rome** (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: **Hebrews**, **I** and **II Timothy**, **Titus**, and **I Peter**.
c. 80 - 100	Gospel of **Matthew** was probably composed.
98 - 116	**Trajan** 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 **John** was probably composed.
100 - 165	**St. Justin Martyr** lived and was one of the first Christian apologists to offer a defense of Christianity.

c. 100	The Romans built the first **London Bridge** across the Thames.
122	Roman emperor **Hadrian** 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 **Diaspora** (dispersion) of the Jews occurs.
c. 140	***Shepherd of Hermas*** was written, describing a highly developed system of bishops, deacons, and priests.
c. 144	**Marcion** 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 **School of Alexandria** 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 Origen.
166	Roman Emperor **Marcus Aurelius** sent gifts to Chinese Emperor Huan Ti.
c. 180	**Irenaeus** (125 - c. 202), Catholic theologian, wrote *Against Heresies* 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 **Easter**.

197	First recorded usage of the term "**catholic**" 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	**Diocletian** ordered a general persecution of all Christians.
312	Constantine, 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: *In hoc signo vinces*.
325	First Ecumenical **Council of Nicea** was convened by emperor Constantine: established the Nicene Creed as the fundamental statement of Christian faith.
336	**Arius**, priest at Alexandria and founder of **Arianism**, died. Arianism was one of the most widespread and divisive heresies in the history of Christianity.
350	Christianity first reached Ethiopia.
351	**Emperor Julian** attempted to reintroduce paganism in the place of Christianity.
367	*Festal Epistle* of St. Athanasius offered earliest known list of the New Testament canon in its current form.
372	**Buddhism** was introduced into Korea.
380	Christianity became the official religion of the Roman Empire under the reign of **Theodosius I**.

381	**First Council of Constantinople**. Convened by Theodosius I, then emperor of the East and a recent convert, to confirm the victory over **Arianism**, 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	**Innocent I** became Pope (until 417) and claims universal jurisdiction over the Roman Church.
c. 405	**St. Jerome** completed the Vulgate - a Latin translation of both the Old and New Testaments. This remains the Latin Bible of the Roman Catholic Church.
410	Lead by **Alaric**, the Goths sacked Rome.
418	British monk **Pelagius** 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 Augustine.
431	Ecumenical **Council of Ephesus** denounced the teachings of Nestorius (d. 451), who argued that Christ had completely separate human and divine natures.
433	**Attila** 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	**John Wycliffe** began the first English translation of the Bible.
1520	Martin Luther created his German translation of the New Testament.
1526	William Tyndale 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	**Douay Version** 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	**King James** (1566 - 1625) of England commissioned the "King James" translation of the Bible

[Source: 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:

		Conservative Christian Beliefs		Liberal Christian Beliefs	
Epistle	**Group of Epistles**	**Date Written (4)**	**Author (4)**	**Date Written (5)**	**Author (5)**
Romans	Major	55-56 CE	Paul	55-59 CE (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]

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.)

See: **NT Authorship and Authenticity**

Chronology of Acts and the Epistles

A.D	Peter and Paul	New Testament Epistles	Chapters in Acts
33	Peter's Ministry Paul's Conversion	James	1-2
47	Paul's 1st Journey	Galatians	13-14
48	Jerusalem Council Peter and Paul	None	15
50	Paul's 2nd Journey	1 Thessalonians 2 Thessalonians	15-18
53	Paul's 3rd 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	*Written before AD 70* Jude 1 Peter 2 Peter Hebrews *Written after AD 70* 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.provethebible.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 Germanys' 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 Astru**c 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**.

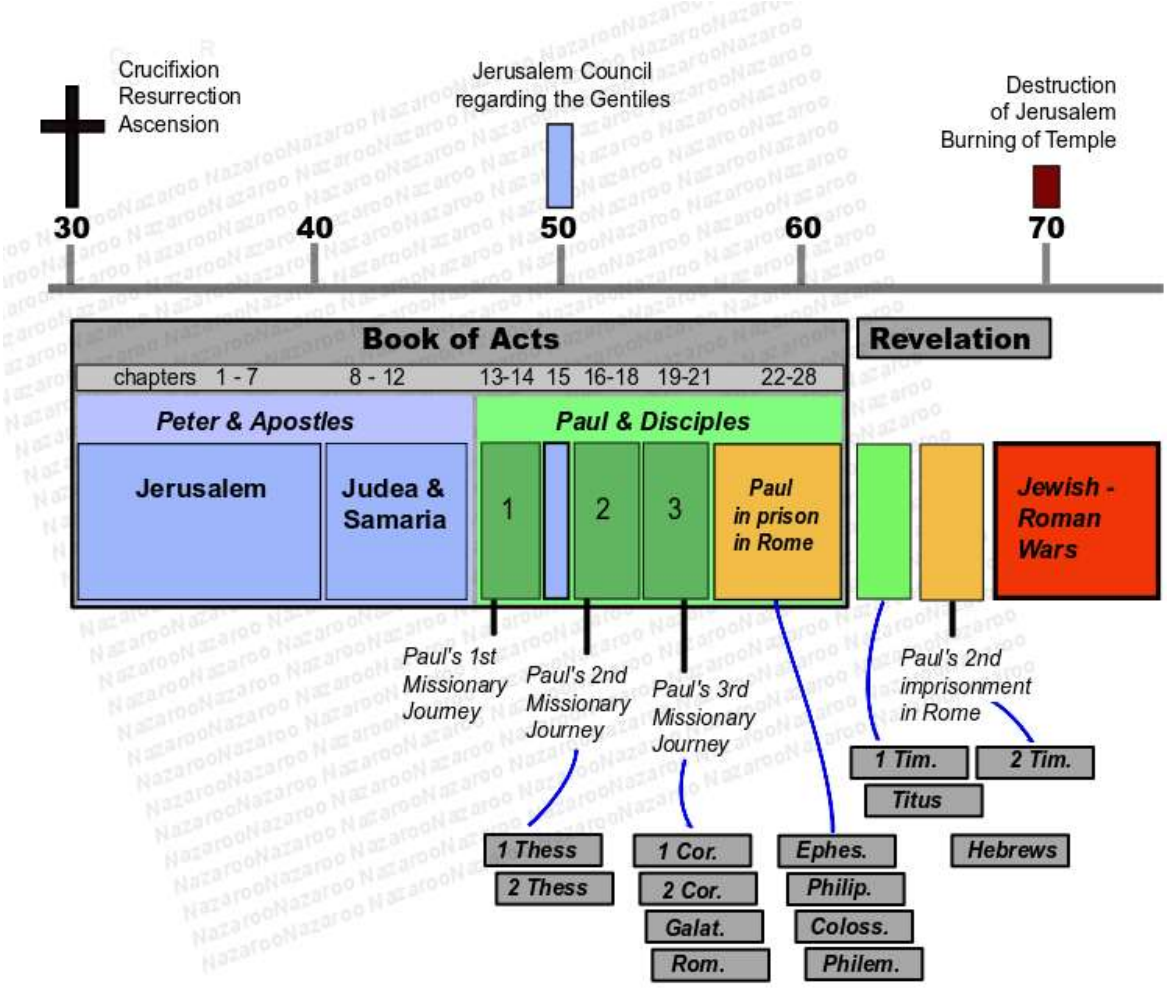
5) Current scholars have **additional ancient Hebrew writings** with which to compare the scriptures which earlier scholars did not. Scholarship as late as World War II did not know of the material that we have today, including the Dead Sea Scrolls; one of the greatest archaeological finds of all time.

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.

Dating the New Testament (Numerous Examples and Estimates)

Estimated Dates with Correspondence to Acts



(Source: http://nazaroo.blogspot.com/2011/06/hard-look-at-book-of-acts.html)

Dating the New Testment Books - When Was Each Book of the New Testament Written?

http://www.evidenceforjesuschrist.org/Pages/bible/dates-nt-books.htm

Dates of composition for each of the New Testament books based on the opinions of several hundred New Testament scholars . Note, instead of a single date for each book, we are now focusing on an average range of dates for each book. The average date is still shown.

A Comprehensive Listing of Dates the New Testament Books were Penned, based on the Opinions of Several Hundred New Testament Scholars is an additional chart at this link:
http://www.evidenceforjesuschrist.org/Pages/bible/dating-nt-chronological_order.htm

When was each Book of the New Testament written?

Dating the New Testament, based on the opinions of several hundred New Testament scholars.

In a court of law the testimony of one expert is considered evidence, however it is frequently offset by another expert with a differing opinion. The same thing happens in the academic community as to when the New Testament books were written. However, in the court of public opinion the testimony of several hundred New Testament scholars is strong evidence and far outweighs the opinions of radical scholars, skeptics and nonbelievers. The latter groups seek to discredit the Gospel accounts, and create another Jesus they claim was produced by legends over a long time frame. We have provided the opinions of several hundred conservative and liberal scholars in the links below to establish the weight of scholarly evidence against all such radical views. Many eyewitnesses to the Gospel accounts were still alive, when the books of the New Testament were penned.

Grace and peace, Gary Butner, Th.D. and R.A. Sickler, Ph.D.

This chart [next page] and information was previously on the Errant Skeptics Research Institute website. (errantskeptics.org)

Updated 1/1/2014 Click on the name of a book to see the scholars listed.

The data for this list will always be a work in progress and is constantly changing as it is being updated. I do grant permission for a link to this page if proper credit is given. Permission to copy this data for written publications or classes can be obtained by writing Gary Butner at DrGary777@aol.com. Copyright 2014, EvidenceforJesusChrist.org.

Data content collected and input by Gary Butner, Th.D. Original spreadsheet designed by R.A.Sickler, Ph.D.

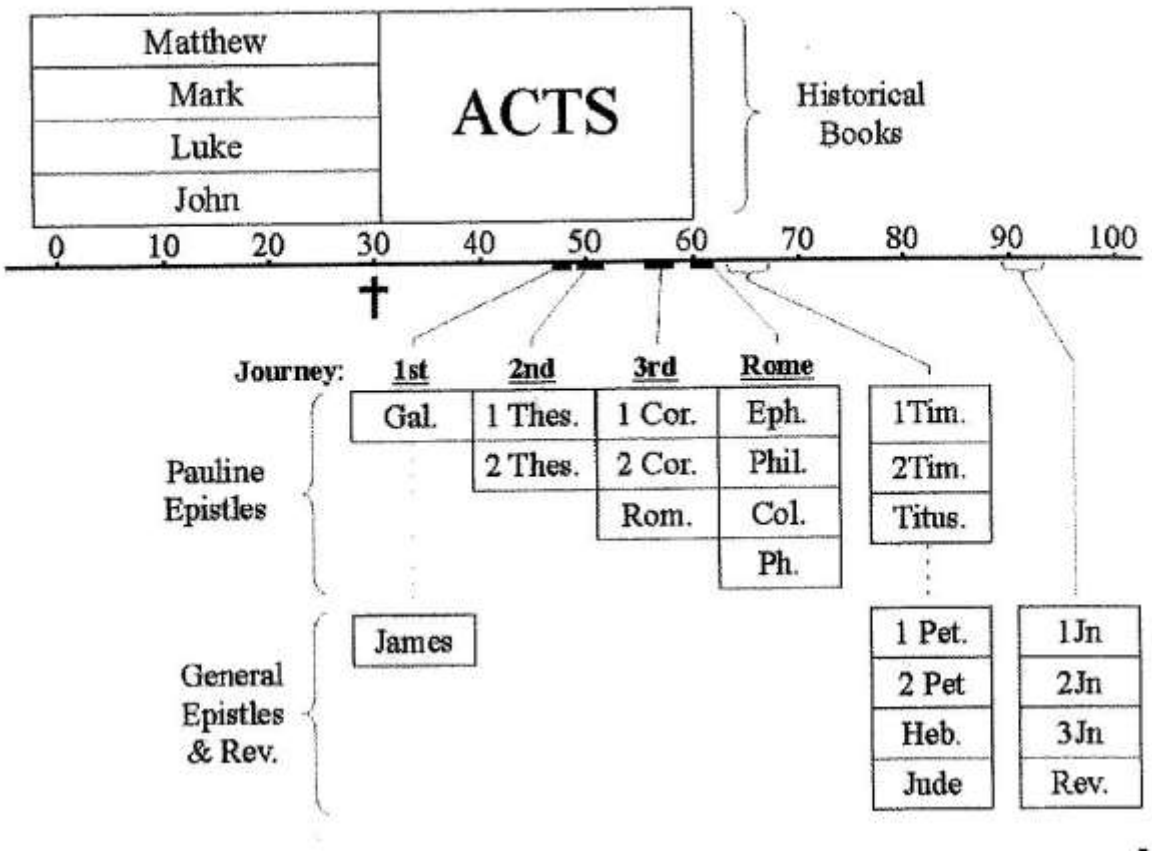
Notes for Chart (see next page):

(1) John Mark - John was his Hebrew name and Mark his Latin name.
(2) Author unknown. Opinions include Luke, Paul, Barnabas, Apollos, Priscilla and Aquila.
(3) John the Apostle or John the Elder. The evidence is strongest for the apostle.
(4) There is a pronounced difference between scholars for the book of James, and so we have excluded the scholars with higher dates from Modified James.

See Chart on following page…

N.T. ORDER	CHRONOLOGICAL ORDER	DOCUMENT Jesus Christ's Death and Resurrection	NUMBER SCHOLARS	RANGE OF DATES EARLY	LATE		YEAR AD 33	AUTHOR
13	1	1 Thessalonians	41	50.8	51.4	A.D.	51.1	Paul
14	3	2 Thessalonians	33	51.2	51.9	A.D.	51.5	Paul
9	2	Galatians	40	50.8	52.4	A.D.	51.4	Paul
7	4	1 Corinthians	43	55.0	55.5	A.D.	55.2	Paul
8	5	2 Corinthians	39	55.7	56.2	A.D.	56.0	Paul
6	6	Romans	43	56.7	57.2	A.D.	56.9	Paul
11	8	Philippians	41	60.1	61.0	A.D.	60.6	Paul
18	7	Philemon	37	59.9	61.1	A.D.	60.5	Paul
12	10	Colossians	39	60.2	61.3	A.D.	60.7	Paul
10	11	Ephesians	38	60.8	62.2	A.D.	61.5	Paul
2	12	Date for the Gospel of Mark	72	58.9	64.3	A.D.	61.6	John Mark (1)
20	9	James	70	51.9	69.0	A.D.	60.4	James
	N/A	James (Modified)	51	47.0	54.6	A.D.	50.8	James (4)
15	13	1 Timothy	36	62.9	64.6	A.D.	63.8	Paul
17	14	Titus	32	63.2	65.0	A.D.	64.1	Paul
16	17	2 Timothy	35	65.2	66.4	A.D.	65.8	Paul
1	16	Date for the Gospel of Matthew	71	62.1	69.0	A.D.	65.5	Matthew
21	15	1 Peter	32	63.1	65.9	A.D.	64.5	Peter
3	18	Date for the Gospel of Luke	70	64.1	68.4	A.D.	66.3	Luke
19	20	Hebrews	39	64.6	70.3	A.D.	67.4	Unknown (2)
5	19	Acts	62	66.6	68.1	A.D.	67.4	Luke
22	21	2 Peter	33	67.1	69.5	A.D.	68.3	Peter
23	22	Jude	30	68.0	75.4	A.D.	71.7	Jude
4	23	Date for the Gospel of John	60	83.5	89.4	A.D.	86.5	John the Apostle
24	24	1 John	33	85.8	93.3	A.D.	89.5	John (3)
25	26	2 John	33	86.8	93.8	A.D.	90.3	John the Apostle
26	25	3 John	33	86.3	92.8	A.D.	89.6	John the Apostle
27	27	Revelation	39	90.1	94.4	A.D.	92.2	John the Apostle

NT: Alternate estimated dates



(Source: http://garrettkell.com/a-biblical-timeline-for-the-old-and-new-testaments/)

More estimated dates…

Dating of the New Testament Books - In order By Most Likely Date
http://www.freebeginning.com/new_testament_dates/

Wikipedia: Dating the Bible
https://en.wikipedia.org/wiki/Dating_the_Bible

The Dating of the New Testament - Norman Geisler
https://www.bethinking.org/bible/the-dating-of-the-new-testament

Chronological Order of Books of the New Testament.

http://www.biblestudytools.com/resources/guide-to-bible-study/order-books-new-testament.html

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.

Dating the Books of the Bible (Catholic)

http://www.scborromeo.org/papers/dating.pdf [PDF]

When was the New Testament written?

http://www.biblestudy.org/beginner/when-was-new-testament-written.html

New Testament Book Dates

Date Written (A.D.)	Book	Author
35	Matthew	Matthew
40 to 41	James	James
42	Mark	Mark
42	John	John
50	1Thessalonians	Apostle Paul
51	2Thessalonians	same as above
53 (Spring)	Galatians	same as above
56 (Late Winter)	1Corinthians	same as above
57 (Late Summer)	2Corinthians	same as above
57 (Winter)	Romans	same as above
59	Luke	Luke
61 to 63	Ephesians, Philippians, Colossians, Philemon, Hebrews	Apostle Paul
63	Acts **	Luke
63	1Timothy, Titus	Apostle Paul
63 to 64	1John, 2John, 3John	John
64 to 65	1Peter	Peter
65 to 66	2Peter	Peter
66 to 67	Jude	Jude
67	2Timothy	Apostle Paul
95	Revelation	John

Notes

***** Year and Year ranges (e.g. 63 to 64 A.D.) denote when books are completed but not necessarily the year they were first recorded.

** Acts 1 to 13 was written by Luke when Paul was in a Caesarea prison (58 - 60 A.D.). Luke also penned Acts 13 to 28 when he traveled on Paul's journeys.

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 the N.T. books were] written before the fall of Jerusalem and the destruction of the temple in 70 A.D.

In his book named "*Redating the New Testament*" John A. T. Robinson demonstrates that the N.T. 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 and Jesus Christ specially selected several faithful, mature men to compose the most critical book man needed, and to make it available to all people, through the power of his spirit.

Amazing as it sounds, the entire New Testament was written down through the efforts of only EIGHT men! Six of these were selected apostles of Christ. Three were eyewitnesses of his life and ministry (Matthew, Peter and John). Two were the physical brothers of Jesus (James and Jude). One, the apostle Paul, was specially called to serve the Gentiles and for three years was personally taught by Christ in Arabia. The last two were Mark (who penned his Gospel under Peter's supervision), and Luke (who authored his Gospel and the book of Acts under the Apostle Paul's supervision). John the apostle 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.

The New Testament was written by, or its writing was supervised by, the chosen disciples of Jesus Christ. John, who near the end of the first century A.D. was the last living apostle, was uniquely qualified to canonize the Scriptures as he was of the Aaronic (Levitical priest) blood line. 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.

Dates of origin for each book of the Bible.

http://provethebible.net/T2-Integ/B-0401.htm

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.

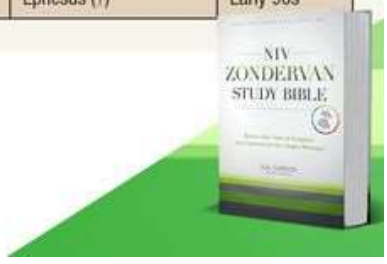
Authorship dates for the New Testament (all dates AD):

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		

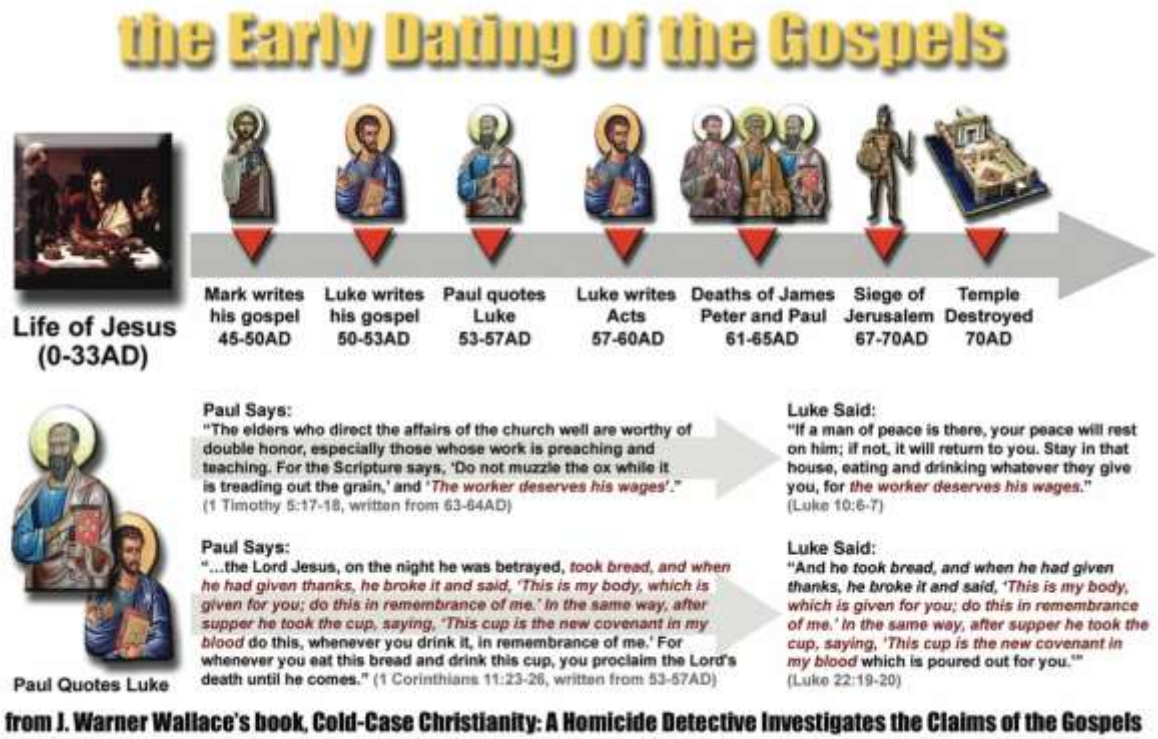
Summary of the New Testaement Letters (with estimated dates)

SUMMARY OF THE NEW TESTAMENT LETTERS

	LETTER	AUTHOR	RECIPIENTS	PLACE OF WRITING	DATE
	James	James, brother of the Lord	Jewish believers living outside of Israel	Jerusalem	AD 45–48 (or 60s)
First Missionary Journey of Paul	Galatians	Paul	Believers in the Roman province of Galatia or believers in the ethnic region of Galatia	Antioch or Ephesus (?)	48 (or 51–52 or 54–55)
Second Missionary Journey of Paul	1 Thessalonians	Paul	Believers in Thessalonica	Corinth	50–51
	2 Thessalonians	Paul	Believers in Thessalonica	Corinth	50–51
Third Missionary Journey of Paul	1 Corinthians	Paul	Believers in Corinth	Ephesus	54
	2 Corinthians	Paul	Believers in Corinth	Macedonia	55–56
	Romans	Paul	Believers in Rome	Corinth	57
	Ephesians	Paul	Believers in Ephesus (and in nearby cities)	Rome	60–61
	Colossians	Paul	Believers in Colossae	Rome	60–61
	Philemon	Paul	Philemon, a ministry co-worker in Colossae, and the church that met in his home	Rome	60–62
	Philippians	Paul	Believers in Philippi	Rome (or Ephesus?)	60–62 (or 54–55)
	1 Timothy	Paul	Timothy, a ministry associate working in Ephesus	Macedonia (?)	ca. 60–63
	Titus	Paul	Titus, a ministry associate working in Crete	Unknown	62–63
	2 Timothy	Paul	Timothy, a ministry associate	Rome	64–65 (or 67)
	Hebrews	Unknown	Believers in Rome (?)	Unknown	60s
	1 Peter	The apostle Peter	Believers in northern Asia Minor	Rome (?)	ca. 60–63
	2 Peter	The apostle Peter	Believers in northern Asia Minor	Unknown	63–65
	Jude	Jude, a brother of James	Unknown	Unknown	Late 50s to late 60s
	1 John	The apostle John	Believers in Ephesus and surrounding regions (?)	Ephesus (?)	Early 90s
	2 John	The apostle John	A church in the region of Ephesus	Ephesus (?)	Early 90s
	3 John	The apostle John	Gaius, a ministry co-worker	Ephesus (?)	Early 90s



The Early Dating of the Gospels



When and Why Was the Acts of the Apostles Written?
http://www.bibleinterp.com/opeds/actapo358006.shtml

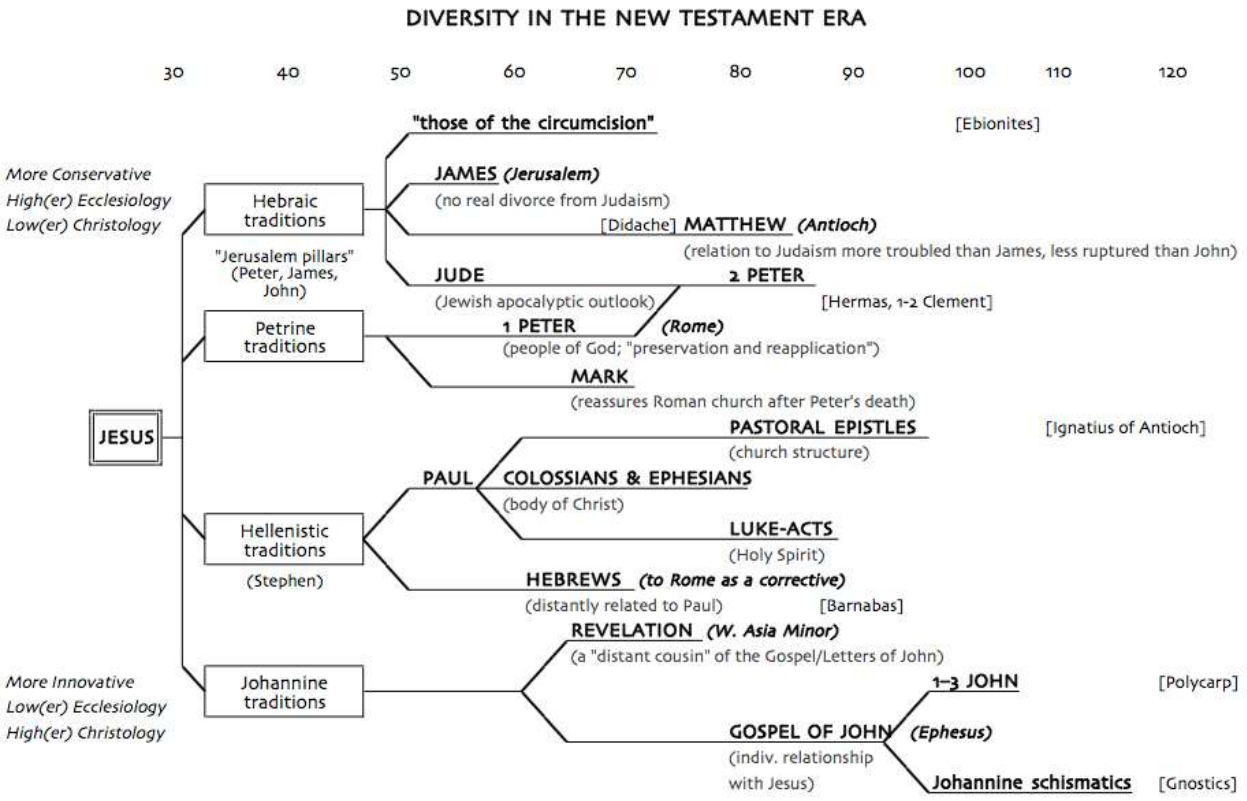
Why Christians Should Adopt the BCE/CE Dating System
http://www.bibleinterp.com/opeds/why_3530.shtml

Diversity in the New Testament ("Genealogical" Table – NT and Apostolic Fathers)

https://pursiful.com/2010/06/05/diversity-in-the-new-testament/

Excerpt:

The topic of the weekend seems to be the unity and diversity of the New Testament. See posts over the past couple of days by Michael Bird, James McGrath, and Ari Katz. Since I'm currently re-thinking my New Testament intro syllabus (although I've always wanted to emphasize the issues of diversity and unity in the NT), I thought I'd add my $0.02 in the form of the following "genealogical" table of the New Testament and the Apostolic Fathers.



Based on Raymond E. Brown, *The Churches the Apostles Left Behind* (Paulist, 1984), expanded and modified by Darrell J. Pursiful.

The chart is mostly based on Raymond Brown's *The Churches the Apostles Left Behind* (Paulist, 1984), although I've adjusted some of the dates to reflect my personal opinions on such matters. My dating conforms to Richard Bauckham's conclusions in "Pseudo-Apostolic Letters" (JBL 107/3 [1988] 469–94) about the possible pseudonymous nature of certain NT writings, based on literary rather than linguistic criteria. I would also recommend anyone interested in the unity and diversity of the New Testament to get hold of Martin Hengel's *Between Jesus and Paul* (Fortress, 1983). See especially the first two essays in this volume, "Between Jesus and Paul: The 'Hellenists,' the 'Seven,' and Stephen (Acts 6.1-15; 7.54–8.3)" and "Christology and New Testament Chronology: A Problem in the History of Earliest Christianity," for a compelling argument that many of the key features of Pauline theology can be dated to within only a very few years of the death of Jesus.

***See also*: Apostolic and Church Fathers**

Diagram of Sources of the Pentateuch (first 5 books of the OT; JEDP Theory)

Above chart of Pentateuch origins was proposed in the 1800's; it is held by most critical scholars and the Catholic Church. [Source: http://www.brianarthurbrown.com/files/A%20Diagram%20of%20Sources%20of%20the%20Pentateuch.pdf] [PDF]

JEDP Theory (See corresponding diagram above)

http://www.theopedia.com/jedp-theory

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://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."{1} 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.{2} 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."{3}

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.{4} 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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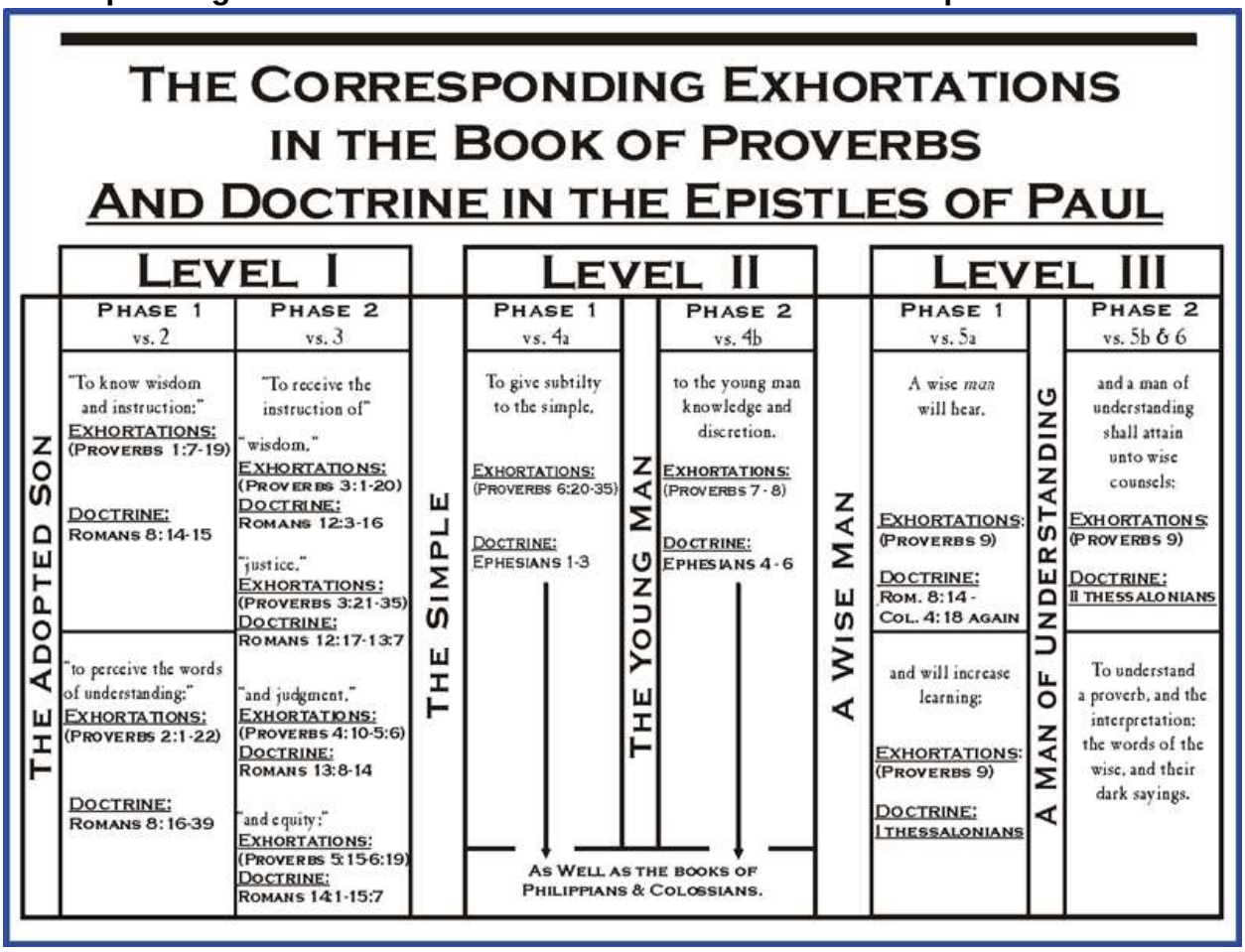
[Source: http://www.leaderu.com/orgs/probe/docs/moses.html]

Old Testament Sources in the New Testament

Corresponding Exhortations in Proverbs and Doctrine in the Epistles of Paul



The Old Testament in the New Testament

https://www.ucg.org/the-good-news/the-old-testament-in-the-new-testament

Old Testament in the New Testament

http://www.biblicalstudies.org.uk/pdf/mp/otnt_hagner.pdf [PDF]

Excerpt:

Every reader of the New Testament is aware of the frequency of Old Testament quotation in the New Testament writings. There are, in fact, somewhere between two and three hundred actual quotations of the Old Testament in the New Testament. Beyond this, of course, there is a great amount of allusive material, some of which is deliberate, and some of which is unconscious, though nonetheless real.

Source of the Synoptic Gospels and Theories

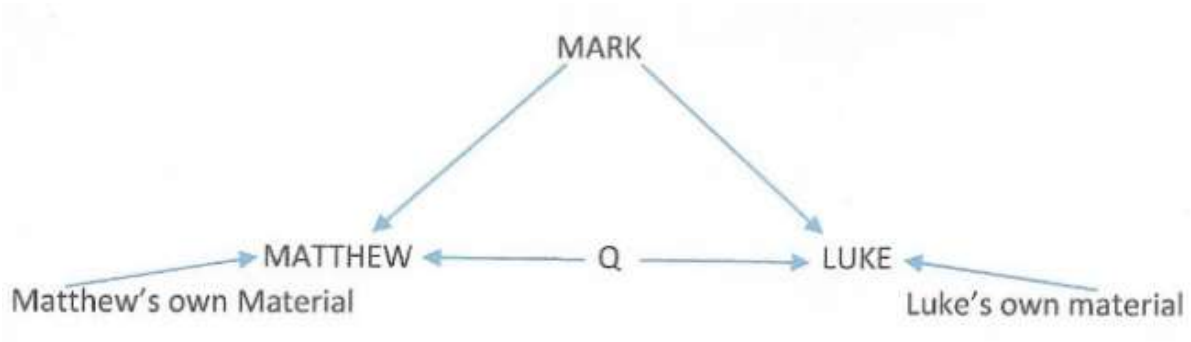
Catholic College Advanced Class Intro. Notes On the Synoptic Gospels (PCJ.edu): http://classes.pcj.edu/pluginfile.php/3459/course/overviewfiles/BI611DE%20The%20Synoptic%20Gospels%20and%20the%20Acts%20of%20the%20Apostles%20Overview.pdf (Course also surveys Acts)

…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 *συν* (syn = together) and *οψις* (opsis = seeing)[1] 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[2].

See Diagram:



[1] (Heil & Verheyden, 2005)
[2] (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_deiverbum_en.html

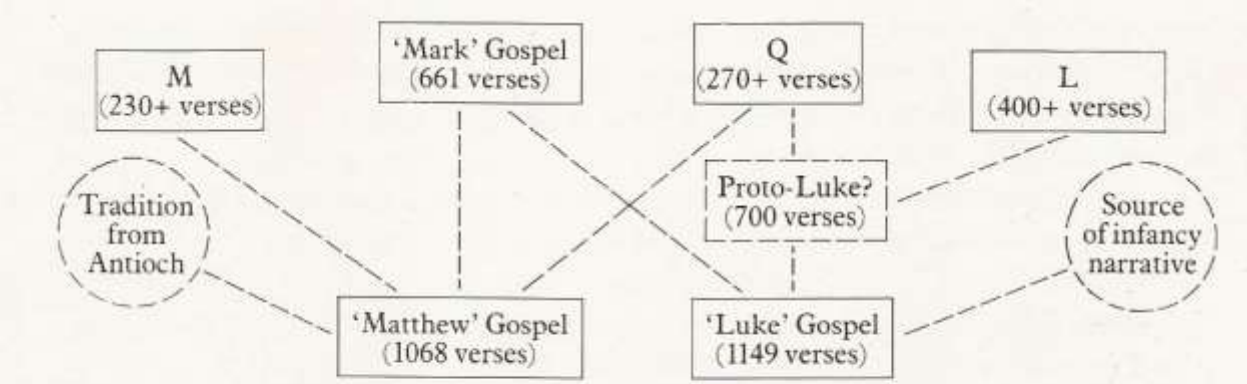
If you are able to locate a copy, the instructor will be using Austin Flannery's translation of this document (*Vatican Council II*, Northport: Costello, 1996), but the Vatican translation is fine too.

The chart below is a breakdown of the synoptically connected sections mentioned above…

Section of Scripture	Mark	Matthew	Luke	Synoptic Description
Beginning Narrative	Mark Chapter 1:1-6	Matthew Chapter 1[a]	Luke Chapter 1:1-4	Mark states that Jesus is the "Son of God", Matthew says that Jesus is the "Christ" Luke says that Jesus is the "Word"
Infancy Narrative	None	Chapter 1 & 2	Chapter 1 & 2	Mark lacks an infancy narrative, beginning instead with John the Baptist's preparation of the people for the one who is to come. Matthew, after the genealogy, gives us the birth of Jesus, the visit of the wise men and the flight to Egypt. Luke, 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 Mark as the main source, we will begin to see the incorporation of "Q" into Matthew and Luke 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	Mark 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. Matthew expands Mark's journey narrative with additional teaching concerning discipleship. Luke 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 Mark's account, which is verified by Matthew and Luke.
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 Luke 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 Mark, Matthew and Luke.
Appearance Narrative	None	Chapter 28:11-20	Chapter 24:13-53	Mark Scripture scholars have indicated that a longer ending has been added to Mark. Mk 16:9-20. In this account Mary Magdalene alone sees Jesus. Mark'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. Matthew's account begins with Mary Magdalene and the others seeing two men in dazzling apparel that tell them Jesus has risen. Mathew's account also mentions the guards retelling all that had happened next. Finally, Jesus appears to the disciples, before commissioning them. Luke's recounts the same appearance as Matthew does almost word for word. This is followed by Emmaus. After this story, Jesus appears to the disciples. Then he leads the out for the ascension. However, the real ending for Luke is the Acts of the Apostles. One final note: It seems likely that Matthew and Luke used "Q:" as their source since evidence of Mark's ending was added some time later.

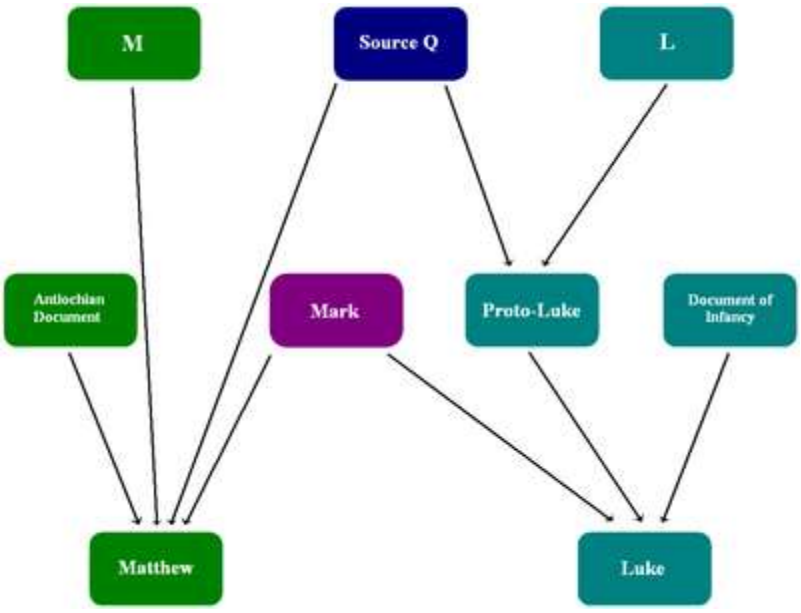
Bibliography:
Campbell, D. The Synoptic Gospels: A Commentary. The Seabury Press, 1969.
Dugan, D. L. A History of the Synoptic Problem. Doubleday, 1999.
Heil , C., & Verheyden, J. The Sayings of Q: Collected Essays. Bibliotheca Ephemeridum theologicarum Lovaniensium, Vol. 189

Four-Gospel Hypothesis (Proto-Luke) - Streeter



Sources of influence on the synoptic gospels, as deduced by Canon Burnett Streeter. 'Proto-Luke' is a theoretical early gospel, comprising Q plus the special Luke source L, which Streeter believed to have been a prototype for the so-called 'Luke' gospel.

[Source: http://relevancy22.blogspot.com/2014/02/textual-composition-of-testaments.html]

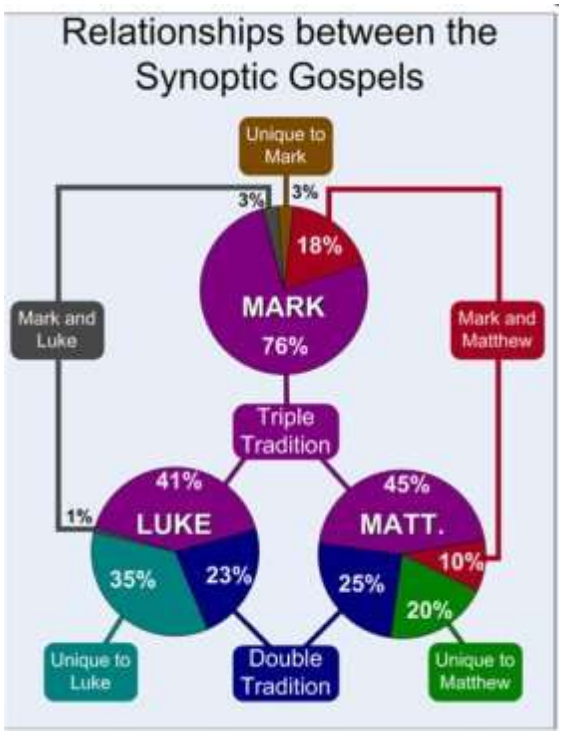


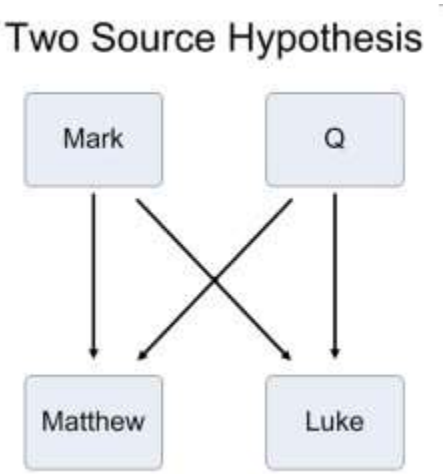
[Source: https://en.wikipedia.org/wiki/Four-document_hypothesis (Streeter)]

http://www.katapi.org.uk/4Gospels/Ch8.htm

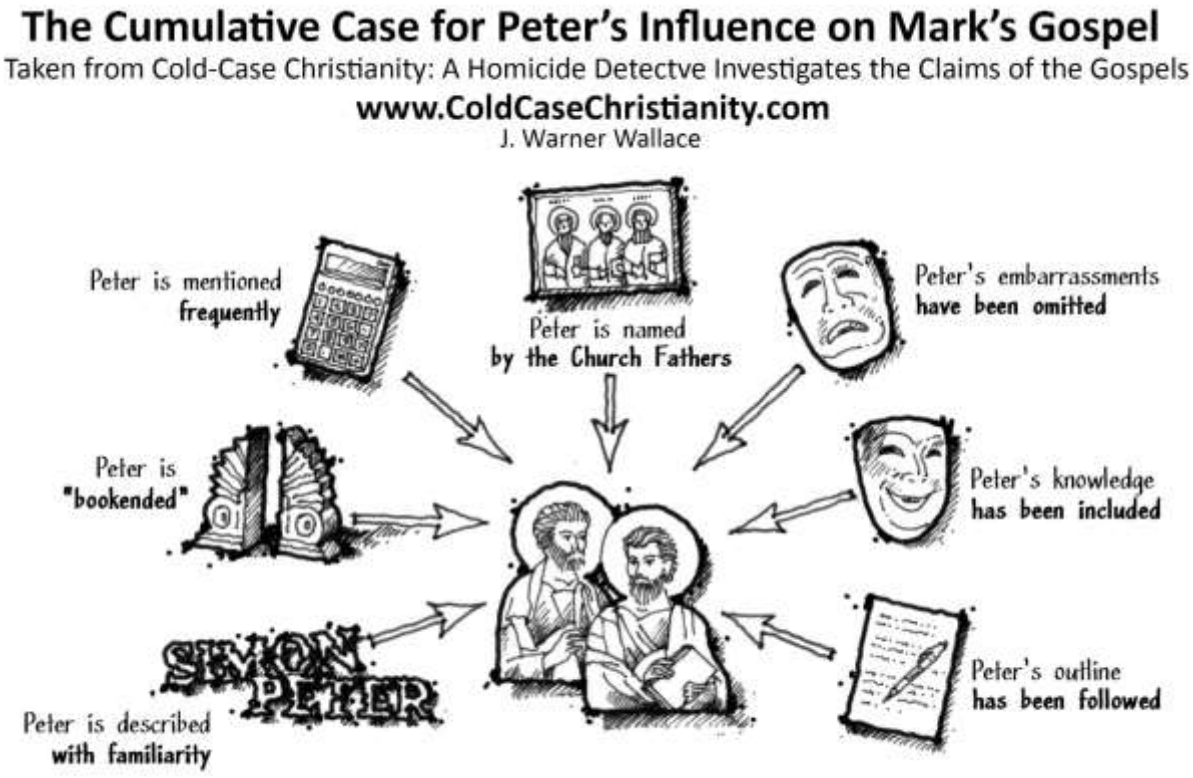
Who Wrote the Gospels? - Internal and External Arguments for Traditional Authorship
http://www.answering-islam.org/authors/thompson/gospel_authorship.html

Who wrote the Synoptic Gospels? **[This site has not been vetted]**
http://www.free-online-bible-study.org/synoptic-gospels.html





The Cumulative Case for Peter's Influence on Mark's Gospel



Mark's Relationship With Peter Was the Foundation for His Gospel (2014)
coldcasechristianity.com/2014/marks-relationship-with-peter-was-the-foundation-for-his-gospel/

The authorship of the New Testament Gospels has become a point of contention for many skeptics who deny the traditional attributions of Mark, Matthew or John. Mark's Gospel is of particular importance due to its early dating and relationship to the other Gospels. In spite of the fact Mark isn't mentioned as an eyewitness in any of the Gospel accounts, there are many good reasons to accept his authorship and regard his Gospel as an accurate record of the life, ministry, death and resurrection of Jesus. The repeated and unanimous testimony of the early Church describes Mark's Gospel as an accurate record of Peter's teaching, captured faithfully by Mark acting as Peter's scribe. Papias, Irenaeus, Justin Martyr, Clement of Alexandria, Eusebius, and Tertullian

attribute the Gospel to Mark, and Mark is also described as the author in the Muratorian Fragment and the Anti-Marcionite Prologues.

Before we begin to look at some of the internal evidences for Peter's connection to the Gospel of Mark, we ought to recognize Peter and Mark's relationship as it is described in the New Testament. Mark is traditionally considered to be the "John Mark" mentioned as a companion of Paul in the Book of Acts. If this is true, Mark was a cousin of Barnabas (Colossians 4:10) and originally fell from favor with Paul when he failed to continue on an evangelistic journey with Paul and Barnabas as a young man. This caused the two older men to separate; Barnabas continued on with Mark and Paul continued with Silas (Acts 15:37-40). Mark eventually became a close associate of Peter; this is evident in two pieces of Biblical evidence. First, it appears Peter was part of a Christian group in Jerusalem that met in Mark's home. When Peter miraculously escaped from jail (assisted by the angel of the Lord), he returned to this group to tell them the good news:

Acts 12:12-14
When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. Peter knocked at the outer entrance, and a servant girl named Rhoda came to answer the door. When she recognized Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, "Peter is at the door!"

Peter appears to have been well known to Mark, and over the course of time, Mark became even closer to Peter as he ministered throughout Asia Minor and Rome. By the time Peter wrote his first epistle, Mark had become like a son to him:

1 Peter 5:13
She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.

In fact, Mark's relationship with Peter seems to parallel Luke's relationship to Paul. Every time Paul mentions Luke, he also mentions Mark (see Colossians 4:10-14, 2 Timothy 4:11, and Philemon verse 24). Mark and Luke clearly knew each other, and this relationship as "co-Gospel authors" is consistent with Luke's opening statement in the Gospel of Luke:

Luke 1:1-4
Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you may know the exact truth about the things you have been taught.

Luke clearly describes himself as a careful investigator rather than a firsthand eyewitness to the life of Jesus. He also said he had access to the eyewitnesses and those who received the testimony of these witnesses. This would, of course, have included Mark, a man with whom he obviously had repeated contact (according to Paul's letters). Luke curiously described his account as being written "in consecutive order," a meaningful statement when you consider what Papias said about Mark's Gospel*:*

"Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said and done by the Lord."

In the opening lines of his Gospel, Luke appears to be acknowledging Mark as a source who had direct contact with the eyewitnesses, distinguishing his Gospel from Mark's on the basis of its orderly format. In addition, Luke quotes Mark more than any other source, repeating or quoting entire passages offered by Mark (350 verses from Mark appear in Luke's gospel).Luke recognized Mark's relationship with Peter, much like his own with Paul, and considered Mark to be a reliable source.

On the basis of the relationship between Mark and Peter, it is reasonable to conclude the testimony of history accurately describes Mark's connection to the Apostle*. Mark acted as a scribe for Peter and recorded his teaching and preaching in his Gospel.*

J. Warner Wallace *is a* Cold-Case Detective*, a* Christian Case Maker*, and the author of* Cold-Case Christianity *and* ALIVE

Good Reasons to Believe Peter Is the Source of Mark's Gospel (2014)

coldcasechristianity.com/2014/good-reasons-to-believe-peter-is-the-source-of-marks-gospel/

The authorship of Mark's Gospel is of great importance to those of us making a case for the reliability of the New Testament. Mark isn't mentioned as an eyewitness in any of the Gospel accounts. How did Mark get his information about Jesus? Why should we consider his information to be reliable? There are several good reasons to believe Peter is the trustworthy source of information for Mark, beginning with the historical attributions of the early Church Fathers who affirm the relationship Mark and Peter had in the 1st Century. Beyond this, however, there are additional evidences within Mark's text supporting the claim Peter (Mark's mentor in Rome) is the source for Mark's information. I've described the evidential case in much more detail in Cold-Case Christianity, but this brief summary may be helpful:

The Writing Style Is Consistent With Mark's Background

The traditional view recognizes Mark as a Palestinian Jew who wrote his Gospel using Peter as his source. Most scholars believe the Gospel of Mark demonstrates a writing style and literary syntax exposing the author's first language as something other than Greek. In fact, the writing style seems to indicate the author's first language was probably a Semitic language such as Aramaic. This would be consistent with the idea Mark, a Palestinian Jew (who most likely spoke Aramaic) was the author of the Gospel. In addition to this, the Gospel of Mark includes a number of vivid and tangential details unnecessary to the narrative, but consistent with observations of an eyewitness to the events. This would indicate the author had access to an eyewitness such as Peter.

The Outline of the Gospel Is Consistent With Peter's Outline

Papias maintained the Gospel of Mark was simply a collection of Peter's discourses (or his preaching) as this information was received and recalled by Mark. If we examine the typical preaching style of Peter in the Book of Acts (1:21-22 and Acts 10:37-41 for example) we see Peter always limited his preaching to the public life, death, resurrection and ascension of Jesus. Mark's Gospel omits the private birth narrative and other details of Jesus' life described in the opening chapters of Luke and Matthew. Mark begins with the preaching of John the Baptist and ends with the resurrection and ascension, paralleling the public preaching of Peter as we see it summarized in the Book of Acts.

The Omissions of the Gospel Are Consistent With Peter's Influence

There are many details in the Gospel of Mark consistent with Peter's special input and influence, including omissions related to events involving Peter. How can Mark be a memoir of Peter if, in

fact, the book contains so many omissions of events involving Peter specifically? It's important to evaluate the entire catalogue of omissions pertaining to Peter to understand the answer here. The vast majority of these omissions involve incidents in which Peter did or said something rash or embarrassing. It's not surprising these details were omitted by the author who wanted to protect Peter's standing in the Christian community. Mark was quite discreet in his retelling of the narrative (other Gospel writers who were present at the time do, however, provide details of Peters 'indiscretions' in their own accounts). Here are some examples of Petrine Omissions grounded in an effort to minimize embarrassment to Peter (see Cold-Case Christianity for a more detailed explanation of the events summarized here):

Peter's shame at the "Miraculous Catch"
(Mark 1:16-120 compared to Luke 5:1-11)

Peter's foolish statement at the crowded healing
(Mark 5:21-34 compared to Luke 8:42-48)

Peter's lack of understanding related to the parable
(Mark 7:14-19 compared to Matthew 15:10-18 and Acts 10:9-16)

Peter's lack of faith on the lake
(Mark 6:45 compared to Matthew 14:22-33)

Peter's rash statement to Jesus
(Mark 8:31-33 compared to Matthew 16:21-23)

Peter's statement related to money
(Mark 10:23-31 compared to Matthew 19:23-30)

Jesus' prediction of Peter's denial
(Mark 14:27-31 compared to Luke 22:31-34 and John 13:34-38)

Peter's behavior at the foot-washing
(Mark 14:22-26 compared to John 13:2-9)

Peter's denial and Jesus' direct stare
(Mark 14:66-72 compared to Luke 22:54-62)

There are a number of places in the Gospel of Mark where details related specifically to the words and actions of Peter have been omitted in what appears to be an effort to protect Peter from embarrassment. This doesn't mean Peter failed to talk about these things. He may very well have included them in his sermons and teachings. But Mark, his scribe and close friend, simply chose to omit these details related to Peter, either at Peter's request or on his own initiative.

The Inclusions of the Gospel Are Consistent With Peter's Influence
In addition to the omissions we have cited, there are a number of details included in Mark's Gospel demonstrating Peter's involvement and connection to Mark. As we describe a few of them, notice these inclusions are relatively minor and don't seem to add much to the narrative. Their incidental nature is an indicator the author lacked a motive other than to simply include Peter's perspective in the account. Peter's involvement appears to have been faithfully recorded by his scribe and assistant, Mark:

Peter's search for Jesus
(Mark 1:35-37)

Peter's house in Capernaum
(Mark 2:1-5 and 1:21, 29-31 compared to Matthew 4:13-16)

Peter's identification of the fig tree
(Mark 11:20-21 compared to Matthew 21:18-19)

Peter's identification of the disciples
(Mark 13:1-4 and Matthew 24:1-3)

Respecting the limits and brief nature of blog posts, I've restricted my description of these internal details (compared to how I've described them in the book), but the verse locations should help you discover them for yourself. There is a reasonable, cumulative, circumstantial case pointing to Peter as the source of information for Mark's Gospel. Remember, circumstantial evidence can be every bit as determinative as direct evidence in a court of law. The strength of such a case is based on the depth, quantity and quality of the individual pieces:

A. Biblical Passages Confirm a Relationship Between Mark and Peter

B. External Sources From History Tell Us Mark Wrote Peter's Memoir

C. Internal Indicators Reveal Peter's Direct Influence on Mark's Gospel

There is sufficient cumulative, circumstantial evidence to conclude Mark did, in fact, form his Gospel from the teaching and preaching of the Apostle Peter. If this is the case, Mark's Gospel was written within the lifetime of Mark (and likely within the lifetime of Peter). If the Gospel of Mark was written this early, it would have undergone the scrutiny of those who were actually present and could have exposed Mark as a liar:

2 Peter 1:16
We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty

J. Warner Wallace is a Cold-Case Detective, a Christian Case Maker, and the author of Cold-Case Christianity and ALIVE

See also: **The Accurracy of the NT Bible**

NT Authority and Authenticity

Reliability of the Bible

Dealing with Contradictions / Difficulties in the Bible (links)

Dating the Bible

Diagram (Chart) of Sources of the Pentateuch (JEPD Theory)

Old Testament Sources in the New Testament

Source of the Synoptic Gospels and Theories

Comparisons: Denominations and Religions

Religion Flow Chart
http://macaulay.cuny.edu/eportfolios/drabik10website/tools/religion-flow-chart/

See also:

Denominations / Branches of Christianity **(Denomimation Demographics)**

Reformed Denominations **/** **Wesleyan Denominations**

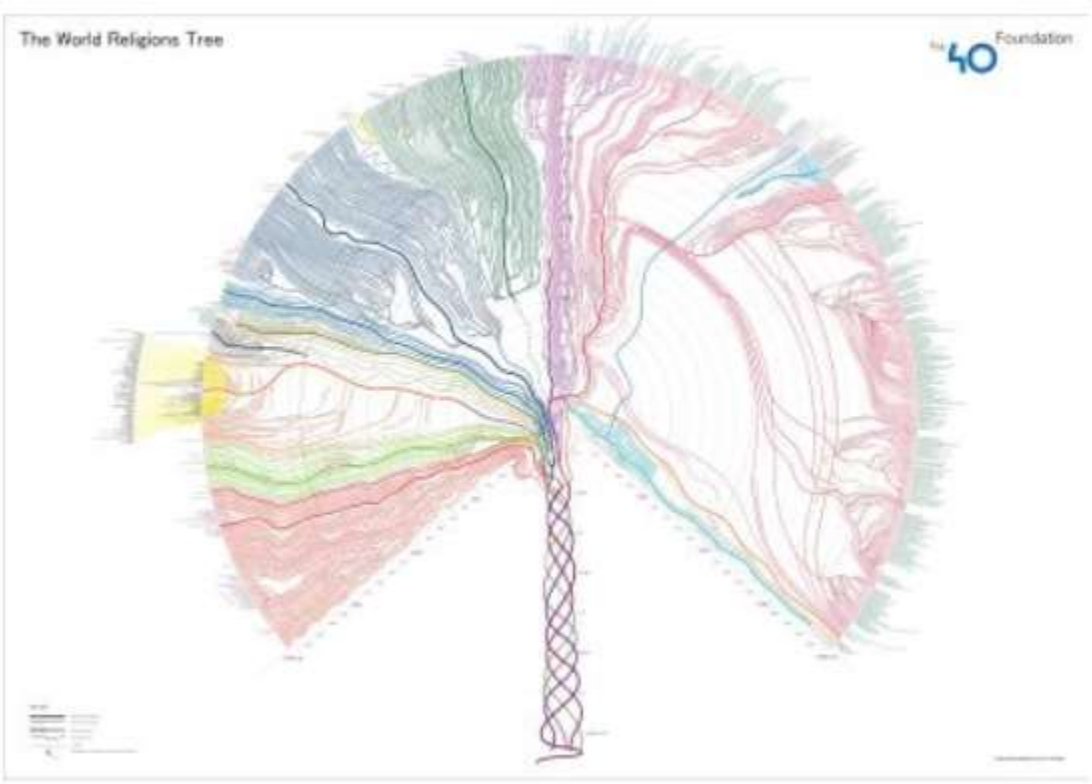
Christianity in 2 Hours or Less

Denominations Theological Expressions Compared

See World Religions Tree…

The World Religions Tree Infographics [intro]
http://funki.com.ua/ru/portfolio/lab/world-religions-tree/

World Religion Tree
http://funki.com.ua/ru/portfolio/lab/world-religions-tree/



Apostolic and Church Fathers – Writings / History

The Apostolic Fathers

http://readthefathers.org/2012/11/25/the-apostolic-fathers/

The Apostolic Fathers, [are] the traditional name for the authors of the oldest extant Christian literature outside the New Testament. This diverse group of writers—several of them anonymous—lived and wrote during or shortly after the time of the apostles themselves, and their writings reflect a concern for church authority after the passing of Christ's first disciples.

Places of origin and destinations of the Apostolic Fathers' writings (Rome excluded)

Wikipedia: Apostolic Fathers

https://en.wikipedia.org/wiki/Apostolic_Fathers

The **Apostolic Fathers** were Christian theologians who lived in the 1st and 2nd centuries AD, who are believed to have personally known some of the Twelve Apostles, or to have been significantly influenced by them. Their writings, though popular in Early Christianity, were ultimately not included in the canon of the New Testament once it reached its final form. Many of the writings derive from the same time period and geographical location as other works of early Christian literature that did come to be part of the New Testament, and some of the writings found among the Apostolic Fathers' seem to have been just as highly regarded as some of the writings that became the New Testament.

Theopedia: Apostolic Fathers

http://www.theopedia.com/apostolic-fathers

CCEL: Early Church Fathers / Apostolic Fathers
http://www.ccel.org/fathers.html

http://www.ccel.org/ccel/lake/fathers2.html

J.B. Lightfoot: The Apostolic Fathers
http://www.ccel.org/ccel/lightfoot/fathers.titlepage.html?highlight=apostolic,fathers#highlight

http://www.ccel.org/ccel/lightfoot/fathers.i.html

Anti-Nicene Fathers, Vol.1, The Apostolic Fathers with Justin Martyr, Irenaeus
http://www.ccel.org/ccel/schaff/anf01.titlepage.html

Tischendorf: When Were Our Gospels Written? Including Testimony of Apostolic Fathers
http://www.ccel.org/ccel/tischendorf/gospels.i.html

Early Christian Fathers
http://eaglemissions.org/wp-content/uploads/2012/05/fathers.pdf [PDF]

Orthodox Church Fathers – Christian Theology Classics Search Engine
http://orthodoxchurchfathers.com/fathers/anf01/anf0101.htm#P34_365

Catholic: Early Church Fathers
http://www.catholicfaithandreason.org/church-fathers.html

Christianity Today: Polycarp
http://www.christianitytoday.com/history/people/martyrs/polycarp.html

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

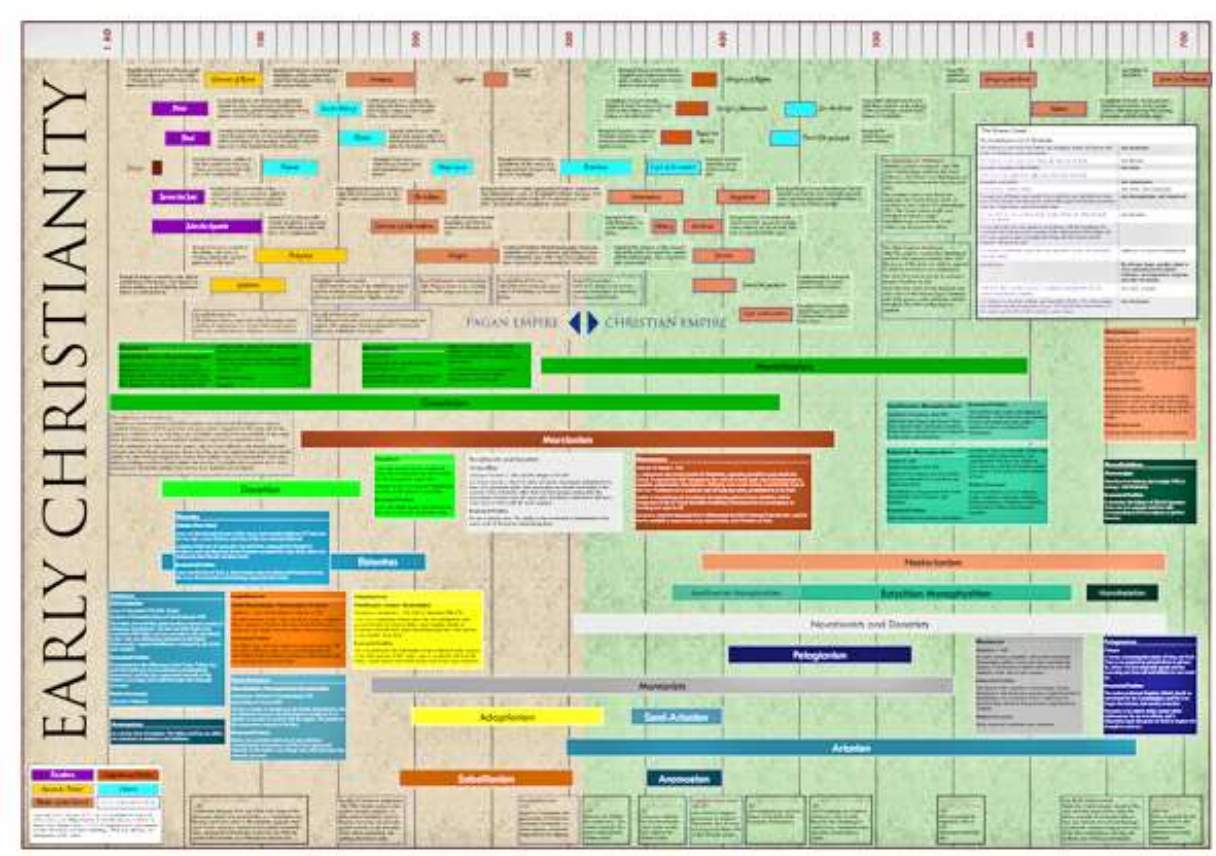
Early Church Fathers Relationships Charts

Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

Timeline of Early Christianity (Chart) [Recommended]
http://www.garryscharts.com/early-christianity-timeline.html [Downloadable as a PDF]
(Shows all early church fathers and doctrines developed over the first 700 years.)

Example:



Augustine of Hippo (354- 430)

Augustine of Hippo (354 – 430) by Janet Soskice
Part 1: https://www.youtube.com/watch?v=IZHdjRqiHH4 [Video]
(covers his *Confessions*, a prayer to God)

Part 2: https://www.youtube.com/watch?v=QpJdPXnx7-A [Video]
(cults, Manichaeism, dualism, neo-Platonism of Plotinus,
Notice: audio turned off in most of later half)

Did Augustine Corrupt The Church With Gnostic Doctrine?
Beyond Augustine Documentary - Jesse Morrell
https://www.youtube.com/watch?v=mhLF-llpFX0 [Video]

Augustine (354-430)

https://quizlet.com/118774840/church-history-lesson-6-the-late-latin-fathers-flash-cards/

-Philosopher and Theologian
--both the protestant and catholic church pay tribute to the contribution of Augustine to the cause of Christianity.
-able polemicist, good preacher, a fine episcopal administrator, and superb theologian, and the creator of a Christian philosophy of history that is still valid

Augustine (Life)

-born in 354 A.D. to a Roman official in the north African town of Tagaste.
-Mother Monica prayed for his conversion to the Christian Faith
-When he went to college he was a rebel having a illegitimate union with a concubine
-adopted Manicheanism and Neoplatonic teachings in his search for truth
-in 386 he moved to Milan searching for truth until one day he opened his bible to Romans 13: 13-14
-He returned to Carthage and was ordained as a priest in 391
-in 396 he became the consecrated bishop of hippo
-from that time until his death in 430, he gave his life to episcopal administration, studying, and writing.
-left over one hundred books, five hundred sermons, and two hundred letters

Augustine (works)

-most widely known work of Augustine is his 'Confessions' on of the greatest autobiographical works of all time
-All of Augustine's works came out of times of Crisis for either him or the church
-known for being humble and grateful for the grace of god on a sinner like him
-wrote another autobiographical work called 'Retractationes' = intellectual biography
-'De Doctrina Christiana = most important of his exegetical works -contained his views on hermeneutics
-'De Trinitate' = Theological treatise on the Trinity
-'De Haeresibus' = a history of heresies within the church
-Greatest apologetical work = THE CITY OF GOD -PROBABLY HIS SECOND IF NOT HIS GREATEST WORK- response to Romans blaming Christianity for the sack of Rome by Alaric in 410
-Augustines 'philosophy of history' = greatest and first real philosophy of history ever to be developed

Augustine's other achievements (beliefs) (philosophy)

-Developed a Christian interpretation of history (one of the great contributions of this amazing scholar)
-Believed in the sovereignty of God over history and the plan of the world.
-Even before creation, God had a plan for his creations
-The end or goal of history, for Augustine, is beyond history, in the hands of an eternal God

Augustine's mark (good)

-his inspiring philosophy inspired the church to get through the dark half-millennium before 1000
-Looked upon by protestants as one who was a forerunner of Reformation ideas in his emphasis on salvation from original and actual sin as a result of the grace of a sovereign God who irresistibly saves those whom he has elected.
-Roman Catholic Church considers him the father of Roman ecclesiasticism
-his insistence on consideration of the whole tenor of scripture in interpreting a part of scripture has been a principle of lasting value for the church

Augustine's Errors

-he helped to develop the doctrine of purgatory
-He insisted on the two sacraments so much that it could be inferred that he believed they were required for salvation
-ideas of Postmillennialism

Spiritual Stature of Augustine

-Between Paul and Luther the church had no one of greater moral and spiritual stature than Augustine

The Age of Augustine
http://www3.nd.edu/Departments/Maritain/etext/hwp202.htm

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

Early Church Fathers Relationships Charts

Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

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
St. Athanasius	c. 296 Alexandria, Egypt	May 2/3, 373 Alexandria	Bishop of Alexandria	*On the Incarnation; Life of St. Anthony*	Opponent of Arianism, defender of Nicene Christology; supporter of monasticism.
St. Augustine of Hippo; Aurelius Augustine; "The Doctor of Grace"	354 Thagaste, N. Africa	430 Hippo, N. Africa	Bishop of Hippo, theologian	*City of God; Confessions; On Free Will; On the Trinity; Handbook on Faith, Hope and Love*	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	*Philocalia; On the Holy Spirit; Against Eunomius*	Involved in Arian controversy.
c. 150	c. 215	theologian; professor	*Exhortations; Teachings; Miscellanies*	Interpreted Christian teachings in the context of Greek philosophy.	
St. Clement of Rome; Clement I; Pope St. Clement	unknown	c. 101	Bishop of Rome	*1 Clement*	Considered fourth Pope by Catholics; might be mentioned in Php. 4:3. Probable author of *1 Clement*, a letter once considered for the NT canon.
Gregory of Nazianzus	329/30 Nazianzus in Cappadocia	389/90	Cappadocian father, monk, preacher	*Five Theological Orations*	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**	***Against Eunomius, Against Apollinarius, Catechetical Oration; On Virginity***	**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 matryred; opposed Docetism.**
Irenaeus of Lyons	**c. 140**	**c. 200 France**	**Bishop of Lyons**	***Against Heresies***	**Disciple of Polycarp. Developed idea of "recapitulation." Writings were formative in the early development of Christian theology. Against Heresies is a detailed description and refutation of Gnosticism.**
Jerome	**c. 342 Slovenia**	**420 Bethlehem**	**scholar, theologian**	***Vulgate; Against Jovinian; Against Vigilantius; Commentaries***	**Translated Bible into Latin**
Justin Martyr	**c. 100 Flavia Neapolis, Palestine [now Nabulus]**	**c. 165 Rome, Italy (feast: June 1)**	**apologist, philosopher**	***Apology; Dialogue with Trypho the Jew***	**A convert from paganism and Greek philosopher, Justin represents the first positive encounter between**

					Christianity and Greek philosophy.
Origen of Alexandria; Origenes Adamantius	**c. 185 Alexandria**	**c. 254 Caeserea or Tyre**	**apologist, theologian, teacher**	***Against Celsus; Commentaries; Homilies***	**Taught universalism and preexistence of souls. Views condemned by Council in 533.**
Tertullian	**160 Carthage**	**220**	**theologian, apologist**	***Against Praxeas; Apology; On the Soul***	**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/

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.

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.

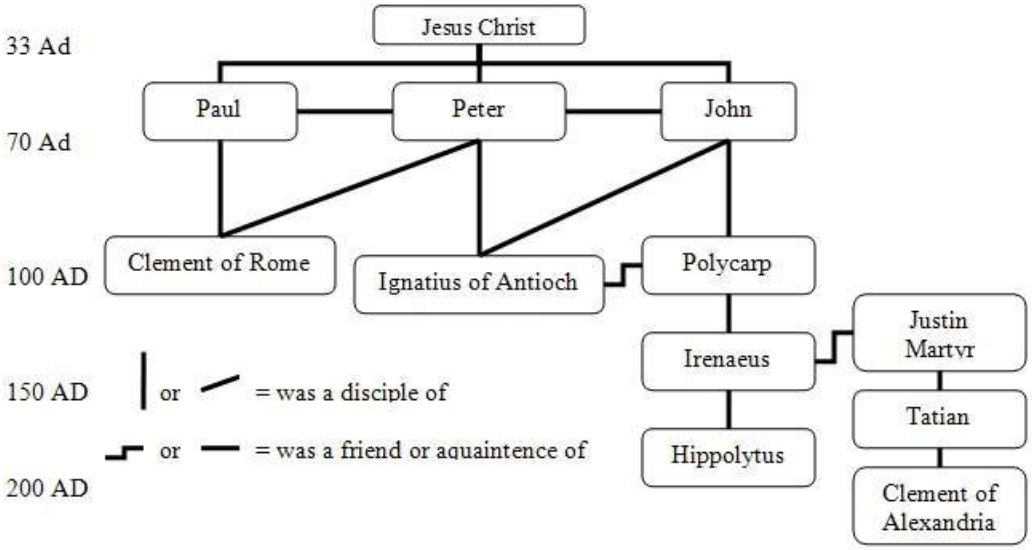
Against Celsus 4.14. *[ANF 4:502–3.]

Early Christian Writings

http://www.earlychristianwritings.com/ (Note: Non-Conservative dating and perspective)

Early Church Fathers Relationships Chart

Here is a diagram showing the relationships between Jesus, His Apostles, Ignatius of Antioch and some of the other Early Church Fathers:



[Source: http://restlesspilgrim.net/blog/tag/polycarp/]

See also:

http://www.biblerays.com/chart-of-church-fathers.html

see also:

http://www.newworldencyclopedia.org/entry/Saint_Polycarp

http://www.earlychristianwritings.com/churchfathers.html

http://www.catholic.com/tracts/apostolic-succession

http://unsettledchristianity.com/eschatological-views-among-the-church-fathers/

http://www.insight.org/resources/articles/church-history/heros.html

http://www.unityinchrist.com/history2/print/EarlyChurchHistoryprt.htm

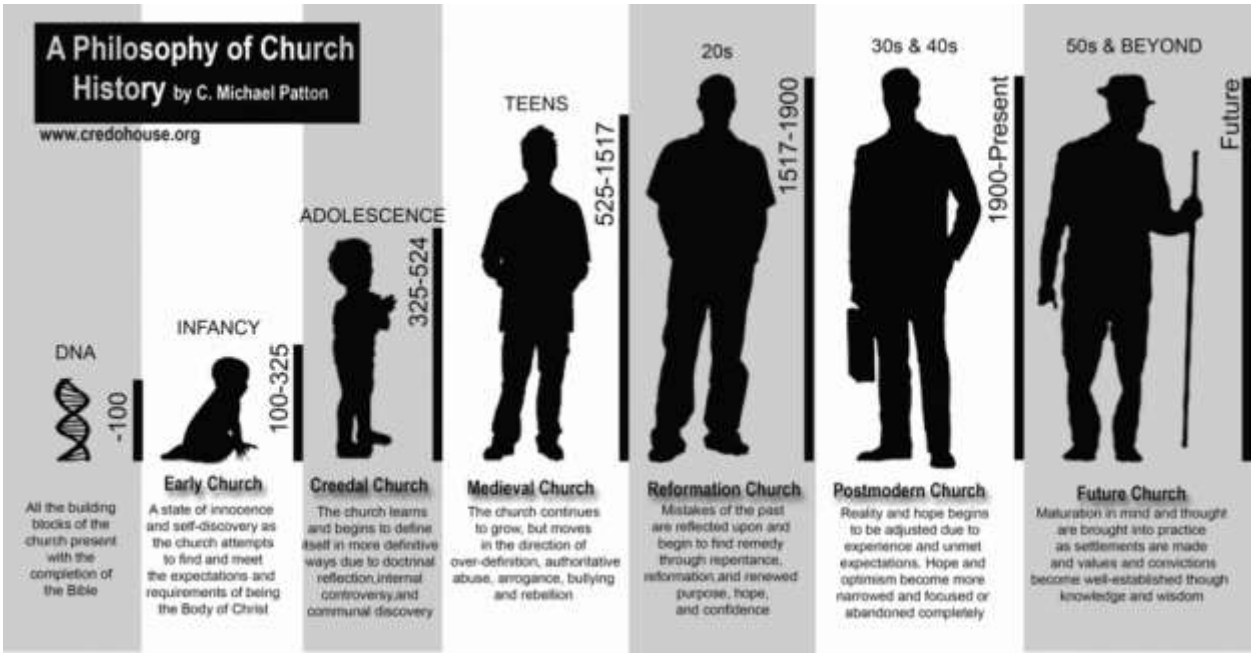
http://orthodoxchurchfathers.com/fathers/ (orthodox church list)

The Early Church Fathers: Babies or Giants?

https://blogs.ancientfaith.com/orthodoxbridge/early-church-fathers-babies-giants/

Excerpt:

I recently received an inquiry from someone with a Reformed background. He brought to my attention that a certain Protestant pastor is said to have claimed that the early Church Fathers were "church babies." I have not been able to verify whether or not this pastor actually made that remark but I felt that the question deserved a good answer. This reader has also been in conversation with friends who are interested in Mercersburg Theology. One of them brought up the "fallacy of infallibility" objection against Orthodoxy. That is, "locally an Orthodox or Catholic bishop would have authority over his denomination but since the Church has been immature for the last 2000 years (being resurrected again in the 16th century) she is in no way infallible." What follows is an attempt to answer that particular conversation but also in a way others can benefit.

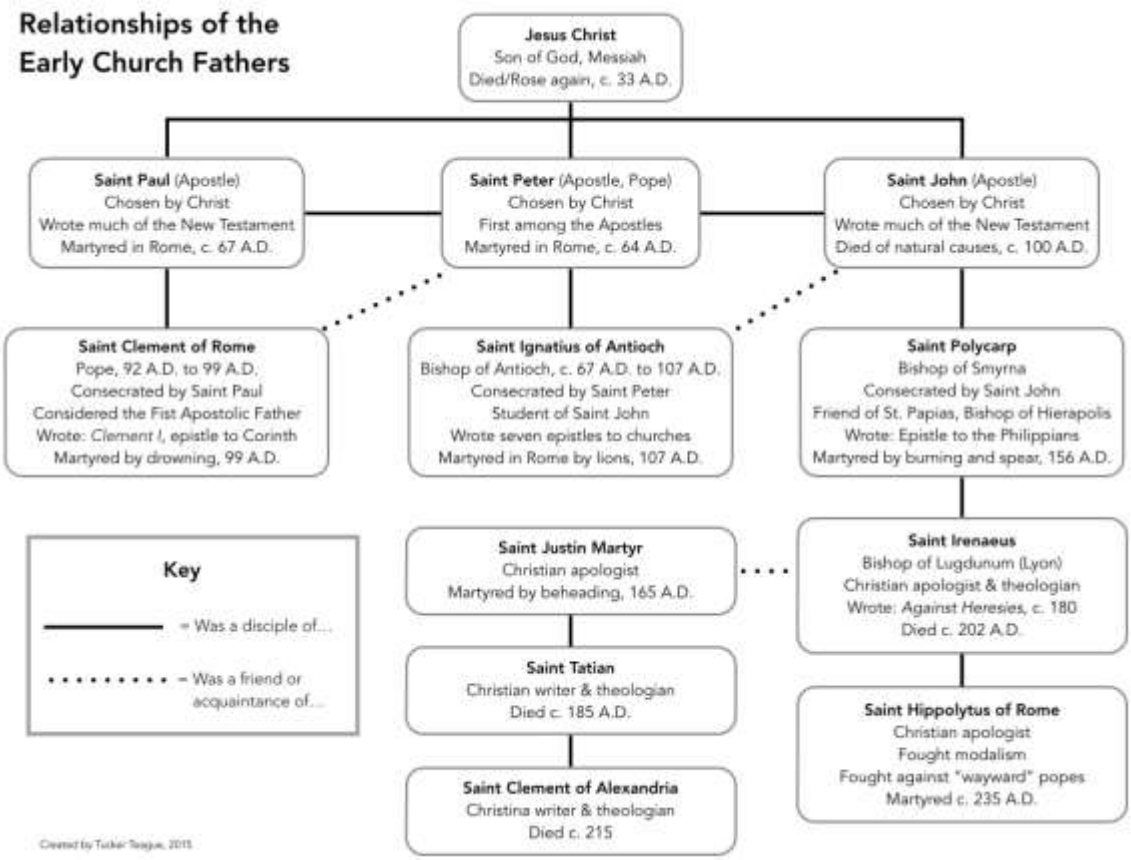


See also: **Apostolic and Church Fathers – Writings / History (Beginning)**

Relationships of the Early Church Fathers (Catholic)

https://satellitesaint.com/2015/09/04/relationship-of-the-early-church-fathers/

Excerpt:



There are some who want to believe that once the last Apostle died the church quickly went off the rails, fell into a kind of darkness, and did not begin to emerge again until the Reformation. This is silly bunk, and those who believe it tend to need it to be true so they can justify their own positions. This diagram points towards a more accurate, and "hermeneutic of continuity" understanding that sees the development of doctrine occurring right from the beginning as the Apostles handed down the Tradition of the Church to the next generation, which then did so for the next…

See also: **Diversity in the New Testament ("Genealogical" Table – NT and Apostolic Fathers)**

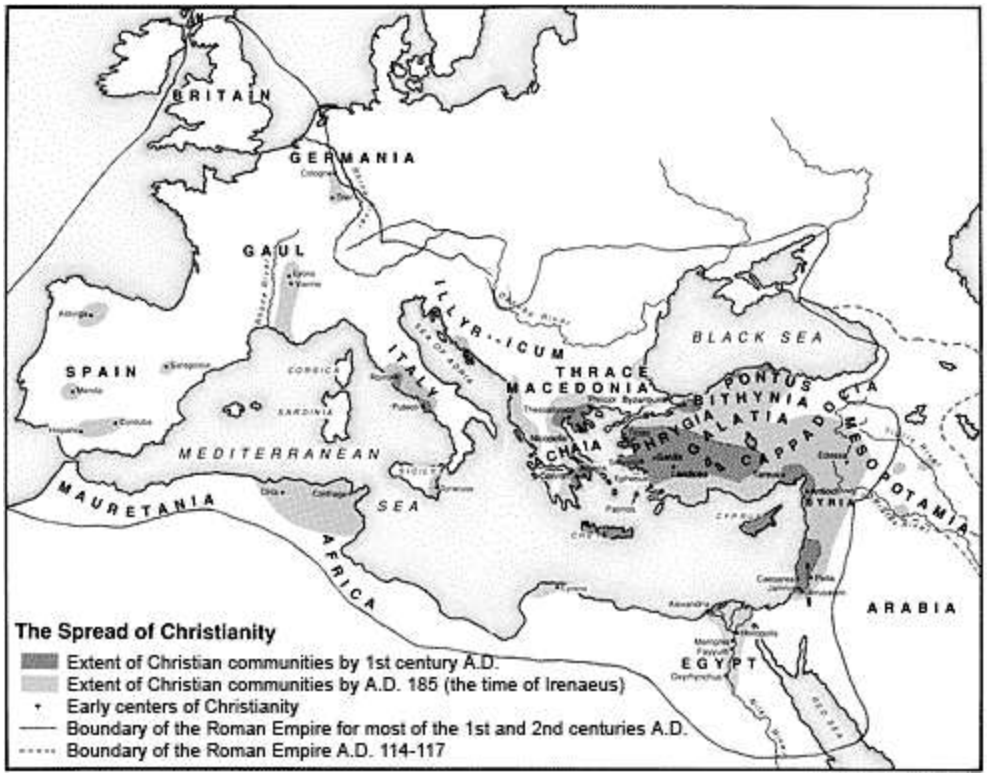
Apostolic and Church Fathers – Writings / History (Beginning)

Dating Books of the NT Bible

Early Church Fathers and the Spread of Christianity

http://www.insight.org/resources/articles/church-history/heros.html

By around AD 90 — about sixty years after Christ's resurrection and the birth of the church — Christianity had grown significantly from its humble beginnings in Jerusalem and Judea. Churches planted by the apostles now thrived in cities of Judea, Egypt, Syria, Asia Minor, Macedonia, Greece, and Italy. From the larger cities, the churches continued to expand into smaller towns and then into other more remote regions. A century later, by the end of the second century, the church's geographical reach had doubled (see map).



During this time of great geographical expansion, the leadership of the churches founded by the apostles changed hands from the first generation of believers to the second and third. These earliest church leaders—some of whom knew and learned from the actual apostles themselves—were left not only with the responsibility of teaching their own generation of believers but also preserving and passing down the faith. In fact, they have passed on to us the books of our New Testament, the orthodox doctrine of Jesus Christ, and a pattern of Christian truth that has survived centuries of criticisms and attacks.

Who were these faithful pastors and teachers? The following selective list of early church leaders is provided to help you become more familiar with the faithful fathers entrusted with preserving the Christian faith and Scriptures through some of the toughest decades of church history. I've included a link to some of their writings available online. During the time of the church's infancy, these early leaders stood strong for Christ, Scripture, and the Christian tradition in the face of false messiahs, forged scriptures, and competing heresies.

•Clement of Rome (martyred c. AD 100).

This early pastor of Rome served at a time when the teachings of the apostles Peter and Paul were still ringing in the ears of the early Christians. In fact, some early church historians identify this Clement with

the companion of Paul mentioned in Philippians 4:3. After writing a letter to the church in Corinth exhorting them to unity, Clement was martyred under the great persecution of Domitian.

•Ignatius of Antioch (martyred c. AD 110).

While under arrest and on his way to martyrdom in Rome, Ignatius wrote letters to various churches, including Ephesus, Smyrna, and Rome. He challenged the false teachings of Judaizers and Docetists who denied the true incarnation of Christ. He called for unity within the church in regard to the true doctrine of Christ and the essentials of the gospel.

•Aristides of Athens (died c. AD 140).

One of the earliest Christian apologists or "defenders" of the Christian faith, Aristides wrote an argument defending Christianity as superior to all other philosophies and religions, which he addressed to the pagan Emperor Hadrian around AD 125. His apology was widely read and later used by apologists such as Justin Martyr.

•Polycarp of Smyrna (martyred c. AD 155).

A friend of Ignatius and personal student of the apostle John, Polycarp served most of his life as the pastor of the church at Smyrna. He battled heretics like Marcion and advanced the gospel of Christ greatly, eventually suffering a heroic martyrdom in his eighties. He wrote at least one letter to the church of Philippi encouraging them in the faith and sending on copies of the letters of Ignatius.

•Papias of Hierapolis (died c. AD 155).

A famous Christian who, as a young man, learned under the elderly apostle John and sought out the testimony of the other living disciples of Jesus, Papias also relayed information to later church fathers regarding the writing of the Gospels and other New Testament books. Although no complete writings of Papias have survived, we have several quotations of Papias in the writings of other early Christians.

•Justin Martyr (martyred c. AD 165).

After vainly seeking truth in Greek philosophy, Justin converted to Christianity. He wrote several treatises against paganism, Judaism, and false Christian teachers and ultimately gave his life for his faith while teaching in Rome.

•Melito of Sardis (died c. AD 190).

A famous pastor and apologist of Sardis in Asia Minor, Melito reportedly wrote multiple works expounding on the incarnation and passion of Jesus Christ as well as defending Christianity against the claims of paganism, Judaism, and Christian heresies.

•Athenagoras of Athens (died c. AD 190).

Originally a philosopher of Athens, Athenagoras probably became a Christian after reading the works of the apostles in an attempt to refute them. Athenagoras was among those great apologists of the early church who presented a written plea for toleration of Christians to the Emperors Marcus Aurelius and Commodus around AD 177.

•Theophilus of Antioch (died c. AD 190).

The pastor of Antioch several decades after Ignatius, Theophilus is known for three letters he wrote to an unbeliever defending the basics of the Christian faith against common philosophical and historical objections. Although the doctrine of the Trinity previously existed, Theophilus was the first to use the specific Greek word triad to refer to the Father, Son, and Holy Spirit.

•Irenaeus of Lyons (martyred c. AD 200).

Originally from Asia Minor, Irenaeus was a disciple of Polycarp who served as the pastor for the church in Lyons (modern-day France). There he wrote a massive, five-volume work, Against All Heresies, in which he demonstrated the true Christian faith and refuted the errors of the heretical groups of his day, especially the Gnostics.

In the chaos of competing theories of the early church, criticisms against authentic Scripture, and attacks on the doctrine of Jesus Christ, Christians can rest assured that the essential truths of the faith were entrusted to faithful men who respected the teachings of Christ and the apostles. Not only did they live their lives for this faith, but they were also willing to die for it. They were imperfect in mind and speech, subject to the foibles of all sinful human vessels, and often in need of correction by God's perfect, inerrant Word. Yet because they took a stand for the truth, today we are able to read His written Word, the Bible, and worship His living Word, Jesus Christ, with confidence.

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

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Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

Nestorius

https://orthodoxwiki.org/Nestorius

Nestorius (386 – 451 AD) was a bishop who lived during the first half of the fifth century. He was Archbishop of Constantinople for three years and is most famous for his position during the Christological controversies in which he is considered the originator of the heresy known as Nestorianism. His chief antagonist during the Christological debates was Cyril of Alexandria, the Patriarch of Alexandria.

Life

Nestorius is believed to have been born in 386 Germanicia in Syria Euphoratenis. Little is known of his early life. He was educated in Antioch and is considered to be a disciple of Diodorus of Tarsus and Theodore of Mopsuestia, who were Cilician bishops and opponents of Arianism. Nestorius enjoyed a high reputation for eloquence in his orations and was zealous in his confrontations with heretics, principally the Arians. He was a hieromonk at the monastery of Euprepius when Emperor Theodosius II chose him to be Archbishop of Constantinople, being consecrated April 10, 428. Upon assuming the see of Constantinople he actively took action against the heretics.

About the end of 428, Nestorius began to preach in his sermons the Antiochian doctrine against the use of the title of Theotokos (“Mother of God” / god-bearer) in reference to the Virgin Mary, preferring the title Christotokos (“Mother of Christ”). This immediately brought an outcry from the Constantinoplian clergy and laity who had not been well disposed to this Antiochian stranger in the first place. The dispute spread beyond Constantinople when Cyril of Alexandria, representing the Alexandrian school, raised the issue within the imperial court. In an attempt to rid himself of Cyril, Nestorius recommended to Emperor Theodosius II the convening of a council. To Nestorius' chagrin Theodosius convened the 431 Council in Ephesus instead of Constantinople. Ephesus was a place more friendly to Cyril being that it was a special seat for the veneration of Mary and where the title Theotokos was popular. The council proceeded with much infighting and maneuvering, but in the end Nestorius was removed from office on June 22, 431 and labeled a heretic. In this dispute between the schools of Antioch and Alexandria, the Bishops of Rome, Celestine and Sixtus III, sided with Cyril.

Theodosius had favored Nestorius. But, under the influence of his sister Augusta Pulcheria he issued an imperial edict, on August 3, 435, condemning Nestorius and his writings. Nestorius initially retired to a monastery in Antioch but later was exiled to the monastery of the Great Oasis of Hibis in Thebaid, Egypt. He is believed to have died in Thebaid in 451.

Controversies

Christology controversies centered over the manner of union between Godhead and Manhood in Christ. The era of these controversies extended over the period from the fourth through sixth centuries and involved disputes between factions on defining, that is expressing in words, the manner of the union of the two conditions of Christ: the divine and the human. In the language of the day these arguments involved the expression of exact combinations of the semantic variables: ousia, physis, hypostasis, prosopon. The Cyril/Nestorius arguments were one of the battlegrounds during this interval of time. The dispute between Cyril and Nestorius was heightened by their use of same words differently. Nestorius used the words in a rigid manner, not recognizing recent changes in their meaning and usage, and failing to recognize the context that Cyril used. While Nestorious argued from a rigid semantical position and noted Cyril's inconsistent usage, Cyril felt Nestorious was advocating a *two son* definition as implied in Nestorius' adamant use of the title *Mother of Christ*. In the event, Cyril's arguments would prevail in the later councils, but Nestorious' banishment would also result in the split in the Church as a heretical group called Nestorians would form, centered in Persia.

Two natures of Jesus

http://www.theopedia.com/hypostatic-union

Nestorianism

Nestorianism insisted that there were two natures but that there were also two persons: one divine and the other human. Rather than unifying Jesus, this view separated the person of Jesus along with his two natures.

See also: **Hypostatic Union**.

Theopedia:

Nestorius is considered to be the originator of the Christological heresy known as Nestorianism, which emerged when he began preaching against the new title Theotokos or Mother of God, beginning to be used of the Virgin Mary. His immediate antagonist was Cyril, bishop of Alexandria. Although Nestorius did deny the Virgin birth of Jesus, he did not in fact maintain the heresy which bears his name.

Nestorianism is basically the doctrine that Jesus existed as two persons, the man Jesus and the divine Son of God, rather than as a unified person. This doctrine is identified with Nestorius (c.386-451), Patriarch of Constantinople, although he himself denied holding this belief. This view of Christ was condemned at the Council of Ephesus in 431, and the conflict over this view led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church.

The motivation for this view was an aversion to the idea that "God" suffered and died on the cross, be it the divinity itself, the Trinity, or one of the persons of the Trinity. Thus, they would say, Jesus the perfect man suffered and died, not the divine second person of the Trinity, for such is an impossible thought -- hence the inference that two "persons" essentially inhabited the one body of Jesus. Nestorius himself argued against calling Mary the "Mother of God" (*Theotokos*) as the church was beginning to do. He held that Mary was the mother of Christ only in respect to His humanity. The council at Ephesus (431) accused Nestorius of the heresy of teaching "two persons" in Christ and insisted that *Theotokos* was an appropriate title for Mary.

The problem with Nestorianism is that it threatens the atonement. If Jesus is two persons, then which one died on the cross? If it was the "human person" then the atonement is not of divine quality and thereby insufficient to cleanse us of our sins.

CARM: Nestorianism

https://carm.org/dictionary-nestorianism

Nestorianism is a theological error concerning the two natures of Christ which states that the divine and human natures of Christ were so separated from each other that they were "not in contact." The problem here is that worship of the human Jesus would then not be allowed. (See Hypostatic Union, which is the correct view of Christ's two natures, and Monophysitism (that the divine and human natures in Christ combined to form a new third nature) which are the incorrect views of Christ's two natures).

Early Church History

Church History Timeline
http://www.churchtimeline.com/Timeline/Index/120/220

Early Church History 101
http://www.churchhistory101.com/century2-p6.php

Early Church History [PDF]

Christological Controversies

See also: **Apostolic and Church Fathers – Writings / History**

The Post-Nicene Greek Fathers: The Alexandrian and Antiochian Schools (Jackson)
http://www.earlychristianwritings.com/jackson2/03_ale.html

The Post-Nicene Greek Fathers: Chronological Table
http://www.earlychristianwritings.com/jackson2/00_table.html

The Post-Nicene Greek Fathers: Full Text (MS Word Doc) (Jackson)
http://www.tomparnelle.com/College/The%20Faith/The%20Post%20Nicene%20Greek%20Fathers.doc

History of the Christian Church, Volume II: Nicene and Post-Nicen Christianity, AD 311-600 (Schaff)
https://en.wikisource.org/wiki/Nicene_and_Post-Nicene_Fathers:_Series_I/Volume_IX/Prolegomena/Part_13 [PDF]

History of the Christian Church, Volume III: Nicene and Post-Nicene Christianity. A.D. 311-600 – General View. Alexandrian and Antiochian Schools (Schaff)
https://www.ccel.org/ccel/schaff/hcc3.iii.xii.xix.html

Excerpt:

The Alexandrian school of theology, with its characteristic speculative and mystical turn, favored a connection of the divine and human in the act of the incarnation so close, that it was in danger of losing the human in the divine, or at least of mixing it with the divine;[1537] while, conversely, the Antiochian or Syrian school, in which the sober intellect and reflection prevailed, inclined to the opposite extreme of an abstract separation of the two natures.[1538] In both cases the mystery of the incarnation, the veritable and

permanent union of the divine and human in the one person of Christ, which is essential to the idea of a Redeemer and Mediator, is more or less weakened or altered. In the former case the incarnation becomes a transmutation or mixture (σύγκρασις) of the divine and human; in the latter, a mere indwelling (ἐνοίκησις) of the Logos in the man, or a moral union (συνάφεια) of the two natures, or rather of the two persons.

Full Text: https://www.ccel.org/ccel/schaff/hcc3 (online and downloadable)

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

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Notes on Antiochene Theology

Antiochene Theology (also: here)

The Antiochene School

The Antiochene Tradition

How to pronounce Antiochene [Video]

Antiochene Christianity (Catholic Definition):

The dominant theology of the early Church in Antioch. It was generally in contrast with and sometimes opposed to the theology of Alexandria. Its underlying philosophy, favoring the historical rather than the speculative, was from Aristotle (384-322 B.C.). In Christology it stressed the humanity of Christ, sometimes to the extreme of denying the hypostatic union.

Wikipedia: School of Antioch

https://en.wikipedia.org/wiki/School_of_Antioch

Excerpt:

The School of Antioch was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity; the other was the Catechetical School of Alexandria. This group was known by this name because the advocates of this tradition were based in the city of Antioch, one of the major cities of the ancient Roman Empire.

While the Christian intellectuals of Alexandria emphasized the allegorical interpretation of Scriptures and tended toward a Christology that emphasized the union of the human and the divine, those in Antioch held to a more literal and occasionally typological exegesis and a Christology that emphasized the distinction between the human and the divine in the person of Jesus Christ. The school in general tended to what might be called, in a rather loose sense, an Adoptionist Christology.[1] Nestorius, before becoming Patriarch of Constantinople, had been a monk at Antioch and had there become imbued with the principles of the Antiochene theological school.[2]

The school of Antioch is best divided into three periods:

- the early school (170-early fourth century)

The earliest author known of this period is Theophilus of Antioch. Then there is a gap of a century and in the first half of the fifth century there are three known antiochene authors: the best known is Eusebius of Emesa; other representatives are Acacius of Caesarea and Theodore bishop of Heraklea.

- the middle school (350-433)

This period includes at least three different generations: Diodorus of Tarsus, who directed an ἀσκητήριον (school) he may have founded. Among his disciples, the best known are John Chrysostom and Theodorus of Mopsuestia. The main figure of the third generation was Nestorius.

- the late school (after 433).

After the Council of Ephesus (431), the School of Antioch loses prestige. However, after the Council of Chalcedon (451), the Antiochian school becomes the sole theological school within Eastern and Western

Christianity, where the Far-Eastern Churches adopted the Alexandrian School of Theology. Apparently only two later authors are known: Basil of Seleucia and Gennadius of Constantinople.

Notes on Alexandrian Theology

Alexandrian Theology (also: here)

Allegorical Interpretation of the Scriptures / The School of Alexandria

Wikipedia: Alexandrian School
https://en.wikipedia.org/wiki/Alexandrian_school

Excerpt:

The Alexandrian school is a collective designation for certain tendencies in literature, philosophy, medicine, and the sciences that developed in the Hellenistic cultural center of Alexandria, Egypt during the Hellenistic and Roman periods.

Alexandria was a remarkable center of learning due to the blending of Greek and Oriental influences, its favorable situation and commercial resources, and the enlightened energy of some of the Macedonian Dynasty of the Ptolemies ruling over Egypt, in the final centuries BC. Much scholarly work was collected in the great Library of Alexandria during this time. A lot of epic poetry, as well as works on geography, history, mathematics, astronomy and medicine were composed during this period.

The name of Alexandrian school is also used to describe the religious and philosophical developments in Alexandria after the 1st century. The mix of Jewish theology and Greek philosophy led to a syncretic mix and much mystical speculation. The Neoplatonists devoted themselves to examining the nature of the soul, and sought communion with God. The two great schools of biblical interpretation in the early Christian church incorporated Neoplatonism and philosophical beliefs from Plato's teachings into Christianity, and interpreted much of the Bible allegorically. The founders of the Alexandrian school of Christian theology Clement of Alexandria and Origen..

Catechetical School of Alexandria
https://en.wikipedia.org/wiki/Catechetical_School_of_Alexandria

Excerpt:

The Catechetical School of Alexandria was a school of Christian theologians and priests in Alexandria. The teachers and students of the school (also known as the Didascalium) were influential in many of the early theological controversies of the Christian church. It was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity, the other being the School of Antioch.

According to Jerome the Alexandrian school was founded by Mark the Apostle. The earliest recorded dean was supposedly Athenagoras (176). He was succeeded by Pantaenus 181, who was succeeded as head of the school by his student Clement of Alexandria in 190.[2]

Other notable theologians with a connection to the school include Origen, Gregory Thaumaturgus, Heraclas, Dionysius "the Great", and Didymus the Blind. Others, including Jerome and Basil, made trips to the school to interact with the scholars there.

Continuity with the ancient school is claimed by the Coptic Theological Seminary, Cairo.

Alexandrian vs Antiochene:

The Alexandrian and Antiochian Christological Thoughts [PDF]

Hermeneutics: Alexandrian VS. Antiochene

Antioch and Alexandrea - Manuscript Evidence

Theological Traditions of Alexandria and Antioch

The Schools of Antioch and Alexandria

The Schools of Alexandria and Antioch

Antiochenes and Alexandrians

Alexandrian and Antiochian Schools

Classical Models for the Interpretation of Scripture [PPT]

The School of Antioch vs The School of Alexandria: Source of Christology Issues

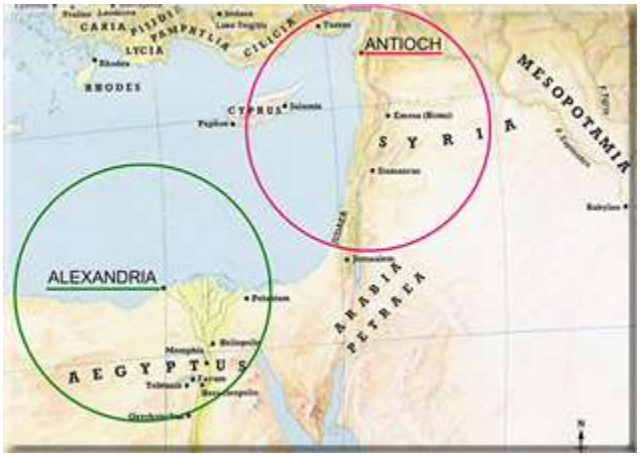
http://desertfathers.blogspot.com/2012/07/school-of-antioch-versus-school-of.html

Excerpt:

Different individuals emphasized either Christ's divinity or his humanity, just as they had done before.

- *Those who emphasized his divinity tended to ignore his humanity: the theological School of Alexandria.*
- *Those who emphasized his humanity did not deny his divinity, they simply made a distinction between divinity and humanity: the School of Antioch*.

Theologians of the School of Alexandria argued that one could not distinguish clearly between Christ's humanity and divinity because a) Christ was fully divine [council of Nicaea] and b) divinity was infinite and could not be limited and human in any way. (source: The Church of the East)



The School of Antioch was one of the two major centers of the study of biblical exegesis and theology during Late Antiquity; the other was the catechetical school of Alexandria. This group was known by this name because the advocates of this tradition were based in the city of Antioch, one of the major cities of the ancient Roman Empire.

While the Christian intellectuals of Alexandria emphasized the allegorical interpretation of Scriptures and tended toward a christology that emphasized the union of the human and the divine, those in Antioch held to a more literal and occasionally typological exegesis and a christology that emphasized the distinction between the human and the divine in the person of Jesus Christ. The school in general tended to what might be called, in a rather loose sense, an Adoptionist Christology.... Nestorius, before becoming Patriarch of Constantinople, had been a monk at Antioch and had there become imbued with the principles of the Antiochene theological school....

The **School of Antioch** is best divided into three periods:

- the early school (270-early fourth century)
- the middle school (350-433)
- the late school (after 433)

After the early **School of Antioch** came into decline, the presbyter Diodore of Tarsus re-founded it in the middle of the fourth century as a semi-monastic community. (source: School of Antioch (Wikipedia))

A Comparison of the Theological Schools of Alexandria and Antioch By Dcn. George Zgourides

Founded in about 180 CE by Pantaenus (a former Stoic philosopher), the theological School of Alexandria in Egypt was the first-known organized Christian institution of higher learning. It became a leading center of the allegorical method of Scripture interpretation, which was the same exegetical method practiced by Palestinian Rabbinical schools.

Allegorical exegesis involves, as St. Augustine noted, understanding one passage of Scripture by virtue of example, concept, or another passage. Allegory differs from the parable method in its statement of doctrinal truths rather than practical advice. It also differs from the literal method of Scripture interpretation, in which the surface meaning of a passage is the passageís meaning. An example of allegory in the Bible is that of "the vine," found in Psalm 80:8–16 and Isaiah 5:1–6.

Under such leaders as Clement (c. 150–215) and Origen (c. 185–254), the theological school of Alexandria endorsed a reestablishment of relations between Christian faith and Greek culture (including the Platonic philosophical tradition), and attempted to preserve Orthodox Christianity in the face of heterodox theologies during periods of doctrinal transition.

The Alexandrians typically found allegory in most every passage of Scripture. Moreover, in their accounts of the person of Christ, they tended to focus almost exclusively on His divinity. Some critics have noted that the Alexandrians, in trying to protect against an overemphasis on the humanity of Christ (which they felt led to such heresies as Nestorianism; see below), they sometimes leaned toward tritheism, into which Origen is said to have drifted.

Monophysitism (the view that virtually negates Christ's humanity by claiming Him to be divine only) is thought to have been an extreme form of Alexandrian Christological thinking.

Opposing the School of Alexandria was the School of Antioch, which emphasized the literal interpretation of the Bible. Founded circa 200, the theological school of Antioch in Syria stressed Scriptural literalism and the completeness of Christ's humanity. Flourishing in the 4th-6th centuries, the School of Antioch gave rise to several significant theologians, including Diodore of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrrhus, and St. John Chrysostom. What is known of the school of Antioch's founder, the martyr-presbyter Lucian (d. 312), is minimal, with the exception of his having been a keen Biblical student

who revised the Greek texts of the Septuagint and the New Testament. Evidently his strictly theological perspectives were heterodox, for Arius and Eusebius of Nicomedia claimed to be his students, even calling themselves "Lucianists."

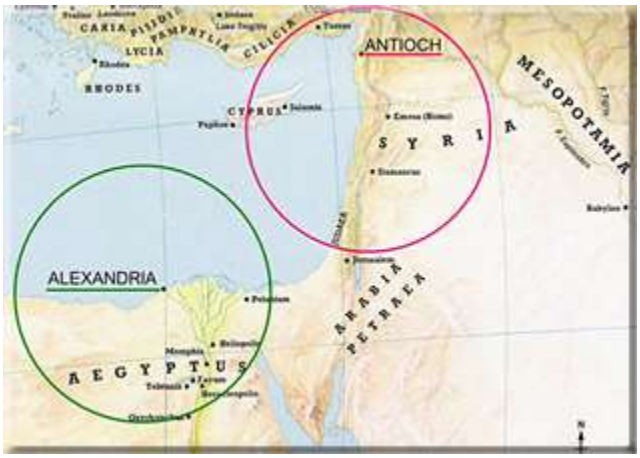
Concerning Arianism, it is important to remember that the Church in the 4th century was dominated by controversy over the propositions of an Alexandrian priest, Arius (c. 250–336), who held that the Son was not eternal but created by God as an instrument for creation of the earth. In other words, Christ, though higher than humanity, was inferior to God, non-eternal, and with a definite beginning. In 325 the Council of Nicaea condemned Arianism and affirmed to Nestorianism, the majority of his exegetical and theological writings were destroyed or lost.

Unlike Theodore, St. John Chrysostom was foremost a preacher, aptly earning the title Chrysostomos, or "Golden-Mouthed." The vast majority of Chrysostom's writings were expositions of the Bible, in which he demonstrated himself to be a rigid proponent of Antiochene literalism. His sermons are reflections of the ecclesiastical, cultural, and social status of Constantinople and Antioch in that day. Not hesitant to denounce and condemn heresy, Chrysostom's legacy to Orthodoxy is that of an outstanding rhetorician, writer, homilist, and liturgist.

The final renowned Antiochene bishop, Theodoret of Cyrrhus (c. 393–458), was also a prolific author. His writings were extensive in range, but the most noteworthy are his Ecclesiastical History, which continued Eusebius' work to 428, and his Remedy for Greek Maladies, which was a series of ancient apologies against paganism. Theodoret also zealously defended Antiochene Christology against Bishop Cyril of Alexandria's theology.

'Two Schools': Alexandria and Antioch **[Recommended]**

http://www.monachos.net/library/index.php/patristics/themes/244-two-schools-alexandria-and-antioch



Scholars love categories, and seem perennially enamored of well-defined classifications. Thus have we the homogenizing collective known as 'the Gnostics', despite the fact that only a miniscule group was ever known to designate itself thus, and those fathers referred to as 'anti-Gnostic' (e.g. Irenaeus of Lyons) make almost nothing of them. So too 'the Arians', despite the fact that the no one at all seems to have used this as a title of self-designation, though many used 'Lucianist', which scholars seem most often simply to ignore. Perhaps most poignant, of late, has been the title 'Nestorians', often used in collective reference to groups who explicitly and emphatically deny affiliation with the thought and doctrine of Nestorius.

We ought not suggest that categorizations and general classifications are things necessarily of error and deception. Certainly there were and are groups who, while themselves claiming no direct inheritance from Arius of Alexandria, nonetheless thought and preached doctrines of the same essential substance as those for which Arius was known. To call their teaching 'Arian' needn't imply a direct dependence on such a namesake; it is a moniker devised to call to mind a general theological framework, a system of approach and interpretation, that resembles one more widely known. Similarly 'Nestorian'. One need never have heard of the fifth-century Constantinopolitan patriarch to engage in doctrinal reflection that presents the same essential tendencies and conclusions as his.

Yet when we apply categories and classifications to the progression of history, we are challenged to remember that classification and categorization always relies, to some extent, on generalization; and generalization is a dangerous game. When William Blake wrote that 'to generalize is to be an idiot', he was perhaps too harsh. George Bernard Shaw shared his pessimism, though in less alacritous terms: 'Crude classifications and false generalizations are the curse of organized life'. But life mandates, at times, precisely this curse. So Georg Hegel: 'An idea is always a generalization, and generalization is a property of thinking. To generalize means to think'.

This may well be so. As we look back on history, we find trends and tendencies and discover thereby currents of reflection that have influence in their confluence of approach as much as in any individual consideration. This is perhaps no more the case than in the scholastic assertion of two 'schools' of Christological thought prevalent in the fourth and fifth centuries: the 'Alexandrian' and the 'Antiochene'.

It behooves us first of all to recognize that such 'schools', as schools, never existed in a concrete sense. Unlike the famed Catechetical School at Alexandria (which itself may not have been an academy in a proper sense -- the question is much debated), the 'schools' of Alexandria and Antioch are wholly homogenized historical readings of convergent manners of reflection in the ancient world. We can speak of an 'Alexandrine school' only in the manner that we might speak of a 'British school of thought' on international relations, or a the 'German school' of biblical source criticism. Such terms are applied by the observer, the historian and thinker, to accommodate evident convergent themes and approaches across geographical locales; but they do not represent, in their classification, any organized body or coherent system of intentional uniformity.

With regard to the Christological discussions of our period (the later fourth and early fifth centuries), reference made in modern scholarship to the 'Alexandrian' and 'Antiochene' schools attempts to homogenize under two relatively coherent umbrellas two general approaches to Christological reflection centered round these great cities and sees. The Alexandrine 'school' is seen most often as the older, dating back at least to Arius, and including such notable figures as the sainted bishop Athanasius of that city, as well as the anathematized Apollinarius. The insistence of all three writers, as well as others of their converging tradition, upon the divinity of the Logos in the 'becoming' of the incarnation, and a tendency in each to see that incarnation as a 'taking on of flesh' by the Logos, has earned their 'school' the reputation of fostering another scholarly category: a 'Logos/sarx Christology'.

Those referred to as 'Antiochene'-for example Diodore of Tarsus, Theodore of Mopsuestia, Nestorius of Constantinople, John of Antioch-are often referred to as preferring a 'Logos/anthropos Christology'; namely, one in which the Logos is united to man, or even 'a man'. A dominant insistence upon the full humanity of the incarnate Christ characterizes all those shuffled under this umbrella.

The classification of these 'schools' is rather rough-and-ready. While some cases are clear-cut (e.g. Nestorius, who is evidently a theological descendent of Theodore), others are more difficult. St Cyril is a notable example. As bishop of Alexandria and strongly influenced by the theology of his predecessor, Athanasius, the temptation is certainly to call him a member of the Alexandrian 'school'. Yet one is hard-pressed to consider Cyril's Christology of hypostatic union conformable to any definition of the Logos/sarx 'model' by which that 'school' is so often characterized. And while such a figure as John of Antioch is almost universally considered a member of the Antiochene 'school', his later Christological dialogues with

Cyril, most pointedly their joint 'formula of reunion', addresses the incarnational becoming in a manner that hardly fits within the broad categories of Theodore's reflection, taken by most as the standard for Antiochene Christology.

So we must take care not to read these 'schools' not schools in any strict sense. Rather, they represent loci of converging approaches to Christological reflection centered around two great strongholds of theological activity in the fourth and fifth centuries. And despite the dangers of generalization, which in historical analysis leads too often to a false-homogenization, certain common characteristics of these converging traditions can be ascertained, and prove helpful in our reading of doctrinal reflection in its historical progression. In a general sense, these trends and tendencies are as follows:

Alexandrian 'school'	**Antiochene 'school'**
Tendency toward Platonic metaphysical approach; a desire to move beyond appearances to the 'truly real'.	Tendency toward Aristotelian stress on concrete realities, factual historicity and its analysis, and the discernable characteristics of concrete reality.
Favors an allegorical reading of scripture, first proffered in a notable way by Origen; driven here by a desire to 'get to the real meaning' of given biblical passages.	Favors an historical/factual, 'literal', reading of scripture.
With regard to Christ, a tendency to focus on inner, metaphysical composition and activity.	A tendency to focus upon the factual/historical aspects of the human life of Christ-what he did, said, accomplished, etc. Cf. Theodore's exegetical interest in the 'historical Jesus'.
Soteriological convictions driven most often by notions of sanctification/divinization, mystical relation, etc.	Soteriological convictions driven by corrective agency of divinity on humanity.
Generally: stress laid upon the ontological oneness of Christ-the divinity and humanity form one being-wrought most often by reference to the Logos/sarx framework (though not always; cf. Cyril of Alexandria).	Generally: stress laid upon the distinction between God and man in Christ-these not only distinct in discernable attributes, but in substantive reality. Preservation of full reality and integrity of both natures. Logos/anthropos model predominates.
Key weakness lies in the routine jeopardy into which the persistent distinction of natures is cast in the maintenance of the single ontological reality of the incarnate Christ.	Key weakness lies in the difficulty in expressing the genuine union of the two natures, and indeed the true oneness or singular subjectivity of the incarnate Christ.

Alexandrian and Antiochian approaches to hermeneutics

http://www.clarion-journal.com/files/alison-whittall---the-beatitudes.pdf [PDF]

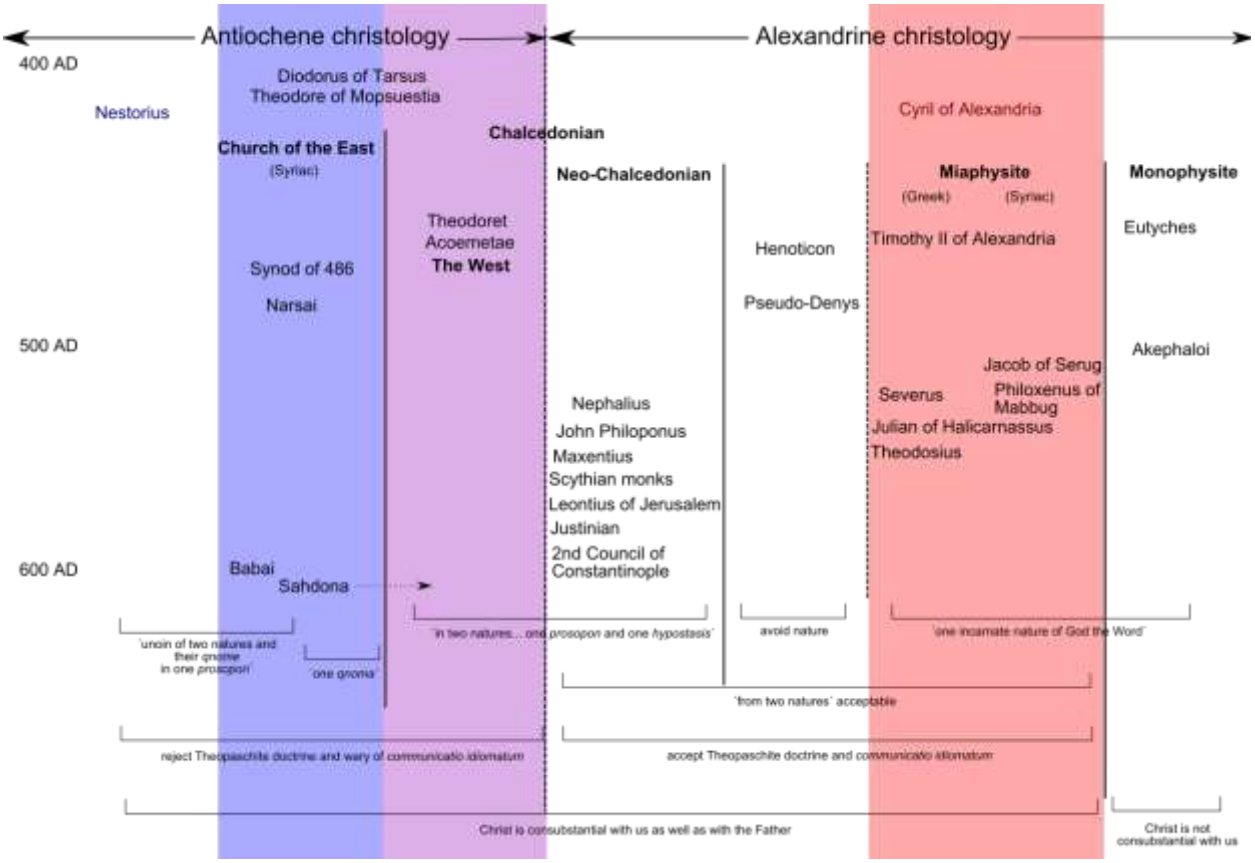
Excerpt:

Typically, the view of Alexandrian and Antiochian hermeneutics has been one of dichotomy: Alexandrians were allegorical, and Antiochians were literal-historical. However, Patristic scholars have been arguing

for at least sixty years that this is far too simplistic and that, whilst there were some differences, the two schools had much in common, if indeed two schools existed at all…

Early Church History [PDF] Christological Controversies

From Wikipedia: Post-Apostolic controversies (re: Christology)



Christological spectrum during the 5th–7th centuries showing the views of the Church of the East (light "blue"), the Miaphysite Churches ("pink") and the Eastern Orthodox and Catholic Churches (light "purple").

https://www.slideshare.net/SammieGSmith/06-june-14-2015-1-john-1526-walking-in-the-light-49620566

Churches in the 1st Century

Philosophy of the 1st Century Mediterranean world

- God is a spirit, and spirit is good; matter (physical) is evil.
- "Dualism" – contrasting aspects that are equal
- Their Logic – If this is true, God cannot be fully God(spirit) and fully man(physical body) in Jesus.
- A Holy God cannot be in sinful matter

The "…isms" of false teachers

- **Docetism** – the heresy that denies the reality of Jesus' human nature
  - Do not believe that God (spirit) could take human (physical) form
- **Gnosticism** – special "knowledge" from God
  - I know the truth, and I am saved by what I know, therefore, it does not matter how I live
  - Believe they do not sin

The "…isms" of false teachers

- **Antinomianism** – "against the law"
  - There are no moral laws God expects Christians to obey, therefore I do not sin
  - Jesus fulfilled the OT law and commandments and they do not apply
- **Asceticism** – I am saved by what I don't do
  - The more self-denial, the more holy I am
  - I don't (smoke, drink or cuss)!

Definition of Deity according to John

1. God is light.
   1 John 1:5
   5 This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.
2. God is love.
   1 John 4:8
   8 Whoever does not love does not know God, because God is love.
3. God is spirit.
   John 4:24
   24 God is spirit, and his worshipers must worship in the Spirit and in truth."

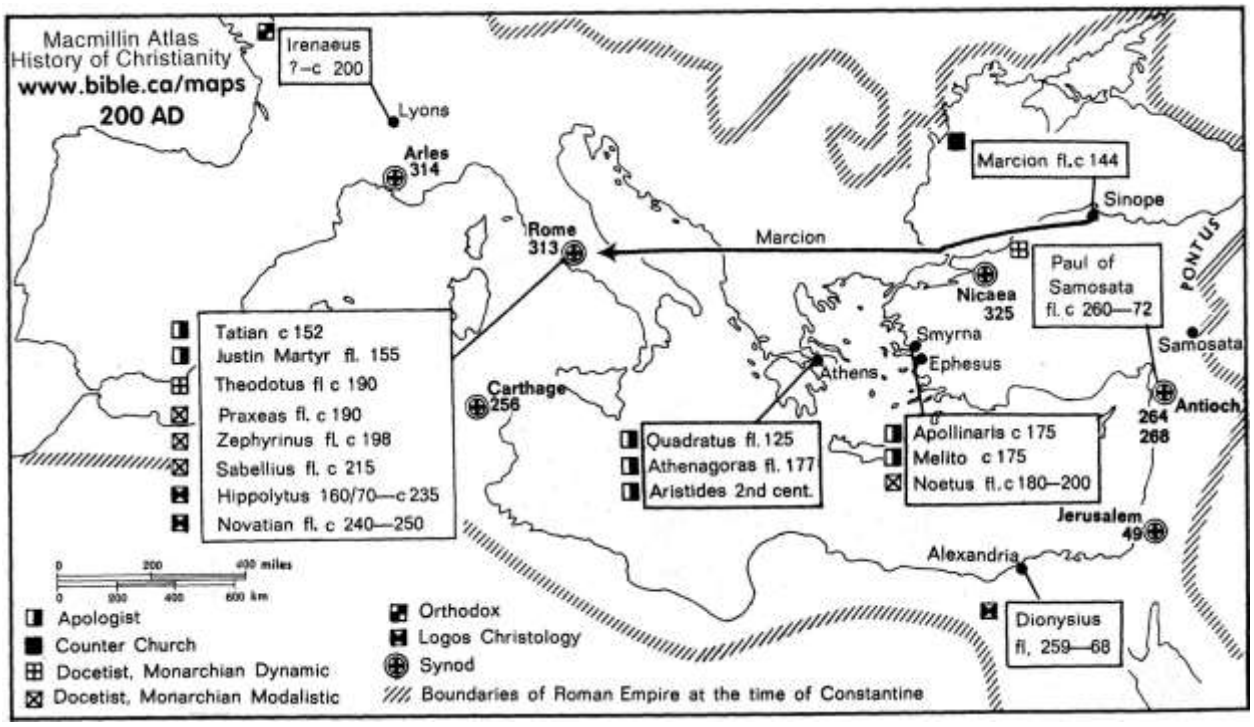
Early Church History Maps

Source: http://www.bible.ca/maps/

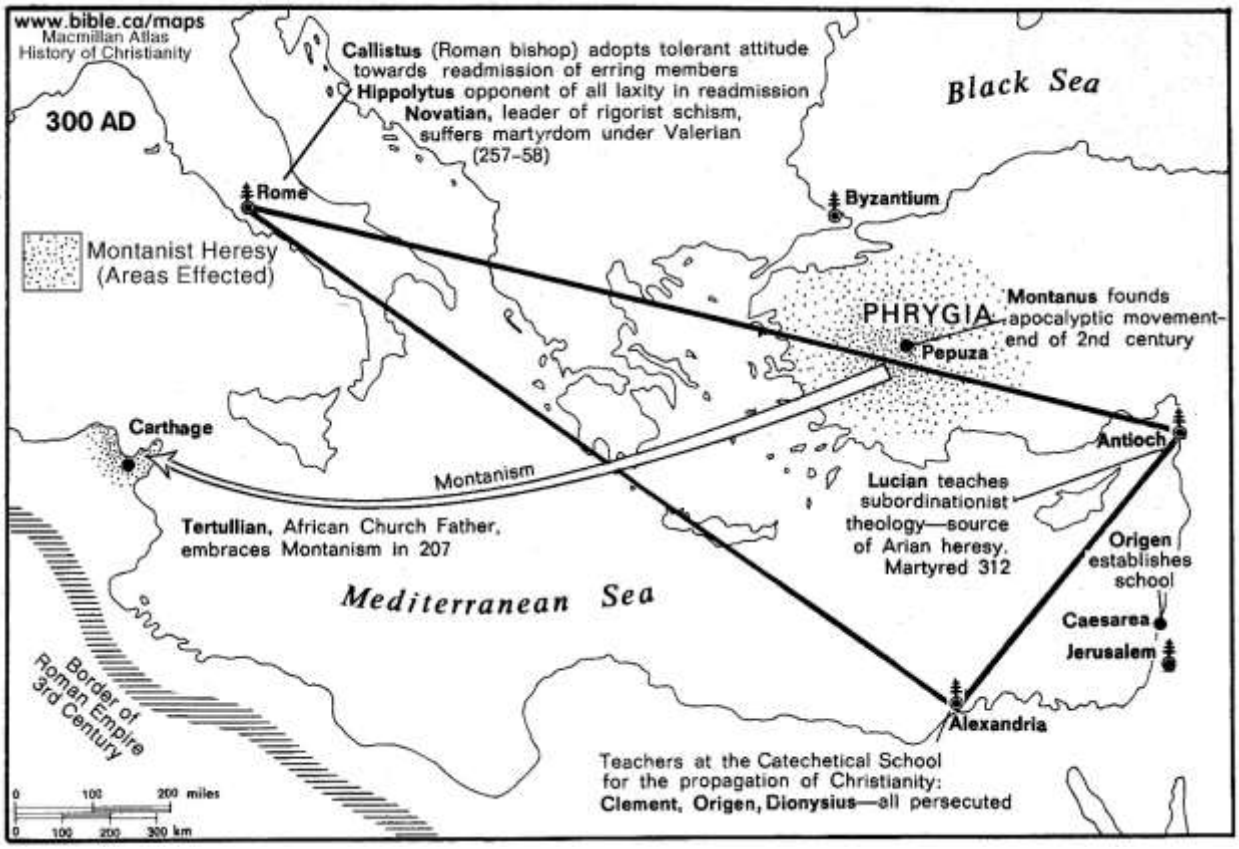
Growth of Christianity from 33AD - 1100AD.

Eastern and Western division of church between Rome and Constantinople

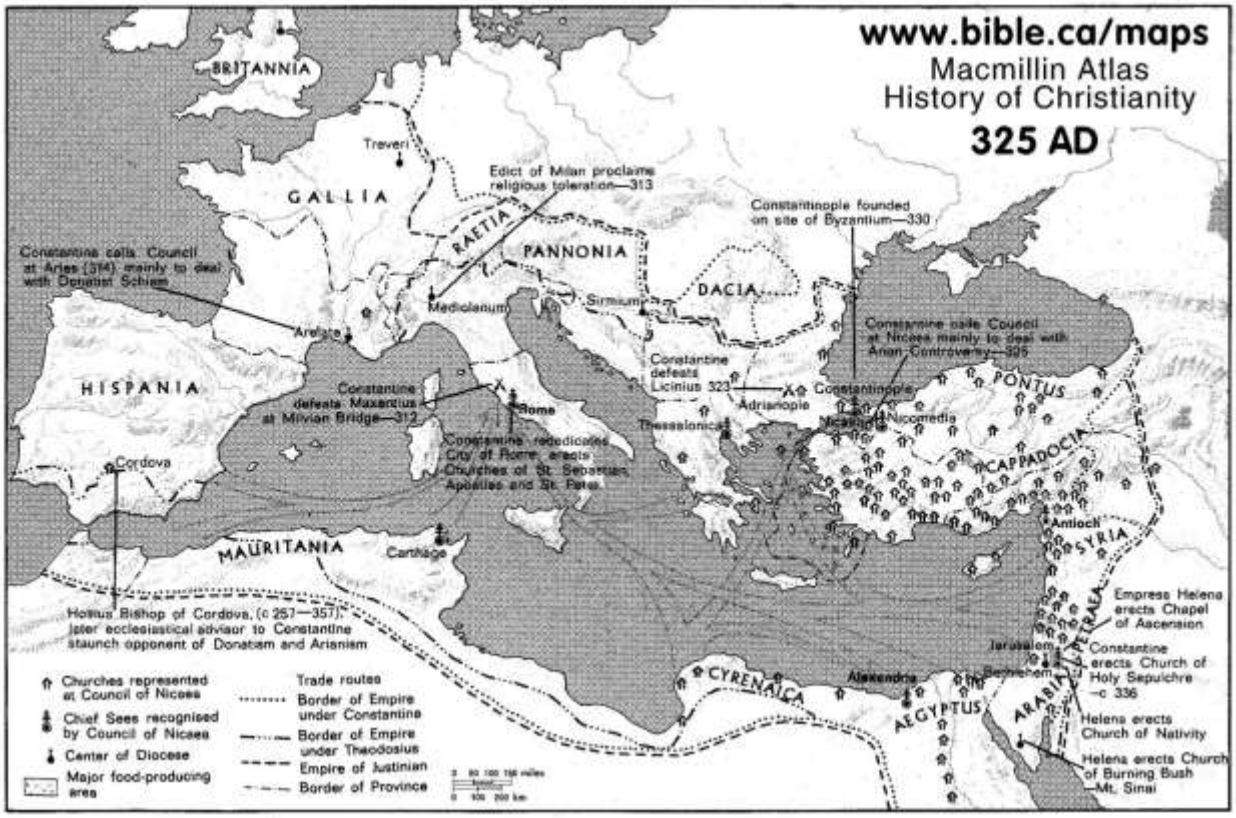
Index of early church fathers and apologists with their theological views. 200AD



The three schools of theology 300AD



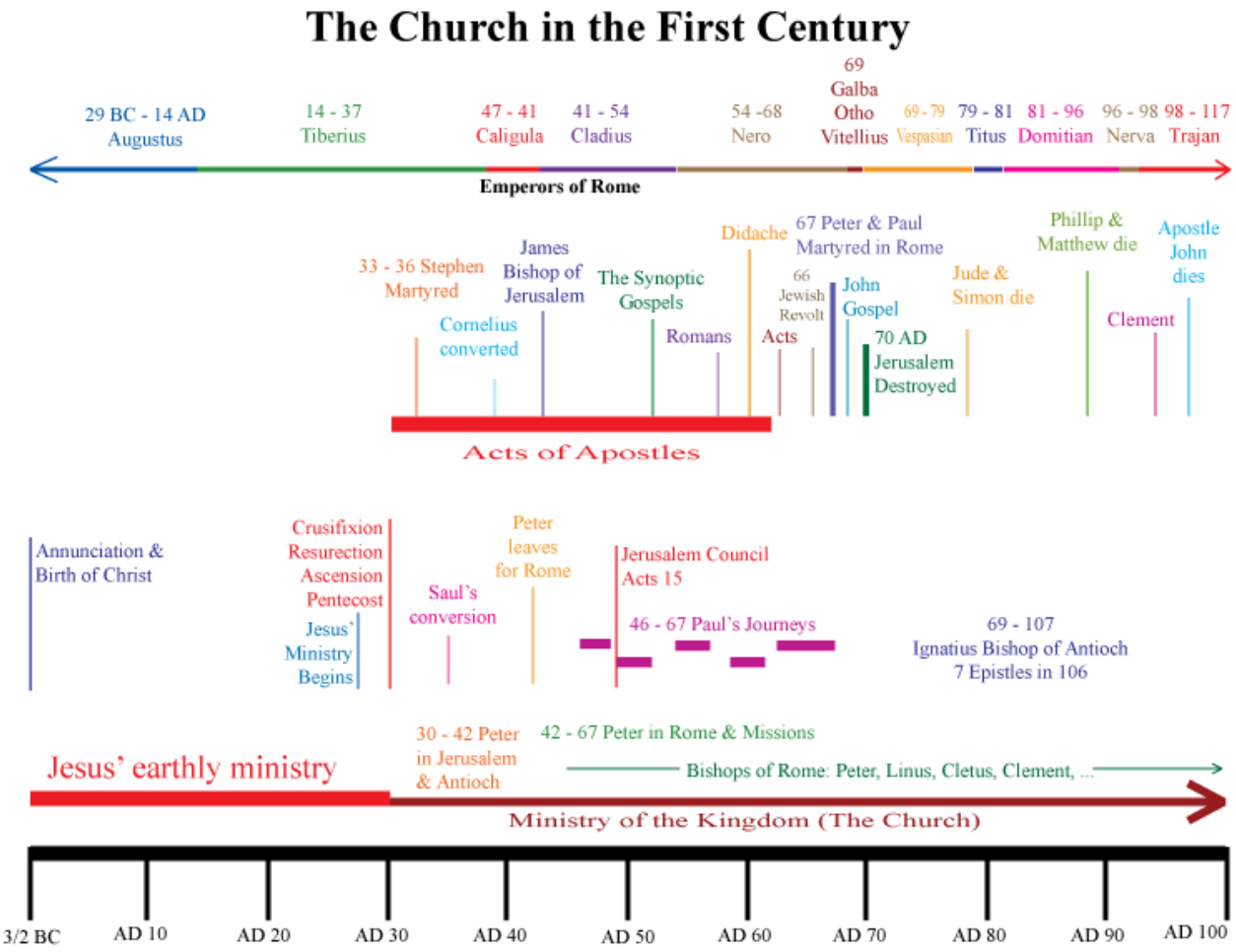
Churches in 325 AD during Nicene era.



Early Church History Timelines

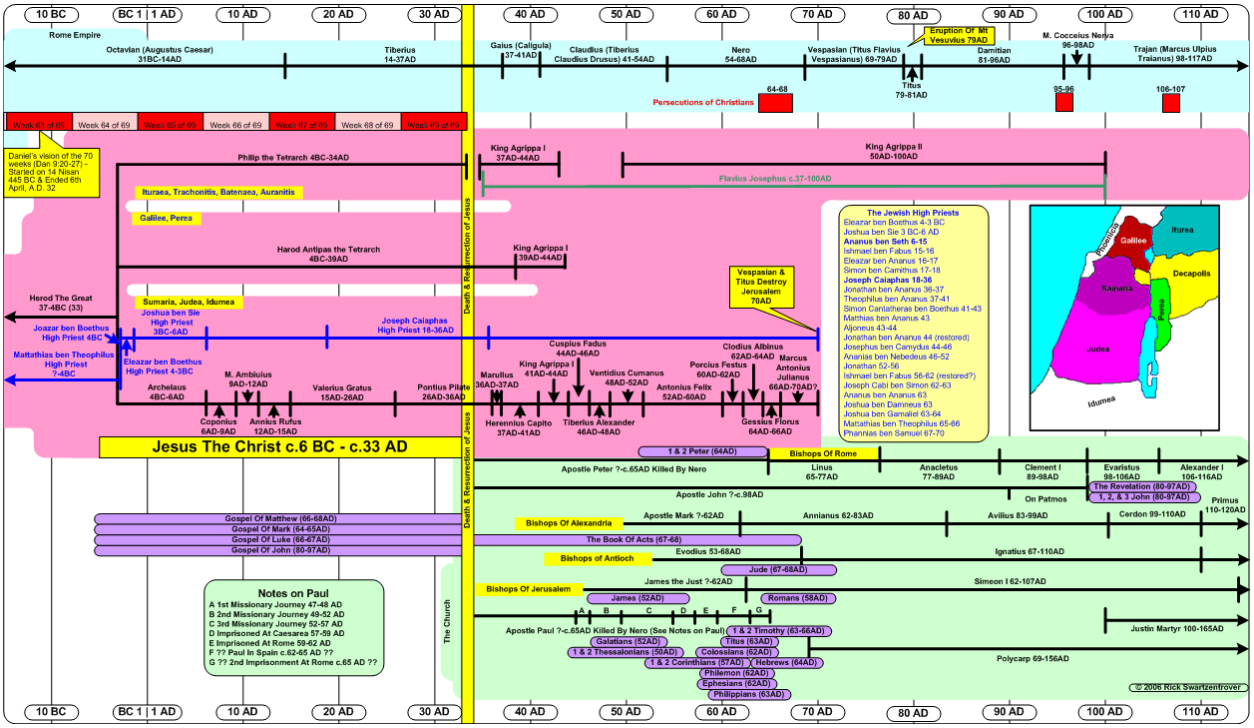
New Testament Summary Charts

http://kukis.org/Charts/NTSummaryChart.htm



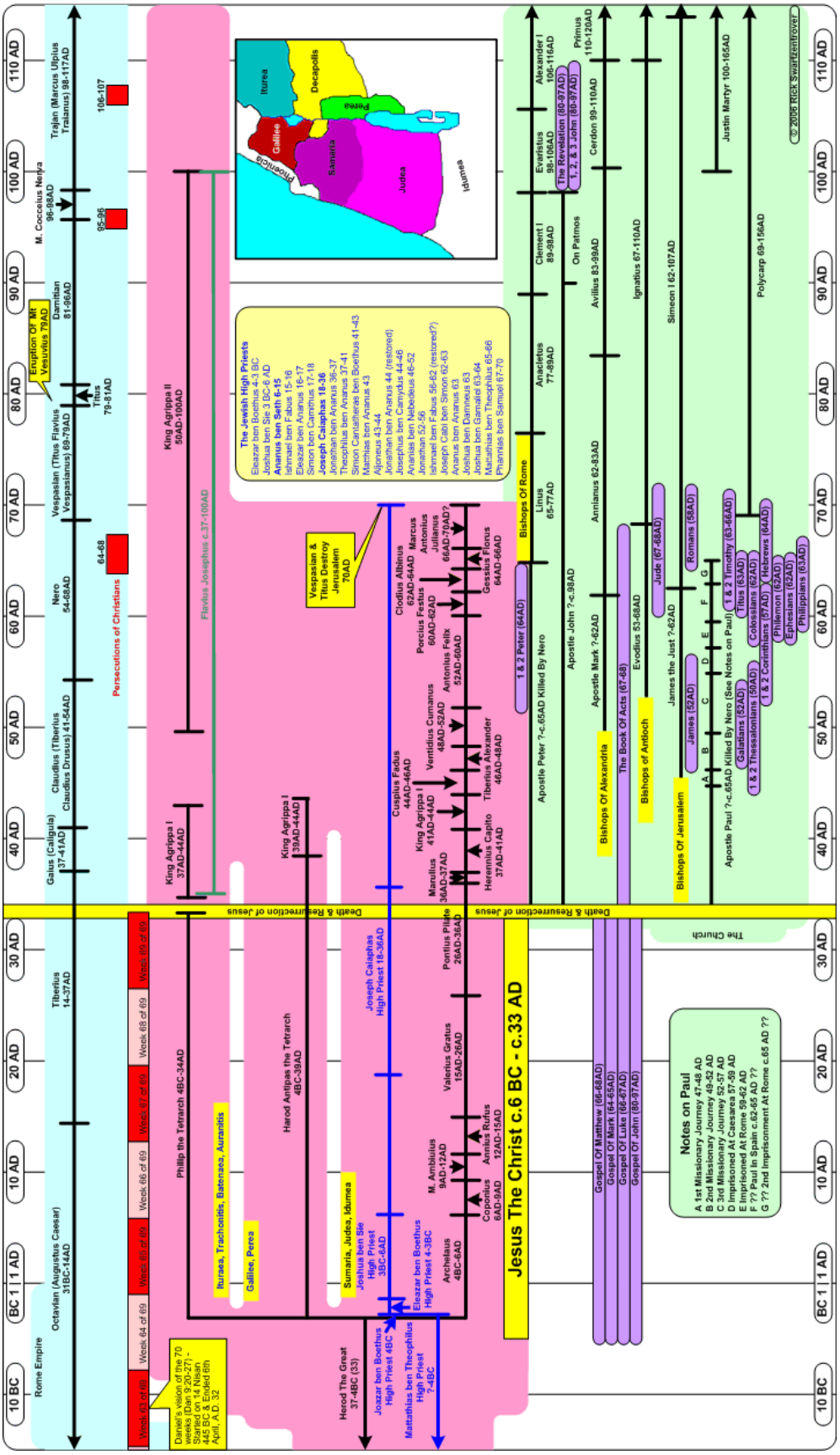
(Source: http://www.agapebiblestudy.com/charts/First%20Century%20of%20the%20Church%20Timeline.htm)

Timeline 10 BC - 110 AD (New Testament)

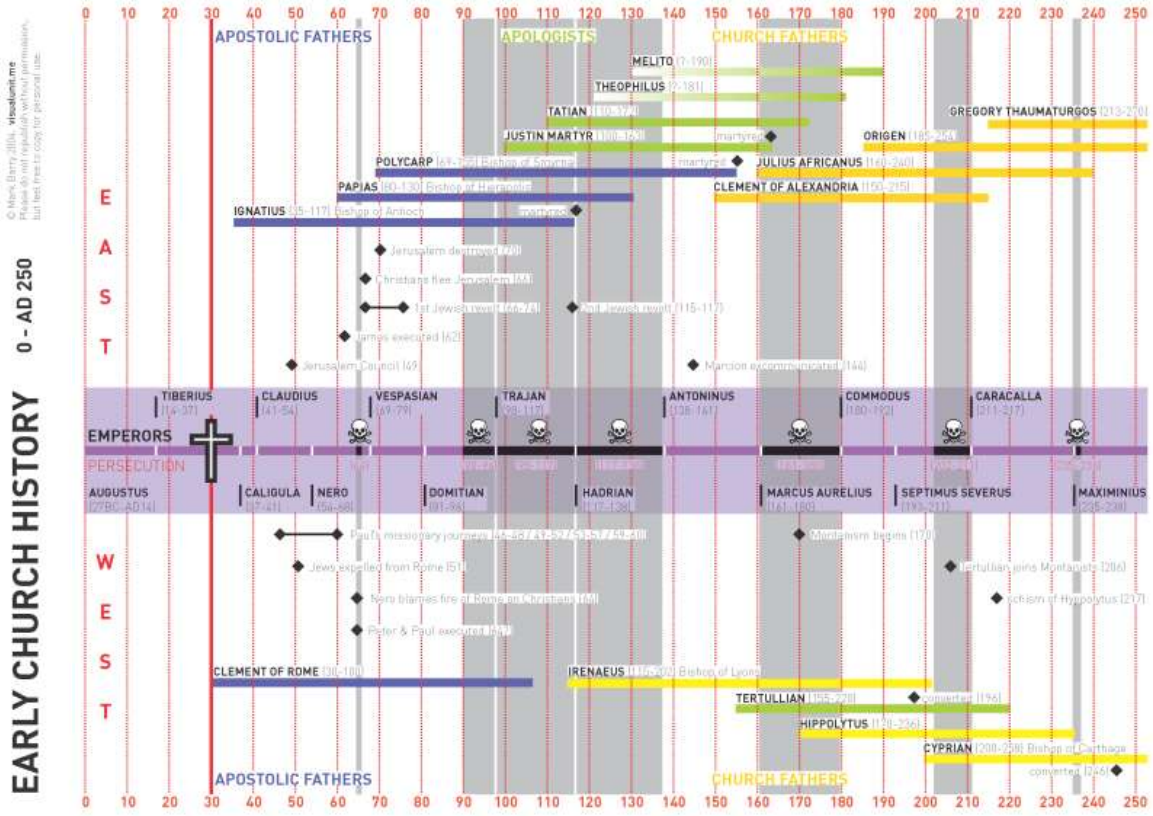


(Source: http://www.swartzentrover.com/cotor/Bible/Timelines/10%20BC-110%20AD.htm)

See next page for larger view…


Jesus The Christ c.6 BC - c.33 AD
Notes on Paul
A 1st Missionary Journey 47-48 AD
B 2nd Missionary Journey 49-52 AD
C 3rd Missionary Journey 52-57 AD
D Imprisoned At Caesarea 57-59 AD
E Imprisoned At Rome 59-62 AD
F ?? Paul In Spain c.62-65 AD ??
G ?? 2nd Imprisonment At Rome c.65 AD ??
Ituraea
Decapolis
Galilee
Peraea
Samaria
Judea
Idumea
Phoenicia
© 2006 Rick Swartzentruber

Early Chuch History 0 – 250 AD



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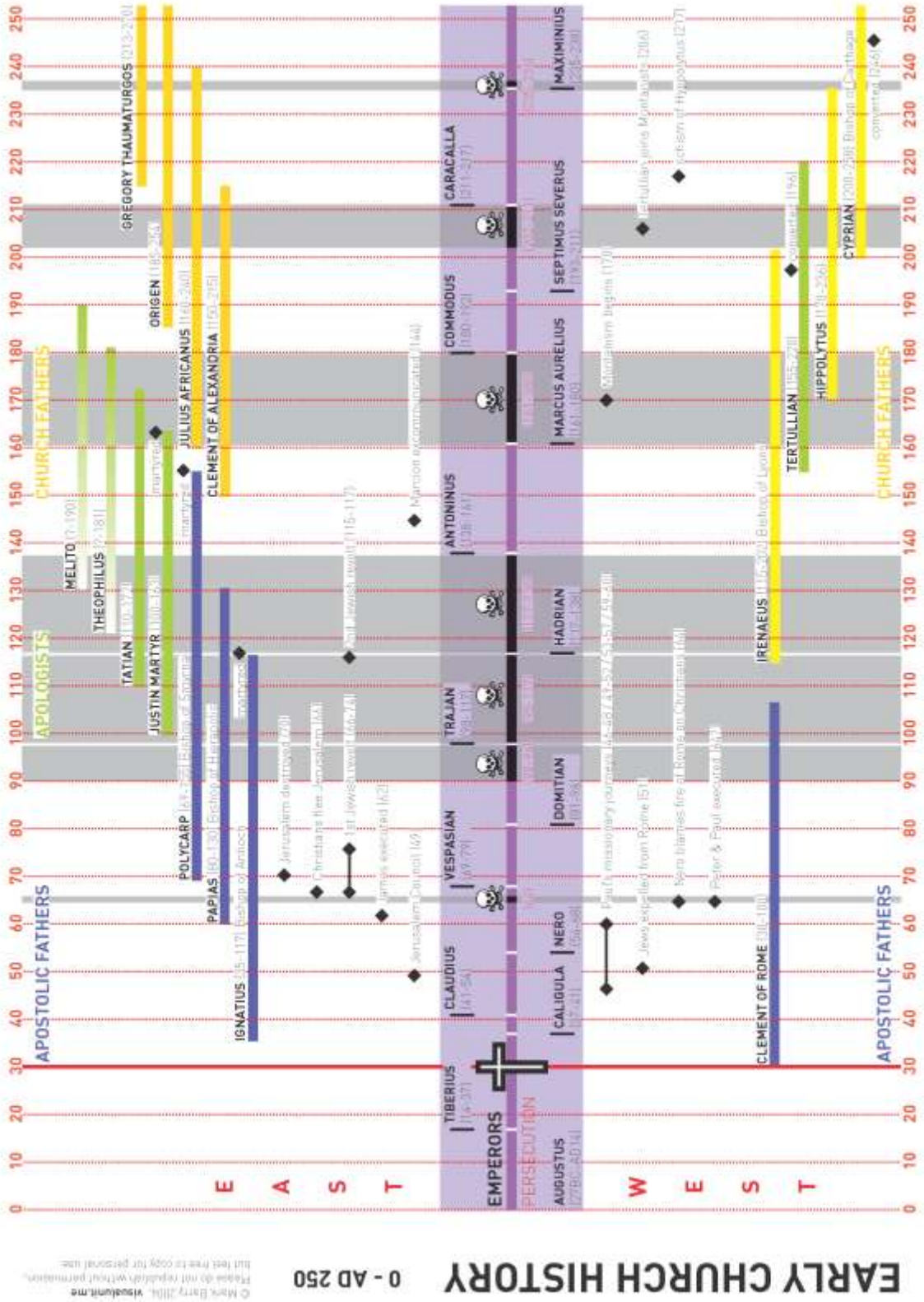

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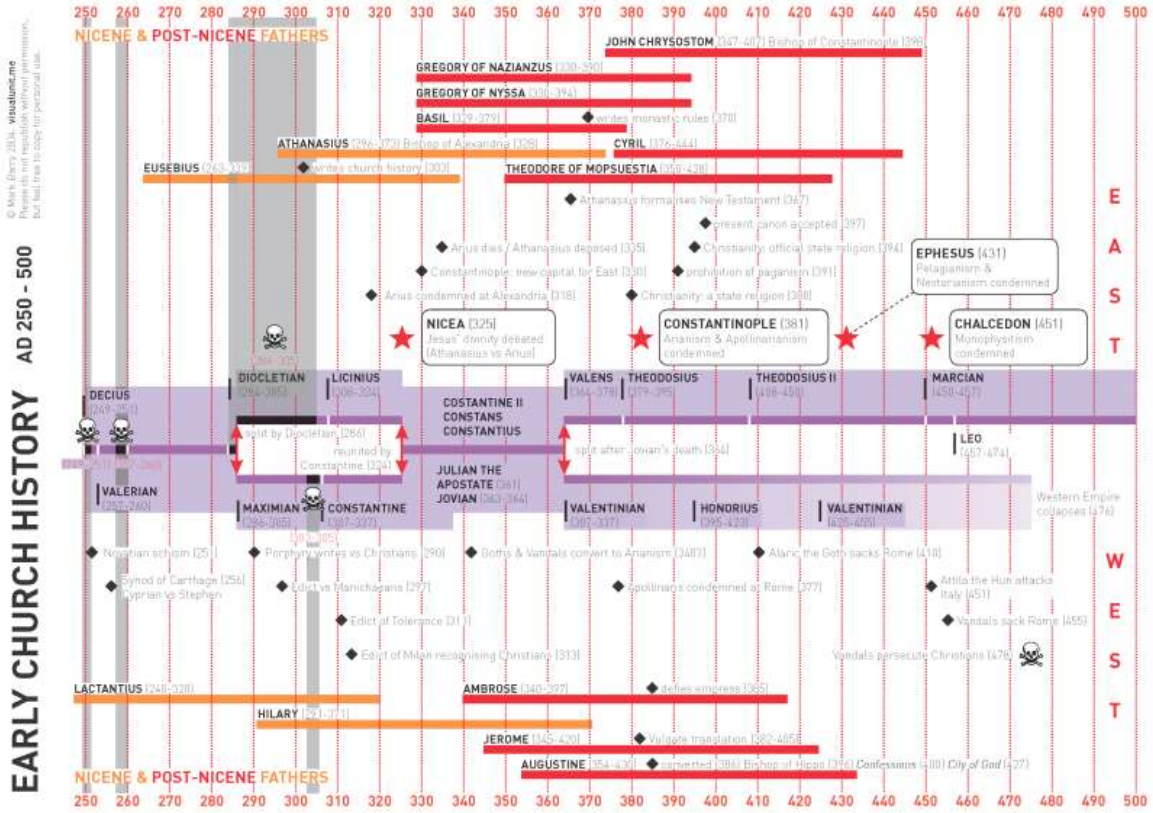
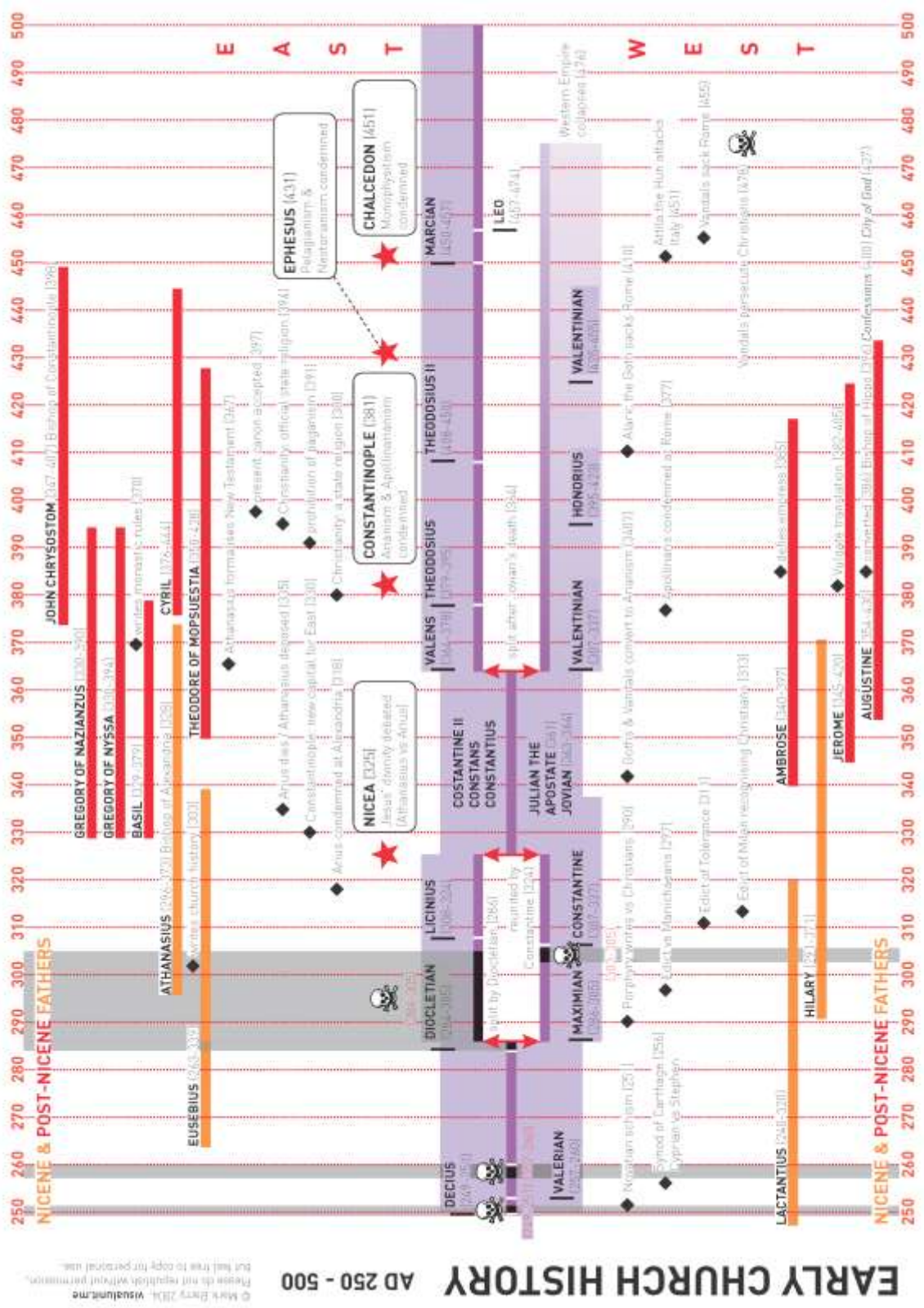
Early Chuch History 250 - 500 AD



See next page for larger view…



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Church History

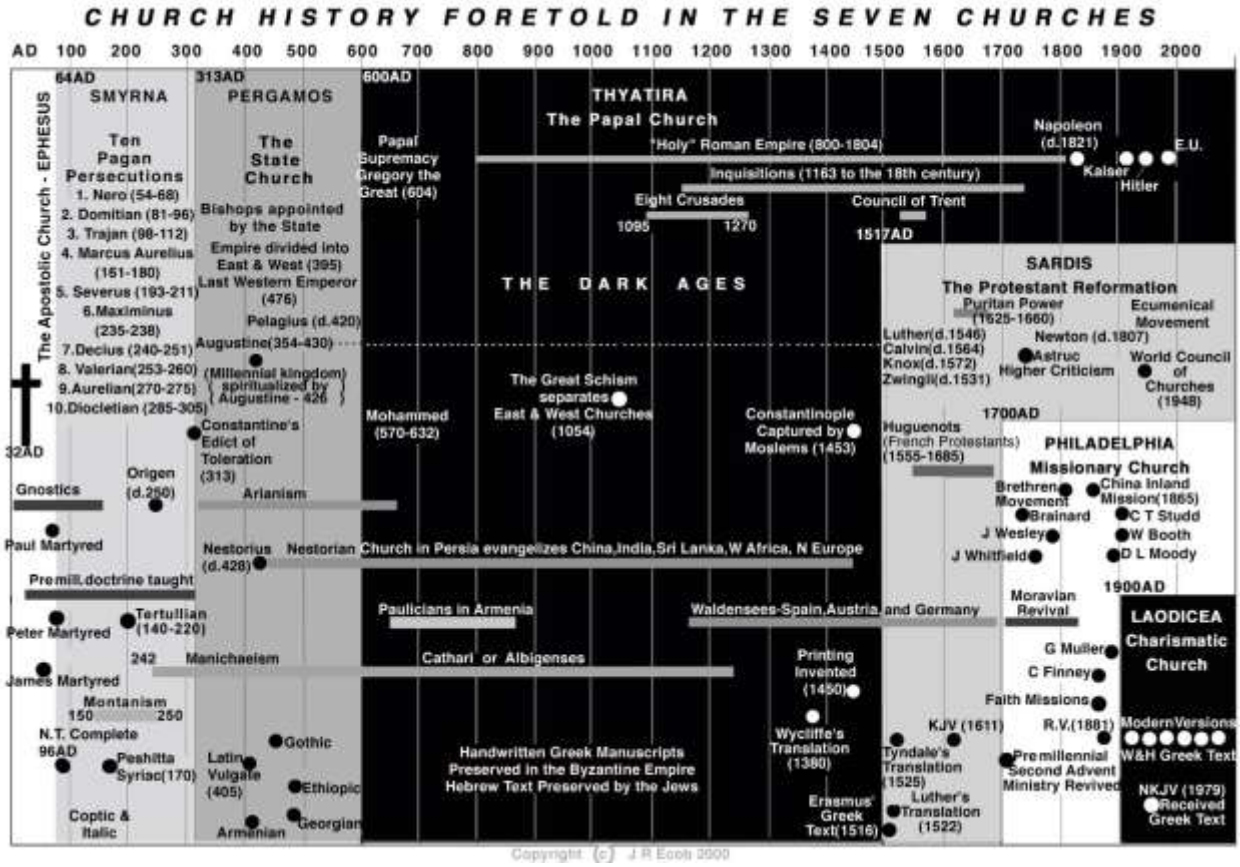
Two Millennia of Church History
http://www.a-voice.org/library/millhist.htm

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

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



[Source: http://www.biblerays.com/church-history-chart.html]

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
Part 2: http://ntslibrary.com/PDF%20Books/History_Protestantism_Vol2_Wylie.pdf
Part 3: http://ntslibrary.com/PDF%20Books/History_Protestantism_Vol3_Wylie.pdf

See also: **Diversity in the New Testament** **("Genealogical" Table – NT and Apostolic Fathers)**

Early Church Fathers and the Spread of Christianity

Early Church Fathers Relationships Charts

Earley Church History – Antiochene and Alexandrian Theology

Early Church History Maps

Early Church History Timelines

Apostolic and Church Fathers – Writings / History **(Beginning)**

Dating Books of the NT Bible

A Brief History of Christian Mission

A BRIEF HISTORY OF **CHRISTIAN MISSION**

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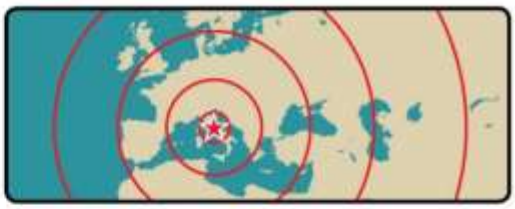
AD 0-400 → JERUSALEM to ROME

28-30	Jesus' earthly life, death & resurrection
33	Pentecost & the birth of the Christian church
34	Persecution of the church – the gospel spreads from Jerusalem to Judea & Samaria
48-57	Paul's missionary journeys to Asia-minor, Macedonia & Greece
60	Paul reaches Rome
64-311	Despite severe persecution, Christianity spreads throughout the Roman Empire
313	Edict of Milan granting tolerance of Christianity
324	Christianity becomes the state religion of the Roman Empire
364	Mission to the Vandals (East German tribe)
380	Christianity becomes the only permitted religion in the Roman Empire

AD 400-1500 → ROME to EUROPE



432	Patrick sent to Ireland
589	Christianity reaches the Visigoths in Spain
596	Augustine sent to England
622-750	Palestine, Egypt, North Africa & Spain lost to Islam
675	Christianity reaches Belgium & the Netherlands
722	Boniface sent to the Germanic tribes
740	Irish monks reach Iceland
828	Missionaries sent to (modern-day) Slovakia & Czech republic
900-1000	Denmark, Norway, Sweden & Iceland accept Christianity
1095-1272	Crusades undertaken as 'mission' to the Saracens (Muslims)
1015	Russia & much of eastern Europe converted to Christianity
1382	Bible translated into English by John Wycliff
1462	Gutenberg produces the first printed Bible

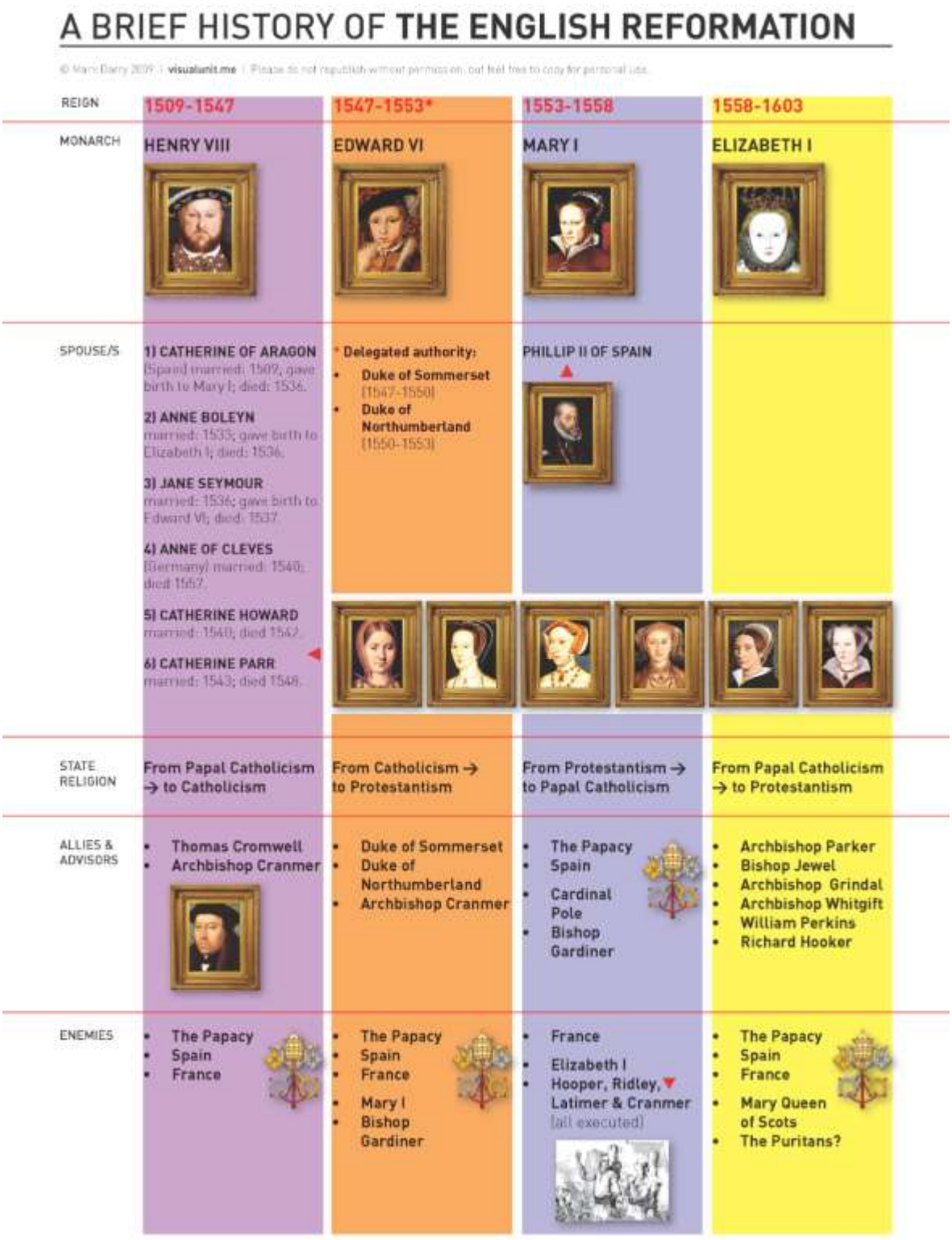
AD 1500-1800 → EUROPE to the WORLD

1493	Columbus takes priests to the New World
1501	Pope Alexander VI enlists Spain to take Christianity to the Americas
1517	Luther's 95 theses ignite the Reformation & the 're-evangelisation' of Europe
1527	First protestant missionary conference in Augsburg
1600-1800	Roman Catholic mission explodes across the world
1620	The Puritans arrive in America
1698	*The Society for Promoting Christian Knowledge* (SPCK) founded
1644	John Eliot sent to North American indians
1731	The Moravians begin to send missionaries throughout the world
1792	William Carey forms *Baptist Mission Society* and takes the gospel to India

AD 1800-2000 → the WORLD to the WORLD

1800+	Protestant mission explodes across the world
1806	'Haystack' prayer meeting (for American mission)
1812	First American missionaries sent to India
1846	*World Evangelical Alliance* founded
1865	Hudson Taylor founds *China Inland Mission*
1886	*Student Volunteer Movement* launched
1890s	Penetration of African interior by European & American agencies
1910	*World Mission Conference* in Edinburgh
1946	First *Inter-Varsity* convention ("Urbana")
1950-60s	Non-western mission agencies & 'tent-maker' ministries commence & expand
1974	First *Lausanne Congress on World Evangelisation*
2000	Local alliances of mission agencies & sending churches active on every continent

A Brief History of the English Reformation



REIGN	1509-1547	1547-1553*	1553-1558	1558-1603
MONARCH	HENRY VIII	EDWARD VI	MARY I	ELIZABETH I
STATE RELIGION	From Papal Catholicism → to Catholicism	From Catholicism → to Protestantism	From Protestantism → to Papal Catholicism	From Papal Catholicism → to Protestantism
LEGISLATION	• *The Submission of the Clergy* [1532] • *The Act of Supremacy* [1534] ▼ • *The Dissolution of the Monastries* [1536]	• *The Act of Uniformity* [1549] • *The 42 Articles of Religion* [1553]	• *The Act of Uniformity* REPEALED [1553] X • *The Act of Supremacy* REPEALED [1554] X	• *The Act of Supremacy* REINSTATED [1559] ✓ • *The Act of Uniformity* REINSTATED [1559] ✓ • *The 39 Articles of Religion* [1563]
LITURGY	• *The Ten Articles* [1536] • *The Bishops Book* [1537] • *The Six Articles* [1539]	• *The First Prayer Book* [1549] • *The Second Prayer Book* [1552] ▼	• *The Second Prayer Book* REPEALED X	• *The Second Prayer Book* REINSTATED ✓
LITERATURE	• *The Matthews Bible* [1537]	• *The First Book of Homilies* [1547] ▼		• *The Genevan Bible* [1560] • *Apology for the Church of England* [1561] • *The Bishops Bible* [1568] • *The Second Book of Homilies* [1571] • *Acts & Monuments* [also known as *Foxe's Book of Martyrs*; 1563] ◀

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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

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

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

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

Early Christian Heresies
http://webspace.ship.edu/cgboer/heresies.html

Excerpt:

A heresy is a belief that deviates from some standard, official belief. When religious authorities decide that a belief is heretical, they usually take active efforts to eradicate the belief, usually including the removal of the offending believers (by excommunication or worse). Of course, one man's orthodoxy is another man's heresy!

Most Christian heresies centered around the twin issues of the nature of the trinity and, more specifically, the nature of Jesus Christ. The official stand on these issues (according to all the Catholic, Orthodox, and Protestant churches) are as follows: God is a trinity, three persons but one essence; Jesus Christ was one person, simultaneously human and divine. That these two statements are not particularly rational was considered irrelevant. The trinity was seen as mysterious and a matter of faith, not reason.

Question: Did the Christians burn/destroy all the classical literature?
http://christianthinktank.com/qburnbx.html

Heresies: Then and Now
http://www.watchman.org/articles/other-religious-topics/heresies_then-and-now/

Excerpt:

Heresy is not new to the Church. The book of Colossians is Paul's response to the syncretistic heresies present in the 1st century church in Colossae. Colossians 1:15-20, known as the “Christ Hymn”, is one of the best responses to the heresies that attack the deity and work of Christ.

Christians are commanded by God to earnestly contend for the faith which was once delivered unto the saints (Jude 3). One of the most effective ways to contend for the faith is to know the various ways in which the faith is attacked, and to know the biblical response to these attacks.

CARM: Heresies
https://carm.org/heresies

CARM: What is a Heresy?
https://carm.org/what-is-heresy

Major Christian Heresies
http://pages.ucsd.edu/~dkjordan/xy/xydocs/XnHeresies.html

Not My Jesus: A Survey of Christological Heresies
https://intelligentchristianfaith.com/2016/05/27/not-my-jesus-a-survey-of-christological-heresies/

Excerpt:

Jesus of Nazareth is the most disputed character in all of history.

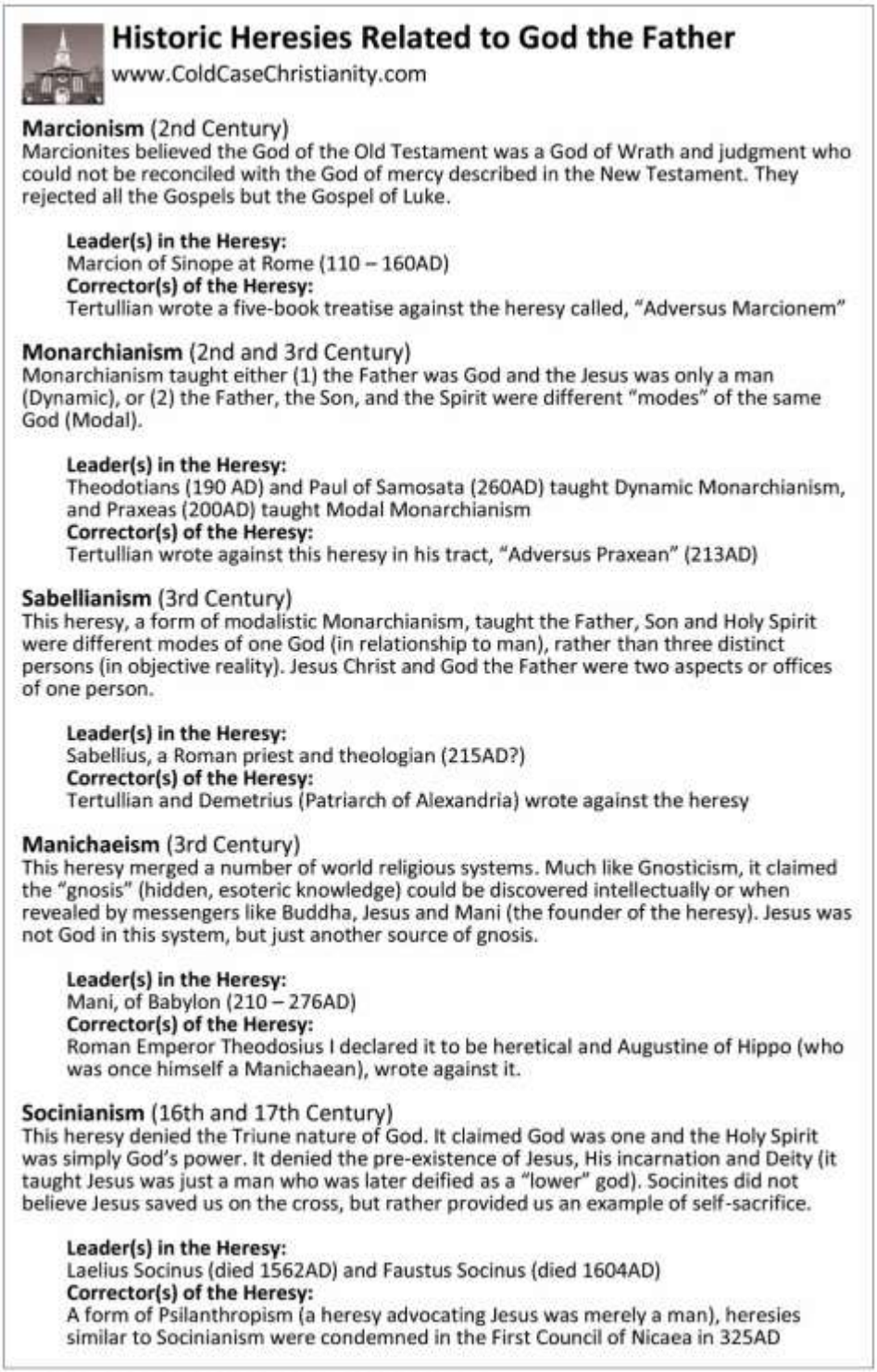
Most of the world's religions incorporate him into their teaching, whether as a morally perfect prophet (Islam), a divine manifestation (Baha'i), or a reincarnated god (Hiduism). Buddhists believe he is a grace-giving demigod or even a Buddha. Christian cults like Jehovah's Witnesses and the Mormon Church readily incorporate Jesus as a partial divine, more than man but less than the dull deity of Father God. Almost all of Judaism rejects Jesus as a false prophet, a mere mortal, and a failed messiah. Meanwhile Atheists and skeptics tend to see Jesus as a liar or a lunatic. Mythicists debate his very existence with skeptical weapons set on 11. Clearly, Jesus of Nazareth is a contentious character, and so we should not be surprised that Christian history has held many theological battles in the theatre of Christology. The church has fought hard to answer, "Who is Jesus?" If He is, indeed, "the way the truth and the life" and "salvation is found in no other name" then we should make sure we aren't dealing with a distorted pseudo-Jesus (John 14:6; Acts 4:12). Theological integrity is a matter of ultimate importance here. Heresies about Jesus (a.k.a., christological heresies) make for an important study because Jesus just might be the most important person there is.

Correcting False Views of Christ (Review by Dr. William Lane Craig)
https://www.reasonablefaith.org/media/reasonable-faith-podcast/correcting-false-views-of-christ/

Cults, Heresies, and Heterodoxies
http://www.faithfacts.org/world-religions-and-theology/cults-and-heresies

Christianism.com
http://www.christianism.com/
This site contains scholarship, blasphemy, heresy, freethought, rationalism, atheism, history, psychology, sociology, theology, anthropology, etc.

Historic Heresies Related to God the Father



Docetism

Wikipedia: Docetism

https://en.wikipedia.org/wiki/Docetism

In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις *dokeîn* (to seem) *dókēsis* (apparition, phantom), is the doctrine that the phenomenon of Christ, his historical and bodily existence, and above all the human form of Jesus, was 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 Rhosus, 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.

(Not to be confused with Donatism.)

Docetism is broadly defined as any teaching that claims that Jesus' body was either absent or illusory.[11] The term 'docetic' is rather nebulous. For Robert Price "docetism", together with "encratism", "Gnosticism" and "adoptionism", has been employed "far beyond what historically descriptive usage would allow".[14] Two varieties were widely known. In one version, as in Marcionism, Christ was so divine that 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.

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.[19][20] Docetic opinions seem to have circulated from very early times, 1 John 4:2 appearing explicitly to reject them.[21] 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*." (ὀνειροπολεῖ 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; a minority holds that he was concerned with a group that commingled Judaism and docetism. Others, however, doubt that there was actual docetism threatening the churches, arguing that he was merely criticizing Christians who lived Jewishly or that his critical remarks were directed at an Ebionite or Cerinthian possessionist Christology, according to which Christ was a heavenly spirit that temporarily possessed Jesus.

Theopedia: Docetism

http://www.theopedia.com/docetism

Docetism is the belief that Jesus Christ did not have a physical body; rather, that his body was an illusion, as was his crucifixion.

This belief is most commonly attributed to the Gnostics, who believed that matter was evil, and hence that God would not take on a material body. This sort of statement, however, is rooted in the idea that a divine spark is imprisoned within the material body and that the material body is in itself an obstacle that prevents man from seeing his divine origin. Humanity is in essence asleep. It could be further explained as this — the human body is temporary, and the spirit is eternal—therefore, to say that the body of Jesus was an illusion and that his crucifixion was as well, could be compared to the same way a Buddhist speaks about illusion: illusion is everything that is temporary, not everything that is not real. Even so, saying that the human body is temporary has a tendency to undercut the importance of the belief in resurrection of the dead and the goodness of created matter, and is in opposition to the orthodox view.

Early Christian History: Docetism

http://www.earlychristianhistory.info/docet.html

Excerpt:

Heresies: Docetism

Docetism is not really a single heretical movement. It is, rather, a doctrinal point intrinsic to a number of early Christian heresies and even some contemporary Christian (or Christ-related) denominations. I've found it useful, therefore, to explain it in one location, rather than describing it several times over.

The Meaning of Docetism

Docetism is easily explained: It is a belief that Jesus Christ did not actually die, and therefore was never resurrected bodily. A number of Christian theologies have arrived at this conclusion, in different ways, so Docetism comes in a number of forms.

Gnostic Docetism

As I explained in my essay on Gnosticism, one of the tenets of Gnosticism is that Christ had not actually had a physical existence. What the apostles had interacted with, and what had been killed by the Romans, had actually been an illusion. This was necessitated by Gnostic dualism, which posited that matter, or the physical, was evil, and only light was good. Since they believed Christ to have been "good," then logically, the Gnostics were forced to assert that he had not actually had a physical form.

Samosatene/Arian Docetism

Some of the adherents of the Samosatene Doctrine (championed by Arius) were also Docetists, but for different reasons. They believed that Jesus Christ was not actually God, but rather, a man, in whom lived a divine spirit which inspired and guided Him. When Christ died, that spirit fled from Him, since nothing divine can die. (Hence, Jesus's famous dying words, *Eli, Eli, lama sabacthani?*) Thus, according to this model, it was only Jesus-the-man who actually died.

Not all Arians were Docetists. In fact, the majority tried to avoid taking such a stance. After all, simply asserting that Christ was less than fully divine got them in enough trouble, as it was! Many of the more intellectual Arianists, however, could not help but come to this conclusion, based on the logic of the basic Samosatene premise, as well as scriptural support (cited).

Other Appearances of Docetism

Docetism has cropped up in a number of Christian belief systems, and even has some adherents still. The main reason that it keeps coming up, is that, in one form or another, it rationally answers the question, How could God be human? How could God have died? The Docetist answer, of course — whatever the reasoning might be — is that God never was human and never actually died.

More orthodox Christians consider Docetism to be among the most severe threats to their beliefs, since it denies the resurrection, which they consider to be the most important facet of Christianity. Without it, one might as well not believe in Christ at all!

Thus, there will always be some Docetist theology popping up here or there, and there'll always be some orthodox "enforcers" trying to suppress or debunk it.

What is Docetism and why did Christianity fear it?

http://www.sullivan-county.com/id2/gnostic_files/docetism.htm

In Christianity, Docetism (from the Greek [dokeo], "to seem") is the belief that Jesus' physical body was an illusion, as was his crucifixion; that is, Jesus only seemed to have a physical body and to physically die, but in reality he was incorporeal, a pure spirit, and hence could not physically die. This belief has historically been regarded as heretical by most Christian theologians.

This belief is most commonly attributed to the Gnostics, who believed that matter was evil, and hence that God would not take on a material body. This statement is rooted in the idea that a divine spark is imprisoned within the material body, and that the material body is in itself an obstacle, deliberately created by an evil lesser god (the demiurge) to prevent man from seeing his divine origin. Humanity is, in essence, asleep.

Docetism could be further explained as the view that, because the human body is temporary and the spirit is eternal, the body of Jesus therefore must have been an illusion and his crucifixion as well. It could be compared to how a Buddhist speaks about illusion: illusion is everything that is temporary, not everything that is not real. Even so, saying that the human body is temporary has a tendency to undercut the importance of the belief in resurrection of the dead and the goodness of created matter, and is in opposition to this orthodox view.

Docetism was rejected by the ecumenical councils and mainstream Christianity, and largely died out during the first millennium A.D. Catharism, and other surviving gnostic movements, incorporated docetism into their beliefs, but the movement was destroyed by the Albigensian Crusade, though its teachings still exist today. See Catherism

Islam also teaches that Jesus's crucifixion was an illusion. The Qur'an says, "They did not kill him and they did not crucify him, but it was made to seem so to them..."(4:157) Ref. Wikipedia

N.T. Wright - Beyond Evangelical | The Blog of Frank Viola (Interview)

http://frankviola.org/2012/01/23/ntwright/

http://www.patheos.com/blogs/frankviola/ntwright/

Excerpt:

Frank: What are the three main objections (or misrepresentations) of your work among evangelical Christians, and what are your responses to those objections or misrepresentations?

N.T. Wright: People have sometimes said, ridiculously, that I don't believe in the second coming, because I insist that in the New Testament a reference to 'the son of man coming on the clouds' is to Jesus' vindication (in resurrection, ascension, and not least in the destruction of the Jerusalem that had opposed and rejected him) rather than to his return. The second coming is taught all over the place, and I have expounded it, I hope biblically, in *Surprised by Hope*.

Second, people have sometimes said that I downplay the divinity of Jesus (someone once accused me even of denying the virginal conception). This is a serious misunderstanding. I have done my best, rather, to oppose modern forms of Docetism (the view that Jesus wasn't really human, but only 'seemed' to be). Some modern **Docetists**, not surprisingly, see this as a denial of Jesus' divinity. I hope the present book, and its sequel *How God Became King*, will put the record straight on this one.

Third, many have been puzzled at my embrace of (one form of) what has been called the 'New Perspective' on Paul. Actually, one of the key things about the NP, at its best, is that it take seriously the larger vision of God's purposes for his people and for the whole creation that we find precisely in the four gospels. Often evangelicals have offered a would-be 'Pauline' gospel which not only doesn't do justice to Paul but leaves no room for the four gospels. That has to be wrong, and I've tried to show how.

e.g., **N. T. Wright on the Divinity of Jesus**
http://jollyblogger.typepad.com/jollyblogger/2006/07/n_t_wright_on_t_1.html

Docetism

http://sussle.org/t/Docetism

Excerpt:

> In Christian terminology, docetism (from the Greek δοκεῖν/δόκησις dokeîn (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 Rhosus, 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 "encratism", "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." (ὀνειροπολεῖ 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…"

Marcionism

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 *demiurge*, 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 disfellowshiped 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

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 that 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 your 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]

Heresies and Systems Compared

A Survey of Heresies

http://www.solasisters.com/2012/07/survey-of-heresies.html

A SURVEY OF HERESIES

	Date	Heart of the Error	Chief Historical Proponents	Character	Modern Proponents
The Judaizers	1st century	**Soteriological,** adding works to grace as grounds of justification	A group of former Pharisees in the Jerusalem church	Legalistic, blending Old Testament Judaism with Christian ideas	Roman Catholics, 7th Day Aventists
The Gnostics	2nd century	**Christological,** denying the reality of the incarnation	Various early heretics	Mystical, blending paganism with Christian ideas	Most New Age religions, Mormonism
The Arians	4th century	**Christological,** denying the deity of Christ	Arius, several bishops	Unitarian, denying the full deity of Christ and the Trinity	Jehovah's Witnesses
The Pelagians	5th century	**Soteriological,** denying the supremacy and sufficiency of divine grace	Pelagius, Coelestius	Anthropocentric, denying human fallenness, elevating free will above divine sovereignty; making the sinner responsible for his/her own salvation	Charles Finney and his heirs
The Socinians	16th century	**Soteriological/ Christological**	Lelius and Faustus Sozzini	Rationalistic, absorbing the worst elements of all heresies	Unitarians, Theological liberals, Open Theists

http://www.thegracelifepulpit.com/Sermons.aspx?code=PJ-CDA04

HERESIES ABOUT JESUS 0 - 500 AD

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EBIONISM →

1st C. AD

Ebion?

JESUS = FULLY HUMAN, NOT DIVINE
Jesus was a normal human being, who was naturally born (i.e. not by virgin birth). He was not divine but was empowered by the Spirit of God.

There is only one God, who is distinct from his chosen Messiah.

DOCETISM →

1st-2nd C. AD

Unknown

JESUS = DIVINE, NOT HUMAN
Jesus only seemed to be human in his incarnation, suffering and death.

God cannot suffer or be corrupted by human flesh and therefore the divine Jesus could not be truly human.

ADOPTIONISM →

2nd C. AD

Theodotus of Byzantium?

JESUS = HUMAN, NOT ETERNALLY DIVINE
Jesus was born human, united with God's spirit in his baptism, and adopted into God's being in his resurrection.

There is only one pre-existent creator God. Therefore for Jesus to be God, he had to *become* divine.

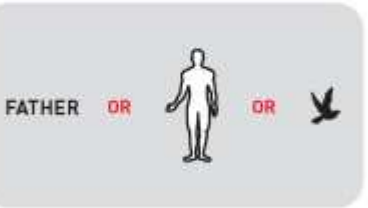
MODALISM →

2nd C. AD

Unknown

JESUS = DIVINE MODE, NOT HUMAN PERSON
The Father, Son and Spirit are not three discrete persons, but are three modes or aspects of the one God.

There is only one God. God can only be three persons in appearence, not in actuality.



timeframe teacher big idea argument

HERESIES ABOUT JESUS 0 - 500 AD

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APOLLINARIANISM →

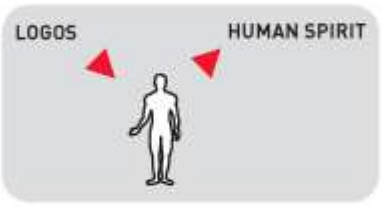
4th C. AD

Apollinaris the Younger

JESUS = DIVINE, BUT NOT FULLY HUMAN

Jesus' human spirit / soul was replaced by the divine 'logos' (the Word) in his incarnation.

Jesus could not sin and so could not have a human spirit, i.e. the source of human sin.



ARIANISM →

4th C. AD

Arius

JESUS = HUMAN, NOT DIVINE

The 'Logos' (the Word) was 'the firstborn' of creation, taking on human flesh in the incarnation. 'There was a time when the Son was not.'

The divine and transcedent Creator cannot share his being with another. Therefore Jesus must have been created.

MONOPHYSITISM →

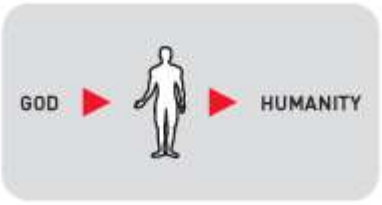
4-5th C. AD

Euthyches

JESUS = DIVINE, NOT HUMAN

Jesus has only one nature: divine. Jesus' human nature was virtually absorbed by his divinity in his incarnation, leaving only a 'cladding' of humanity.

Jesus is incorruptable and so could not be truly human.



NESTORIANISM →

5th C. AD

Nestorius

JESUS = DIVINE AND HUMAN (BUT SEPARATE)

Jesus' divine and human natures were completely separate in the incarnation. Mary was the 'Christ-bearer', not the 'God-bearer'.

The divine and human natures cannot be mixed.

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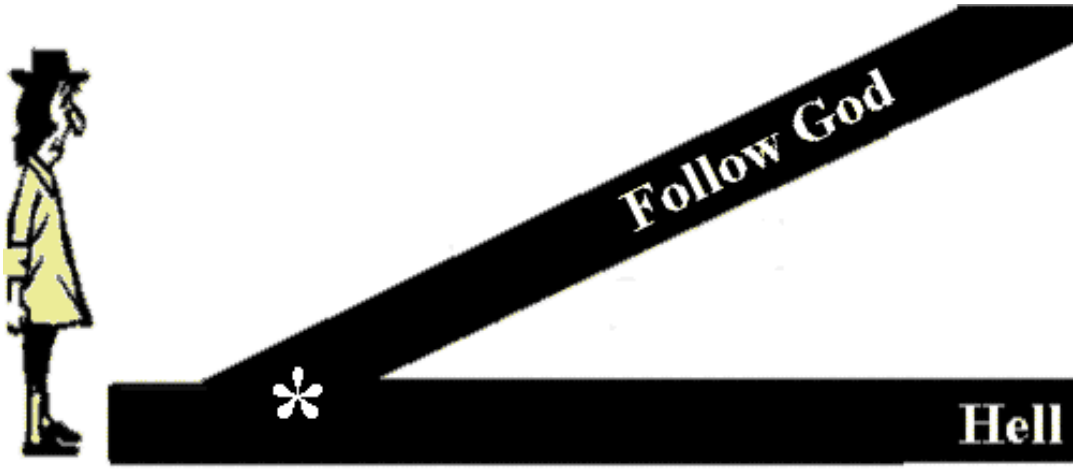
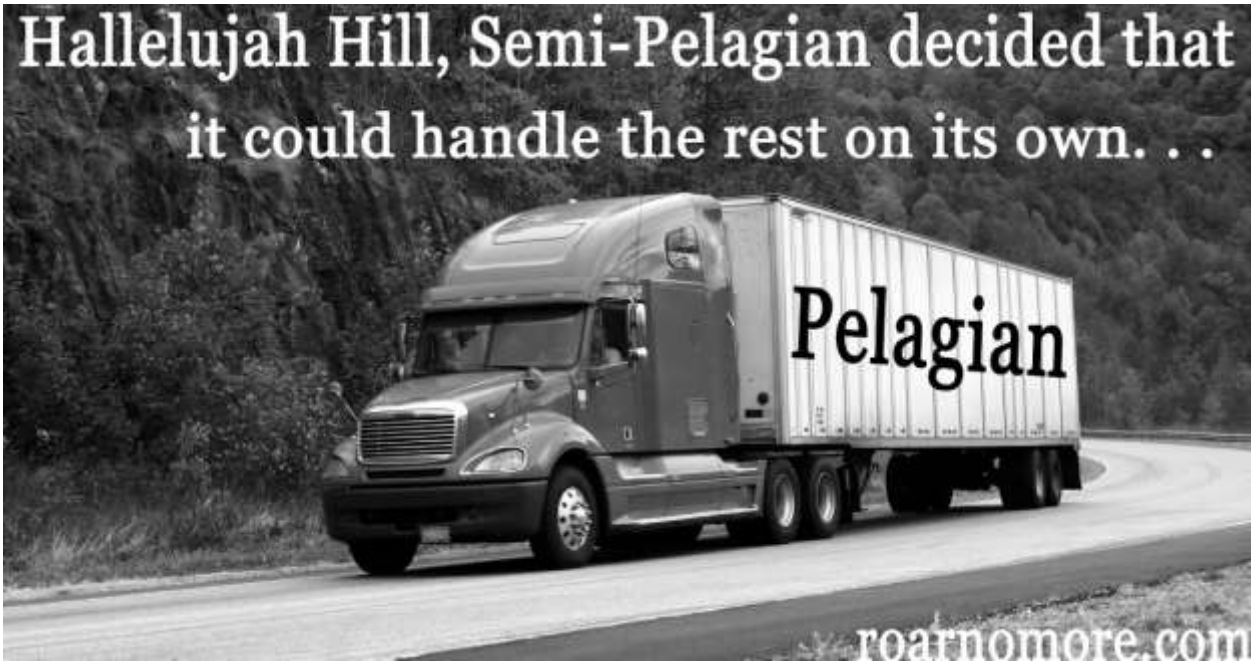


PELAGIANISM

http://roarnomore.blogspot.com/2011/02/introducing-semi-pelagian.html



A Comparison of Systems: Pelagianism, Semipelagianism, and Augustinianism
https://www.monergism.com/comparison-systems-pelagianism-semipelagianism-and-augustinianism

A Historical Overview of Heresies (Chart)
http://www.oodegr.com/english/ekklisia/chart_of_heresies.htm

Differences between Pelagianism, its derivatives and Christianity
http://www.angelfire.com/falcon/ddd_chc82/theology/arminianism_chart.html

Augustine and Monergism
http://www.breakwaterfamily.com/pastors-papers/augustine-and-monergism.html

The Differences: Semi-Pelagianism, Rome, Orthodoxy, Arminianism, and Calvinism
http://ancientchristiandefender.blogspot.com/2011/03/differences-semi-pelagianism-rome.html

Eating Ignatius (re: Eucharist – Transubstantiation)
http://www.whitehorseblog.com/2014/07/27/eating-ignatius/

Semipelagianism
https://www.revolvy.com/topic/Semipelagianism&item_type=topic

Cult Comparison Chart
http://aycce.org/wp-content/uploads/2013/10/CULT_COMPARISON_CHART.pdf [PDF]

Gnosticism

http://southernorderspage.blogspot.com/2013/07/pope-francis-bashes-two-extremes-in.html

GNOSTICISM

Gnosticism

- Ultimate transcendent God
- Salvation by *gnosis*, knowledge
- Cosmic dualism: light/darkness, matter/spirit
- Docetic or adoptionist christologies
- Complicated ontologies of Æons, Ogdoads, etc.
- Redeemer myth in which divine messenger comes to awaken individual humans to their innate divinity
- Ambivalent about women/femininity

Now since it has been said that you are my twin and true companion, examine yourself that you may understand who you are, in what way you exist, and how you came to be.
Book of Thomas the Contender

[Wisdom], having engaged in an impossible and impracticable attempt, brought forth an amorphous substance, such as her female nature enabled her to produce. When she looked upon it, her first feeling was one of grief, on account of the imperfection of its generation, and then of fear lest this should end her own existence.
Valentinus, *according to Irenæus 1.2,3*

THEOLOGY CARDS #41 V 0.95

Tom Wright on Gnosticism – Discusses the Popularity of Gnosticism
https://www.youtube.com/watch?v=wOzQnDRIp7s [Video]

Gnosticism and its influence on Christianity (FULL) - UNLEARN
https://www.youtube.com/watch?v=zcBD_P5qH74 [Video]

***See also related information in*: Antinomianism**

What is Gnostocism?
http://amazingdiscoveries.org/S-deception-media_Gnostic_Satan_Eden

Excerpt:

As we can see, Satan's first interaction with humanity opened doors to the false religions deceiving humanity today:

Satan's Lies

Deception in Eden (Genesis 3:1-5)	Deception Today
Ye shall not surely die	Spiritualism
your eyes shall be opened	Eastern Religions
ye shall be as gods	New Age Movement
knowing	Gnosticism
good and evil	Paganism

The serpent's lies in Eden have permeated spirituality throughout history....

A Historical Overview of Heresies (Chart)
http://www.oodegr.com/english/ekklisia/chart_of_heresies.htm

Ancient Christian Witness: Gnosticism
http://ancientchristiandefender.blogspot.com/2009/12/gnosticism.html

The Challenge of Gnosticism (Part 1) Origins of Christianity, Dr. Kyle Harper
https://www.youtube.com/watch?v=_w6jU32IEd4 [Video]

Monergis: Gnosticism (Links)
https://www.monergism.com/topics/cults-heresy/gnosticism

Question: "What is the definition of the term Gnostic?"
https://www.gotquestions.org/gnostic-definition.html

Early Christian History: Gnosticism
http://www.earlychristianhistory.info/gnostic.html

Excerpt:

Movements: Gnosticism

The most important “heresies” that the early Church faced, were a collection of sects now labelled “Gnosticism.” It was less common in the western half of the Roman Empire, and found more often in the major urban centers of the east. As such it was a threat to the “proto-orthodox” or literalist Christians, and they resolved to put an end to it by the beginning of the 4th century. It was all but dead by the end of the 5th century, in spite of the contributions it made to the growth of Christianity.

The Problem of Understanding Gnosticism

In trying to understand Gnosticism, we face a serious problem: the fact that the Church eradicated all traces of Gnosticism, after wiping it out. For a long time, we had little to go on, aside from what some of the Church Fathers said about it — what’s worse, most of them were quite hostile to it, and for all we know, misrepresented it.

A source for knowledge of Gnosticism, aside from the Church Fathers, was found in the 1940’s at Nag Hammadi in Egypt. In a buried jar, were found a number of rolled-up manuscripts. Scholars have determined them to have been at least partially Gnostic in nature, dated to about the turn of the 5th century. The jar may have been left behind by a small, secluded Gnostic community, trying to avoid persecution; they may have had to bury their texts to keep them from prying eyes, but for some reason, never got back to them.

At any rate, while the Nag Hammadi discovery is helpful, those documents are enigmatic, and may not fully present the “secret” doctrines of the Gnostics. The best we can do, is to collect clues from many sources, and like the pieces of an incomplete jigsaw puzzle, put them together, reconstructing, as best can be arranged, those pieces which are missing.

Ancient Roots of Gnosticism

Gnosticism was merely the last “incarnation” of a very old belief system, going back at least to the 6th century BCE and probably much further even than that. That belief system was known as Orpheanism, after the Greek hero Orpheus. Orpheus was a son of Zeus, and an incredibly skilled musician. When his wife, whom he loved immeasurably, died, he followed her shade to the River Styx. She went across, while he remained on its earthly side, mourning her. He played on his flute such stirring laments, that even Hades, in his halls, heard it, and was moved to tears. He allowed Orpheus to come across the Styx and visit her, for only one day; he had to return by nightfall.

Unfortunately, the majority of Orphean beliefs are lost to us. This is not merely because of later Christian eradication of any record of them, but because they did not generally put any of their teachings in writing. The earliest Orpheans used music, songs and poetry, via oral tradition, to convey their teachings. They appear to have depended on songs, thereafter.

Another problem with understanding Orpheanism is, that it manifested in several different ways that we know of and probably others that we don't. For example, the Pythagoreans were, very likely, an Orphean movement, founded by Pythagoras (or perhaps his mentor). Other Orphean communities and/or academies popped up throughout the Hellenistic world. Most were in the Aegean islands or in western Anatolia, the district known as Ionia.

Some Orphean communities were not well-received, for they were viewed as a collection of useless outcasts. Still, they tended to be very scholarly, and a number of Orpheans established schools or academies which taught a "conventional" Greek curriculum.

Basic Orphean Beliefs

Intrinsic to all Orphean communities, up to and including Gnosticism, was a belief in a dualistic universe — made up of *matter* and *light*. Matter was considered evil by nature, the purview of an evil god, gods, or demons. Light was considered good by nature, the realm of the divine, that god being a solitary, aloof being. That god, called "the divine unknowable," "the immeasurable," etc. had created the universe, but the lesser beings had corrupted it by meddling with matter.

Humanity, like the universe as a whole, had a dual nature: an evil side, grounded in the physical body, and a good side, anchored in the soul. These two natures warred with one another, in the heart of each and every person. Moreover, because people tended to fall back on their physicality, the evil side tended to "win out," which explains the sorry state of the human condition.

For Orpheans, then, life was a constant effort to minimize the physical, in order to release the light, or good side, which was by nature divine. Only by expressing this "light of the soul" could one hope to have even the most meager understanding of the divine.

Toward that end, Orpheans tended to be reclusive. Some Orphean communities were ascetic, and lived by what today might be called a monastic lifestyle. Some were not as reserved, though, and these tended to be found in or near major cities.

In this regard, all of the many manifestations of Orpheanism owe a good deal to Zoroastrianism. That religion had been founded somewhere between 1,200 BCE and 750 BCE in western Persia. It taught that the world was basically the battleground of two beings, Ahura Mazda, the god of light, creation, goodness and life, and Ahriman, the god of darkness, destruction, corruption, and death. This dualistic notion permeated almost every major ancient religious movement.

Orpheanism Moves Ahead

When Rome seized control over the Hellenistic world, many Orphean groups vanished. This is not due to persecution, *per se*, but because under the Roman regime, it was considered a frivolous and eccentric belief system; it attracted fewer followers. Furthermore, other "mystery religions" had become more sophisticated, and grew in size, capturing many of the same people who might have been attracted to an Orphean community.

One of these was Mithraism, which really blossomed in the Empire just prior to the turn of the first century. While it was named for a Persian sun-deity, and apparently taught a dualistic system, Mithraism had little other Persian influences, and was primarily a Greco-Roman religion, as well as being a "secret society." By the middle of the first century, nearly all the Roman legionaires were members, and they carried it to all parts of the Empire.

Another well-known "mystery religion" was that of Herakles (*Hercules* in Latin), which was prominent among ethnic Greeks and in places where ethnic Greeks lived. It also had many followers among

Romans, particularly in southern Italy (where the Greeks had had a number of colonies, hence its ancient name *Magna Graeca*).

Precisely what happened to Orpheanism, in light of all of this competition, is uncertain. Records of Orpheans in the last century BCE are all but non-existent. Again, this may be explained by the Orpheans' own reticence to put anything in writing. From the accounts of others, though, we know that some small groups did manage to live on.

Lighting the "Fire of Faith"

Around the turn of the first century, the "fire of faith" flared anew, throughout the Roman Empire, especially in the east. A number of mystery religions exploded in numbers. Christianity was only one of them. Another was Mithraism, which had already gotten a foothold in the Roman world when Pompey, erstwhile collaborator of Julius Caesar, joined Mithras, around 63 BCE. Other similar movements sprang to life, some of them brand-new, others founded on older movements.

Orphean-inspired people were, apparently, among the first to latch on to the young Christian movement. They saw Jesus Christ as an embodiment of the "divine knowledge," or λογος (*Logos*), to whom the "divine wisdom" or σοφια (*Sophia*) had given birth. They considered the ancient Hebrew God, YHWH, the Demiurge, or the author of the woes of the material. To them, Jesus represented deliverance from the enslavement of the Demiurge, as well as the architect of spiritual advancement. Furthermore they believed that Jesus had taught the apostles things which were never put in writing, and which should not be put in writing, which they, themselves, were privy to; these were their "secret doctrines," open only to the initiated, and only after the "outer mysteries" or publicly-acknowledged teachings, had been mastered.

Of course, all of this did not happen overnight. The Orpheans were mingled in with the rest of the Christian community. Because Christianity was young, there was no "established" sole doctrine, so individual interpretations of Christ's message were not frowned upon.

Gnosticism Emerging

The Orphean version of Christianity did not emerge as a distinct Christian movement, until the late second century CE. By this time it went by the name "Gnostic," from the Greek word γνωσις (*gnosis*) meaning "knowledge, to know" (referring to its quest for knowledge of the divine).

Although it had a label, Gnosticism was not a comprehensive package of doctrines, but rather, simply a mystical, Orphean-inspired approach to Christianity. As such, not all Gnostics were actually "heretical" or teaching things that other Christians didn't.

Perhaps the greatest issue [dividing] Gnosticism from mainstream Christianity, in addition to the "secret doctrines," was Docetism, which is to say, the belief that Jesus did not actually die. Gnostics claimed that Jesus had never actually come in true physical form — for if he had, he'd have been corrupted by the inherent evil of the physical — but that his bodily existence had been merely an illusion. When he was crucified, his spirit fled, so that he never actually died.

Note that many Christians even of the mainstream variety were Docetists. Among them was Origen, a Church Father whose writings show a good deal of Gnostic inspiration — though at the time, he was not known as a Gnostic. Other Church Fathers, and even later Christian theologians and religious figures, have taken the stance that Jesus had not actually physically manifested.

Docetism, however, proved ultimately to be Gnosticism's undoing. While not all Gnostics agreed on everything — in fact, there was a good deal of variance among the Gnostic congregations — they all did believe that the material, the physical was inherently evil, and therefore they all agreed that Jesus could not actually have lived in physical form.

In a series of synods in the east, in the middle of the third century, Docetism was denounced, several times over. It became a severe point of contention for many mainstream Christians.

Gnosticism Reacts — or Rather, Doesn't!

The Gnostics didn't take seriously the denunciation of Docetism. Largely educated, and somewhat elitist in their views, they viewed the mainstream Christians as simple-minded buffoons. Their denunciation carried no weight, with them. Besides, they had no use for bishops or their pronouncements. In fact, they disliked the idea of a hierarchy. While they observed several levels of doctrinal initiation, they didn't look to any single person as a spiritual authority. What mattered was one's spiritual knowledge, not one's rank in a strictly-human organization.

Moreover, the idea of doctrinal disputes was one that Gnostics simply didn't care about. They believed in individuals learning to understand the divine, by themselves. One person's understanding might not be the same as another's. So they did not care about cohesiveness of doctrine, and again, considered the mainstream's efforts at establishing a single doctrine, to be tilting at windmills.

The Gnostics went their merry way, and in fact, possibly due to their elitist ideas, they attracted a good number of educated followers. Mainstream Christianity saw this as a threat — the Gnostics were taking away the most erudite and desirable believers! They found more grounds on which to attack Gnosticism — mainly by calling them polytheists (because of their beliefs in a God, a Demiurge, in a separate Jesus, etc.), which the Gnostics did not understand. The subordinate deities of their belief system, they equated with angels and demons, in which the mainstream Christians believed.

The division among the Christians grew, until Emperor Constantine, in 325, called a general Council, in order to heal the rifts. He had invited some Gnostics to attend, however, they did not take the Council seriously. If any did attend, we don't know about it. Thus, with no Gnostics present, the Council immediately, with little debate, denounced it as heresy.

Over the next century, the mainstream Christians became an organized Church with considerable political influence, and they used it to go after the Gnostics, with all the methods at their disposal. Gnosticism lingered in some out-of-the-way places for another two centuries or so, but it died out. Ironically, the mainstream Christians used against their fellow Christians, the Gnostics, many of the same mechanisms that early Rome had used, to persecute them! After the Gnostics had vanished, the Church made every effort to obliterate any record of them. Gnostic writings were destroyed, or else distorted.

Thus, we have little to go on, in order to understand the Gnostics.

Gnosticism Re-Emerges

Gnosticism re-emerged, sometime in the 9th or 10th century, in Dacia, or modern-day Bulgaria. How this happened, is unknown, since we have no records of it. The movement was very small and may have been lurking, unnoticed, in the wilds of Dacia, possibly for centuries. In any event, the Byzantine Empire came down hard on this movement in the 10th century. At this time they were known as *Cathari*.

The Byzantine oppression dispersed this small community, which went north into what is now Hungary and Poland, and west into what is now Yugoslavia. They were continually opposed, wherever they went. They spent another two centuries or so, wandering central Europe, in relative obscurity, until they rooted themselves in what is now southern France and northern Italy.

In the 13th century, they became more numerous, to the point where harassing them by the local population was no longer enough to dislodge them. They were known, by this time, as Albigensians, for the town of Albi, in which they were dominant. The Church could no longer ignore this threat to their authority (the Albigensians rejected the need for the clergy or the Church hierarchy). Pope Innocent III

called a “crusade” against the Albigensians. While the Albigensians mounted a spirited defense, defeating the Church forces several times in the first two decades of this crusade, ultimately, the Church won, and the Albigensians were destroyed.

Dominican friars, considered experts in handling heretics, were called in, to re-convert the Albigensians who had been taken prisoner. It was here that the Inquisition was born.

Modern Gnosticism

During the 20th century, scholars strived to “recover” whatever Gnostic knowledge they could find. They did this by reviewing Christian writings, both in favor of Gnosticism and opposed to it. They also looked for Gnosticism-inspired passages in the Bible and other documents. The Nag Hammadi discovery confirmed some of their suppositions, and added to their knowledge.

This effort is still underway. Some scholars even claim to know what the Gnostics' “secret doctrines” were, while others argue that it should be impossible to do so. In any event, the best one can come up with, now, is supposition. It may be well-grounded supposition, or not, but at best it is nothing other than supposition.

Dr. Peter Jones - The Gnostic Gospel

https://www.youtube.com/watch?v=CI4FGPhXQtA [Video]

https://www.youtube.com/watch?v=VZic4LngKis [Video]

http://www.ligonier.org/learn/conferences/christless-christianity-2010-west-coast/a-gnostic-gospel/

http://saltshakers.com/main/kesherweb/dr-peter-jones-gnostic-gospel

https://www.rightnowmedia.org/Training/Post/Preview/236370

https://vimeo.com/24565309 [Video]

Americans are incurably "spiritual," but this spirituality expresseshttps://vimeo.com/24565309 itself in ways that are incompatible with biblical Christianity. It expresses itself in ways that are essentially Gnostic. The American church has not been immune to the influence of this American Gnosticism. In this message, Dr. Peter Jones compares this private, mystical, and inward religious mentality with the corporate, doctrinal, and visible faith of orthodox Christianity.

2010 West Coast Conference - Session 5 - Peter Jones

http://www.ligonier.org/blog/2010-west-coast-conference-session-5-peter-jones/

The Paganization of Christian Studies

http://www.crossroad.to/articles2/007/Jones-paganization.htm

Discusses also: Bultmann, Heidegger, Tillich, Jung, Robinson, Borg, Funk, etc.

The Gnostic Empire Strikes Back – Study Guide

http://pcabookstore.com/samples/3693.pdf [PDF]

Facebook: https://www.facebook.com/DrPeterJones

Paganism: https://www.youtube.com/watch?v=0C5caA2Q13Q [Video]

The God of Sex - How Spirituality Defines Your Sexuality
http://christendom-awake.org/pages/jones/godofsex/godofsex.htm

Introduction: Gay Identity and the Gospel
https://vimeo.com/231583795

Why I, Peter Jones, signed the Nashville Statement on Sexuality
https://truthxchange.com/2017/09/peter-jones-signed-nashville-statement-sexuality/

The Gnostic Gospel - Summary

http://www.endtimeanswers.org/the-gnostic-gospel-peter-jones/

Excerpt:

According to Peter Jones, Gnosticism is public enemy #1 today, and I am compelled to agree. Peter Jones has studied Gnosticism and its effect on today's western society for over 20 years, and he backs up his observations with many examples, both historical and current.

Gnosticism is closely intertwined and deeply rooted in paganism – a connection few seem to make. On its surface, Gnosticism commonly takes the form of mysticism. Today we hear a lot about the 'emerging church' or 'emergent Christianity' – regardless of the term used, the fact is, mysticism is being used in the church to bring in the old Gnostic ways. For example, Biblical prophecy is being replaced by 'prophetic imagination' which isn't prophetic at all.

In his message, Peter Jones mentions two points that define Gnosticism:

Mysticism – a willingness to accept anyone of any creed, in order to share a common 'experience'

Social Justice – the outworking of the Gnostic / Pagan movement

The United Nations is (as you might imagine) heavily involved in this. They are founded on the basis of bringing all peoples together, and religion is not exempt from that. The meditation room at UN HQ is maintained by the Lucis Trust, formerly the Lucifer Trust. The name pretty much says it all, and yet that is the foundation of this 'coming together'.

Truth and Lies – Peter Jones – Notes from the Exchange Conference

http://www.bloggingtheologically.com/2010/06/18/truth-and-lies-dr-peter-jones-speaking-the-gospel-in-a-one-ist-world/

Excerpt:

Dr. Peter Jones is one of the world's foremost experts on paganism and founder of Truth Xchange. Interestingly enough, Jones also grew up with John Lennon.

When Jones came to America in 1964, he was shocked—he'd never seen a culture so impregnated with the Christian faith.

Jones believes that the real American Revolution happened not in 1776, but in 1966—because there you see a massive change about how people think deeply about everything.

He says that while the rising generation of Christians is optimistic, and there is a genuine revival of solid Christian faith, we continue to be unaware of the spiritual revolution. Too much optimism can blind us to the opposition, and we can sometimes be seduced by the "progress" proposed by today's version of "the Lie."

That brings us to the real issue:

Are we regressive or progressive in our beliefs?

Christians today are called "regressive" because of so-called old fashioned values; the modern spin seeks to intimidate people to keep them from speaking the old story of Christian faith.

The problem according to Jones is not one of outmoded values, but that we are in the context of two worldviews in profound conflict with the other. **And neither can be called progressive.**

There is nothing new: These worldviews are as old as the hills.

What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us. (Eccl. 1:9-10)

"Everyone goes backwards—even the people doing yoga are going backwards to the Buddhist practices from the 6th Century B.C.," he said.

We tend to be very self-critical. We see the unpopularity of Christianity as our fault. And if we can fix it, maybe we can be more popular again. The culture sees Christians as inept and unloving, deserving of their bad reputation. And if we were nicer, then the culture would like us (maybe).

The other problem is bad fundamentalism:

- The self-righteous "God-hates-fags" Fundies
- Hard-nosed Christian rationalists
- Ghettos and "holy huddles"
- Christian materialists and money-obsessed TV televangelists who are unconcerned for the poor
- Impersonal, program-dominated Megachurches

These things **are** part of our history and maybe we've been guilty of them. And from these, Jones pleads, O Lord deliver us!

What have been our solutions?

Solution 1: Change our Image. So we find the right program. Use non-offensive discourse and tweak witness techniques. We update our vocabulary, take better care of the earth, and have more compassion on the poor. This will make people like us.

Solution 2: Change the message. According to men like Steve Chalke in The Lost Message of Jesus, the modern church as the Gospel all wrong. We need to avoid unpopular ideas like sin, the cross or personal salvation ("Have these ever been popular?" quips Jones.) In this case, social justice **is** our message.

Solution 3: Change the Experience. Here, we replace sola scriptura with spiritual enlightenment (sola experientia). A chilling example:

> I cannot say exactly what we believe except that experience is a higher authority than Scripture. I do not believe that the Bible is the Word of God, I believe Jesus is…Scripture has no hierarchy over other books, it is inspired and inspiring the way a quantum physics book is. (Danielle Shroyner of The Journey Church, Dallas TX)

Solution 4: Change the focus. Fundamentalism is modernist. Either/or thinking creates antagonism. We respond by adopting mutually affirming dialogue with other religions. The gospel turns into a "big dreams" social agenda for "human flourishing." It's "deeds, not creeds." So we dig wells, but don't talk about the well of salvation found in the atoning work of Christ.

Solution 5: Change the Subject. It's suggested that religious relativism will end racial and cultural tensions. Anyone who claims to know the truth is a religious terrorist, and Christian beliefs about God, morals and sexuality in particular, breed malice, bigotry and hate. So we see evangelical student ministries threatened and intimidated. Christians adopt a mindset of survival and clear, open speech about the Christian gospel is no longer possible.

But who is the real enemy? "Fundamentalist" fathers or the Father of all lies with his age old deception? (Col 2: 1-15) And rulers always hate being put to shame by the cross. (Psalm 2) There is enmity between the two worldviews.

History is going backwards.

"I'm convinced all roads lead to Rome, to the pre-Constantine Rome," says Jones. Pagan Rome outlawed

and persecuted Christians; they've often been unpopular, especially in the first three hundred years of the faith.

Roman Christians were (falsely) accused

- Cannibalism
- Disruption of business
- Gross immorality (even incest!)
- Poverty
- Atheism
- Introduction of novelties
- Lack of patriotism
- Antisocial behavior
- causes of disasters

They were even called "haters of humanity" because of their beliefs.

The world wanted us to say Caesar is Lord, but we continue to say "Jesus is Lord!" That's the enmity—The world hates that message. So we can change that message. The world will love us, but Jesus won't.

Why has Christianity become so unpopular in America?

The culture is hostile to Gospel values. Western culture is torn from its biblical values:

- People rely on their feelings; there's been a subjectivist turn of modern Western culture
- The turn from life as "established roles" and "given orders of things" to states of consciousness
- Focus on the unconscious leads through imagination and mysticism into the occult
- Era of Carl Gustav Jung—studied consciousness and ended in the grip of the occult
- Era of Pagan Apocalypse Now
- An era of imagination for a Mythical Utopia
- Dawning of the Age of Aquarius
- Jewish Kabbalah
- Second Coming of the Goddess
- Eschatological Sodom
- Mayan Calendar
- "Deep Shift," "The Great Emergence" (Brian McLaren, Phyllis Tickle)

All of the issues can be summed up in what Jones calls "One-ism." One-ism is the belief that "all is one" and that everything shares the same essential nature. It's the **consubstantiality** of all things (meaning "with substance").

Two-ism, the opposing view, is the belief that while all of creation shares a certain essence (everything other than God is created), the Creator Himself, namely God, is the only uncreated being, whose will determines the nature and function of all created things. There are basic theological and anthropological implications to one-ism and two-ism. The source of the conflict:

They are two antithetical views of meaning.

What is the Christian response? Speak Truth

> All I want is the truth now. Just gimme some truth now (John Lennon)

Don't retreat: Fearful of the culture some Christians withdraw from the world to wait for the second coming

Don't reclaim: Christians are not called to take back the culture, the "reclaim" the America fo the 1950s by force of political action

Don't conform: Revival by a renewed mind. (Rom. 12:2)

And live out two-ism for the sake of God's glory.

Speaking the Gospel in a One-ist World (with slides) (Dr. Peter Jones)
https://vimeo.com/22274251 [Video]

Beyond Belief: A "Pagan" Read of Early Church History (Book Review by P. Jones)
https://truthxchange.com/2003/10/04-beyond-belief-a-pagan-read-of-early-church-history/

Sacred Canopy (Dr. Peter Jones)
https://truthxchange.com/2017/07/sacred-canopy/

Gnostic Christian – A Blatant Oxymoron
http://www.logosapologia.org/gnostic-christian-a-blatant-oxymoron/

Speaking Binary Truth (Dr. Peter Jones)
https://truthxchange.com/speaking-binary-truth-by-dr-peter-jones/ [Audio]

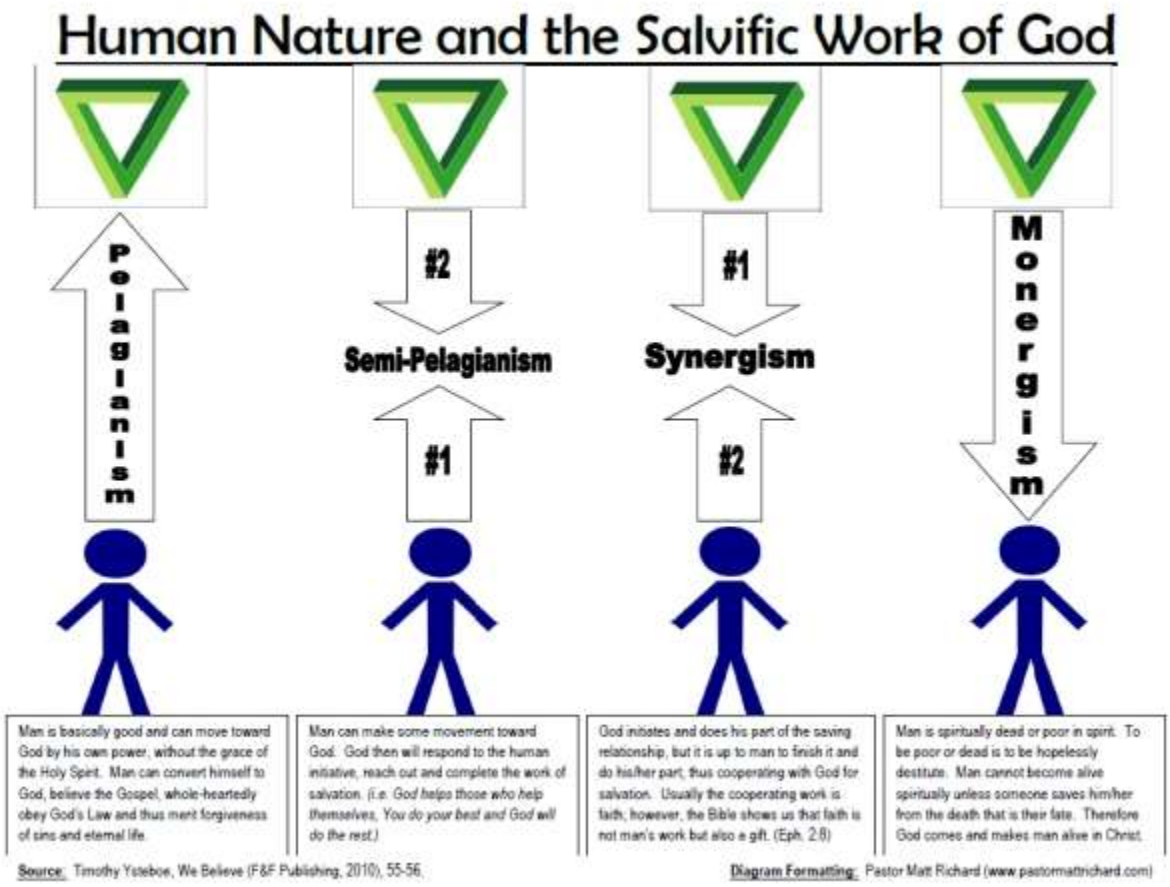
Jubilee – Summer 2015: Babylon Strikes Back – The Syncretistic Movie of Modern Culture – Not Good to Be Alone: Rob Bell and Scripture (Peter Jones)
https://d1nwfrzxhi18dp.cloudfront.net/uploads/resource_library/attachment/file/330/20150703_Jubilee14_Gnosticism.pdf [PDF]

Gnosis: the Main Expression of Secular Pagan Religion in the New Age
http://patriotsandliberty.com/lindas-latest/2013/4/1/gnosis-the-main-expression-of-secular-pagan-religion-in-the-new-age

The Gospel First and Last (Dr. Peter Jones)
http://theresolved.com/resources/sermons/the-gospel-first-and-last/ [Video and Summary]

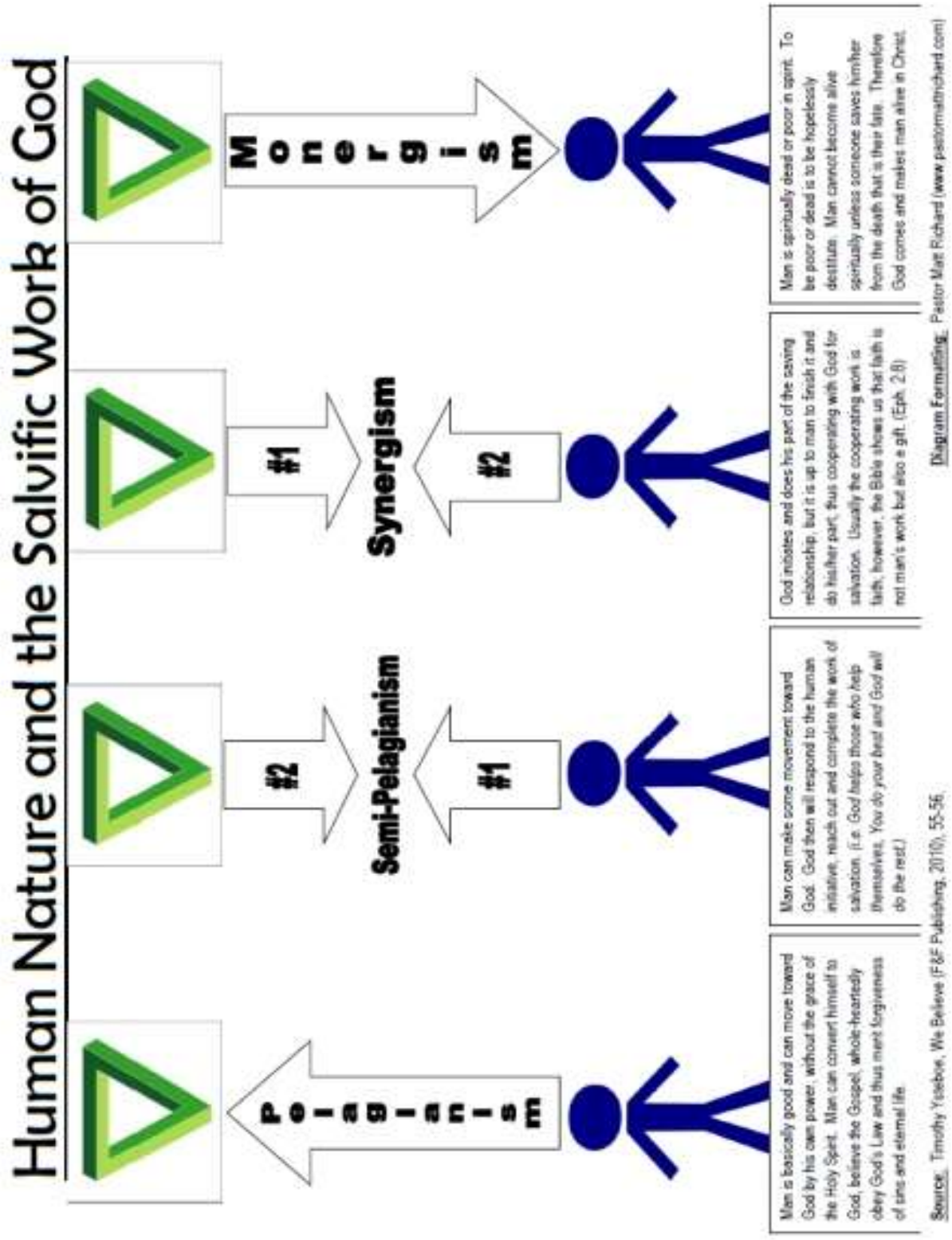
The Gnostic Jesus, a Gnostic Christianity
http://www.letusreason.org/Latrain18.htm

The Gnostic Jesus, a Gnostic Christianity - CORE SPIRIT
http://www.corespirit.com/gnostic-jesus-gnostic-christianity/



http://steadfastlutherans.org/2012/09/is-joel-osteens-anthropology-hyper-pelagian/

See next page for larger view…


Human Nature and the Salvific Work of God
Pe-ag-an-ism
#2
#1
Semi-Pelagianism
#2
#1
Synergism
Monergism
Man is basically good and can move toward God by his own power, without the grace of the Holy Spirit. Man can convert himself to God, believe the Gospel, whole-heartedly obey God's Law and thus merit forgiveness of sins and eternal life.
Man can make some movement toward God. God then will respond to the human initiative, reach out and complete the work of salvation. (i.e. God helps those who help themselves. You do your best and God will do the rest.)
God initiates and does his part of the saving relationship, but it is up to man to finish it and do his/her part, thus cooperating with God for salvation. Usually the cooperating work is faith, however, the Bible shows us that faith is not man's work but also a gift. (Eph. 2:8)
Man is spiritually dead or poor in spirit. To be poor or dead is to be hopelessly destitute. Man cannot become alive spiritually unless someone saves him/her from the death that is their fate. Therefore God comes and makes man alive in Christ.
Source: Timothy Yoselove, We Believe (F&F Publishing, 2010), 55-56
Diagram Formatting: Pastor Matt Richard (www.pastormattrichard.com)

Nestorius (Nestorianism)

https://orthodoxwiki.org/Nestorius

Nestorius (386 – 451 AD) was a bishop who lived during the first half of the fifth century. He was Archbishop of Constantinople for three years and is most famous for his position during the Christological controversies in which he is considered the originator of the heresy known as Nestorianism. His chief antagonist during the Christological debates was Cyril of Alexandria, the Patriarch of Alexandria.

Life

Nestorius is believed to have been born in 386 Germanicia in Syria Euphoratenis. Little is known of his early life. He was educated in Antioch and is considered to be a disciple of Diodorus of Tarsus and Theodore of Mopsuestia, who were Cilician bishops and opponents of Arianism. Nestorius enjoyed a high reputation for eloquence in his orations and was zealous in his confrontations with heretics, principally the Arians. He was a hieromonk at the monastery of Euprepius when Emperor Theodosius II chose him to be Archbishop of Constantinople, being consecrated April 10, 428. Upon assuming the see of Constantinople he actively took action against the heretics.

About the end of 428, Nestorius began to preach in his sermons the Antiochian doctrine against the use of the title of Theotokos ("Mother of God" / god-bearer) in reference to the Virgin Mary, preferring the title Christotokos ("Mother of Christ"). This immediately brought an outcry from the Constantinoplian clergy and laity who had not been well disposed to this Antiochian stranger in the first place. The dispute spread beyond Constantinople when Cyril of Alexandria, representing the Alexandrian school, raised the issue within the imperial court. In an attempt to rid himself of Cyril, Nestorius recommended to Emperor Theodosius II the convening of a council. To Nestorius' chagrin Theodosius convened the 431 Council in Ephesus instead of Constantinople. Ephesus was a place more friendly to Cyril being that it was a special seat for the veneration of Mary and where the title Theotokos was popular. The council proceeded with much infighting and maneuvering, but in the end Nestorius was removed from office on June 22, 431 and labeled a heretic. In this dispute between the schools of Antioch and Alexandria, the Bishops of Rome, Celestine and Sixtus III, sided with Cyril.

Theodosius had favored Nestorius. But, under the influence of his sister Augusta Pulcheria he issued an imperial edict, on August 3, 435, condemning Nestorius and his writings. Nestorius initially retired to a monastery in Antioch but later was exiled to the monastery of the Great Oasis of Hibis in Thebaid, Egypt. He is believed to have died in Thebaid in 451.

Controversies

Christology controversies centered over the manner of union between Godhead and Manhood in Christ. The era of these controversies extended over the period from the fourth through sixth centuries and involved disputes between factions on defining, that is expressing in words, the manner of the union of the two conditions of Christ: the divine and the human. In the language of the day these arguments involved the expression of exact combinations of the semantic variables: ousia, physis, hypostasis, prosopon. The Cyril/Nestorius arguments were one of the battlegrounds during this interval of time. The dispute between Cyril and Nestorius was heightened by their use of same words differently. Nestorius used the words in a rigid manner, not recognizing recent changes in their meaning and usage, and failing to recognize the context that Cyril used. While Nestorious argued from a rigid semantical position and noted Cyril's inconsistent usage, Cyril felt Nestorious was advocating a *two son* definition as implied in Nestorius' adamant use of the title *Mother of Christ*. In the event, Cyril's arguments would prevail in the later councils, but Nestorious' banishment would also result in the split in the Church as a heretical group called Nestorians would form, centered in Persia.

Two natures of Jesus

http://www.theopedia.com/hypostatic-union

Nestorianism

Nestorianism insisted that there were two natures but that there were also two persons: one divine and the other human. Rather than unifying Jesus, this view separated the person of Jesus along with his two natures.

See also: **Hypostatic Union**.

Theopedia:

Nestorius is considered to be the originator of the Christological heresy known as Nestorianism, which emerged when he began preaching against the new title Theotokos or Mother of God, beginning to be used of the Virgin Mary. His immediate antagonist was Cyril, bishop of Alexandria. Although Nestorius did deny the Virgin birth of Jesus, he did not in fact maintain the heresy which bears his name.

Nestorianism is basically the doctrine that Jesus existed as two persons, the man Jesus and the divine Son of God, rather than as a unified person. This doctrine is identified with Nestorius (c.386-451), Patriarch of Constantinople, although he himself denied holding this belief. This view of Christ was condemned at the Council of Ephesus in 431, and the conflict over this view led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church.

The motivation for this view was an aversion to the idea that "God" suffered and died on the cross, be it the divinity itself, the Trinity, or one of the persons of the Trinity. Thus, they would say, Jesus the perfect man suffered and died, not the divine second person of the Trinity, for such is an impossible thought -- hence the inference that two "persons" essentially inhabited the one body of Jesus. Nestorius himself argued against calling Mary the "Mother of God" (*Theotokos*) as the church was beginning to do. He held that Mary was the mother of Christ only in respect to His humanity. The council at Ephesus (431) accused Nestorius of the heresy of teaching "two persons" in Christ and insisted that *Theotokos* was an appropriate title for Mary.

The problem with Nestorianism is that it threatens the atonement. If Jesus is two persons, then which one died on the cross? If it was the "human person" then the atonement is not of divine quality and thereby insufficient to cleanse us of our sins.

CARM: Nestorianism

https://carm.org/dictionary-nestorianism

Nestorianism is a theological error concerning the two natures of Christ which states that the divine and human natures of Christ were so separated from each other that they were "not in contact." The problem here is that worship of the human Jesus would then not be allowed. (See Hypostatic Union, which is the correct view of Christ's two natures, and Monophysitism (that the divine and human natures in Christ combined to form a new third nature) which are the incorrect views of Christ's two natures).

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.

Who Tells the Truth—the Bible or Archaeology?
http://www.biblicalarchaeology.org/daily/archaeology-today/biblical-archaeology-topics/truth-bible-or-archaeology

Excerpt:

> Credibility of the Hebrew Bible as a source for ancient Israel's history has been disputed since at least the mid-1970s, when the historicity of the patriarchs of Genesis suffered a serious blow in the works of Thomas L. Thompson and John Van Seters.[1] Biblical scholars of the last 35 years or so thus split into two camps of thought: historical minimalism and historical maximalism. The minimalists would argue that most of the Hebrew Bible has little value for the study of history because it is made up of prose fiction, folk tales, legends and theological treatises, while the maximalists would defend the Bible's claims regarding the early history of ancient Israel.[2]

The Great Minimalist Debate
http://www.biblicalarchaeology.org/scholars-study/the-great-minimalist-debate/

A Minimalist Disputes His Demise
http://www.biblicalarchaeology.org/daily/archaeology-today/archaeologists-biblical-scholars-works/a-minimalist-disputes-his-demise/

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

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 miminalist 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 [PDF]

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 [PDF]

Minimalism: The Debate Continues – Part 1
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 [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. (2) 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 Israilli 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.provethebible.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

Archaeology Confirms the Bible
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

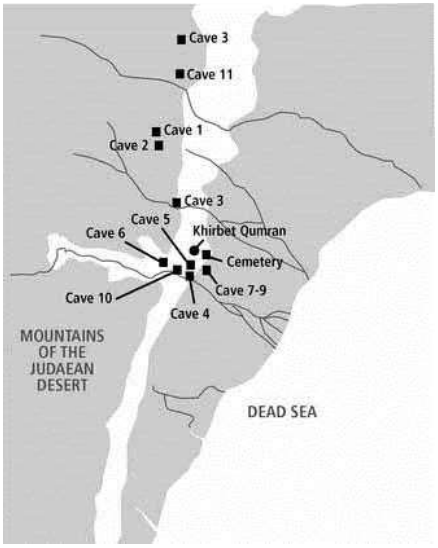
Why Did Judas Identify Jesus with a Kiss?
http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/why-did-judas-identify-jesus-with-a-kiss/

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/

4QMMT (Qumran Document)

4QMMT (or MMT), also known as the Halakhic Letter or the Sectarian Manifesto, is one of the Dead Sea Scrolls that were discovered at Qumran in Judean Samaria. The manuscript is mainly concerned with the issue of the purity of liquid streams, a matter of great debate between the Pharisees and the Sadducees in later rabbinic texts.



4QMMT was found in Cave 4 at Qumran on six fragmented manuscripts (4Q394, 4Q395, 4Q396, 4Q397, 4Q398, 4Q399). These manuscripts were found between the years 1953 and 1959, and today they are held at the Rockefeller Museum in Jerusalem Beginning in 1959, John Strugnell worked alone on 4QMMT. In 1979, he recruited Hebrew scholar Elisha Qimron to join his team, to assist in completing the effort.

Provisionally designated "4QMishn" (Mishnah), it was later renamed as "4QMMT" (Miqsat Ma'ase ha-Torah or Some Precepts of the Law) by Qimron, who, with Strugnell, edited the manuscript. Strugnell and Qimron have dated the writing on the fragments to a period between the late Hasmonean and Middle Herodian eras, which places them between the early 1st century BCE and the early 1st century CE. The editors believe that at that time the fragments now comprising 4QMMT were copied from six individual manuscripts into one. - *Wikipedia*

Note: For more information about the Dead Sea Scrolls and their impacts on our Bible, see:
Languages of the Old Testament

4QMMT – Overviews

https://memim.com/4qmmt.html

http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/4QMMT.htm

Excerpt:

4QMMT (hereafter MMT) has been at the center of quite a furor of activity among Qumran scholars over the last decade. Even before it official 'release' in 1994, scholars were already arguing about its interpretation and significance, based on 'bootleg' copies then circulating. With its sectarian halakhic disputes and phrases like 'works of the law', it was not long before this enthusiasm bled over into NT studies as well. The reason for the excitement is that MMT gives tantalizing glimpses into the nature of Second Temple Judaism as well as into the origins of the Qumran community itself.

The Text

MMT is customarily divided into three main sections:

Section A\ the (Qumran) calendar

Section B\ halakhic disputes

Section C\ exhortation

What we possess from cave 4 are six fragmentary manuscripts (4Q394-399, also referred to as MSS a-f), which cover varying overlapping portions of this text. The exhortation of section C is clearly the conclusion of the document, but we only have a small portion of the end of section A, and we also have no idea what may have come before that. So, MMT is only the latter portion of a larger document. Qimron and Strugnell, the editors of the *DJD* edition, estimate that, 'The surviving text…probably covers about two-thirds of the original. Because the six manuscripts overlap in their contents, there are no major breaks in the text, but nonetheless it remains fragmentary, and requires interpolations at many points. Integrating the manuscripts together, the editors of *DJD* 10 produced a 'composite' MMT text comprised of three sections and 135 lines.

http://bibledashboard.com/open/web/MUESRR/4qmmt.html

Excerpt:

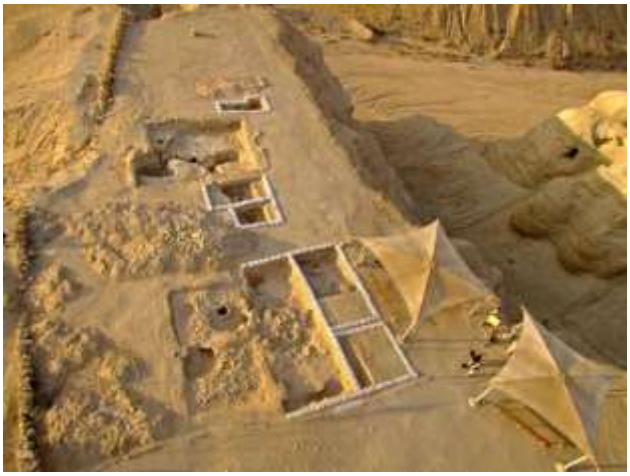
I. Introductory Remark:

MMT (Miqsat Ma'ase Ha-Torah) is composed of six fragments, taken from Cave 4, containing instructions concerning the Qumran Calendar, Qumran interpretation of law, and instructions for what should be happening in the Jerusalem temple. It seems to be a letter sent from a leader in the Qumran community to a temple leader in Jerusalem.

II. Outline of 4QMMT

A. The Qumran Calendar -- **MMT A**
B. Regulations Concerning the law of God (4Q394 3-7i conflated with 4Q395) -- **MMT B**

1. Regulations for Gentile offerings 1-16
2. Functions and duties of the Priests 17-33
3. Regulations for sacrifices 35-41
4. Eating the sacrificed meat 40-41
5. Those not allowed in the Temple 42-60
6. Purity of Jerusalem 61-63
7. Planting of fruit trees 64-66
8. Lepers 66-71
9. Regulations for handling corpse 72-74
10. Fornication and holiness 75-78



C. Purity of the Priesthood

1. Defilement of the priesthood 79b-82
2. Women's involvement 89-91a
3. Warning against defilement of priesthood 91b-92a

4. A call to segregation 92b-93b
5. Women (4Q397 14-21) 4-6

D. A Call for Repentance -- **MMT C**

1. Warning against not following the law 8-25
2. Reminder of what the recipient should do 25-28
3. Do what is good for you and Israel 28-32

Tens of thousands of Dead Sea Scroll fragments were discovered in the Qumran caves near the Dead Sea. Seen here is Qumran Cave 4, where the majority of the Dead Sea Scrolls were found. --BAS

III. Contents of 4QMMT

The Halakhic letter seems to be a letter written from a leader, or group of leaders, within the Qumran community to a leader of the temple in Jerusalem. The community is expressing strong concern over the lack of adherence to the law. In the original presentation of this text, by John Strugnell, the letter was assumed to have been written by the leader of the Qumran community, possibly the Teacher of Righteousness, to the leader of Jerusalem. In the portion of the manuscript that was preserved there are no direct statements of who the author is and who the recipient is, but it would not be outside of reason to draw such a conclusion. It should be noted that John Strugnell gives no credence to the idea that it is from the Teacher of Righteousness nor does he consider it a letter.

The concerns of MMT begin with a discussion of a three hundred and sixty four day solar calendar. The community demands the replacement of the current three hundred fifty four day lunar calendar, that was introduced by the Jerusalem high priest Jonathan, with the solar three hundred sixty four day calendar. They considered this a violation of the regulations of God.

The letter also voices some twenty violations of the Torah by the leader in Jerusalem. The letter calls for an adherence to these laws so as not to mislead those who are being lead by this leader. The concern over the this leadership is expressed when the decree is given to not allow blind or deaf people near the temple. If they hear the word of the law how could blind man live what he has heard and how could a deaf man hear the law that is being presented. The senders are deeply concerned about maintaining and reestablishing the purity of the temple and it's leaders.

In the conclusion of the letter a plea is made to the Jerusalem temple leader to repent and "keep far from you the evil scheming and the counsel of Belial "(29). The senders appeal to his understanding of God's justice and to do what is good for him and good for Israel.

16. Text 36, Second Letter on Works Reckoned as Righteousness

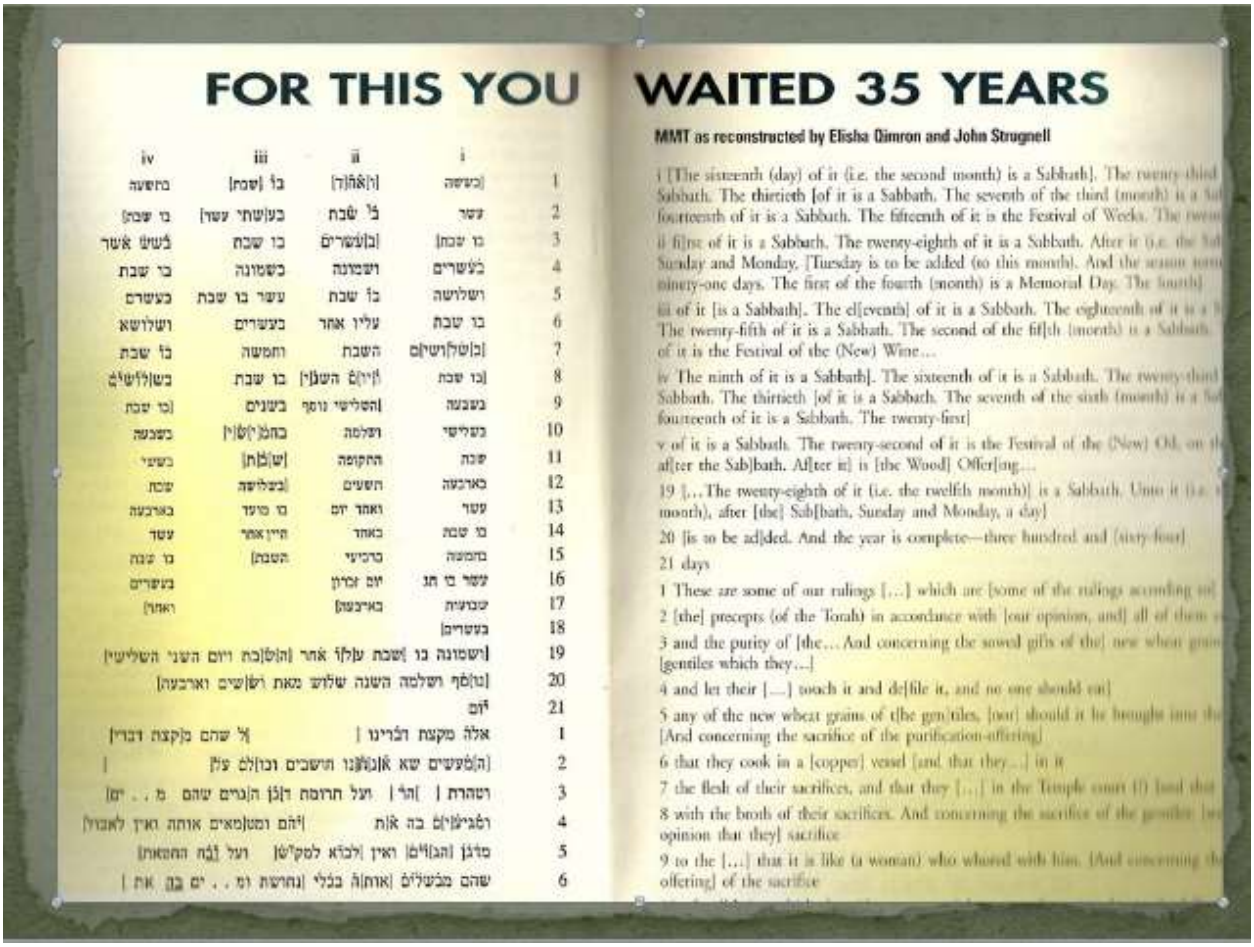
Some Fragments of 4QMMT

http://ccat.sas.upenn.edu/rak/courses/427/texts/4QMMT.htm

The Second Letter on "Works Reckoned as Righteousness"
http://www.preteristarchive.com/BibleStudies/DeadSeaScrolls/4Q397-399_MMT_eisenman.html

A Sectarian Manifesto: "The MMT" or "Some of the Works of the Torah (Law)"
http://jacksonsnyder.com/arc/Translations/4qmmt.htm
QMMT: 4Q394-399, *Miqsat Ma'ase Ha-Torah*
From *Dead Sea Scrolls: A New Translation*: Wise, Abegg, Cook

Dead Seas Scrolls Project: 4QMMT
http://deadseascrollsproject.blogspot.com/2009/06/4qmmt.html



FOR THIS YOU

WAITED 35 YEARS

MMT as reconstructed by Elisha Qimron and John Strugnell

Tom Wright & James Dunn The New Perspective on Paul (2009) [Recommended]
https://www.youtube.com/watch?v=IZUDuBu1xvY [Video]

re: Tom Wright & James Dunn – The New Perspective on Paul (2009)
https://epistletothegalatians.wordpress.com/tag/n-t-wright/

Provides references relating to the Qumran document **4QMMT**

4QMMT and Paul: Justification, 'Works,' and Eschatology (2006)
http://ntwrightpage.com/2016/05/07/4qmmt-and-paul-justification-works-and-eschatology/ [links to PDF]

Alt link: https://www.homeworkmarket.com/sites/default/files/qx/15/02/27/02/wright_4qmmt_paul.pdf
(note: the above link opens as a standard web page, not a PDF)

Excerpt:

The Question

The topic of justification has been central, and often divisive, in many debates throughout church history. Though recent ecumenical documents have a more eirenic tone, and mutual understand- ing may have improved, it is not clear that there has been significant progress in understanding what Paul himself, to whom everyone appeals, was talking about. Meanwhile, Pauline scholar- ship has gone its own way. Released from the straitjacket of post-reformation controversy, dis- cussion has focussed on other issues. No major advance has been made, within the so-called 'new perspective', on the question of what Paul meant by 'justification'.1

Insufficient attention has been given in this area to the Dead Sea Scrolls. A few fragments found in a cave might seem a small rudder with which to turn the large ship of Paul's theology, but careful consideration of one text in particular gives support for a way of reading Paul that locates him within the world of second-Temple Judaism, gives depth and coherence to some of his key passages, and provides food for thought on wider issues. I am delighted to offer these reflections in honor of a friend and colleague whose work at the interface between the New Testament and second-Temple Judaism has been influential and inspirational.

In some of the best-known translations of the Dead Sea Scrolls, 'justification' features prominently…

N.T. Wright's Paul and the Faithfulness of God: A Review by Simon Gathercole (2014)
https://www.fulcrum-anglican.org.uk/articles/n-t-wrights-paul-and-the-faithfulness-of-god-a-review-by-simon-gathercole/

Critical Assessment of N.T. Wright's Interpretation of 'the Works of the Law' in 4QMMT (2015) (Student Paper)
https://www.academia.edu/10278743/Critical_Assessment_of_N.T._Wright_s_Interpretation_of_the_Works_of_the_Law_in_4QMMT

What is There Between Minneapolis and St. Andrews? A Third Way in the Pipe-Wright Debate (2011)
https://www.academia.edu/4574669/What_is_There_Between_Minneapolis_and_St._Andrews_A_Third_Way_in_the_Pipe-Wright_Debate (Downloadable as a PDF) [includes discussion of 4QMMT]

1QpHab and 4QMMT (Lecture Text) (Univ. of Wisconsin, L&S Support Services)

http://imp.lss.wisc.edu/%7Erltroxel/JHL/Lect24.pdf [PDF]

Paul 1: Laws of God on Trial

https://bibletopicexpo.wordpress.com/tag/4qmmt/

Excerpt:

The phrase "**works of the law**" appears seven times in Paul's writings. Ro.3:20 "By the **works** [**g2041**] of the law no flesh shall be justified in His sight." Ro.3:28 "A man is justified by faith, apart from works of the law." Ga.3:5 "Does He who gives you the Spirit and works miracles among you, do it by the works of the law or the hearing of faith?" (also Ro.9:32, Ga.2:16, 3:2, 3:10.) What was this "works of the law"?

The concept "**works of the law**", which Paul was against, is found as Essene **rituals** in the Dead Sea Scrolls **4QMMT**. This related to their sectarian solar calendar, purity regulations & cooking utensils & ceremony, the intermarriage of priests with commoners, etc. Essene **oral law** interpretations weren't continued in rabbinic Judaism. Neither's oral law applies to Christians…**they aren't God's commands**.

[[Sidebar: Excerpts from *'Works of the Law' and the Jewish Settlement in Asia Minor* by Barry F. Parker: "It is **not** a case of Paul **attacking the law** in Galatians 3. Rather, he is attacking a particular understanding of the law. His assault is not on the law but on certain '**works of the law**'. There is no place whatsoever for a **random selection** of works of the law. **4QMMT**'s 'works of the law' is the linguistic equivalent of Paul's 'e1rga no/mou' (e.g. Rom 3:20, 28; Gal 2:16; 3:2, 5, 10). Indeed, it seems to be the only extant equivalent. As such, it is crucial in the understanding of Paul's use of the phrase 'works of the law'. Rom.3:20-22, Paul makes the point that **Christ adhered to the law in its entirety and not selectively**, and it is by participating in that sort of faithfulness that both **Jew and Gentile** are made righteous and are rescued from their God-less condition."

Parker's conclusion: "Paul's opponents in **Galatia have twisted** the purpose of **the law** almost beyond recognition, and Paul has no tolerance for their view. Notably, **he condemns** their emphasis on **selective works of the law**. Ironically, however, Paul's language in Galatians 3 appears to disparage the law because it is dictated by the perverted view of the law that he encounters in Galatia. The more disparaging language concerning law in Galatians 3 **does not refer to the Torah** per se, but to a perversion of it. Paul does not present the law as greater than the promise, but rather as in keeping with it. The law fails only in its inability to impart righteousness. The use of '**works of the law**' there confirms both that Paul is in (indirect) dialogue with those familiar with Essene terminology and that selectivity is in view. Although he speaks to a different audience about a different problem regarding the law in Romans, when Paul uses the phrase 'e1rga no/mou' in Romans 3, the immediate context is quite similar to what he addresses in Galatians. It is, in both cases, a matter of the righteousness of God, as expressed in the faithfulness of Christ. This faithfulness of Christ suffices for both **Jew and Gentile** (pagan), who are equally condemned— in Galatians they are condemned for trying to supplement that faithfulness with **a perverted version** of the law, and in Romans they are condemned for perverting the law by their very efforts to fulfill it through **a selective participation** in it."**]]**

Works of the Law posted by James Trimm (2012)

http://nazarenespace.com/forum/topics/works-of-the-law

Excerpt:

The phrase "works of the law" (which is sometimes rendered "deeds of the law" in the KJV) appears only nine times in the New Testament and only in Paul's writings: Rom. 3:20, 28; Rom. 9:32; Gal. 2:16, 3:2, 3:5, 10.

(In Gal. 3:10 the Aramaic has "works because of the law" rather than "works of the law".)

This phrase, "works of the law", is best understood through its usage in Gal. 2:16. Here Paul writes:

*Knowing that a man is not justified by the **works of the law**,*
but by the faith of Jesus Christ,
even we have believed in Jesus Christ,
that we might be justified by the faith of Christ,
*and not by the **works of the law**:*
*for by the **works of the law** shall no flesh be justified.*
(Gal. 2:16 KJV)

If we consider this passage carefully we can see that Paul uses this phrase to describe a false method of justification which is diametrically opposed to "faith in the Messiah". To Paul "works of the law" is not an obsolete Old Testament system, but a heresy that has never been true.

The term "works of the Torah" has shown up as a technical theological term used in a document in the Dead Sea Scrolls called MMT which says:

Now we have written to you some of the
works of the law, those which we determined
would be beneficial for you...
And it will be reckoned to you as righteousness,
in that you have done what is right and good before Him...
(4QMMT (4Q394-399) Section C lines 26b-31)

And that this is an amazing inverse literary parallel to Gal. 2:16; 3:6:

*Now we have written to you some of the **works of the law**, those which we determined would be beneficial for you...*
*And it will be **reckoned to you as righteousness**,*
in that you have done what is right and good before Him...

(4QMMT (4Q394-399) Section C lines 26b-31)

*Knowing that a man is not justified by **the works of the law**, but by the faith of Yeshua the Messiah, even we have believed in Yeshua the Messiah, that we might be justified by the faith of Messiah, and not by the **works of the law**: for by the **works of the law** shall no flesh be justified....*

*Even as Abraham believed God, and it was **reckoned to him for righteousness**.*

(Gal. 2:16; 3:6)

This heretical doctrine laid out in MMT is based on twenty-four purity regulations about which the Essenes held a stricter halacha than their Pharisaic counterparts, and which they believed would be reckoned to them as righteousness. Apparently Paul's opponent takes "righteousness/justification" in this passage of MMT to mean "salvation". Paul however argues that it is faith in Messiah and not these "works of the law" by which we are saved:

When Paul speaks out against "works of the law" it is like a Baptist preacher speaking out against "Latter Day Saints", he does not mean the words according to their literal meaning, he has nothing against "Saints" who live in the "Latter Days" he is using the Mormon's theological technical term to refer to their theology.

There can be no doubt that Paul sees "works of the law" as categorically bad, yet Paul calls the Torah itself "holy, just and good" (Rom. 7:12), certainly Paul does not use these phrases to refer to the Torah itself as obsolete, but to a heresy, a false theology that was never true...

The Origens of the Essenes (by James Trimm)

http://nazarenespace.com/page/the-origin-of-the-essenes

Excerpt:

John Hycranas was succeeded as High Priest and King by his son Alexander Jannaeus (103-76). Once, while he was officiating as High Priest at Sukkot, the Pharisees pelted him with their citrons. Jannaeus responded by slaughtering Pharisees by the thousands (**Josephus; Antiquities of the Jews** 13:13:5; alt.link to Antiquities). Pharisees joined with Jannaeus' foreign enemies, but when he overtook them, he had the conspirators crucified. (Josephus; Ant. 13:14).

It seems that at this point in time a radical group split off from the Pharisees. This group became known as the Essenes. This group was led by a figure known to us only as the "Teacher of Righteousness". The Teacher of Righteousness was at odds with a figure referred to simply as the "Wicked Priest" whom most scholars identify with Alexander Jannaeus.

At the same time the Essenes were at odds with the group from which they had split off from, which they refer to with several euphemisms, most notably the "wall builders" (clearly the Pharisees).

The Essenes describe their origin this way:

…we separated from the majority of the people
and from all their uncleanness and from being party
to or going along with them in these matters.
(**4QMMT** C:7-9)

At the time the "majority" were the Pharisees, as Josephus writes:

…the Sadducees are able to persuade none but
the rich, and have not the populace obsequious
to them, but the Pharisees have the majority on
their side…
(Ant. 13:10:6)

The Essenes separated from the Pharisees because they felt that the Pharisaic halacha was not strict enough, and that as a result the Temple was being defiled:

They [the wall-builders] also defile the sanctuary,
for they do not separate clean from unclean according to
the Law.
(Dam. Doc. 5, 6-7) (i.e., re: **Damascus Document**; Summary; Historical Review)

…we separated from the majority of the people
and from all their uncleanness and from being party
to or going along with them in these matters.
(4QMMT C:7-9)

The Essenes found the Pharisaic “wall” of restrictions to be too lax:

The Wall-Builders who went after “Precept”—Precept
is a Raver of whom it says, “they shall surely rave” (Mic. 2:6)…
(Dam. Doc. 4, 19)

But against his enemies, the Wall-Builders,
his anger burns.
(Dam. Doc. 8, 18)

Speaking of the Wall-Builders the Damascus Document states they fall into “three traps of Belial (4, 14-16) These three traps are given as “fornication… wealth… defiling the sanctuary.” (4, 17-18)…

…

As for the righteous man, by faith to him one may find life." (Hab. 2:4b) This refers to all those who obey the Law among the Jews whom God will rescue from among those doomed to judgment, because of their suffering and their faith in the Teacher of Righteousness.
(Hab. Com. 7, 17 - 8, 3)

They also saw their justification as coming from these New Covenant purity regulations which they came to refer to as the "Works of the Law"

These are some of our pronouncements concerning the Law of God. Specifically, some pronouncements concerning the Works of the Law that we have determined [are beneficial] and all of them concern defiling mixtures and purity....

A lengthy list of pronouncements is then given. Then the document concludes:

Now we have written to you some of the Works of the Law, those which we determined would be beneficial for you and your people,... And it will be reckoned to you as righteousness...
(4QMMT)

Thus the Qumran Community taught that they were all partakers in a New Covenant established by their Teacher of Righteousness, which offered them justification through their faith in him and his teachings, specifically purity regulations which were known as "Works of the Law". In other words their idea of the "New Covenant" was based on these "Works of the Law".

Yeshua, his Talmidim and the Essenes (by James Trimm)
http://nazarenespace.com/page/yeshua-his-talmidim-and-the

Yochanan and the Essenes (by James Trimm) [Statement of Faith]
http://nazarenespace.com/page/yochanan-and-the-essenes-1

FYI: Foundations of Pharisaic Judaism (by James Trimm)
http://nazarenespace.com/page/foundations-of-pharisaic

FYI: Nazarenes and the Oral Law **(by James Trimm)**
http://nazarenespace.com/page/nazarenes-and-the-oral-law

FYI: Interlinear Hebrew / Aramaic NT
http://nazarenespace.com/page/interlinear-heb-aram-nt

The Dead Sea Scrolls and the New Testaement **[Recommended]**
http://www.auburn.edu/~allenkc/openhse/deadsea.html

(Compares/contrasts Christianity and the Essenes of the Dead Sea Scrolls)

The Essenes and Christianity – Comparisons
http://www.tektonics.org/af/essene.php

***See more*: Essenes**

The Jewish Roots of Galatians (2013)
http://www.netivyah.org/book/the-jewish-roots-of-galatians/

Revolvy: 4QMMT (Content from Wikipedia)
https://broom02.revolvy.com/topic/4QMMT

Golb and the Dead Sea Scrolls (A Work in Progress)
http://raphaelgolb.blogspot.com/2011/01/who-was-4qmmt-really-addressed-to.html

Was the Addressee of 4QMMT Herod Himself? (Theories 1 and 2)

Miqsat Ma'ase HaTorah (4QMMT), Elisha Qimron, Anchor Bible Dictionary (ed. David Noel Freedman), Doubleday, New York 1992.
http://cojs.org/miqsat_ma-ase_hatorah_-4qmmt-_elisha_qimron-_anchor_bible_dictionary_-ed-_david_noel_freedman-_doubleday-_new_york_1992/

Excerpt:

D. The Contribution of MMT to the Study of Judaism

At this early stage of research, the contribution of MMT can not be fully evaluated. The following are a few preliminary remarks.

1. As has been noted, MMT consists of controversial halakhot and thus provides evidence not only for the halakha of the sect, but also for that of its opponents. Examining the halakhic view of the latter, we learn that they are nearly always identical with those of the rabbis. This is also the case in additional polemical passages in other Dead Sea Scrolls. This identity proves that the opponents of the sect were the predecessors of the rabbis, most probably the Pharisees. It further demonstrates that the corresponding rabbinic halakha (to halakhot discussed in the Dead Sea Scrolls) was established at a very early date. This contradicts the view of those scholars who believe that the Pharisaic halakha was a "new" halakha. The halakhic correspondence with the Mishna serves to authenticate those historical sections in the rabbinic sources as truly reflecting the reality of the Second Temple period, even though they were put in written form much later (contra some recent scholarly trends).

2. MMT contributes much to our knowledge of the history of sectarianism in that period. For example, until now there was no explicit evidence concerning the reasons for the schism. Josephus gives the impression that the sects were primarily divided over theological questions, for instance those relating to the resurrection of the dead or the role of Divine providence. MMT proves that the real reason was the controversy over ritual laws. Josephus' description should be understood as an attempt to produce an explanation that would make sense to his Greek (and Roman) readers.

3. Of special interest to biblical scholars are the interpretations given in MMT to certain juridical passages in the Torah in particular, and its methods of interpretation in general.

4. The contribution of MMT to the history of the Hebrew language is also significant, but requires a more detailed discussion than can be undertaken

The Dead Sea Scrolls

http://www.ultimatebiblereferencelibrary.com/Dead_Sea_Scrolls_Exibit.pdf [PDF]

The Torah Precepts Scroll (Library of Congress, 2010)

http://www.loc.gov/exhibits/scrolls/scr2.html

The Torah Precepts Scroll
Translation of the Torah Precepts Scroll

Miqsat Ma`ase ha-Torah
4Q396(MMT[superscript]c)
Parchment
Copied late first century B.C.E.-early first century C.E.
Fragment A: height 8 cm (3 1/8 in.), length 12.9 cm (5 in.)
Fragment B: height 4.3 cm (1 11/16 in.), length 7 cm (2 3/4 in.)
Fragment C: height 9.1 cm (3 9/16 in.), length 17.4 cm (6 7/8 in.)
Courtesy of the Israel Antiquities Authority (8)

This scroll, apparently in the form of a letter, is unique in language, style, and content. Using linguistic and theological analysis, the original text has been dated as one of the earliest works of the Qumran sect. This sectarian polemical document, of which six incomplete manuscripts have been discovered, is commonly referred to as MMT, an abbreviation of its Hebrew name, Miqsat Ma`ase ha-Torah. Together the six fragments provide a composite text of about 130 lines, which probably cover about two-thirds of the original. The initial part of the text is completely missing.

Apparently it consisted of four sections: (1) the opening formula, now lost; (2) a calendar of 364 days; (3) a list of more than twenty rulings in religious law (Halakhot), most of which are peculiar to the sect; and (4) an epilogue that deals with the separation of the sect from the multitude of the people and attempts to persuade the addressee to adopt the sect's legal views. The "halakhot," or religious laws, form the core of the letter; the remainder of the text is merely the framework. The calendar, although a separate section, was probably also related to the sphere of "halakhah." These "halakhot" deal chiefly with the Temple and its ritual. The author states that disagreement on these matters caused the sect to secede from Israel.

References:

Strugnell, J., and E. Qimron. *Discoveries in the Judaean Desert, X.* Oxford, forthcoming.

Sussman, Y. "The History of `Halakha' and the Dead Sea Scrolls -- Preliminary Observations on Miqsat Ma`ase Ha-Torah (4QMMT)" (in Hebrew), *Tarbiz* 59 (1990):11-76.

The Sacred Page: Readings for the 20th Sunday of OT (Catholic)

http://www.thesacredpage.com/2017/08/who-let-riffraff-in-readings-for-20th.html

Excerpt:

In the days of Isaiah, the people of Israel were living—or should have been living—according to the stipulations of the Mosaic Covenant (that is, the covenant with Israel *mediated* by Moses, not a covenant God made *with* Moses). This covenant, summarized in its final form in the Book of Deuteronomy, did not have much room for the Gentiles, except perhaps as subjugated vassals of the People of Israel:

Deut. 28:1 "And if you obey the voice of the LORD your God, being careful to do all his commandments which I command you this day, the LORD your God will set you *high above all the nations* of the earth.... "The LORD will cause your *enemies* who rise against you to *be defeated* before you; they shall come out against you one way, and flee before you seven ways. 10 And *all the peoples of the earth* shall see that you are called by the name of the LORD; and they *shall be afraid* of you. 12 ... you shall *lend to many nations*, but you shall *not borrow*. 13 And the LORD will make you the head, and not the tail; and you shall tend upward only, and not downward; if you obey the commandments of the LORD your God ....

In Jesus' day, the different sects of Judaism had varying stances toward the Gentiles. The Pharisees were at least interested in making proselytes of them (Matt 23:15), but the Essenes had no use for them. According to 4QMMT, the document "On the Works of the Law" found in the fourth cave of Qumran, it was not even lawful to take wheat grown by Gentiles and offer it in the temple!

However, the prophets of Israel foresaw a coming age where the negative attitude toward the Gentiles based on the Mosaic Covenant would be undone. Our First Reading is one of the more famous passages from the second half of the Book of Isaiah that anticipates such a situation:

Reading 1 Is 56:1, 6-7

Thus says the LORD:
Observe what is right, do what is just;
for my salvation is about to come,
my justice, about to be revealed.

The foreigners who join themselves to the LORD,
ministering to him,
loving the name of the LORD,
and becoming his servants-
all who keep the sabbath free from profanation
and hold to my covenant,
them I will bring to my holy mountain
and make joyful in my house of prayer;
their burnt offerings and sacrifices
will be acceptable on my altar,
for my house shall be called
a house of prayer for all peoples.

Strikingly, some of the language used to describe the relationship of these foreigners to the Lord is priestly terminology. These foreigners will "minister" (Heb. *shereth*) to the LORD and become his "servants" (Heb. '*ebadim*). The verb *shereth* is usually employed to describe priestly labor (cf Exod 28:35 etc.), and the priests themselves are called "servants of the LORD" (cf. Ps 134:1; Ps 135:1). This oracle of Isaiah makes it sound as though, in the latter days, foreigners will not only be able to worship God, but also serve in a priestly capacity.

Isaiah's promise that the "burnt offerings and sacrifices" of foreigners would be acceptable on the altar of the LORD could scarcely be more at odds with the perspective of the Essenes of Jesus' day. In the famous work "4QMMT," a letter on legal issues apparently sent from the Essenes at Qumran to the Pharisees in Jerusalem, the Essenes criticize perceived abuses taking place in the Temple:

[Concerning the offering of] the [gentile gr]ain [that they are …] **7** and allowing their […] to touch it and [become] def[iled. No one should eat] **8** from [Gent]ile grain [nor] bring it into the sanctuary […] ... Concerning the Gentile

sacrifice, [we have determined that they are] sacrifici[ng] **12** to the […] which is [like a woman] who has fornicated with him. (4Q394 frags. 3-7, col. I, lines 6-12 [excerpted])

Although the text is fragmentary, it seems clear that the Essenes objected even to the grain of Gentiles being brought into the sanctuary—much less the Gentiles themselves entering and offering sacrifice to God!

According to Mark 11, Jesus entered the temple and drove out the money changers. The area of the Temple that Jesus "cleansed" is usually understood to be the outer court, or "court of the Gentiles"—the external area that was the closest Gentiles were allowed to come into God's presence in the Second Temple Period (517 BC—AD 70). After driving out the merchants, Our Lord quotes from today's First Reading: *"And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations? But you have made it a den of robbers"* (Mark 11:17). Part of the purpose of the Temple cleansing was to restore to the Gentiles what access to God was permissible for them under the Old Covenant system.

P. The Responsorial continues the theme of the Gentiles (Nations) entering into relationship with God:

Responsorial Psalm Ps 67:2-3, 5, 6, 8

R. (4) ***O God, let all the nations praise you!***
May God have pity on us and bless us;
may he let his face shine upon us.
So may your way be known upon earth;
among all nations, your salvation.
R. ***O God, let all the nations praise you!***
May the nations be glad and exult
because you rule the peoples in equity;
the nations on the earth you guide.
R. ***O God, let all the nations praise you!***
May the peoples praise you, O God;
may all the peoples praise you!
May God bless us,
and may all the ends of the earth fear him!
R. ***O God, let all the nations praise you!***

There are many psalms that call on the "peoples" or "nations" to bless the LORD. Is this all empty rhetoric, invented in antiquity when no one but Jews came to the Temple? I think not. According to the Books of Samuel and Kings, the Kingdom of Israel under David and Solomon expanded to become an empire including the surrounding non-Israelite nations as vassal states (see 2 Sam 8–10; 1 Kings 4). During this period, Jerusalem probably saw a steady stream of Gentile officials coming on diplomatic business with the royal court, which would likely include worshipping the God of their suzerain. It seems likely to me that several psalms were originally written with this context in mind, in which Israelites would be mixed with visiting foreigners in the Solomonic Temple (e.g. Ps 47:9).

Library of Congress: Scrolls from the Dead Sea
http://www.loc.gov/exhibits/scrolls/index.html

Acts of Torah [4QMMT (4Q394-399)] (Works of the Law)
http://virtualreligion.net/iho/4QMMT.html

For more information about the Dead Sea Scrolls and impacts on our Bible, see:
Languages of the Old Testament

The Rev. Know-It-All's Guide to Reading the Bible, That Big Book on the Coffee Table

http://www.stlambert.org/documents/2015/1/Guide_to_reading_the_Bible.pdf [PDF]

Online link to excerpt: https://stlambert.org/news/rkias-guide-to-reading-the-bible-part-1

Excerpt: **(Note: Catholic Perspecitve)**

Let me begin by quoting my favorite theologian, the Rev. Billy Bob. "God hates method. He loves principle." Do not misread the preceding. God hates method, not Methodists. God loves Methodists very much. No one can put on a church supper like Methodists.

What is the Rev. Billy Bob trying to say? An example: You go to the Thursday prayer meeting and that Thursday you are in charge of the prayer ministry. You are wearing your favorite bowling shirt, your red feedlot cap and your St. Christopher medal. Before you sit, an afflicted soul who has come for healing prayer with the worst case of athlete's foot in medical history enters the room. You anoint him with holy water, praying in tongues all the while with the laying on of hands and conclude with three Hail Mary's. And much to your shock he is instantly healed!

You now know how to heal the sick. You wear your favorite bowling shirt, your red feedlot cap and your St. Christopher medal. You anoint with holy water, praying in tongues with the laying on of hands and conclude with three Hail Mary's. So you do the same thing next week, now that you have the gift of healing, and nothing happens. The minute you think you've got God down to a method He does things a different way. God hates method. He loves principle.

This is the point that St. Paul is trying to make when he talks about works of the law. "...a man is not justified by the works of the law but by faith in Jesus Christ..." Galatians 2:16. There is only one place other than the New Testament in all of ancient literature where the phrase "works of the law" appears. It is in the Dead Sea Scroll **4QMMT**: "Miqtsat Ma'asei ha Torah" ("Precepts of the Works of the Law"). It seems to be written by Essenes to Pharisees about ritual purity. In the scroll 4QMMT we read in ruling 16 "Concerning streams of liquid; we have determined that they are not intrinsically pure. Indeed, streams of liquid do not form a barrier between the pure and the impure for the liquid that is in the stream and that in its receptacle become as one liquid." So there! Take that, you loose and liberal Pharisees!

(What the heck is this guy talking about????)Simply this: If a clay bowl is unclean and you pour water from a clay pitcher into the bowl, the uncleanness leaps up the stream of water and pollutes the pitcher and both must broken! Surely you remember this from you reading of Leviticus? The scroll ends with "Now we have written you some of the works of the law which we determined would be beneficial to you."

When Paul talks about works of the law, he is saying that we are not saved by this ritual nonsense, but by conversion of heart and mind. 500 years ago Luther decided that Paul was saying that we don't have to do anything to go to heaven. Paul would have been a bit surprised at that conclusion (Romans 2:24), as would Jesus (Matt7:23) In fact, St. James says that it is clear we are not saved by faith alone, but by works also (James 2:24)

If Luther had understood that the phrase "works of the law" was about ritual purity and not about kindness and mercy, and that Paul simply wanted to explain that these external rituals of kosher law don't save, he would have spared the world a lot of trouble. It is always intriguing to me that people who talk loudly about dead works and salvation by faith alone constantly try to get people who were baptized as infants by the pouring of water to be re-baptized by a very specific formula as adults and only by immersion. They believe in method, not in principle. Whether they admit it or not they are professing salvation by a work of

law.

We want to reduce the Bible to a set of rules. It is a book of principles, the principles of the Kingdom of Heaven. That is not to say that rules are unimportant. On the Contrary! For children, good rules are essential and we cannot enter the Kingdom of Heaven unless we are like little children. These rules however, depend on love and trust and a desire to obey the Father who loves us. They are rules that teach the principles of the Kingdom. They are not rules that we can get around, rules that enable us to do as little as possible. They are instructions in the very character of God.

The prayer of the pagan is "God, give me what I want." the prayer of the Christian is "Lord, teach me your ways." (Psalm 25:4, 86:11,27,11 and the whole rest of the Bible.) The Bible is not a science text, it is not a history text, it is not a rule book. It has all these things in it, but it is primarily a collection of books that deal with the way God has loved us since the beginning of time.

So here is principle #1 THE BIBLE EXISTS TO TEACH US GOD'S WAY OF DOING THINGS, HIS CHARACTER, HIS PRINCIPLES AND HIS PROMISES.

A 'Slain Messiah' in 4q Serekh Milhûamah (4q285)? (1992)

http://www.tyndalehouse.com/tynbul/library/TynBull_1992_43_1_08_Bockmuehl_SlainMessiah.pdf [PDF]

…First came the news that Professor John Strugnell of Harvard Divinity School had been deposed in late 1990 as head of the international editorial team which has overseen the official publication of the Dead Sea Scrolls since their discovery in 1947. The most immediate reason for Strugnell's dismissal after only three years at the helm reportedly lay in his increasingly acerbic anti-Jewish pronouncements in a series of press interviews.

All this transpired amidst mounting scholarly protest at the creeping pace of publication and the editorial committee's continuing refusal to release the photographs of the Scrolls. The Editors' infuriating practice of writing articles on unpublished scrolls long before their actual publication had led to a growing impatience among Qumran scholars barred from access to these materials. In consequence, 'samizdat' copies of manuscript transcriptions began to proliferate in the academic community. Thus, for the past two years or more, photocopies of otherwise unidentified handwritten transcriptions of 4QMMT have been circulating; this document is a letter from the Qumran community to the religious authorities in Jerusalem explaining their differences over the halakhah of sacrifices, temple purity, fornication, etc. Although to this day that important
text is still not officially published, 4QMMT has been discussed in
publications and senior seminars in numerous locations.

Partly in response to increasing scholarly pressure, in 1988 the editorial team authorized a limited release of a preliminary concordance of the Scrolls, many of which remained unpublished and under a tight seal. The acquisition of a copy by Hebrew Union College in Cincinnati, Ohio led that institution's veteran Qumran scholar Ben Zion Wacholder to collaborate with his research student Martin Abegg on a computer-produced reconstruction of the texts originally analyzed in the Qumran concordance. Amidst a fanfare of publicity, this work was released on 4 September 1991 as *A Preliminary Edition of the Unpublished Dead Sea Scrolls—The Hebrew and Aramaic Texts from Cave Four* (Washington, DC: Biblical Archaeology Society). Not surprisingly, the official Qumran editorial team were incensed at what they perceived to be a breach of scholarly propriety.

However, the pace of developments continued to increase further when in September the Huntington Library in San Marino, California unilaterally decided to make its photographs of the Scrolls (deposited there for safekeeping) available to researchers; in late October the Israeli Antiquities Authority dropped its initially fierce resistance to the release of the photographs…

Essenes

Who were the Essenes and Were Jesus and John the Baptist Essenes? (2009)

https://www.youtube.com/watch?v=CwWmNT2a7H0&index=4&list=PLE8D42080A018F866

[Video] (Clip from Paul Ankerberg Show appearance of N.T. Wright)

Wikipedia: Essenes

Excerpt:

The Essenes (in Modern Hebrew: אִסִּיִים, Isiyim; Greek: Ἐσσηνοί, Ἐσσαῖοι, or Ὀσσαῖοι, Essenoi, Essaioi, Ossaioi) were a sect of Second Temple Judaism that flourished from the 2nd century BC to the 1st century AD which some scholars claim seceded from the Zadokite priests. Being much fewer in number than the Pharisees and the Sadducees (the other two major sects at the time), the Essenes lived in various cities but congregated in communal life dedicated to asceticism (some groups practised celibacy), voluntary poverty, and daily immersion. Many separate but related religious groups of that era shared similar mystic, eschatological, messianic, and ascetic beliefs. These groups are collectively referred to by various scholars as the "Essenes." Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judaea.

The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, which are commonly believed to be the Essenes' library—although not conclusive. These documents preserve multiple copies of parts of the Hebrew Bible untouched from possibly as early as 300 BCE until their discovery in 1946. Some scholars dispute the notion that the Essenes wrote the Dead Sea Scrolls. Rachel Elior questions even the existence of the Essenes.

The first reference is by the Roman writer Pliny the Elder (died c. 79 CE) in his *Natural History*. Pliny relates in a few lines that the Essenes do not marry, possess no money, and had existed for thousands of generations. Unlike Philo, who did not mention any particular geographical location of the Essenes other than the whole land of Israel, Pliny places them in Ein Gedi, next to the Dead Sea.

A little later, Josephus gave a detailed account of the Essenes in *The Jewish War* (c. 75 CE), with a shorter description in *Antiquities of the Jews* (c. 94 CE) and *The Life of Flavius Josephus* (c. 97 CE). Claiming first hand knowledge, he lists the Essenoi as one of the three sects of Jewish philosophy alongside the Pharisees and the Sadducees. He relates the same information concerning piety, celibacy, the absence of personal property and of money, the belief in communality, and commitment to a strict observance of Sabbath. He further adds that the Essenes ritually immersed in water every morning, ate together after prayer, devoted themselves to charity and benevolence, forbade the expression of anger, studied the books of the elders, preserved secrets, and were very mindful of the names of the angels kept in their sacred writings.

Pliny, also a geographer, located them in the desert near the northwestern shore of the Dead Sea, where the Dead Sea Scrolls were discovered.

See also: **4QMMT** **(re: Qumram Dead Sea Scrolls manuscripts 4QMMT and the Essenes)**

The Essenes – Jewish Encyclopedia
http://jewishencyclopedia.com/articles/5867-essenes

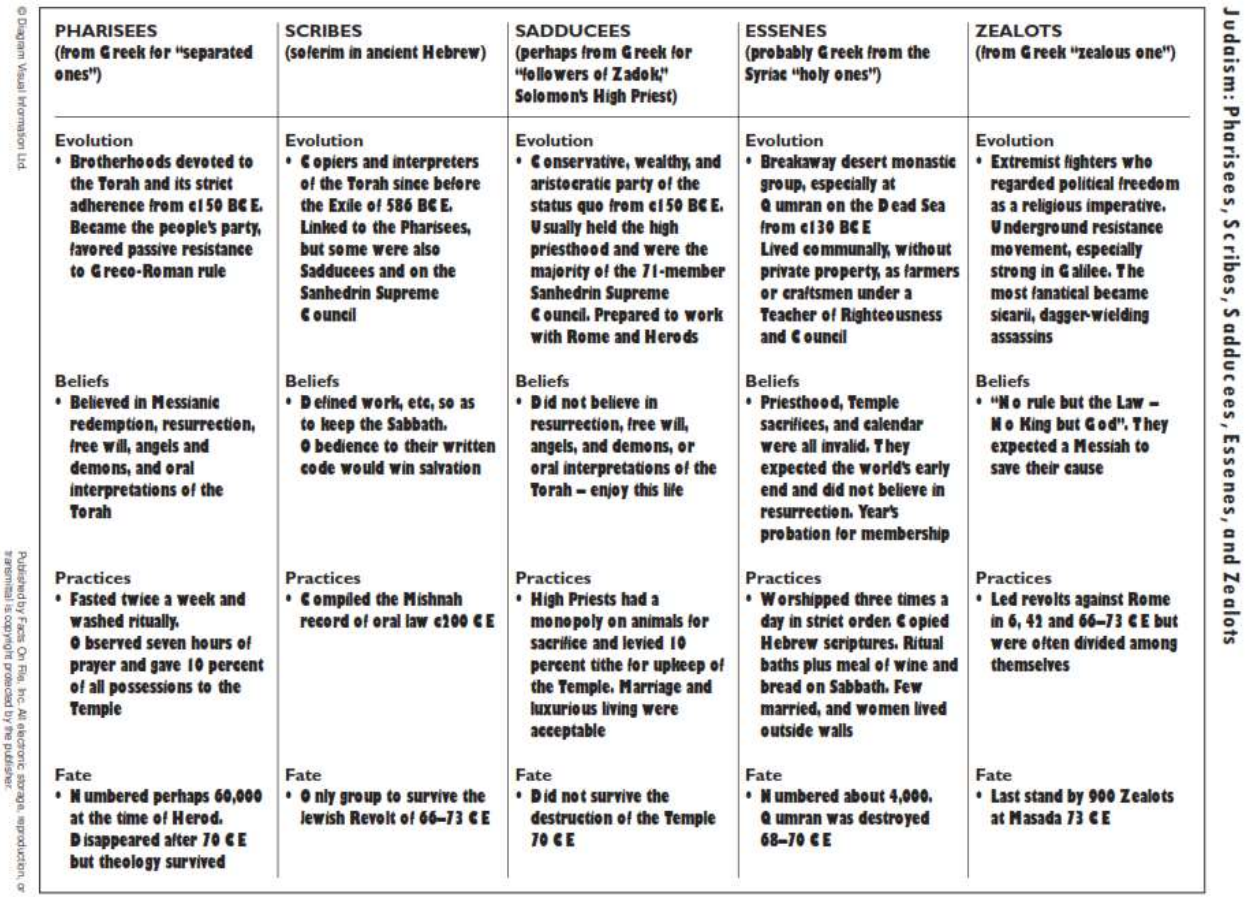
Ancient Jewish History: Pharisees, Sadducees & Essenes (Jewish Virtual Library)
http://www.jewishvirtuallibrary.org/pharisees-sadducees-and-essenes

The Essenes – Bible.org
https://bible.org/seriespage/4-essenes

***For more about the Essenes and other 1st Century (and 2nd Temple) Jewish groups of the NT, see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)



Judaism: Pharisees, Scribes, Sadducees, Essenes, and Zealots

PHARISEES (from Greek for "separated ones")	SCRIBES (soferim in ancient Hebrew)	SADDUCEES (perhaps from Greek for "followers of Zadok," Solomon's High Priest)	ESSENES (probably Greek from the Syriac "holy ones")	ZEALOTS (from Greek "zealous one")
Evolution • Brotherhoods devoted to the Torah and its strict adherence from c150 BCE. Became the people's party, favored passive resistance to Greco-Roman rule	Evolution • Copiers and interpreters of the Torah since before the Exile of 586 BCE. Linked to the Pharisees, but some were also Sadducees and on the Sanhedrin Supreme Council	Evolution • Conservative, wealthy, and aristocratic party of the status quo from c150 BCE. Usually held the high priesthood and were the majority of the 71-member Sanhedrin Supreme Council. Prepared to work with Rome and Herods	Evolution • Breakaway desert monastic group, especially at Qumran on the Dead Sea from c130 BCE Lived communally, without private property, as farmers or craftsmen under a Teacher of Righteousness and Council	Evolution • Extremist fighters who regarded political freedom as a religious imperative. Underground resistance movement, especially strong in Galilee. The most fanatical became sicarii, dagger-wielding assassins
Beliefs • Believed in Messianic redemption, resurrection, free will, angels and demons, and oral interpretations of the Torah	Beliefs • Defined work, etc, so as to keep the Sabbath. Obedience to their written code would win salvation	Beliefs • Did not believe in resurrection, free will, angels, and demons, or oral interpretations of the Torah – enjoy this life	Beliefs • Priesthood, Temple sacrifices, and calendar were all invalid. They expected the world's early end and did not believe in resurrection. Year's probation for membership	Beliefs • "No rule but the Law – No King but God". They expected a Messiah to save their cause
Practices • Fasted twice a week and washed ritually. Observed seven hours of prayer and gave 10 percent of all possessions to the Temple	Practices • Compiled the Mishnah record of oral law c200 CE	Practices • High Priests had a monopoly on animals for sacrifice and levied 10 percent tithe for upkeep of the Temple. Marriage and luxurious living were acceptable	Practices • Worshipped three times a day in strict order. Copied Hebrew scriptures. Ritual baths plus meal of wine and bread on Sabbath. Few married, and women lived outside walls	Practices • Led revolts against Rome in 6, 41 and 66–73 CE but were often divided among themselves
Fate • Numbered perhaps 60,000 at the time of Herod. Disappeared after 70 CE but theology survived	Fate • Only group to survive the Jewish Revolt of 66–73 CE	Fate • Did not survive the destruction of the Temple 70 CE	Fate • Numbered about 4,000. Qumran was destroyed 68–70 CE	Fate • Last stand by 900 Zealots at Masada 73 CE

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Source: http://www.fofweb.com/Electronic_Images/Onfiles/CROFvol4-04.pdf

Jewish History

Excerpt:

Who is a Jew?

Who is a Jew? For many this is a confusing question. Is being Jewish a religion or ethnic group? The term applies to both the religion and the ethnicity of a person. Someone can be a Jew and an atheist, because they are applying the term to their ethnic background as opposed to a religious background.

The Jewish faith is linked to the group of people known today as the Jewish people. The majority of people who are Jewish in faith, have an ethnic descent from the people of the land. The word, Jew comes from the Hebrew word,ydwhy*Y'huwdiy*, meaning Judah. Judah was the southern kingdom of Israel, the name and religion of descendent of Israel is linked with the southern kingdom, Judah. So when someone becomes Jewish they convert to the faith of the people of the land of Judah.

Are there different Jewish faiths?

Just like Christianity has Protestant, Catholic and Orthodox divisions with many subdivisions, there are different Jewish sects. Each Jewish sect has a their own history and circumstances on how they developed. There are three main Jewish sects, *Orthodox*,*Conservative* and *Reform*. The Orthodox is the oldest, tracing their heritage to the Pharisees mentioned in the New Testament. The Reform movement began in the early 19th century in Germany, challenging many of the Rabbinic traditions. The Conservative movement formed out of the Reform movement in the 1840's, seeing the importance of keeping some laws and traditions.

Jewish History

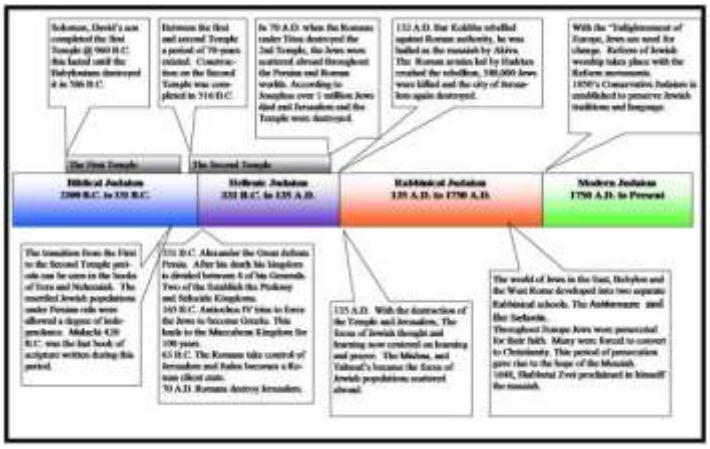
Jewish history dates back to the time of Abraham 2100 B.C, who was the founder of the Jewish people, and who is buried in Hebron. Next to the Temple Mount, the Tomb of Abraham is the most hotly contested piece of property in the world. Judaism can be broken down into 4 periods for simplicity.

Biblical Judaism 2100 to 332 B.C

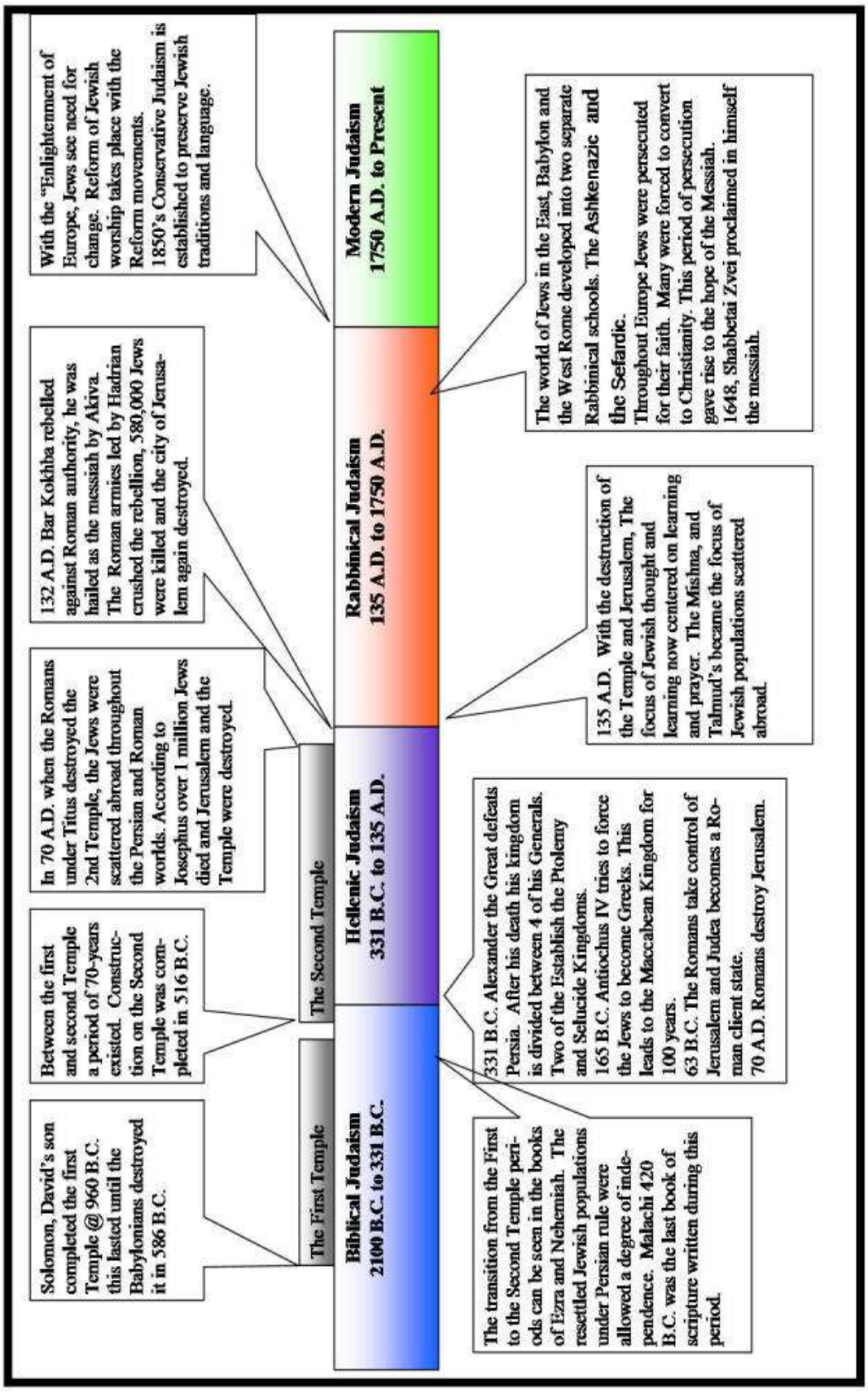
Hellenic Judaism 332 B.C to 135 A.D.

Rabbinic Judaism 35 A.D. to 1750 A.D

Modern Judaism 1750 A.D. to Present

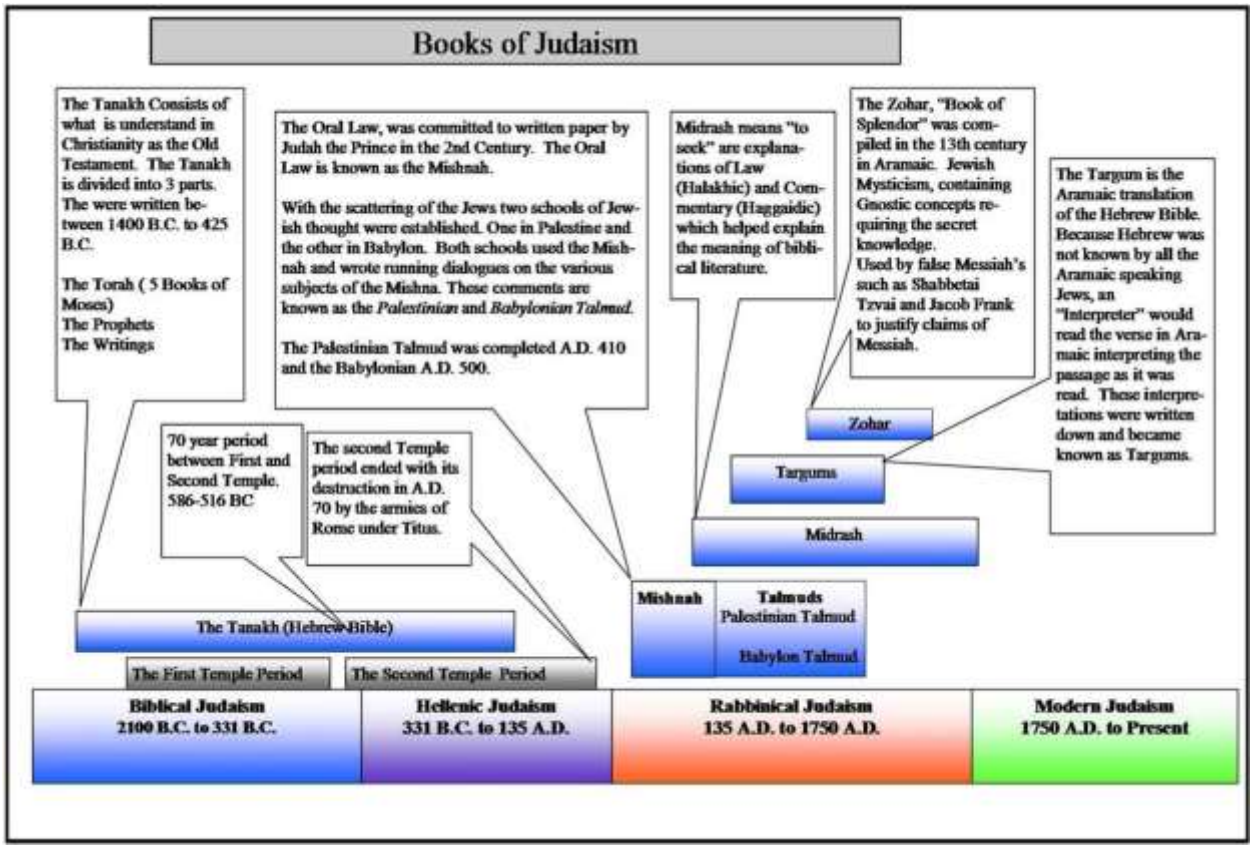


See next page for larger view…


Biblical Judaism
2100 B.C. to 331 B.C.
Hellenic Judaism
331 B.C. to 135 A.D.
Rabbinical Judaism
135 A.D. to 1750 A.D.
Modern Judaism
1750 A.D. to Present
The First Temple
The Second Temple
Solomon, David's son completed the first Temple @ 960 B.C. this lasted until the Babylonians destroyed it in 586 B.C.
Between the first and second Temple a period of 70-years existed. Construction on the Second Temple was completed in 516 B.C.
In 70 A.D. when the Romans under Titus destroyed the 2nd Temple, the Jews were scattered abroad throughout the Persian and Roman worlds. According to Josephus over 1 million Jews died and Jerusalem and the Temple were destroyed.
132 A.D. Bar Kokhba rebelled against Roman authority, he was hailed as the messiah by Akiva. The Roman armies led by Hadrian crushed the rebellion, 580,000 Jews were killed and the city of Jerusalem again destroyed.
With the "Enlightenment of Europe, Jews see need for change. Reform of Jewish worship takes place with the Reform movements. 1850's Conservative Judaism is established to preserve Jewish traditions and language.
The world of Jews in the East, Babylon and the West Rome developed into two separate Rabbinical schools. The Ashkenazic and the Sefardic. Throughout Europe Jews were persecuted for their faith. Many were forced to convert to Christianity. This period of persecution gave rise to the hope of the Messiah. 1648, Shabbetai Zvei proclaimed in himself the messiah.
135 A.D. With the destruction of the Temple and Jerusalem, The focus of Jewish thought and learning now centered on learning and prayer. The Mishna, and Talmud's became the focus of Jewish populations scattered abroad.
331 B.C. Alexander the Great defeats Persia. After his death his kingdom is divided between 4 of his Generals. Two of the Establish the Ptolemy and Selucide Kingdoms. 165 B.C. Antiochus IV tries to force the Jews to become Greeks. This leads to the Maccabean Kingdom for 100 years. 63 B.C. The Romans take control of Jerusalem and Judea becomes a Roman client state. 70 A.D. Romans destroy Jerusalem.
The transition from the First to the Second Temple periods can be seen in the books of Ezra and Nehemiah. The resettled Jewish populations under Persian rule were allowed a degree of independence. Malachi 420 B.C. was the last book of scripture written during this period.

Books of Judaism

http://www.truthnet.org/TheMessiah/3_Books_of_Judaism/



***For more about the Jewish sects, history and culture, see my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

Science, the Bible, and God

Eric Metaxas: Science Increasingly Makes the Case for God (2014)
http://ericmetaxas.com/media/articles/science-increasingly-makes-case-god/

> **Socrates in the City: One of New York's Best Kept Secrets**
> https://ccithink.com/tag/greek-philosopher-socrates/

Socrates in the City – John Lennox: "Seven Days That Divide the World" (2013)
https://www.youtube.com/watch?v=0FmO2XKMe6g [Video]

The Genesis Files: The Meaning and Purpose of Creation – John Lennox, PhD
https://www.youtube.com/watch?v=y2AASpLb8E4&spfreload=5 [Video]

Regarding the Creation (from talk by John Lennox on the Creation)
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Three

Based on a talk by John Lennox, at the Keswick Convention 2013. He is Professor of Mathematics at the University of Oxford and a lecturer at the Oxford Centre of Christian Apologetics.

Excerpt:

…For some people, this subject is controversial. We come across a series of 'days' in Genesis 1:3-31. This issue has vexed many people. But the status of the days of Genesis 1 is clearly not the same as the status of the doctrine of Creation, the doctrine of the incarnation, atonement, resurrection and second coming - for one obvious reason. You will find equally godly believers, committed to the authority of scripture, who agree on all of those doctrines, but differ in their views of the days of Genesis 1. That ought to warn us that the matter is more complex than some admit.

Differences on these matters happened centuries before Darwin. They noticed that days are mentioned in the passage before light is created, which caused them to think. Yet, [now] we see evangelicals fighting like children and bringing the gospel into disrepute about things that may not be of first importance.
If I'd been giving the Keswick Lecture in 1633 – it wouldn't have been on the date of creation or the status of the days. It would have been about claims that the earth moves around the Sun, from Galileo, when Scripture says explicitly in Psalm 104:5, that the Earth will never be moved.

> [NOTE: While the translation uses the English word "earth", it may not necessarily mean the planet, but solid material (land, soil, etc.) that are considered 'earth'. -LY]
>
> > **104:5** *earth.* Land in distinction from sky and seas, not the earth as a planet (see Ge 1:10). *foundations.* See 24:2 and note . *can never be moved.* Firmly founded (see 93:1; 96:10), it will not give way (cf. v. 9). [NIVSBN08]
> >
> > **104:5-9** The Lord Set Bounds for the Land and the Sea. This section stresses the reliability of the world God made, based on the third day of creation (where the land and the water become separate); the dry land is a safe and suitable place for its inhabitants. The telling in Gen 1:9-10 is very sparse and broad-stroke, while here the narration is more imaginative. Some have supposed that these verses are referring to the flood story,

> but the setting of the whole psalm is God's continuing care for his creation, rather than his judgment. [ESVSB]

Many believers over the centuries believed the Earth would not be moved on the basis of that Scripture. But Galileo, who proposed that the Earth moved around the Sun, did believe in Scripture and wasn't an atheist. The interpretation of these apparently utterly explicit scriptures has changed. So how do we understand Scripture?

The word 'literal' can have different meanings. I'm frequently asked, do I take the Bible literally? I understand what people mean. But nobody takes the Bible literally in its entirety. Jesus said, 'I am the door'. Well, what sort of wood was he made of? The difficulty falls on the understanding of the word literal - it's ambiguous and highly misleading. Jesus IS a real door, into a genuine experience of God. He's literal at that level, but not at the base level.

When a metaphor occurs, the next question to ask is what is it a metaphor for? Just because it's a metaphor doesn't mean it doesn't stand for something real.

In Genesis 1, 'God said' doesn't mean God had a voicebox and lungs. But we can understand that it means that God communicated in some way. It's not meant to mean that God produced a voice. Literature is full of that kind of metaphor. If I say my heart is broken, it doesn't mean I need to go to hospital. All of language is like that. The Bible is full of it.

The word 'literal' is a word to be avoided because it confuses people. Usually it's obvious, such as Jesus and the door - we know what he means.

Metaphors do stand for realities. We now know Earth is stable in its orbit, for example - so the idea that the 'Earth cannot be moved' is based on a reality.

How do you know Jesus isn't a door? Because we know something about the natural world. We use our knowledge of natural world to interpret things all the time. So, to argue against using science to interpret the word of God isn't very sensible.

There are a number of ways of interpreting the days of Genesis 1. There is the Youth Earth view, that it was created in 6 days. There is the 'day age' view, that the days represent periods of unspecified time. Thirdly, there's a view that the days are in logical, but not chronological order.

There are other views and so many of them. Why do they differ? Before we decide what the text means, we need to look carefully at what it says. So let's try to set aside any of our prejudices – we've all got them – and look at what the text actually says, at the use of the word 'day' in actual text.

Verse 4 and 5 says that God called light day and darkness night. Is that a 24 hour day? No. God called the light day, and the darkness he called night. This draws our attention to the fact that we use the word for daytime, and we also use it for a 24 hour period. So its first use in Genesis is not a 24 hour period. The second use is in verse 5, it would appear, is a 24 hour period.

There are other uses of the word 'day'. When I say 'in my young day in Cambridge', you would never think was that Tuesday or Wednesday. There are several meanings of the word 'day' in the Biblical text.

Notice, that the first verse, 'In the beginning, God created heavens and earth', does not occur on day 1. It's obvious within the literature, that the beginning is not day 1. The tense in Hebrew indicates that the events in the first two verses occur prior to the description of the six days. So, it doesn't matter what you think about those six days, it doesn't tell you anything about the age of the universe at all. All this controversy about the age of the Earth, yet scripture says nothing about it!

Although we could, obviously, claim that Genesis 1 is teaching that the Earth is young, it's not the only way the text can be understood. You don't have to interpret it that way.

Let's think about the idea that the six days are in a single week. Where did we get that idea? How much space is there between those days? I don't think the text tells us. You can understand it in terms of a single week, but you don't have to.

See also: a John Lennox excerpt re "Literal" Interpretation from same talk

Links to additional Lecture Summaries:

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-One

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Two

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Three

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Four

https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Five

Socrates in the City – Dr. David Berlinski: The Devil's Delusion: Atheism and Its Scientific Pretensions

https://www.youtube.com/watch?v=0XIDykeZplU [Video]

Socrates in the City – Introduction of N.T. Wright by Eric Metaxas (2011)

https://www.youtube.com/watch?v=91zvwcZCzwg [Video]

David Montgomery | Noah's Flood and the Development of Geology || Radcliffe Institute

https://www.youtube.com/watch?v=YMaUzNlDnSY [Video]

The geologist David Montgomery explores the interface of science and religion through flood stories from cultures around the world.

Wretched: An atheist professor converts to Christianity

https://www.youtube.com/watch?v=d3jrcP-o6Vs [Video]

Alt. Link: https://www.doovi.com/video/wretched-an-atheist-professor-converts-to-christianity/d3jrcP-o6Vs

See also: **re: Genesis**

Science Confirms the Bible

Science Confirms the Bible

(Bear in mind that the Bible was written 2,000–3,000 years ago)

THE BIBLE	SCIENCE NOW	SCIENCE THEN
The earth is a sphere *(Isaiah 40:22)*.	The earth is a sphere.	The earth was a flat disk.
Incalculable number of stars *(Jeremiah 33:22)*.	Incalculable number of stars.	Only 1,100 stars.
Free float of earth in space *(Job 26:7)*.	Free float of earth in space.	Earth sat on a large animal.
Creation made of invisible elements *(Hebrews 11:3)*.	Creation made of invisible elements (atoms).	Science was ignorant on the subject.
Each star is different *(1 Corinthians 15:41)*.	Each star is different.	All stars were the same.
Light moves *(Job 38:19,20)*.	Light moves.	Light was fixed in place.
Air has weight *(Job 28:25)*.	Air has weight.	Air was weightless.
Winds blow in cyclones *(Ecclesiastes 1:6)*.	Winds blow in cyclones.	Winds blew straight.
Blood is the source of life and health *(Leviticus 17:11)*.	Blood is the source of life and health.	Sick people must be bled.
Ocean floor contains deep valleys and mountains *(2 Samuel 22:16; Jonah 2:6)*.	Ocean floor contains deep valleys and mountains.	The ocean floor was flat.
Ocean contains springs *(Job 38:16)*.	Ocean contains springs.	Ocean fed only by rivers and rain.
When dealing with disease, hands should be washed under running water *(Leviticus 15:13)*.	When dealing with disease, hands should be washed under running water.	Hands washed in still water.

Socrates in the City – Michael Behe: Darwin Devolves
https://socratesinthecity.com/watch/michael-behe-darwin-devolves/

Eric Metaxas interviews biochemist Michael Behe on “the new science about DNA that challenges evolution” as told in Behe’s book, *Darwin Devolves*.

Michael Behe is a Roman Catholic. He is married to Celeste Behe and the two have nine children who are homeschooled.

Irreducible Complexity and Michael Behe
http://www.talkorigins.org/faqs/behe.html

Socrates in the City – John Lennox: "The Question of Science and God Parts 1&2"
Part 1:
https://socratesinthecity.com/watch/john-lennox-the-question-of-science-and-god-part-1/

https://www.youtube.com/watch?v=gDjNv-ea56E [Video]

https://socratesinthecity.com/listen/the-question-of-science-and-god-part-1/ [Audio]

Part 2:
https://socratesinthecity.com/watch/john-lennox-the-question-of-science-and-god-part-2/

https://www.youtube.com/watch?v=Tr3ghb6JG6A [Video]

https://socratesinthecity.com/listen/the-question-of-science-and-god-part-2/ [Audio]

Has Science buried God? Eric Metaxas tracks down Oxford’s John Lennox in France for answers, and the brilliant professor delivers! (2018)

Follow up to the above 2-parter…

Socrates in the City – John Lennox: "Has Science Buried God?" (2019)
https://www.youtube.com/watch?v=wBio3y0Rrbc [Video]

https://socratesinthecity.com/listen/has-science-buried-god/ [Audio]
Host Eric Metaxas and Oxford professor John Lennox explore the question, "Has science buried God?" -- discussing the fine-tuned universe, evolution, logic, history, and more! "It's like we're an old Vaudeville team" says Metaxas, who eggs the legendary Lennox into retelling his equally legendary roast chicken anecdote. The interview was hosted by the Colson Center and took place in Washington D.C., in May 2019.

Veritas Forum – John Lennox at Harvard Med School (2014): The Loud Absence - Where is God in Suffering?
https://www.youtube.com/watch?v=MPm6Y-pANYI [Video]
Where is God in suffering? Oxford Professor of Mathematics, John Lennox, speaking at The Veritas Forum at Harvard Med School, 2014. Short lecture followed by Q&A

Veritas Forum – John Lennox at Texas Christian University (TCU) (2016): Where is God Amidst Suffering and Evil? (and the topic of “Well-being”)
https://www.youtube.com/watch?v=huw4cg_PYIA [Video]
Oxford Mathematician John Lennox considers questions of faith in the context of suffering at The Veritas Forum: "The Loud Absence: Where is God Amidst Suffering and Evil?" at Texas Christian University, 2016.

Veritas Forum – Jon Lennox at UCLA (2011):
Christianity and the Tooth Fairy
https://www.youtube.com/watch?v=feqC_GNL2fw [Video]
Children believe in the tooth fairy until their reasoning capabilities mature and they recognize this belief is neither grounded nor relevant. Does belief in Jesus Christ require a similar suspension of logic? Can Christianity be proven to be true? UCLA law professor Daniel Lowenstein interviews Oxford mathematician John Lennox with honest questions about Christianity and the grounds for faith. This will be followed by audience Q&A.

John Lennox at the "Why I am a Christian" Youth Event in Perth, Australia (2014):
Why I Am A Christian (and "What Am I Made For?")
https://www.youtube.com/watch?v=jGrbrKWZFJg [Video]
In August 2014 Professor John Lennox of Oxford University, who has debated atheists such as Richard Dawkins and the late Christopher Hitchens, explains why he is a Christian. Presented by Riverview Church, City Bible Forum, CREDO and the Christian Conventions of WA. This video includes his talk and his questions & answer time. For Dan Conway's performance at this event, please visit our channel.

John Lennox: Biblical Underpinning - What does it mean to be human? (2018)
re: AI and Robotics
https://www.youtube.com/watch?v=DRxp_gsSxA4 [Video]
A conference, especially for Christian leaders, to explore the theological, social and practical implications of advances in artificial intelligence (AI) and robotics. The conference was held in June, 2018 at the British Library with over 250 delegates including students, church leaders and leading experts in the field of Robotics & A.I. coming together to explore what these advances could mean for both the Church and society as a whole.

What does it mean to be human? - Dr Ravi Zacharias (at DUMC, Malaysia) (2013)
https://www.youtube.com/watch?v=aRChfvNYEqI [Video]

RZIM : Life's Four Big Questions, Q and A – by Ravi Zacharias @ University of Kentucky (2016)
https://www.youtube.com/watch?v=DseIM5MlpS0 [Video]

Ravi Zacharias - The Mystery of Evil and the Miracle of Life (2012)
https://www.youtube.com/watch?v=wsIPrasmvAQ [Video]

***See also*: re: Genesis *and also*: Worldviews**

The Genesis Files: The Meaning and Purpose of Creation – John Lennox, PhD

Keswick Convention: In The Beginning Part One
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-One

Based on a talk by John Lennox, at the Keswick Convention 2013. He is Professor of Mathematics at the University of Oxford and a lecturer at the Oxford Centre of Christian Apologetics.

Keswick Convention: In The Beginning Part Two
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Two

Keswick Convention: In The Beginning Part Three
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Three

Keswick Convention: In The Beginning Part Four
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Four

Keswick Convention: In The Beginning Part Five
https://www.premierchristianity.com/Old-Blog/Keswick-Convention-In-The-Beginning-Part-Five

AOG 2014 Faith & Science Conference

Session 1 - Science and the God Question – John Lennox
https://vimeo.com/103421911 [Video]

Session 2 - The Biology of Sin - Matthew Stanford
https://vimeo.com/103421913 [Video]

Session 3 - The Glory of Jehovah Will Be Revealed - Steve Krstulovich
https://vimeo.com/103421915 [Video] (Good info. as of 2014)

Steve Krstulovich **(Note: Steve retired from Fermilabs in 2015)**
The Bible Brief / Narrative 2008
http://2008biblebrief.com/

Some biblical corrections to the standard chronology shown in the Brief:

An extra 650 years after Noah's flood: https://www.youtube.com/watch?v=VI1yRTC6kGE

Israel in Egypt 215 years (NOT 430 Years): https://www.youtube.com/watch?v=FF0F8YjT1og

Birth of Jesus in 1BC (NOT 4BC): https://www.youtube.com/watch?v=oGUlWa2r-bk&t=6s

How to Use Tools (Bible Brief Narrative) in English
https://www.youtube.com/watch?v=pqnWC2tpr00
Firmilab News for Employees and Users
https://news.fnal.gov/fermilab-at-work/

Session 4 - Not Available

Session 5 - Skipped

Session 6 - The Genesis Files: The Meaning and Purpose of Creation - John Lennox
https://vimeo.com/103421918 [Video]

Answers in Genesis
https://answersingenesis.org/

Genesis File (Science = God's Handiwork In Living Color)
https://genesisfile.com/

Process Theology and the Bible:
How Science Has Changed Our View of God
http://www.religion-online.org/showarticle.asp?title=3361

The Trinity Review: The Bible and the Idolatry of Science
http://www.trinityfoundation.org/journal.php?id=344 (Downloadable as a PDF)

N.T. Wright: Can a Scientist Trust the New Testament? (2014)
http://www.jamesgregory.org.uk/series-2/can-a-scientist-trust-the-new-testament/

Here is another lecture (that link has PDF transcript, audio and videos) by Wright as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright: Can a Scientist Believe in the Resurrection? (2007)
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright explains seven "mutations" caused by the resurrection
https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/

Excerpt:

N.T. Wright's historical case for the bodily resurrection of Jesus

Wright basically argues that the resurrection cannot have been a myth invented by the early Christian community, because the idea of the Messiah dying and being bodily resurrected to eternal life was completely unexpected in Jewish theology, and therefore would not have been fabricated.

In Judaism, when people die, they stay dead. At the most, they might re-appear as apparitions, or be resuscitated to life for a while, but then die again later. *There was no concept of the bodily resurrection to eternal life of a single person, especially of the Messiah, prior to the general resurrection of all the righteous dead on judgment day.*

Wright's case for the resurrection has 3 parts:

- The Jewish theological beliefs of the early Christian community underwent 7 mutations that are *inexplicable* apart from the bodily resurrection of Jesus
- The empty tomb
- The post-mortem appearances of Jesus to individuals and groups, friends and foes

Here's the outline of Wright's case:

…the foundation of my argument for what happened at Easter is the reflection that this Jewish hope has undergone remarkable modifications or mutations within early Christianity, which can be plotted consistently right across the first two centuries. And these mutations are so striking, in

an area of human experience where societies tend to be very conservative, that they force the historian… to ask, "Why did they occur?"

The mutations occur within a strictly Jewish context. The early Christians held firmly, like most of their Jewish contemporaries, to a two-step belief about the future: first, death and whatever lies immediately beyond; second, a new bodily existence in a newly remade world. 'Resurrection' is not a fancy word for 'life after death'; it denotes life after 'life after death'.

And here are the 7 mutations:

8. Christian theology of the afterlife mutates from multiples views (Judaism) to a single view: resurrection (Christianity). When you die, your soul goes off to wait in Sheol. On judgment day, the righteous dead get new resurrection bodies, identical to Jesus' resurrection body.
9. The relative importance of the doctrine of resurrection changes from being peripheral (Judaism) to central (Christianity).
10. The idea of what the resurrection would be like goes from multiple views (Judaism) to a single view: an incorruptible, spiritually-oriented body composed of the material of the previous corruptible body (Christianity).
11. The timing of the resurrection changes from judgment day (Judaism) to a split between the resurrection of the Messiah *right now* and the resurrection of the rest of the righteous *on judgment day* (Christianity).
12. There is a new view of eschatology as collaboration with God to transform the world.
13. There is a new *metaphorical* concept of resurrection, referred to as being "born-again".
14. There is a new association of the concept of resurrection to the Messiah. (The Messiah was not even supposed to die, and he certainly wasn't supposed to rise again from the dead in a resurrected body!)

    There are also other historical puzzles that are solved by postulating a bodily resurrection of Jesus.

8. Jewish people thought that the Messiah was not supposed to die. Although there were lots of (warrior) Messiahs running around at the time, whenever they got killed, their followers would abandon them. Why didn't Jesus' followers abandon him when he died?
9. If the early Christian church wanted to communicate that Jesus was special, despite his shameful death on the cross, they would have made up a story using the existing Jewish concept of *exaltation*. Applying the concept of bodily resurrection to a dead Messiah would be a radical departure from Jewish theology, when an invented exaltation was already available to do the job.
10. The early church became extremely reckless about sickness and death, taking care of people with communicable diseases and testifying about their faith in the face of torture and execution. Why did they scorn sickness and death?
11. The gospels, especially Mark, do not contain any embellishments and "theology historicized". If they were made-up, there would have been events that had some connection to theological concepts. But the narratives are instead bare-bones: "Guy dies public death. People encounter same guy alive later." Plain vanilla narrative.

12. The story of the women who were the first witnesses to the empty tomb cannot have been invented, because the testimony of women was inadmissible under almost all circumstances at that time. If the story were invented, they would have invented male discoverers of the tomb. Female discovers would have hampered conversion efforts.

13. There are almost no legendary embellishments in the gospels, while there are plenty in the later gnostic forgeries. No crowds of singing angels, no talking crosses, and no booming voices from the clouds.

14. There is no mention of the future hope of the general resurrection, which I guess they thought was imminent anyway.

To conclude, Wright makes the argument that the best explanation of all of these changes in theology and practice is that God raised Jesus (bodily) from the dead. There is simply no way that this community would have made up the single resurrection of the Messiah – who wasn't even supposed to die – and then put themselves on the line for that belief.

And remember, the belief in a resurrected Jesus was something that the earliest witnesses could really assess, because they were the ones who saw him killed and then walking around again after his death. They were able to confirm or deny their belief in the resurrection of Jesus based on their own *personal experiences* with the object of those beliefs.

Galileo, Science and the Bible - Acta Philosophica
http://www.actaphilosophica.it/sites/default/files/pdf/carrol-19971.pdf [PDF]

Existentialism, Science, and the Scriptures:
The Mythological Christology of Rudolf Bultmann
http://www.biblicaltheology.com/Research/CarterJ05.html

Paul Tillich: Theism Rewritten for an Age of Science
http://www.godweb.org/Tillich.htm

Excerpt:

The theologian dies. His wife returns home and walks upstairs to his desk. Hannah Tillich describes what she discovered:

> I unlocked the drawers. All the girls' photos fell out, letters and poems, passionate appeal and disgust. Beside the drawers, which were supposed to contain his spiritual harvest, the books he had written and the unpublished manuscripts all lay in unprotected confusion. I was tempted to place between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction--King Midas of the spirit.

Hannah Tillich's autobiography contains a brief, brutally honest account of the theologian's personal life. It portrays the Paulus she knew as husband and lover; it shows in concrete detail the situation of passion in which many of Tillich's ideas were conceived and nurtured. Like no other record in western literature, From Time to Time reveals what it was like to be life's companion to a titan of the spirit.

Reading this book, many would discount Tillich as a theologian. After all, why is a teacher in the church of God defiant of so many of the rules in conventional morality? Why the extra-marital relationships, the menage-a-trois, the experimentation with drugs, the Marxism, and, most remarkable of all, the development of a theological system that rests upon the premise that God does not exist!

When Hannah's book is read alongside all the other Tillich books and, when the patterns of his whole life and work emerge from the immediate passions of their marriage, the answers to these questions become obvious. Hannah opened the desk containing Tillich's treasury of love letters nestled alongside his theological writings, and she has this fantasy. With a depth of conflicting emotion she imagines placing "between the sacred pages of his highly esteemed lifework those obscene signs of the real life that he had transformed into the gold of abstraction." These words are descriptive. It would not be far off the mark to say that Tillich did turn the deepest passions of life into the gold of abstraction. That is exactly what a theologian is supposed to do. The fire of religious feeling -- faith and doubt, wonder, and awe -- must be translated into an orderly pattern so that one may see and understand the fire's source. If one wants to learn from the religious experience of another person, one must have the instruments of thought necessary to discern what may be of value in a particular experience and what may not be of value.

Historically, the church has lost its way when its abstractions were no longer in touch with "real life" and no longer served a human need. Whenever the words of piety, sermons, or prayers are invoked in mindless repetition and whenever the words of the theologians no longer bear any relationship to the actual passions of a particular people, then it is time to mourn for the church of Christ.

One of Tillich's greatest contributions to theology, far greater than his mastery of abstraction, was his demonstration of exactly how deeply religious passion is rooted in human life itself. Tillich would have considered it a compliment to say that he succeeded in making the deepest thoughts and feelings accessible to understanding. Of course, Hannah's comment was not meant to be complimentary. She was referring to the tragedy of Midas, suggesting exactly what many of Tillich's theological opponents have charged: that he transformed life itself into an abstraction; that he turned the reality of God into the deadly gold of fanciful theory.

Thus, in the bitterness of her mourning Hannah imagines placing the love letters in between the pages of his theology, and, ironically, that act would have been appropriate. For, as Tillich struggled with the many loves and lovers in his life, he also struggled with the deepest and most imponderable love of all, the love of God. Tillich's most formidable work, the weighty, three volumes of his Systematic Theology could be described as a thoughtful record of one man's exploration into the depths of love. What Hannah says of the love letters can also be said of the theology. In the papers contained within Tillich's secret desk she could see "the many-colored flow of emotions he had aroused and that had aroused him -- the red of passion, the sharp poisonous yellow of competition, the black of despair, the blue of devotion, and even the white of innocence he had not been able to destroy."(2) There were these and many other shades and hues of emotion represented in the letters and in the theology. For in his writings Tillich was able to discern the inner symmetry of the human spirit; he was able to explore the geography of human consciousness itself. In so doing he drew upon the newest of the life sciences, depth psychology. Almost single-handedly Tillich was able to separate the science of psychoanalysis from the atheism of its founder, Sigmund Freud, and to use its powerful tools of analysis in rebuilding the very faith which Freud so confidently assigned to oblivion. Though one may not find in Tillich a life one wants to emulate, one most certainly finds in his theology a number of insights indispensable to the renewal of religion in an age of science…

***See also*: Worldviews**

Regarding Salvation…

THE CONDITION FOR SALVATION

A. **The Condition.** Salvation is conditioned solely on faith * in Jesus Christ. Nearly 200 times faith, or belief, is stated as the single condition in the NT (Jn 1:12; Ac 16:31). That faith must be placed in Christ as one's substitute for and Savior from sin. It is not easy to believe someone whom you have never seen about the most important matter of eternal destiny, but this and only this is the way to be saved.
B. **The False Additions to Faith.** Through the ages other requirements in addition to faith have been wrongly added. Some of these are:
    1. **Surrender** to the lordship of Christ. Christ must be Lord in the sense of Jehovah in order to be a qualified Savior (Ro 10:9), but Christ's personal lordship over the individual's life is not a condition for salvation. It should be a consequence of salvation and is a condition for dedication in full discipleship.
    2. **Baptism.** Baptism is the visible testimony to one's salvation, but not a condition for it. Ac 2:38 is best translated, “Repent and be baptized on the basis of the remission of sins.” Ac 22:16 teaches that baptism followed the arising, just as forgiveness followed the calling on the name of the Lord. The two parts of the verse should be kept distinct. Mk 16:16 is probably not a genuine part of Mark's gospel.
    3. **Repentance.*** This is a valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved.
    4. **Confession.** Confession is a normal result of being saved, though it may also accompany the initial act of believing. Nowhere is public confession required. In this connection, prayer may be helpful in clinching a decision, but it is not in itself a requirement for salvation.

Source: Ryrie Study Bible Notes

For additional details about Repentance, Faith and their relation to Salvation
***see the separate references resource*:**

The Gospel, Salvation and Evangelism

The Difference between Religion and Christianity
http://www.middletownbiblechurch.org/helpseek/religion.htm

The Relationship between Good Works and Salvation
http://www.middletownbiblechurch.org/salvatio/workssal.htm

Two Aspects of Forgiveness (that is needed for Salvation vs Fellowship)
http://www.middletownbiblechurch.org/christia/twoaspet.htm

Salvation vs Discipleship
http://www.middletownbiblechurch.org/doctrine/sal-dis.htm

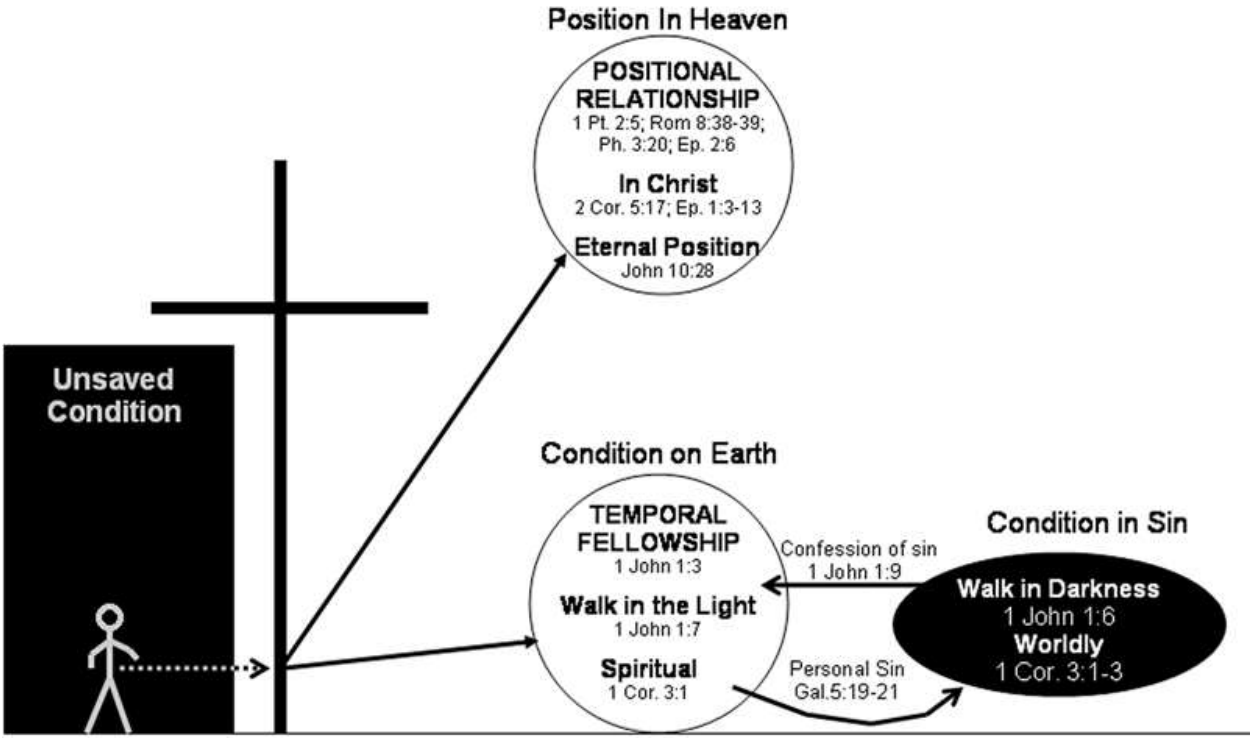
Salvation vs Rewards
http://www.middletownbiblechurch.org/salvatio/rewards.htm

Living by Faith -- Are You Claiming These Facts by Faith?
http://www.middletownbiblechurch.org/christia/livfaith.htm

Luke 10:38-42 – Mary vs Martha
http://www.middletownbiblechurch.org/christia/mary.htm

God's Sovereignty and Man's Responsibility
http://www.middletownbiblechurch.org/reformed/sovereig.htm

Mature vs Immature Believers
http://www.middletownbiblechurch.org/christia/mature.htm



Salvation in the Old Testament vs New Testament

What was the Old Testament way of salvation?
http://www.gotquestions.org/Old-Testament-salvation.html

Excerpt:

Many Christians are a little confused about how Old Testament believers were saved. The first problem we have is that in Old Testament times they didn't know about Jesus' death on the cross. Yet Acts 4:12, says of Jesus, *"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."* How could people living in Old Testament times be saved if they didn't know the name of Jesus? The second problem is the place of animal sacrifices. Did those sacrifices take away sin? Were people saved by sacrificing sheep, bulls, and goats? …

Old Testament Salvation
https://bible.org/article/old-testament-salvation

How Were People Saved Before Jesus Came in the Flesh?
https://answersingenesis.org/gospel/salvation/how-were-people-saved-before-jesus-came-in-the-flesh/

How Were People Saved Before Christ?
http://coldcasechristianity.com/2013/how-were-old-testament-saints-saved/

Salvation in OT Times
http://chosenpeople.com/main/jewish-roots/252-salvation-in-old-testament-times

How Were Jews Saved in the Old Testament?
https://www.monergism.com/thethreshold/articles/onsite/otsaints.html

Excerpt:

Between the fall of Adam and the death and resurrection of Jesus Christ, how were people's sins atoned for? Was there true salvation as we know it in NT times? Also, if the Law doesn't save, how did it 'work' for OT believers? Were they trusting in Messiah and didn't know it? I'm confused by all this. Any clarification you might have would be great…

The Old Testament Doctrine of Salvation
https://www.monergism.com/thethreshold/articles/onsite/OldTestSal.html

Are there Old Testament Scriptures that mention salvation for the Gentiles?
http://christianity.stackexchange.com/questions/11288/are-there-old-testament-scriptures-that-mention-salvation-for-the-gentiles [Discussion Forum]

"Salvation in the Old Testament" (in Tradition and Testament)
http://www.ntslibrary.com/Salvation%20in%20the%20Old%20Testament.pdf [PDF]

How Old Testament Saints Were Saved
http://loveintruth.com/amf-docs/otsaints.htm

Salvation in the OT
http://storage.cloversites.com/gracefellowship3/documents/Salvation%20in%20the%20OT.pdf [PDF]

Salvation
http://www.biblestudytools.com/dictionary/salvation/

The Experience of Salvation in the OT and NT
http://biblicalstudies.org.uk/pdf/vox/vol05/salvation_grogan.pdf [PDF]

What Does the Bible Say about Salvation?
http://www.christianbiblereference.org/faq_salvation.htm

Old Testament Salvation - Could Old Testament Saints Keep the Law?
http://preservedwords.com/ot-salvation-pv.htm
[NOTE: Extreme dispensationalist view, included FYI]

Does Dispensationalism Teach Two Ways of Salvation?
http://www.spiritandtruth.org/teaching/documents/articles/4/4.htm?x=x

61 Bible Verses About Salvation
http://dailyverses.net/salvation

Answers from the Bible: On the Way to Salvation
http://www.justforcatholics.org/answers_bible.htm

Excerpt:

Do you hunger for a personal relationship with God? Do you long for spiritual cleansing, liberty and peace? The following short articles explore the teaching of the Bible on the way of salvation. Please read them. Earnestly seek God in prayer to open your heart to the message of the gospel. He promises to reveal himself to honest seekers. 'You will find him if you seek him with all your heart and with all your soul' (Deuteronomy 4:29). **[Note: Answering questions addressed to Catholics]**

The Way to Salvation in the Christian Gospel **[This is an FYI – NOT a "How-to"]**
http://www.askelm.com/doctrine/d890101.htm
[Warning: Heavy Reformed perspective; overcomplicates the Gospel to protect "imputation"]
"The major teaching of the Bible which is a key in understanding the way by which a person obtains salvation is that of ***Imputation****."*

Is There a Different Way of Salvation for Jews? (re: Dual-Covenant Theology)
http://www.teachingtheword.org/apps/articles/?articleid=59466&view=post&blogid=5435

Excerpt:

Although this view has recently been touted by leading figures who are popular among conservative Evangelicals, it is completely contrary to Scripture.

Two Wrong Kinds of Covenant Theology

Today, two false brands of covenant theology are leading some conservative Evangelicals to teach false ways of salvation that the Holy Spirit condemns in Galatians chapter one. The false doctrine of dual-covenant theology teaches that Jews are saved by their observance of the Old Testament law, while Gentiles are saved by faith in Jesus Christ. Another aberrant teaching called One Law Theology, embraced by Messianic Jews and tolerated by growing numbers of Evangelicals, teaches that Gentiles in effect must become Jews in order to be saved…

How We're Saved by Faith in Jesus Christ
http://www.biblesprout.com/articles/salvation/

Is Jesus the Only Way of Salvation?
https://www.gci.org/disc/18-onlyway

Excerpt:

People sometimes object to the Christian belief that salvation is given only through Jesus Christ. In our pluralistic society, tolerance is expected, even demanded, and the concept of freedom of religion (which permits all religions) is sometimes misinterpreted to mean that all religions are somehow equally true.

All paths lead to the same God, some say, as if they have traveled all of them and have returned from the destination. They are not tolerant of the "narrow-minded" people who believe in only one way, and they object to evangelism, for example, as an insulting attempt to change the beliefs of other people. Yet they themselves want to change the beliefs of those who believe in only one way…

How Were People Saved Before Jesus Came?
https://faithalone.org/journal/2003i/bryant.pdf [PDF]

Salvation According to the Old Testament: By Faith in Christ or by Faith and Works Apart from Christ? (Responding to One Muslim's Claims)
http://www.answering-islam.org/Responses/Menj/salvation_bible.htm

Can You Lose Your Salvation?
http://www.discoverrevelation.com/Salvation.htm

NOTE: Also contains contains definitions for many theological words/concepts.

How did people get saved in the Old Testament?

People in the Old Testament were saved by faith just like people today. Three passages to examine in the Old Testament regarding justification by faith are Ezekiel 18:26-28; Isaiah 1:18; and Isaiah 55:7.

The Old Testament system of sacrifices was never intended to be salvific (cf. Hebrews 10:4 and context). What is was intended to show was the seriousness of sin.

An important point that Paul makes regarding Abraham is in Romans 4:10:

> "How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised."

Paul is showing that Abraham was justified by his faith after which God sealed it with a covenant sign (circumcision) which is equivalent to a Christian's baptism (cf. Col. 2:12-13). Therefore, people in the Old Testament were saved by faith just like people today.

[Source: https://carm.org/how-did-people-get-saved-old-testamentsalvation-old-testament

How Were Gentiles Saved in the Old Testament?

Ephesians 3:12,13 states... "*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were **far off** are made nigh by the blood of Christ*." No matter how alienated or "far off" a person (or nation) may be, "*the grace of God that bringeth salvation hath appeared to all men*" (Titus 2:11).

Gentiles in the Old Testament were saved by placing their faith in Jesus Christ, i.e., the coming Messiah. Anybody who sought the Lord sincerely, following what light he or she had, God was obligated to get the truth of the Gospel to them. Man's duty is to obey the Truth of God's Word; God's duty is to get His Truth to those who desire it. No one ever went to Hell who didn't choose to go there. If a person chooses to reject Jesus Christ as their sin offering, i.e., their Savior, then they will die in their sins and go to Hellfire.

Although the death of Christ did break down the wall of partition between Jews and Gentiles (as far as ceremonial law is concerned), Acts 10:43 plainly teaches that people in the Old Testament were all saved the same way... "*To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins*."

In the Old Testament book of Ruth, we learn that Ruth the Moabitess, and a Gentile, became a Christian. Rahab, Nebuchadnezzar, and Naaman (all Gentiles) also appear to have been saved in the Old Testament. [*See* more Ruth references/resources in this Appdendix]

There has always been just ONE plan of salvation... "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*." Salvation has always been, and will always be, by grace through faith in the blood sacrifice of the Lord Jesus Christ (1st Peter 1:18,19). Romans 4:5 proclaims... "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*." We read that Abraham was saved just this way in Genesis 15:6... "***And he believed in the LORD; and he counted it to him for righteousness***." The only way to be saved is to come to Jesus Christ as a guilty sinner, and to depend on Him to forgive one's sins. Again, Acts 10:43 plainly teaches that people in the Old Testament were all saved the same way...

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

[Source: http://www.jesus-is-savior.com/Believer%27s%20Corner/Doctrines/ot_salvation.htm]

How Were People Saved Before Christ? (2013)

coldcasechristianity.com/2013/how-were-old-testament-saints-saved/

The "exclusivity" of Christianity is a stumbling block for many skeptics. How can Jesus be the only way to heaven? A claim such as this seems arrogant and intolerant in the pluralistic world in which we live. How can Christians believe millions of devout people from other religious traditions will be condemned just because they don't know Jesus? Several years ago I received an email from a podcast listener who told me he believed all "good" people would eventually be "saved" just like the Old Testament saints. After all, the Bible acknowledges the salvation of devout Old Testament believers even though they lived and died long before Jesus walked on earth. If Old Testament saints can go to heaven without knowing or trusting Jesus, why can't people today get to heaven by simply obeying the Ten Commandments?

If only that were the case. Unfortunately, the Old Testament saints were just as incapable of following the Ten Commandments as we are today. God provided them with the Law and recognized they would constantly break it. For this reason, He also provided them with an elaborate sacrificial system (to remind them of their shortcomings and the penalty for their continuing sin) and the promise of a Savior. Like us, the Old Testament saints were not saved by their adherence to the Law. They were saved by the grace of God through their faith in the Savior, even though this Savior was only a promise at the time.

They Knew About Grace

These early believers listened closely to the words of God as they were revealed by the prophets and the Scripture. As a result, they understood the nature of grace. David, for example, wrote about God's forgiveness and grace (Psalm 32:1-5) and Paul later told us that David understood that "God reckons righteousness apart from works" (Romans 4:6-8). All the Old Testament heroes of faith recognized their good works could not save them (read Hebrews 11:13). Even Isaiah knew his "goodness" wasn't "good enough" (Isaiah 64:6) and that animal sacrifices weren't going to ultimately please a Holy and perfect God (Psalm 40:6).

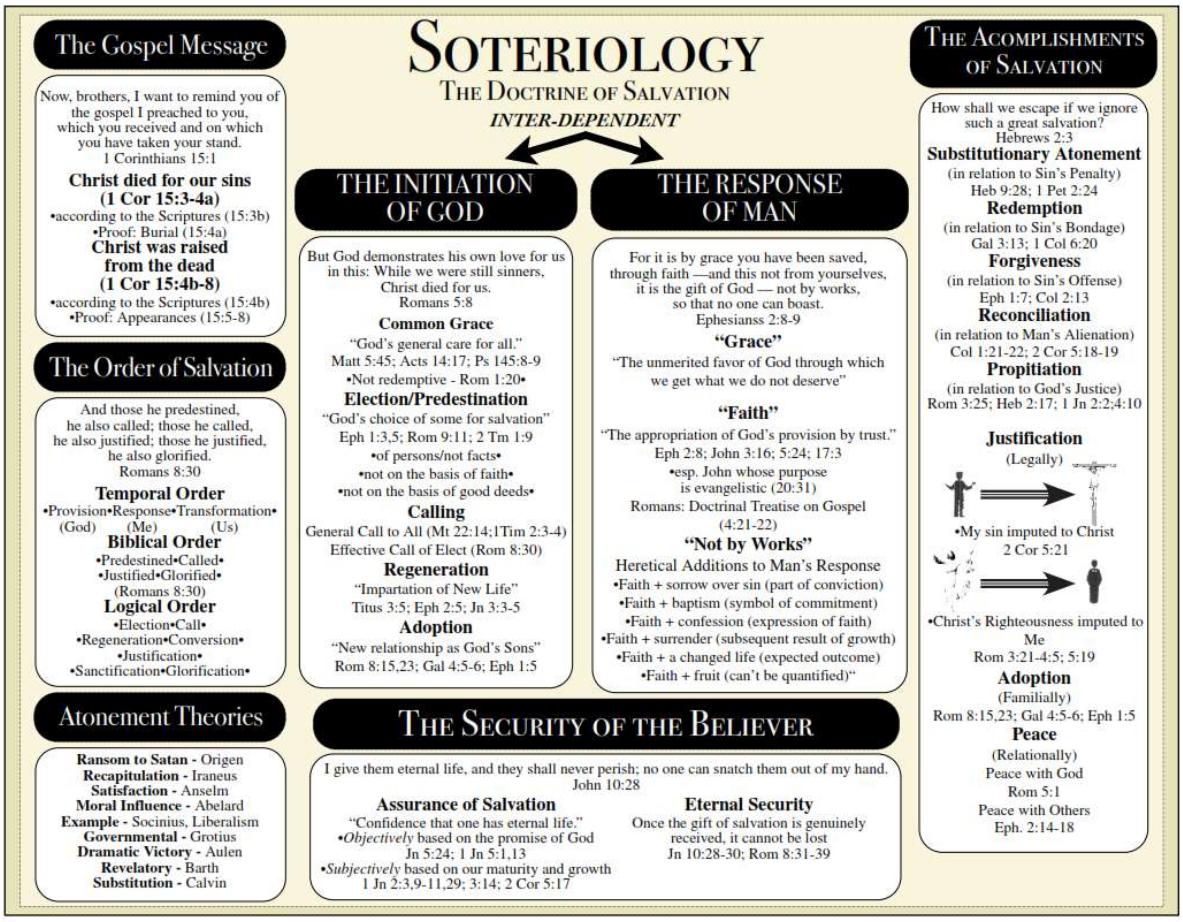
They Knew a Messiah was Coming

With the limited knowledge of God given to them at the time, the Old Testament saints understood God would have to do something dramatic to save them. They placed their faith in the coming Savior who was described from the earliest of times. God told Adam and Eve one of their descendants would eventually defeat Satan (Genesis 3:15), and Abraham understood God would provide a sacrifice for sin, just as God provided the substitutionary sacrifice to replace Isaac (Genesis 22:8, Romans 4:3 John 8:56). Job had a similar expectation and hope for a Redeemer (Job 19:25-26), and Moses also expected and believed in the coming Messiah and the reward of Salvation (Hebrews 11:26, John 5:46). Many other Old Testament prophets and wise men spoke about the coming Savior. Enoch, for example, even talked about the second coming of the Messiah (Jude 14)! Old Testament prophets clearly described where the Messiah would be born (Micah 5:2), how He would be betrayed (Zechariah 11:12), how He would die (Isaiah 53:5), and how He would be resurrected (Psalm 16:10, Isaiah 26:19).

Old Testament saints understood their *imperfect works* would not unite them to a *perfect God*. They looked forward to the work of a flawless Messiah who would be "pierced through for our transgressions", "crushed for our iniquities" and chastened "for our well-being" so that "by His scourging we are healed" (Isaiah 53:5). Those who understood and accepted the truth about grace and the coming Messiah were saved on the basis of their faith. The Savior has now appeared and His name is Jesus. We have today what the Old Testament saints only anticipated. Jesus is, as He always was, the Messiah and the only way to the Father.

J. Warner Wallace **is a** Cold-Case Detective**, a** Christian Case Maker**, and the author of** Cold-Case Christianity

Some perspectives on the Doctrine of Salvation (Soteriology)



http://www.fellowshipconway.org/wp-content/uploads/2016/05/Soteriology-Chart.pdf

(http://www.fellowshipconway.org/category/charts/)

See following page for expanded view….

SOTERIOLOGY
THE DOCTRINE OF SALVATION
INTER-DEPENDENT
THE GOSPEL MESSAGE
Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.
1 Corinthians 15:1
Christ died for our sins (1 Cor 15:3-4a)
•according to the Scriptures (15:3b)
•Proof: Burial (15:4a)
Christ was raised from the dead (1 Cor 15:4b-8)
•according to the Scriptures (15:4b)
•Proof: Appearances (15:5-8)
THE ORDER OF SALVATION
And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.
Romans 8:30
Temporal Order
•Provision•Response•Transformation•
(God) (Me) (Us)
Biblical Order
•Predestined•Called•
•Justified•Glorified•
(Romans 8:30)
Logical Order
•Election•Call•
•Regeneration•Conversion•
•Justification•
•Sanctification•Glorification•
ATONEMENT THEORIES
Ransom to Satan - Origen
Recapitulation - Iraneus
Satisfaction - Anselm
Moral Influence - Abelard
Example - Socinius, Liberalism
Governmental - Grotius
Dramatic Victory - Aulen
Revelatory - Barth
Substitution - Calvin
THE INITIATION OF GOD
But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.
Romans 5:8
Common Grace
"God's general care for all."
Matt 5:45; Acts 14:17; Ps 145:8-9
•Not redemptive - Rom 1:20•
Election/Predestination
"God's choice of some for salvation"
Eph 1:3,5; Rom 9:11; 2 Tm 1:9
•of persons/not facts•
•not on the basis of faith•
•not on the basis of good deeds•
Calling
General Call to All (Mt 22:14;1Tim 2:3-4)
Effective Call of Elect (Rom 8:30)
Regeneration
"Impartation of New Life"
Titus 3:5; Eph 2:5; Jn 3:3-5
Adoption
"New relationship as God's Sons"
Rom 8:15,23; Gal 4:5-6; Eph 1:5
THE RESPONSE OF MAN
For it is by grace you have been saved, through faith —and this not from yourselves, it is the gift of God — not by works, so that no one can boast.
Ephesianss 2:8-9
"Grace"
"The unmerited favor of God through which we get what we do not deserve"
"Faith"
"The appropriation of God's provision by trust."
Eph 2:8; John 3:16; 5:24; 17:3
•esp. John whose purpose is evangelistic (20:31)
Romans: Doctrinal Treatise on Gospel (4:21-22)
"Not by Works"
Heretical Additions to Man's Response
•Faith + sorrow over sin (part of conviction)
•Faith + baptism (symbol of commitment)
•Faith + confession (expression of faith)
•Faith + surrender (subsequent result of growth)
•Faith + a changed life (expected outcome)
•Faith + fruit (can't be quantified)"
THE SECURITY OF THE BELIEVER
I give them eternal life, and they shall never perish; no one can snatch them out of my hand.
John 10:28
Assurance of Salvation
"Confidence that one has eternal life."
•Objectively based on the promise of God
Jn 5:24; 1 Jn 5:1,13
•Subjectively based on our maturity and growth
1 Jn 2:3,9-11,29; 3:14; 2 Cor 5:17
Eternal Security
Once the gift of salvation is genuinely received, it cannot be lost
Jn 10:28-30; Rom 8:31-39
THE ACOMPLISHMENTS OF SALVATION
How shall we escape if we ignore such a great salvation?
Hebrews 2:3
Substitutionary Atonement
(in relation to Sin's Penalty)
Heb 9:28; 1 Pet 2:24
Redemption
(in relation to Sin's Bondage)
Gal 3:13; 1 Col 6:20
Forgiveness
(in relation to Sin's Offense)
Eph 1:7; Col 2:13
Reconciliation
(in relation to Man's Alienation)
Col 1:21-22; 2 Cor 5:18-19
Propitiation
(in relation to God's Justice)
Rom 3:25; Heb 2:17; 1 Jn 2:2;4:10
Justification
(Legally)
•My sin imputed to Christ
2 Cor 5:21
•Christ's Righteousness imputed to Me
Rom 3:21-4:5; 5:19
Adoption
(Familially)
Rom 8:15,23; Gal 4:5-6; Eph 1:5
Peace
(Relationally)
Peace with God
Rom 5:1
Peace with Others
Eph. 2:14-18

Systematic Theology

***See also*: Biblical vs 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 evan-gelical 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
[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

Systematic Theology (Lectures by H.C. Theissen, 2nd 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 [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 [PDF]

http://www.doctordavet.com/chafer_systematic_review.html

Systematic Theology **(Summers, 1888, re: Weslyan 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 [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 [PDF]

Lectures in Systematic Theology **(Finney, 1851)**
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]

What's the Difference? Biblical vs Systematic Theology

https://www.olivetree.com/blog/biblical-vs-systematic-theology/

Excerpt:

When I was entering Bible college, I had no clue there was a difference between biblical and systematic theology. In fact, if you asked me to define *systematic theology* and *theology* separately, I wouldn't have known how. So, fantastic resources like the ESV Systematic Theology Study Bible or the NIV Biblical Theology Study Bible, would have seemed odd to me.

Are you in the same boat? Here's an easy 3-part description of biblical and systematic theology. There's even a video! ?

IRST THINGS FIRST, WHAT IS THEOLOGY?

Before we talk about different types of theology, we should nail this down. What is *theology*?

The dictionary gives us a basic answer:

the study of the nature of God and religious belief

That's a sufficient definition, but it's rather dry. Also, it doesn't tell us the *why*—*why* study theology? What does it accomplish? Instead, let's use a definition I often heard around my alma mater:

Theology is the study of God and the words we use to talk about Him.

The difference between these two definitions lies in the process. The first seeks to study the nature of God to know more about God. But the second seeks to pay very close attention to the words chosen to describe God. Then, after carefully selecting words, we can begin to build upon our knowledge of God in a consistent, coherent way.

Additionally, there are different processes for choosing which words to use. This is where systematic and biblical theology differ. So, let's start off learning what makes systematic theology systematic.

WHAT IS SYSTEMATIC THEOLOGY?

Truth be told, you have most likely practiced systematic theology. Don't believe me? See if you've ever said one of the following:

The Bible says that God is…

In the Bible, we learn that sin is…

The Bible says that marriage is…

I know the what the Gospel is because the Bible says…

The Bible describes angels as…

If you have ever made one of these statements, or anything similar to them, you have practiced systematic theology. That's because systematic theology is the practice of making statements about God and Christianity, based off the entire Biblical canon.

AN ILLUSTRATION

Picture it this way: You have a bunch of buckets. They are labeled things like the *end times*, *holy spirit*, and *Jesus Christ*. (Which, these have their own special names in theology: *eschatology*, *pneumatology*, and *christology*, respectively).

Then, you cut out big portions of Scripture that talk about these topics **in context**. You put the passages in their respective buckets. Lastly, you go bucket-by-bucket, researching those passages. You write a few short, concise paragraphs describing your findings.

How does this process help us build on our knowledge of God in a consistent and coherent way?

The Bible cannot contradict itself—it is inerrant. So, we can confidently take all these different passages and use them to show us the big picture.

LISTEN TO WAYNE GRUDEM

Wayne Grudem is a fantastic theologian and Greek scholar. Listen to him simply explain systematic theology and why it is important in this short video.

WHAT IS BIBLICAL THEOLOGY?

Setting the bucket illustration aside, another way to imagine systematic theology is that it is a 15,000ft view of the Bible. Imagine you are on top of a mountain, and below you is scripture laid out from beginning to end. You can make a lot of connections this way!

TREKKING THE TERRAIN

But biblical theology takes a different approach. This time, you are seeing the Bible from the ground. You traverse hills, wander in the desert, and cross rivers. Instead of plucking ideas from Genesis, Matthew, and Revelation to make one statement about God, you only make statements based on what is right in front of you at a given moment.

However it may sound, this isn't a less-researched method. Instead, those who study biblical theology go deep into the history, culture, and context of the passage they are reading. Verse-by-verse, they trudge through waist-deep research. Then, once they are very sure of their surroundings, they make a statement about God.

BIBLICAL THEOLOGY PER D.A. CARSON

Want a better explanation? D.A. Carson explains the "three faces" of biblical theology in the NIV Biblical Theology Study Bible:

Face One

Here one seeks to understand, e.g., the theology of Jeremiah, of Luke-Acts, of the Pentateuch, or of Hebrews. Textbooks abound with the words "Theology of the New Testament" in the title. In most cases these are books with discrete chapters devoted to the distinctive theological emphases of each book or corpus in the NT. The best of these chapters locate the biblical book or corpus within the Bible's entire narrative, not just within the narrative of the NT, and thus they are rightly considered biblical-theological studies.

Face Two

Alternatively, one may trace certain themes running through the entire Bible, carefully observing how the passage of time enlarges and enriches them. Many of the ensuing articles in this study Bible are devoted to that kind of biblical theology. For example, the study of how the theme of the temple develops across

time within the Bible not only generates insight on that theme but also enables us to see more clearly how the entire Bible holds together.

Face Three

Some writers have recently studied a particular biblical book, then carefully noted how that book uses earlier biblical material, and then examined how later biblical books cite or allude to that book. For example, one might study the theology of the book of Daniel, paying close attention to the ways in which Daniel picks up themes and specific passages from earlier OT material, and then study how Daniel is cited and used in the rest of the Bible. This is another way of saying that even though biblical theology sometimes focuses initially on one book of the Bible or on one theme running through the Bible, sooner or later it is interested in understanding how the Bible holds together, how in God's providence it develops across time to become what we hold in our hands today.

START STUDYING THEOLOGY

Theology can seem overwhelming if you have never been introduced to it before. However, we should work to become aware of the power and importance of the words we use to describe God. An easy way to get started is by picking up a resource like the ESV Systematic Theology Study Bible or the NIV Biblical Theology Study Bible. These resources are a great place to start!

***See*: Systematic Theology**

Israelology (Fruchtenbaum)

http://www.gotquestions.org/Israelology.html (What is it? GotQuestions.org)

http://postmillennialism.com/israelology/ (Israelology? Postmillenialiism.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 (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 (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.

Remnant, Replacement, Separation Theology

Israel and the Church – Understanding Some Theological Options (Replacement, Separation and Remnant Theology)
http://www.hebrew4christians.com/Articles/Israel/israel.html

Excerpt:

> In Replacement/Covenant Theology, the Church is said to supercede Israel in such a way that Israel is abandoned with no redemptive future. In Separation theology, there is a distinction between Israel and the Church, but there is some question about how the two groups will interact, especially beyond the millennial reign of Jesus into eternity. Remnant Theology attempts to mediate these positions by understanding the Church to be a subset of faithful ethnic Israel who received Jesus (Yeshua) as the promised Messiah. This faithful subset of Israel is called the Remnant or the "Israel of God" (Gal. 6:6):

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/

Baker's Evangelical Dictionary of Biblical Theology: Remnant
https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/remnant.html

See also: **Progressive Dispensationalism 101 – The Basics**

Remnant Theology – A Different Perspective on the "Church" and "Israel" (John Gay)

https://thefaithofjesus.blogspot.com/2010/03/remnant-theology.html

Excerpt:

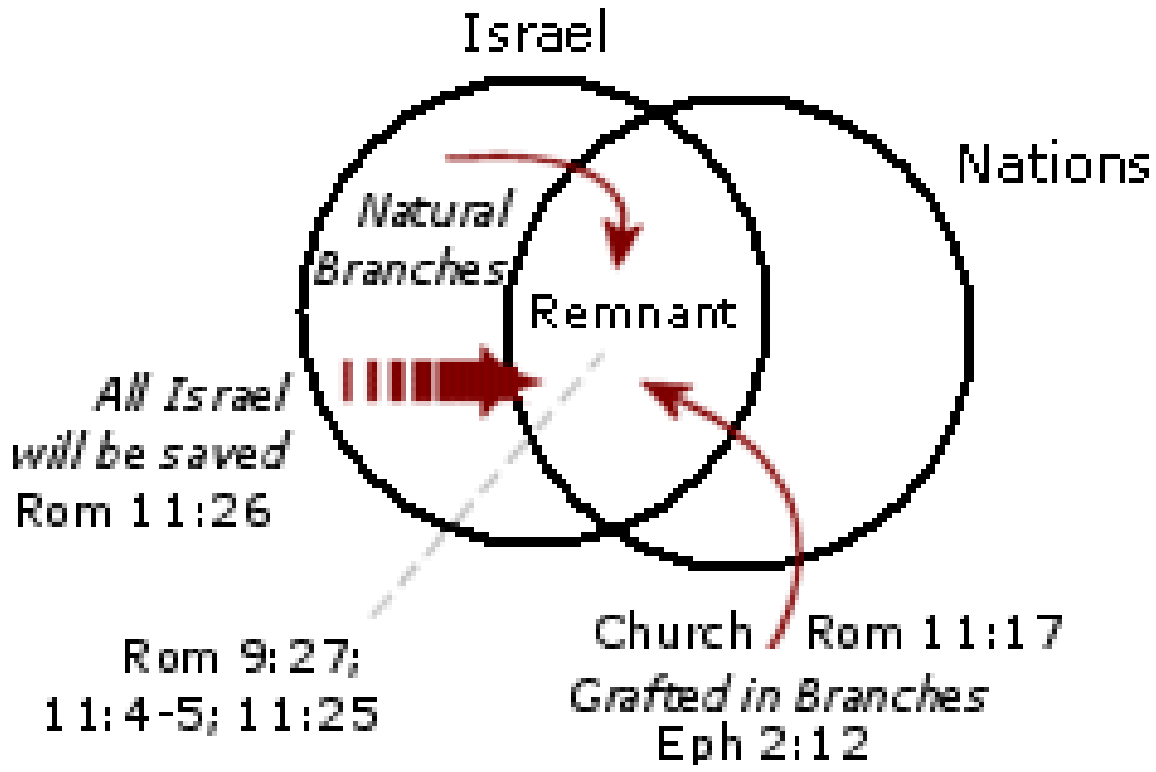
> Historically, there has been two main theories regarding the Church's relationship to Israel. In **replacement** theology, the Ekklesia - Church replaces Israel such that Israel has no redemptive future. In **separation** theology (an aspect of dispensationalism), while God has a future for Israel, there is a distinction between Israel and the Church that is preserved throughout all time, with no overlap of the two.
>
> Is it possible that both of these popular positions have been wrong? Is there a middle ground of truth?
>
> **Proper and Improper Distinctions**
>
> In discussing the Ekklesia - Church and Israel, the first thing to realize is that the Bible rarely makes a parallel distinction between national Israel and the Ekklesia - Church (possible exceptions being Matthew 23:39 and Romans 11:26). Biblically, Israel is a nation, not a spiritual entity. As a nation of people (like any other nation of people), it contains both saved and unsaved. When the Bible speaks of Israel as a spiritual entity (the saved of Israel), it is referring to remnant Israel (which forces us to ask, "Is there a distinction between remnant Israel and the Ekklesia - Church?"
>
> Do not cause anyone to stumble, whether Jews, Greeks or the ekklesia - church of God; even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. (1 Corinthians 10:32-33; italics added)
>
> This passage is often used to justify a parallel distinction between Israel and the Ekklesia - Church, but that is not what the passage is doing or saying. The immediate context shows that "Jews" refers to unsaved Jews, "Greeks" to unsaved Greeks, and the "ekklesia - church of God" to the saved (whether Jew or Greek). Therefore, the passage is consistent with the rest of the Bible in that it makes a parallel distinction between (1) Jew and Gentile, and between (2) the saved and the unsaved. Also consistent with the rest of Scripture, it does not make a parallel distinction between national Israel and the Ekklesia - Church; which would be a category error.
>
> Why then do people want to replace national Israel with the Ekklesia - Church or separate Israel and the Ekklesia - Church? The problem is threefold. First, people usually equate "Church" with Gentiles, even though both Jews and Gentiles make up the Ekklesia - Church (Ephesians 3:6). The second problem is that people often equate "Israel" with Jews. That, too, is against the Scriptures. Gentile believers become citizens of Israel (Ephesians 2:12, 19). The third problem is that people usually do not bother to make the necessary distinction between national Israel and remnant Israel, even though the Bible clearly makes that distinction (Romans 9:6-8, 11:1-7).
>
> The situation is not as black and white as people have made it. There are gray areas that need to be explored and understood. "Church" does not mean Gentiles only. "Israel" does not always mean Jews only. And there is a significant theological difference between national Israel and remnant Israel…

Alternate Link:
http://www.leaderu.com/theology/remnanttheo.html

The Remnant Theology of Romans 9-11 **(Daniel Juster)**
https://www.messianicstudies.com/uploads/1/3/3/3/13335212/juster_the_remnant_theology_of_romans_9_-11__some_thoughts_by_a_messianic_jew.pdf [PDF]

What Your Church is Missing? Understanding Remnant Theology **(Romans 9:6-8, 11:1-7)**
https://www.tovrose.com/2016/10/11/church-missing-understanding-remnant-theology-romans-96-8-111-7/

Excerpt:



Note: source for image is from http://www.hebrew4christians.com/Articles/Israel/israel.html (see also link above)

Remant Theology (Parts 1 & 2)
Part I: https://christianwriters.com/blogs/entry/13735-the-remnant-principle/

Part II: https://christianwriters.com/blogs/entry/14083-remnant-theology-part-ii/

The Remnant Theology **(Reimar Schultze)** **[Call to Obedience]**
http://schultze.org/343pdf.pdf [PDF]
alt. link:
http://www.courtofheaven.com/pdfs/books/18-Remnant-Theology.pdf [PDF]

http://www.schultze.org/oldCTO343.HTML

Sin – What Is It?

A Theology of Sin – What is Sin? (Note: This is coming from a Weslyan perspective)

http://www.eternalsecurity.us/what_is_sin.htm

Excerpt:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines.

Richard S. Taylor makes this point at the outset of his classic work, *A Right Conception of Sin.* [1] His argument is that any doctrine that relates to sin, is effected by our understanding and definition of sin. Most errors in theology can usually find their roots in a defective definition of sin. This I have found to be profoundly true. We have two key players in theology, and one main problem: We have *God*; we have *man*; and we have the problem of *sin*. All systematic theology comes down to this reduction.

We find in theology that God is holy, and that this holiness prevents God from being able to have the relationship with man that He desires. Man, on the other hand, is separated from God because of sin. Man can do nothing in the way of reconciling or mending the relationship, so God must be the One to find a way to bring us both together. God's holiness is spurned on by His love to make a way. Grace is God's answer through the atonement of Christ on our behalf. This is where most theologians agree. All orthodox theologians will accept these points. So why do we end up so far apart in explaining how this wonderful grace comes our way? Why are we so divided? The answer lays primarily in our definition of sin.

If our definition of sin causes Christians to view things so differently, does this not imply that the problem resides in a faulty view of what sin really is? Instead of tackling the problem of *how* God saves us through the atonement to determine our definition of sin, wouldn't it be far better to seek a definition of sin before we attempt to determine *how* the atonement works? Theologians put way too much emphasis on their theological support for their definition of sin. Sin tends to get defined by how we make the atonement work instead of what the Scriptures say that sin is. Circular reasoning makes for great arguments, but those that can differentiate between the facts, and the theories used to support those facts, will find themselves closer to common ground.

What Then Is The

"Biblical"

Definition of Sin?

While it would be desirable to come outright with a definition to work from, I believe it will be of better use to the reader to see that any definition that is arrived at must be based upon an inductive study of Scripture concerning sin.

Much of the difficulty in defining sin is that there is no universal consensus as to what the nature of sin really is. Any definition given will no doubt be scrutinized and summarily rejected by some for this very reason. Even though an attempt will be made to arrive at a usable definition, I fear that many will either outright reject the definition because it does not meet their theological presuppositions, or that a singular definition does not do justice to the whole realm of what sin is. We cannot easily gloss by this most important doctrinal theme and just rely upon our theological pillows for comfort. To have right belief we must have right understanding of fundamental truths.

Sin is generally admitted to be twofold:

1. "In sin did my mother conceive me." Ps. 51:5.

2. "He that commiteth sin is of the devil." 1 Jn. 3:8.

The first indicating a *nature* or *state* we are born with. Some call it *original sin, inherited depravity, total depravity, fallen nature, etc.* It is thought to be the result of a state in which we all inherit from Adam through birth.

The second type of sin is what we would call *actual sin.* These are sins committed as an act. It is described as *unbelief, rebellion, self-will, unrighteousness, idolatry.*

Both types can be described as *unclean, impure, unholy.*

When one reads of a statement of sin in the Bible, we are confronted with the question as to whether the passage speaks of sin as a *state,* sin as an *act,* or *both.*

Original sin, depravity, or corrupt nature, is displayed as the state in which all unregenerate people are in before salvation. Some suppose that this means that we are all guilty of the sin of Adam, some see it as something that is acquired through an act of the will after infancy, and others believe that it is an inherited nature in which each of us is born, but does not imply personal guilt for what Adam did. Depravity would not be our fault, it would be our misfortune. This misfortune makes us unfit for heaven, requiring the atonement for cleansing, but not forgiveness. The later of the views is what I see as being brought forth in the Scriptures. This will be covered in greater detail under the heading of The Depravity of Man.

Sin as an act is of more importance to us here and now. It is something that is in the realm of our responsibility, and as such, should be examined to see what, if anything can be done about it.

Two examples of sin as a verb, an act, are presented to see the elements constitute a "sin."

"Sin is the transgression of the law." 1 Jn. 3:4

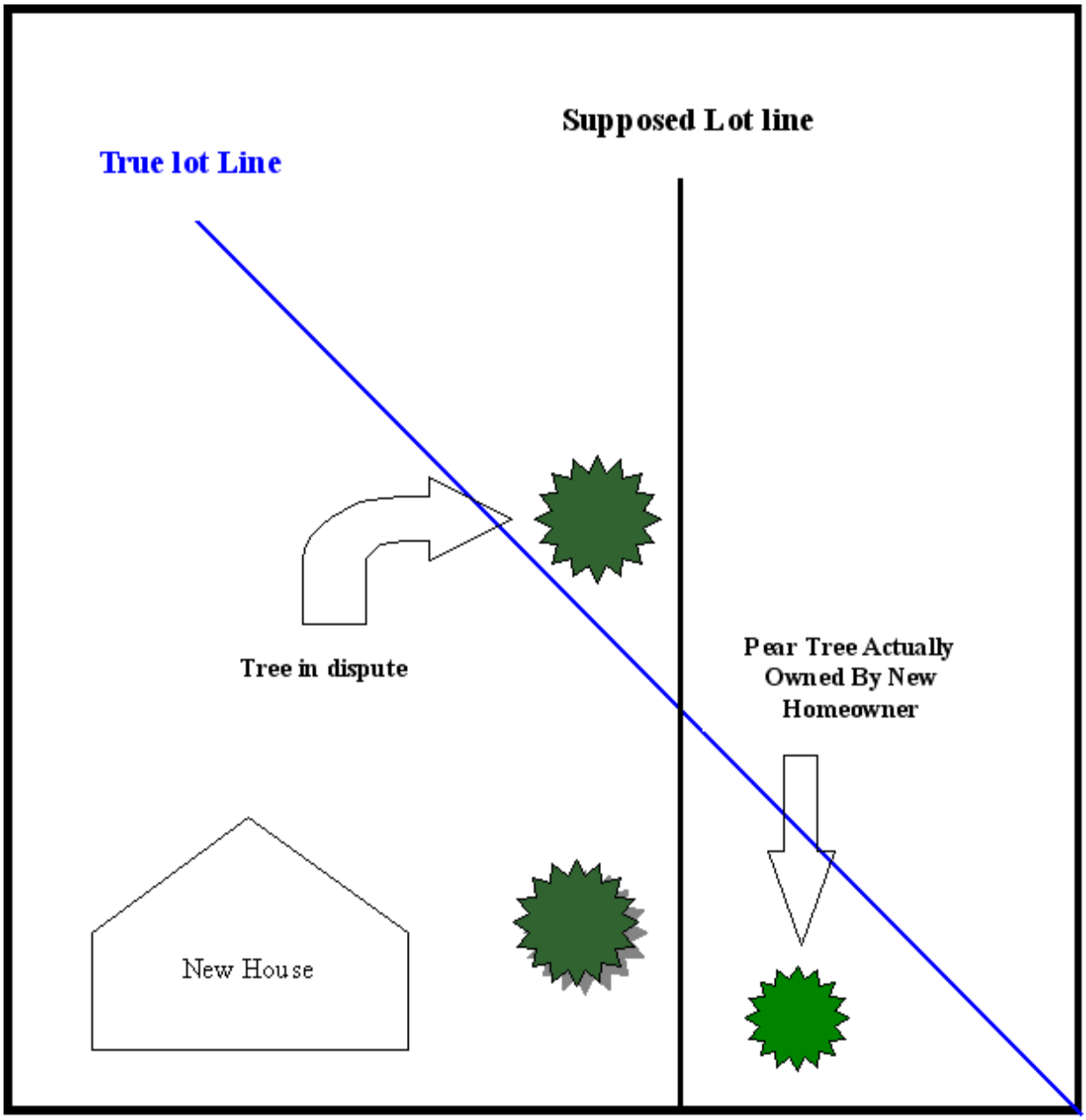
In this, we see an essential element... transgression of the law.

Secondly we see, "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." James 4:17

In this we see the second element... knowledge of what is wrong, and willfulness to do wrong.

Sin, as an act, is defined by Wesley as "A willful transgression of a known law." This holds to the elements in question. The idea that we gain by this is that sin, as an act of rebellion, requires that one understands that they are doing wrong.

Leslie D. Wilcox gives an example of this in volume 3 of his *Profiles in Wesleyan Theology*.[2] He gives us an example of a man who buys a house and property. According to his understanding, the property line goes straight back from his house. On what he believes to be his land is a fruit tree, so he picks and takes the fruit. The neighbor sees this, and comes out of his house furious and screaming, accusing his new neighbor of being a thief for stealing his fruit! Unbeknownst to the new neighbor, the property line goes at an angle, and the fruit tree is clearly in the neighbors yard.



The question is, did he sin? According to Wesley's definition he did not (in the sense of an act of rebellion), for it did not carry the essential elements. First, he did not ***know*** he was doing wrong. Secondly, he did not ***willfully*** violate his neighbor, but yet, to all rights and appearances, the new neighbor broke the law and stole what was rightfully his neighbors. Now, once he was informed of the fact that he violated the law, then he owed his neighbor restitution for his loss.

Now, what if the new neighbor was taking pears from the tree that was on his property, but he *thought* they were on his neighbors property? Did he sin by taking fruit that was his property? Yes! Sin is a matter of the heart and intent, not necessarily the result of what occurred. If he *thought* that he was stealing his neighbors pears, he was committing a sin in his own heart, a *willful* transgression of a *known* law of God. This illustration helps us to rightfully differentiate between a mistake, an act of ignorance, and a willful act of sin.

This gives us insight into many passages of Scripture such as in 1 Corinthians where a man was involved with incest. Paul, a Jew who knew the Law, was in a pagan land where they knew little or nothing of the Law. Paul constantly remarks with exasperation, "Did you not know?" This is how they could be carnal, yet obedient up to the light that they had about right and wrong. Once informed of the sinfulness of this act, Paul suggests that Church discipline be enacted as to "turn such a one over to Satan." Luke records in Acts 17:30, that, "the times of this ignorance God winked at; but now commandeth all men every where to repent." God views mistakes and "sins" of ignorance differently than willful "high-handed" sins, which is to be seen throughout Scripture. "Sin" as an act is something that the Bible asserts is unavoidable. To remain true to the Scriptures, we must differentiate between intentional sin, and "sins" of ignorance. God reveals that He makes the differentiation, so we must do so also. There is a sin which leads to death (willful sin), and that which does not, (sins of ignorance) 1 John 5:16. This is evident by the context which states, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself..." 1 John 5:18. There is no subtle endorsement for a doctrine that Christians 'sin in word, thought, and deed everyday,' in this passage or anywhere else in Scripture.

We also have examples of the Old Testament saints who did things that would be sinful in our understanding of Christian ethics. We need you understand that many of then lived before the Law. Many of them had limited light. We can see now what they did was wrong, but we cannot say in all cases that they *knew*, and were *willfully* disobeying God. If it is not stated in Scripture, we have no right to interject willfulness where God has not.

Many already have a bias as to what sin is, and will paint the picture much broader. This idea that God judges according to a man's light and knowledge does not fit in with their current definition of sin. For those of you who feel that way, consider the following: "Jesus said unto them, if ye were blind, ye should have no sin: but now you say, We see; therefore your sin remaineth." John 9:41. "if I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47-48. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4;17.

I am sure that the last verse quoted has come into question as to whether that is the meaning of the passage. Most erroneously read sins of omission into the passage. The reference is not speaking of sins of omission, but sins of sinning against known light. Commentator, J.P. Lange says of this passage, "The reference is not to sins of *omission,* but to sinning against the light and knowledge, to *doing evil* the knowledge of good not withstanding... the persons, whom James addressed *knew* well enough that they ought to do good, but separated their knowledge from their practice and *did evil. (Lange's Commentary,)*[3] James, pages 121-122. This observation caught me off-guard. I had been trained to read sins of omission into the passage: but Lange is right, the context speaks only of sins that they were *doing,* and not sins of leaving things undone.

It is great that we have a definition to work with, but what makes this definition any better than any other? This is a valid question in which we can derive an answer.

TESTING OF A DEFINITION

To narrow the definition of sin as a act to "a willful transgression of a known law of God," seems to not go far enough for many people. Many choose a definition of, "to deviate in any manner from an absolute standard of perfect behavior." This makes anything less than the perfection of God to be sinful. This definition, although the most commonly used one, makes the Bible out to be a book of absurdities. First, such a definition accuses Adam and Eve of sin in the garden before the fall. Any tripping over a stone, or spilling a drink would deviate from a absolute perfection. Secondly, it generally includes omissions, which condemns our Lord Himself for not healing everybody, for not visiting *every* prisoner, and for not caring personally for *every* widow. By such an absolute standard, nobody can do anything right. Doing *nothing* becomes sin. God does not command us to be God, but godly to the extent that we can in our humanity.

W.T. Purkiser in his book, *Conflicting Concepts of Holiness*,[4] suggests that we test our definition of sin by taking the verses of the Bible that speak of sin as an act, and inserting our definition in place of the term "sin." If our definition makes sense in place of the word, it is likely a good definition. If it makes the passage to be nonsense, or contradicts the passage, then it is an impossible definition.

Let's put some of the 41 references of sin as a verb to the test. As a reminder, I will state the two alternative definitions again.

Sin is:

Wesley's definition: A willful transgression of a known law of God. (Ethical definition).

Legal definition: To deviate in any manner from an absolute standard of perfect behavior.

Romans 2:12, "For as many as have *sinned* without law shall also perish without law; and as many as have *sinned* in the law shall be judged by the law."

Wesley's definition: "For as many as have *willfully transgressed a known law of God* without law shall also perish without law; and as many as have *willfully transgressed a known law of God* in the law shall be judged by the law."

Legal definition: "For as many as have *deviated in any manner from an absolute standard of perfect behavior* without law shall also perish without law; and as many as have *deviated in any manner from an absolute standard of perfect behavior* in the law shall be judged by the law."

So far, both definitions work, but it makes little sense to why God would inform us of the legal sense, for we could never do anything about such a failure.

Romans 3:23, "For all have *sinned,* and come short of the glory of God."

Wesley's definition: "For all have *willfully transgressed a known law of God,* and come short of the glory of God."

Legal definition: "For all have *deviated in any manner from an absolute standard of perfect behavior* and come short of the glory of God."

Both seem to work here too.

1 Jn.1:10, "If we say that we have not *sinned,* we make him a liar, and his word is not in us."

Wesley's definition: "If we say that we have not *willfully transgressed a known law of God,* we make him a liar, and his word is not in us."

Legal definition: "If we say that we have not *deviated in any manner from an absolute standard of perfect behavior,* we make him a liar, and his word is not in us."

Both work again, but the legal definition appears to border on the lines of being awkward.

Matthew 18:15, "Moreover if thy brother shall *trespass* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Wesley's definition: "Moreover if thy brother shall *willfully transgress a known law of God,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Legal definition: "Moreover if thy brother shall *deviated in any manner from an absolute standard of perfect behavior,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

The legal definition does not work well here. It is clearly not the intent of the passage.

John 5:14, "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *sin* no more, lest a worse thing come upon you."

Wesley's definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *willfully transgress a known law of God* no more, lest a worse thing come upon you."

Legal definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *deviate in any manner from an absolute standard of perfect behavior* no more, lest a worse thing come upon you."

The legal definition does not make any sense here either. The fact that in your humanity your next breath is not as perfect as God's, renders you a sinner. How can one who is not God, be commanded by God to be as perfect as God? The ethical definition works without a flaw.

John 8:11, "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *sin* no more."

Wesley's definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *willfully transgress a known law of God* no more."

Legal definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *deviate in any manner from an absolute standard of perfect behavior* no more."

Once again, an impossible command if we use the legal definition.

Romans 6:15, "What then? shall we *sin,* because we are not under the law, but under grace? God forbid."

Wesley's definition: "What then? shall we *willfully transgress a known law of God* because we are not under the law, but under grace? God forbid."

Legal definition: "What then? shall we *deviate in any manner from an absolute standard of perfect behavior* because we are not under the law, but under grace? God forbid."

This is clearly speaking of avoidable sins with the exclamation of "God forbid!" The legal definition makes the passage an absurdity.

1 Corinthians 7:28, "But if thou marry, thou hast not *sinned;* and if a virgin marry, she hath not *sinned*..."

Wesley's definition: "But if thou marry, thou hast not *willfully transgressed a known law of God;* and if a virgin marry, she hath not *willfully transgressed a known law of God...*"

Legal definition: "But if thou marry, thou hast not *deviated in any manner from an absolute standard of perfect behavior,* and if a virgin marry, she hath not *deviated in any manner from an absolute standard of perfect behavior...*"

The legal definition is once again nonsense. It is an impossible definition of the verb "sin."

1 Corinthians 15:34, "Awake to righteousness, and *sin* not; for some have not the knowledge of God: I speak this to your shame."

Wesley's definition: "Awake to righteousness, and (do not) *willfully transgress a known law of God*; for some have not the knowledge of God: I speak this to your shame."

Legal definition: "Awake to righteousness, and (do not) *deviate in any manner from an absolute standard of perfect behavior*; for some have not the knowledge of God: I speak this to your shame."

Shame because they do not exhibit absolute perfection? Such a remark would be laughed off by any audience! The legal definition fails miserably.

One last one.

1 Timothy 5:20, "Them that *sin* rebuke before all, that others also may fear."

Wesley's definition: "Them that *willfully transgress a known law of God* rebuke before all, that others also may fear."

Legal definition: "Them that *deviate in any manner from an absolute standard of perfect behavior* rebuke before all, that others also may fear."

I don't know about you, but if we take the legal definition as the Biblical definition in this case, then many would have fear; fear of having anything to do with Christianity!

My friends, more can be stated, but even one example proves the legal definition to be an impossibility. Any definition of a word that only works *some* of the time, and fails to work *most* of the time, and cannot pass the test of literal and practical application, ***cannot be the right definition!*** But people will still cling to their old understanding of what an act of sin is in defiance of the facts. The old definition works for them, it feeds their theology.

What Sin Is Not

Once again, we come full circle to answer our original question. We can gather some clarification of what sin *is* by observing what it is *not.* "We hold positively that sin is not only an accident or misfortune, it is not a mere stepping stone in man's moral development, but that it is a condemnable fault. The sinner is blameworthy in the sight of God. Sin has its seat in the will and is an evil thing in the world. When a man opposes his will to the perfect will of God, he is not merely unfortunate, but he is a culpable wrong-doer. He who voluntarily opposes God's will is blameworthy in the sight of God and is liable to punishment."[5] Sin is not merely being human, but is an avoidable thing in which we are held accountable for. Everywhere in Scripture we are exhorted to "sin not." But so many define sin in a way that makes these commands to be utter nonsense! Sin is sin, and reaps the same result. If the standard of what is sin is "anything that deviates from the actual perfection of God," then all we can do ***is to sin!*** But God is clear, we are ***not to*** sin; we do not ***have to*** sin! (Ezek. 3:21; 1 John 2:1). So many in their definition of sin unwittingly create an attitude that murder is as bad as forgetting a promise! To this strange idea of sin, Dr. Phineas F. Bresee remarked that **"A failure to distinguish between sin and infirmity, puts an undue emphasis upon sin, and has a tendency to discourage earnest seekers from pressing on to full**

deliverance from the carnal mind. Calling that sin which is not sin, opens the door to actual sinning".[6] This took a while for it to sink in when I first read it, but I soon realized that it was quite true. If sin is deadly, as we know it is, and ***everything*** that falls short of God's perfection is a sin, it is ridiculous to even attempt to try avoid sin, for the very imperfection of your next heartbeat, or your next breath, is not as perfect as what God's would be, and is therefore "sinning." "But to make everything sin is, in effect, to make ***nothing*** sin".[7] To make that which is amoral, i.e., forgetfulness, mistakes, unintentional offenses resulting from ignorance, to be "sin," is truly to make **"nothing"** sin. If we make no differentiation whatsoever, we leave door wide open for allowing all sorts of sin.

Richard S. Taylor states, "Choice of evil, or sin in act, always produces the combination of the three facts, and such a combination always brings forth death.'[8] The "three facts" that Taylor refers to are: "the result of sin? It involves (1) separation from God, (2) depravity of the moral and spiritual nature, and (3) just punishment."[9] Sin is a choice; an avoidable choice. "Sin is a clenched fist and a blow in the face of God,"[10] Otherwise, sin would be merely a misfortune, something in which we are held accountable for when we had no power to choose otherwise. It is clearly an injustice to damn someone for something that they cannot avoid doing. No ability; no responsibility. "If we view the problem scripturally, sin is inexcusable. If it is unavoidable, however, it is excusable. Therefore to say sin is inexcusable is to declare sin to be avoidable."[11] An erroneous doctrine of sin that makes "nothing" to be sin fails miserably, especially in light of the terrible consequences of sin. A wrong idea of what sin really is could easily sink the most devout Christian into despair. The only options left for those that desire to be consistent is to either defy Scripture and allow for sin altogether, or to believe the Scriptures and ensure that their doctrinal understanding of sin is in alignment with the Scriptural possibility of not sinning.

Many are not satisfied with the definition of sin as I have presented. For fear that I may be claiming that "sins of ignorance are not really sins," they will not find that assertion here. Those who do not differentiate between an "act" of sin, and a "mistake" will argue that even ***sins of ignorance*** are stated to be in need of atonement in the Scriptures. They will find no disagreement with me that sins of ignorance are truly sins and are in need of atonement! But I will assert that the Scriptures clearly treat "sins of ignorance" differently than "willful **acts**" of sin. "Certain New Testament passages have a bearing on this matter. One of them is Heb.10:26. "For if we sin deliberately" (RSV); "For if we go on sinning willfully" (NASB); "For if we sin willfully" (KJV); and "If we deliberately keep on sinning" (NIV). This passage implies that we can sin without it being willful and deliberate."[12] But also note that in this passage "unwillful" and "sins of ignorance" are treated completely different from ***willful*** and ***deliberate*** sinning, especially in its end result! "[E]ven unintentional sins need to be atoned for--or cleansed moment by moment--by Christ. Leviticus 4-5 teaches that such sins need to be atoned for. When a person "sins unintentionally...he is guilty" (4:27), and "When he is made aware of the sin...he must bring...his offering for the sin he committed" (v.28). Likewise in the New Testament, such sins need to be cleansed away. In 1 John 1:7 we read, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin." Here, as the believer is "walk[ing] in the light," some things are called "sin." They are so serious that the blood of Jesus Christ needs to cleanse them away. It is to be noted, though, that the word for "purifies" in in the present tense in the Greek. This means that such a believer is cleansed right as the sin occurs..."[13] Note the contrast between 1 John 1:7 and Hebrews 10:26. Deliberate and willful sin is treated with the utmost severity. Sins of ignorance, while still sins that need cleansing, are immediately met with grace. Also note that one can be pure in motive, thereby "walking in the light" yet commit a multitude of unknown and unwillful sins without violating his or her conscience. A "deliberate" sin however, involves rebellion against a known law of God, and is incompatible with "walking in the light." There is no automatic cleansing for those who sin with a "high hand."

Conclusion

We started the examination of sin by attempting to emphasize the importance of finding a Biblical definition. Sin touches nearly every critical facet of theology and must be carefully examined to avoid tainting our theological doctrines. If we assume that it is something that it is not, then we build a tower of theological presumption upon it. Sin is central to the doctrine of salvation and the atonement. This is

certainly an area where we cannot afford to be in error; the fate of our eternal souls could hang in the balance!

We have also observed that the most popular concept of sin today is the legal model. It paints the brush broadly, yet leads us to inevitable failure. The nature of sin is not that we fail to succeed in being equal to God, it is the failure to ascend to the capacity that we are ***able*** as human beings. Our limited knowledge can lead us to failures, but these failures are not *rebellion* if the are done so in ignorance. God knows the heart and intent of every person. No one is punished with eternal damnation the sin of Adam, but we all suffer the misfortune of an inherited depravity. This nature we are born with is met with grace to respond, which makes each individual personally accountable.

We also tested the popular idea of sin, and the Wesleyan definition of sin within the context of different passages. The Wesleyan model fits every single passage that uses sin as a verb. Only a small percentage of passages worked with the legal model.

Sin is a choice; an avoidable choice through the grace of God. If it is avoidable, then we are accountable. Sin as an *act* of the will is to be separated from *sins of ignorance,* or *mistakes*. With the exception of including "ignorance" as a sin that *always* carries the same damaging effect as willful sin, the following definition seems to follow along with the points of this article, and those that have preceded it in this series.

"Sin is to be defined primarily in relation to God. It is disobedience, unbelief, ignorance, [the idea that "ignorance" is the same as "disobedience or unbelief" I strenuously deny!] **and the passive assertion of usurped autonomy, and the wicked deviation from, or violation of, God's righteousness will and law. The breach of a right relationship with God carries with it the disruption of a right relationship with others and the disintegration of the self. But this is a derivative, for it is because of sin against God that there is sin against others and oneself (Ps.51:4)."**[14] I can accept many of the finer points of this definition as it relates to the practical aspect of what sin is and does. While it is important to understand what sin *is,* we must keep in focus that sinning always has some bearing upon our relationship with God and others. Hopefully by realizing this, we will be motivated by love to avoid the damaging effects of sin; but if we cannot be motivated by love, this knowledge should give us a healthy fear of the reality of what our sin does, not only to us, but God and others!

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1. *A Right Conception of Sin,* Richard S. Taylor, page 9, Beacon Hill Press, Kansas City, MO. 1945.

2. *Profiles In Wesleyan Theology,* Leslie D. Wilcox, 3:166, Schmul Publishing Company, Inc., Salem, OH. 1985

3. *Lange's Commentary on the Holy Scriptures,* John Peter Lange, D.D., Volume 12, James, pages 121-122, Zondervan Publishing House, Grand Rapids, MI. New Edition 1960.

4. *Conflicting Concepts of Holiness,* W.T. Purkiser, pages 40-48, Beacon Hill Press of Kansas City, Kansas City, MO. Revised edition 1972.

5. *Systematic Theology, S*. J. Gamertsfelder, D.D., Ph. D., page 413, Evangelical Publishing House, Harrisburg, PA. 1938.

6. *Christian Theology,* H. Orton Wiley, footnote 2:508, from Bresee's *Sermon: Death and Life,* Beacon Hill Press, Kansas City, MO, 1952.

7. *Exploring Our Christian Faith,* W.T. Purkiser editor, page 293, Beacon Hill Press of Kansas City, Kansas City, MO. 1978.

8. *A Right Conception of Sin,* Richard S. Taylor, page 26, Beacon Hill Press, Kansas City, MO. 1945.

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10. *A Right Conception of Sin,* Richard S. Taylor, page 66, Beacon Hill Press, Kansas City, MO. 1945.

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13. *A Wesleyan-Holiness Theology,* J. Kenneth Grider, page 293, Beacon Hill Press, Kansas City, MO. 1994.

14.*The International Standard Bible Encyclopedia revised,* Geoffrey W. Bromiley editor, 4:518, William B. Eerdmans Publishing Company, Grand Rapids, MI. 1988

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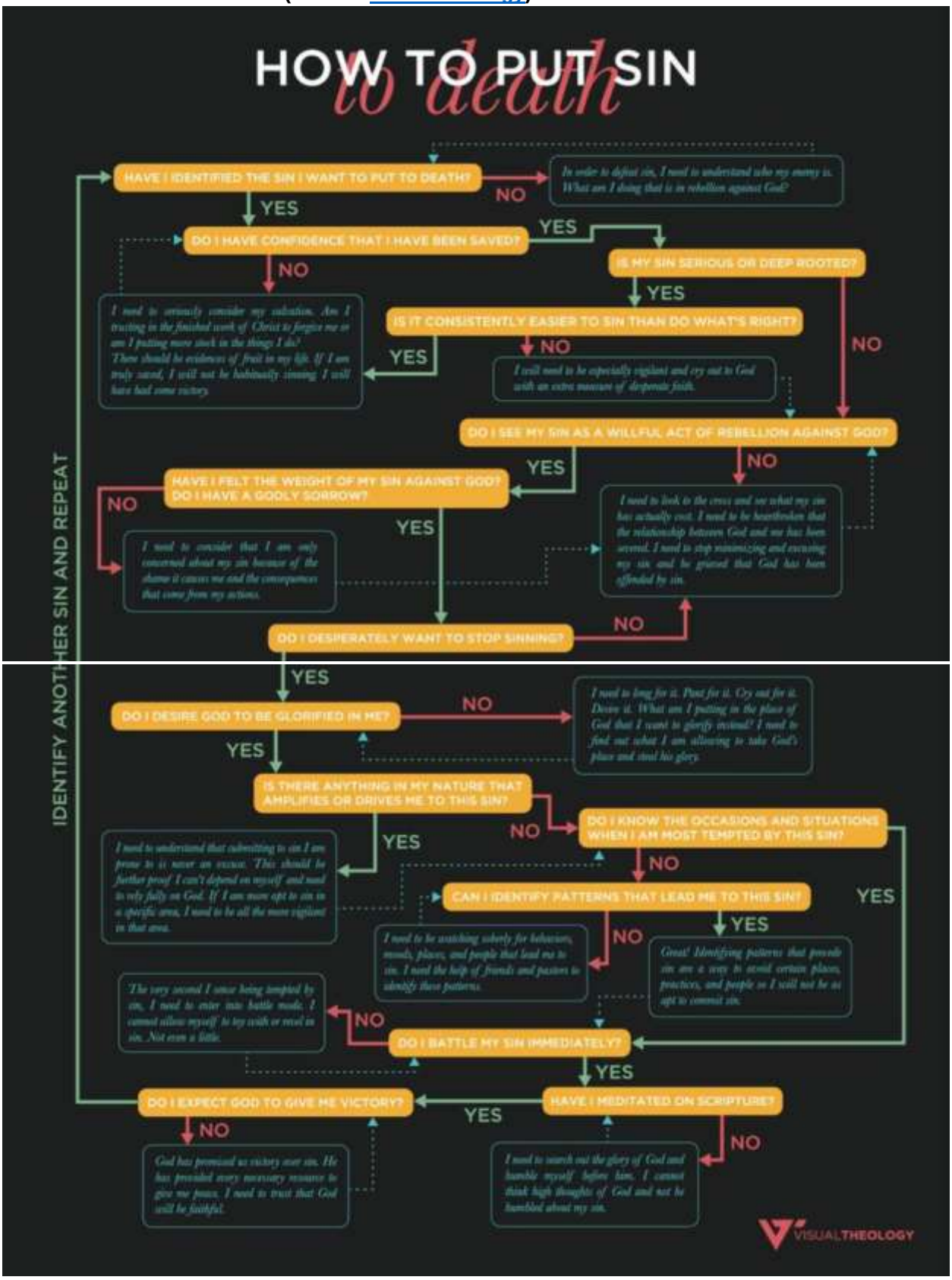


Messiah or Christ? Yeshua or Jesus?

http://empirenet.com/~messiah7/spl_ChristOrMessiah.htm

Many people in the Hebrew roots movement passionately reject the use of names such as "Christ" and "Jesus" and any word or practice that sounds to them as though it has a Greek rather than Hebrew origin. To them, anyone who uses any form of "Greek" name or practice must surely be wrapped up in worship of the sun god rather than of Yahweh and the Messiah of whom the Torah and prophets speak.

They offer a large variety of evidence to "prove" this, such as:

- Greeks, not followers of the Messiah, called him Christ(os) (Michael Rood, Jeremia Gordon)

- Greeks called all their gods christos, so Christ must not be used as a title for the Messiah (Michael Rood, Jeremia Gordon)

- Greeks, not Hebrews, first substituted the word "Lord" for "Yahweh"

- Zeus (a Greek god) was added to the name Yeshua to make the name "Jesus (Iesous in Greek); therefore following Jesus is the same as following the sun-god

- Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honor to their supreme deity, Zeus." (J. C. J. Melford, page 126)

- it is gross error to transliterate Yeshua as Iesous (Jesus), in part because the "J" sound of Jesus does not match the "Y" sound of the Hebrew Yeshua

- "IHS" (a symbol used for Jesus in many churches) comes from the sun god, or is an acrostic with pagan or occultic meaning

- Dutch theologian named Desiderius Erasmus(1466-1536) in the year 1516 introduced the word "Lord" for Yahweh

- The "Name of blasphemy" *christ' (Romans 5:6 KJV)* ; was first introduced by the devil and "false apostle Paul" in his evil letter to The Romans

- all, or nearly all, of the New Testament was written in Hebrew or Aramaic, not Greek, so the authors could not have used the names Jesus or Christ

- the Vatican must be hiding original Hebrew or Aramaic texts of the New Testament which are older than any Greek texts

- Greek language and belief that practicing the Mosaic law is not mandatory or even beneficial to spiritual growth is a corruption

Some readers readily accept these kinds of claims uncritically, even though the claims often contradict each other. Who was at fault for introducing sun god worship into the church? Erasmus? The Roman Catholic church? Constantine? The council of Nicea? The false apostle Paul? Unidentified Greeks?

All these assertions have one thing in common- they do not identify actual evidence to back them up. For instance, they do not provide actual quotations from, and titles of, ancient sources such as historians of the first century. Radical claims such as these call for weighty, verifiable sources and evidence to back them up. But none is provided.

Here are verifiable facts that address these claims:

EXAMINING CLAIMS ABOUT THE ORIGIN OF "CHRIST" AND "LORD"

1. Hebrews, not Greeks, came up with the name Iesous and used it in place of "Yeshua" . About 150 years BC devout Hebrew men translated the Old Testament into Greek. This isn't just speculation, You can check this out for yourself. The Greek translation was called the Septuagint (abbreviated as "LXX" because LXX is the Roman number for 70, which reflected the Hebrew belief that 70 men translated it). The simplest way to verify this is to visit www.unboundbible.org You can have it print out Joshua 1:1 (or any other verse that mentions Joshua) with the English next to the OT Greek. It is obvious the Hebrews chose "Iesous" for "Joshua/Yeshua." That was Greek spelling that to them sounded most like the Hebrew "Yeshua," The Greek alphabet does not have either a "Y" or a "J," nor does it have a "sh" sound, so they could not have spelled it either "Yeshua" or "Jesus." You can also find "Septuagint" in Webster's dictionary (maybe not a pocket size, but the desk size will have it) because it is so important in understanding the Law and Prophets as well as the New Testament. The Hebrew world chose to use the word "Christ," not the Greeks This translation was widely in use among Hebrews in the first century, so many Jews called the Messiah "Christ." Both Hebrew and Gentile followers of Y'shua drew their faith vocabulary and thought from the bilingual Hebrew world, not from the Gentile Greek world.

2. The "ous" ending on "Jesus/Iesous" was not put there by sun god worshipers or by Greeks. The Hebrews first did it in the LXX, as noted above. They had to do this because of how the Greek language works. English is a word order language in which nouns and names are always spelled the same, and you understand what they mean by where they fall in the sentence. It makes a big difference whether you say "Jeff went to the store" or "The store went to Jeff."

Greek is not that way. Greek doesn't care what order the words are in. Instead, Greek changes how the names are spelled to help you understand what they mean. This is called "declining" words and giving the nouns "case." You can find definitions of these words in Webster, too. For instance, if the name "Jeff" was used in ancient (and modern) Greek, it would be spelled different ways depending on their use. A sentence would say "Jeffous (the subject of the sentence) sent Jeffov (the object of the sentence) to get the book of Jeffou ("Possessive"- Jeff's book)." You'll notice that "Jeff" always has an ending added to it. It has to have an ending, or the readers wouldn't understand the sentence, because word order means nothing.

The same thing happened with the name Yeshua/Joshua. Hebrews took the root of the name, "Yes" transliterated it to Greek letters "Ies" and added the case endings so that the name was spelled "Iesous," "Iesou" or "Iesov" depending on its use in the sentence. This wasn't an option. Greek speakers did this with every name and nouns, whether it was Simon, house, cow, table- whatever. The "ous" (or other word endings) weren't added because they indicated Greek gods. They were a natural part of talking Greek.

English does not decline nouns, except for the pronoun "he." We say, "He (nominative) drove him (accusative) to the store in his (genitive) car." It wouldn't make sense to us to instead say "He drove he to the store in he car," because you have to decline the word for it to make any sense. In the same way, Greek had to decline nouns in order for them to make any sense.

Adding "s" to the end of Christ (or Messiah) was necessary when the words were used by Greek speakers. Nouns in Greek (and some other languages, but not English) must be "declinable." That means that the last couple letters of the noun change with how they are used in the sentence. When "Christ" or "Messiah" is used as the subject, it is spelled with an "s" at the end (e.g.: *Messias*). When the noun is used as a genitive (as in "followers of Messiah") it is spelled with a "u" at the end (e.g.: *Christou*). English shortens it to the root, "Christ," because English doesn't decline nouns. Regardless of exactly how different languages spell it- as Messias, Messiah, Mashiyach, Christ, Christos, Y'shua, Yeshua, Jesus," etc, it is the same name or title. (Rood himself has used a variety of spellings of names for Messiah and YHWH, some not matching the spellings Gordon uses.)

3. "Zeus" was not added to "Yeshua" to make "Iesous." In fact, "Zeus" is spelled with a Z, and there is no Z in Iesous. The article by J. C. J. Melford, page 126 ... is just plain silly: "It is known that the Greek name

endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honour to their supreme deity, Zeus." The "s" ending was applied to dogs, roaches, houses, dog piles, rotten meat- literally all masculine nouns. Giving honor has absolutely nothing to do with this. Plus, names were actually spelled with "u" and "n" endings, too, depending on the case (as noted above). It is just grammar, not Zeus. But check this out for yourself by looking at any Greek grammar. What Melford says is just totally ignorant of the Greek language.

4, The Greeks never used the word "Christ" for their gods, or in any sacred context, or as any kind of title of honor at all. The verb form of the word meant "to rub lightly, spread." It was used for spreading oil after a bath, poison on arrows (both of these are found in Homer), whitewash, paint or cosmetics. *The Dictionary of New Testament Theology* Vol. 2 (from which this information is taken) adds, "It is anything but an expression of honor. Where it refers to people, it even tends towards the disrespectful" (pp. 334-335). For example, the compound word *neochristos* meant "newly whitewashed" (see Diodorus Siculus). The Greeks certainly did not choose to use the word for the Hebrew Messiah- nor did the Christians.

On the surface, it may seem odd to some people that such a "secular" word as *christos* would be used for anointing Messiah, which people see as a very spiritual use. But the noun Messiah, also has a verb form, *messah.* Some of the Prophets use the verb in everyday ways- to rub (*messah*) a shield with oil (Isaiah 21:5), to paint (*messah*) a house (Jeremiah 22:14), and apply oil (*messah*) to a body (Amos 6:6). You can verify that the verb massah is used in these verses by checking a Hebrew text or *Strong's* concordance. This shows that the verb form of Messiah is sometimes used in the same nonreligious ways that the verb form of *christos* was used by the Greeks. This made *christos* a good match for translators to use, since they were looking for a Greek root that had both verb and noun forms which were used in much the same ways as the Hebrew words. *Messah* was used more often to describe anointing kings, prophets and priests, but it was clearly used in both secular and religious ways.

5. The Hebrews, not Greek or Christians, chose to use the word "Christ(os)" and "Messiah" interchangeably. The Hebrews themselves translated the Old Testament into Greek in about 150 B.C. in what is called the Septuagint They say that the High Priest himself chose 72 elders from Judea who were experienced in the law, beliefs and customs of the Torah and were able to translate from Hebrew to Greek. This means they were fluent in both languages, and used both Messiah and Christos, Throughout the LXX, "Christ" is used for the Anointed One, such as in Psalm 2:2. You can check this for yourself by looking it up in the Septuagint online at www.unboundbible.org or in a paper copy at a library.

The Apostle John himself used both words when he wrote, "(Andrew said,) we have found the Messiah, that is the Christ" (John 1:42), and "The woman said, 'I know that Messiah, called Christ, is coming" (John 4:24). John considered "Christ" and "Messiah" to be synonymous, and used Christ when speaking to Greek speakers, and Messiah when speaking to Hebrew speakers. (This article follows the Gospel's practice of using Messiah and Christ interchangeably, too.)

6. Hebrews roots proponents including Rood also condemn using the word "Lord" for YHWH (often spelled Yahweh). But the Hebrews, not Christians, introduced "Lord" (Greek- *kurios*) in the LXX just as it did "Christ." The LXX uses "Lord" (Greek- *kurios*) for YHWH and "God" for Elohim (eg: Genesis 3:14, Exodus 3:14)..

7. The only ancient author to suggest that any part of the NT was authored in Aramaic or Hebrew is Papias, and he said only that Matthew was, not the rest of the NT. Some writers claim that many ancient authors claimed the NT was written in Aramaic, but that is entirely false. I challenge you to find the name, book title, and chapter of even one ancient author or church leader (other than Papias) that said so. They absolutely do not exist.

8. Many Hebrews of the first century B.C. who strictly observed the Torah spoke and wrote in Greek, not Hebrew. One example of this is the book of II Maccabees. Although this book is included in the Apocrypha found in Catholic Bibles, those books were written by Hebrews for Hebrews. II Maccabees records historical events which took place in Israel from 175 to 160 B.C. It is a condensation of a five

volume history written by Jason of Cyrene, a strict observer of Torah written for other strict observers. It records how God's people faced torture and martyrdom rather than break the law of Moses. Yet, the book was authored in Greek, not Hebrew, and continued to be passed down to Hebrews in Greek. They considered it perfectly acceptable to strict observers of Torah to use the Greek language. The Greek Septuagint version of the Law and Prophets was used by Hebrews like these.

9. It is entirely imagination to speculate that the Vatican is hiding ancient Hebrew copies of the Gospels. No matter how logical it may seem to you, this is strictly fantasy until anyone produces a valid copy of such a thing. The fact is that we now have extremely early portions of the Gospels written in Greek, but absolutely none in Hebrew. The earliest portion is a copy of several verses of the Gospel of Matthew that dates to 60-62 A.D., which is within a few years of when Matthew authored his Gospel. Besides the physical evidence of the type of material and ink that was used, documents found with it pin down this very early date.

10. The book of Acts and the epistles were all written in Greek. Almost all the conversations in the book of Acts had to have taken place in Greek, not Hebrew. Think about it.

Luke, the author of Acts, was a Greek and he addressed it to another Greek, Theophilus (both names are Greek). Saul (Paul) and Luke accordingly used the Greek form Christos," because the vast majority of their hearers would have understood that, but would not have understood "Messiah," because they did not know Hebrew.

Acts 6 mentions the large body of Greek-speaking Hebrews in Jerusalem, the heart of Hebrew country (6:1). Phillip preached to the Samaritans, (who hated Hebrews, their language, religion and temple) and surely used Greek or Aramaic (Acts 8). The Gentile centurion Cornelius, some of his soldiers, and his whole household could not have understood Hebrew, yet understood Peter preaching- no doubt in Greek (Acts 10).

Paul, Barnabas and others taught the many Greeks who came to faith at Antioch (Acts 11,13). Paul persuaded the Roman proconsul on Cyprus, Sergius Paulus to believe (Acts 13:6-12). Many Gentiles at Iconium believed Paul, but he barely persuaded the crowds in Lystra (who spoke Lycaonian) not to sacrifice to them as gods (Acts 14). Acts never mentions a synagogue in most of the cities Paul visited. Paul could not have communicated in Hebrew to his own coworkers such as Timothy and Titus, who were raised as Greeks. In fact, most of Paul's coworkers had Greek names- Titus, Timothy, Apollos and Dionysius (names of Greek gods), Eutychus, the seven (Acts 6:6), the teachers at Antioch (Acts 13) and the long list of saints in Romans 16. Some names were Hebrew, such as Barnabas, which indicates that Luke wasn't trying to expunge everything Hebrew and replace everything with Greek- he was just factually reporting the prevalence of both Hebrew and especially Greek in the early church.

Paul spoke with the judges and jailer at Philippi, a Roman colony, though they surely did not know Hebrew. Paul's message to the Areopagus in Athens (Acts 17), and his defense when on trial before the Roman proconsul Gallio (Acts 18) were in Greek. The idolmakers in Ephesus (Acts 19) surely didn't riot in Hebrew. Paul spoke Greek to the Roman commander and centurion who arrested him in the temple (Acts 21:37, 22:25), as did Paul's nephew (23:19-21). Paul didn't need a translator. Paul made his own defense when on trial before Governors Felix (Acts 24) and Festus (Acts 25-26). Paul surely spoke Greek to the captain and everyone on the ship on his voyage to Rome (Acts 27) and to the superstitious islanders on Malta (Acts 28). Since Paul spoke Greek to them, he always had to use "Iesous Christos" with the Greek endings on the name in order to be understood.

11. An Aramaic NT did not have to exist in order for the Greek NT to transliterate "Yeshua" into "Iesous." As I mentioned above, Paul and others spoke to many groups of people in Greek, using the "declined" word forms in order to be understood. Luke was quoting him.

12. The New Testament sometimes uses a variety of spellings for names. The Greek form "Iesous" is used for Jesus in the NT, and is used for Joshua in the OT (you can check this in the Septuagint, as I

mentioned above.) So every translator who sees "Iesous" in Hebrews has to guess by the context whether it refers to Jesus or Joshua, as in Hebrews 4. It's a fluke that people commonly translate the Iesous as either Joshua or Jesus. But it is not uncommon to have different spellings for the same name. For instance, Jude, Judah and Judas are all exactly the same name, and are spelled the same in Greek.. You can check this yourself by calling up Mat 1:2, 26:47 and Jude 1 in Greek at http://www.unboundbible.org . Matthew and Matthias are the same Greek name.

Why is the same Greek sometimes transliterated in different ways? It wouldn't have to be. But it saves some explaining- you don't have to tell every child, "no, Judas the betrayer didn't write a book of the Bible." Sometimes translators chop off the Greek "s" ending (like in Jude, Herod, etc) and other times leave it on (as in Judas, Jesus).

13. When people translate the Greek New Testament into English (and other languages), why don't the translators convert Greek forms of names like Iesous into Hebrew forms such as Yeshua? There are a few reasons for this. First, the Greek does not read Yeshua, it reads Iesous. Is it sound translation to write in sounds that don't actually exist in the Greek original? Second, in conversations recorded in the second half of the book of Acts, such as Paul's conversations in Ephesus, Philippi, etc, the speakers certainly used the Greek forms of the names (as noted above). To replace words that apostles actually said with Hebrew forms that they did not use is a stretch that translators think would be inappropriate or misleading.

14. The abbreviation "IHS" does not come from the sun god, and is not an acrostic with pagan or occultic meaning. "IHS" are the first 3 letters of "Yeshua" when it is transliterated into Greek. The Hebrews, not Greek, chose this spelling (see the Septuagint, Joshua 1). The abbreviation stops at the first three letters because they are the root of the word. The endings vary- Iesous, Iesov, Iesou, etc.-- depending on the word's place in the sentence, as mentioned above. Some ancient Christian writings abbreviate names by using the first and last letters of Iesous- IS- in place of the whole name (IHS may also be the first two, and the last, letters of Iesous). They also abbreviated Theos (God) to "THS" (which is just two letters in Greek).

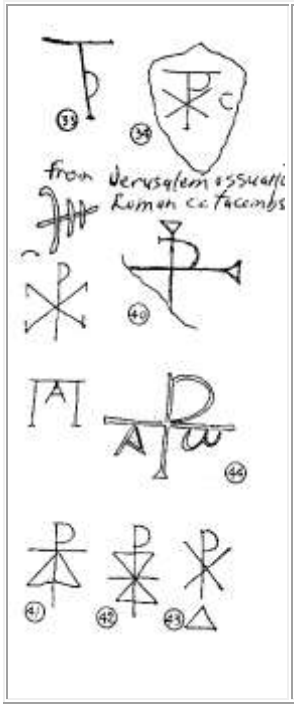
This is similar to the English practice of using the first initials of our first, middle and last names, such as "JFK." Just as Americans know that "JFK" refers to Pres. John F. Kennedy, so followers of Iesous knew (and in many cases still know) that IHS refers to Yeshua (Jesus Christ).

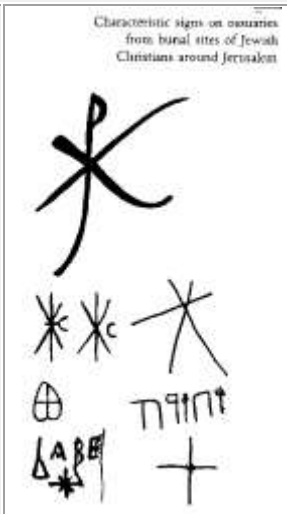
We find the practice of abbreviating names in the Old Testament. The OT uses both YH and YHWH. The short version is most common in names like Jo-shua (Ya-shua; not Yahweh-shua/ Jehoweh-shua. It also appears in its simplest form in Psalm 68:4 "extol him by His name Yah." Elohim, another title for God, is also used in its shortened form, El, in the Law and the Prophets. People don't wonder what conspiratorial or occult meaning there is in the abbreviation YH or El, we know it is the name of the Lord, whether full length or shortened. Using IHS or XP follows the Hebrew (not Greek, Masonic or Roman Catholic) practice of using the shortened YH.
Abbreviating names and titles was well known in the Christian and Roman world as well, especially on coins in which space was very limited. Abbreviations of Christ's name, such as XP, is also very ancient. Some examples are in the Roman Catacombs, where believers gathered long before any semblance of Roman Catholicism or Masonry. When you scratch messages and tributes on stone walls, it's a lot easier to abbreviate names than to spell them out in full. There are many examples of both coins and Christian graffiti from the ancient world. (See pictures below.)

Some names have short and long forms, just as we do in English- Tom, Ths. and Thomas. We don't look for any mystical or occultic meaning if someone signs his name Tom or Ths. instead of Thomas. One example of a NT name in short and long form is Silvanus.. when he wrote the short form Silas, he wasn't trying to get across a deep or occultist meaning, he was just abbreviating it. The same is true of IHS and IHSOUS..

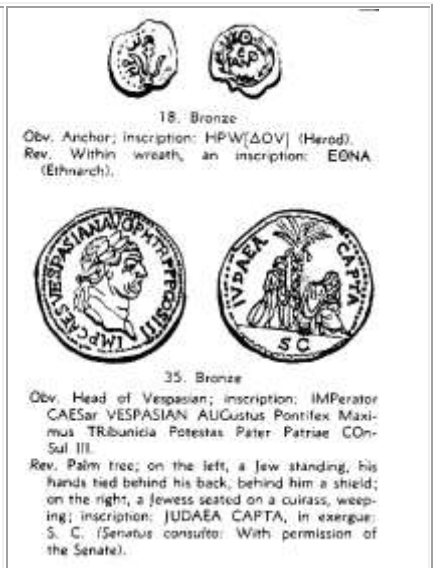
When we see abbreviations like "L (heart) G" carved in a pen knife on a tree, we don't wonder what occult or conspiratorial; meaning there may be in the abbreviation, we just know that it's a lot easier for two lovers to carve 2 letters in bark than 10 or 20. When we sign things with our initials or with our first name only, such as in letters or email, people don't wonder what pagan meaning there may be in the abbreviation of our names, we just know that those who read it know who we are. When the church uses abbreviations like IHS and XP, believers don't wonder, "who's IHS or XP" (unless they're really uninformed), they know who the initials refer to.

(Note: Before the ninth century, all Greek literary works were written in "uncial" script, which looks like capital letters, and are used as capital letters in Greek texts printed nowadays. After the ninth century, most manuscripts were written in "minuscule" script, which looks like small case letters, and are used as small case letters in today's Greek texts. But actually, neither uncial nor minuscule script had large and small case- all the letters were the same "case" and they normally did not put spaces between words. This fact means that the modern day speculation that "IHS" is an acrostic because it is all "capital" letters is false-- they are uncial letters. Nether Greek script had small case and capital letters. Even if you don't know Greek, you can verify this by looking at a reproduction of an ancient uncial manuscript-- all the letters look like "capital" letters. And if you look at a minuscule manuscript, all the letters look like small case.)





Examples of the first two letters of "Christ" (X,P) and the Hebrew Tetragrameton (YHWH) inscribed on first century ossuaries in Jerusalem



examples of names abbreviated on first century coins

15. In most European languages a J has a Y sound, so "Jesus" sounds like "Yeshua." The "J" is pronounced like a Y in German, Norwegian, Swedish, Spanish, Slavic, etc. When "Jesus" was first spelled with a J (which was at least as early as Luther's German Bible, 1520) probably every language in Europe that used a "J" pronounced it like a "Y." The hard "J" sound in English (as in "judge") is a fluke, not the norm. English is derived from European languages, and America is populated primarily by immigrants from Europe. After moving to America and beginning to learn English, it made sense to them to continue to spell "Jesus" as it had been for many centuries, rather than make up a foreign spelling with a Y that was unfamiliar to them, and which would lead to confusion. Many Bibles continued to be printed in Europe and used in both Europe and the Americas, just as today.

German, as one example, could not have used a "Y" because the German alphabet did not have a "Y." (At the end of the 20th century German began to use a Y, but only in a handful of foreign names and loan words such as Yates and yacht.) German, like Greek, declines nouns, so the spelling of "Jesus" changes

with how it is used in a sentence- Jesus Christus (nominative), Jesu Christi (genitive), etc. If you know classical music and chorales (such as Bach), you may have recognized this already in songs such as "Jesu (pronounced "ya-su"), Joy of Man's Desiring.".

16. Why does "Yeshua" use a "sh" and Jesus an "s?" Hebrew has one consonant for both S and SH. It looks vaguely like our "W." But when you place a dot above the left arm, it's pronounced as an S, but if the dot is above the right arm it's pronounced as an SH. But ancient Hebrew manuscripts didn't use the dots at all, so some pronunciations were up to tradition. Greek, on the other hand, doesn't have an "SH" sound at all, so there is no way to spell Jesus with sh in the middle using Greek letters.

17. If the main goal is to avoid all association with the morning of the first day of the week, due to the sun god, then why was Yeshua so foolish as to arise at sunrise on the first day of the week (a Sunday)? The Gospels clearly say that the resurrection was "at dawn" (Matthew 28:10), "just after sunrise" (Mark 16:2; the word *helios*, or "sun," is used). If resurrection had taken place at the end of the Sabbath just after sundown, nonJews would have argued that He did not rise on the first day of the week, as He had said. By rising at sunrise, Christ made clear to Jews and Gentiles that he had risen on the third day as He had prophesied.

Early in the book of Revelation they sing the song of the redemption, the song of the Lamb. It honors the death and resurrection of the Messiah. Would it be worthy to honor the resurrection and redemption by worshiping on the day of the week on which that took place, just as the completion of creation was honored by worshiping on the day that took place?

The Law required special worship on Sundays- including the festival of Firstfruits and Feast of Weeks (Leviticus 23:9-21). (The image of the "eighth day" as a special day -- eg: Leviticus 23:36, 39-- is also a model for the honor given to the first/eighth day of the week by the Resurrection of Christ/Messiah.) The Apostle notes that the Messiah (Christ) rose on the first day of the week, the day of Firstfruits, to fulfill the intent of that observance (1 Corinthians 15:20-23). If the main goal is to avoid all association with the sun god, then why did Yahweh require these special worships on the first day of the week, then cause the Messiah to rise from the dead at Sunrise on the first day of the week?

18 The Roman Catholic Church and Emperor Constantine cannot be blamed to falsely causing Christians to worship on the first day of the week or used Greek terms such as Christ because these practices were typical in the Christian church hundreds of years before they existed. It is universally accepted that the RC church began in 1090 when Pope Gregory I became the single authority in the church, and began to require worship in Latin. Before this, there was no single authority, decisions were made in councils of church leaders, and most of them spoke and worshiped in Greek or other languages besides Latin. Yet, Roman historian Pliny wrote of how followers of the Messiah worshiped at dawn on the first day of the week in around 100 AD. This was 900 years before the start of the Catholic church... so how could the Catholic Church have forced this on Messiah's followers, since the RC did not exist until 900 years later?

19. Use of Greek language and concepts is a *fulfillment*, not a corruption, of the Messianic promise. Shortly after the Messiah commanded his followers to make disciples of all nations, the Lord himself miraculously set the pattern of how this should be done. On the Feast of Weeks (Pentecost), the disciples spoke of the Messiah to people who lived around the whole Mediterranean and middle eastern world. They were amazed that "each of us hears them in his own native language... we hear them declaring the wonders of God in our own tongues" (Acts 2:8, 11). Since they were visiting the Jerusalem temple to worship, they presumably knew at least some Hebrew. Nonetheless, the Lord miraculously caused them to hear the Gospel in their own languages, not in Hebrew.

Greek was used by the church because it was used around the world, in much the same way that English is used around the world today. The apostles wrote the Gospels and epistles in Greek because they knew people around the world could read them without needing it translated first. This tradition of putting God's Word into the languages of the people continues today, as parts of the New Testament have been

translated into around 2,100 languages. God's desire was to bring the Gospel of forgiveness in the Messiah to all cultures, not to transform all culture into Hebrew culture.

WHY SO MANY MYTHS ABOUT "HEBREW ROOTS?"

Many of the false assertions found in Hebrew roots literature would not be promoted or believed if people had even the barest knowledge of Greek, ancient history, Hebrew use of the Septuagint, and modern languages. The problem is that people who are not knowledgeable about these things hear myths about "Christ" and other topics, get excited about these "new" and "little known" tidbits, and repeat them as fact without checking them out. Even worse, some continue to try to defend the myths after learning the facts we note above.

Many of them readily latch on to whatever radical theory they see, while making no serious effort to verify that "traditional" Christian teachings are, in fact, factual and true. Some people don't even make an effort to find the reason for the "traditional" view, because they don't *want* to find it. When I attended a Rood Awakening seminar, I was amazed at the attitude of most of the participants. When very radical and fantastic claims were made, most were thrilled about the new ideas, when they should have stepped back and judged them very carefully. (Just as with consumer advertising, the more fantastic the claim is, the less likely it is to be true.)

Many Hebrew roots followers also make the mistake of assuming that whatever they know about 21 st century English must apply to Greek of 2,000 years ago. Specularion about hidden, occultic meanings behind IHS, about "Christ" being a title of Greek gods, and about the "s" at the end of the name "Jesus" fall into this category. They think that because English does not decline nouns, then Greek must not either (in fact, they know so little about language, this does not even occur to them).

There is so much speculation floating around on the Internet, people accepting as gospel truth whatever "makes sense" to them, without having or even seeking basic facts of Greek and the ancient world. What makes this worse is the misguided attitude some people have that everyone who went to seminary or Bible college to learn about Greek, the Biblical world, the LXX and theology is by nature ignorant and false. They end up "learning" from people who speculate on the Internet based on what they've "heard" and what feeds their biases instead of on reputable works of scholarship. These aren't arguments about interpretation, they are plain, basic facts of Greek, the LXX, and the ancient world.
Unfounded speculation gets even worse with conspiracy theories. People speculate that the Vatican is doing everything from hiding a 1st century Hebrew manuscript of the Gospels to promoting paganism by using the initials IHS. Where is the evidence? There is none. One might as well say that the Vatican is hiding the original Gospel of John written in he first century because it has a line in it saying that Hillary Clinton or Saddam Hussein is the Messiah. But if they feel it must be true that the Vatican is hiding it, they believe it. Even worse, to some people the fact that no one has ever seen such a thing is proof that it *must* exist. (By the way, I'm not Roman Catholic or Masonic.)

In the end, it is not an important issue whether people pronounce his name Y'shua Messiah or Jesus Christ, because He answers to either whether spoken in faith. As Scripture says, "without faith it is impossible to please God," not "without learning how to pronounce names in Hebrew and obeying the Mosaic Law it is impossible to please God."

Dr. John Juedes, Messiah Lutheran Church, Highland CA, 2006

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]

The Real Christ – Non-Trinitarian Perspective [Downloadable as PDF]

http://www.realchrist.info/

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.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://biblehub.com/library/aquinas/nature_and_grace/article_eight_whether_explicit_belief.htm

http://www.newadvent.org/summa/3002.htm#article8 (Catholic)

***See also*: WikiVisually: NonTrinitarianism**

Greek Philosophy and the Trinity --- Not Vetted ---

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

See also: Greek Philosophy

Related to the Trinity

The Trinity
http://plato.stanford.edu/entries/trinity/

History of Trinitarian Doctrines
http://plato.stanford.edu/entries/trinity/trinity-history.html

The Historic Case for the Trinity [Recommended]
https://www.bethinking.org/god/the-historic-case-for-the-trinity

http://answering-islam.org/authors/hartman/trinity_historic.html (alt. link)

What did it mean to call Jesus "God"? NT Wright (by Scot McNight) (2013)
http://www.patheos.com/blogs/jesuscreed/2013/11/05/what-did-it-mean-to-call-jesus-god-nt-wright/

Excerpt:

NT Wright, in his *Paul and the Faithfulness of God*, examines Paul's theology as a mutation or reframing of classic Jewish monotheism themes (alongside election and eschatology), including who God is. This has led for centuries to the question If Jesus is God or if he is not God. The framing of that question, though, is often backward or sideward and often enough not — in fact, Wright would say rarely — from the ground level of 1st Century Jewish Christians.

A Thomistic Response to N.T. Wright on Metaphysics, Trinitarian Formulas, and the Historical Jesus
https://everydaythomist.wordpress.com/2009/08/24/a-thomistic-response-to-n-t-wright-on-metaphysics-trinitarian-formulas-and-the-historical-jesus/

N.T. Wright: *Simply Christian* (Review by Ben Myers)
http://www.faith-theology.com/2006/10/tom-wright-simply-christian.html

Excerpt:

The book's central metaphor is that of "echoes." In our longing for justice, our hunger for spirituality and relationship, and our delight in beauty, we are hearing "echoes of a voice" – and it is in the story of Jesus that we "recognize the voice whose echoes we have heard" (p. 61).

Wright points out that Christianity "is not about Jesus offering a wonderful moral example," nor is it about Jesus "accomplishing a new route by which people can 'go to heaven when they die,'" nor about "giving the world fresh teaching about God." On the contrary, "Christianity is about something that *happened*" (pp. 78-79). Through Jesus, "God's future has arrived in the present" – now, "[i]nstead of mere echoes, we hear the voice itself: a voice which speaks of rescue from evil and death, and hence of new creation" (p. 100).

Our unfulfilled longings are thus echoes of the voice that has now spoken in the resurrection of Jesus: "When Jesus emerged from the tomb, justice, spirituality, relationship and beauty rose with him" (p. 100). Further, the Christian doctrine of the Trinity derives directly from what took place in Jesus: "God, the true God, is the God we see in Jesus of Nazareth" – and this God "not only happens to love us," but "he *is* love itself" (p. 118), so that "within the very being of this God there [is] a give-and-take, a to-and-fro, a love given and received" (p. 102).

N.T. Wright: The Prayer of the Trinity (1992)

http://ntwrightpage.com/2016/04/05/the-prayer-of-the-trinity/

Excerpt:

…I therefore suggest that we might use a prayer that, though keeping a similar form to that of the Orthodox Jesus Prayer ("Lord Jesus Christ, Son of the living God, have mercy on me, a sinner."), expands it into a trinitarian mode:

> Father almighty, maker of heaven and earth:
> Set up your kingdom in our midst.
>
> Lord Jesus Christ, Son of the living God:
> Have mercy on me, a sinner.
>
> Holy Spirit, breath of the living God:
> Renew me and all the world.

N. T. Wright on Paul's Trinitarian Theology

https://www.youtube.com/watch?v=ET9roCrWLXw

The Meaning Of ἁρπαγμός In Philippians 2:6 - An Overlooked Datum For Functional Inequality Within The Godhead

https://bible.org/article/meaning-harpagmos-philippians-26-overlooked-datum-functional-inequality-within-godhead

Excerpt:

I think this interpretation opens the way for us to see an orthodox subordinationism within the Godhead.[41] Although the Father and Son are one in their essence (that is, both of them *existing in the form of God*), they are distinct in their persons (that is, they each respectively fulfill certain roles and functions that are peculiar to their own Person).[42] The character of this intra-Trinitarian relationship is what makes redemption possible. According to the Father's predetermined plan (Acts 2:23), the Father sends the Son into the world as a man and as a servant.[43] The Son does not try to abdicate his role by grasping for functional equality with the Father (Phil 2:6). On the contrary, the Son obeys the Father and enters onto the stage of human history (Phil 2:7). In this sequence of events, we see that the Son not only obeys the Father in his incarnation but that he also obeys the Father from all eternity. For this reason, if the Son were not obedient to the Father's sending him into the world and if he were not distinct from the Father in his Person (and thus in his role and function), then redemption would have been impossible, for the Son never would have obeyed the Father, and there never would have been an incarnation.

There are some ecclesiological ramifications that emerge from this view of the Trinity. First of all, it is neither unbiblical nor disrespectful to say that men and women fulfill different roles in the church and in the home. Because the great apostle has said elsewhere that the relationship of God the Father to God the Son is the paradigm for the relationships that exists between husband and wife in the home and men and women in the church (1 Cor 11:3), there is a great dignity in fulfilling the role that God has appointed for each individual. Just as the Father and Son are One in essence but distinct in their Persons, so there is a corresponding reality in earthly relationships between men and women. For instance, though wives are commanded to fulfill a role of obedience to their husbands (1 Pet 3:1), redeemed husbands and wives are one in their standing before God; they are *fellow heirs of the grace of life* (1 Pet 3:7). There is no essential inequality here, only a functional one. In this understanding, the man is no more superior in worth or significance over his wife than the Father is over Christ. On the contrary, the fulfilling of the roles appointed by God is ultimately a very glorious thing (Phil 2:11).

Whatever we conclude about this text, we must agree that Phil 2:6 stands as one of the most sublime statements of Christology in all of the New Testament. In it we see the self-humiliated love of the Son of God manifested in pre-incarnate submission to his Father. Herein is set forth the great paradigm of subservience to God the Father. Here is Christ, in all of his exalted lowliness, showing forth the demure obedience that would characterize his entire earthly life and work. And here we see that his magnificent obedience was not one that was born in a manger two thousand years ago, but was one that was born in eternity within the glorious intra-Trinitarian mystery. In love, the Father appointed His Son to do His bidding in the incarnation. The Son's obedience, born in eternity, accomplished not only the redemption of sinners but also the very manifestation of the love of God. Jesus said, “I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was” (John 17:4-5). Amen.

Trinity (The Trinity of God)

The Historic Case for the Trinity

https://www.bethinking.org/god/the-historic-case-for-the-trinity

Excerpt:

An oft-repeated objection to the Trinity is that the Scriptures provide no theological basis upon which one can build a case for the Trinity. Further, those unfamiliar with Christian origins and the historic development of Christian doctrines propose that the initial followers of Christ were not Trinitarian, even in some nascent form. Therefore, prior to interacting with the Muslim perception of the Trinity and the challenges involved with presenting the Trinity to Muslims, it would beneficial to define an orthodox doctrine of the triune Godhead.

This goal will be accomplished by first examining scriptural evidence for the Trinity; that is, the designation that the Father is God, the Son is God, and the Holy Spirit is God. Second, this is accomplished through a survey covering major developments in Trinitarian thought during the first four centuries of church history. The resulting orthodox definition of the Trinity will synthesize the contributions of revelation and history…

N.T. Wright on Trinity Sunday (1997)

https://re-worship.blogspot.com/2014/06/nt-wright-on-trinity-sunday.html

Excerpt:

"In the church's year, Trinity Sunday is the day when we stand back from the extraordinary sequence of events that we've been celebrating for the previous five months—Advent, Christmas, Epiphany, Lent, Good Friday, Easter, Ascension, Pentecost—and when we rub the sleep from our eyes and discover what the word 'god' might actually mean. These events function as a sequence of well-aimed hammer-blows which knock at the clay jars of the gods we want, the gods who reinforce our own pride or prejudice, until they fall away and reveal instead a very different god, a dangerous god, a subversive god, a god who comes to us like a blind beggar with wounds in his hands, a god who comes to us in wind and fire, in bread and wine, in flesh and blood: a god who says to us, 'You did not choose me; I chose you.'

You see, the doctrine of the Trinity, properly understood, is as much a way of saying 'we don't know' as of saying 'we do know.' To say that the true God is Three and One is to recognize that if there is a God then of course we shouldn't expect him to fit neatly into our little categories. If he did, he wouldn't be God at all, merely a god, a god we might perhaps have wanted. The Trinity is not something that the clever theologian comes up with as a result of hours spent in the theological laboratory, after which he or she can return to announce that they've got God worked out now, the analysis is complete, and here is God neatly laid out on a slab. The only time they laid God out on a slab he rose again three days afterwards.

On the contrary: the doctrine of the Trinity is, if you like, a signpost pointing ahead into the dark, saying: 'Trust me; follow me; my love will keep you safe.' Or, perhaps better, the doctrine of the Trinity is a signpost pointing into a light which gets brighter and brighter until we are dazzled and blinded, but which says: 'Come, and I will make you children of light.' The doctrine of the Trinity affirms the rightness, the propriety, of speaking intelligently that the true God must always transcend our grasp of him, even our most intelligent grasp of him."

~ N.T. Wright, in *For All God's Worth: True Worship and the Calling of the Church* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), p. 24.

Is N.T. Wright Wrong About Jesus? (2013)
http://theaquilareport.com/is-n-t-wright-wrong-about-jesus/

Does the Doctrine of the Trinity Make Sense?
https://pioneertheology.wordpress.com/2007/03/26/does-the-doctrine-of-the-trinity-make-sense/

Excerpt:

> *If this would opening you and written have syntax it great grammar is understanding then you proper wouldn't with sentence difficulty?*

No, I have not become incapable of grammatical writing; I do still know how to write an English sentence. But those words that lead off this essay will eventually help me "make sense" of the doctrine of the Trinity.

For many years as a Christian—even after several years of theological education—I regarded the doctrine of the Trinity as something that the Bible taught and the church confessed, but I didn't understand. It made no sense to me and made no impact on my faith. I suspect that many Christians are like that—accepting the doctrine, confessing it, and having no idea how it might have an impact on their lives of faith.

That is how I was; but today I know and teach the doctrine of the Trinity as "an eminently practical doctrine." (Catherine Mowry LaCugna) This change in my understanding came as I learned to approach doctrine as I described it in my previous article: as the means by which the church teaches us the Biblical vision and the practices of discipleship. Then the doctrine of the Trinity began to make sense…

N.T. Wright: The Prayer of the Trinity (1992)
http://ntwrightpage.com/2016/04/05/the-prayer-of-the-trinity/

Wright Reviews Hill re: Paul and the Trinity by Wesley Hill
http://livingchurch.org/2015/08/04/wright-reviews-hill/

Hill Responds to N.T. Wright
http://livingchurch.org/2015/08/20/hill-responds-nt-wright/

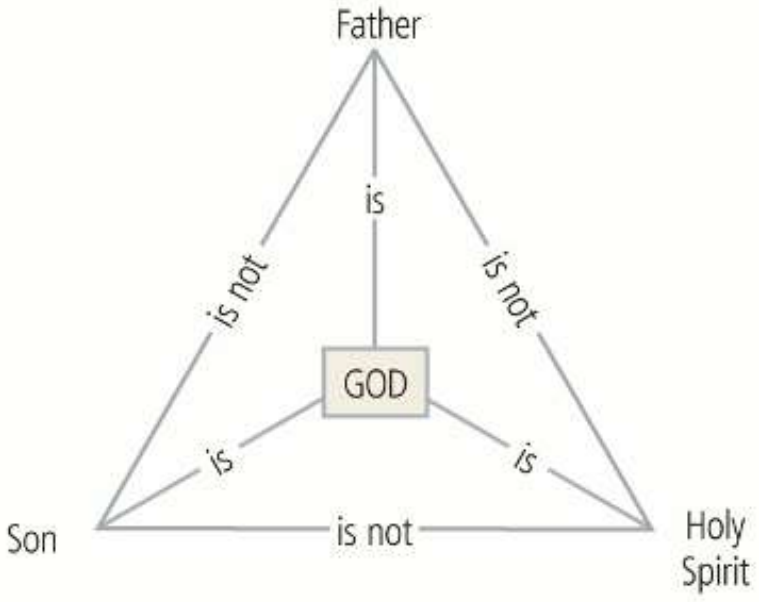
The Trinity

The biblical teaching on the Trinity embodies four essential affirmations:

1. 1.There is one and only one true and living God.
2. 2.This one God eternally exists in three persons—God the Father, God the Son, and God the Holy Spirit.
3. 3.These three persons are completely equal in attributes, each with the same divine nature.
4. While each person is *fully* and *completely* God, the persons are not identical.

The differences among Father, Son, and Holy Spirit are found in the way they relate to one another and the role each plays in accomplishing their unified purpose.

The unity of nature and distinction of persons of the Trinity is helpfully illustrated in the diagram doctrine-02.



God Is One God: Monotheism

There is nothing more fundamental to biblical theology than monotheism (the biblical belief that there is one and only one God): “Hear, O Israel: the LORD our God, the LORD is one” (Deut 6:4). This verse, known as the Shema in Hebrew (from the opening verb of the verse, meaning “hear” or “listen”), is one of the most familiar and foundational verses in the OT. God rejects polytheism (belief in many gods) and demands exclusive devotion: “I am the LORD, and there is no other, besides me there is no God” (Isaiah 45:5; cf. Deut 4:35, 39; 1 Kings 8:60; Isa 40:18; 46:9). The NT affirms the deity of the Father, Son, and Holy Spirit, as we shall see, but does not waver from OT monotheism (John 17:3; 1 Cor 8:4-6; 1 Tim 2:5; James 2:19). Jesus quotes the Shema in a debate with the Jewish leaders (Mark 12:29), and Paul continues to teach that there is one God while recognizing Jesus as the divine-human Mediator between God and man (1 Tim 2:5).

Implications of Monotheism

Because there is only one God, idolatry of any kind is evil, foolish, wrong, and harmful. Worship of other “gods” robs the true God of the devotion and glory he alone deserves. Idolatry can take many forms. Idols are not only man-made objects but are *anything* allowed to compete with God for ultimate loyalty. According to Jesus, money can become an idol: “You cannot serve God and money” (Matt 6:24). Greed, lust, and impurity can also become indicators of idolatry (Eph 5:5; Col 3:5). Idolatry is foolish, deceptive, and dangerous—and may even involve demonic activity (1 Cor 10:19-20).

Because there is only one God, he alone should be the ultimate object of the believer's affections. He alone deserves absolute allegiance and obedience. The Great Commandment that follows the Shema is the obvious implication of monotheism: “You shall love the LORD your God with all your heart and with all your soul and with all your might” (Deut 6:5). The one true God deserves all we are and have. He deserves wholehearted love because nothing compares with him.

God Is Three Persons: The Tri-unity of God

As the nature of God is progressively revealed in Scripture, the one God is seen to exist eternally in three persons. These three persons share the same divine nature yet are different in role and relationship. The basic principle at the heart of God's triune being is *unity* and *distinction,* both coexisting without either being compromised. Anything that is necessarily true of God is true of Father, Son, and Spirit. They are equal in essence yet distinct in function.

The doctrine of the Trinity is most fully realized in the NT where the divine Father, Son, and Spirit are seen accomplishing redemption. But while the NT gives the clearest picture of the Trinity, there are hints within the OT of what is yet to come. In the beginning of the Bible, the Spirit of God is “hovering over the face of the waters” at creation (Gen 1:2) and is elsewhere described as a personal being, possessing the attributes of God and yet distinct from Yahweh (Isa 48:16; 61:1; 63:10). Some interpreters think that the plurality within God is seen in the Hebrew word for God, *‘Elohim,* which is plural in form (though others disagree that this is significant; the word is used with singular verbs and all agree that it has a singular meaning in the OT). In addition, the use of plural pronouns when God refers to himself hints at a plurality of persons: “Then God said, ‘Let *us* make man in *our* image'” (Gen 1:27; cf. Gen 3:22; 11:7; Isa 6:8). The plurality of God also seems to be indicated when the Angel of the Lord appears in the OT as one who represents Yahweh, while yet at times this angel seems to be no different in attributes or actions from God himself (cf. Gen 16:7 , 10-11 , 13 ; 18:1-33 ; Ex 3:1-4:31 ; 32:20-22 ; Num 22:35 , 38 ; Judg 2:1-2 ; 6:11-18). There are also passages in the OT that call two persons God or Lord: “Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness above your companions” (Ps 45:6-7). David says, “The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool'” (Ps 110:1). The God who is set above his companions (Ps 45:6) and the Lord of Psalm 110:1 are recognized as Christ in the NT (Heb 1:8, 13). Christ himself applies Psalm 110:1 to himself (Matt 22:41-46). Other passages give divine status to a messianic figure distinct from Yahweh (Proverbs 8:22-31; 30:4; Dan 7:13-14).

The OT glimpses of God's plurality blossom into the full picture of the Trinity in the NT, where the deity and distinct personalities of Father, Son, and Spirit function together in perfect unity

and equality (on the deity of Christ and the Holy Spirit, see The Person of Christ). Perhaps the clearest picture of this distinction and unity is Jesus' baptism, where the Son is anointed for his public ministry by the Spirit, descending as a dove, with the Father declaring from heaven, “This is my beloved Son, with whom I am well pleased” (Matt 3:13-17). All three persons of the Trinity are present, and each one is doing something different.

The NT authors employ a Trinitarian cadence as they write about the work of God. Prayers of blessing and descriptions of gifts within the body of Christ are Trinitarian in nature: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor 13:14); “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone” (1 Cor 12:4-6). The persons of the Trinity are also linked in the baptismal formula of Matthew 28:19-20, “baptizing them in [or into] the name of the Father and of the Son and of the Holy Spirit.” There are many other passages that reveal the Trinitarian, or at least the plural, nature of God (e.g., John 14:16 , 26 ; 16:13-15 ; 20:21-22 ; Rom 8:9 ; 15:16 , 30 ; 2 Cor 1:21-22 ; Gal 4:4-6 ; Eph 2:18 ; 4:4-6 ; 1 Pet 1:1-2 ; 1 John 4:2 , 13-14 ; Jude 20-21).

Differences in roles also appear consistently in biblical testimonies concerning the relationships between the Father, Son, and Holy Spirit. The uniform pattern of Scripture is that the Father plans, directs, and sends; the Son is sent by the Father and is subject to the Father's authority and obedient to the Father's will; and both Father and Son direct and send the Spirit, who carries out the will of both. Yet this is somehow consistent with equality in being and in attributes. The Father created through the Son (John 1:3 ; 1 Cor 8:6 ; Col 1:16 ; Heb 1:2), and the Father planned redemption and sent the Son into the world (John 3:16 ; Rom 8:29 ; Gal 4:4 ; Eph 1:3-5). The Son obeyed the Father and accomplished redemption for us (John 4:34 ; 5:19 ; 6:38 ; Heb 10:5-7 ; cf. Matt 26:64 ; Acts 2:33 ; 1 Cor 15:28 ; Heb 1:3). The Father did not come to die for our sins, nor did the Holy Spirit, but that was the role of the Son. The Father and Son both send the Holy Spirit in a new way after Pentecost (John 14:26; 15:26; 16:7). These relationships existed eternally (Rom 8:29; Eph 1:4; Rev 13:8), and they provide the basis for simultaneous equality and differences in various human relationships.

Within God there is both unity and diversity: unity without uniformity, and diversity without division. The early church saw this Trinitarian balance clearly. For example, the Athanasian Creed (c. A.D. 500) says:

> We worship one God in the Trinity and the Trinity in unity; we distinguish among the persons, but we do not divide the substance. . . . The entire three persons are co-eternal and co-equal with one another, so that. . . we worship complete unity in Trinity and Trinity in Unity.

This unity and diversity is at the heart of the great mystery of the Trinity. Unity without uniformity is baffling to finite minds, but the world shows different types of reflections of this principle of oneness and distinction at every turn. What is the source of the transcendent beauty in a symphony, the human body, marriage, ecosystems, the church, the human race, a delicious meal, or a perfectly executed fast break in basketball? Is it not, in large part, due to the distinct parts coming together to form a unified whole, leading to a unified result? Unity and distinction—the principle at the heart of the Trinity—can be seen in much of what makes life so rich and beautiful. Woven into the fabric of the world are multiple reflections of the One who made it with unity and distinction as the parallel qualities of its existence.

Historical Misunderstandings of the Trinity

One of the most fundamental ways to misunderstand the Trinity is *tritheism,* which overemphasizes the distinction between the persons of the Trinity and ends up with three gods. This view neglects the oneness of the natures of Father, Son, and Holy Spirit. At the other end of the spectrum is the heresy of *modalism* (also known as Sabellianism, named after its earliest proponent, Sabellius, 3rd century), which loses the distinctions between the persons and claims that God is only one person. In this view, the appearance of the three persons is merely three *modes* of existence of the one God. For instance, God reveals himself as Father when he is creating and giving the law, as Son in redemption, and as Spirit in the church age. A contemporary version of modalism is found in the teaching of Oneness Pentecostalism. Both tritheism and modalism fail to maintain the biblical balance between the one reality of God and his eternal existence in three persons. A third error is to deny the full deity of the Son and of the Holy Spirit, and to say that they were at some time created. This is the heresy of *Arianism* (after a teacher named Arius, c. A.D. 256-336), and it is held today by Jehovah's Witnesses.

Practical Implications of the Trinity

What are some of the practical implications of the doctrine of the Trinity?

1. The doctrine of the Trinity makes definitive revelation of God possible as he is known in Christ: “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (John 1:18). No man can see God and live (Exodus 33:20; 1 Tim 6:16), but God the Son provided an actual manifestation of God in the flesh.

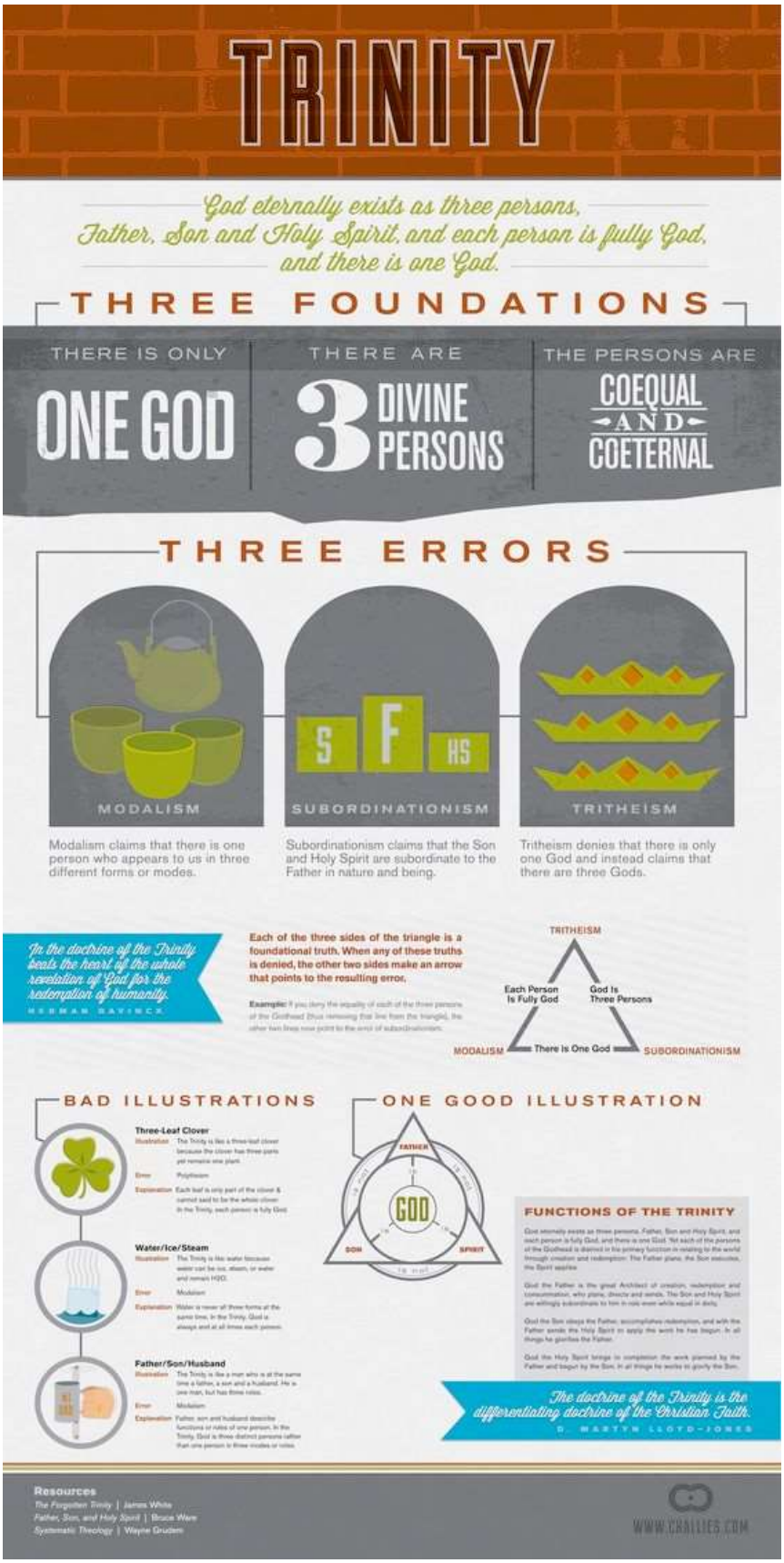
2. The Trinity makes the atonement possible. Redemption of sinful man is accomplished through the distinct and unified activity of each person of the Godhead: “how much more will the blood of *Christ* , who through the eternal *Spirit* offered himself without blemish to *God* , purify our conscience from dead works to serve the living God” (Heb 9:14).

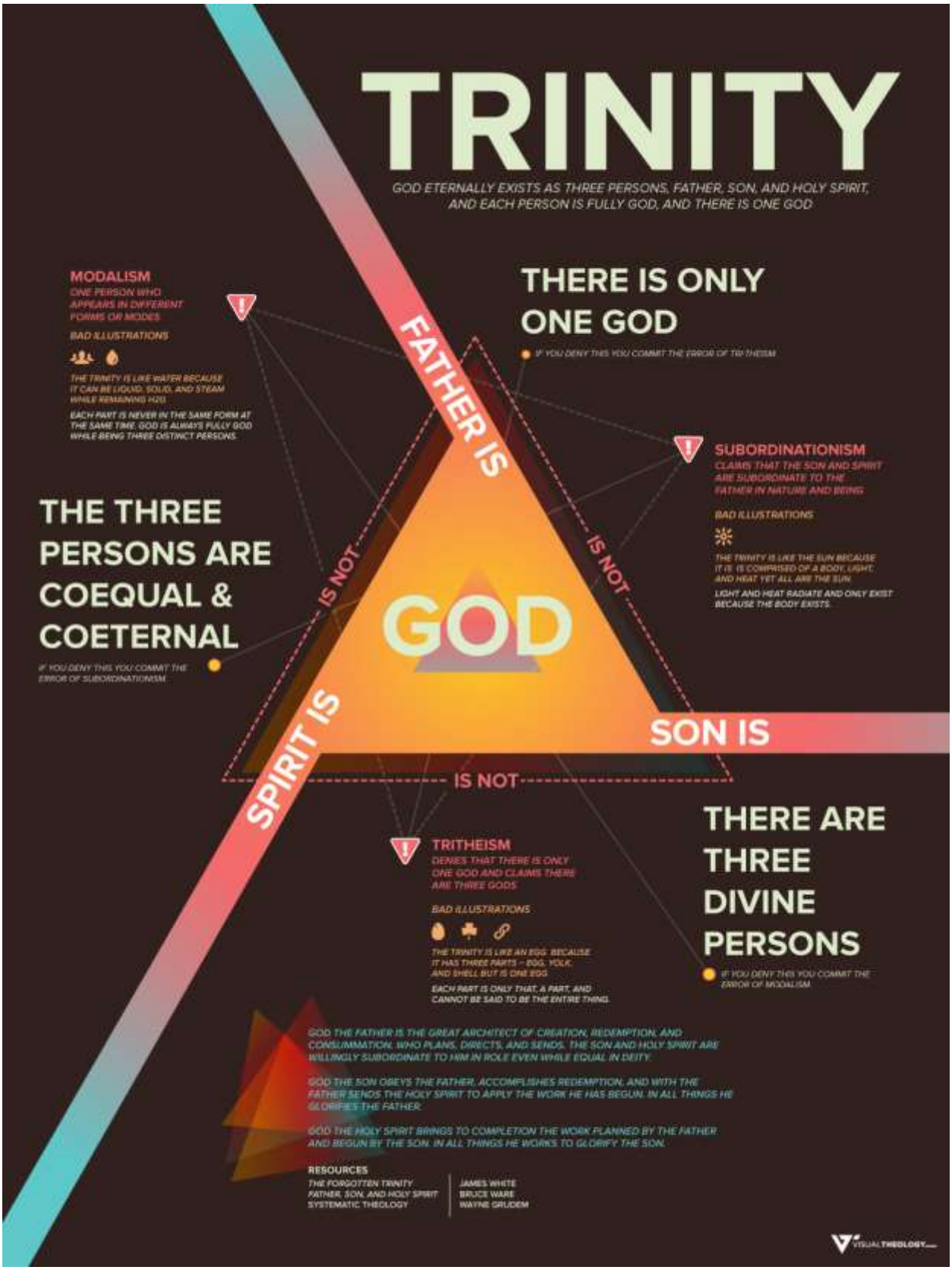
3. Because God is triune, he has eternally been personal and relational in his own being, in full independence from his creation. God has never had any unmet needs, “nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:25). Personhood becomes real only within realized relationships, and the reality of relationship can only exist where one has something or someone that is not oneself to relate to; if, then, God had not been plural in himself he could not have been a personal, relational God till he had begun creating, and thus would have been dependent on creation for his own personhood, which is a notion as nonsensical as it is unscriptural. Between the persons of the Trinity, there has always existed total relational harmony and expression; God is, from this standpoint, a perfect society in himself. Apart from the plurality in the Trinity, either God's eternal independence of the created order or his eternally relational personal existence would have to be denied.

4. The Trinity provides the ultimate model for relationships within the body of Christ and marriage (1 Cor 11:3; 12:4-6; Eph 4:4-7).

The doctrine of the Trinity is well beyond human ability to ever fully comprehend. However, it is central to understanding the nature of God and the central events in the history of salvation, in which God is seen acting as, in effect, a tripersonal team. Biblical Christianity stands or falls with the doctrine of the Trinity.

	FATHER	SON	HOLY SPIRIT
Called God	Phil 1:2	Joh 1:1,14; Col 2:9	Act 5:3-4
Creator	Isa 64:8, 44:24	Joh 1:3; Col 1:15-17	Gen 1:2; Job 33:4, 26:13
Resurrects	1Th 1:10	Joh 2:19, 10:17	Rom 8:11
Omnipresent	1Ki 8:27	Mat 28:20	Psa 139:7-10
Omniscient	1Jo 3:20	Joh 16:30	1Co 2:10-11
Sanctifies	1Th 5:23	Heb 2:11	1Pe 1:2
Life giver	Gen 2:7	Joh 1:3, 5:21	2Co 3:6, 8
Fellowship	1Jo 1:3	1Co 1:9	2Co 13:14
Eternal	Psa 90:2	Mic 5:1-2	Rom 8:11
Speaks	Mat 3:17	Luk 5:20, 7:48	Act 8:29, 11:12, 13:2
Love	Joh 3:16	Eph 5: 25	Rom 15:30
Searches the heart	Jer 17:10	Rev 2:23	1Co 2:10
Scripture	Isa 55:11	Rom 10:17; Col 3:16	2Pe 1:21; Heb 3:7


TRINITY
God eternally exists as three persons, Father, Son and Holy Spirit, and each person is fully God, and there is one God.
THREE FOUNDATIONS
THERE IS ONLY
ONE GOD
THERE ARE
3 DIVINE PERSONS
THE PERSONS ARE
COEQUAL AND COETERNAL
THREE ERRORS
MODALISM
Modalism claims that there is one person who appears to us in three different forms or modes.
S F HS
SUBORDINATIONISM
Subordinationism claims that the Son and Holy Spirit are subordinate to the Father in nature and being.
TRITHEISM
Tritheism denies that there is only one God and instead claims that there are three Gods.
In the doctrine of the Trinity beats the heart of the whole revelation of God for the redemption of humanity.
HERMAN BAVINCK
Each of the three sides of the triangle is a foundational truth. When any of these truths is denied, the other two sides make an arrow that points to the resulting error.
Example: If you deny the equality of each of the three persons of the Godhead (thus removing that line from the triangle), the other two lines now point to the error of subordinationism.
TRITHEISM
Each Person Is Fully God
God Is Three Persons
MODALISM
There is One God
SUBORDINATIONISM
BAD ILLUSTRATIONS
Three-Leaf Clover
Illustration The Trinity is like a three-leaf clover because the clover has three parts yet remains one plant.
Error Polytheism
Explanation Each leaf is only part of the clover & cannot said to be the whole clover. In the Trinity, each person is fully God.
Water/Ice/Steam
Illustration The Trinity is like water because water can be ice, steam, or water and remain H2O.
Error Modalism
Explanation Water is never all three forms at the same time. In the Trinity, God is always and at all times each person.
Father/Son/Husband
Illustration The Trinity is like a man who is at the same time a father, a son and a husband. He is one man, but has three roles.
Error Modalism
Explanation Father, son and husband describe functions or roles of one person. In the Trinity, God is three distinct persons rather than one person in three modes or roles.
ONE GOOD ILLUSTRATION
FATHER
GOD
SON
SPIRIT
FUNCTIONS OF THE TRINITY
God eternally exists as three persons, Father, Son and Holy Spirit, and each person is fully God, and there is one God. Yet each of the persons of the Godhead is distinct in his primary function in relating to the world through creation and redemption: The Father plans, the Son executes, the Spirit applies
God the Father is the great Architect of creation, redemption and consummation, who plans, directs and sends. The Son and Holy Spirit are willingly subordinate to him in role even while equal in deity.
God the Son obeys the Father, accomplishes redemption, and with the Father sends the Holy Spirit to apply the work he has begun. In all things he glorifies the Father.
God the Holy Spirit brings to completion the work planned by the Father and begun by the Son. In all things he works to glorify the Son.
The doctrine of the Trinity is the differentiating doctrine of the Christian faith.
D. MARTYN LLOYD-JONES
Resources
The Forgotten Trinity | James White
Father, Son, and Holy Spirit | Bruce Ware
Systematic Theology | Wayne Grudem
WWW.CHALLIES.COM


TRINITY
GOD ETERNALLY EXISTS AS THREE PERSONS, FATHER, SON, AND HOLY SPIRIT, AND EACH PERSON IS FULLY GOD, AND THERE IS ONE GOD
MODALISM
ONE PERSON WHO APPEARS IN DIFFERENT FORMS OR MODES
BAD ILLUSTRATIONS
THE TRINITY IS LIKE WATER BECAUSE IT CAN BE LIQUID, SOLID, AND STEAM WHILE REMAINING H2O.
EACH PART IS NEVER IN THE SAME FORM AT THE SAME TIME. GOD IS ALWAYS FULLY GOD WHILE BEING THREE DISTINCT PERSONS.
THERE IS ONLY ONE GOD
IF YOU DENY THIS YOU COMMIT THE ERROR OF TRI-THEISM
SUBORDINATIONISM
CLAIMS THAT THE SON AND SPIRIT ARE SUBORDINATE TO THE FATHER IN NATURE AND BEING
BAD ILLUSTRATIONS
THE TRINITY IS LIKE THE SUN BECAUSE IT IS COMPRISED OF A BODY, LIGHT, AND HEAT YET ALL ARE THE SUN.
LIGHT AND HEAT RADIATE AND ONLY EXIST BECAUSE THE BODY EXISTS.
THE THREE PERSONS ARE COEQUAL & COETERNAL
IF YOU DENY THIS YOU COMMIT THE ERROR OF SUBORDINATIONISM
FATHER IS
IS NOT
IS NOT
GOD
SPIRIT IS
SON IS
IS NOT
TRITHEISM
DENIES THAT THERE IS ONLY ONE GOD AND CLAIMS THERE ARE THREE GODS
BAD ILLUSTRATIONS
THE TRINITY IS LIKE AN EGG, BECAUSE IT HAS THREE PARTS – EGG, YOLK, AND SHELL BUT IS ONE EGG.
EACH PART IS ONLY THAT, A PART, AND CANNOT BE SAID TO BE THE ENTIRE THING.
THERE ARE THREE DIVINE PERSONS
IF YOU DENY THIS YOU COMMIT THE ERROR OF MODALISM
GOD THE FATHER IS THE GREAT ARCHITECT OF CREATION, REDEMPTION, AND CONSUMMATION, WHO PLANS, DIRECTS, AND SENDS. THE SON AND HOLY SPIRIT ARE WILLINGLY SUBORDINATE TO HIM IN ROLE EVEN WHILE EQUAL IN DEITY.
GOD THE SON OBEYS THE FATHER, ACCOMPLISHES REDEMPTION, AND WITH THE FATHER SENDS THE HOLY SPIRIT TO APPLY THE WORK HE HAS BEGUN. IN ALL THINGS HE GLORIFIES THE FATHER.
GOD THE HOLY SPIRIT BRINGS TO COMPLETION THE WORK PLANNED BY THE FATHER AND BEGUN BY THE SON. IN ALL THINGS HE WORKS TO GLORIFY THE SON.
RESOURCES
THE FORGOTTEN TRINITY
FATHER, SON, AND HOLY SPIRIT
SYSTEMATIC THEOLOGY
JAMES WHITE
BRUCE WARE
WAYNE GRUDEM
VISUAL THEOLOGY

The Doctrine of the Trinity

One of the early controversies in the church was that of the nature of God and the Trinity. In brief, in the 4th century, Arius, an elder in Alexandria began teaching that Jesus Christ was a created being, and that before being created by God the Father, Jesus did not exist. (This belief is now called Arianism). The archdeacon of Alexandria, Athanasius, opposed Arius, and in the synod of 321 Arius was deposed. In 325 Emperor Constantine convened the first ecumenical council at **Nicea** and the matter was considered. One faction or the other predominated over the following years, and Athanasius himself was banished as many as five times when Arianism prevailed.

Eventually the church formulated and adopted the **Athanasian creed,** which declared Father, Son and Holy Spirit to be equal and co-eternal, affirming the doctrine of the trinity.

But what does the Bible say of the Father, the Son, and the Holy Spirit?

The Deity of God the Father

> John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
>
> 1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
>
> Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
>
> Gal 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,
>
> Eph 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
>
> Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
>
> 1 Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.
>
> 2 Tim 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
>
> Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
>
> 1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2 Pet 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 John 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The Deity of Jesus Christ, the Son of God.

Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mat 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mat 26:63 [NIV] But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."
Mat 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

John 8:17 It is also written in your law, that the testimony of two men is true.
John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
John 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
John 9:36 He answered and said, Who is he, Lord, that I might believe on him?
John 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
John 9:38 And he said, Lord, I believe. And he worshipped him.

John 10:30 I and my Father are one.
John 10:31 Then the Jews took up stones again to stone him.
John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John 13:13 Ye call me Master and Lord: and ye say well; for so I am.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:
Col 1:15 Who is the image of the invisible God, the firstborn of every creature:
Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:2 The same was in the beginning with God.
John 1:3 All things were made by him; and without him was not any thing made that was made.
John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Word is identified as God and creator here in John, and the Word was made flesh, God incarnate. In conjunction with Ephesians 3:9 and Colossians 1:12-16, this is clearly speaking of Jesus Christ as God and Creator.

The Deity of the Holy Spirit.

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Here in verse 3, Peter says Ananias has lied to the Holy Ghost, and in the next verse Peter says Ananias has lied to God. Clearly then according to Peter, the Holy Spirit is indeed deity, a part of the Godhead. This is also apparent from the following verse in the book of Matthew-

> Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

According to Matthew, baptism is to be in the name of all three persons of the Godhead.

Also, according to Scripture, the Holy Spirit -

- Participated in creation - Gen 1:2
- Is a Comforter - John 14:26
- Is eternal - Heb 9:14
- Speaks - 1 Tim 4:1; Rev 14:13
- Teaches - John 14:26
- Reveals the future - Luke 2:26
- Bears Witness - Rom 8:16
- Guides to the truth - John 16:13
- Gives life (quickens) - Rom 8:11; 1Pet 3:18
- Reproves - John 16:8
- Makes Intercession - Rom 8:26
- Indwells the believer - 1 Cor 6:19
- Distributes gifts - 1 Cor 12:11
- Seals the believer - Eph 1:13, 4:30
- Invites the Sinner - Rev 22:17
- Can be Blasphemed - Mat 12:31-32
- Conceived Jesus in Mary - Mat 1:20

A Trinity, but only one God

> Mal 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?
>
> Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
>
> Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
>
> 1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
>
> Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.
>
> 1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;
>
> James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

One God, Yet Triune

All three entities of the Trinity were present at the baptism of Jesus-

> Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
> Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
> Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
> Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
> Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

So the Bible teaches that the Father, the Son Jesus Christ, and the Holy Spirit are all deity, each distinct, yet each part of the Godhead, but there is only one God. While difficult for humanity to comprehend, the Trinity is indeed the truth, not because of the creeds of men, but because it is taught by the Bible.

[Source: http://biblelight.net/trinity.htm]

Nabeel Qureshi: Turning from Tawhid to the Trinity
https://www.christianity.com/god/trinity/turning-from-tawhid-to-the-trinity.html

Nabeel Qureshi: Can You Explain the Trinity
https://www.youtube.com/watch?v=u0JpwOSKRC0 [Video]

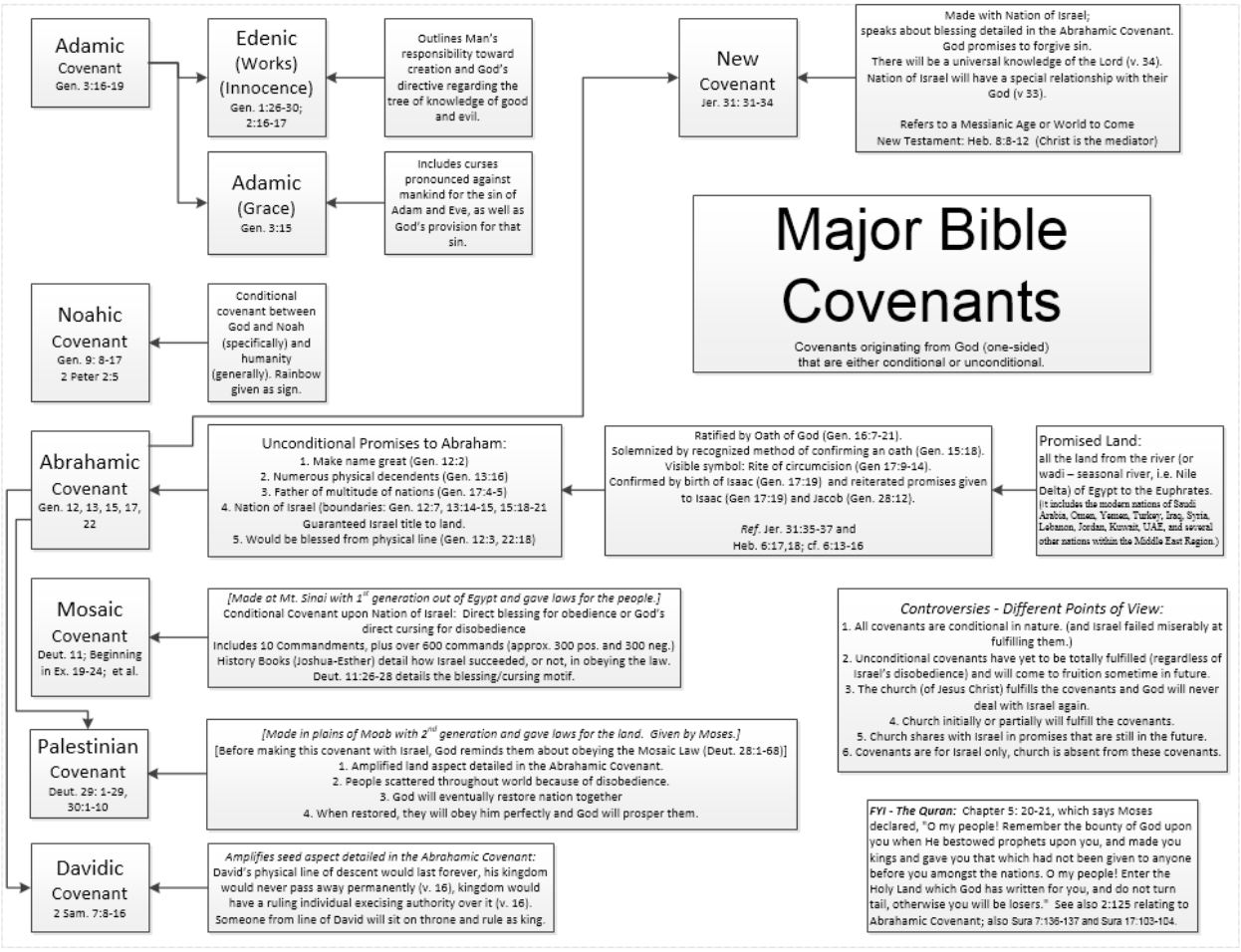
Nabeel Qureshi: 5 Scriptural Points to Help You Understand the Trinity
https://www.crosswalk.com/faith/bible-study/5-scriptural-points-to-help-you-understand-the-trinity.html

Sabbatical Excerpt: Nabeel Qureshi on The Trinity
https://cafn.us/2014/03/08/sabbatical-excerpt-nabeel-qureshi-on-the-trinity/

Nabeel Qureshi on the history of Mohammad! **(see also related videos)**
https://www.youtube.com/watch?v=Wop21xgoyAQ [Video]

Ravi Zacharias explains the Trinity
https://www.youtube.com/watch?v=c9gwoZNudCI [Video]

Major Bible Covenants



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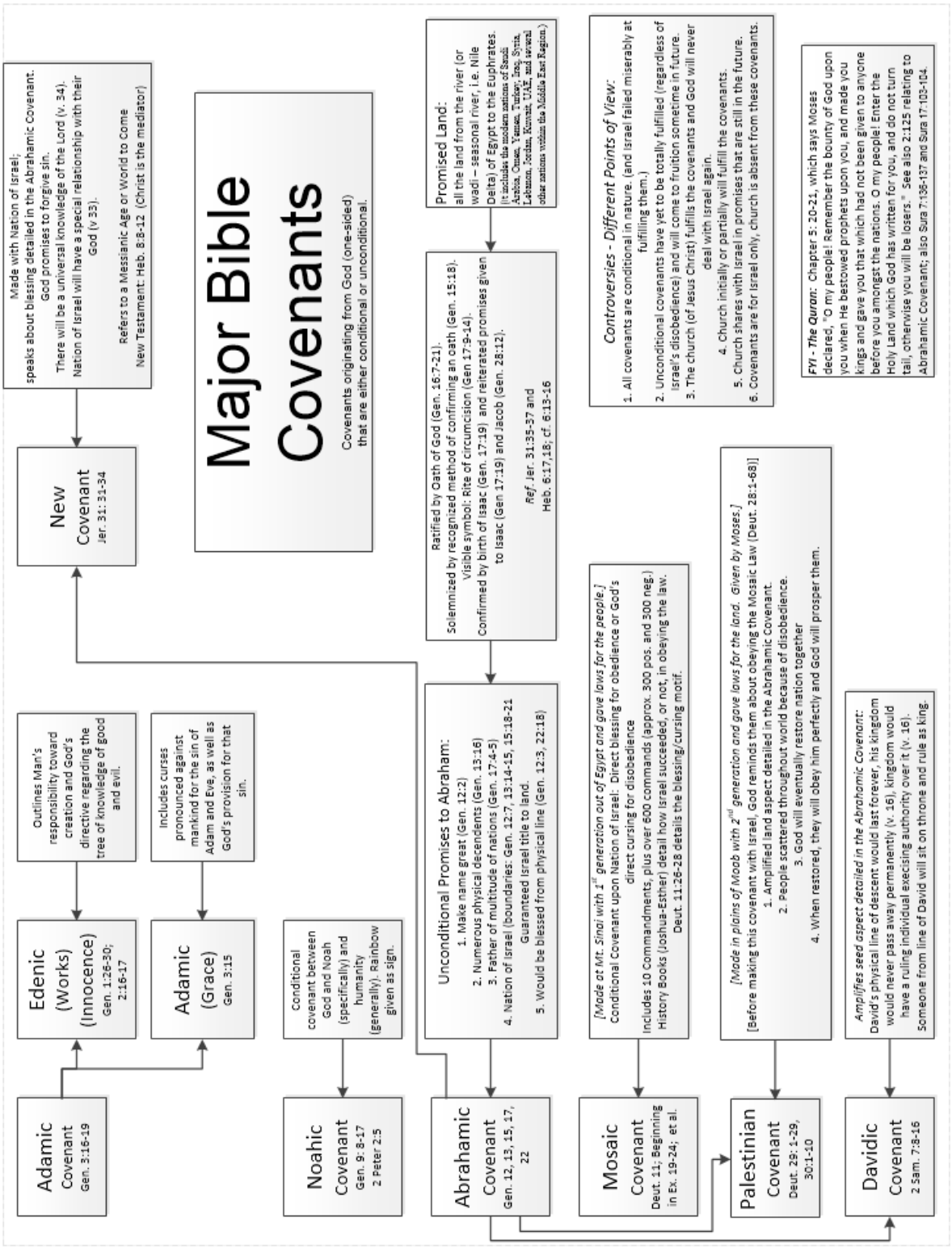
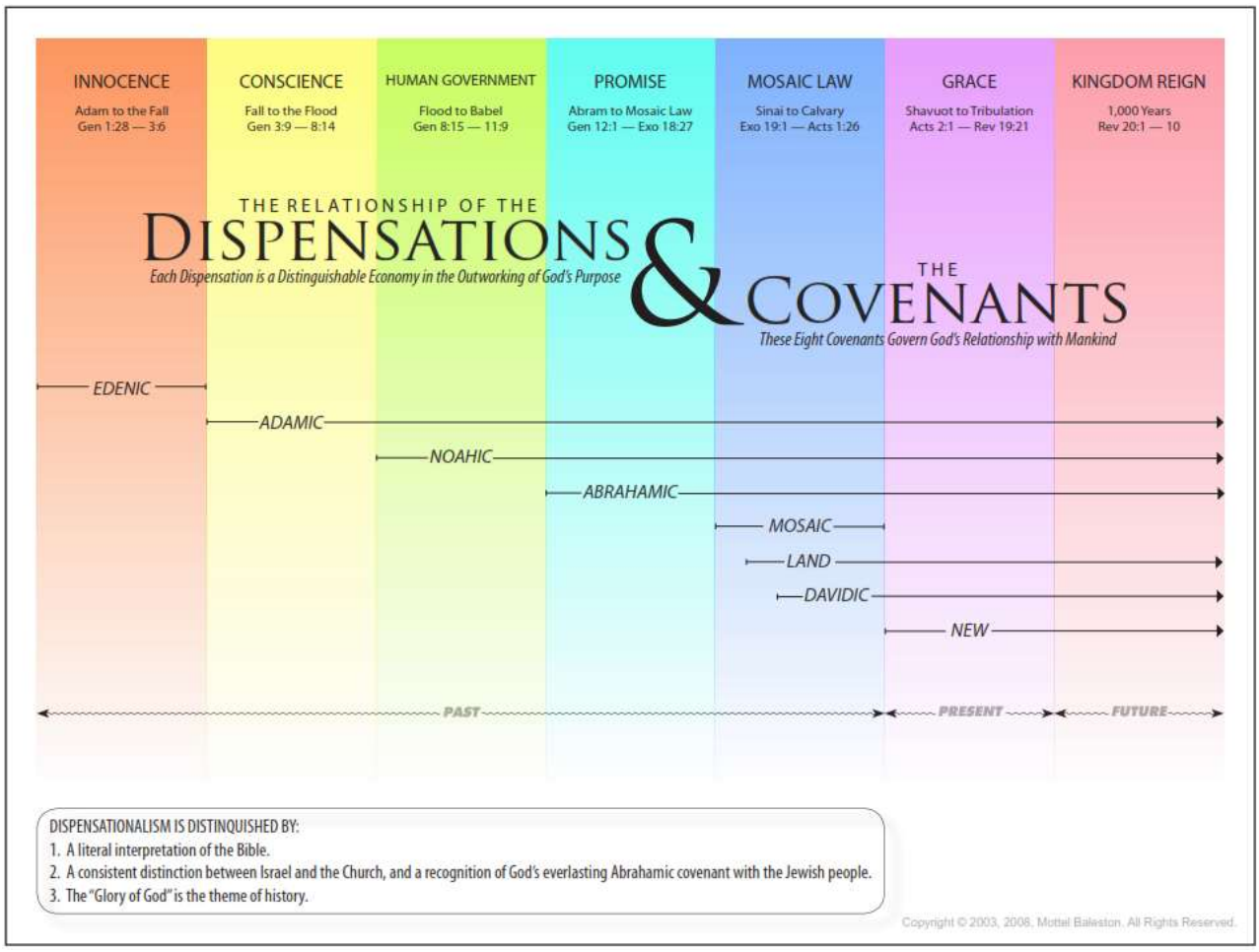

Major Bible Covenants
Covenants originating from God (one-sided) that are either conditional or unconditional.
Adamic Covenant Gen. 3:16-19
Edenic (Works) (Innocence) Gen. 1:26-30; 2:16-17
Outlines Man's responsibility toward creation and God's directive regarding the tree of knowledge of good and evil.
Adamic (Grace) Gen. 3:15
Includes curses pronounced against mankind for the sin of Adam and Eve, as well as God's provision for that sin.
Noahic Covenant Gen. 9: 8-17 2 Peter 2:5
Conditional covenant between God and Noah (specifically) and humanity (generally), Rainbow given as sign.
Abrahamic Covenant Gen. 12, 13, 15, 17, 22
Unconditional Promises to Abraham:
1. Make name great (Gen. 12:2)
2. Numerous physical decendents (Gen. 13:16)
3. Father of multitude of nations (Gen. 17:4-5)
4. Nation of Israel (boundaries: Gen. 12:7, 13:14-15, 15:18-21 Guaranteed Israel title to land.
5. Would be blessed from physical line (Gen. 12:3, 22:18)
Ratified by Oath of God (Gen. 16:7-21).
Solemnized by recognized method of confirming an oath (Gen. 15:18).
Visible symbol: Rite of circumcision (Gen 17:9-14).
Confirmed by birth of Isaac (Gen. 17:19) and reiterated promises given to Isaac (Gen 17:19) and Jacob (Gen. 28:12).
Ref. Jer. 31:35-37 and Heb. 6:17,18; cf. 6:13-16
Promised Land:
all the land from the river (or wadi – seasonal river, i.e. Nile Delta) of Egypt to the Euphrates.
(It includes the modern nations of Saudi Arabia, Oman, Yemen, Turkey, Iraq, Syria, Lebanon, Jordan, Kuwait, UAE, and several other nations within the Middle East Region.)
Mosaic Covenant Deut. 11; Beginning in Ex. 19-24; et al.
[Made at Mt. Sinai with 1st generation out of Egypt and gave laws for the people.]
Conditional Covenant upon Nation of Israel: Direct blessing for obedience or God's direct cursing for disobedience
Includes 10 Commandments, plus over 600 commands (approx. 300 pos. and 300 neg.)
History Books (Joshua-Esther) detail how Israel succeeded, or not, in obeying the law.
Deut. 11:26-28 details the blessing/cursing motif.
Palestinian Covenant Deut. 29: 1-29, 30:1-10
[Made in plains of Moab with 2nd generation and gave laws for the land. Given by Moses.]
[Before making this covenant with Israel, God reminds them about obeying the Mosaic Law (Deut. 28:1-68)]
1. Amplified land aspect detailed in the Abrahamic Covenant.
2. People scattered throughout world because of disobedience.
3. God will eventually restore nation together
4. When restored, they will obey him perfectly and God will prosper them.
Davidic Covenant 2 Sam. 7:8-16
Amplifies seed aspect detailed in the Abrahamic Covenant:
David's physical line of descent would last forever, his kingdom would never pass away permanently (v. 16), kingdom would have a ruling individual exercising authority over it (v. 16).
Someone from line of David will sit on throne and rule as king.
New Covenant Jer. 31: 31-34
Made with Nation of Israel;
speaks about blessing detailed in the Abrahamic Covenant.
God promises to forgive sin.
There will be a universal knowledge of the Lord (v. 34).
Nation of Israel will have a special relationship with their God (v 33).
Refers to a Messianic Age or World to Come
New Testament: Heb. 8:8-12 (Christ is the mediator)
Controversies - Different Points of View:
1. All covenants are conditional in nature. (and Israel failed miserably at fulfilling them.)
2. Unconditional covenants have yet to be totally fulfilled (regardless of Israel's disobedience) and will come to fruition sometime in future.
3. The church (of Jesus Christ) fulfills the covenants and God will never deal with Israel again.
4. Church initially or partially will fulfill the covenants.
5. Church shares with Israel in promises that are still in the future.
6. Covenants are for Israel only, church is absent from these covenants.
FYI - The Quran: Chapter 5: 20-21, which says Moses declared, "O my people! Remember the bounty of God upon you when He bestowed prophets upon you, and made you kings and gave you that which had not been given to anyone before you amongst the nations. O my people! Enter the Holy Land which God has written for you, and do not turn tail, otherwise you will be losers." See also 2:125 relating to Abrahamic Covenant; also Sura 7:136-137 and Sura 17:103-104.

Dispensationalism and Covenant Theology (Compared/Contrasted)

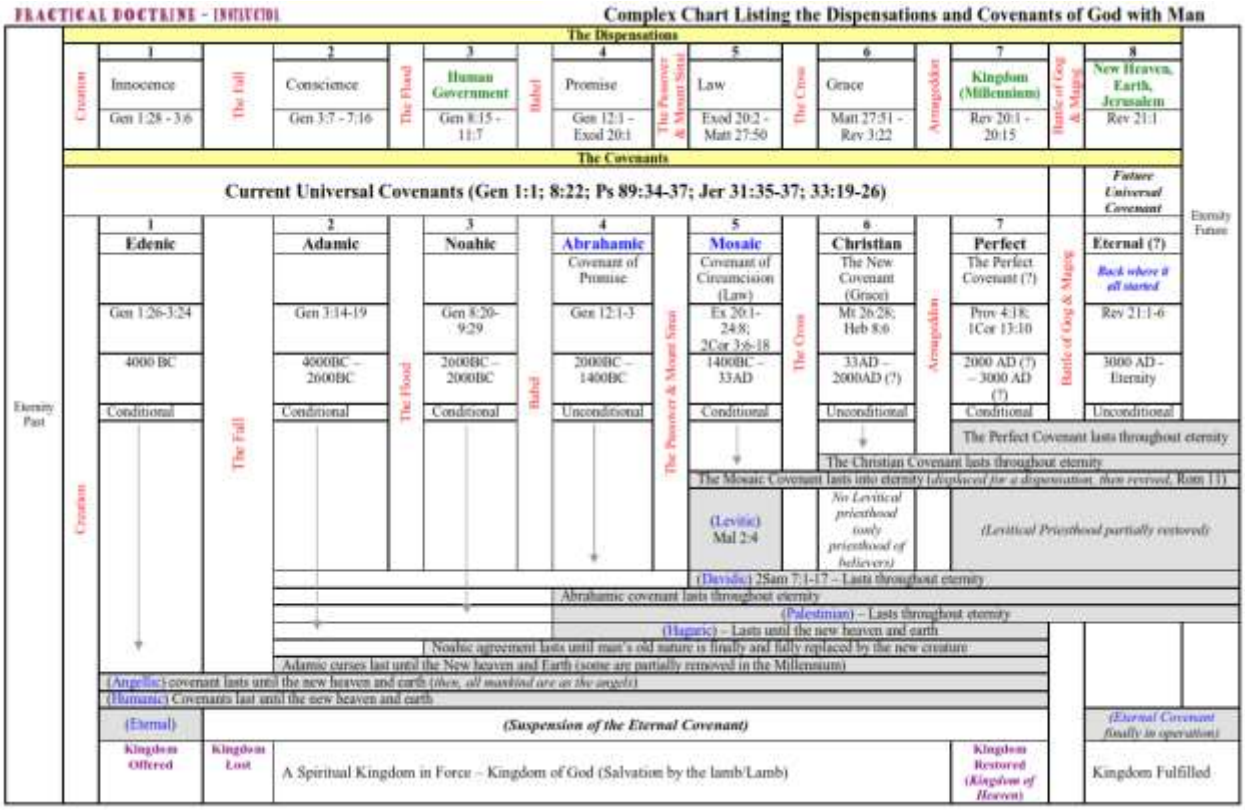


[Source: http://www.ariel.org/amdld.htm]

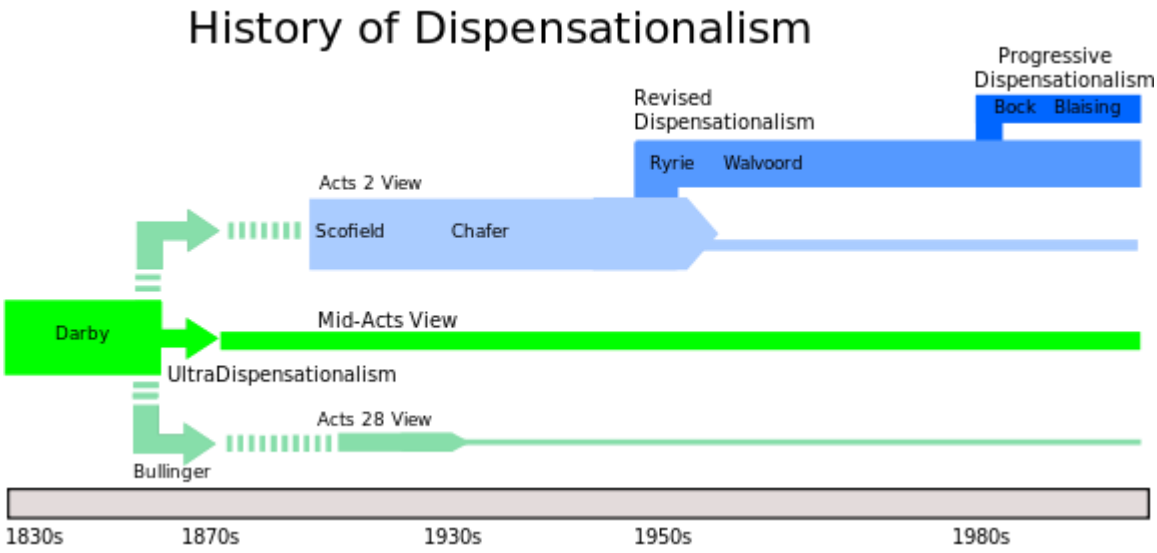
Dispensationalism – Covenant Theology (Systems Compared and Contrasted)
http://www.apttoteach.org/Theology/Introduction/pdf/105_Two_Systems.pdf [PDF]

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/jeremyandrobin/systemsoftheology.htm

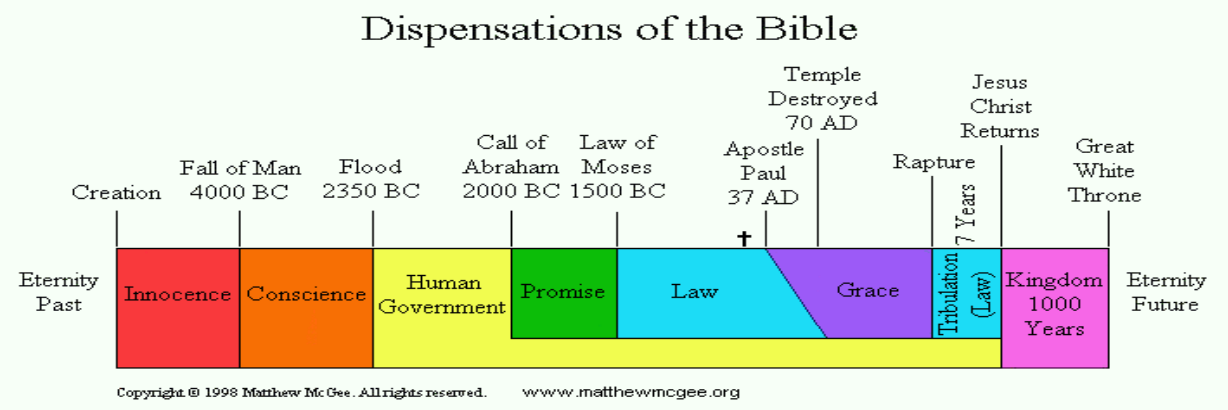


[Source: http://www.biblebc.com/bbi/Courses/Disp_Cov/Dispensational%20and%20Covenant%20Theology%20-%20Student.pdf] [PDF]

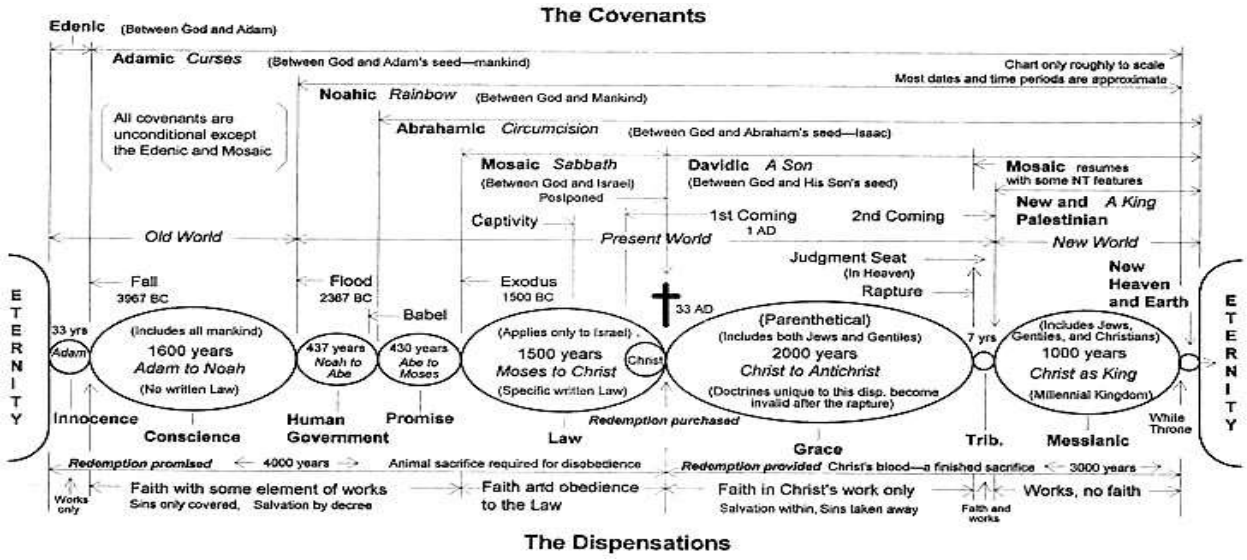


[Source: https://en.wikipedia.org/wiki/Dispensationalism]

Pre-Tribulation Rapture version of Dispensationalism:



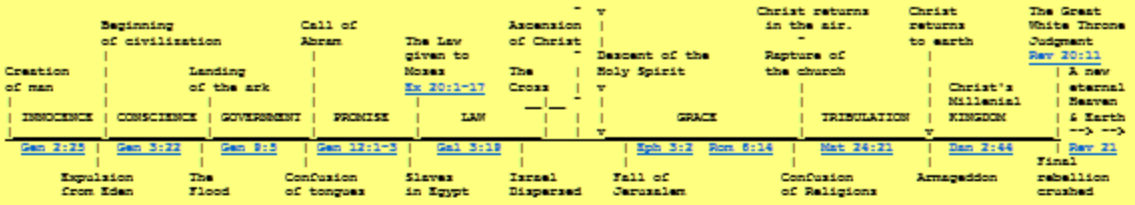
Dispensations and the Covenants (assumes a premillennial/pre-tribulation view):



[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
INNOCENCE (1) *Summary/Principle:* *Rom 5:12*	God creates man Gen 1:26,27 2:7,25	Believe & Obey Gen 2:15-17	Innocence Lost Gen 3:6,7	Away from God Gen 3:9,10	Judgment- Expelled from Eden Gen 3:17-19 3:22-24	By Grace through Faith- Substitutionary sacrifice: - The blood of the Lamb, Gen 3:21 - The promise of the Seed, Gen 3:15; 4:25
CONSCIENCE (2) *Rom 2:15*	Abel offers a lamb. Cain murders Abel. Gen 4:2-15	Believe & Obey Gen 4:4-7 Heb 11:4	Conscience defiled Gen 6:5-7	Away from God Gen 6:11-13	Judgment- The Flood Gen 7:11-12,23	By Grace through Faith- Gen 6:8 Heb 11:4-7 1Pet 3:18-22
GOVERNMENT (3) *Rom 13:1-7*	Noah -worships God -receives a covenant and responsibility Gen 8:20-22	Believe & Obey Gen 9:1-6	Personal disorder Gen 9:20-23 Societal disorder Gen 11:1-4	Away from God- 'Man's Failure' references apply.	Judgment- Confusion of tongues Gen 11:5-9	By Grace through Faith- The line of the Seed: Gen 9:26; 11:10-32
PROMISE (4) *Num 23:19* *Mic 7:20* *Rom 11:29*	God -calls Abram -gives him promises Gen 12:1-7; 13:14-17; 15:5 Promises repeated to Isaac & Jacob Gen 26:1-5 28:10-15	Believe & Obey Gen 15:6 Rom 4:3	Promised blessings pursued by fleshly means: -Abram, Gen 16:2 -Jacob, Gen 27:19 -Moses, Acts 7:22-29	Away from God- God's promises disregarded: -Lot, Gen 13:10-13 -Esau, Gen 25:31-34 26:34,35 -The sons of Israel Gen 37:18-20 -Israel's longing for Egypt Ex 16:2,3 Summary: Psa 106:1-15	Judgment- -Bondage in Egypt Ex 1:7-14; 2:23-25	By Grace through Faith- Rom 4:3-5 Heb 11:8-22 Gen 22:8,15-18 Gen 49:8-12,18
LAW (5) *Rom 3:19,20*	Israel promises to keep the Law Ex 19:1-8	Believe & Obey Deu 7:11-15, blessings Deu 8:11-20, cursings	Law broken repeatedly- Ex 32:1-8 Judg 21:25 Psa 106:16-48	Away from God Dan 9:4-16	Judgment- -Israel captive in Assyria 2Kin 17:1-18 -Judah captive in Babylon 2Kin 25:1-11 -Jerusalem destroyed Mat 23:37-39	By Grace through Faith- the blood of the Lamb Ex 12:3 Lev 17:11 Heb 9:19-22 Gal 4:4,5 Examples of believers: -Moses, Heb 11:23-40 -David, Rom 4:5-8 Summary- Gal 3:10-19
GRACE (6) *John 1:17* *Titus 2:11-14* *1Pet 1:10-12*	Christ -ascends -sends the Spirit Acts 1:1-9 Acts 2:1-4 -establishes His church 1Cor 12:12,13 Eph 3:1-10	Believe & Obey -for eternal life Acts 2:36-47 John 6:28,29,47; 5:24 Rom 5:1,2; 10:4 Eph 2:8,9 -for earthly living Rom 8:2-4 Gal 2:20; 3:2,3	Apostasy- 2Tim 4:3-4 Heb 6:4-8	Away from God 2Tim 3:13 2Pet 2:1-3,17-22	The Bride of Christ caught up to meet Him. 1The 4:16-17 Rev 3:10 Judgment- The apostate church enters the Tribulation. Rev 2:21-23 Rev 3:15-16	By Grace through Faith- 1Pet 1:18-21 Isaiah 53 Rom 3:20-26 Rom 6:23 also see references under 'Man's Responsibility'
TRIBULATION (a special 7 yr period) *John 5:43*	The man of sin is revealed 1The 5:1-3 2The 2:1-12 Mat 24:21-22	In the Tribulation, man's failure comes to awful fruition: **Innocence-** Man live the lie & call evil good (cp. Gen 3:5). **Conscience-** Corrupt minds ignore God's Word (Mat 24:37-39). **Government-** The world unites with antichrist against God. **Promise-** Israel is in the promised land, but in unbelief. **Law-** The rebuilt Temple is given over to false worship. **Grace-** The apostate church is aligned with the antichrist.			Judgment- Christ casts out Satan & his false leaders. Rev 19:11-21 Rev 20:1-3	Even in this terrible time, many find salvation by Grace through Faith in the blood of the Lamb. Rev 7:14; 12:10,11
KINGDOM (7) *Isa 9:6,7*	Jesus Christ returns to earth as King of kings Mat 25:31-34 Rev 20:4-6	Believe & Obey Isa 2:1-4 Isa 11:1-16 Isa 12:1-6 Isa 55:1-5 Zech 14:16-18	Even in the age of Righteousness, man turns away from Christ to follow Satan when given the opportunity. Rev 20:7-10		Judgment- -the final rebellion is crushed. -eternal destinies are decreed Rev 20:10-15	By Grace through Faith- Rev 21:22-27
		During the Kingdom age, the disorder of previous ages is corrected: **Innocence-** God's truth is known by all men (Jer 31:34). **Conscience-** God's people have holy hearts to serve Him (Jer 31:33). **Government-** Christ rules from Jerusalem. Righteousness covers the earth. **Promise-** Israel is in her land. Abrahamic & Davidic covenants are fulfilled. **Law-** True temple worship declares that Christ has fulfilled the Law. **Grace-** 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
Mediator	God	God	Noah	Abraham	Moses	Jesus	God
Results	Brought death	Brought death	Brought death	Brought death	Brought death	Brought life	Enjoyed
More Results	Gives us everything	Gives us constraint	Gives us fear	Gives us hope	Made us guilty before God	Makes us free	Lived free, enjoying everything
Tokens or Signs	Nakedness	The curses	Rainbow	New names, circumcision	The Tabernacle/Temple	Holy Spirit	God with us
Concerning Sins	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
Demands	Demands obedience to establish righteousness	Demands Righteousness	Demands Righteousness	Demands Righteousness	Demands righteousness	Gives Righteousness	Is righteousness
Concerning Sacrifices	No sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	Many sacrifices	One Sacrifice	No more sacrifice
Was it ever completed?		Never finished	Never finished	Never finished	Never Finished	It is Finished	Only remembered
Payment for Sin	No sin	Often payment for sin	Often payment for sin	Often payment for sin	Yearly payment for sins	One payment for sin	No sin
Concerning Priests		No priests	All believers were priests	Few priests	Many priests	One Priest	
Based upon what actions	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
Location	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
How to Live under each covenant	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] [PDF]

Three Millennial Views (and Relation to Dispensationalism and Covent Theology)
http://www.reformedreader.org/mchart.htm

Consistent Literal Interpretation (Dispensationalists)
http://www.middletownbiblechurch.org/dispen/litconsist.htm [PDF available]

What is a Dispensation?
http://amos37.com/what-is-a-dispensation/

Dispensationalism Misunderstood
http://www.biblebelievers.com/BlueDISP.html

Eschatology Comparison
http://www.fivesolas.com/esc_chrt.htm

The Significance of Covenant Theology in Reformed Eschatology
http://www.mountainretreatorg.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Theologue – A Reformed Theology Blog: Dispensationalism Category
https://theologue.wordpress.com/category/theology/dispensationalism/

The Bible Believer's Guide to Dispensationalism
(Chp. 1 – Definition, Description & Distinction)
http://biblebelievers.com/walker/walker_disp01.html

A Comparison of Dispensationalism and Covenant Theology
http://www.ugandamission.net/doctrine/rapture/comparedispensationalism.pdf [PDF]

Dispensationalism and Covenant Theology: A Catholic Perspective on a Debated Point
http://www.calledtocommunion.com/2014/06/dispensationalism-and-covenant-theology-a-catholic-perspective-on-a-debated-point/

Dispensationalism and Covenant Theology
http://www.febc.edu.sg/assets/pdfs/studyresource/Dispensationalism%20and%20Covenant%20Theology.pdf [PDF]

John MacArthur's Defense of Dispensationalism (Opposing Review)
https://americanvision.org/1679/john-macarthurs-defense-of-dispensationalism/

A Primer on Eschatology: Covenant Theology vs Dispensationalism
http://thepredestinedblog.blogspot.com/2009/02/primer-on-eschatology-dispensationalism.html

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

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.

DISPENSATIONALISM	COVENANT THEOLOGY
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. 2:28029, 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.	12. The main heir to Abraham's covenant and was Christ and spiritual Israel.
13. There was no eternal Covenant of Redemption within the Trinity.	13. The eternal Covenant of Redemption was within the Trinity to effect election.
14. There was no Covenant of Works with Adam in the Garden of Eden.	14. God made a conditional Covenant of Works with Adam as representative for all his posterity.
15. There was no Covenant of Grace concerning Adam.	15. God made a Covenant of Grace with Christ and His people, including Adam.
16. Israel was rash to accept the Covenant at Mt. Sinai.	16. Israel was right to accept the Covenant 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.	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 separate dispensations.	18. God's program in history is mainly through related covenants.
19. Some Dispensationalists have said that O. T. sinners were saved by works.	19. No man has ever been saved by works, but only by grace.
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.	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. 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.	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 indwells only believers in the dispensation of Grace, not O.T. and not after the Rapture.	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 an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	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. O.T. believers were not in Christ, not part of the Body or Bride of Christ.	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 Millennium 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 Millennium.	28. The O. T. sacrifices were fulfilled and forever abolished in Christ.
29. The Millennium 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]

See additional comparison…

A Comparison of Dispensationalism and Covenant Theology

	Dispensationalism	Covenant Theology
1	Either Pelagian, Semi Pelagian, Arminian, Evangelical Arminian, rarely a modified Calvinism and even less rarely a five point Calvinist	Augustinian and Calvinistic, Reformed and Presbyterian embraces five points, Lutheran a modified version as well as Anglicans
2	Stresses a 'literal' interpretation of the Bible	Accepts both literal and figurative interpretation
3	Usually does not accept the idea of "Analogy of Faith"	Almost always accepts the idea of "Analogy of Faith"
4	"Israel" always means only the literal, physical descendants of Jacob	"Israel" may be literal, physical descendants of Jacob **or** figurative, spiritual Israel, based on context
5	"Israel of God" in Galatians 6:16 is physical Israel alone	"Israel of God" in Galatians 6:16 is spiritual Israel, cf Galatians 3:29, Romans 2:28-29, 9:6; Philippians 3:3
6	God has two peoples with two separate destinies: Israel (earthly) and the Church (heavenly)	God always had only one people, which developed from Abraham to the Church
7	The Church was born at Pentecost	The Church began in the Old Testament (Acts 7:38) and reached fulfillment in the New
8	The Church was not prophesied as such in the Old Testament but was a hidden mystery until the New	The Old Testament contains many prophecies of the New Testament Church
9	All Old Testament prophecies for Israel are for literal Israel, not the church	Some Old Testament prophecies were for literal Israel, others are for spiritual Israel
10	God's main purpose in history is literal Israel	God's main purpose is Christ and secondly the Church.
11	The church is a parenthesis in God's program for the ages.	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	The main heir to Abraham's covenant was Christ and spiritual Israel
13	There was no eternal "Covenant of Redemption" within the Trinity	The eternal "Covenant of Redemption" was within the Trinity to effect election
14	There was no "Covenant of Works" with Adam in the Garden of Eden	God made a conditional "Covenant of Works" with Adam as representative for all his posterity
15	There was no "Covenant of Grace" concerning Adam	God made a "Covenant of Grace" with Christ and His people, including Adam
16	Israel was rash to accept the Covenant at Mount Sinai	Israel was right to accept the Covenant Mount Sinai
17	The "New Covenant" of Jeremiah 31:31-34 is only for literal Israel and is not the New Covenant of Luke 22:20	The "New Covenant" of Jeremiah 31 is the same as in Luke 22; Hebrews 8, says both are for spiritual Israel
18	God's program in history is mainly through separate dispensations	God's program in history is mainly through related covenants
19	Some Dispensationalists have said that Old Testament sinners were saved by works	No one was ever saved by works, but by grace alone
20	Most Dispensationalists teach that men in the Old Testament, were saved by faith in a revelation peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer.	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	The Old Testament sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect	Old Testament believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies

22	The Holy Spirit indwells believers in the Dispensation of Grace, not in the Old Testament nor after the Rapture	The Holy Spirit indwelt some believers in all ages, and all in the present era, and will never be withdrawn
23	Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel
24	Old Testament believers were not in Christ, nor part of the Body or Bride of Christ.	Believers in al ages are all "in Christ" and part of the Body and Bride of Christ
25	The Law has been abolished	The Moral Law has three 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 apply only within their general equity; the applicability of the moral laws continues
26	Old Testament laws are no longer in effect unless repeated in the New Testament	Old Testament laws are still in effect unless abrogated in the New Testament
27	Sees the Millennium is the Kingdom of God, are always Pre-Millennial and usually Pre-Tribulation	The Church is the Kingdom of God. Covenanters are usually Amillennial, or Post-Millennial, sometimes Pre-Millennial but never Pre-Tribulational
28	The Old Testament animal sacrifices will be restored in the Millennium	The Old Testament sacrifices were fulfilled and forever abolished in Christ
29	The Millennium will fulfill the Covenant made with Abraham. Israel has a literal future	Christ fulfilled the Covenant made with Abraham. Some believe in a future for literal Israel, most do not
30	David will sit on the Millennial throne in Jerusalem	Christ alone sits on the throne. Saints rule under Him

http://ugandamission.net/doctrine/rapture/comparedispensationalism.pdf [PDF]

See additional comparison…

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."
ESCHATOLOGY	Usually amillennial; rarely postmillennial; occasionally premillennial.	Premillennial, usually pretribulational.
MILLENNIUM	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-origin-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

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

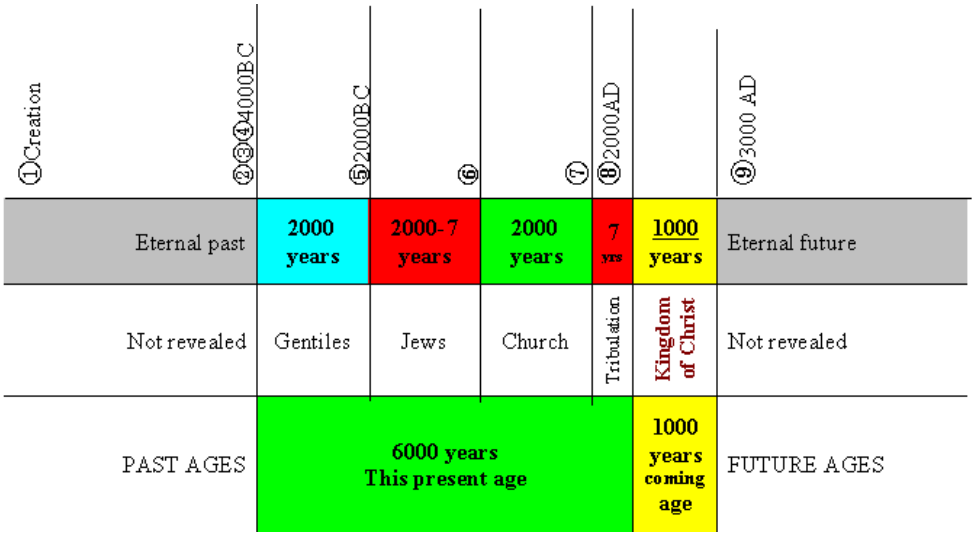
Reference Notes on Paul and Romans (and Galatians plus Ephesians)

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/



NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

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

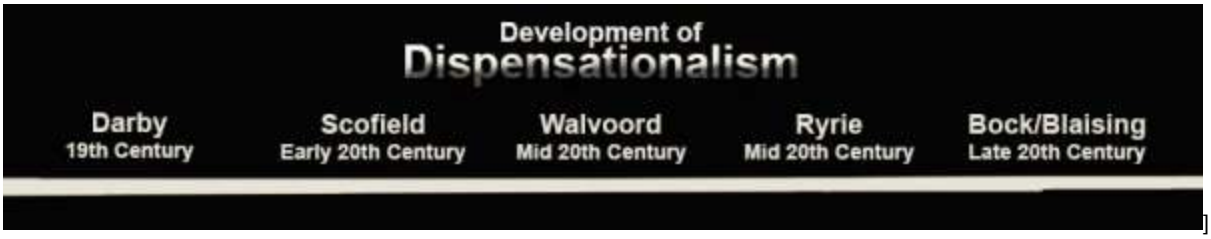
Theopedia: Dispensationalism
http://www.theopedia.com/dispensationalism

What is Dispensationalism?
http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism

The Bible Believer's Guide to Dispensationalism
(Chp. 1 – Definition, Description & Distinction)
http://biblebelievers.com/walker/walker_disp01.html

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/



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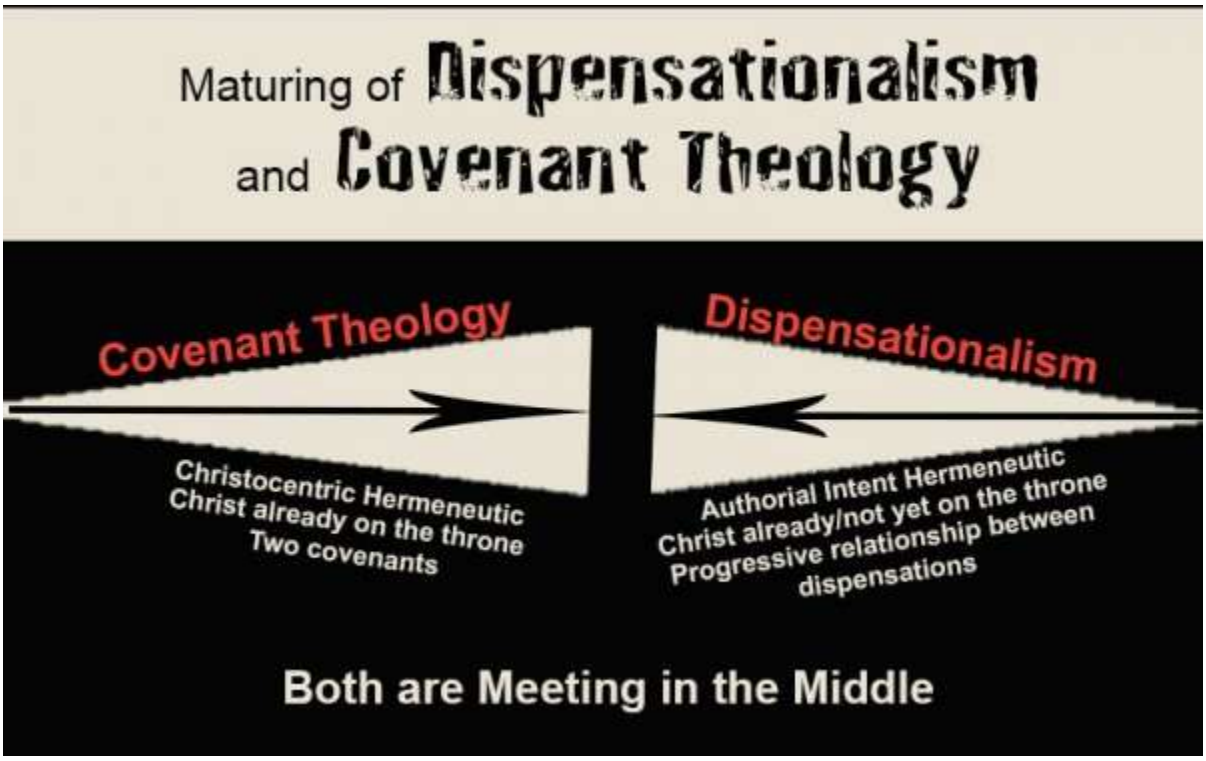
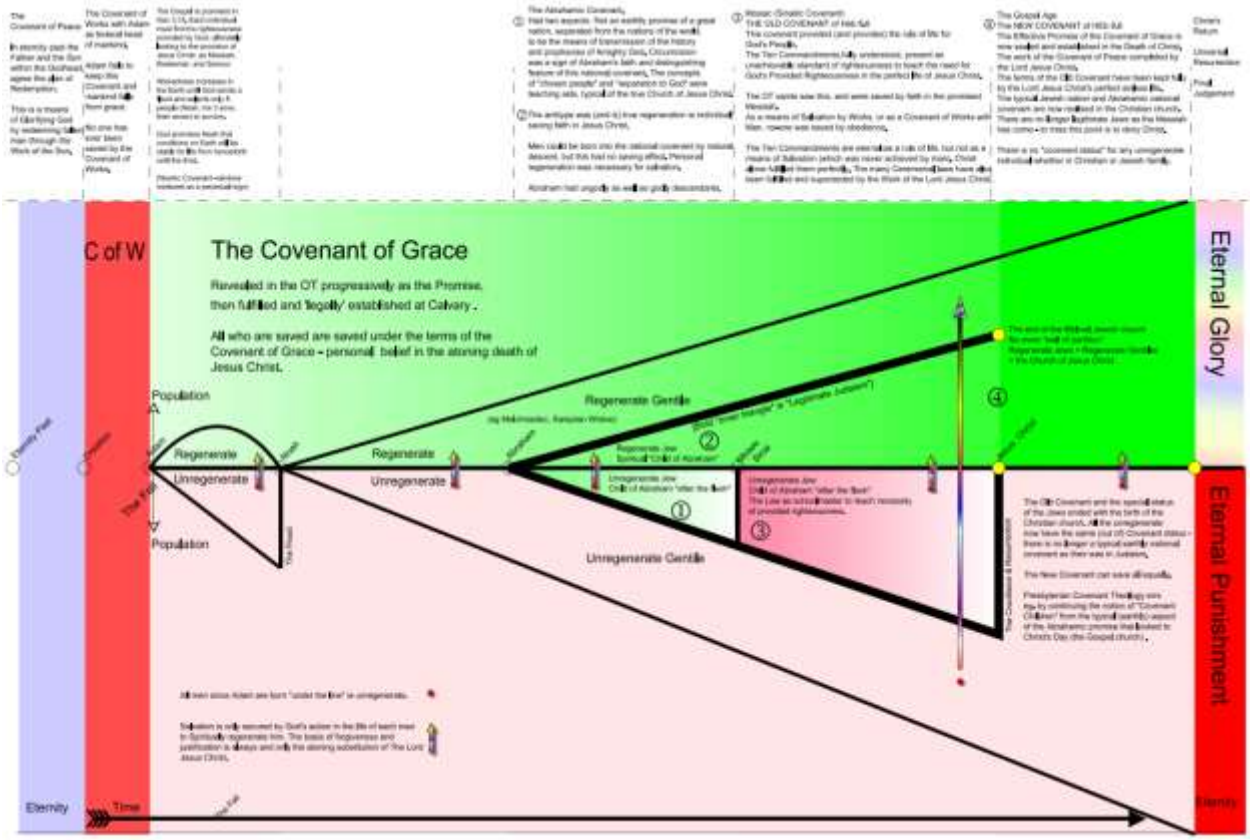
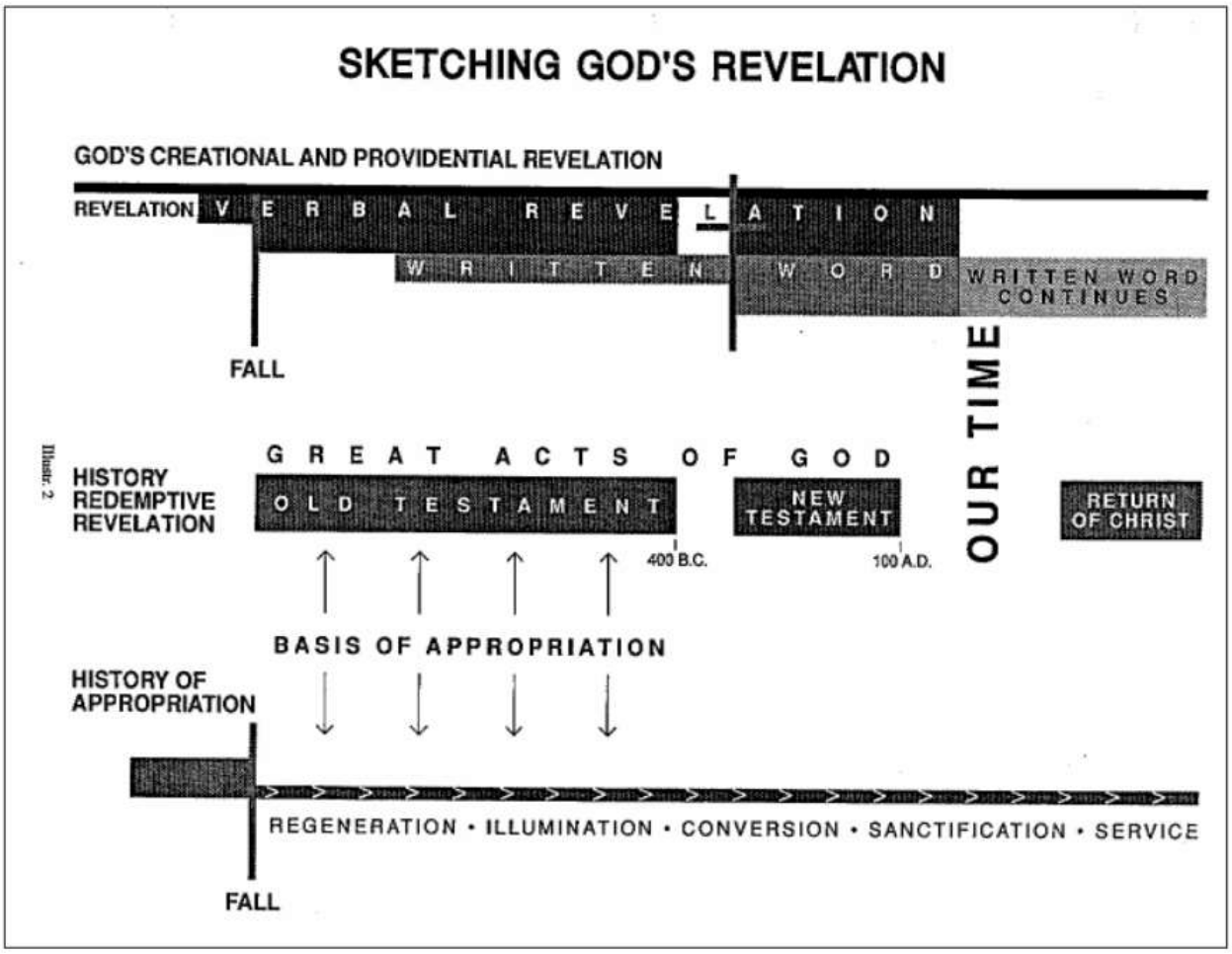


[Source: http://www.reclaimingthemind.org/blog/2015/05/why-i-am-no-longer-a-dispensationalist/



[Source: http://www.reformedbaptist.co.uk/Covdiag.htm]

Why I Am Not a Dispensationalist [Historic Premillennialist] **and Why Darrell Bock Is**
http://www.christianity.com/blogs/jim-hamilton/why-i-am-not-a-dispensationalist-and-why-darrell-bock-is.html



[Source: 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.

DISPENSATIONALISM	COVENANT THEOLOGY
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. 2:28029, 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.	12. The main heir to Abraham's covenant and was Christ and spiritual Israel.
13. There was no eternal Covenant of Redemption within the Trinity.	13. The eternal Covenant of Redemption was within the Trinity to effect election.
14. There was no Covenant of Works with Adam in the Garden of Eden.	14. God made a conditional Covenant of Works with Adam as representative for all his posterity.
15. There was no Covenant of Grace concerning Adam.	15. God made a Covenant of Grace with Christ and His people, including Adam.
16. Israel was rash to accept the Covenant at Mt. Sinai.	16. Israel was right to accept the Covenant 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.	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 separate dispensations.	18. God's program in history is mainly through related covenants.
19. Some Dispensationalists have said that O. T. sinners were saved by works.	19. No man has ever been saved by works, but only by grace.
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.	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. 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.	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 indwells only believers in the dispensation of Grace, not O.T. and not after the Rapture.	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 an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	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. O.T. believers were not in Christ, not part of the Body or Bride of Christ.	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 Millennium 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 Millennium.	28. The O. T. sacrifices were fulfilled and forever abolished in Christ.
29. The Millennium 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.

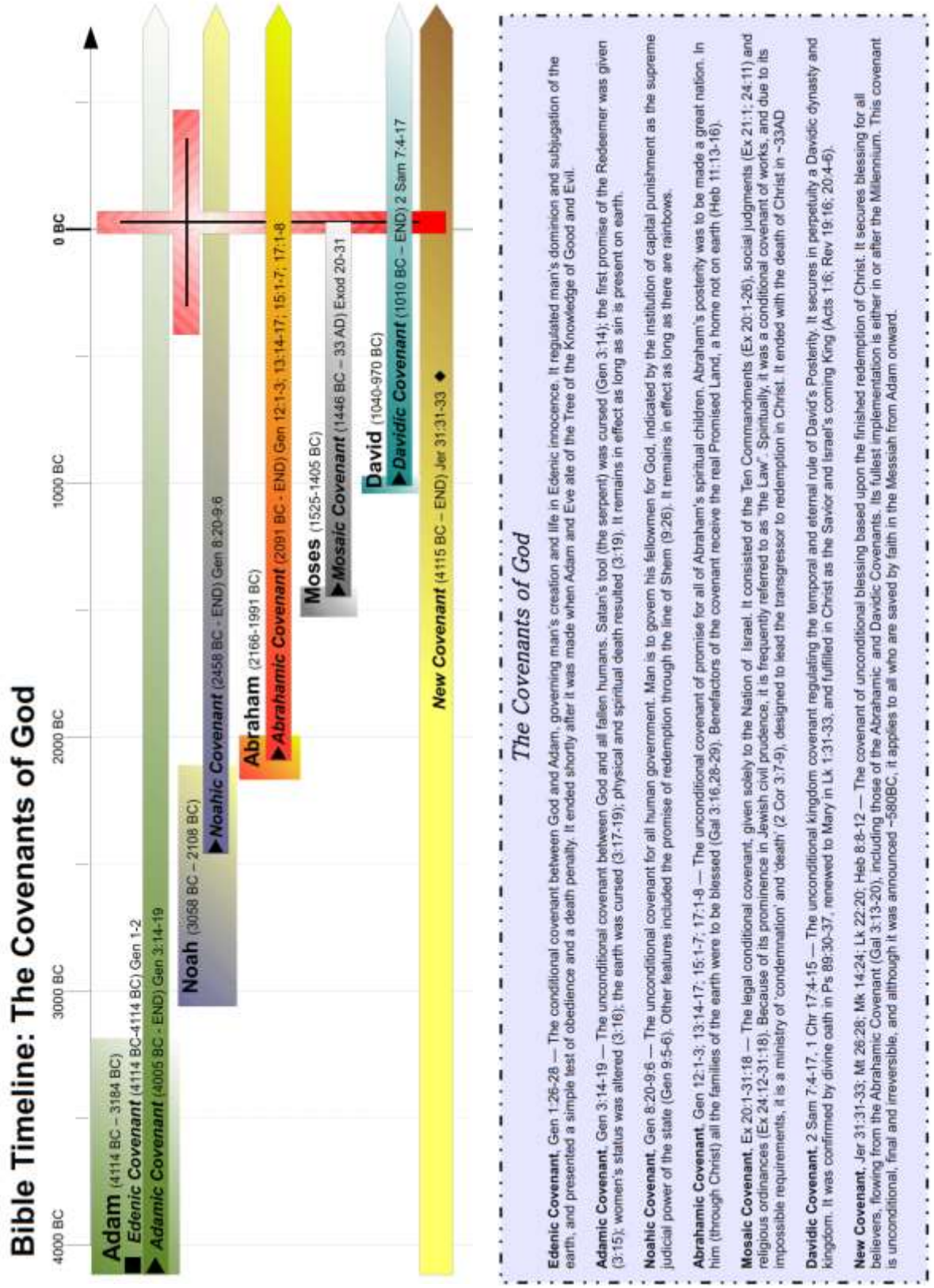
[Source: http://faithbibleonline.net/MiscDoctrine/DispCov.htm]

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 [PDF]

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)



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.

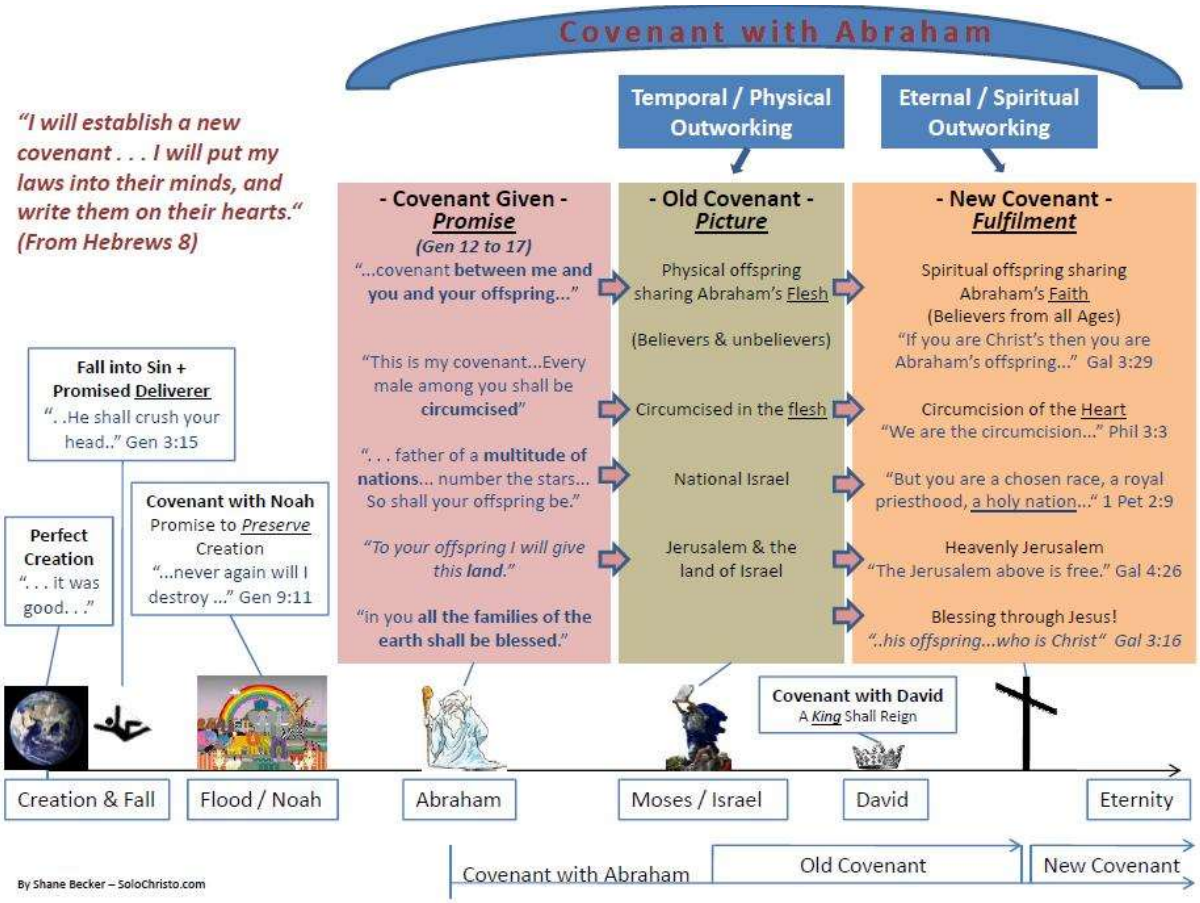
Noahic Covenant, Gen 8:20-9:6 — The unconditional covenant for all human government. Man is to govern his fellowmen for God, indicated by the institution of capital punishment as the supreme judicial power of the state (Gen 9.5-6). Other features included the promise of redemption through the line of 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).

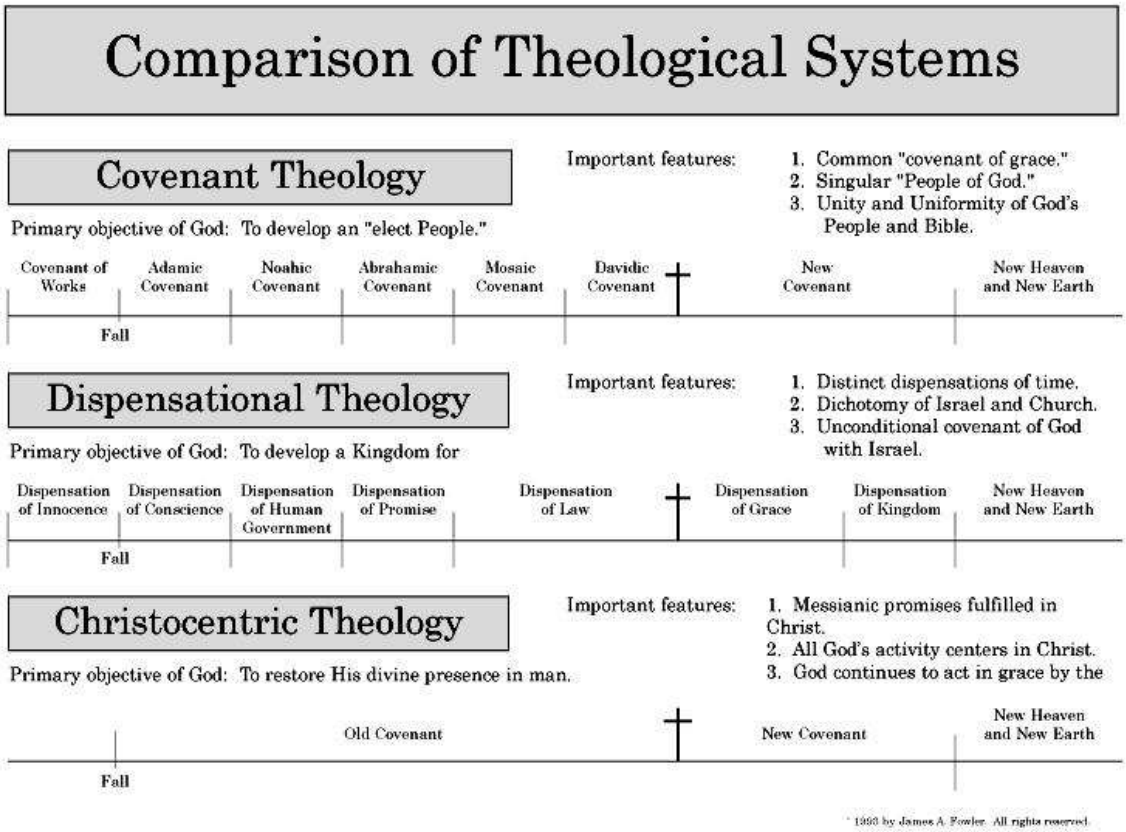
New Covenant, Jer 31:31-33; Mt 26:28; Mk 14:24; Lk 22:20; Heb 8:8-12 — The covenant of unconditional blessing based upon the finished redemption of Christ. It secures blessing for all believers, flowing from the Abrahamic Covenant (Gal 3:13-20), including those of the Abrahamic and Davidic Covenants. 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.



Dispensationalism and the Eclipse of Christ (An Open Correspondence)
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]

also in: http://www.christinyou.net/pdfs/TheoLogyeBook.pdf [PDF]

(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/dthcthchth.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/

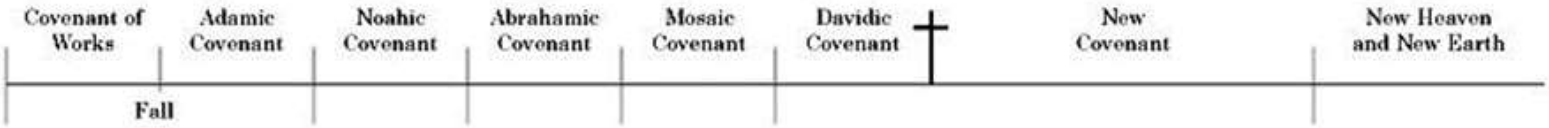
Comparison of Theological Systems

Covenant Theology

Important features:

1. Common "covenant of grace."
2. Singular "People of God."
3. Unity and Uniformity of God's People and Bible.

Primary objective of God: To develop an "elect People."

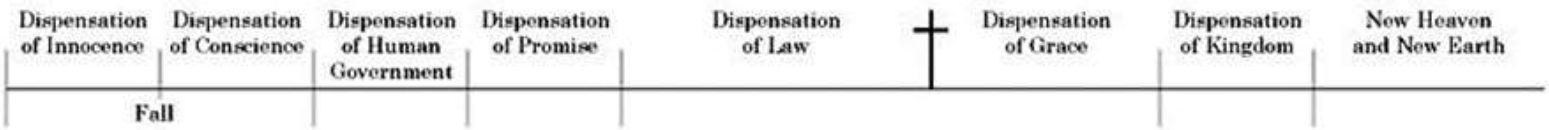


Dispensational Theology

Important features:

1. Distinct dispensations of time.
2. Dichotomy of Israel and Church.
3. Unconditional covenant of God with Israel.

Primary objective of God: To develop a Kingdom for



Christocentric Theology

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

Primary objective of God: To restore His divine presence in man.

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Christocentric Hermeneutics

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."
-Tim Keller

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 centre. … 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*. -Graeme Goldsworthy from *Gospel-Centered Hermeneutics*

See additional references:

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

Wikipedia: https://en.wikipedia.org/wiki/Christocentric

The Christocentric Principle: A Jesus-Centered Hermeneutic
https://www.sats.edu.za/userfiles/Peppler,%20The%20Christocentric%20Principle-A%20Jesus-Centred%20Hermeneutic.pdf

The Problem with Christocentrism
http://reknew.org/2017/05/the-problem-with-christocentrism/

Christocentric Theology – American Journal of Theology (fee required to access full article)
http://www.journals.uchicago.edu/doi/pdfplus/10.1086/476592

ChristoCentric - website
http://christocentric.yolasite.com/

How Jesus Interpreted the Bible
http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/CTR-NT/Ellis-JesusBible-CTR.pdf [PDF]

Christocentrism: An Asymmetrical Trinitarianism?
http://themelios.thegospelcoalition.org/article/christocentrism-an-asymmetrical-trinitarianism

Dispensational Theology

Three Millennial Views (and Relation to Dispensationalism and Covent Theology)
http://www.reformedreader.org/mchart.htm

Consistent Literal Interpretation (Dispensationalists)
http://www.middletownbiblechurch.org/dispen/litconsist.htm [PDF available]

What is a Dispensation?
http://amos37.com/what-is-a-dispensation/

Dispensationalism Misunderstood
http://www.biblebelievers.com/BlueDISP.html

Dispensational Theology
https://rexhowe.com/category/dispensational-theology/

Premillennialism and Covenant Theology [PDF]
http://www.wrs.edu/Materials_for_Web_Site/Journals/2-1%20Feb-1995/Battle%20-%20Premillennialsim%20&%20Covenant%20Theol.pdf

My Shift to Covenant Theology and Amillennialism (from Premillennialism)
http://qqohelet.tripod.com/shift.htm

Amillennialism (blog): Covenant Theology
https://amillennialism.wordpress.com/tag/covenant-theology/

What's Wrong with Theonomic Postmillennialism [PDF]
http://www.biblicalreader.com/books/theonomy/theonomy.pdf

The Significance of Covenant Theology in Reformed Eschatology
http://www.mountainretreatorg.net/eschatology/significance_of_covenant_theology_in_eschatology.shtml

Theologue – A Reformed Theology Blog: Dispensationalism Category
https://theologue.wordpress.com/category/theology/dispensationalism/

Why I Am Not a Dispensationalist [Historic Premillennialist] **and Why Darrell Bock Is**
http://www.christianity.com/blogs/jim-hamilton/why-i-am-not-a-dispensationalist-and-why-darrell-bock-is.html

Progressive Dispensationalism

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

Progressive Dispensationalism: an Interview with Darrell Bock
http://mydigitalseminary.com/progressive-dispensationalism-darrell-bock/

Excerpt:

How important should eschatology be to the Christian? What encouragement would you give to someone who sees eschatology as unimportant?

If you are saved then it is important, as salvation is about eschatology. Eschatology is about far more than what is going to happen in the future. It is about God's program to save starting in the present and rooted in past promises. How can it not be important then?

What's Progressive Dispensationalism? (at LifeCoach4God / Vertical Living Ministries)
https://verticallivingministries.com/2013/11/25/whats-progressive-dispensationalism/

What is Progressive Dispensationalism? (by Thomas Ice / Pre-Trib Research Center)
http://www.pre-trib.org/data/pdf/Ice-WhatIsProgressiveDis.pdf [PDF]

Theopedia: Progressive Dispensationalism
http://www.theopedia.com/progressive-dispensationalism

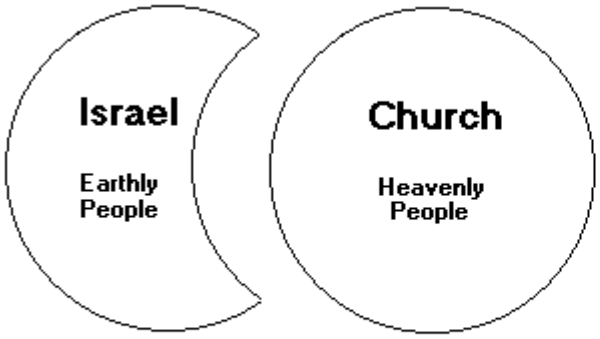
Classical vs Progressive Dispensationalism
http://biblereasons.com/classical-vs-progressive-dispensationalism/

Dispensation, Israel and Scripture (Part 3., Preparing for Progressives)
http://www.reformed-theology.org/ice/newslet/dit/dit08.97.htm

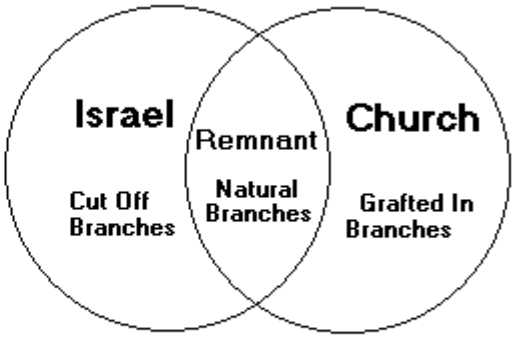
Progressive Dispensationalism 101 – The Basics
http://www.pfrs.org/pd/001.html

Excerpt:

Progressive dispensationalism maintains the distinction between Israel and the Church, not by segregating them into two separate "peoples of God." But, by nationality, and recognizing that one group is merely a nation, and the other a spiritual entity. Israel is a nation made up of believers and unbelievers. The Church is a spiritual organism made up of the remnant of Jewish believers and the remnant of Gentile believers. Consequently, we have three entities - the Jews, the Gentiles, and the Church of God - the Church having members from both groups. The Jewish Millennial inheritance will be realized by the Jewish members of the Church. And the general promises of inheritance will be realized by the whole Church.



Traditional Dispensationalism



Progressive Dispensationalism

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

A Comparison of Classic Dispensationalism, Covenant Theology, and Progressive Dispensationalism

http://www.oocities.org/jeremyandrobin/systemsoftheology.htm

Let's summarize the basic tenets of each system showing the discontinuities between the three systems in chart form.

	Classic Dispensationalism	Progressive Dispensationalism	Covenant Theology
Hermeneutics	Consistent Literal	Literal + Complementary	Literal + Allegorical
Unifying Principle	Glory of God	The kingdom of God	The Two Covenants
Israel and the Church	Israel and Church Distinct	Israel and Church blurred	Church replaced Israel
God's Ultimate Purpose	Doxological	Christological / Soteriological	Soteriological
Davidic Kingdom	Future (earthly)	Present-Future (heaven-earth)	Present (heavenly)
Progressive Revelation	Consistent Recognition	Identify with complementary hermeneutic	Disregard and read NT into OT
Typical Dispensational Scheme	Innocency	Patriarchal	Old Testament
	Conscience		
	Human Government		Covenant with Noah
	Promise or Patriarchal		Covenant with Abraham
	Law or Moses	Mosaic	The Sinaitic Covenant
	Grace or Christ	Ecclesial	New Testament
	Kingdom	Zionic: Millennium	
		Zionic: Eternal State	
Champions	Ryrie, Scofield, Chafer, Pentecost, Sauer	Blaising, Bock, Saucy, Gundry, Barker, Martin	Berkhof, Charles Hodge, A.A. Hodge, O. T. Allis

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

Progressive Dispensationalism: What is it?

http://www.endtimes.org/progressive_dispensationalism.html

Excerpt:

Summary of PD Positions

1. One plan of salvation: There is only one plan of redemption, not one for Israel and a different one for Christians. There is only one New Covenant, not two. The redemptive plan is revealed through God's covenants. It begins with Abraham's covenant, which combines physical and spiritual promises. David's covenant, as developed by the later prophets also has redemptive application, since the Savior would be the Son of David. The New Covenant obtains redemption in fulfillment of the Abrahamic and Davidic. The redemptive plan is **holistic**, not manifold.

2. Four dispensations: There are four dispensations:

- Patriarchal
- Mosaic
- Ecclesial (Church)
- Zionic (subdivided into millennial and eternal-kingdom phases.)

3. One people of God: The Christian Church is quite distinct from Israel, but not radically distinct. The Church is not a mere "parenthesis" in an otherwise-Jewish divine plan. The Church is not "Plan B". It is not a separate category of humanity, in the way the Bible speaks of Jews or Greeks. There is continuity between the Church and Israel, not discontinuity alone. All believers from all dispensations are united in one general assembly in heaven (Hebrews 12.)

4. Complimentary hermeneutics: The old claim that a consistent grammatical-historical method of interpretation will always produce traditional dispensationalists is demonstrably untrue. The NT doesn't follow Charles Ryrie's definition of "consistent literalism" in the way that it handles OT prophecy. The NT often expands upon the OT prophecies, without contradicting their original contexts. Implications are developed from words which were not developed in the OT. PD calls this a "complementary" hermeneutic: The NT adds onto the OT prophecies in a way complementary to their original context.

5. Already/Not Yet: The Kingdom of God's blessings are mostly reserved for Christ's second advent, but parts of it are manifested today through the Holy Spirit. The geo-political aspects will occur in the future. The Church is grafted into some key aspects of the New Covenant (justification, the gift of the Spirit, resurrection hope), but the geo-political features for Israel have not yet happened.

6. Davidic Reign Now: Christ's Davidic reign began in part when He ascended to the right hand of the Father. Some of the Davidic promises have been fulfilled, many others must wait until Christ returns. Salvation blessings are mediated to us through Jesus, who fulfilled Psalm 110:1-2. "Christ" and "Son of God" were both Davidic titles. Jesus' priesthood is that of Melchizedek, an office originally given to David. Jesus' Davidic kingship was the method by which God would fulfill all of His promises to Abraham (Luke 1:55)

Fact Sheet – Progressive Dispensationalism (MS Doc file) by David Dunlap

http://www.wheatlandbiblechapel.org/SiteData/wheatlandbiblechapel/Fact-Sheet_Prog-Dispensation-1.doc

Definition: Progressive Dispensationalism teaches that there are four dispensations in Biblical history (Patriarchal, Mosaical, Ecclesial, and Zionic) in place of seven in traditional dispensationalism. Progressives set forth a unique and unorthodox method of interpreting the Bible. Progressive Dispensationalists reject the use of the historical-grammatic method— a literal form of Bible interpretation. They put forth what they call a "complementary hermeneutic". They suggest that the New Testament makes complementary changes to Old Testament promises, without setting aside those original promises. This method of interpretation appears to be a merging together of the literal method (dispensational) and the spiritualizing method (Covenant Theology). The application of this type of interpretation has led to a de-emphasis on the rapture and the differences between Israel and the church and other essential features of Dispensationalism.

Proponent: Professor Darrell L. Bock (Progressive Dispensationalism), of Dallas Theological Seminary; Craig A. Blaising (Dispensationalism, Israel and the Church), of Southern Baptist Theological Seminary; and Robert Saucy (The Case for Progressive Dispensationalism), of Talbot Theological Seminary, CA. Many professors in the Theology Department at Dallas Seminary, TX .

History: Progressive Dispensationalism began on November 20, 1986 in the Dispensational Study Group, in connection with the annual meeting of the Evangelical Theological Society in Atlanta, GA. Since its beginning, some observers have issued warnings concerning it. Respected Dispensationalist Thomas Ice warns, "No one can doubt that some are proposing radical changes within the dispensational camp. The question that arises relates to the nature and virtue of the change...I believe that these men are in the process of destroying dispensationalism"(Biblical Perspectives, Nov./Dec. 1992). Candid statements by the new president of Dallas Theological Seminary, Chuck Swindoll, have cast light on the accuracy of this suspicion. In an interview with Christianity Today, when asked about Traditional Dispensationalism at Dallas Theological Seminary, Swindoll replied, "I think that dispensations is a scare word. I'm not sure we're going to make dispensationalism a part of our marquee as we talk about our school." When asked whether the term dispensationalism would disappear, he replied, "It may and perhaps it should"(Christianity Today, Oct. 25, 1993).

Heaven is a fulfillment of the Davidic covenant of 2 Samuel 7:14. However, Progressives have further muddied the waters by teaching that Christ's millennial rule is present and is yet future at the same time. They use Acts 2:29-33, which speaks of the two thrones of Christ ; the throne of Heaven and the throne of David, an earthly throne. Progressives, have taught that these two thrones reflect two aspects of the millennial rule of Christ. They do not acknowledge careful distinctions between these two thrones of God.

Support Against: Scripture teaches clearly of a throne of God in Heaven. "The Lord is in His holy temple; the Lord's throne is in heaven"(Ps. 11:4). In contrast to this, the throne of David, Scripture teaches, is future, earthly, and literal. The careful distinction between these thrones is made in Rev. 3:21, "He who overcomes, I will(future) grant to sit down with Me on My throne(earthly), as I overcame and sat down (present) with My Father on His throne(heavenly)." Blurring these distinctions will lead to confusion concerning promises made to Israel and promises made to the Church. This confusion will greatly determine our convictions on the Lord's return, the tribulation period, and the Christian's relationship to the Mosaic law. Although Progressive Dispensationalists have ardently set forth this paradoxical "already but not yet" view, many do not see it clearly supported by Scripture. This has led the former president of Dallas Theological Seminary, John Walvoord, to write, "Progressive Dispensationalism, as it is called, is built upon a foundation of sand and is lacking specific proof" (Issues in Dispensationalism, edited by Willis and Masters, p. 90).

Many have noticed that this view moves Progressive Dispensationalism closer to Covenant Theology than to Dispensationalism (B. Waltke, Dispensationalism, Israel, and the Church, p. 348). This view forces its proponents to de-emphasize many fundamental features of Dispensationalism, including the pre-tribulational rapture of the church. What does this all mean for the future? Will other leading features of Dispensationalism fall, in favor of current theological trends? Will Progressive Dispensationalism progress even further towards classical Covenant Theology? All of this has led Dr. Walter A. Elwell, of Trinity Theological Seminary, in a book review of Progressive Dispensationalism, to surmise, "The newer dispensationalism looks so much like non-dispensational pre-millennialism that one struggles to see any real difference"(C. T., 9/12, 1994, p. 28).

May we labor to rightly divide the Word of Truth, especially as we see Progressive Dispensationalism spreading from the seminary classroom to the Christian bookstore, and then down to the local church, moving ever closer toward Covenant Theology.

Progressive Dispensationalism Compared to New Covenant Theology
(2-page Chart prepared by
http://ptstn.org/NCT%20Compared%20PDT%20-%20v.1.1%20.pdf [PDF]

(Click on above images to download a full-sized version as PDF)

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

New Covenant Theology

See New Covenant Theology resources at Providence Theological Institute

NCT Comparison Charts: (NCT = New Covenant Theology, CT = Covenant Theology)

NCT Compared to COVENANT THEOLOGY (CT) Open PDF
Note: CT WCF Federalism vs CT 1689 Federalism vs New Covenant Theology

NCT Compared to DISPENSATIONAL THEOLOGY (DT) Open PDF
Note: Classic Dispensationalism vs Progressive Dispensationalism vs New Covenant Theology

NCT Compared to WESTMINSTER FEDERALISM (CT) Open PDF

NCT Compared to 1689 FEDERALISM (CT) Open PDF

WESTMINSTER Compared to 1689 FEDERALISM (CT) Open PDF

NCT Compared to CLASSIC DISPENSATIONALISM (DT) Open PDF

NCT Compared to PROGRESSIVE DISPENSATIONALISM Open PDF

CLASSIC DT Compared to PROGRESSIVE DT Open PDF

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/

A Brief Explanation of "New Covenant Theology"
http://www.biblicalstudies.com/bstudy/hermenutics/nct.htm

NOTE: For more details, including charts and graphics, regarding Dispensationalism, Covenant Theology and their theological offshoots, see the corresponding section(s) in my separate reference notes:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

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 *intrinsically 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

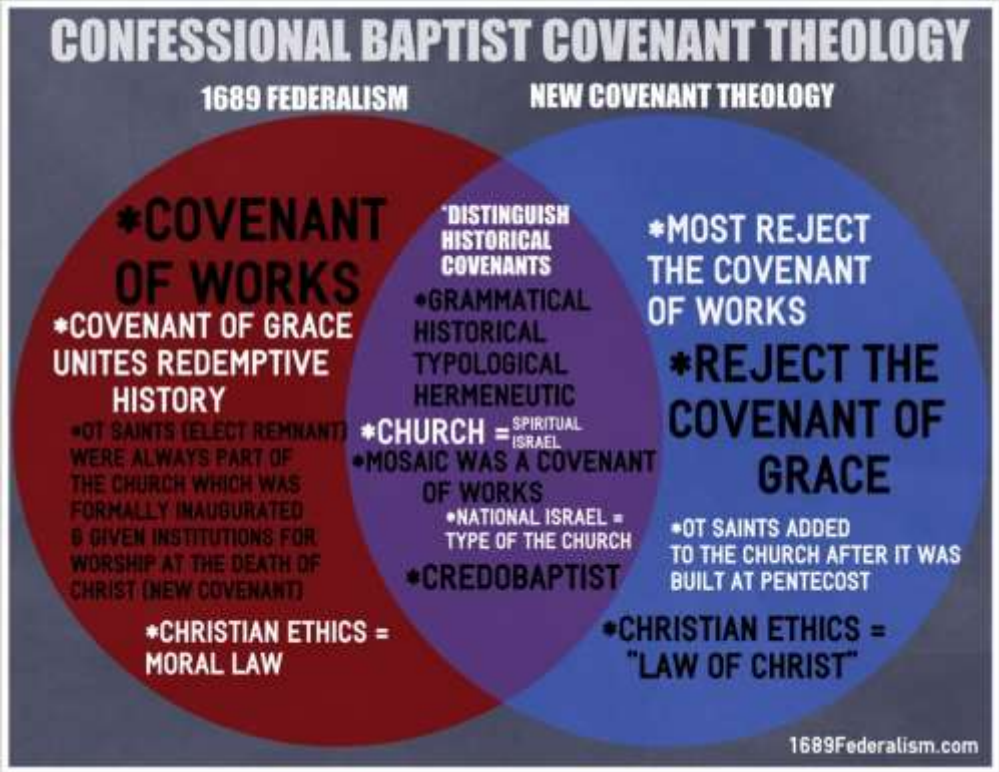
1689 Federalism compared to Westminster Federalism

See also charts:

1689 Federalism vs Dispensationalism, New Covenant Theology, 20th Century Reformed Baptists
http://www.1689federalism.com/

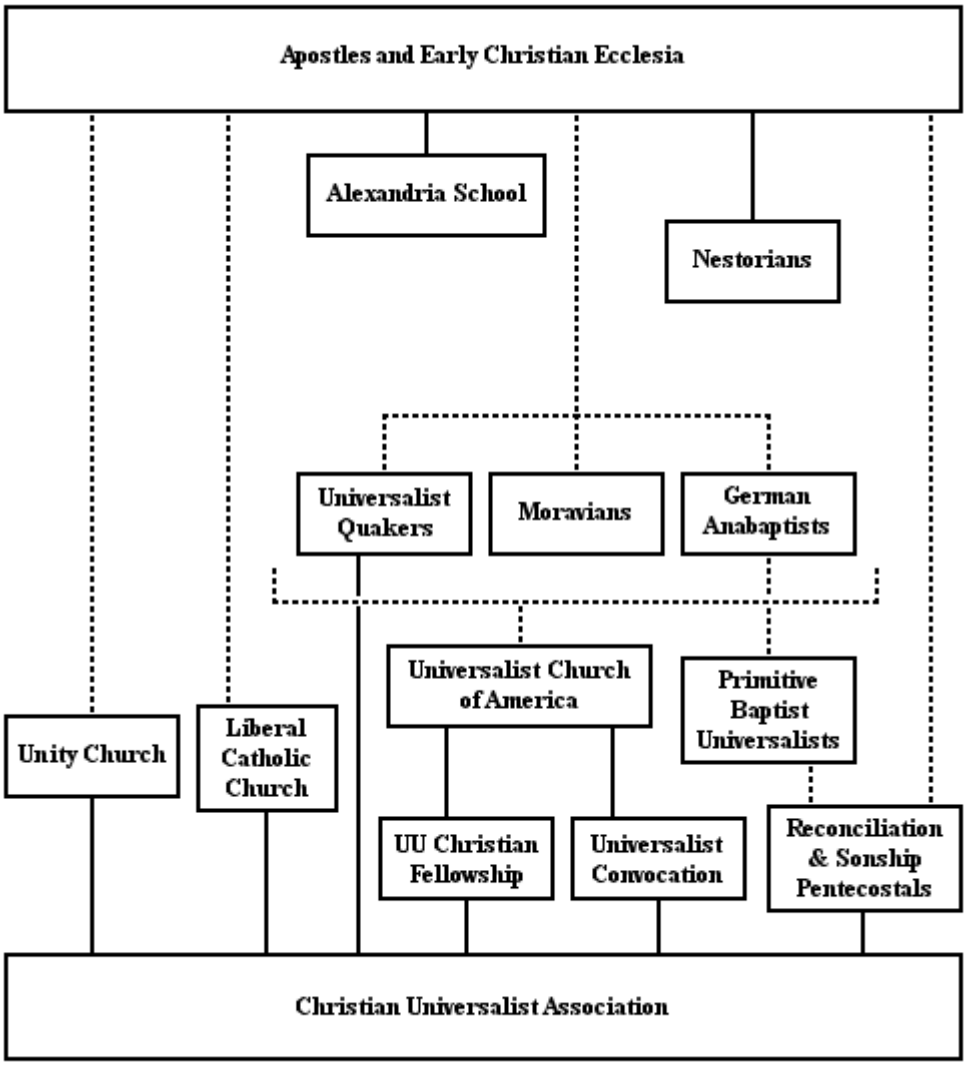
Clarification on the Label: "1689 Federalism" (Forum)
https://www.puritanboard.com/threads/clarification-on-the-label-1689-federalism.93257/

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/]

The Nature of Man

Trichotomy (Tripartite), Dichotomy (Dipartite) or Monism?

i.e, Body, Soul and Spirit; or Body and Soul(Spirit); or Union as One (inseparable)

Looking at many of the different views of the fundamental part(s) of a person, and differentiating from classical Greek perspectives.

Trichotomy or Dichotomy?

Hebrew Mind vs. Greek Mind

The Nature of Man

Trichotomy vs. dichotomy of man—which view is correct?

The Origin of the Soul (Sproul)

Christoplatonism [PDF] (Randy Alcorn) [Video]

Body and Soul – Greek and Hebraic Tensions in Scripture

Greek vs Hebrew View of Man (Ladd)

Eastern Orthodox Mind/Body (re: Unity)

1,2,3…How Many Parts Can Man Be?

Thought on the Tripartite Theory of Human Nature [PDF]

Reformed Basics on Trichotomy and Dichotomy (Berkhof)

Body, Soul, and Spirit: Monism, Dichotomy, or Trichotomy?

Restoring the Soul to Christianity

Man = Body + Soul + Spirit? (re: Conditional Unity)

Trichotomy – Beachhead for Gnostic Influences

Nature of Man (Hodge)

The Essential Nature of Man [PDF]

The Nature of Man: Body, Soul and Spirit (Trichotomy) (Chp. 1, Shearer)

Spirit, Soul and Body – How God Designed Us

Body, Soul, Spirit [Basics]

Forum: Body, Soul, Spirit

Body-Soul-Spirit (Ecclesia)

Body and Soul vs. Body, Soul, and Spirit (Catholic)

Spirit, Soul and Body – Mind, Will and Emotions [PDF]

Humans Have Thee Parts – Body, Soul and Spirit

What Happened at Creation?

The Difference Between Spirit, Soul and Body

Spirit, Soul and Body (Nee)

Spirit, Soul and Body (Ch.10, Smith) [e.g. Charts]

Man a Trinity (Body, Soul, Spirit)

Man as Body, Soul and Spirit

The Nature of Man [Audio] (Rushdoony)

Greek vs Hebrew Terms [Video] (Missler)

Body, Mind and Spirit – 1 [Video] (Womack)

Body, Mind and Spirit – 2 [Video] (Womack)

Body, Soul, Spirit Revelation [Video] (Brandt)

Terms Explained (Various Links) [Videos]

N.T. Wright - Mind, Spirit, Soul and Body: All for One and One for All
http://ntwrightpage.com/2016/07/12/mind-spirit-soul-and-body/

Responding to N.T. Wright's Rejection of the Soul (Downloadable as PDF)
https://www.academia.edu/1966881/Responding_to_N._T._Wrights_Rejection_of_the_Soul

The Immortal Soul: Christian Doctrine or Gnostic Heresy? (as per NT Wright)
http://atthethreshold.org/2012/09/13/the-immortal-soul-christian-doctrine-or-gnostic-heresy/

Does Religion Originate in the Brain?
http://www.equip.org/article/does-religion-originate-in-the-brain/

Excerpt:

…Linguist George Lakoff and philosopher Mark Johnson boldly proclaim that a major discovery of cognitive science is that the mechanism for spirituality is neurally driven (bodily) and that mind (or soul) is "inherently embodied," being incapable of independent existence.[32] Philosopher Owen Flanagan claims that the "desouling" of personhood is "the primary operation of the scientific image [or enterprise]."[33]

Naturalism assumes that humans are physical beings in a closed physical system. One such perspective (*eliminative* or *reductive* materialism) eliminates the mind (or soul) altogether. Another soul-denying view (***property* dualism**) claims that the human body is a substance with two key characteristics—the *physical* and the *mental*. Self-consciousness and other mental capacities *emerged from* ("supervened upon") a sufficiently complex brain and nervous system in the evolutionary process. The mental, though not reducible to the purely physical, can exist *only* because of the physical; once the body dies, the mind ("soul") is extinguished as well. (Incidentally, more and more Christian philosophers and theologians—with theological modifications—are adopting this materialistic understanding of human personhood.)[34]

Orthodox Christianity traditionally has held to another view (***substance* dualism**). In this view, humans are comprised of *both* physical body and nonphysical soul, and the soul gives humans their continued identity even though the body may perish (e.g., during the intermediate state). Body and soul are distinct but deeply interactive, organically integrated substances—physical and nonphysical. My soul (my *self* or *I*)—not my body—gives me my personal identity. I *am not* my body; rather, I *have* a body. I *am* my soul, which organically belongs to a body suited to it.[35] Scripture strongly supports such a view: Jesus tells the dying criminal, whose body would soon perish, "*Today* you will be with me *in paradise*" (Luke 23:43); to be "absent from the body" is to be "present with the Lord"—despite a temporary less-than-ideal state of "nakedness" away from the body (2 Cor. 5:8); people can kill the body, not the soul—though God can destroy both (Matt. 10:28; Luke 12:4–5); Paul's third-heaven experience may have been "in the body" or "apart from" it (2 Cor. 12:2–3; cp. Rev. 6:9–10). N. T. Wright's survey of the relevant literature supports **substance dualism** and the intermediate state as a thoroughly biblical perspective of "life after life after

death"[36] (i.e., the believer's *death* on earth is followed by disembodied *life* or soul in the intermediate state, which later becomes an embodied *life*—with a physical resurrection body—in the new heavens and earth). For Jew and Greek alike, death meant the soul's separation from the body.[37] Note that "the immortality of the soul" comes from Greek philosophy, not biblical theology. Even though humans can't kill the soul (Mt. 10:28), the soul is not *inherently* immortal; its existence is graciously sustained by God until it receives a resurrection body suited to it. As 1 Corinthians 15 indicates, "immortality" refers to a renewed *physical* body, resurrected by the Spirit ("spiritual")—not an everlasting soul…

See also: **Dualism** (various forms) as well as **Monism**

Evidence for the Soul – Arguments for the Existence of the Soul

History of Trichotomy

Most Biblical scholars in the early church saw man as a threefold (trichotomous) being. Even as late as Augustine (A.D. 354-430), the common view was that man was trichotomous - that he possessed a body, a soul, and a spirit. The words of Augustine substantiate this fact very plainly when he wrote in *Faith and Creed*:

> "... there are three things of which man consists - namely spirit, soul, and body ..." [*Faith and the Creed* (XX:23)].

But as Latin Theology (i.e., Roman Catholicism) began to take hold, most theologians abandoned trichotomy and began to see man as simply a two-fold being of soul and body (with spirit being just another name for the soul). This idea, known as dichotomy, continued as the majority opinion down through the centuries and still is the common view held by the Roman Catholic Church and most of the Protestant churches that came out of the Reformation (i.e., the Dutch Reformed, the Lutheran, the Episcopalian, the Presbyterian, etc.) - all of which, interestingly enough, hold to a post-millennial approach to eschatology [i.e., that the church must take control of the world before Christ can return (more about this later)]. It is interesting to note in this connection, however, that Martin Luther, the father (so to speak) of the Reformation, championed the view that man was trichotomous.

The Plymouth Brethern

It wasn't until the rise of evangelicalism in the 1800s [and most especially, the Plymouth Brethren, the group which is looked upon by most church historians as the parent body out from which evangelicalism sprang] and John Nelson Darby that trichotomy once again revived - and it's worth noting in this connection that along with a revived view of man as a trichotomous being, pre-millennialism also revived. Darby's teachings were popularized and gained wide acceptance and public acclaim in conservative church bodies throughout most of the 20th century. But with the rise of the modern ecumenical movement - i.e., the *political* movement of Protestant and Catholic bodies together to "take the nation back for Christ and the church" - post-millennialism (which "politicizing" promotes) resurfaced along with dichotomy - which post-millennialism of necessity encourages.

http://www.antipasministries.com/newantipaspapers/chapter1.htm

During the intertestamental period, two factors shaped and "enlarged the semantic domain of the Greek and Hebrew words for the parts of man" and set the stage for a more complete and accurate understanding of the nature of man. The first factor was Greek philosophy. The Greek philosophers, unlike the Greek poets, clearly distinguished the material from the immaterial part of man, defined the functions of the soul in more precise terms, and in general expanded the vocabulary for the parts of man. The second factor was the translation of the Septuagint. The translators of the Septuagint incorporated the linguistic developments of the Greek philosophers into the biblical revelation when they translated the Hebrew into Greek.

Good explains:

> Although the classical Greek writers did not arrive at the same realization as the New Testament writers, their use of certain key words in Greek gave the New Testament writers a greater and more precise vocabulary to work with in describing the parts of man. After Plato and Aristotle, there was a richer array of words to describe the inward parts of man, particularly the mind (e.g., nous, noëma, di-anoia, and phronëma).

Dichotomists often argue against the tripartite view of man by discrediting it through its apparent connection with Platonism. However, Plato and the Greek philosophers, strictly speaking, were dichotomists.[Plato did divide man into three parts, but his trichotomy was different from Paul's trichotomy in essence, function, and primacy. Plato's divisions were a tripartite division of the soul (See Plato's tripartite theory of soul). He conceived of man's soul as consisting of an appetitive, irascible (spirited), and rational element. In Timaeus 30 he also divided man into nous (mind), psychë (soul), and söma (body), with nous being the noblest part of the soul. When Plato does speak of spirit (thumos not the pneuma of Paul) he means something essentially different from Paul.

The three parts of man are not equivalent for Plato and Paul and the master faculty for Plato (nous) is a subordinate faculty for Paul. "To discredit trichotomy by a similarity with Platonism confuses similarity with source.

One could likewise attribute the source of the dichotomist view with Greek dichotomy (mater and spirit); some writers have argued for such a connection."

https://en.wikipedia.org/wiki/Tripartite_%28theology%29#Intertestamental_Period

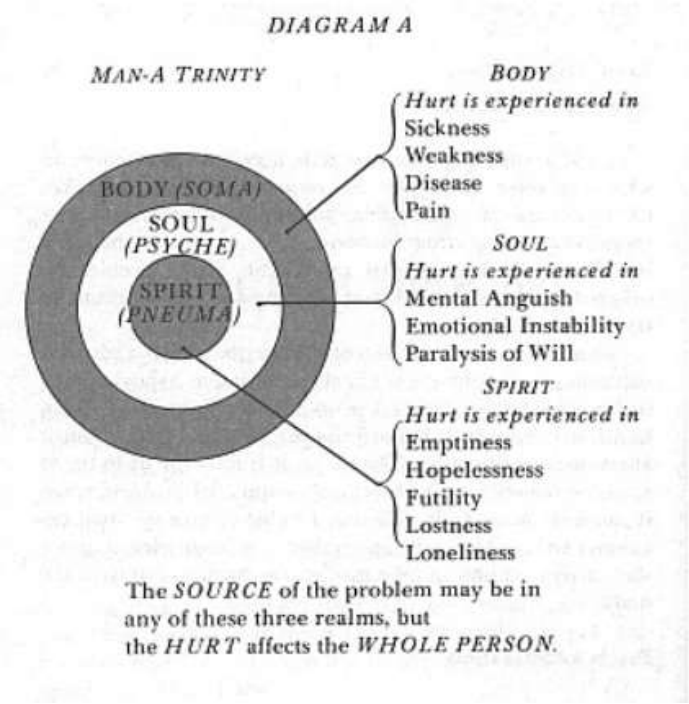
…Those who believe that human nature is a trichotomy typically believe the following: the physical body is what connects us with the physical world around us, the soul is the essence of our being, and the spirit is what connects us with God. This is why the unsaved can be said to be spiritually dead (Ephesians 2:1; Colossians 2:13), while they are very much physically and “soulishly” alive. Those who believe that human nature is a dichotomy would have the same understanding of the body but would view the spirit as the part of the soul that connects with God. So, the question of dichotomy vs. trichotomy is essentially whether the soul and spirit are different aspects of the immaterial human nature, or if the spirit is simply a part of the soul, with the soul being the whole immaterial part of the human nature.

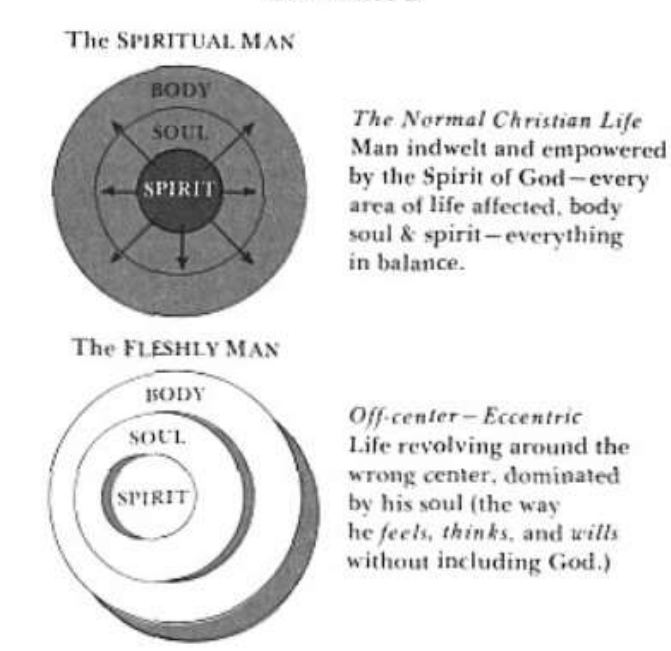
Trichotomy vs. dichotomy of man—which view is correct? It would seem that it is unwise to be dogmatic. Both theories are biblically plausible. Neither interpretation is heretical. This is perhaps an issue we are unable to fully grasp with our finite human minds. What we can be certain of is that the human nature is comprised of a body, a soul, and a spirit. Whether the soul and spirit are one, or are somehow distinct, is not an issue God chose to make abundantly clear in His Word. Whether you believe in a dichotomy or trichotomy, offer your body as a living sacrifice (Romans 12:1), thank God for saving your soul (1 Peter 1:9), and worship God in spirit and truth (John 4:23–24).

https://www.gotquestions.org/trichotomy-dichotomy.html

Many have taken the concept of the 3-part person view and applied it variously to health and counseling, <u>for example</u>…

http://www.faithandhealthconnection.org/the_connection/spirit-soul-and-body/

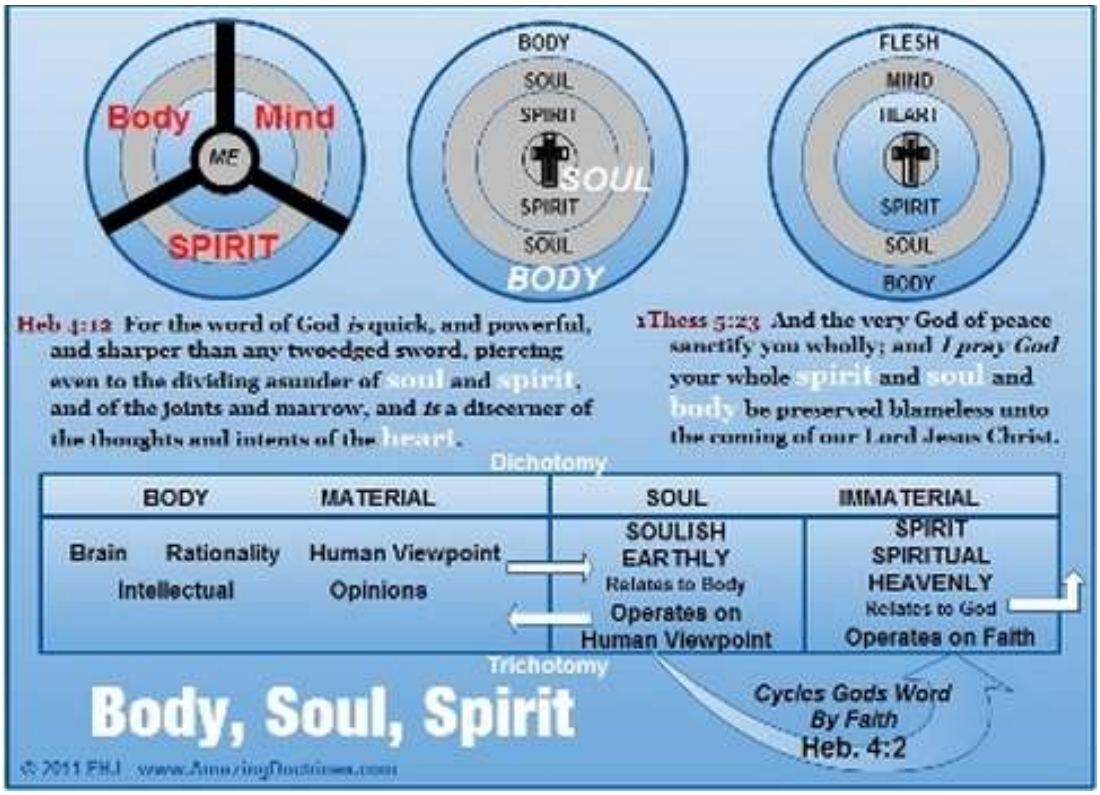




https://www.raystedman.org/leadership/smith/dyingtolive/ch10.html

From: Dying to Live by Bob Smith
https://www.raystedman.org/leadership/smith/dyingtolive/

http://www.internetdiscipleship.com/cdn7/ediscipleship/Display_lesson.asp?D=/courses/C103/&T=2&L=1



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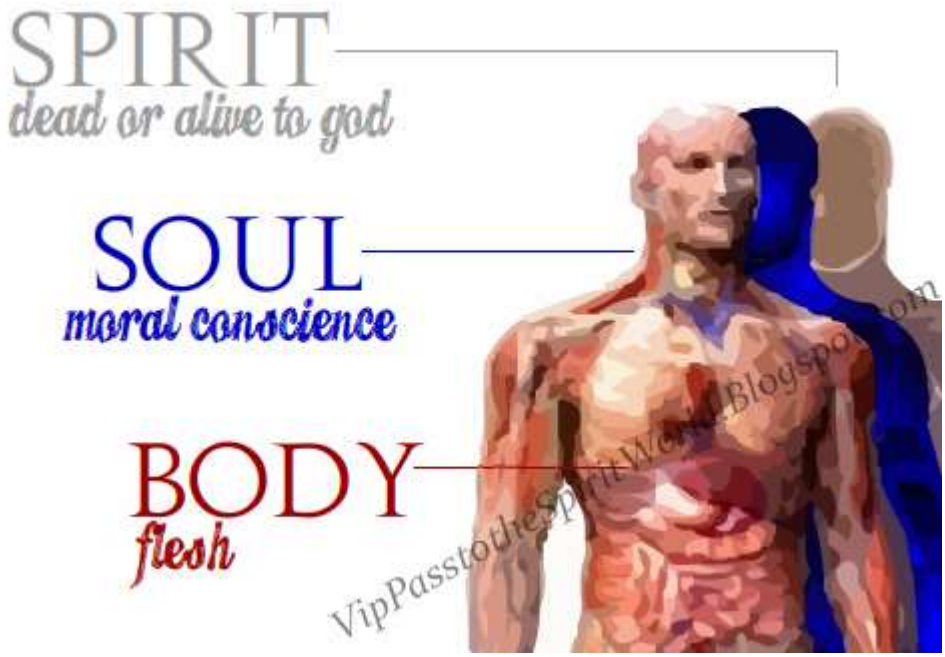
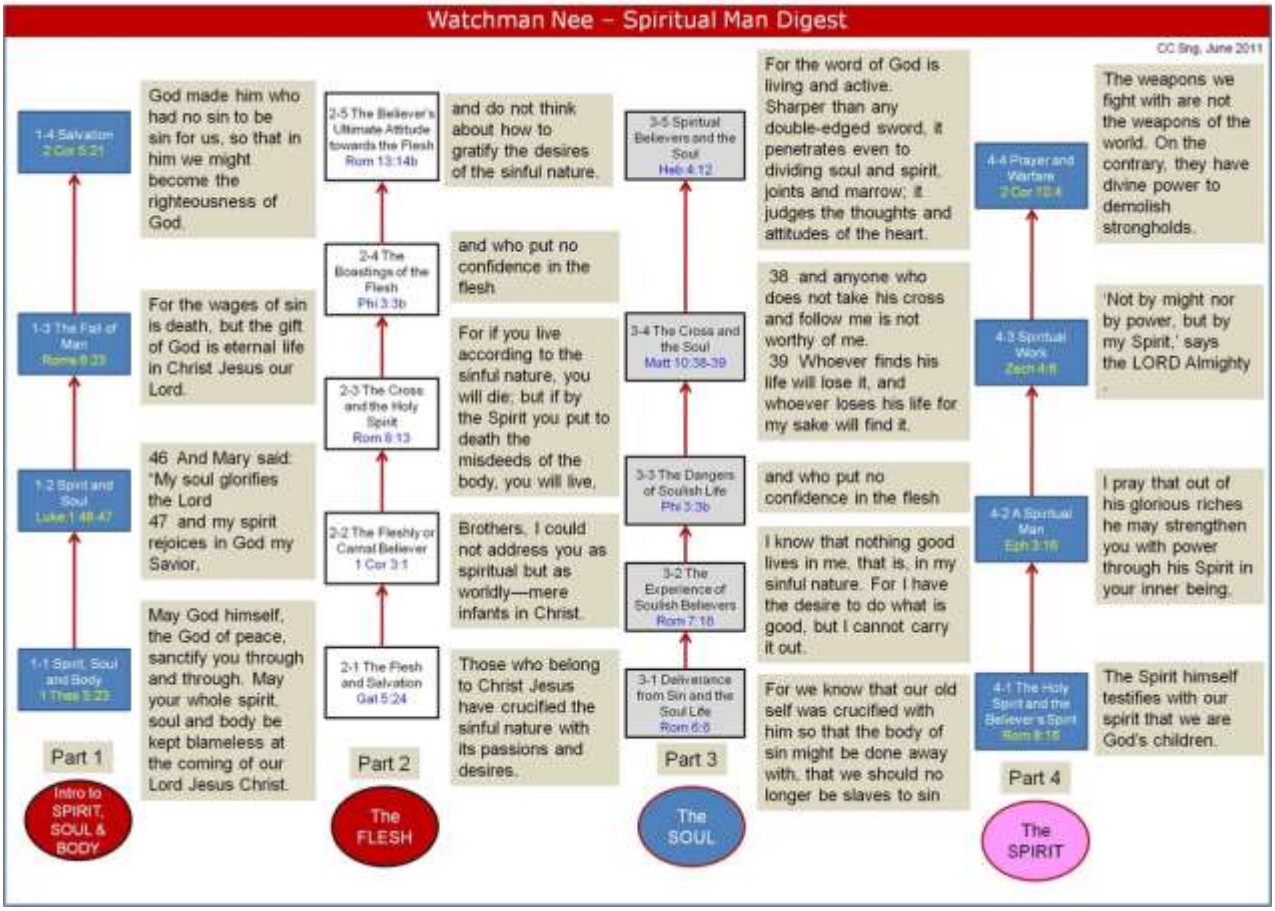




http://www.ccsng.com/uploads/4/8/8/8/4888077/6472003_orig.jpg

Body	Soul	Spirit
❑Reason: to interact with the physical world ❑Relationship: Sensual (Eros) ❑Reaction: fight or flight ❑Refinement: touch, smell, feel, hear, and sight, physical health ❑Result: wants to fulfill the desire of the senses	❑Reason: to interact with the other souls ❑Relationship: Emotional (Phileo) ❑Reaction: reason or imagine ❑Refinement: ideas, beliefs, feelings, attitudes, demeanors, mental health, personality ❑Result: wants to connect to others and feel a belonging	❑Reason: to interact with the God ❑Relationship: Worship (Agape) ❑Reaction: faith or conviction ❑Refinement: dreams, hopes, discernment, purpose, born again (spiritual health) ❑Result: wants to do the right things

http://ideasoftimbible.blogspot.com/2015/05/87-sharper-than-any-two-edged-sword.html

See also: **Dualism** (various forms) as well as **Monism**

Commandments

In the Bible

The Ten Commandments (Decalogue) [Source: Wikipedia]

Different religious traditions divide the seventeen verses of Exodus 20:1–17 and their parallels at Deuteronomy 5:4–21 into ten "commandments" or "sayings" in different ways, shown in the table below. Some suggest that the number ten is a choice to aid memorization rather than a matter of theology.

Traditions:

- **S**: Septuagint, generally followed by Orthodox Christians.
- **P**: Philo, same as the Septuagint, but with the prohibitions on killing and adultery reversed.
- **T**: Jewish Talmud, makes the "prologue" the first "saying" or "matter" and combines the prohibition on worshiping deities other than Yahweh with the prohibition on idolatry.
- **A**: Augustine follows the Talmud in combining verses 3–6, but omits the prologue as a commandment and divides the prohibition on coveting in two and following the word order of Deuteronomy 5:21 rather than Exodus 20:17.
- **C**: *Catechism of the Catholic Church*, largely follows Augustine.
- **L**: Lutherans follow Luther's Large Catechism, which follows Augustine but omits the prohibition of images and uses the word order of Exodus 20:17 rather than Deuteronomy 5:21 for the ninth and tenth commandments.
- **R**: Reformed Christians follow John Calvin's *Institutes of the Christian Religion*, which follows the Septuagint.

The Ten Commandments

S	P	T	A	C	L	R	Main article	Exodus 20:1-17	Deuteronomy 5:4-21
—	—	1	—	1	—	(1)	I am the Lord thy God	2	6
1	1	2	1	1	1	1	Thou shalt have no other gods before me	3	7
2	2	2	1	1	—	2	Thou shalt not make unto thee any graven image	4–6	8–10
3	3	3	2	2	2	3	Thou shalt not take the name of the Lord thy God in vain	7	11
4	4	4	3	3	3	4	Remember the sabbath day, to keep it holy	8–11	12–15
5	5	5	4	4	4	5	Honour thy father and thy mother	12	16
6	7	6	5	5	5	6	Thou shalt not murder	13	17
7	6	7	6	6	6	7	Thou shalt not commit adultery	14	18
8	8	8	7	7	7	8	Thou shalt not steal	15	19
9	9	9	8	8	8	9	Thou shalt not bear false witness against thy neighbour	16	20

10	10	10	10	10	9	10	Thou shalt not covet (neighbor's house)	17a	21b
10	10	10	9	9	10	10	Thou shalt not covet (neighbor's wife)	17b	21a
10	10	10	10	10	10	10	Thou shalt not covet (neighbor's servants, animals, or anything else)	17c	21c

The Ten Commandments (Decalogue)

Origin and structure

The Ten Commandments were, according to the scriptures, divinely inscribed on tablets of stone during Israel's escape from captivity in Egypt, for Moses to present to the people of Israel *(Ex 20:2-17, Deut 5:6-21)* as the basis of their covenant with God. Hence the Ten Commandments are of profound significance to both Judaism and Christianity.

The Ten Commandments are set within a broader law code that was adopted by Israel and shares many of its characteristics (though not its contents) with other nation's law codes from around the time at which the Bible sets the Exodus. The Ten Commandments themselves are broadly divisible into an initial group (1-4), that concern people's relationship with God, and a later group (5-10), that concern relationships between people.

Variations in numbering

In referring to the commandments, this site follows the Anglican and Reformed Church numbering, which is close to that used within the Orthodox Church *(Mastrantonis 1996, n.p.)*. The catechism of the Roman Catholic church subsumes Deut 5:8-10 within the meaning of Deut 5:7, effectively merging two elements that others see as distinct commandments. The Smaller Catechism of the Lutheran Church *(Luther 2015, n.p.)* follows the Catholic practice. Even within Judaism, which would assert that all the 613 mitzvot (=commands) carry equal weight (just as Jesus does in Matt 5:19-20), the Aseret ha-Dibrot (those Christians which think of as the ten commandments, but with slightly differing divisions) are given prominence, being listed as the first ten of the 613 *(Rich 2011, n.p.)*. Whilst the order for the Aseret ha-Dibrot, as understood by later Judism, differed from the Anglican/Reformed division, the first-century Jewish historian Josephus reports a sub-division which agrees with theirs (Antiquities 3.91). The following table summarises these differences.

Anglican Church, Reformed Church	Summary of passage	Judaism (Talmudic)	Orthodox Church	R.C., Luth.
Preface	I am the Lord your God	1	1	1
1	You shall have no other Gods	2		
2	Not to make for yourself any idol or image		2	
3	Take the name of God in vain	3	3	2
4	Keep the Sabbath day holy	4	4	3
5	Honour your parents	5	5	4

6	Don't murder	6	6	5
7	Don't commit adultery	7	7	6
8	Don't steal	8	8	7
9	Don't give false testimony	9	9	8
10	Don't covet your neighbours wife	10	10	9
	Don't covet anything else your neighbour has			10

Summary

Following the preface 'I am the Lord your God', the Ten Commandments unfold as a series of statements, each outlining behaviour God expected from his covenant partners. As they are not presented as a numbered list, several traditions have arisen concerning the scope and numbering of each. This site follows the Anglican and Reformed Church tradition, which numbers them as follows:

1. You shall have no other Gods;
2. Not to make for yourself any idol;
3. Take the name of God in vain;
4. Keep the Sabbath holy;
5. Honour your parents;
6. Don't murder;
7. Don't commit adultery;
8. Don't steal;
9. Don't be a false witness;
10. Don't covet your neighbours wife or possessions.

Those from Judaism and the Orthodox Church will notice slight differences with the boundaries of 1 and 2. Catholics and Lutherans will notice numbers are generally one lower, 10 becoming 9 and 10.

[Source: http://www.sermononthemount.org.uk/Background/TenCommandments.html]

The Ten Commandments: Exodus 20 and Deuteronomy 5 (The Pastor's Bible Study)
http://tmcdaniel.palmerseminary.edu/PastorsBibleStudy_10Commandments.pdf [PDF]

THE TEN COMMANDMENTS			
	JUDAISM	**St. AUGUSTINE** **Catholics and Lutherans**	**ORIGEN** **Orthodox and Other Protestants**
1	I am the Lord thy God who have brought thee out of the house of bondage.	I am the Lord thy God and thou shalt not have any strange gods before me.	I am the Lord thy God and thou shalt not have other gods besides me.
2	Thou shalt have no other gods besides me.	Thou shalt not take the name of the Lord thy God in vain.	Thou shalt not make for thyself any graven image.
3	Thou shalt not take the name of the Lord thy God in vain.	Remember to keep holy the Lord's Day.	Thou shalt not take the name of the Lord thy God in vain.
4	Remember the Sabbath Day to keep it holy.	Honor thy Father and Mother.	Remember the Lord's Day to keep it holy.
5	Honor thy Father and Mother.	Thou shalt not kill.	Honor thy Father and Mother.
6	Thou shalt not murder.	Thou shalt not commit adultery.	Thou shalt not kill.
7	Thou shalt not commit adultery.	Thou shalt not steal.	Thou shalt not commit adultery.
8	Thou shalt not steal.	Thou shalt not bear false witness against thy neighbor.	Thou shalt not steal.
9	Thou shalt not bear false witness against thy neighbor.	Thou shalt not covet thy neighbor's wife.	Thou shalt not bear false witness against thy neighbor.
10	Thou shalt not covet.	Thou shalt not covet thy neighbor's goods.	Thou shalt not covet.

http://biblescripture.net/Commandments.html

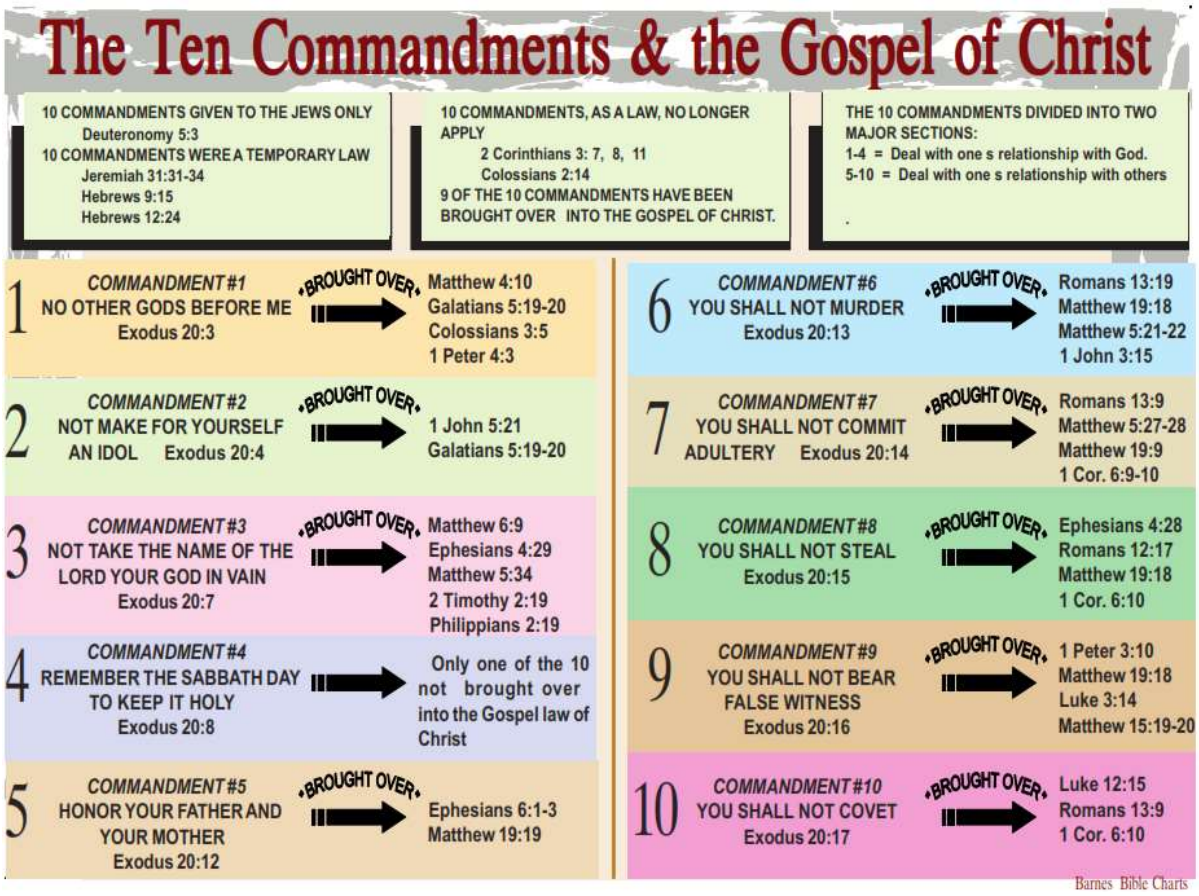
While there is considerable variation, Roman Catholics and Lutherans follow the order given by Augustine (the second column), whereas Eastern Catholics, Orthodox, and other Protestants follow the order given by Origen.

The Ten Commandments & Christ - Part 1

THE TEN COMMANDMENTS		JESUS SAID . . .
Exodus 20:3 Do not worshi any other gods besides me	1	Matthew 4:10 You must worship the Lord your God; serve only Him
Exodus 20:4 Do not make idols of any kind	2	Luke 16:13 No man can serve two masters
Exodus 20:7 Do not misuse the name of God	3	Matthew 5:32 But I say, don;t make any vows! If you say, By heaven! It is a sacred vow because heaven is God s throne
Exodus 20:8 Remember to observe the Sabbath day by keeping it holy	4	Mark 2:27, 28 The Sabbath was made to benefit people and not people to benefit the Sabbath. And I, the Son of Man, am master even of the Sabbath
Exodus 20:12 Honor your father and mother	5	Matthew 10:37 If you love your father and mother more than you love me, you are not worthy of being mine

Barnes Bible Charts

The Ten Commandments and the Gospel of Christ



[Source: http://www.biblecharts.org/thenewtestament.html]

The Ten Commndments of God are Reaffirmed in the New Testament

THE LAW OF GOD IN THE NEW TESTAMENT	THE LAW OF GOD IN THE OLD TESTAMENT
1. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10.	1. "Thou shalt have no other gods before me." Exodus 20:3.
2. "Little children, keep yourselves from idols." 1 John 5:21. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.	2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:4-6.
3. "That the name of God and his doctrine be not blasphemed." 1 Timothy 6:1.	3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7.
4. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." "There remaineth therefore a rest ["keeping of a sabbath," margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Hebrews 4:4, 9, 10.	4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11.
5. "Honour thy father and thy mother." Matthew 19:19.	5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.
6. "Thou shalt not kill." Romans 13:9.	6. "Thou shalt not kill." Exodus 20:13.
7. "Thou shalt not commit adultery." Matthew 19:18.	7. "Thou shalt not commit adultery." Exodus 20:14.
8. "Thou shalt not steal." Romans 13:9.	8. "Thou shalt not steal." Exodus 20:15.
9. "Thou shalt not bear false witness." Romans 13:9.	9. "Thou shalt not bear false winess against thy neighbour." Exodus 20:16.
10. "Thou shalt not covet." Romans 7:7.	10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Exodus 20:17.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

The Law is God's Character in Human Language

Notice on the chart below that God and His law have the same characteristics. Do you see what this means? The Ten Commandment law is God's character in written form--written so we can comprehend it. It is no more possible to change God's law than to pull God out of heaven and change Him. Jesus came to show us what the law (which is the pattern for holy living) looked like when made up in human form. God's character can never change. Neither can His law, for it is His character in human language.

		GOD IS	THE LAW IS
1.	Good	Luke 18:19	1 Timothy 1:8
2.	Holy	Isaiah 5:16	Romans 7:12
3.	Perfect	Matthew 5:48	Psalms 19:7
4.	Pure	1 John 3:2,3	Psalms 19:8
5.	Just	Deuteronomy 32:4	Romans 7:12
6.	True	John 3:33	Psalms 19:9
7.	Spiritual	1 Corinthians 10:4	Romans 7:14
8.	Righteousness	Jeremiah 23:6	Psalms 119:172
9.	Faithful	1 Corinthians 1:9	Psalms 119:86
10.	Love	1 John 4:8	Romans 13:10
11.	Unchangeable	James 1:17	Matthew 5:18
12.	Eternal	Genesis 21:33	Psalms 111:7,

Did Jesus abolish God's law while He was here on earth?

"Think not that I am come to destroy the law. ... I am not come to destroy, but to fulfill. ... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."
(Matthew 5:17, 18.)

Answer: No, indeed! Jesus specifically asserted that He did not come to destroy the law, but to fulfill (or keep) it. Instead of doing away with the law, Jesus magnified it (Isaiah 42:21) as the perfect guide for right living. For example, Jesus pointed out that "thou shalt not kill" condemns anger "without a cause" (Matthew 5:21, 22) and hatred (1 John 3:15), and that lust is adultery (Matthew 5:27, 28). He says, "If ye love me, keep my commandments." John 14:15.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

The Shema

Jesus stated the original Ten could be boiled down to two: Love God with all your heart and love your neighbor as yourself (Mark 12:28-31).

This is essentially the Jewish confession of faith, known as **The Shema**:
i.e., "Hear, O Israel; The LORD our God, the LORD is one!" (Deuteronomy 6:4 NKJV).
The Shema originally contained only Deuteronomy 6:4, but it was later expanded to include verses Deuteronomy 5-9, with their requirement of total devotion to God. They also attached Deuteronomy 11:13-21, with the emphasis on blessing for its fulfillment and curse for its neglect.

When Jesus was asked to identify the greatest commandment, he answered with the Shema and combined it with Leviticus 19:18, "You shall love your neighbor as yourself" (Mark 12:28-34; Matthew 22:34-40):

Jesus answered him, "The first of all the commandments *is:*
'Hear, O Israel, the LORD our God, the LORD is one.' And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'
This *is* the first commandment. And the second, like *it, is* this:
'You shall love your neighbor as yourself.'
There is no other commandment greater than these."

[Source: http://www.biblecharts.org/thenewtestament.html]

Old Testament Commandments (Mitzvot)

Besides the basic/general Ten Commandments and the even more basic Shema, there are 613 specific Old Testament Commandments or **Mitzvot** (singular: Mitsvah).

The 248 Positive Commandments:

GOD (YHWH)

P 1 Ex. 20:2 To believe in God

P 2 De. 6:4 To acknowledge the Unity of God

P 3 De. 6:5 To love God

P 4 De. 6:13 To fear God

P 5 Ex.23:25; To serve God

P 6 De.10:20 To cleave to God

P 7 De.10:20 On taking an oath by God's Name

P 8 De. 28:9 On walking in God's ways

P 9 Le.22:32 On Sanctifying God's Name

TORAH

P 10 De. 6:7 On reciting the Sh'ma each morning and evening

P 11 De. 6:7 On studying and teaching Torah

P 12 De. 6:8 On binding Tefillin on the head

P 13 De. 6:8 On binding Tefillin on the hand

P 14 Nu.15:38 On making Tzitzit with thread of blue, garments corners

P 15 De. 6:9 On affixing a Mezuzah to doorposts and gates

P 16 De.31:12 On Assembling each 7th year to hear the Torah read

P 17 De.17:18 On that a king must write a copy of Torah for himself

P 18 De.31:19 On that everyone should have a Torah scroll

P 19 De. 8:10 On praising God after eating, Grace after meals

TEMPLE AND THE PRIESTS

P 20 Ex. 25:8 On building a Sanctuary/(Tabernacle/Temple) for God

P 21 Le.19:30 On respecting the Sanctuary

P 22 Nu. 18:4 On guarding the Sanctuary

P 23 Nu.18:23 On Levitical services in the Tabernacle

P 24 Ex.30:19 On Cohanim washing hands & feet before entering Temple

P 25 Ex.27:21 On kindling the Menorah by the Cohanim

P 26 Nu. 6:23 On the Cohanim blessing Israel

P 27 Ex.25:30 On the Showbread before the Ark *See also*: **The Showbread** .

P 28 Ex. 30:7 On Burning the Incense on the Golden Altar twice daily

P 29 Le. 6:6 On the perpetual fire on the Altar

P 30 Le. 6:3 On removing the ashes from the Altar

P 31 Nu. 5:2 On removing unclean persons from the camp

P 32 Le. 21:8 On honoring the Cohanim

P 33 Ex. 28:2 On the garments of the Cohanim

P 34 Nu. 7:9 On Cohanim bearing the Ark on their shoulders

P 35 Ex.30:31 On the holy anointing oil

P 36 De.18:6-8 On the Cohanim ministering in rotation/watches

P 37 Le.21:2-3 On the Cohanim being defiled for dead relatives

P 38 Le.21:13 On that Cohen haGadol may only marry a virgin

SACRIFICES

P 39 Nu.28:3 On the twice Daily Burnt, tamid, offerings

P 40 Le.6:13 On Cohen haGadol's twice daily meal offering

P 41 Nu.28:9 On the Shabbat additional, musaf, offering

P 42 Nu.28:11 On the New Moon, Rosh Chodesh, additional offering

P 43 Le.23:36 On the Pesach additional offering

P 44 Le.23:10 On the second day of Pesach meal offering of the Omer

P 45 Nu.28:26 - 27 On the Shavuot additional, musaf, offering

P 46 Le.23:17 On the Two Loaves of bread Wave offering on Shavuot

P 47 Nu.29:1-2 On the Rosh HaShannah additional offering

P 48 Nu.29:7-8 On the Yom Kippur additional offering

P 49 Le.16 On the service of Yom Kippur, Avodah

P 50 Nu.29:13 On the Sukkot, musaf, offerings

P 51 Nu.29:36 On the Shemini Atzeret additional offering

P 52 Ex.23:14 On the three annual Festival pilgrimages to the Temple

P 53 Ex.34:23; On appearing before YHVH during the Festivals

P 54 De.16:14 On rejoicing on the Festivals

P 55 Ex.12:6 On the 14th of Nisan slaughtering the Pesach lamb

P 56 Ex.12:8 On eating the roasted Pesach lamb night of Nisan 15

P 57 Nu.9:11 On slaughtering the Pesach Sheini, Iyyar 14, offering

P 58 Nu.9:11; On eating the Pesach Sheini lamb with Matzah and Maror

P 59 Nu.10:9 - 10 Trumpets for Feast sacrifices brought & for tribulation

P 60 Le.22:27 On minimum age of cattle to be offered

P 61 Le.22:21 On offering only unblemished sacrifices

P 62 Le.2:13 On bringing salt with every offering

P 63 Le.1:2 On the Burnt-Offering

P 64 Le.6:18 On the Sin-Offering

P 65 Le.7:1 On the Guilt-Offering

P 66 Le.3:1 On the Peace-Offering

P 67 Le.2:1; On the Meal-Offering

P 68 Le.4:13 On offerings for a Court (Sanhedrin) that has erred

P 69 Le.4:27 Fixed Sin-Offering, by one unknowingly breaking a karet

P 70 Le.5:17 - 18 Suspensive Guilt-Offering if doubt of breaking a karet

P 71 Le.5:15; Unconditional Guilt-Offering, for stealing, etc.

P 72 Le.5:1-11 Offering higher or lower value, according to ones means

P 73 Nu.5:6-7 To confess one's sins before G-d and repent from them

P 74 Le.15:13 - 15 On offering brought by a zav (man with a discharge)

P 75 Le.15:28 - 29 Offering brought by a zavah (woman with a discharge)

P 76 Le.12:6 On offering brought by a woman after childbirth

P 77 Le.14:10 On offering brought by a leper after being cleansed

P 78 Le.27:32 On the Tithe of one's cattle

P 79 Ex.13:2 Sacrificing the First-born of clean (permitted) cattle

P 80 Ex.22:28; On Redeeming the First-born of man, Pidyon ha-ben

P 81 Ex.34:20 On Redeeming the firstling of an ass, if not...

P 82 Ex.13:13 ...breaking the neck of the firstling of an ass

P 83 De.12:5-6 On bringing due offerings to Jerusalem without delay

P 84 De.12:14 All offerings must be brought only to the Sanctuary

P 85 De.12:36 On offerings due from outside Israel to the Sanctuary

P 86 De.12:15 On Redeeming blemished sanctified animal offerings

P 87 Le.27:33 On the holiness of substituted animal offerings

P 88 Le.6:9 On Cohanim eating the remainder of the Meal Offerings

P 89 Ex.29:33 On Cohanim eating the meat of Sin and Guilt Offerings

P 90 Le.7:19 Burn Consecrated Offerings that've become tameh/unclean

P 91 Le.7:17 Burn remnant of Consecrated Offerings not eaten in time

VOWS

P 92 Nu.6:5 The Nazir letting his hair grow during his separation

P 93 Nu.6:18 Nazir completing vow shaves his head & brings sacrifice

P 94 De.23:24 On that a man must honor his oral vows and oaths

P 95 Nu.30:3 On that a judge can annul vows, only according to Torah

RITUAL PURITY

P 96 Le.11:8, 24 Defilement by touching certain animal carcasses, &...

P 97 Le.11:29 - 31 ...by touching carcasses of eight creeping creatures

P 98 Le.11:34 Defilement of food & drink, if contacting unclean thing

P 99 Le.15:19 On Tumah of a menstruant woman

P100 Le.12:2 On Tumah of a woman after childbirth

P101 Le.13:3 On Tumah of a leper

P102 Le.13:51 On garments contaminated by leprosy

P103 Le.14:44 On a leprous house

P104 Le.15:2 On Tumah of a zav (man with a running issue)

P105 Le.15:6 On Tumah of semen

P106 Le.15:19 Tumah of a zavah (woman suffering from a running issue)

P107 Nu.19:14 On Tumah of a human corpse

P108 Nu.19:13, 21 Law of the purification water of sprinkling, mei niddah

P109 Le.15:16 On immersing in a mikveh to become ritually clean

P110 Le.14:2 On the specified procedure of cleansing from leprosy

P111 Le.14:9 On that a leper must shave his head

P112 Le.13:45 On that the leper must be made easily distinguishable

P113 Nu.19:2-9 On Ashes of the Red Heifer, used in ritual purification

DONATIONS TO THE TEMPLE

P114 Le.27:2-8 On the valuation for a person himself to the Temple

P115 Le.27:11 - 12 On the valuation for an unclean beast to the Temple

P116 Le.27:14 On the valuation of a house as a donation to the Temple

P117 Le.27:16, 22-23 On the valuation of a field as a donation to the Temple

P118 Le.5:16 If benefit from Temple property, restitution plus 1/5th

P119 Le.19:24 On the fruits of the trees fourth year's growth

P120 Le.19:9 On leaving the corners (Peah) of fields for the poor

P121 Le.19:9 On leaving gleanings of the field for the poor

P122 De.24:19 On leaving the forgotten sheaf for the poor

P123 Le.19:19 On leaving the misformed grape clusters for the poor

P124 Le.19:10 On leaving grape gleanings for the poor

P125 Ex.23:19 On separating & bringing First-fruits to the Sanctuary

P126 De.18:4 To separate the great Heave-offering (terumah)

P127 Le.27:30; To set aside the first tithe to the Levites

P128 De.14:22 To set aside the second tithe, eaten only in Jerusalem

P129 Nu.18:26 On Levites' giving tenth of their tithe to the Cohanim

P130 De.14:28 To set aside the poor-man's tithe in 3rd and 6th year

P131 De.26:13 A declaration made when separating the various tithes

P132 De.26:5 A declaration made bringing First-fruits to the Temple

P133 Nu.15:20 On the first portion of the Challah given to the Cohen

THE SABBATICAL YEAR

P134 Ex.23:11 On ownerless produce of the Sabbatical year (shemittah)

P135 Ex.34:21 On resting the land on the Sabbatical year

P136 Le.25:10 On sanctifying the Jubilee (50th) year

P137 Le.25:9 Blow Shofar on Yom Kippur in the Jubilee & slaves freed

P138 Le.25:24 Reversion of the land to ancestral owners in Jubilee yr

P139 Le.25:24 On the redemption of a house within a year of the sale

P140 Le.25:8 Counting and announcing the years till the Jubilee year

P141 De.15:3 All debts are annulled in the Sabbatical year, but...

P142 De.15:3 ...one may exact a debt owed by a foreigner

CONCERNING ANIMALS FOR CONSUMPTION

P143 De.18:3 The Cohen's due in the slaughter of every clean animal

P144 De.18:4 On the first of the fleece to be given to the Cohen

P145 Le.27:21, 28 (Cherem vow) one devoted thing to God, other to Cohanim

P146 Le.12:21 Slaughtering animals, according to Torah, before eating

P147 Le.17:13 Covering with earth the blood of slain fowl and beast

P148 De.22:7 On setting free the parent bird when taking the nest

P149 Le.11:2 Searching for prescribed signs in beasts, for eating

P150 De.14:11 Searching for the prescribed signs in birds, for eating

P151 Le.11:21 Searching for prescribed signs in locusts, for eating

P152 Le.11:9 Searching for the prescribed signs in fish, for eating

FESTIVALS

P153 Ex.12:2; Sanhedrin to sanctify New Moon, & reckon yrs & seasons

P154 Ex.23:12 On resting on the Shabbat

P155 Ex.20:8 On declaring Shabbat holy at its onset and termination

P156 Ex.12:15 On removal of chametz, leaven(ed), on (Nisan 14) Pesach

P157 Ex.13:8 Tell of Exodus from Egypt 1st night Pesach, (Nisan 15)

P158 Ex.12:18 On eating Matzah the first night of Pesach, (Nisan 15)

P159 Ex.12:16 On resting on the first day of Pesach

P160 Ex.12:16 On resting on the seventh day of Pesach

P161 Le.23:35 Count the Omer 49 days from day of first sheaf Nisan 16

P162 Le.23 On resting on Shavuot

P163 Le.23:24 On resting on Rosh HaShannah

P164 Le.16:29 On fasting on Yom Kippur

P165 Le.16:29, 31 On resting on Yom Kippur

P166 Le.23:35 On resting on the first day of Sukkot

P167 Le.23:36 On resting on (the 8th day) Shemini Atzeret

P168 Le.23:42 On dwelling in a Sukkah (booth) for seven days

P169 Le.23:40 On taking a Lulav (the four species) on Sukkot

P170 Nu.29:1 On hearing the sound of the Shofar on Rosh HaShannah

COMMUNITY

P171 Ex.30:12 - 13 On every male giving half a shekel annually to Temple

P172 De.18:15 On heeding the Prophets

P173 De.17:15 On appointing a king

P174 De.17:11 On obeying the Great Court (Sanhedrin)

P175 Ex.23:2 On in case of division, abiding by a majority decision

P176 De.16:18 Appointing Judges & Officers of the Court in every town

P177 Le.19:15 Treating litigants equally/impartially before the law

P178 Le.5:1 Anyone aware of evidence must come to court to testify

P179 De.13:15 The testimony of witnesses shall be examined thoroughly

P180 De.19:19 On condemning witnesses who testify falsely

P180 De.19:19 False witnesses punished, as they intended upon accused

P181 De.21:4 On Eglah Arufah, on the heifer when murderer unknown

P182 De.19:3 On establishing Six Cities of Refuge

P183 Nu.35:2 Give cities to Levites - who've no ancestral land share

P184 De.22:8 Build fence on roof, remove potential hazards from home

IDOLATRY

P185 De.12:2; On destroying all idolatry and its appurtenances

P186 De.13:17 The law about a city that has become apostate/perverted

P187 De.20:17 On the law about destroying the seven Canaanite nations

P188 De.25:19 On the extinction of the seed of Amalek

P189 De.25:17 On remembering the nefarious deeds of Amalek to Israel

WAR

P190 De.20:11 - 12 Regulations for wars other than ones commanded in Torah

P191 De.20:2 Cohen for special duties in war; also men unfit return

P192 De.23:14 - 15 Prepare place beyond the camp, so to keep sanitary &...

P193 De.23:15 ...so include a digging tool among war implements

SOCIAL

P194 Le.5:23 On a robber to restore the stolen article to its owner

P195 De.15:8; On to give charity to the poor

P196 De.15:14 On giving gifts to a Hebrew bondman upon his freedom

P197 Ex.22:24 On lending money to the poor without interest

P198 De.23:21 On lending money to the foreigner with interest

P199 De.24:13; On restoring a pledge to its owner if he needs it

P200 De.24:15 On paying the worker his wages on time

P201 De.23:25 - 26 Employee is allowed to eat the produce he's working in

P202 Ex.23:5 On helping unload when necessary a tired animal

P203 De.22:4 On assisting a man loading his beast with its burden

P204 De.22:1; On that lost property must be returned to its owner

P205 Le.19:17 On being required to reprove the sinner

P206 Le.19:18 On love your neighbor as yourself

P207 De.10:19 On being commanded to love the convert/proselyte

P208 Le.19:36 On the law of accurate weights and measures

FAMILY

P209 Le.19:32 On honoring the old (and wise)

P210 Ex.20:12 On honoring parents

P211 Le.19:3 On fearing parents

P212 Ge.1:28 On to be fruitful and multiply

P213 De.24:1 On the law of marriage

P214 De.24:5 On bridegroom devotes himself to his wife for one year

P215 Ge.17:10; On circumcising one's son

P216 De.25:5 If a man dies childless his brother marry widow, or...

P217 De.25:9 ...release her/the-widow (Chalitzah)

P218 De.22:29 A violator must marry the virgin/maiden he has violated

P219 De.22:18 - 19 The defamer of his bride is flogged & may never divorce

P220 Ex.22:15 - 23 On the seducer must be punished according to the law

P221 De.21:11 Captive women treated according to special regulations

P222 De.24:1 The law of divorce, only be means of written document

P223 Nu.5:15 - 27 Suspected adulteress has to submit to the required test

JUDICIAL

P224 De.25:2 On whipping transgressors of certain commandments

P225 Nu.35:25 On exile to city of refuge for unintentional homicide

P226 Ex.21:20 On beheading transgressors of certain commandments

P227 Ex.21:16 On strangling transgressors of certain commandments

P228 Le.20:14 On burning transgressors of certain commandments

P229 De.22:24 On stoning transgressors of certain commandments

P230 De.21:22 Hang after execution, violators of certain commandments

P231 De.21:23 On burial on the same day of execution

SLAVES

P232 Ex.21:2 On the special laws for treating the Hebrew bondman

P233 Ex.21:8 Hebrew bondmaid married to her master or his son, or...

P234 Ex.21:8 ...allow the redemption to the Hebrew bondmaid

P235 Le.25:46 On the laws for treating an alien bondman

CIVIL SUITS

P236 Ex.21:18 On the penalty for a person inflicting injury

P237 Ex.21:28 On the law of injuries caused by an animal

P238 Ex.21:33 - 34 On the law of injuries caused by an pit

P239 Ex.21:37 - 22:3 On the law of punishment of thieves

P240 Ex.22:4 On the law of a judgement for damage caused by a beast

P241 Ex.22:5 On the law of a judgement for damage caused by a fire

P242 Ex.22:6 - 8 On the law of an unpaid guardian

P243 Ex.22:9 - 12 On the law of a paid guardian

P244 Ex.22:13 On the law of a borrower

P245 Le.25:14 On the law of buying and selling

P246 Ex.22:8 On the law of litigants

P247 De.25:12 Save life of one pursued, even if need - kill oppressor

P248 Nu.27:8 On the law of inheritance

The 365 Negative Commandments:

IDOLATRY AND RELATED PRACTICES

N 1 Ex.20:3 Not believing in any other god except the One God.

N 2 Ex.20:4 Not to make images for the purpose of worship

N 3 Le.19:4 Not to make an idol (even for others) to worship

N 4 Ex.20:20 Not to make figures of human beings

N 5 Ex.20:5 Not to bow down to an idol

N 6 Ex.20:5 Not to worship idols

N 7 Le.18:21 Not to hand over any children to Moloch

N 8 Le.19:31 Not to practice sorcery of the ov, necromancy

N 9 Le.19:31 Not to practice sorcery of yidde'oni, familiar spirts

N 10 Le.19:4 Not to study idolatrous practices

N 11 De.16:22 Not to erect a pillar which people assemble to honor

N 12 Le.20:1 No figured stones (dias) to lay prostrate on

N 13 De.16:21 Not to plant trees in the Sanctuary/Temple

N 14 Ex.23:13 Swear not by an idol nor instigate an idolater to do so

N 15 Ex.23:13 Not to divert any non-Jew to idolatry

N 16 De.13:12 Not to try to persuade a Jew to worship idols

N 17 De.13:9 Not to love someone who seeks to mislead you to idols

N 18 De.13:9 Not to relax one's aversion to the misleader to idols

N 19 De.13:9 Not to save the life of a misleader to idols

N 20 De.13:9 Not to plead for (defend) the misleader to idols

N 21 De.13:9 Not to oppress evidence unfavorable to the misleader

N 22 De.7:25 No benefit from ornaments which have adorned an idol

N 23 De.13:17 Rebuild not a city destroyed as punishment for idolatry

N 24 De.13:18 Not deriving benefit from property of an apostate city

N 25 De.7:26 Do not use anything connected with idols or idolatry

N 26 De.18:20 Not prophesying in the name of idols

N 27 De.18:20 Not prophesying falsely in the Name of God

N 28 De.13:3-4 Listen not to one who prophesies in the name of idols

N 29 De.18:22 Not fearing or refraining from killing a false prophet

N 30 Le.20:23 Imitate not the ways nor practice customs of idolaters

N 31 Le.19:26; Not practicing divination

N 32 De.18:10 Not practicing soothsaying

N 33 De.18:10 - 11 Not practicing enchanting

N 34 De.18:10 - 11 Not practicing sorcery

N 35 De.18:10 - 11 Not practicing the art of the charmer

N 36 De.18:10 - 11 Not consulting a necromancer who uses the ov

N 37 De.18:10 - 11 Not consulting a sorcerer who uses the ydo'a

N 38 De.18:10 - 11 Not to seek information from the dead, necromancy

N 39 De.22:5 Women not to wear men's clothes or adornments

N 40 De.22:5 Men not wearing women's clothes or adornments

N 41 Le.19:28 Not tattoo yourself, as is the manner of the idolaters

N 42 De.22:11 Not wearing a mixture of wool and linen, Shatnes

N 43 Le.19:27 Not shaving the temples/sides of your head

N 44 Le.19:27 Not shaving your beard

N 45 De.16:1; Not making cuttings in your flesh over your dead

PROHIBITIONS RESULTING FROM HISTORICAL EVENTS

N 46 De.17:16 Not returning to Egypt to dwell there permanently

N 47 Nu.15:39 Not to follow one's heart or eyes, straying to impurity

N 48 Ex.23:32; Not to make a pact with the Seven Canaanite Nations

N 49 De.20:16 Not to spare the life of the Seven Canaanite Nations

N 50 De.7:2 Not to show mercy to idolaters

N 51 Ex.23:33 No one serving false gods to settle in Eretz-Israel

N 52 De.7:3 Not to intermarry with one serving false gods

N 53 De.23:4 Not to intermarry at all with a male from Ammon or Moav

N 54 De.23:8 Exclude not marrying a descendant Esau if a proselyte

N 55 De.23:8 Not to exclude marrying an Egyptian who is a proselyte

N 56 De.23:7 Not permitted to make peace with Ammon and Moav nations

N 57 De.20:19 Not destroying fruit trees, even in time of war

N 58 De.7:21 Not fearing the enemy in time of war

N 59 De.25:19 Not forgetting the evil which Amalek did to us

BLASPHEMY

N 60 Le.24:16; Not blaspheming the Holy Name of God

N 61 Le.19:12 Not violating an oath by the Holy Name, shevuas bittui

N 62 Ex.20:7 Not taking the Holy Name in vain, shevuas shav

N 63 Le.22:32 Not profaning the Holy Name of God

N 64 De.6:16 Not testing/trying His (YHVH God) promises & warnings

N 65 De.12:4 Do not destroy houses of worship or holy books

N 66 De.21:23 Leave not body of executed criminal hanging overnight

TEMPLE

N 67 Nu.18:5 Be not lax in guarding the Sanctuary/(Temple)

N 68 Le.16:2 Cohen haGadol enter Sanctuary only at prescribed times

N 69 Le.21:23 Cohen with blemish enter not Temple, from Altar inwards

N 70 Le.21:17 Cohen with a blemish not to minister in the Sanctuary

N 71 Le.21:18 Cohen with temporary blemish minister not in Sanctuary

N 72 Nu.18:3 Levites & Cohanim not to interchange in their functions

N 73 Le.10:9 -11 Drunk persons may not enter Sanctuary or teach Torah

N 74 Nu.18:4 A Zar (non-Cohen) not to minister in Sanctuary

N 75 Le.22:2 Tameh (unclean) Cohen not to minister in Sanctuary

N 76 Le.21:6 Cohen who is tevul yom, not to minister in Sanctuary

N 77 Nu.5:3 Tameh (unclean) person not to enter any part of Temple

N 78 De.23:11 Tameh person enter not camp of Levites (Temple mount)

N 79 Ex.20:25 Build not an Altar of stones which were touched by iron

N 80 Ex.20:26 Not to have an ascent to the Altar by steps

N 81 Le.6:6 Not to extinguish the Altar fire

N 82 Ex.30:9 Offer nothing, but specified incense, on Golden Altar

N 83 Ex.30:32 Not to make any oil the same as the Oil of Anointment

N 84 Ex.30:32 Anoint none with special oil except Cohen Gadol & King

N 85 Ex.30:37 Not to make incense same as burnt on Altar in Sanctuary

N 86 Ex.25:15 Not to remove the staves from their rings in the Ark

N 87 Ex.28:28 Not to remove the Breastplate from the Ephod

N 88 Ex.28:32 Make not any incision in Cohen haGadol's upper garment

SACRIFICES

N 89 De.12:13 Offer not sacrifices outside Sanctuary/(Temple) Court

N 90 Le.17:3 - 4 Slaughter not consecrated animals outside Temple Court

N 91 Le.22:20 Dedicate not a blemished animal to be offered on Altar

N 92 Le.22:22 Not to slaughter a blemished animal as a korban

N 93 Le.22:24 Not to dash the blood of a blemished beast on the Altar

N 94 Le.22:22 Not to burn the inner parts of blemished beast on Altar

N 95 De.17:1 Not to sacrifice a beast with a temporary blemish

N 96 Le.22:25 Not to offer a blemished sacrifice of a gentile

N 97 Le.22:21 Not to cause a consecrated offering to become blemished

N 98 Le.2:11 Not to offer leaven or honey upon the Altar

N 99 Le.2:13 Not to offer a sacrifice without salt

N100 De.23:19 Offer not on Altar: "hire of harlot" or "price of dog"

N101 Le.22:28 Not to slaughter an animal & its young on the same day

N102 Le.5:11 Not to put olive oil on the sin meal-offering

N103 Le.5:11 Not to put frankincense on the sin meal-offering

N104 Nu.5:15 Not to put olive oil on the jealousy offering, sotah

N105 Nu.5:15 Not to put frankincense on the jealousy offering, sotah

N106 Le.27:10 Not to substitute sacrifices

N107 Le.27:26 Not to change sacrifices from one category to the other

N108 Nu.18:17 Redeem not the firstborn of permitted (clean) animals

N109 Le.27:33 Not to sell the tithe of the herd of cattle

N110 Le.27:28 Not to sell a devoted (by the Cherem vow) field

N111 Le.27:28 Not to redeem a devoted (by the Cherem vow) field

N112 Le.5:8 Not to split head of bird slaughtered for Sin-offering

N113 De.15:19 Not to do any work with a dedicated beast

N114 De.15:19 Not to shear a dedicated beast

N115 Ex.34:25 Slaughter not Pesach/Passover lamb if chametz is about

N116 Ex.23:10 Leave not sacrificial portions of Pesach lamb overnight

N117 Ex.12:10 Allow not meat of Pesach lamb to remain till morning

N118 De.16:4 No meat of Nisan 14 Festive Offering remain till day 3

N119 Nu.9:13 No meat of 2nd Pesach lamb Offering remain till morning

N120 Le.22:30 No meat of Thanksgiving Offering to remain till morning

N121 Ex.12:46 Not to break any bones of Pesach lamb offering

N122 Nu.9:12 Not to break any bones of 2nd Pesach lamb offering

N123 Ex.12:46 Not to remove Pesach offering from where it is eaten

N124 Le.6:10 Not to bake the residue of a meal offering with leaven

N125 Ex.12:9 Not to eat the Pesach offering boiled or raw

N126 Ex.12:45 Not to allow an alien resident to eat Pesach offering

N127 Ex.12:48 An uncircumcised person may not eat the Pesach offering

N128 Ex.12:43 Not to allow an apostate to eat the Pesach offering

N129 Le.12:4 Tameh (ritually unclean) person may not eat holy things

N130 Le.7:19 Eat not meat of consecrated things that've become tameh

N131 Le.19:6-8 Not to eat sacrificial meat beyond the allotted time

N132 Le.7:18 Eat not sacrificial meat slaughtered in wrong intention

N133 Le.22:10 A zar/non-Cohen may not eat terumah / (heave offering)

N134 Le.22:10 A Cohen's sojourner or hired worker may not eat terumah

N135 Le.22:10 An uncircumcised person may not eat terumah

N136 Le.22:4 Tameh (ritually unclean) Cohen may not eat terumah

N137 Le.22:12 Bat-Cohen if married to non-Cohen not to eat holy food

N138 Le.6:16 Not to eat the Meal-offering of a Cohen

N139 Le.6:23 Eat not Sin-offering meat sacrificed within Sanctuary

N140 De.14:3 Not to eat consecrated animals that've become blemished

N141 De.12:17 Eat not unredeemed 2nd corn tithe outside Yerushalayim

N142 De.12:17 Consume not unredeemed 2nd wine tithe outside Jerusalem

N143 De.12:17 Consume not unredeemed 2nd oil tithe outside Jerusalem

N144 De.12:17 Eat not an unblemished firstling outside Yerushalayim

N145 De.12:17 Eat not sin or guilt offerings outside Sanctuary court

N146 De.12:17 Not to eat the meat of the burnt offering at all

N147 De.12:17 Eat not lesser sacrifices before blood dashed on Altar

N148 De.12:17 A zar/non-Cohen is not to eat the most holy offerings

N149 Ex.29:33 A Cohen not to eat First Fruits outside Temple courts

N150 De.26:14 Eat not unredeemed 2nd tithe while in state of impurity

N151 De.26:14 Not eating the 2nd tithe while in mourning

N152 De.26:14 On 2nd tithe redemption money (only for food and drink)

N153 Le.22:15 Not eating untithed produce, tevel

N154 Ex.22:28 Not changing the order of separating the various tithes

N155 De.23:22 Delay not payment of offerings, freewill or obligatory

N156 Ex.23:15 Go not to Temple on pilgrim festivals without offering

N157 Nu.30:3 Not to break your word, even if without an oath

PRIESTS

N158 Le.21:7 A Cohen may not marry a harlot, zonah

N159 Le.21:7 A Cohen marry not a woman profaned from the Priesthood

N160 Le.21:7 A Cohen may not marry a divorcee

N161 Le.21:14 Cohen haGadol may not marry a widow

N162 Le.21:15 Cohen haGadol may not take a widow as a concubine

N163 Le.10:6 Cohen with disheveled hair may not enter the Sanctuary

N164 Le.10:6 Cohen wearing rent garments may not enter Sanctuary

N165 le.10:7 Cohanim leave not Temple courtyard during the service

N166 Le.21:1 Common Cohen must not be defiled for dead, except some

N167 Le.21:11 Cohen haGadol may not be under one roof with dead body

N168 Le.21:11 Cohen haGadol must not be defiled for any dead person

N169 De.18:1 Levites have not part in the division of Israel's land

N170 De.18:1 Levites share not in the spoils of war

N171 De.14:1 Not to tear out hair for the dead

DIETARY LAWS

N172 De.14:7 Not to eat any unclean animal

N173 Le.11:11 Not to eat any unclean fish

N174 Le.11:13 Not to eat any unclean fowl

N175 De.14:19 Not to eat any creeping winged insect

N176 Le.11:41 Not to eat anything which creeps on the earth

N177 Le.11:44 Not to eat creeping thing that breeds in decayed matter

N178 Le.11:42 Not to eat living creatures that breed in seeds / fruit

N179 Le.11:43 Not to eat any detestable creature

N180 De.14:21 Not to eat any animal which died naturally, a nevelah

N181 Ex.22:30 Not to eat an animal which is torn or mauled, a treifah

N182 De.12:23 Not to eat any limb taken from a living animal

N183 Ge.32:33 Not to eat the sinew of the thigh-vein, gid ha-nasheh

N184 Le.7:24 Not to eat blood

N185 Le.7:23 Not to eat certain types of fat of clean animal, chelev

N186 Ex.23:19 Not to boil young male goat (meat) in its mother's milk

N187 Ex.34:26 Not to eat young male goat cooked in its mother's milk

N188 Ex.21:28 Not to eat the flesh of a condemned & to be stoned ox

N189 Le.23:14 Eat not bread made from grain of new crop, before Omer

N190 Le.23:14 Eat not roasted grain of new crop, before Omer offering

N191 Le.23:14 Eat not green ears of new crop, before Omer (Nisan 16)

N192 Le.19:23 Not to eat orlah

N193 De.22:9 Eat not growth of mixed vineyard planting,kilai hakerem

N194 De.32:38 Not to use wine libations for idols, yayin nesach

N195 Le.19:26; No eating or drinking to excess, gluttony & drunkenness

N196 Le.23:29 Not to eat anything on Yom Kippur / Day of Atonement

N197 Ex.13:3 Not to eat chametz, leaven(ed), on Pesach

N198 Ex.13:7 Not to eat an admixture of chametz/leaven(ed) on Pesach

N199 De.16:3 Not to eat chametz, leaven(ed), after noon of 14 Nisan

N200 Ex.13:7 No chametz may be seen in our homes during Pesach

N201 Ex.12:19 Not to possess chametz, leaven(ed), during Pesach

NAZIRITES

N202 Nu.6:3 A Nazir may not drink wine or any beverage from grapes

N203 Nu.6:3 A Nazir may not eat fresh grapes

N204 Nu.6:3 A Nazir may not eat dried grapes

N205 Nu.6:4 A Nazir may not eat grape seeds/kernels

N206 Nu.6:4 A Nazir may not eat grape peels/husks

N207 Nu.6:7 Nazir may not rend himself tameh (unclean) for the dead

N208 Le.21:11 Nazir must not become tameh entering house with corpse

N209 Nu.6:5 A Nazir must not shave his hair

AGRICULTURE

N210 Le.23:22 Reap not a whole field without leaving corners for poor

N211 Le.19:9 Not to gather ears of grain that fell during harvesting

N212 Le.19:10 Not to gather the misformed clusters of grapes

N213 Le.19:10 Not to gather single fallen grapes during the vintage

N214 De.24:19 Not to return for a forgotten sheaf

N215 Le.19:19 Not to sow diverse kinds of seed in one field, kalayim

N216 De.22:9 Not to sow grain or vegetables in a vineyard

N217 Le.19:19 Not to crossbreed animals of different species

N218 De.22:10 Work not with two different kinds of animals together

N219 De.25:4 Muzzle not animal working field to prevent from eating

N220 Le.25:4 Not to cultivate the soil in the 7th year, shemittah

N221 Le.25:4 Not to prune the trees in the 7th year

N222 Le.25:5 Reap not self-grown plant in 7th year as ordinary year

N223 Le.25:5 Gather not self-grown fruit in 7th yr. as ordinary year

N224 Le.25:11 Not to till the earth or prune trees in Jubilee year

N225 Le.25:11 Reap not aftergrowths of Jubilee year as ordinary year

N226 Le.25:11 Not to gather fruit in Jubilee year as in ordinary year

N227 Le.25:23 Sell not one's Eretz Yisrael land holdings permanently

N228 Le.25:33 Not to sell/change the open lands of the Levites

N229 De.12:19 Not to leave the Levites without support

LOANS, BUSINESS, AND THE TREATMENT OF SLAVES

N230 De.15:2 Not to demand payment of debts after (7th) Shmitah year

N231 De.15:9 Not to refuse loan to poor because Shmitah year is near

N232 De.15:7 Not to deny charity to the poor

N233 De.15:13 Not sending a Hebrew bondman away empty-handed

N234 Ex.22:24 Not demanding payment from a debtor known unable to pay

N235 Le.25:37 Not lending to another Jew at interest

N236 De.23:20 Not borrowing from another Jew at interest

N237 Ex.22:24 Not participating in an agreement involving interest

N238 Le.19:13 Oppress not an employee by delaying paying his wages

N239 De.24:10 Not taking a pledge from a debtor by force

N240 De.24:12 Not keeping a poor man's pledge when he needs it

N241 De.24:17 Not taking any pledge from a widow

N242 De.24:6 Not taking ones's business (or food) utensils in pledge

N243 Ex.20:13 Not abducting an Israelite

N244 Le.19:11 Not stealing

N245 Le.19:13 Not robbing

N246 De.19:14 Not fraudulently altering land boundaries / landmarker

N247 Le.19:13 Not usurping our debts / do not defraud

N248 Le.19:11 Not repudiating debts, denying receipt of loan/deposit

N249 Le.19:11 Not to swear falsely regarding another man's property

N250 Le.25:14 Not wronging/deceiving one another in business

N251 Le.25:17 Not wronging/misleading one another even verbally

N252 Ex.22:20 Not harming the stranger among you verbally

N253 Ex.22:20 Not injuring the stranger among you in business/trade

N254 De.23:16 Not handing over a slave who's fled to Israel

N255 De.23:17 Take no advantage of a slave who's fled to Israel

N256 Ex.22:21 Not afflicting the orphans and widows

N257 Le.25:39 Not employing a Hebrew bondman in degrading tasks

N258 Le.25:42 Not selling a Hebrew bondman

N259 Le.25:43 Not treating a Hebrew bondman cruelly

N260 Le.25:53 Not allowing a heathen to mistreat a Hebrew bondman

N261 Ex.21:8 Not selling a Hebrew maidservant. & if you marry her...

N262 Ex.21:10 ...withhold not: food, raiment, or conjugal rights

N263 De.21:14 Not selling a captive woman

N264 De.21:14 Not treating a captive woman as a slave

N265 Ex.20:17 Not coveting another man's possessions/property, etc.

N266 De.5:18 Covet not one's possessions, even the desire forbidden

N267 De.23:26 A worker is not to cut down standing grain during work

N268 De.23:24 A hired laborer not to take more fruit than he can eat

N269 De.22:3 Not ignoring lost property to be returned to its owner

N270 Ex.23:5 Refuse not to help man or animal collapsing with burden

N271 Le.19:35 Not cheating/defrauding with measurements & weights

N272 De.25:13 Not to possess false/inaccurate weights and measures

JUSTICE

N273 Le.19:15 A Judge is not to commit unrighteousness

N274 Ex.23:8 A Judge is not to accept bribes/gifts from litigants

N275 Le.19:15 A Judge is not to favor (be partial to) a litigant

N276 De.1:17 Judge not avoid justice being in fear of wicked person

N277 Lev 19:15 A Judge not to decide in favor of poor man, out of pity

N278 Ex.23:6 A Judge is not to discriminate against the wicked

N279 De.19:13 Judge not to pity one who killed or caused loss of limb

N280 De.24:17 A Judge not perverting justice due strangers or orphans

N281 Ex.23:1 Judge not to hear one litigant in absence of the other

N282 Ex.23:2 Court may not convict by majority of 1 in capital case

N283 Ex.23:2 Judge accept not colleague's opinion, unless sure right

N284 De.1:17 Not appointing an unlearned judge ignorant of the Torah

N285 Ex.20:16 Not bearing false witness

N286 Ex.23:1 A Judge is not to receive a wicked man's testimony

N287 De.24:16 A Judge receive not testimony from litigant's relatives

N288 De.19:15 Not convicting on the testimony of a single witness

N289 Ex.20:13 Not murdering a human being

N290 Ex.23:7 No conviction based on circumstantial evidence alone

N291 Nu.35:30 A witness must not sit as a Judge in capital cases

N292 Nu.35:12 Not killing a murderer without trial and conviction

N293 De.25:12 Not to pity or spare the life of a pursuer

N294 De.22:26 Not punishing a person for a sin committed under duress

N295 Nu.35:31 Not accepting ransom from an unwitting murderer

N296 Nu.35:32 Not accepting a ransom from a wilful murderer

N297 Le.19:16 Hesitate not to save life of another person in danger

N298 De.22:8 Not leaving obstacles on public or private domain

N299 Le.19:14 Not misleading another by giving wrong advice

N300 De.25:2-3 Inflict not more than assigned number lashes to guilty

N301 Le.19:16 Not to tell tales

N302 Le.19:17 Not to bear hatred in your heart toward your brethren

N303 Le.19:17 Not to put one another to shame

N304 Le.19:18 Not to take vengeance on another

N305 Le.19:18 Not to bear a grudge

N306 De.22:6 Not to take entire bird's nest, mother and her young

N307 Le.13:33 Not to shave a leprous scall

N308 De.24:8 Not to cut or cauterize (remove) other signs of leprosy

N309 De.21:4 Plow not a valley where slain body found, eglah arufah

N310 Ex.22:17 Not permitting a witch/sorcerer to live

N311 De.24:5 Take not bridegroom from home in first year of marriage

N312 De.17:11 Not to differ from or disobey the Cohanim and the Judge

N313 De.13:1 Not to add to the Mitzvot/commandments of Torah

N314 De.13:1 Not to detract from the Mitzvot/commandments of Torah

N315 Ex.22:27 Not to curse a judge

N316 Ex.22:27 Not to curse a ruler

N317 Le.19:14 Not to curse any Jew

N318 Ex.21:17 Not cursing parents

N319 Ex.21:15 Not to strike parents

N320 Ex.20:10 Not to work on Shabbat

N321 Ex.16:29 Not to walk beyond permitted limits, eruv, on Shabbat

N322 Ex.35:3 Not to inflict punishment on the Shabbat

N323 Ex.12:16 Not to work on the first day of Pesach

N324 Ex.12:16 Not to work on the seventh day of Pesach

N325 Le.23:21 Not to work on Shavuot

N326 Le.23:25 Not to work on Rosh HaShannah

N327 Le.23:35 Not to work on the first day of Sukkot

N328 Le.23:36 Work not 8th-day/Shemini-Atzeret, (after Hoshana Rabba)

N329 Le.23:28 Not to work on Yom Kippur / the Day of Atonement

INCEST AND OTHER FORBIDDEN RELATIONSHIPS

N330 Le.18:7 No relations with one's mother

N331 Le.18:8 No relations with one's father's wife

N332 Le.18:9 No relations with one's sister

N333 Le.18:11 No relations with step-sister

N334 Le.18:10 No relations with one's son's daughter

N335 Le.18:10 No relations with one's daughter's daughter

N336 Le.18:10 No relations with one's daughter

N337 Le.18:17 No relations with a woman and her daughter

N338 Le.18:17 No relations with a woman and her son's daughter

N339 Le.18:17 No relations with a woman & her daughter's daughter

N340 Le.18:12 No relations with one's father's sister

N341 Le.18:13 No relations with one's mother's sister

N342 Le.18:14 No relations with wife of father's brother

N343 Le.18:15 No relations with one's son's wife

N344 Le.18:16 No relations with brother's wife

N345 Le.18:18 No relations with sister of wife, during wife's life

N346 Le.18:19 No relations with a menstruant

N347 Le.18:20 No relations with another man's wife

N348 Le.18:23 Men may not lie with beasts

N349 Le.18:23 Women may not lie with beasts

N350 Le.18:22 A man may not lie carnally with another man

N351 Le.18:7 A man may not lie carnally with his father

N352 Le.18:14 A man may not lie carnally with his father's brother

N353 Le.18:6 Not to be intimate with a kinswoman

N354 De.23:3 A mamzer may not have relations with a Jewess

N355 De.23:18 No relations (harlotry) with a woman outside marriage

N356 De.24:4 Remarry not your divorced wife after she has remarried

N357 De.25:5 Childless widow marry none except late husbands brother

N358 De.22:29 Divorce not wife, that he has to marry after raping her

N359 De.22:19 Divorce not wife, after falsely slandering her

N360 De.23:2 Man unable of procreation (eunuch) not to marry Jewess

N361 Le.22:24 Not to castrate a man or beast

THE MONARCHY

N362 De.17:15 Not appointing a king who is not of the seed of Israel

N363 De.17:16 A king not to accumulate an excess number of horses

N364 De.17:17 A king not taking many wives

N365 De.17:17 A king not amassing great personal wealth

[Source: http://www.thesimpletruth.net/booklet//613ot.html]

The 613 mitzvot have been divided also into three general categories: **mishpatim; edot;** and **chukim**. **Mishpatim ("laws")** include commandments that are deemed to be self-evident, such as not to murder and not to steal. **Edot ("testimonies")** commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. **Chukim ("decrees")** are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.

Rabbinic support for the number of commandments being 613 is not without dissent and, even as the number gained acceptance, difficulties arose in elucidating the list. Some rabbis declared that this count was not an authentic tradition, or that it was not logically possible to come up with a systematic count. No early work of Jewish law or Biblical commentary depended on the 613 system, and no early systems of Jewish principles of faith made acceptance of this Aggadah (non-legal Talmudic statement) normative. The classical Biblical commentator and grammarian Rabbi Abraham ibn Ezra denied that this was an authentic rabbinic tradition. Ibn Ezra writes "Some sages enumerate 613 mitzvot in many diverse ways [...] but in truth there is no end to the number of mitzvot [...] and if we were to count only the root principles [...] the number of mitzvot would not reach 613" (Yesod Mora, Chapter 2).

Nahmanides held that this particular counting was a matter of rabbinic controversy, and that rabbinic opinion on this is not unanimous. Nonetheless, he concedes that "this total has proliferated throughout

the aggadic literature... we ought to say that it was a tradition from Moses at Mount Sinai", (Nahmanides, Commentary to Maimonides' Sefer Hamitzvot", Root Principle 1).

Rabbi Simeon ben Zemah Duran likewise rejected the dogma of the 613 as being the sum of the Law, saying that "perhaps the agreement that the number of mitzvot is 613... is just Rabbi Simlai's opinion, following his own explication of the mitzvot. And we need not rely on his explication when we come to determine [and affect] the Law, but rather on the Talmudic discussions" (Zohar Harakia, Lviv, 1858, p. 99).

Even when rabbis attempted to compile a list of the 613 commandments, they were faced with a number of difficulties:

> Which statements were to be included amongst the 613 commandments? Every one of God's commands to any individual or to the entire people of Israel?
>
> Would an order from God be counted as a commandment, for the purposes of such a list, if it could only be complied with in one place and time? Else, would such an order only count as a commandment if it could be followed at all times? (The latter is the view of Maimonides.)
>
> Does counting a single commandment depend on whether it falls within one verse, even though it may contain multiple prohibitions, or should each prohibition count as a single commandment?

Ultimately, though, the concept of 613 commandments has become accepted as normative amongst practicing Jews and today it is still common practice to refer to the total system of commandments within the Torah as the "613 commandments", even among those who do not literally accept this count as accurate.

However, the 613 mitzvot do not constitute a formal code of present-day halakha. (See Halakha: Codes of Jewish law.) The most widely recognized code is the Shulkhan Arukh, written by Rabbi Yosef Karo (Safed, Israel, 1550). For Sephardic Jewry, this is generally the accepted code. Ashkenazim, however, customarily follow the glosses appended to the Shulchan Arukh by Rabbi Moses Isserles. The Kitzur Shulkhan Arukh of Rabbi Shlomo Ganzfried (Hungary 1804 -1886) is also popular among Ashkenazic Jews. Although it is often criticized, it contains an overview of the rules of Ashkenazi Jewish life according to the minhagim followed by Hungarian Jewry. This is why it is not accepted by all Ashkenazic rabbinic authorities. However, Maimonides did write his Mishneh Torah while keeping in mind all of the 613 mitzvot.

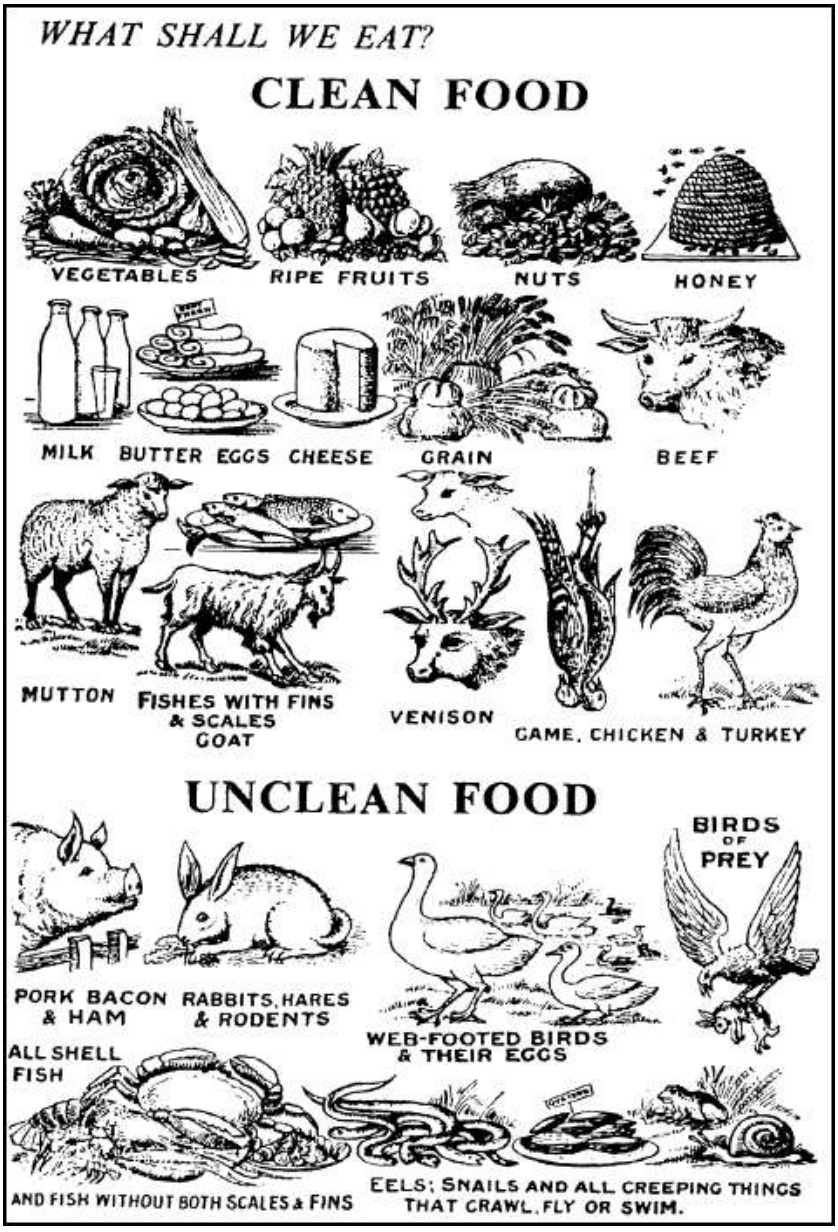
[Source: Wikipedia]

See also:

But, didn't Jesus abolish the Law and those 613 original commandments?"
http://www.therefinersfire.org/original_commandments.htm

The Mosaic Law: Its Function and Purpose in the New Testament
https://bible.org/article/mosaic-law-its-function-and-purpose-new-testament

Charts of OT Clean / Unclean Food, Animals/Birds/Fish



[Source: http://giftedfaithful.org]

[Source: https://www.pinterest.com/pin/212021094936643252/]

[Source: http://glasshousetheology.com/infographic-tithing-in-the-old-testament/]

New Testament Commandments

There are 1,050 commands in the New Testament for Christians to obey. Due to repetitions we can classify them under about 800 headings. For those who think that God abolished His law with the writings of Paul, read on. They cover every phase of man's life in his relationship to God and his fellowmen, now and hereafter.

Seven "Abstains"—Abstain From:

1. Idols (Acts 15:20).
2. Fornication (Acts 15:20,29; 1 Thes. 4:2-3)
3. Strangled meats (Acts 15:20)
4. Eating blood (Acts 15:20)
5. Meats offered to idols (Acts 15:29)
6. All appearance of evil (1 Thes. 5:22)
7. Fleshly lusts (1 Peter 2:11)

Seven things to avoid:

1. Troublemakers (Romans 16:17)
2. Profane and vain babblings (1 Timothy 6:20)
3. False science (1 Timothy 6:20)
4. Unlearned questions (2 Timothy 2:23)
5. Foolish questions (Titus 3:9)
6. Genealogies (Titus 3:9)
7. Arguments about the law (Titus 3:9)

Three "Asks":

1. Ask and ye shall receive (Matthew 7:7)
2. Ask no return of goods (Luke 6:30)
3. Ask life for backsliders (1 John 5:16)

Two things to awake to:

1. Awake to righteousness (1 Cor. 15:34)
2. Awake to life (Ephes. 5:14)

Seventy-four "Be's":

1. Be exceeding glad (Matthew 5:12)
2. Be reconciled to a brother (Matthew 5:24)
3. Be perfect (Matthew 5:48; 2 Cor. 13:11)
4. Be wise as serpents (Matthew 10:16)
5. Be harmless as doves (Matthew 10:16)
6. Be ready for Christ's coming (Matthew 24:44; Luke 12:40)
7. Be content with your wages (Luke 3:14)
8. Be merciful as God (Luke 6:36)
9. Be like faithful servants (Luke 12:36)

10. Be thankful (Col. 3:15)
11. Be at peace among selves (1 Thes. 5:13)
12. Be patient toward all people (1 Thes. 5:14; 2 Tim. 2:24)
13. Be no partaker of sin (1 Tim. 5:22)
14. Be sober and hope (1 Peter 1:13)
15. Be sober and pray (1 Peter 4:7)
16. Be sober, grave, temperate, sound in faith, charity, and patience (aged men, Titus 2:2)
17. Be sober, love husbands and children (young women, Titus 2:4)
18. Be sober minded (young men, Titus 2:6)
19. Be in behavior as becoming to saints (aged women, Titus 2:3)
20. Be discreet, chaste, keepers at home, good, obedient (young women, Titus 2:5)
21. Be ready to give an answer of the hope that is in you (1 Peter 3:15)
22. Be of good cheer (John 16:33)
23. Be baptized (Acts 2:38)
24. Be converted (Acts 3:19)
25. Be transformed (Romans 12:2)
26. Be kind of brotherly love one to another (Romans 12:10; Ephes. 4:32)
27. Be fervent in spirit (Romans 12:11)
28. Be patient in tribulation (Romans 12:12)
29. Be given to hospitality (Romans 12:13)
30. Be afraid, if lawless (Romans 13:4)
31. Be no idolater (1 Cor. 10:7)
32. Be followers of Paul as he followed Christ (1 Cor. 11:1; Phil. 3:17)
33. Be followers of God (Ephes. 5:1)
34. Be followers of the faithful and patient (Hebrews 6:12)
35. Be children in malice (1 Cor. 14:20)
36. Be men in understanding (1 Cor. 14:20)
37. Be stedfast (1 Cor. 15:58)
38. Be unmoveable (1 Cor. 15:58)
39. Be always abounding in God's work (1 Cor. 15:58)
40. Be strong in the Lord (1 Cor. 16:13; Ephes. 6:10; 2 Tim. 2:1)
41. Be of good comfort (2 Cor. 13:11)
42. Be of one mind (Romans 12:16; 2 Cor. 13:11; Phil. 2:2; 1 Peter 3:8)
43. Be separate from the unclean (2 Cor. 6:17)
44. Be renewed in spirit (Ephes. 4:23)
45. Be angry and sin not (Ephes. 4:26)
46. Be tenderhearted one to another (Ephes. 4:32)
47. Be filled with the Spirit (Ephes. 5:18)
48. Be likeminded (Phil. 2:2)
49. Be one of accord (Phil. 2:2)
50. Be anxious for nothing (Phil. 4:6)
51. Be an example to believers in word, conversation, charity, spirit, faith, and purity (1 Tim. 4:12)
52. Be a partaker of Christian sufferings (2 Tim. 1:8; cp. 1 Peter 4:1)
53. Be gentle to all people (2 Tim. 2:24)
54. Be apt to teach (2 Tim. 2:24)
55. Be instant in season, out of season (2 Tim. 4:2)
56. Be careful to maintain good works (Titus 3:8,14; cp. Matthew 5:16)
57. Be content with what you have (Hebrews 13:5)
58. Be doers of the Word (James 1:22)
59. Be afflicted and mourn (James 4:9)
60. Be patient till Christ comes (James 5:7-8)
61. Be holy in conversation (behavior) (1 Peter 1:15-16)

62. Be pitiful (1 Peter 3:8)
63. Be courteous (1 Peter 3:8)
64. Be examples of the flock of God, not lord over it (1 Peter 5:3)
65. Be subject one to another (1 Peter 5:5)
66. Be clothed with humility (1 Peter 5:5)
67. Be sober (1 Peter 5:8)
68. Be vigilant (1 Peter 5:8)
69. Be mindful of prophecies and commandments (2 Peter 3:2)
70. Be diligent to be found in peace (2 Peter 3:14)
71. Be diligent to be without spot, and blameless (2 Peter 3:14)
72. Be faithful to death (Rev. 2:10)
73. Be watchful, strengthen self (Rev. 3:2)
74. Be zealous and repent (Rev. 3:19)

Thirty "Be Not's":

1. Be not like the hypocrites in prayer (Matthew 6:5)
2. Be not like the heathen in prayer (Matthew 6:8)
3. Be not as hypocrites in fasting (Matthew 6:16)
4. Be not called "Rabbi" (Matthew 23:8)
5. Be not called "Master" (Matthew 23:9)
6. Be not afraid of man (Luke 12:4)
7. Be not of doubtful mind (Luke 12:29)
8. Be not many teachers (James 3:1)
9. Be not afraid of terror (1 Peter 3:14)
10. Be not troubled (1 Peter 3:14)
11. Be not ignorant of time with God (2 Peter 3:8; cp. Isaiah 57:15)
12. Be not deceived: 10 classes not to inherit the kingdom (1 Cor. 6:9-10)
13. Be not conformed to world (Romans 12:2)
14. Be not slothful in business (Romans 12:11)
15. Be not conceited (Romans 12:16)
16. Be not overcome of evil (Romans 12:21)
17. Be not mere servants of men (1 Cor. 7:23)
18. Be not children in understanding (1 Cor. 14:20)
19. Be not deceived by evil companions (1 Cor. 15:33)
20. Be not unequally yoked together with unbelievers (2 Cor. 6:14-15)
21. Be not entangled again with keeping the law (Galatians 5:1)
22. Be not deceived: man will reap what he sows (Galatians 6:7-8)
23. Be not partakers with sinners (Ephes. 5:7)
24. Be not unwise about God's will (Ephes. 5:17)
25. Be not drunk with wine (Ephes. 5:18)
26. Be not weary in well doing (2 Thes. 3:13)
27. Be not ashamed of God (2 Tim. 1:8)
28. Be not slothful (Hebrews 6:12)
29. Be not forgetful of strangers (Hebrews 13:2)
30. Be not carried about with different strange doctrines (Hebrews 13:9)

Four things to believe:

1. The gospel (Mark 1:15)
2. God's existence (Hebrews 11:6)
3. On Jesus Christ (1 John 3:23)

4. God rewards diligent seeking (Hebrews 11:6).

One thing not to believe:

1. Believe not every spirit (1 John 4:1).

Fourteen "Beware's":

1. Beware of false prophets (Matthew 7:15)
2. Beware of people (Matthew 10:17)
3. Beware of leaven (doctrine) of Pharisees (Matthew 16:6-12)
4. Beware of leaven (doctrine) of Herod (Mark 8:15)
5. Beware of hypocrisy (Luke 12:1)
6. Beware of covetousness (Luke 12:15)
7. Beware of scribes (Mark 12:38; Luke 20:46)
8. Beware of lest you despise God and perish (Acts 13:40-41)
9. Beware of dogs (false teachers, Phil. 3:2; Isaiah 56:10)
10. Beware of evil workers (Phil. 3:2)
11. Beware of the concision (Jews, Phil. 3:2)
12. Beware of being spoiled through philosophy (Col. 2:8)
13. Beware of being spoiled through vain deceit (Col. 2:8)
14. Beware of backsliding (2 Peter 3:17)

Two classes to bless:

1. Those who curse you (Matthew 5:44; Luke 6:28)
2. Persecutors (Romans 12:14)

Three things to cast out or away:

1. The beam out of own eyes (Matthew 7:5; Luke 6:42)
2. Devils (Matthew 10:8)
3. All your cares upon God (1 Peter 5:7)

One thing not to cast away:

1. Your confidence in God (Hebrews 10:35)

Five things to charge:

1. Men to be blameless (1 Tim. 5:7)
2. The rich to be humble (1 Tim. 6:17)
3. The rich to trust in God (1 Tim. 6:17)
4. The rich to do good works (1 Tim. 6:18)
5. The rich to lay hold on eternal life (1 Tim. 6:19)

Two classes to comfort:

1. One another—fellow Christians (1 Thes. 4:18; 1 Thes. 5:11)
2. The feeble-minded (1 Thes. 5:14)

Five things to consider:

1. The ravens (Luke 12:24)
2. The lilies (Luke 12:27-28)
3. Truth (2 Tim. 2:7)
4. That you are capable of falling (Galatians 6:1)
5. Christ (Hebrews 3:1; Hebrews 12:3)

Three things to continue in:

1. Love (John 15:9)
2. Prayer (Romans 12:12; Col. 4:2)
3. Truth (2 Tim. 3:14)

Two things to covet:

1. The best gifts (1 Cor. 12:31)
2. To prophesy (1 Cor. 14:39); cp. things not to covet (Exodus 20:17; Deut. 5:21)

Ten "Do's":

1. Do good to them that hate you (Matthew 5:44; Luke 6:27)
2. Do to others what you expect of them (Matthew 7:12; Luke 6:31)
3. Do violence to no man (Luke 3:14)
4. Do good (Luke 6:35; Romans 13:3)
5. Do this (put God first) and live (Luke 10:28)
6. Do all to God's glory (1 Cor. 10:31; Col. 3:17,23)
7. Do all things without murmuring and disputing (Phil. 2:14)
8. Do those things which were seen and heard in me (Paul, Phil. 4:9)
9. Do your own business (1 Thes. 4:11)
10. Do the work of an evangelist (2 Tim. 4:5)

Ten "Do Not's":

1. Do not alms before people (Matthew 6:1)
2. Do not sound trumpet before you when giving alms (Matthew 6:2)
3. Do not do works of Pharisees (Matthew 23:3-33)
4. Do not love in word only (1 John 3:18)
5. Do not give heed to fables (1 Tim. 1:4)
6. Do not give heed to genealogies (1 Tim. 1:4)
7. Do not err (James 1:16)
8. Do not commit adultery (James 2:11)
9. Do not kill (James 2:11)
10. Do not fashion self according to former lusts (1 Peter 1:14)

Two things to endure:

1. Hardness (2 Tim. 2:3)
2. Sufferings (2 Tim. 4:5)

Whom to fear:

1. God (Matthew 10:28; Luke 12:5; 1 Peter 2:17; Rev. 14:7)

Three things not to fear:

1. Man (Matthew 10:28; Luke 12:5)
2. Persecutors (Matthew 10:26)
3. No lack of provision (Matthew 10:31; Mark 6:8-9; Luke 12:7)

Five things to feed:

1. Enemies (Romans 12:20)
2. Lambs (John 21:15)
3. Sheep (John 21:16,17)
4. Flock of God (1 Peter 5:2)
5. The church (Acts 20:28)

Four things to flee from:

1. Fornication (1 Cor. 6:18)
2. Idolatry (1 Cor. 10:14)
3. Hurtful lusts (1 Tim. 6:9-11)
4. Youthful lusts (2 Tim. 2:22)

Ten things to follow:

1. Christ (Matthew 4:19; Matthew 8:22; Matthew 16:24; Mark 8:34; Mark 10:21; Luke 9:23; John 21:19)
2. Love (1 Cor. 14:1; 1 Tim. 6:11; 2 Tim. 2:22)
3. Good (1 Thes. 5:15; 3 John 1:11)
4. Righteousness (1 Tim. 6:11; 2 Tim. 2:22)
5. Godliness (1 Tim. 6:11)
6. Faith (1 Tim. 6:11; 2 Tim. 2:22)
7. Patience (1 Tim. 6:11)
8. Meekness (1 Tim. 6:11)
9. Peace (2 Tim. 2:22; Hebrews 12:14)
10. Holiness (Hebrews 12:14)

Seven things about giving:

1. Commanded: give (Luke 6:38)
2. Whom to give to:

(1) Him that asks (Matthew 5:42; Luke 6:30)
(2) Needy saints (Romans 12:13)
(3) God (Col. 3:17; Rev. 14:7)

3. Whom not to give to:

(1) Give not holy things to rebels (Matthew 7:6)
(2) Give no place to Satan (Ephes. 4:27)

4. What to give:

(1) Holy things (Matthew 7:6; Matthew 10:8)
(2) Give thanks (Ephes. 5:20; Phil. 4:6; Col. 3:17; 1 Thes. 5:18)
(3) Give time to reading, exhortation, doctrine (1 Tim. 4:13)
(4) Give self wholly (1 Tim. 4:15)
(5) Give glory to God (Rev. 14:7)

5. What not to give:

(1) Give no offense (1 Cor. 10:32)
(2) Give no heed of fables and commandments of human beings (Titus 1:14)

6. How to give:

(1) Freely (Matthew 10:8; 2 Cor. 9:6)
(2) Good measure (Luke 6:38)
(3) As God has prospered (1 Cor. 16:2)
(4) Willingly (2 Cor. 8:12)
(5) With purpose (2 Cor. 9:7)
(6) Cheerfully (2 Cor. 9:7)

7. Blessings promised for giving:

(1) Returns on the basis of giving (Luke 6:38; 2 Cor. 9:6)
(2) Reward (Matthew 10:42)
(3) All grace abounding (2 Cor. 9:8)
(4) All sufficiency (2 Cor. 9:8)
(5) Eternal righteousness (2 Cor. 9:9)
(6) Increased fruits (2 Cor. 9:10)
(7) Enrichment in all things (2 Cor. 9:11)

Five "Go's":

1. Go two miles (Matthew 5:41)
2. Go teach (Matthew 28:19-20)
3. Go preach (Mark 16:15)
4. Go not from house to house (Luke 10:7)
5. Go and do likewise (Luke 10:37)

Seven "Have's":

1. Have faith (Mark 11:22; Romans 14:22-23)
2. Have no fellowship with darkness (Ephes. 5:11)
3. Have no respect of persons (1 Tim. 5:21; James 2:1-10)
4. Have honest conversation (1 Peter 2:12)
5. Have compassion (1 Peter 3:8; Jude 1:22)
6. Have a good conscience (1 Peter 3:16)
7. Have fervent love (1 Peter 4:8)

Fourteen "Hold's":

1. Hold forth Word of life (Phil. 2:16)
2. Hold fast to the good (1 Thes. 5:21)

3. Hold Christian traditions (1 Tim. 1:19; 1 Tim. 3:9)
4. Hold faith (1 Tim. 1:19)
5. Hold a good conscience (1 Tim. 1:19)
6. Hold fast sound doctrine (2 Tim. 1:13)
7. Hold fast till Christ comes (Rev. 2:25)
8. Hold fast what you have (Rev. 3:11)
9. Hold your crown (Rev. 3:11)
10. Hold reputation of ministers (Phil. 2:29)
11. Hold eternal life (1 Tim. 6:12,19)
12. Hold hope (Hebrews 6:18)
13. Hold confidence (Hebrews 3:6,14)
14. Hold what is heard and received (Rev. 3:3)

Six classes to honor:

1. Fathers (Luke 18:20; Ephes. 6:2)
2. Mothers (Matthew 19:19; Mark 10:19)
3. Others (Romans 12:10)
4. Widows indeed (1 Tim. 5:3)
5. All people (1 Peter 2:17)
6. Kings—rulers (1 Peter 2:17)

Seven things to keep:

1. Keep commandments (Matthew 19:17; John 14:15)
2. Keep no company with the 6 classes of professed Christians of (1 Cor. 5:11)
3. Keep yourself pure (1 Tim. 5:22)
4. Keep the gospel commandments until Christ comes (1 Tim. 6:14)
5. Keep the good entrusted you (2 Tim. 1:14)
6. Keep yourself from idols (1 John 5:21)
7. Keep yourself in God's love (Jude 1:21)

Six things to lay aside:

1. Wickedness (James 1:21)
2. All malice (1 Peter 2:1)
3. All guile (1 Peter 2:1)
4. All hypocrisies (1 Peter 2:1)
5. All envies (1 Peter 2:1)
6. All evil speakings (1 Peter 2:1)

One Hundred "Let's":

1. Let your light shine (Matthew 5:16; Luke 12:35).
2. Let your conversation be yea, nay (Matthew 5:37; James 5:12).
3. Let your enemy have your cloak (Matthew 5:40; Luke 6:29).
4. Let blind leaders alone (Matthew 15:14).
5. Let everyone deny themselves (Matthew 16:24; Mark 8:34; Luke 9:23).
6. Let him take up cross (Matthew 16:24; Mark 8:34; Mark 10:21; Luke 9:23).
7. Let him hear (Mark 4:23; Luke 14:35).
8. Let him share with the needy (Luke 3:11).
9. Let your loins be girded (Luke 12:35).

10. Let everyone take your purse and script (Luke 22:36).
11. Let him sell his garment, buy sword (Luke 22:36).
12. Let your love be genuine (Romans 12:9).
13. Let everyone obey the civil laws (Romans 13:1).
14. Let everyone choose his own sabbath day (Romans 14:5-7; Col. 2:14-17).
15. Let everyone take heed how he builds upon Christ (1 Cor. 3:10).
16. Let no man deceive himself (1 Cor. 3:18).
17. Let every man have his own wife (1 Cor. 7:2).
18. Let every woman her own husband (1 Cor. 7:2).
19. Let spouses satisfy each other in sexual relations (1 Cor. 7:4-5).
20. Let them who cannot restrain marry (1 Cor. 7:9).
21. Let husbands and wifes remain unmarried if they separate or, be reconciled (1 Cor. 7:11).
22. Let the unbelieving ones depart who refuse to remain (1 Cor. 7:15).
23. Let every man abide in his calling (1 Cor. 7:17-24).
24. Let no one seek to erase circumcision (1 Cor. 7:18).
25. Let no one be circumcised (as a religious rite, 1 Cor. 7:18).
26. Let a father give his daughter in marriage if she desires it (1 Cor. 7:36-38).
27. Let him who thinks he stands take heed lest he fall (1 Cor. 10:12).
28. Let no man seek wealth selfishly (1 Cor. 10:24).
29. Let the woman cut her hair if her head is uncovered (1 Cor. 11:6).
30. Let the woman wear a covering if cutting and shaving the hair be a shame (1 Cor. 11:6).
31. Let everyone examine self when taking the Lord's Supper (1 Cor. 11:28).
32. Let the hungry eat at home, not at the Lord's Supper (1 Cor. 11:34).
33. Let the speaker in tongues pray for the interpretation (1 Cor. 14:13).
34. Let all things be done to edifying (1 Cor. 14:26).
35. Let no more than 3 messages in tongues be given in one service (1 Cor. 14:27).
36. Let one interpret (1 Cor. 14:27).
37. Let the mind of Christ be in you (Phil. 2:5).
38. Let your moderation be known (Phil. 4:5).
39. Let your requests be known to God (Phil. 4:6).
40. Let no one judge you with regard to meats, drinks, holy days, new moons, and sabbath days (Col. 2:14-17; Romans 14:5-7).
41. Let no one rob you of your reward by some vain religion (Col. 2:18).
42. Let peace rule the heart (Col. 3:15).
43. Let the Word dwell in you (Col. 3:16).
44. Let speech be with grace (Col. 4:6).
45. Let no one deceive you about the day of Christ being at hand (2 Thes. 2:3).
46. Let no man despise youth (1 Tim. 4:12).
47. Let the speaker in tongues keep silent in church speaking to himself and God if no interpreter present (1 Cor. 14:28).
48. Let the prophets speak two or three messages and let others judge (1 Cor. 14:29).
49. Let times be shared in revelation (1 Cor. 14:30).
50. Let women learn quietly in church or at home (1 Cor. 14:34-35; 1 Tim. 2:11).
51. Let everyone acknowledge regulation of spiritual gifts to be commandments of God (1 Cor. 14:37).
52. Let rebels to truth remain ignorant (1 Cor. 14:38).
53. Let all things be done in decent order (1 Cor. 16:2).
54. Let everyone give as God prospers (1 Cor. 16:2).
55. Let all things be done in love (1 Cor. 16:14).
56. Let everyone give cheerfully (2 Cor. 9:7).
57. Let rebels to truth be accursed (1 Cor. 16:22; Galatians 1:8-9).
58. Let everyone prove their own work (Galatians 6:4).
59. Let those taught support the teacher (Galatians 6:6).

60. Let the thief steal no more (Ephes. 4:28).
61. Let the thief labor instead of stealing to have to give to others (Ephes. 4:28).
62. Let no corrupt conversation come from your mouth (Ephes. 4:29).
63. Let bitterness, wrath, anger, clamor, evil speaking, and malice be put away (Ephes. 4:31).
64. Let no man deceive you with vain words (Ephes. 5:6).
65. Let the wives be subject to their husbands (Ephes. 5:22,24; Col. 3:18; 1 Peter 3:1-6).
66. Let the husbands love their wives (Ephes. 5:25,28,33; Col. 3:19; 1 Peter 3:7).
67. Let the wives reverence their husbands (Ephes. 5:33).
68. Let your conversation (behavior) be becoming of the gospel (Phil. 1:27).
69. Let nothing be done through strife or vain glory (Phil. 2:3).
70. Let each esteem other better than himself (Phil. 2:3).
71. Let worthy elders be doubly honored (paid) (1 Tim. 5:17).
72. Let servants honor masters (1 Tim. 6:1).
73. Let masters respect servants (1 Tim. 6:2).
74. Let every Christian depart from iniquity (2 Tim. 2:19).
75. Let no man despise you (Titus 2:15).
76. Let brotherly love continue (Hebrews 13:1).
77. Let conversation be without covetousness (Hebrews 13:5).
78. Let patience work perfectly (James 1:4).
79. Let one who lacks, ask for wisdom (James 1:5).
80. Let him ask in faith (James 1:6).
81. Let the exalted rejoice (James 1:9).
82. Let the humble rejoice (James 1:10).
83. Let no man lay temptation to God (James 1:13).
84. Let everyone be swift to hear, slow to speak, slow to wrath (James 1:19).
85. Let the wise demonstrate wisdom and knowledge (James 3:13).
86. Let the light-hearted sinners become remorseful (James 4:9).
87. Let the afflicted pray (James 5:13).
88. Let the merry sing psalms (James 5:13).
89. Let the sick call elders (James 5:14).
90. Let elders pray for sick, anointing with oil (James 5:14-15; cp. Mark 6:13).
91. Let adorning be more inward than outward (1 Peter 3:3-4; 1 Tim. 2:9-10).
92. Let everyone refrain tongue from evil, and lips from guile (1 Peter 3:10).
93. Let everyone shun evil, do good, seek peace and pursue it (1 Peter 3:11).
94. Let ministers speak for God (1 Peter 4:11).
95. Let no one suffer as a murderer, thief, evil doer, or busybody (1 Peter 4:15).
96. Let no one be ashamed to suffer as a Christian, but be thankful (1 Peter 4:16).
97. Let Christian sufferers commit their souls to God (1 Peter 4:19).
98. Let eternal life abide in you (1 John 2:24-25).
99. Let no man deceive you about being righteous (1 John 3:7).
100. Let him that hath an ear, hear (Rev. 2:7,11,17,29; Rev. 3:6,13,22).

Twelve "Let Not's":

1. Let not your left hand know what the right hand does (Matthew 6:3).
2. Let not man sever those who are married (Matthew 19:6).
3. Let not good be evil spoken of (Romans 14:16).
4. Let not sin reign in the body (Romans 6:12).
5. Let not him that eateth despise him that does not (Romans 14:3).
6. Let not him that eateth not judge him that does (Romans 14:3).
7. Let not the wife depart from her husband (1 Cor. 7:10).
8. Let not the husband put away his wife (1 Cor. 7:11).

9. Let not the Christian put away the unsaved companion who wishes to remain (1 Cor. 7:12,13).10. Let not the sun go down on wrath (Ephes. 4:26).
11. Let not fornication, uncleanness, covetousness, filthiness, foolish talking, and jesting be mentioned among you as becometh saints (Ephes. 5:3-4).
12. Let not unworthy widows be supported by the church (1 Tim. 5:9-16).

Forty-two "Let us's":

1. Let us walk honestly (Romans 13:12).
2. Let us cast off works of darkness (Romans 13:12).
3. Let us put on armor of light (Romans 13:12).
4. Let us follow things of peace (Romans 14:9).
5. Let us follow things that edify (Romans 14:19).
6. Let us please neighbor for good (Romans 15:2-3).
7. Let us be sincere (1 Cor. 5:8).
8. Let us not commit fornication (1 Cor. 10:2-3).
9. Let us not tempt Christ (1 Cor. 10:9).
10. Let us not murmur (1 Cor. 10:10).
11. Let us cleanse ourselves from the filthiness of body and spirit (2 Cor. 7:1).
12. Let us perfect holiness (2 Cor. 7:1).
13. Let us walk in the Spirit (Galatians 5:25).
14. Let us not desire vain glory (Galatians 5:26).
15. Let us not provoke one another (Galatians 5:26).
16. Let us not envy one another (Galatians 5:26).
17. Let us not be weary in well doing (Galatians 6:9).
18. Let us do good to all people (Galatians 6:10).
19. Let us do good especially to fellow Christians (Galatians 6:10).
20. Let us who are mature press forward toward the mark (Phil. 3:14-15).
21. Let us walk by the same rule (Phil. 3:16).
22. Let us mind the same thing (Phil. 3:16).
23. Let us not sleep spiritually (1 Thes. 5:6).
24. Let us watch and be sober (1 Thes. 5:6,8).
25. Let us be content with food and raiment (1 Tim. 6:8).
26. Let us fear losing the soul (Hebrews 4:1-2).
27. Let us labor to be saved (Hebrews 4:11).
28. Let us hold fast our profession (Hebrews 10:23).
29. Let us come boldly to the throne of grace (Hebrews 4:16; Hebrews 10:19-23).
30. Let us go on to perfection (Hebrews 6:1).
31. Let us draw near to God (Hebrews 10:22).
32. Let us provoke to love and good works (Hebrews 10:24).
33. Let us not forsake assembling together in worship (Hebrews 10:25).
34. Let us exhort one another (Hebrews 10:25).
35. Let us lay aside every weight (Hebrews 12:1).
36. Let us lay aside besetting sin (Hebrews 12:1).
37. Let us run race with patience (Hebrews 12:1).
38. Let us look to Jesus (Hebrews 12:2).
39. Let us have grace to serve God (Hebrews 12:28).
40. Let us bear Christ's reproach (Hebrews 13:13).
41. Let us offer our sacrifice of praise to God continually (Hebrews 13:15).
42. Let us love one another (1 John 4:7,11).

Eight "Let Us Not's":

1. Let us not walk in rioting (Romans 13:13).
2. Let us not walk in drunkenness (Romans 13:13).
3. Let us not walk in chambering (Romans 13:13).
4. Let us not walk in wantonness (Romans 13:13).
5. Let us not walk in strife (Romans 13:13).
6. Let us not walk in envying (Romans 13:13).
7. Let us not judge one another in doubtful things (Romans 14:13).
8. Let us not cause others to stumble (Romans 14:13).

Three ways to live:

1. Live peacefully (Romans 12:18; 2 Cor. 13:11).
2. Live free from anxiety and undue care (1 Cor. 7:28-35).
3. Live no longer in lusts of sin (1 Peter 4:2).

Four commands to "Love":

1. Love your enemies (Matthew 5:44; Luke 6:27,35).
2. Love your fellow Christians (John 13:34; John 15:12,17; Galatians 5:14; 1 Peter 2:17; 1 John 3:23; 2 John 1:5).
3. Love the brotherhood (1 Peter 2:17).
4. Love your brother (1 John 4:21).

Two things not to love:

1. The world (1 John 2:15)
2. Things in the world (1 John 2:15)

Three ways to love:

1. Fervently (1 Peter 2:22)
2. With a pure heart (1 Peter 2:22)
3. As brethren (1 Peter 3:8)

One Person to pray to:

1. Pray to thy Father (Matthew 6:6; Matthew 9; John 16:23-26)

Three things to pray for:

1. Your persecutors (Matthew 5:44; Luke 6:28)
2. For laborers (Matthew 9:38; Luke 10:2)
3. For one another (James 5:16)

Two ways not to pray:

1. Use not vain repetitions like the heathen (Matthew 6:7).
2. Do not pray as hypocrites (Matthew 6:5).

Three ways to pray:

1. After this manner pray (Matthew 6:9-13)
2. Ask, seek, knock (Matthew 7:7-11)
3. Pray in the Spirit (Jude 1:20)

Four things to prove:

1. Prove yourself (2 Cor. 13:5).
2. Prove what is acceptable to God (Ephes. 5:10).
3. Prove all things (1 Thes. 5:21).
4. Prove accusations against elders (1 Tim. 5:19).

Eight "Put Away's":

1. Put away wicked people from the congregation (1 Cor. 5:13).
2. Put away lying (Ephes. 4:25).
3. Put away all bitterness (Ephes. 4:31).
4. Put away wrath (Ephes. 4:31).
5. Put away anger (Ephes. 4:31).
6. Put away clamor (Ephes. 4:31).
7. Put away evil speaking (Ephes. 4:31).
8. Put away all malice (Ephes. 4:31).

Six "Put Off's":

1. Put off the old man (Ephes. 4:22; Col. 3:9).
2. Put off anger (Col. 3:8).
3. Put off wrath (Col. 3:8).
4. Put off malice (Col. 3:8).
5. Put off blasphemy (Col. 3:8).
6. Put off filthy conversation (Col. 3:8).

Twelve "Put On's":

1. Put on Christ (Romans 13:14).
2. Put on the armor of light (Romans 13:12).
3. Put on the new man (Ephes. 4:24; Col. 3:10).
4. Put on the whole armor of God (Ephes. 6:11,13).
5. Put on the bowels of mercy (Col. 3:12).
6. Put on kindness (Col. 3:12).
7. Put on humility (Col. 3:12).
8. Put on meekness (Col. 3:12).
9. Put on longsuffering (Col. 3:13).
10. Put on love (Col. 3:14).
11. Put on the breastplate of faith and love (1 Thes. 5:8).
12. Put on the hope of salvation (1 Thes. 5:8).

One class not to rebuke:

1. Elders (1 Tim. 5:1)

Three things to rebuke:

1. Certain sinners (1 Tim. 5:20)
2. Rebels (Titus 1:13)
3. Works of darkness (Ephes. 5:11)

Two ways to rebuke:

1. With all authority (Titus 2:15)
2. With all longsuffering (2 Tim. 4:2)

Two commands to rejoice:

1. Rejoice (Matthew 5:12; Romans 15:10)
2. Rejoice evermore (1 Thes. 5:16).

Four things to rejoice in:

1. Hope (Romans 12:12)
2. Blessings of others (Romans 12:15)
3. The Lord (Phil. 3:1; Phil. 4:4)
4. Suffering for Christ (1 Peter 4:13)

Five things to remember:

1. What you are saved from (Ephes. 2:11-12)
2. Those who suffer (Hebrews 13:3)
3. Those who lead you (Hebrews 13:7)
4. Truth (Jude 1:17-18; Rev. 3:3)
5. Backsliding, and repent (Rev. 2:5)

Four things to seek:

1. God's kingdom first (Matthew 6:33; Luke 12:31)
2. God in prayer (Matthew 7:7)
3. To edify the church (1 Cor. 14:12)
4. Things above (Col. 3:1)

One command to stand fast:

1. Stand fast, and hold Christian traditions (2 Thes. 2:15)

Three things to stand fast with:

1. Loins girt about with truth
2. Breastplate of righteousness
3. Feet shod with the preparation of the gospel of peace (Ephes. 6:14-15)

Five things to stand in:

1. Faith (1 Cor. 16:13)
2. Liberty (Galatians 5:1)
3. One spirit (Phil. 1:27)
4. One mind (Phil. 1:27)

5. The Lord (Phil. 4:1)

Eight things to think on:

1. Things about your true self (Romans 12:3; 1 Cor. 3:18)
2. Things true
3. Things honest
4. Things just
5. Things pure
6. Things lovely
7. Things of good report
8. Things of virtue (Phil. 4:8)

One way to think:

1. Think soberly (Romans 12:3)

Five commands to "submit":

1. Submit one to another (Ephes. 5:21).
2. Submit to God (James 4:7).
3. Submit to every ordinance of man (1 Peter 2:13-14; Romans 13:1-8).
4. Younger ones are to submit to their elders (1 Peter 5:5).
5. Wives must submit to their husbands ((Ephes. 5:22; Col. 3:18; 1 Peter 3:1-6).

Twelve "Take's":

1. Take no anxious thought for necessities of life (Matthew 6:25,31; Luke 12:22-30)
2. Take no anxious thought of tomorrow (Matthew 6:34)
3. Take no anxious thought of defense (Matthew 10:19; Mark 13:9-11; Luke 12:11-12; Luke 21:14)
4. Take my yoke upon you (Matthew 11:29)
5. Take advantage of freedom (1 Cor. 7:21)
6. Take the Lord's Supper in remembrance of Christ (1 Cor. 11:24-26)
7. Take the shield of faith (Ephes. 6:16)
8. Take the helmet of salvation (Ephes. 6:17)
9. Take the sword of the Spirit (Ephes. 6:17)
10. Take oversight of the flock willingly (1 Peter 5:2)
11. Take oversight of the flock without thought of personal gain (1 Peter 5:2)
12. Take a humble seat (Luke 14:8)

Eighteen "Take Heed's":

1. Take heed that you do not alms to be seen by people (Matthew 6:1).
2. Take heed not to despise little ones (Matthew 18:10).
3. Take heed not to be deceived (Matthew 24:4; Mark 13:5; Luke 21:8).
4. Take heed what you hear (Mark 4:24).
5. Take heed how you hear (Luke 8:18).
6. Take heed to walk in the light (Luke 11:35).
7. Take heed to rebuke and forgive (Luke 17:3).
8. Take heed not to get drunk (Luke 21:34).
9. Take heed not to surfeit (Luke 21:34).
10. Take heed not to be overcome with cares (Luke 21:34).

11. Take heed to yourselves (Matthew 13:9; Luke 17:3; Luke 21:34; Acts 20:28).
12. Take heed to the flock of God (Acts 20:28).
13. Take heed lest you misuse your liberty (1 Cor. 8:9; Rev. 13).
14. Take heed lest you fall (1 Cor. 10:12; Romans 11:21).
15. Take heed to your ministry (Col. 4:17).
16. Take heed that you destroy not one another (Galatians 5:15).
17. Take heed to yourself and your doctrine (1 Tim. 4:16).
18. Take heed not to backslide (Hebrews 3:12).

Four "Thou Shalt's":

1. Thou shalt worship God only (Matthew 4:10; Luke 4:8).
2. Thou shalt serve God only (Matthew 4:10; Luke 4:8).
3. Thou shalt love neighbors as yourself (Matthew 5:43; Matthew 19:19; Matthew 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14).
4. Thou shalt love God wholeheartedly (Matthew 22:37; Mark 12:30; Luke 10:27).

Eight "Thou Shalt Not's":

1. Thou shalt not tempt the Lord (Matthew 4:7; Luke 4:12).
2. Thou shalt not kill (Matthew 5:21; Matthew 19:18; Mark 10:19; Luke 18:20;Romans 13:9).
3. Thou shalt not commit adultery (Matthew 5:27-28; Matthew 19:18; Luke 18:20; Romans 13:9).
4. Thou shalt not pray to be seen by people (Matthew 6:5).
5. Thou shalt not steal (Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9).
6. Thou shalt not bear false witness (Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9).
7. Thou shalt not covet (Romans 13:9).
8. Thou shalt not muzzle the ox treading corn (1 Cor. 9:9; 1 Tim. 5:18).

Two ways not to walk:

1. As Sinners (Ephes. 4:17)
2. As fools (Ephes. 5:15)

Seven things to walk in:

1. The Spirit (Galatians 5:16)
2. Love (Ephes. 5:2)
3. The light (Ephes. 5:8-9; 1 John 1:7)
4. Watchfulness (Ephes. 6:18)
5. Christ (Col. 2:6-7; 2 Cor. 5:17)
6. Wisdom (Col. 4:5)
7. Honesty (1 Thes. 4:12)

200 Miscellaneous Commands:

1. Abhor what is evil (Romans 12:9).
2. A bishop must be (see characteristics of, 1 Tim. 3:2-7; Titus 1:6-9).
3. Abide in Christ (John 15:4).
4. Abide with worthy ones (Matthew 10:11-13; Mark 6:10; Luke 9:4; Luke 10:5-8).
5. Accuse none falsely (Luke 3:14).
6. Add to Christian graces (2 Peter 1:5-7).
7. Admit your own unprofitableness (Luke 17:10).

8. Admonish one another (Col. 3:16).
9. Admonish the unruly (2 Thes. 3:15).
10. Agree with your adversary (Matthew 5:25).
11. Allow no liberty to ensnare you to commit sin (1 Cor. 10:25-30).
12. Allow no lust of evil in the your body (1 Thes. 4:5).
13. Allow no cursing and blessing from the same mouth (James 3:10).
14. Anoint your head and wash face when fasting (Matthew 6:17).
15. Arm your self with a mind to suffer for Christ (1 Peter 4:1).
16. Avenge not yourself (Romans 12:19).
17. Awake from death to light (Ephes. 5:14).
18. Bear one another's burdens (Galatians 6:2).
19. Behave like men (1 Cor. 16:13).
20. Bid no false teacher "Godspeed" (2 John 1:10-11).
21. Bring proof of your repentance (Matthew 3:8; Luke 3:8).
22. Bring your children up in the Lord (Ephes. 6:4).
23. Build up your faith (Jude 1:20).
24. Call the poor to your feast (Luke 14:13).
25. Children, obey your parents (Ephes. 6:1; Col. 3:20).
26. Cleanse the lepers (Matthew 10:8).
27. Cleanse your hands you sinners (James 4:8).
28. Cleave to good (Romans 12:9).
29. Collect just dues only (Luke 3:13).
30. Come out from among them (2 Cor. 6:17).
31. Command and teach these things (1 Tim. 4:11; 1 Tim. 6:2).
32. Commit the truth to faithful teachers (2 Tim. 2:2).
33. Confess your faults one to another (James 5:16).
34. Count it joy when you are tempted (James 1:2).
35. Cut off offending members (Matthew 5:29-30; Matthew 18:8,9).
36. Deacons must be (see 1 Tim. 3:8-12).
37. Defraud not (Mark 10:19).
38. Desire spiritual gifts (1 Cor. 14:1).
39. Desire the milk of the Word (1 Peter 2:2).
40. Despise not prophesyings (1 Thes. 5:20).
41. Destroy none with non-essentials (Romans 14:15; 1 Cor. 8:13).
42. Draw near to God (James 4:8).
43. Eat your own bread in quietness (2 Thes. 3:12).
44. Earnestly contend for faith (Jude 1:3).
45. Edify yourselves with singing (Ephes. 5:19).
46. Edify one another (1 Thes. 5:11).
47. Enter the straight (narrow) gate (Matthew 7:13; Luke 13:24).
48. Examine yourself as to faith (2 Cor. 13:5).
49. Exercise in godliness (1 Tim. 4:7-8).
50. Exhort servants to obey (Titus 2:9-10).
51. Exhort one another daily (Hebrews 3:13).
52. Fear not (Luke 12:32)!
53. Fight the good fight of faith (1 Tim. 6:12).
54. Follow peace and holiness (Hebrews 12:14).
55. Forbear one another (Col. 3:13).
56. Forbid not children (Matthew 19:14; Mark 10:14; Luke 18:16).
57. Forbid not tongues (1 Cor. 14:39).
58. Forget not to share (Hebrews 13:16).
59. Forgive 490 times (Matthew 18:22).

60. Forgive (Matthew 11:25-26; Luke 6:37; Ephes. 4:32; Col. 3:13).
61. Fret not in servitude (2 Cor. 7:21).
62. Gird up loins of mind (1 Peter 1:13).
63. Give place to wrath (Romans 12:19).
64. Give your enemy a drink of water (Romans 12:20).
65. Give no occasion to the adversary (1 Tim. 5:14).
66. Glorify God in your body and spirit (2 Cor. 6:20; cp. Romans 12:1-2).
67. Grieve not the Holy Spirit (Ephes. 4:30).
68. Grow in grace and knowledge (2 Peter 3:18).
69. Grudge not against another (James 5:9).
70. Harden not your hearts (Hebrews 3:8-15).
71. Hate flesh-spotted garments (Jude 1:23).
72. Have no respect of persons (partiality, prejudice) (1 Tim. 5:21).
73. Have the same love (Phil. 2:2).
74. Have no fellowship with works of darkness (Ephes. 5:11).
75. Heal the sick (Matthew 10:8; Luke 10:9).
76. Help propagate truth (3 John 1:8).
77. Humble yourselves (James 4:10; 1 Peter 5:6).
78. Husbands, love your wives (Ephes. 5:25,28; Col. 3:19; 1 Peter 3:7).
79. Husbands, be not bitter against your wives (Col. 3:19).
80. Instruct rebels in meekness (2 Tim. 2:25).
81. Intreat others according to 1 Tim. 5:1-2.
82. Judge not (Matthew 7:1; Luke 6:37).
83. Have faith before God for things not condemned in Scripture (Romans 14:22-23).
84. Know how to control your body (1 Thes. 4:4).
85. Lay not up your treasures on earth (Matthew 6:19).
86. Lay up your treasures in heaven (Matthew 6:20; Luke 12:33-34).
87. Lay hold on eternal life (1 Tim. 6:12).
88. Leave your parents and cleave to your wife (Matthew 19:5; Mark 10:7; Ephes. 5:31).
89. Lend, hoping for nothing back (Luke 6:35).
90. Lie not (Col. 3:9).
91. Lift up hands that hang down (Hebrews 12:12).
92. Look not everyone on your own things only (Phil. 2:4).
93. Look diligently not to fail of grace (Hebrews 12:15).
94. Look diligently lest any root of bitterness defile (Hebrews 12:15).
95. Look diligently lest any be a fornicator (Hebrews 12:16-17).
96. Look to yourselves not to lose reward (2 John 1:8).
97. Look for mercy unto eternal life (Jude 1:21).
98. Lust not after evil things (1 Cor. 10:6).
99. Make a tree good or corrupt (Matthew 12:33).
100. Make no provision for lusts (Romans 13:14).
101. Make full proof of ministry (2 Tim. 4:5).
102. Make straight paths (Hebrews 12:13).
103. Mark troublemakers (Romans 16:17; Phil. 3:17).
104. Mark the unruly (2 Thes. 3:14).
105. Marvel not if you are hated by the world (1 John 3:13).
106. Masters, be good to servants (Ephes. 5:9; Col. 4:1).
107. Meditate upon things of (1 Tim. 4:15).
108. Mind not the high things (Romans 12:16).
109. Minister as good stewards (1 Peter 4:10).
110. Mortify offending physical members (Col. 3:5; Romans 8:12-13).
111. Neither be of doubtful mind (Luke 12:29).

112. No man is to defraud his brother (1 Thes. 4:6).
113. Neglect not spiritual gifts (1 Tim. 4:14; cp. 2 Tim. 1:6).
114. Obey your leaders (Hebrews 13:17).
115. Offer the other cheek (Matthew 5:39; Luke 6:29).
116. Ordain no one in a hurry (1 Tim. 5:22).
117. Owe nothing but love (Romans 13:8).
118. Overcome evil with good (Romans 12:21).
119. Pass the time in fear (1 Peter 1:17).
120. Pay your taxes (Romans 13:6).
121. Pay just dues (Romans 13:7).
122. Praise the Lord (Romans 15:11).
123. Preach (Matthew 10:7,27; Mark 16:15; 2 Tim. 4:2).
124. Present your body to God (Romans 12:1).
125. Provide things honestly (Romans 12:17).
126. Provoke not your children to wrath (Ephes. 6:4; Col. 3:21).
127. Purge out the old leaven (evil influence) (1 Cor. 5:7).
128. Purify your hearts of doubt (James 4:8).
129. Put others in remembrance of the essentials (2 Tim. 2:14).
130. Quench not the Spirit (1 Thes. 5:19).
131. Raise the dead (Matthew 10:8).
132. Receive (accept) weak brethren (Romans 14:1).
133. Receive one another (Romans 15:7).
134. Receive the Word with meekness (James 1:21).
135. Reckon yourself as dead to sin (Romans 6:11).
136. Reckon yourself as alive to God (Romans 6:11).
137. Recognize the truth (1 Cor. 10:15).
138. Redeem the time (Ephes. 5:16; Col. 4:5).
139. Reject heretics (Titus 3:10).
140. Refuse to support young widows from church funds (1 Tim. 5:11).
141. Remind people of the seven things of Titus 3:1-2.
142. Render no evil for evil (1 Peter 3:9; Romans 12:17).
143. Repent (Matthew 3:2; Matthew 4:17; Mark 1:15; Acts 2:38; Acts 3:19; Rev. 2:16; Rev. 3:19).
144. Resist not evil (Matthew 5:38-39).
145. Resist the devil (James 4:7; 1 Peter 5:9).
146. Restore backslider in meekness, considering your own life (Galatians 6:1).
147. Run to obtain (1 Cor. 9:24).
148. Salute none by the way (Luke 10:4).
149. Salute your leaders (Hebrews 13:24).
150. Sanctify God in your heart (1 Peter 3:15).
151. Save some with fear (Jude 1:23).
152. Search the Scriptures (John 5:39).
153. Seek not eats and drinks (Luke 12:29).
154. Sell to help the needy (Luke 12:33).
155. Serve the Lord (Romans 12:1).
156. Servants, obey masters (Ephes. 6:5-8; Col. 3:22-25; 1 Peter 2:18).
157. Set the least to judge (1 Cor. 6:4).
158. Set your affections above (Col. 3:2).
159. Shake off the dust of your feet (Matthew 10:14; Mark 6:11; Luke 9:5; Luke 10:10-11).
160. Show charity to other ministers (Luke 9:49-50).
161. Show yourself as a pattern (Titus 2:7).
162. Show fourthings of (Titus 2:7-8).
163. Sin not (1 Cor. 15:34).

164. Sing with grace in heart (Col. 3:16).
165. Shun vain babblings (2 Tim. 2:16).
166. Speak and do things in view of the judgment day (James 2:12).
167. Speak truth (Ephes. 4:25).
168. Speak sound doctrine (Titus 2:1).
169. Speak no evil of your brethren (James 4:11).
170. Stablish your hearts (James 5:8).
171. Strengthen your feeble knees (Hebrews 12:12).
172. Strive together for the gospel faith (Phil. 1:27).
173. Study to be quiet (1 Thes. 4:11).
174. Study (be diligent) to show yourself approved (2 Tim. 2:15).
175. Support the weak (1 Thes. 5:14).
176. See that no one renders evil for evil (1 Thes. 5:15).
177. Swear not (James 5:12; Matthew 5:33-36).
178. Tarry one for another (1 Cor. 11:33).
179. Tarry for power (Luke 24:49; Acts 1:4-8).
180. Teach one another (Col. 3:16).
181. Teach no other doctrine that the truth (1 Tim. 1:3).
182. Tell your brother his fault alone first (Matthew 18:15-17).
183. Trust God for your needs as you work (Matthew 10:9; Luke 9:3; Luke 10:4).
184. Understand the will of God (Ephes. 5:17).
185. Use not your liberty as an occasion to sin (Galatians 5:13; 1 Peter 1:16).
186. Use hospitality without grudging (1 Peter 4:9).
187. Warn the unruly (1 Thes. 5:14).
188. Watch and pray (Matthew 24:42; Matthew 25:13; Mark 13:33,35; Mark 14:38; Luke 21:36; Ephesians 6:18; Col. 4:2).
189. Watch in all things (2 Tim. 4:5; 1 Cor. 16:13).
190. Weep with others (Romans 12:15).
191. Withdraw from disorderly brethren (2 Thes. 3:6,14).
192. Withdraw from evil people (1 Tim. 6:3-6).
193. Wives of deacons must be (1 Tim. 3:11).
194. Wives, submit to your husbands (Ephes. 5:22; Col. 3:18; 1 Peter 3:1-6).
195. Work with your own hands (1 Thes. 4:11).
196. Work, or do not eat (2 Thes. 3:10-11).
197. Work out own salvation (Phil. 2:12).
198. Yield not your members to sin (Romans 6:13).
199. Yield yourself to God (Romans 6:13).
200. Yield your members to righteousness (Romans 6:13).

Two eternal rights of the redeemed:

1. Right to the tree of life
2. Right to enter the New Jerusalem

[Source: http://www.thesimpletruth.net/booklet//1050nt.html]

<<<<<<<<<< End: Commandments in the Bible >>>>>>>>>>

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 (διὰ 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 [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

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
"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 [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 **idealis**t 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/ (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

Post-Modernism and the Church

(*See also:* Postmodernism Worldview)

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.

The Postmodern World

http://www.followingjesus.org/the-postmodern-world/

Postmodernism Philosophy

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

***See also my other separate resource*: Mere Christianity – C.S. Lewis**

Postmodernism and Its Critics

http://anthropology.ua.edu/cultures/cultures.php?culture=Postmodernism and Its Critics

Excerpt:

The following are some proposed differences between modern and postmodern thought:
Contrast of Modern and Postmodern Thinking

	Modern	Postmodern
Reasoning	From foundation upwards	Multiple factors of multiple levels of reasoning. Web-oriented.
Science	Universal Optimism	Realism of Limitations
Part/Whole	Parts comprise the whole	The whole is more than the parts
God	Acts by violating "natural" laws" or by "immanence" in everything that is	Top-Down causation
Language	Referential	Meaning in social context through usage

Post-modern Philosophy and the Church

https://www.dyeager.org/2011/11/post-modern-philosophy-church.html

Worldview Thinking: 4 Factors Why We have Entered into A Post-Christian Culture

http://fk.b5z.net/i/u/2167316/f/Lecture_3_Worldview_Thinking_chart_on_Why_we_are_in_a_post_Christian_Culture_by_Paul_R_Shockley.pdf [Under this site section :http://prshockley.org/bethel__bethany__and_slbc]

"I am particularly indebted to Dr. Ravi Zacharias for introducing these four major factors and to Nancy Pearcey for expanding Dr. Francis Schaeffer's insights into the truth-value split that dominates both the modern and postmodern mindset." [Download Chart as PDF] [**See chart also here**]

The Resurrection and the Post-Modern Dilemma (N.T. Wright)

http://ntwrightpage.com/Wright_Resurrection_Postmodern.htm

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.

A Response to Philosophical Postmodernism (Geisler)

https://www.jashow.org/articles/prophecy/a-response-to-philosophical-postmodernism/

The Resurrection and the Postmodern Dilemma – N.T. Wright
http://ntwrightpage.com/2016/04/05/the-resurrection-and-the-postmodern-dilemma/

N.T. Wright on the Enlightenment, postmodernism, and common misreadings of scripture
https://rachelheldevans.com/blog/wright-common-misreadings-scripture?rq=wright

Defining Modernism and Postmodernism

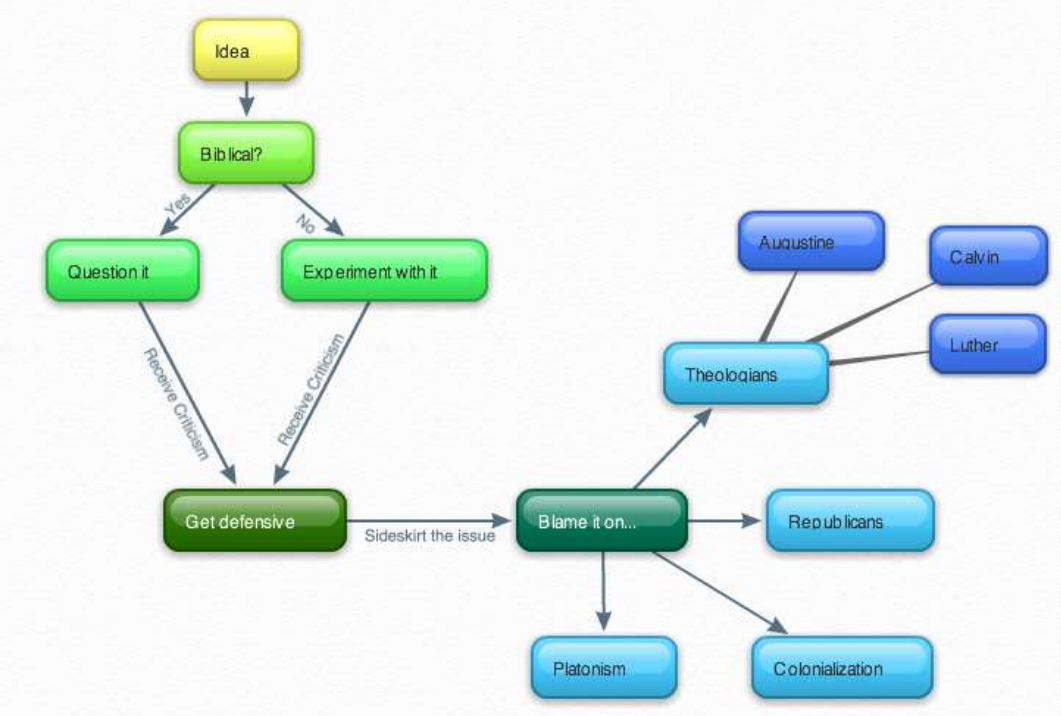
Defining	Premodernism	Modernism	Postmodernism
What is real? (Metaphysics)	Realism: Super-naturalism	Realism: Naturalism	Antirealism
How do I know? (Epistemology)	Mysticism and/or faith	Objectivism: experience & reason	Social subjectivism
What/who am I? (Human Nature)	Original Sin Subject to God's will Dualism	*Tabula rasa*; nature/ nurture/choice combo Autonomy Integration	Social determinism Group conflict Reductionism
How should I live? (Ethics)	Collectivism: altruism	Individualism	Collectivism: egalitarianism
How should we live? (Politics and Economics)	Feudalism	Liberal capitalism	Socialism
When & Where	Medieval	Enlightenment; current sciences, business, technical fields	Current humanities and related professions

Source: Stephen R.C. Hicks, 2004/2011. *Explaining Postmodernism: Skepticism and Socialism from Rousseau to Foucault.*

http://www.stephenhicks.org/

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 Girliemen? 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

The Emergent Church – John Piper

https://vimeo.com/90632164 (video)

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

The Roots of the Emergent Church Movement (Full Documentary)
https://www.youtube.com/watch?v=pHjpgsh_TZ8 [video]

The Emerging Consequences of Whose Ideas? (2010)
https://www.9marks.org/article/emerging-consequences-whose-ideas/

The Emerging Church [articles downloadable as PDF and Word Doc]

The Emerging Church, Part 1: An Overview, by Scott Diekmann
Introduces the concepts of modernism and postmodernism, and provides a brief description of the Emerging Church using their own words.

The Emerging Church, Part 2: The Bible, One Voice Among Many
Describes the Emerging Church's rejection of Biblical inspiration and inerrancy in favor of a derivation of "truth" through a cooperative effort of community, story, and Biblical "interpretation."

The Emerging Church, Part 3: The Experiential Road
Relates how abandonment of Scriptural authority necessarily leads to an emphasis on experience.

The Emerging Church, Part 4: The Mystical Road
Considers the Emerging Church's embrace of mysticism through such means as contemplative prayer.

The Emerging Church, Part 5: Redefining the Gospel?
Delineates how the New Perspective on Paul has led to a rejection of justification by grace through faith. This includes looking at the work of N.T. Wright and his impact on the Emerging Church movement.

The Emerging Church, Part 6: A Social Gospel?
Emphasizes the Emerging Church's confusion of Law and Gospel, to "live in the way of Jesus."

The Emerging Church, Part 7: Sheep Without a Shepherd
Points out the lack of certainty of many Emerging Church pastors, and their failure to preach the whole counsel of God.

The Emerging Church, Part 8: Final Thoughts
Summarizes the previous parts and reiterates the true way to "live in the way of Jesus," through Word and Sacrament.

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.cmaresources.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

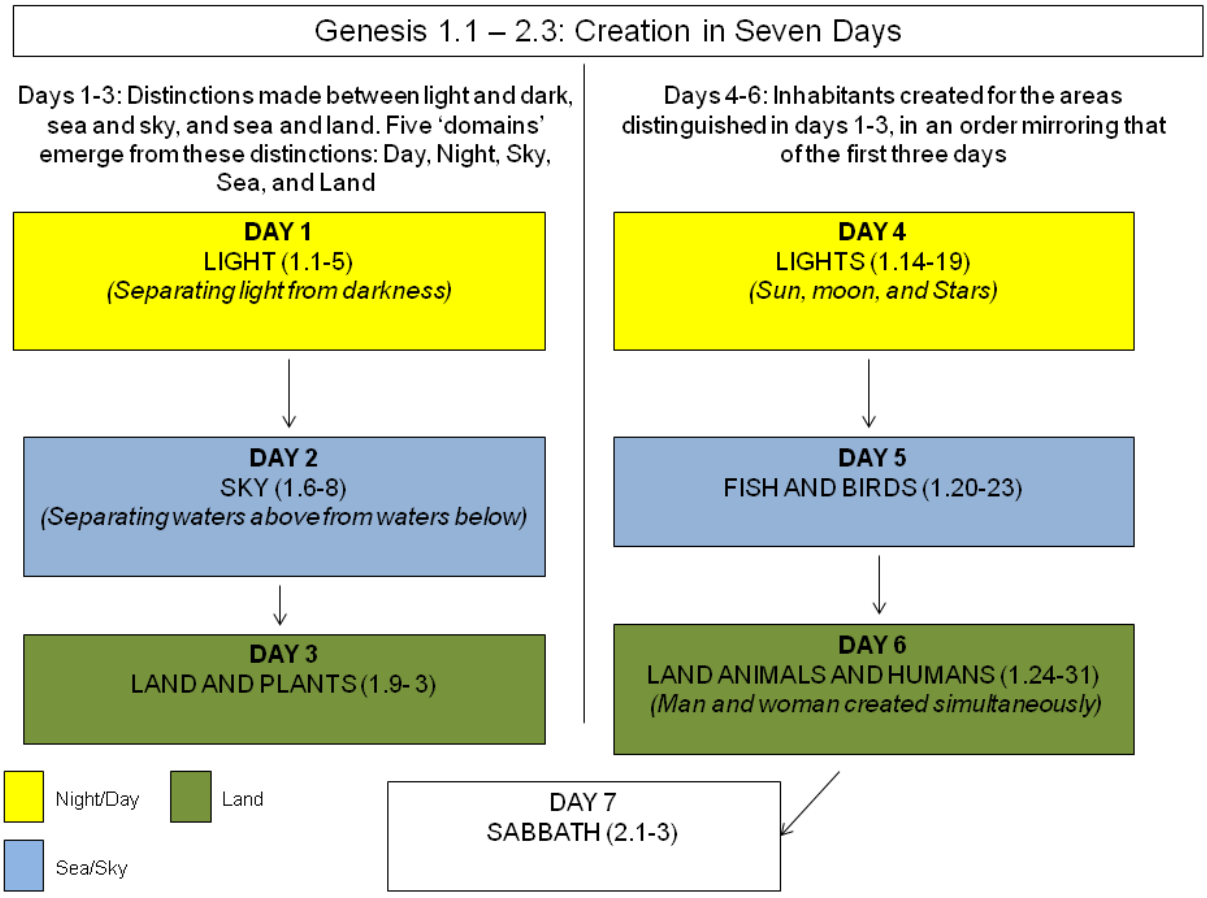
Organic Church is not Always Fun: Dealing with Issues
http://synerchomai.org/2012/12/organic-church-is-not-always-fun-dealing-with-issues/

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

Genesis 1.1-2.4: Creation in Seven Days
https://readingreligion.wordpress.com/2014/10/23/genesis-1-1-2-4-creation-in-seven-days/



This account of creation is suggested to be from a later school of thought, probably the P source, because of its 7-day structure and mention of the Sabbath. Mesopotamian creation myths, and other accounts of creation in the Bible, do not revolve around a seven-day structure and involve much more drama (usually with a protagonists battling a sea monster to subdue 'chaos' and establish order). Additionally, although the Sabbath is mentioned in this account of creation, laws about the Sabbath are only given to the people Israel in Exodus 16.

The ordered narrative structure should also be noted as a characteristic common to the Priestly source and this structure has its own effects. The Jewish Study Bible (OUP, 2004) notes how Gen 1.1-2.4 is "utterly devoid of sensory detail. This eerie abstractness, combined with the highly schematic and formulaic structure of the narrative, conveys a sense of the awe-inspiring majesty and inviolable sovereignty of the God on whom this narrative is unswervingly focused" (p.12).

Creation in 7 days

Days 1-3 and 4-6 can be said to mirror each other. The first three days describe the creation and formation of domains, which are then filled with specifics during days 4-6 in the same order.

1.27-28: The Creation of Man and Woman

God creates humans – male and female at the same time – and they are created "in the image of God".

1.29: God allocates food for humans and animals

To humans God gives every tree that has seed-bearing fruit for food, and to all the animals he gives green plants for food. So, in this account of creation both humans and other animals eat a vegan diet.

Other accounts of Creation in the Tanakh can be found in: Gen 2.4-25, Psalm 104, and Proverbs 8.22-31.

The Historicity of Adam

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

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.theisticevolution.org/lit_genre.html

The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Expository Bible Study Notes on Genesis (Jim Bomkamp)
http://jimbomkamp.com/Genesis/Gen.htm

Table of Nations: http://jimbomkamp.com/Genesis/Gen9p1.htm **[Recommended]**

For more details regarding "Table of Nations" see the corresponding section in the separate references resource:

The Complete Sayings of Jesus – NKJV (with Appendix)

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)

Notes Excerpts **Regarding Race**:

. In Acts 17:22-31 Paul speaks of the fact that it is the Lord who has formed the boundaries of all the nations,

> "[22] So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. [23] "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you. [24] "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; [25] nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things; [26] and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, [27] that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; [28] for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.' [29] "Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. [30] "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, [31] because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.""

One of the mistakes that the church has made in understanding the various people that came from these people groups is to believe that these three sons of Noah end up producing what people refer to as the three main races of people, with the Hamites representing the black skinned people, the Japhethites the white skinned Caucasion people, and the Shemites the Oriental people. However, the concept of race is not found in the Bible and it is a myth of modern day thinking. All people on the face of the earth are descended from Noah and the characteristics that typically define races are merely genetic characteristics that can be calculated through the existence of recessive and dominant genes.

Henri Morris has written the following about this in his commentary on Genesis,

> "Note that these three streams of nations are not three "races." Though some have thought of the Semites, Japhethites, and Hamites as three races (say, the dusky, the white, and the black races or the Mongoloid, Caucasian, and Negroid), this is not what the Bible teaches, nor is it what modern anthropology and human genetics teach. There are dusky and black people found among all three groups of nations. The Bible does not use the word "race" nor does it acknowledge such a concept. The modern concept of "race" is based on evolutionary thinking. To the evolutionist, a race is a subspecies in the process of evolving into a new species, and this idea is the basis of modern racism..."

> Notice here that each of these people groups are said to have gone 'every one according to his language, according to their families, into their nations,' and notice that the division was according to 'language.' We will see in chapter 11 that it was the Lord who created all of the various languages, which caused all of these various people groups to separate according to their languages.

The Bible Speaks on Race

http://mail.erlc.com/article/the-bible-speaks-on-race

Preaching about race: Keeping the big picture in view
https://erlc.com/resource-library/articles/preaching-about-race-keeping-the-big-picture-in-view

What Does the Bible Say About Race
https://www.exploregod.com/what-does-the-bible-say-about-race

Bible verses containing the word, 'RACE'
https://www.openbible.info/topics/race

Why are people different colors—black, yellow, brown, etc? [Recommended]
https://bible.org/question/why-are-people-different-colors%E2%80%94black-yellow-brown-etc

Excerpt:

The Bible does not give us a specific answer to why people are different color, the following information from *The Bible Has the Answer* by Henry M. Morris and Martin E. Clark will add some insight on this issue.

Question: "How does the Bible explain the origin of different races?"

Answer: The concept of "race" is biological, not Biblical. There is no mention of different races, as such, in the Bible, nor even of the very concept of a "race." Evidently, there is no Biblical or theological meaning to the term, and we must conclude, therefore, that races are purely arbitrary entities invented by man for his own convenience in biological and anthropological studies.

Biologically a race is generally thought of as a variety, or sub-species, within a given species. In terms of evolutionary philosophy, it may represent a stage in the evolution of a new species. Thus different sub-species within a species may vary in their respective degrees of evolutionary advance over the ancestral species, depending upon the relative efficiencies with which the postulated evolutionary mechanisms of mutation, segregation, natural selection, etc., have been functioning in each case.

This leads to the observation that racism, in the sense of struggle between races and the conviction that one race is superior to others, must be based on evolutionism, not on theism. Evolutionary scientists may not all be "racist" in their personal or political philosophies. Nevertheless, the various philosophies that have promoted racism have, quite understandably, used the supposed universal evolutionary process as their intellectual framework for such a position. Nazism and Marxism are two notable examples.

The testimony of the Bible, however, is that all men who have ever lived in the world are descendants of Adam and, therefore, are of essentially the same race—the human race. "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). Furthermore, all men in the present world are also descendants of Noah, after the great Flood. Before the Flood, God had said: "The end of all flesh is come before me; . . . behold, I will destroy them with the earth" (Genesis 6:13). Then, later the Bible says: "All flesh died that moved upon the earth . . . and every man" (Genesis 7:21). After the Flood, "God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth" (Genesis 9:1). Finally the Bible says: "And the sons of Noah, that went forth of the Ark, were Shem, and Ham, and Japheth: . . . and of them was the whole earth overspread" (Genesis 9:18, 19).

Now although the Scriptures do not mention races, they do have a great deal to say about nations and languages. These distinctions are even noted in heaven. In Revelation 7:9, the vision of the heavenly

throng was given as of “a great multitude, of all nations, and kindreds, and people, and tongues.” The description of the eternal city includes this remarkable statement: “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it” (Revelation 21:24). Thus, in some sense, national identities are to be retained, even in the ages to come.

The most distinctive characteristic, and the most divisive, possessed by various groups among men, is not skin color or physical size, or some other physical trait, but language. Communication is of paramount importance for understanding and harmony, and language is certainly the most basic element in communication.

The origin of human language, and especially of the tremendous diversity of human languages, is as yet quite inexplicable to the evolutionist. [6-4] There is nothing even remotely comparable to such an ability among the higher animals. That human speech and language are divine creations is by far the most reasonable explanation. Furthermore, the fact that the great variety of languages reflects a divine judgment on early man, as the Bible teaches, is also the most reasonable explanation we have.

After the Flood, when “the whole earth was one language and one speech” (Genesis 11:1), men disobeyed God’s command to scatter and fill the earth, preferring to remain together and erect a single great world empire, with its capital at the first Babylon, and centered in the worship of the “host of heaven.” For this purpose they erected a gigantic temple tower, or ziggurat, at whose apex was a shrine dedicated “unto heaven,” undoubtedly inscribed with the signs of the Zodiac and other astrological emblems. The “host of heaven,” frequently mentioned in the Bible, refers both to the stars and to the angelic and demonic hosts identified with the heavenly bodies. The great Tower of Babel, therefore (part of which may still be standing in or near the ruins of Babylon), was essentially a temple dedicated to Satan worship and evolutionary pantheism.

God’s judgment on this great rebellion was to “scatter them abroad from thence upon the face of all the earth,” through “confounding their language, that they may not understand one another’s speech” (Genesis 11:7, 8). This must have been some kind of physiologic miracle, an instant change in those centers of the brain controlling speech, so that each family suddenly found itself identifying various objects and actions with different words and tones than other families used. The confusion and incoherent arguments which resulted finally led each family to go its own way and eventually to establish its own national and linguistic identity.

Since physiologic changes were necessarily involved in this sudden confusion of tongues, it may well have been that still other physiologic changes were also induced by God at the same time, in order to hasten the establishment of each group as a distinct national entity. Whether or not this is the case, it is certainly true that the development of specific national, or even what we call “racial” traits, could not take place as long as men lived together and inter-married freely. A certain amount of isolation and national inbreeding is genetically essential for the establishment of particular characteristics in a nation or race. Thus, these could not have developed until after mankind was dispersed from its first post-diluvian home in Babylon.

Even apart from the miraculous changes suggested above, such characteristics could have developed quite rapidly, assuming that the different genetic factors (for skin color, stature, hair texture, and the like) were present in the ancestral stock, and that isolation and selection pressures of some kind—whether climatic or social or others—operated in favor of certain characteristics in each tribe. These, however, are all basically superficial and could never result in a new “kind” of man.

All nations are alike before God in that all are in need of a Savior, and in that all can come to the Savior if they will. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life” (John 3:16).

Creating Confusion: Theistic Evolution and Progressive Creation

http://rationalfaith.com/2015/03/creating-confusion-theistic-evolution-and-progressive-creation/

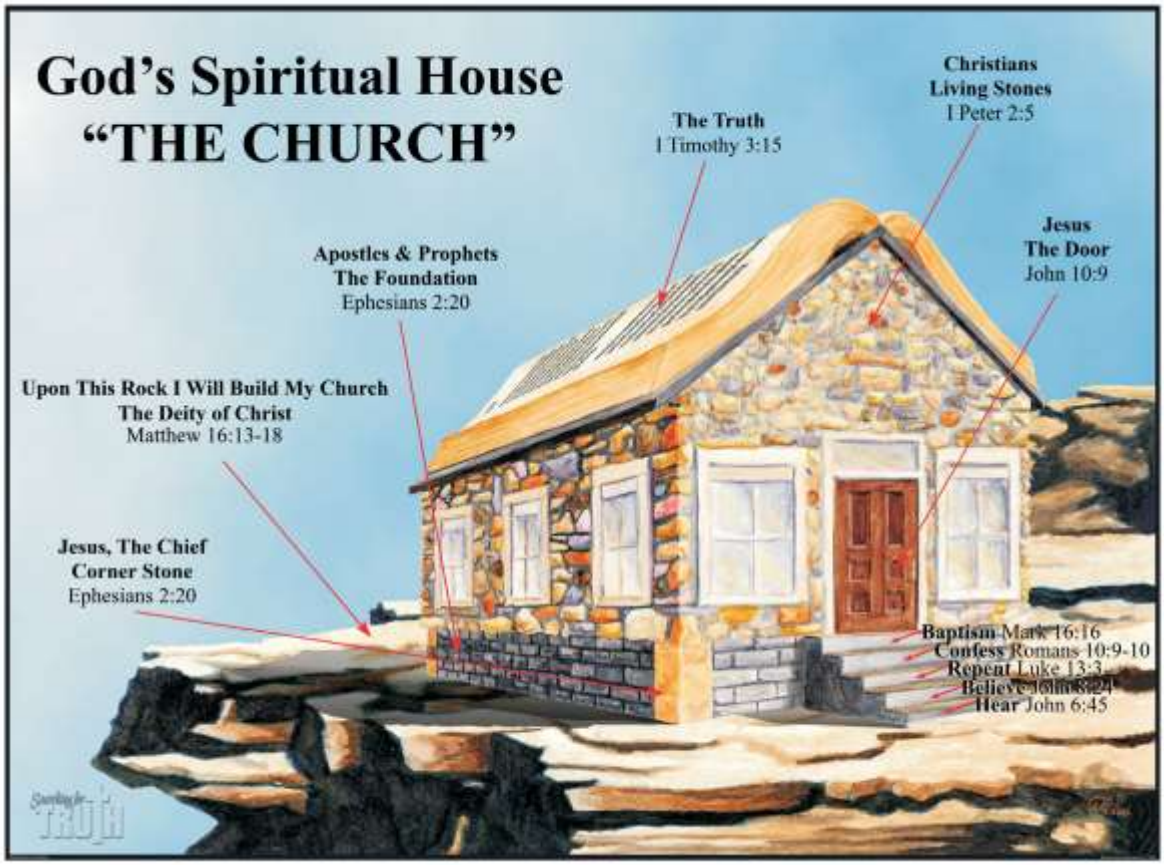
The compromises of theistic evolution and progressive creationism has caused confusion and is undermining faith in scriptural accounts.

Comparison:Creation, Evolution, Theistic Evolution, Progressive Creation	
Green	**Agrees with Creation**
Yellow	**Agrees with Evolution**
Red	**Doesn't agree with either -Evolution or Creation**

	Biblical Creation	Evolution (Neo-Darwinism)	Theistic Evolution	Progressive Creation
Origin of the Universe	Special Creation by an Immaterial, Timeless, omnipresent God; in a method that does not accord with the Big Bang	An unexplained, laws-of-physics breaking singularity exploded uncaused into existence creating space, time and matter (the Big Bang)	An unexplained, laws-of-physics breaking singularity exploded uncaused into existence creating space, time and matter (the Big Bang)	God created the universe... ...using the Big Bang[12]
Order of Creation	Follows Gen 1 order (Earth, Water, Light, Stars...)[9]	Follows Big Bang order (Singularity, Light, Stars, Sun...) [10]	Follows Big Bang (Singularity, Light, Stars , Sun...)	Follows Big Bang (Singularity, Light, Stars , Sun...)
Age of the Earth/Universe/Life	Everything (Universe, earth, life) was created in 6 days; Universe, Earth, Life has existed 6 - 10,000 years	Universe is 13.7 billion years old; Earth: 4.5 billion years; Life: 3 - 4 Billion yearss	Universe is 13.7 billion years old; Earth: 4.5 billion years; Life: 3 - 4 Billion years	Universe is 13.7 billion years old; Earth: 4.5 billion years; Life: 3 - 4 Billion years
God's Intervention during creation	The creation event was a direct act of God (Gen 1.1)	God does not exist	God created the framework for evolution, and uses evolution as a means of creation	God creates... ...in small increments over million year time periods
Means of Speciation	God created *kinds* with all information for speciation; normal processes (natural selection; natural reproduction processes) allows manifestation of species	Natural selection working on... ...Undirected mutations	Natural selection working on... ...undirected mutations	God creates... ...new species over million year time periods of yeas as old species die out
Spirit of Man	Imparted to Man (Adam and Eve) at Creation	Denies spiritual realities; there is no spirit	Does not believe the Genesis account; evolution has no soul... ...so arbitrary assigns time when souls were first created.[11]	Pre-human hominids were used by God,... ...God modified them & breathed spirit into them[13]
Literal Adam and Eve?	Yes	No	No	Yes, but... ...believe God used pre-human hominids[14] to create Adam & Eve
When death begins	Entered the world as a result of Adam's sin; No death previously (Rom 5.1, Gen 2.17)	Death existed for millions of years before Adam	Death existed for millions of years before Adam	Death existed for millions of years before Adam
Was Noah's Flood Global?	Yes - water covered the whole earth (Gen 8.17-24)	No, the flood was local	No, the flood was local	No, the flood was local
Believes evolution is a valid theory of origins	False	True	True	False but... ...Uses evolutionary time scale & Big bang evolution of the universe
If Science and the Bible conflict, which is authoritative?	The Bible	Science	Science	Science

The Church (Assembly, Congregation)

Upon Salvation, you become a member of God's Church



[Source: http://www.wvbs.org/index.php/posters/free-teaching-charts.html]

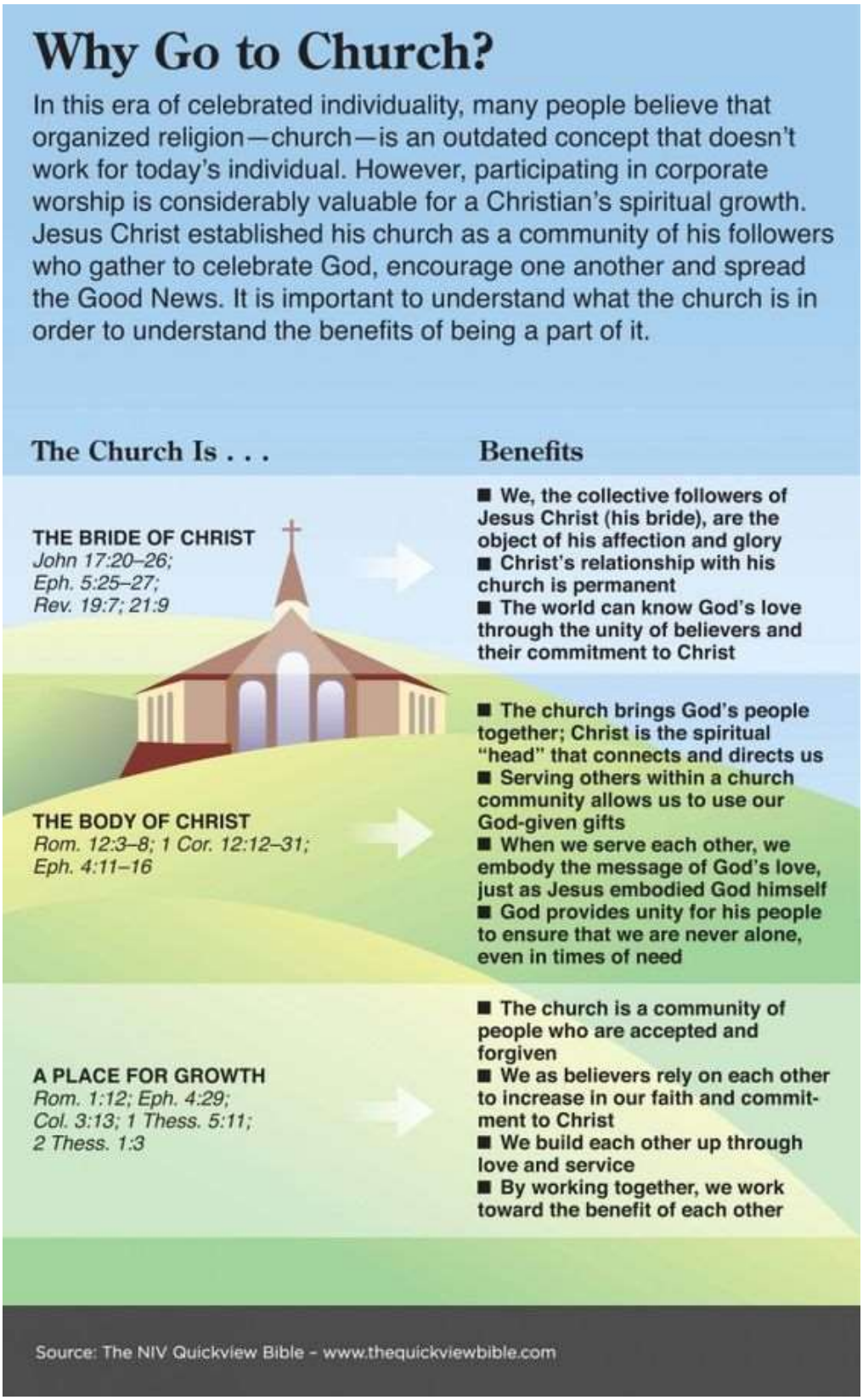
The Bible encourages Christians to meet together (Hebrews 10:24-25):

And let us take thought of how to spur one another on to love and good works, not abandoning our own meetings, as some are in the habit of doing, but encouraging each other, and even more so because you see the day drawing near. **[Net]**

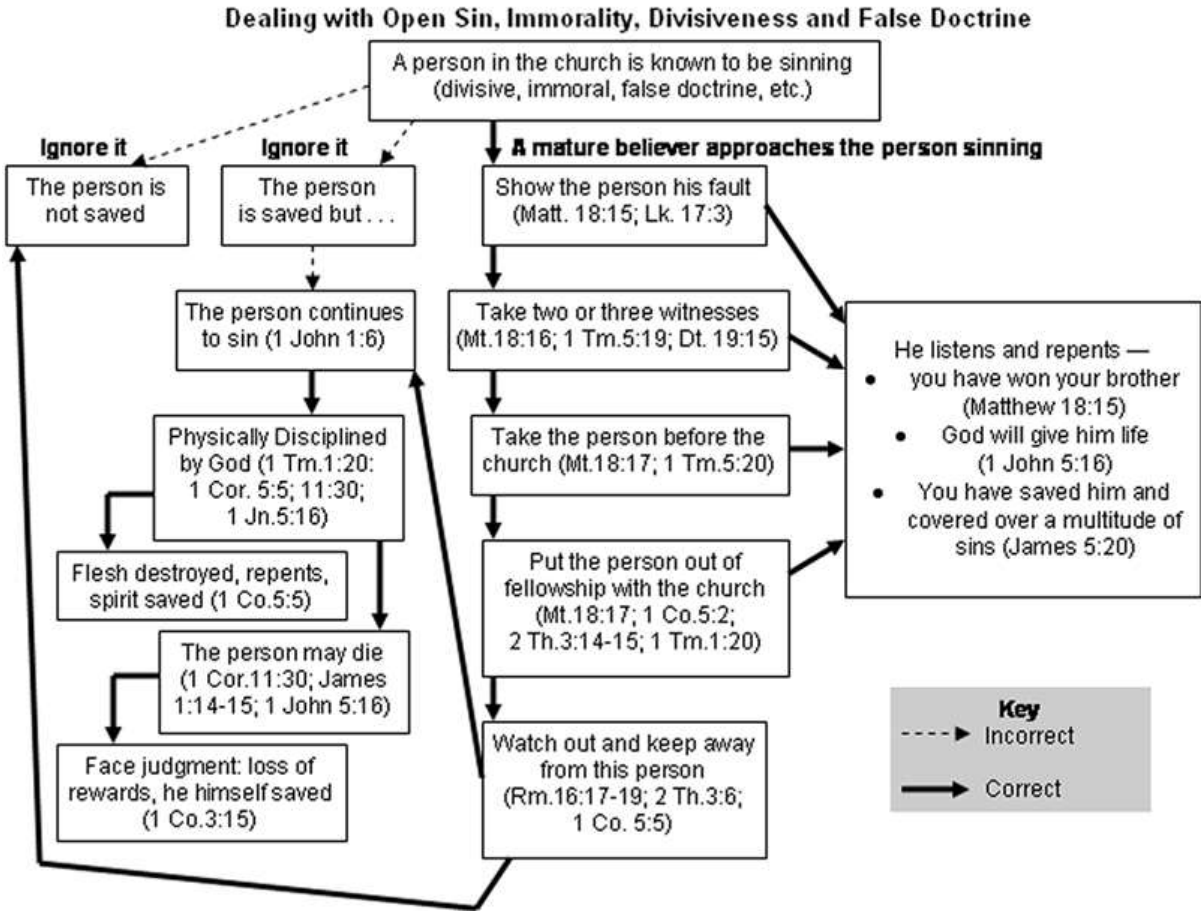
And let us be concerned about one another in order to promote love and good works, not staying away from our worship meetings, as some habitually do, but encouraging each other, and all the more as you see the day drawing near. **[HCSB]**

And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. **[KJV]**

Why Go to Church?



How to Deal with Personal Issues in the Church



[Source: http://www.generationword.com/audio_series/basic_doctrine.html]

The Church - Part 1

The CHURCH is people, not a building or a place.

PROMISED
Daniel 2:44
Isaiah 2:2-3
Matthew 16:18, 28
Mark 9:1

ESTALISHED IN JERUSALEM (A.D. 30)
Luke 24:47
Acts 1:4
Acts 2

NUMBER OF CHURCHES ONE
Matthew 16:18 Church
Ephesians 4:4 One Body
Colossians 1:18, 18
Ephesians 1:22-23
Colossians 3:15

MEMBERSHIP CHRISTIANS
Acts 11:26
Acts 2:47
Ephesians 5:23, 30
1 Corinthians 12:23

Upon this rock I will build my church
Matthew 16:18

ORGANIZATION
- **CHRIST IS HEAD**
  Ephesians 1:22-23
- **ELDERS**
  Acts 14:23
  1 Timothy 3:1-17
  Titus 1:5-9
  1 Peter 5:1-4
- **DEACONS**
  Acts 6:1-6
  1 Timothy 3:8-13
- **OTHERS**
  EVANGELISTS
  TEACHERS
  MEMBERS
  Ephesians 4:11
  2 Timothy 4:5

The churches of Christ Salute you
Romans 16:16

The Church - Part 2

The CHURCH is people, not a building or a place.

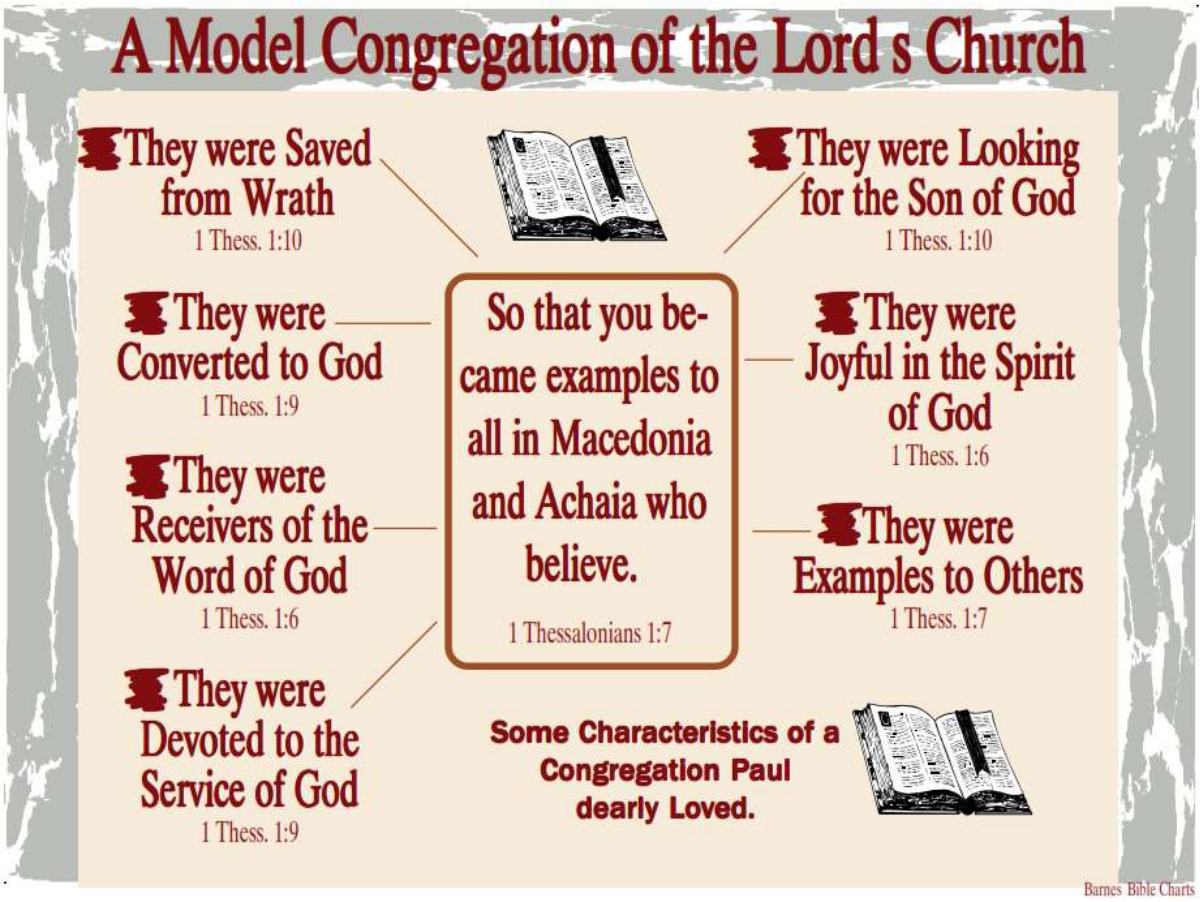
WORSHIP
- **PRAYER**
  Ephesians 1:22-23
  Acts 12:15
  1 Thessalonians 5:17
  1 Timothy 2:1
  Romans 8:26
- **SINGING**
  Ephesians 5:19
  Colossians 3;16
  1 Corinthians 1:21
- **PREACHING - TEACHING**
  Acts 20:7
  Galatians 1:6-8
  1 Corinthians 1:21
- **LORD S SUPPER**
  (Every Lord s Day)
  Acts 20:7
  Luke 22:19-20
  1 Corinthians 11:24-25
- **GIVING**
  1 Corinthians 16:1-2

Upon this rock I will build my church
Matthew 16:18

WORK OF THE CHURCH
- **EVANGELISM**
  Matthew 28:19-20
  Mark 16:15-16
  Ephesians 3:10-11
- **BENEVOLENCE**
  Galatians 6;10
  James 1:27
- **EDIFICATION**
  Ephesians 4;12, 16, 29
  1 Thessalonians 5;11
  1 Corinthians 1:21

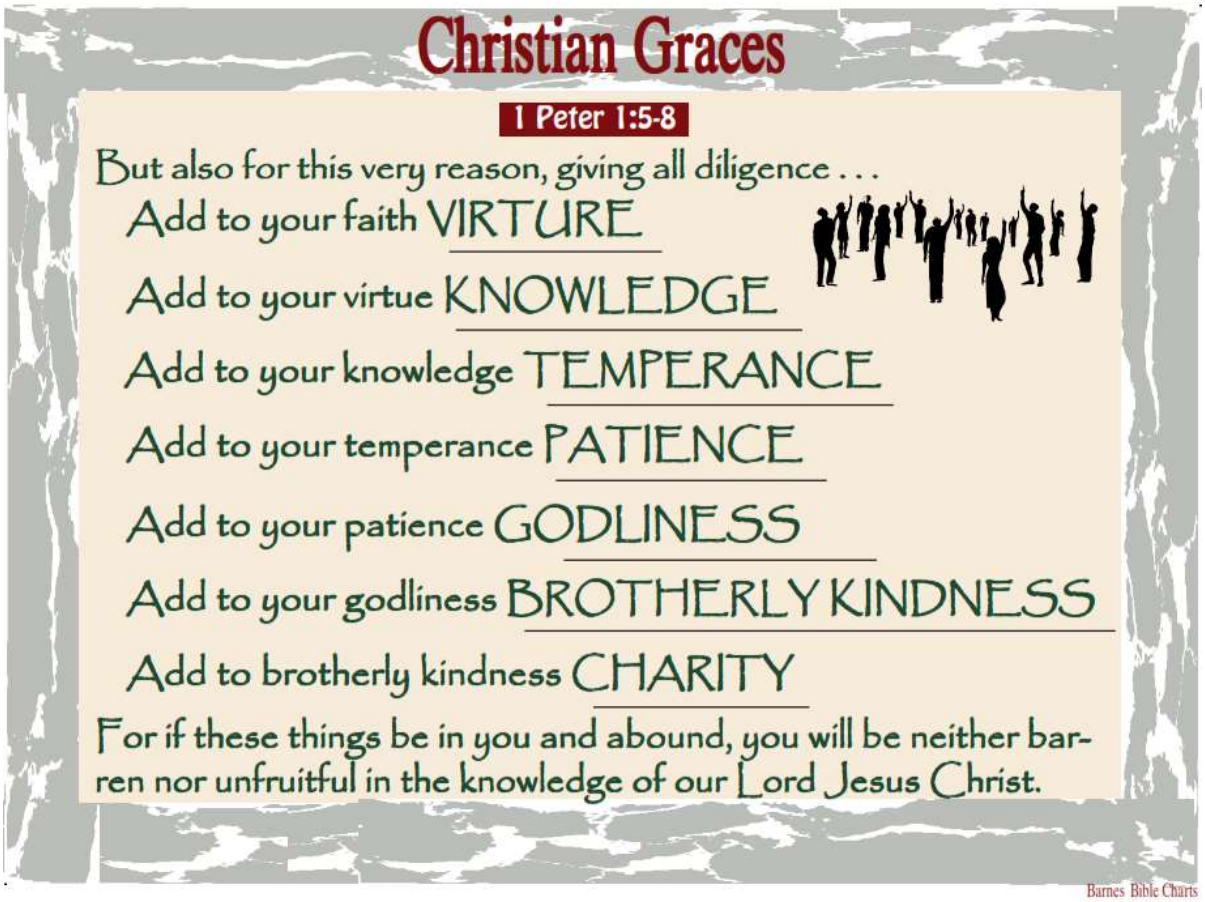
The churches of Christ Salute you
Romans 16:16

A Model Congregation of the Lord's Church



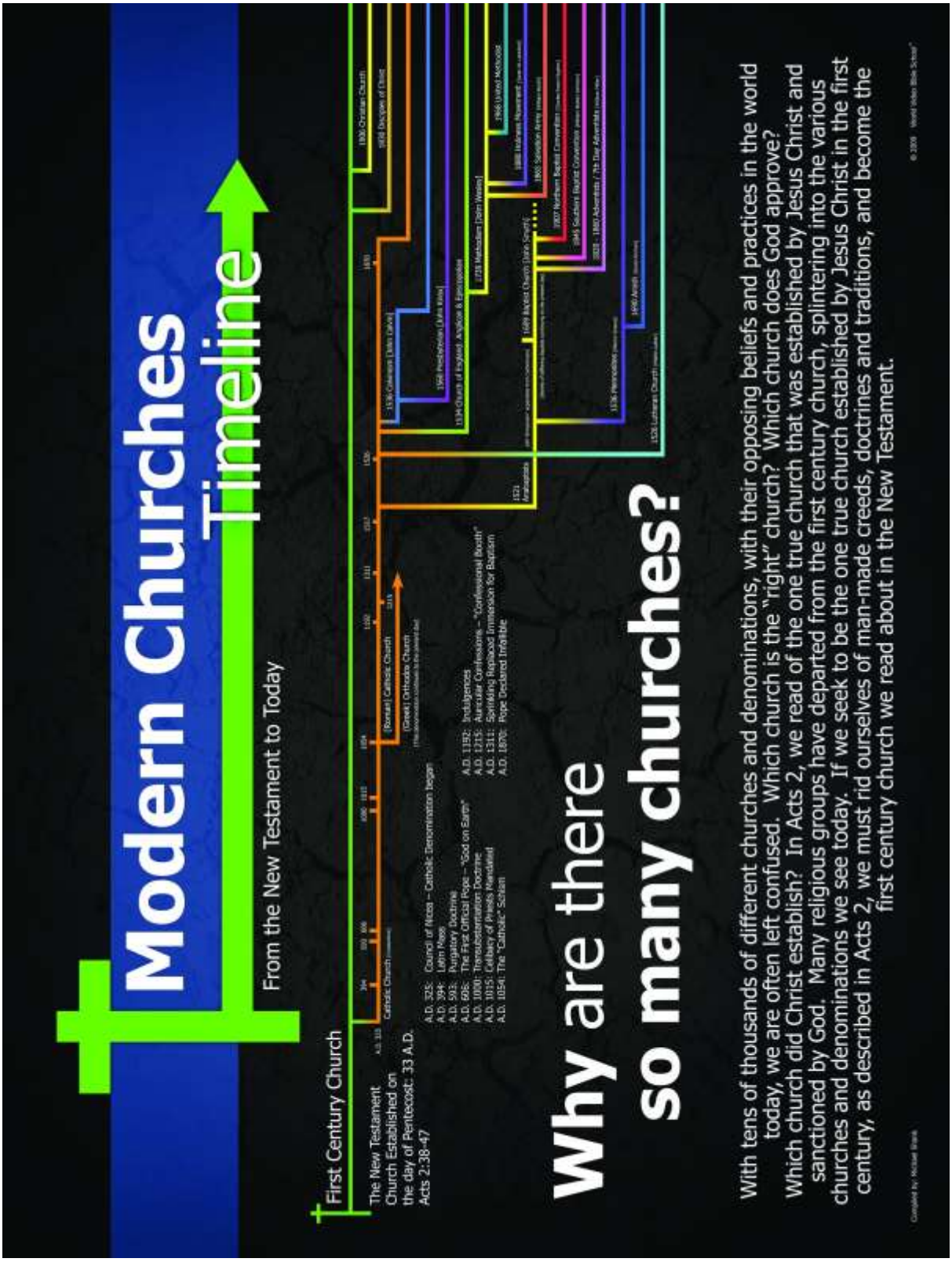
[Source: http://www.biblecharts.org/thenewtestament.html]

Christian Graces



[Source: http://www.biblecharts.org/thenewtestament.html]

Modern Churches Timeline



[Source: http://www.wvbs.org/index.php/posters/free-teaching-charts.html]

Western Religious Thought

Christian or Secular Humanism?

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-LENINISM	COSMIC HUMANISM	POST-MODERNISM
	Bible	**Qur'an, Hadith, Sunnah**	**Humanist Manifestos I, II, III**	**Marx, Engels, Lenin, Mao**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
THEOLOGY	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
PHILOSOPHY	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
ETHICS	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
BIOLOGY	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
PSYCHOLOGY	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
SOCIOLOGY	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
LAW	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
POLITICS	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
ECONOMICS	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
HISTORY	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**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
THEOLOGY	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
PHILOSOPHY	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
ETHICS	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
BIOLOGY	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
PSYCHOLOGY	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
SOCIOLOGY	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
LAW	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
POLITICS	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
ECONOMICS	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
HISTORY	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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Four Models of Western Religious Thought

	Secular Humanism	Marxism-Leninism	Cosmic Humanism	Biblical Christianity
Source	Humanist Manifesto I & II	Writings of Marx and Lenin	Writings of Spangler, Ferguson, etc	Bible
Theology	Atheism	Atheism	Pantheism	Theism
Philosophy	Naturalism	Dialectical Materialism	Non-Naturalism	Supernaturalism
Ethics	Ethical Relativism	Proletariat Morality	Ethical Relativism	Ethical Absolutes
Biology	Darwinian Evolution	Darwinian/ Punctuated Evolution	Darwinian/ Punctuated Evolution	Creation/ Intelligent Design
Psychology	Monistic Self-Actualization	Monistic Pavlovian Behaviorism	Collective Consciousness	Dualism
Sociology	Non-Traditional World State Ethical Society	Abolition of Home, Church and State	Non-Traditional Home, Church and State	Home, Church, State
Law	Positive Law	Positive Law	Self-Law	Biblical/ Natural Law
Politics	World Government (Globalism)	New World Order	New Age Order	Justice, Freedom, Order
Economics	Socialism	Socialism/ Communism	Universal Enlightened Production	Stewardship of Property
History	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historical Resurrection

[Source: http://www.hisglory.us/World%20View%20Index/worldviewindex.htm]

Dealing with Contradictions / Difficulties in the Bible (Apologetics)

Recommended Procedures for Dealing with Bible Difficulties

8 Misconceptions About the Bible

Dealing Fairly With Bible Contradictions

Ecclessia.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

> Josh (with his son, Sean) published (2017) a revised version of Josh's excellent best-selling apologetics book, *Evidence that Demands a Verdict*. **[Recommended]**

Ravi Zacharias International Ministries **[Recommended]** (See also on YouTube.com)

Short Answers to Hard Questions (apttoteach.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")

Differences in the Gospels, A Closer Look (from: HCSB Study Bible, Dr. Robert Stein)

http://www.christianitytoday.com/edstetzer/2012/march/differences-in-gospels-closer-look.html

Excerpt:

Serious readers of the Gospels notice various differences between them. One difference involves geographical arrangement. In the Synoptic Gospels (Matthew, Mark, and Luke), Jesus visits Jerusalem only once during His entire ministry. For instance, all of the events in Mark 1:1-11:10 take place either in Galilee (1:1-8:21) or on the way to Jerusalem (8:22-11:10). Only from 11:11 forward is Jesus recorded as entering Jerusalem.

The Gospel of John takes a different approach. John records Jesus visiting Jerusalem several times throughout His ministry (2:13-4:45; 5:1-47; 7:1-10:40; and 12:12-20:31), including an early temple cleansing (John 2:13-22). The Synoptics say nothing about an early temple cleansing, and John in turn says nothing about the later cleansing that the Synoptics recount (Mt 21:12-13; Mk 11:15-18; Lk 19:45-48). It seems the authors chose different ways of using geography as a tool for arranging their accounts of Jesus' life.

Mark, whose Gospel likely predated and influenced Matthew and Luke, chose not to discuss any of Jesus' doings in Jerusalem until the climactic events beginning in 11:11. This literary approach builds a steady tension that finally explodes with Jesus' crucifixion in the sacred city. John, writing years after the Synoptics, took a different approach, sprinkling Jerusalem throughout his account.

Another literary consideration that helps account for differences among the Gospels is how the authors chose to group Jesus' teachings. Matthew is organized around alternating blocks of Stories of Jesus and Teachings of Jesus. Here is the arrangement: chapters 1-4 (S); 5-7 (T); 8-9 (S); 10 (T); 11-12 (S); 13 (T); 14-17 (S); 18 (T); 19-22 (S); 23-25 (T); 26-28 (S). Luke, on the other hand, places the teachings of Jesus in two large sections: 6:20-8:3; and 9:51-18:14. Different approaches such as this explain why the Gospel authors often place sayings of Jesus in different contexts, as for instance when Matthew records the Lord's Prayer early in Jesus' ministry (6:9-13) while Luke places it later (11:1-4).

The Gospel writers arranged much of their material on topical and logical grounds rather than chronological. The earliest reference to any Gospel was made by Papias, a church father who in the first decade of the second century stated that Mark wrote accurately but not in chronological order the traditions he learned from Peter. Thus early readers noticed the differences between the Gospels, understood some of the basic causes of the differences, and did not regard them as problematic.

Another reason for differences involves the literary style of individual evangelists. In Matthew 8:5-13 and Luke 7:1-10 we have two accounts of Jesus healing a centurion's servant. In Luke the conversation takes place between Jesus and Jewish elders who speak on behalf of the centurion. In Matthew the conversation is directly between Jesus and the centurion. There is no conflict in these accounts when we realize that Matthew has abbreviated the story (103 words compared to 186 words in Luke). Matthew omitted material unessential to the story, and the elders (serving as go-betweens) are the least important element in the story. Thus, just as modern-day journalists report on meetings between heads of state without mentioning the go-betweens, Matthew makes no mention of the elders.

Furthermore, the evangelists understood themselves to be inspired interpreters, not mere stenographers of Jesus' acts and teachings. They felt free to clarify and add explanatory comments to the traditions they were recording. For example, whereas Matthew in 7:11 records Jesus as saying God the Father gives "good things" to those who ask, Luke has Jesus saying God gives "the Holy Spirit." In this case, Luke has done some interpretive extension: of all the good things God gives, the Holy Spirit is the best of them. Other examples of inspired editorial work include:

The Baptism of Jesus

• In Matthew 3:17 the voice from heaven states, "This is My beloved Son."

• In Mark 1:11 and Luke 3:22 the voice states, "You are My beloved Son."

• ExplanationExplanationExplanationExplanation: In Mark and Luke, God's voice addresses Jesus. Matthew shifts the audience to the bystanders in order to make clear to his readers that God would have them know that Jesus is His Son. The overall meaning is unchanged.

The Beatitudes

• In Matthew 5:3 the first beatitude reads, "The poor in spirit are blessed . . ."

• Luke 6:20 has, "You who are poor are blessed . . ."

• : Matthew gives a "thought for thought" rather than "word for word" translation of the original. He adds "in spirit" to help his readers understand that in this context "poor" refers to spiritual humility. A similar usage of "poor" occurs in Psalm 86:1, where King David (who was financially wealthy) speaks of being "poor and needy."

Hour of the Crucifixion

• In Mark 15:25 Jesus is crucified at "nine in the morning" (the third hour).

• In John 19:14 Jesus is crucified at "about six in the morning."

• : There are twenty-three time designations in the New Testament referring to a particular hour. Twenty of them refer to the third, sixth, or ninth hour. Only three designate other hours (the seventh, tenth, and eleventh). In an era when timekeeping was imprecise, a mid-morning crucifixion (occurring at, say, 10:30 a.m.) could very reasonably have been referred to as taking place at either the third or sixth hours since it fell between these times.

Peter's Denial of Christ

• Mark tells his readers of Peter's denial in Mk 14:53-54 and 14:66-72. Wedged between this two-part account is the story of Jesus' trial.

• Luke completes the entire account of Peter's denial before telling of Jesus' trial.

• : Rather than a chronological discrepancy, these are two different ways of telling two separate stories. Mark follows one of his favored stylistic techniques and "sandwiches" Jesus' trial between the two halves of the story of Peter's denial. Luke chooses to treat them separately.

We have avoided such terms as "discrepancy" and "contradiction" when discussing differences among the Gospels. When we seek to understand what the evangelists are doing as interpreters of Jesus' life, we often find that their different approaches help clarify and draw out implications from Jesus' acts and teachings. This often entails sharing the stories of Jesus' life in a topical or logical order, not chronological. In this light, alleged "discrepancies" and "contradictions" are seen as mere "differences."

Major Differences Between John and the Synoptic Gospels

https://bible.org/seriespage/2-major-differences-between-john-and-synoptic-gospels

Excerpt:

Introduction: The Relationship of John's Gospel to the Synoptics (Matthew, Mark, Luke).

Two basic positions on the relationship of John's Gospel to the Synoptics are possible:

- If John knew of the synoptics, then he wrote to supplement them. (To say John knew of one or more of the synoptics is not to say, however, that he wrote his gospel with copies of Matthew, Mark, and/or Luke in front of him. John may have been aware of the existence of other written accounts of Jesus' life and ministry without actually having seen them.)
- If John's Gospel is totally independent from the synoptics, he had enough material to choose from that much of it does not overlap with the synoptics (cf. Jn 20:30 and 21:25). This point is strengthened considerably if one accepts the Fourth Gospel's claim to reflect eyewitness testimony about the life and ministry of Jesus (John 21:23-24).

Major Differences:

1. Omission by John of material found in the synoptics.

John's Gospel omits a large amount of material found in the synoptic Gospels, including some surprisingly important episodes: the temptation of Jesus, Jesus' transfiguration, and the institution of the Lord's supper are not mentioned by John. John mentions no examples of Jesus casting out demons. The sermon on the mount and the Lord's prayer are not found in the Fourth Gospel. There are no narrative parables in John's Gospel (most scholars do not regard John 15:1-8 ["the Vine and the Branches"] as a parable in the strict sense).

2. Inclusion by John of material not found in the synoptics.

John also includes a considerable amount of material not found in the synoptics. All the material in John 2—4, Jesus' early Galilean ministry, is not found in the synoptics. Prior visits of Jesus to Jerusalem before the passion week are mentioned in John but not found in the synoptics. The seventh sign-miracle, the resurrection of Lazarus (John 11) is not mentioned in the synoptics. The extended Farewell Discourse (John 13—17) is not found in the synoptic Gospels.

3. Different length of Jesus' public ministry.

According to John, Jesus' public ministry extended over a period of at least three and possibly four years. During this time Jesus goes several times from Galilee to Jerusalem. The synoptics appear to describe only one journey of Jesus to Jerusalem (the final one), with most of Jesus' ministry taking place within one year.

4. 'High' Christology as opposed to the synoptics.

The Prologue to John's Gospel (1:1-18) presents Jesus as the Lovgo" become flesh (1:14). John begins his Gospel with an affirmation of Jesus' preexistence and full deity, which climaxes in John 20:28 with Thomas' confession "My Lord and my God!" The non-predicated ejgw eijmi sayings in the Fourth Gospel as allusions to Exod 3:14 also point to Jesus' deity (John 8:24, 28, 58). Compare Mark who begins his Gospel with Jesus' baptism and Matthew and Luke who begin theirs with Jesus' birth. John begins with eternity past ("In the beginning the Word already was…").

5. Literary Point of View: John versus the synoptics.

The synoptics are written from a third person point of view, describing the events as if the authors had personally observed all of them and were reporting what they saw at the time. Thus they are basically **descriptive** in their approach. John's Gospel, on the other hand, although also written from a third person point of view, is more **reflective**, clearly later than the events he describes. The author of the Fourth Gospel very carefully separates himself from the events he describes (cf. the role of the Beloved Disciple in the Fourth Gospel). However clear it is that he was an eyewitness of the life of Jesus, it is no less clear that he looks back upon it from a temporal distance. While we see the events through his eyes, we are carefully guided to see the events of Jesus' life not as John saw them when they happened but as he now sees them. We understand more of the significance of the events described from the position the writer now holds than an eyewitness could have understood at the time the events took place. In this sense John's Gospel is much more reflective.

There are numerous passages in John's Gospel which could serve as an example of this later perspective. Four will serve as examples:

(a) John 2:17—ejmnhvsqhsan oiJ maqhtaiV aujtou' o{ti gegrammevnon ejstivn…

(b) John 2:22—o{te ou hjgevrqh ejk nekrw'n…

(c) John 12:16—tau'ta oujk e[gnwsan aujtou' oiJ maqhtaiV toV prw'ton…

(d) John 20:9—oujdevpw gaVr h[/deisan thVn grafhVn…

In each of these passages it may be easily seen that John has adopted the "post-resurrection" point of view. He looks back on the events and emphasizes the inability of the apostles to understand the things that were happening in their true perspective at the time they occurred. It is only possible for us to understand these things when we consider the resurrection of Jesus and its significance in God's plan.

6. Extended dialogues or discourses rather than proverbial sayings.

John presents his material in the form of extended dialogues or discourses rather than the 'proverbial' or 'pithy' sayings found often in the synoptics: John 3 (with Nicodemus); John 4 (with the Samaritan woman); John 6 (the Bread of Life Discourse); John 13—17 (the Farewell Discourse with the disciples). As L. Goppelt observed:

The Gospel of John passed on the words of Jesus predominantly in another genre than the synoptics; it did not do so in sayings, parables, and controversy dialogues, but in connected or dialogical discourses.[25]

7. Use of symbolism and double meaning.

John makes more frequent use of these literary techniques than the synoptics. Examples: John 2:25 (temple/body); John 7:37-38 (water/Spirit); John 12:32 (lifted up/exalted).

Much of this symbolism takes the form of dualistic antitheses: light/darkness (1:4; 3:19; 8:12; 11:9; 12:35, 46); truth/falsehood (8:44); life/death (5:24; 11:25); above/below (8:23); freedom/slavery (8:33, 36). Much of this antithetical dualism is also found in the Qumran (Dead Sea Scrolls) texts. See J. H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John", in *John and the Dead Sea Scrolls*, ed. J. H. Charlesworth (New York: Crossroad, 1990).

8. Use of the "misunderstood statement."

John makes frequent use of the "misunderstood statement" as a literary technique. Jesus says something to someone which is misunderstood, thus giving Jesus a further opportunity to clarify what he really meant. Examples: John 3 (Nicodemus' misunderstanding of the new birth as a second physical birth; John 4 (the Samaritan woman's misunderstanding of the living water as drinkable water).

***9.* Ipsissima verba *versus* ipsissima vox.**

The long discourses in John's Gospel do not necessarily represent Jesus' exact words (*ipsissima verba*) as long as they give a faithful summary and interpretive paraphrase (*ipsissima vox*) of what he actually said. Jesus' teaching in the Fourth Gospel may be couched in distinctively Johannine style. On the other hand, some of John's style may have been either directly or indirectly inspired by Jesus' own manner of speaking: in Mt 11:25-27 + Lk 10:21-22 Jesus uses language almost identical to that which characterizes his speeches in John's Gospel— "all things have been given to me by my Father, and no one knows the Son except the Father, nor the Father except the Son and the one to whom the Son wishes to reveal him."

10. "Kingdom of God" versus "eternal life."

The emphasis on the Kingdom of God found in the synoptics is largely missing in John (the phrase basileiva tou' qeou' occurs only twice in John's Gospel (3:3, 5) and the noun basileiva only three times (all in 18:36). Instead we find John's emphasis on 'eternal life' as a present reality (John 5:24 etc.). The emphasis on 'eternal life' in John's Gospel is closer to the letters of Paul than to the synoptic gospels, as the following chart shows:

A Comparison of the Usage of 'Life' and 'Kingdom' in John and in the Synoptics

	'Life':	'Kingdom':	Total:
Matthew	7x	55x	62x
Mark	4x	20x	24x
Luke	5x	46x	51x
John	36x	5x	41x
Acts	8x	8x	16x
Paul's Letters	37x	14x	51x
Hebrews	2x	3x	5x
James	2x	1x	3x
Peter	4x	1x	5x
John's Letters	13x	0x	13x
Jude	2x	0x	2x
Revelation	23x	9x	32x
TOTAL	143x	162x	305x

11. Realized eschatology in the Gospel of John.

The problem of so-called 'realized' eschatology in the Gospel of John (the term was popularized by C. H. Dodd) can be seen in microcosm in John 5:20b-30. On the one hand there are statements that speak of the parousia (second advent) as a future event in the traditional sense: "…for an hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good to a resurrection of life, and those who have done evil to a resurrection of judgment" (John 5:28-29 NASB). Alongside these on the other hand are statements that seem to speak of the full realization for believers of salvation in the

present (5:20-27): “Truly, truly, I say to you he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life” (John 5:24 NASB). There is an obvious tension between these statements that must be reconciled; judgment cannot be both present and future at the same time. Related to John’s emphasis on ‘eternal life’ as a present reality is the stress on judgment as realized in a person’s response to Jesus (John 3:19). In addition John’s Gospel does not emphasize the second advent of Christ as a future eschatological event (John 14:3 is about the only clear reference).

12. Differences in grammatical style from the synoptic gospels.

The Gospel of John is written in a style of Greek quite different from the synoptics. The range of vocabulary is smaller. There is frequent parataxis (use of coordinate clauses rather than subordinate clauses). Asyndeton frequently occurs. Related to paragraph (7) above, there is little difference between the words that are ascribed to Jesus and the words of the Evangelist. Example: try to determine in John 3:1-21 where the words of Jesus to Nicodemus end and the interpretive comments of the Evangelist begin.

Examining the Four Gospels

https://www.christiancourier.com/articles/273-examining-the-four-gospels

Excerpt:

When one opens the New Testament, he is introduced to four narratives which are concerned with the activity and teaching of Jesus of Nazareth. These records are Matthew, Mark, Luke, and John.

Why are there four accounts that cover so much of the same material? Are the records harmonious or do they conflict?

When Jesus was crucified, a superscription was placed above his head proclaiming, “This is Jesus of Nazareth, King of the Jews.” It was written in three tongues—Hebrew, Latin, and Greek. These languages represented the three dominate cultures of the Mediterranean world when the New Testament was produced.

It is not without significance that there is a Gospel record designed for each of these societal elements. Matthew was directed to the Hebrews, Mark was written for the Romans, and Luke was designed to address the Greeks. John’s narrative, however, was cosmopolitan in its thrust. Each of these works deserves careful reflection.

The Gospel of Matthew

Though the book does not bear his name, early Christian tradition is unanimous in affirming that Matthew was the inspired author of the first Gospel account.

Matthew Levi was a Jew who had been called from his position as a tax collector to become an apostle of Jesus Christ (Matt. 9:9). There are indications within the book that the author was very familiar with

finances. There are more references to money in this account than in the other three Gospel records. The selection of Matthew was a courageous move on the Lord's part, for tax collectors were a despised class.

The purpose of the Gospel of Matthew is twofold: First, it is an apologetic, i.e., a defense of the proposition that Jesus is the promised Messiah of Old Testament prophecy. It was penned especially to convince the Jews of this fact.

It is no surprise, therefore, that this divine writer relied so heavily on Old Testament Scripture to establish his case. Matthew has about fifty direct quotations from the Old Testament; in addition there are some seventy-five allusions to Old Testament events. This would constitute powerful evidence to the Hebrew people, who viewed the Old Testament as a revelation from God.

It also would be important to the Jews to learn that the Messiah was about to initiate his reign, and so Matthew called attention to that kingdom in more than thirty-five passages. He likewise identified Jesus as the promised "son of David" (nine times).

Second, the book was doubtless intended as a message of encouragement to Jewish Christians. While it is true that the Jews had crucified their own Messiah, there was still hope for the seed of Abraham. Whereas the physical nation would have to pay a horrible price for its rebellion, i.e., the destruction of Jerusalem, nevertheless a new Israel was in the making—the church (cf. Matt. 21:43; Rom. 2:28, 29)—and every Hebrew who obeyed Christ could be a part of that fresh system (Gal. 3:26-29).

While Matthew carefully discusses the miraculous works of Christ (he lists twenty miracles—three of which are peculiar to his book), he gives a predominate interest to the Master's words. He records a number of the Savior's major speeches (e.g., the Sermon on the Mount in chapters five through severn and the Olivet Discourse in chapter twenty-four).

Even though Matthew's thrust is decidedly Jewish, he is also aware of the fact that the Gentiles have an appointed place in the kingdom of God. Accordingly, he attempts to condition Hebrew thinking with this concept. He alludes to those who will come from afar to sit with the patriarchs in the kingdom of heaven (Matt. 8:11), and he plainly declares that the Gentiles have hope in the name of Christ (Matt. 12:21). And Matthew's account of the Great Commission is universal in its scope (Matt. 28:18ff).

The Gospel of Mark

Mark was the son of a woman named Mary (Acts 12:12) and the cousin of the evangelist Barnabas (Col. 4:10). Apparently, Mark had a close relationship with Peter (1 Pet. 5:13), and there is considerable evidence that he wrote his Gospel account under the influence of that apostle.

The Gospel of Mark is remarkably different from that of Matthew. A survey of the information in this book reveals that it is for a non-Jewish audience. The writer has to explain Hebrew traditions (Mk. 7:2-4) and Palestinean conditions (Mk. 11:13).

The Latinisms within the book indicate that he was writing for Roman readers (see Mk. 12:42, where the Greek "two mites" lepta are converted into the Roman "a farthing" kodrantes [cf. Mk. 5:9; 15:16]). This, of course, explains why Mark does not appeal to the Old Testament as profusely (only nineteen times) as did Matthew.

His narrative was likely written to encourage Christians in Rome who were feeling the effects of tribulation for the cause of Christ. He mentions persecution as the cost of discipleship at a point where both Matthew and Luke, in parallel contexts, refrained from using that term (Mk. 10:30).

Whereas Matthew emphasized the words of the Lord, Mark, while recording only one major sermon (Mk. 13:3-37), underscores Christ's **deeds**. He characterizes Jesus as a servant who came to do the Father's

will—and, servant-like, he did so with great urgency. Mark uses the servant's word, euthus ("immediately"), fourteen times in describing the activities of the Savior.

Mark is a strong advocate of the fact that Jesus is the Son of God. To that end, he records the testimony of God (Mk. 1:11; 9:7), the Lord himself (Mk. 13:32; 14:61, 62), the demons (Mk. 3:11; 5:7), and the Roman centurion involved in the crucifixion (Mk. 15:39). Approximately forty percent of this shortest gospel account is devoted to the Lord's final journey to Jerusalem and the events that culminated with his death (Mk. 10:32ff).

The Gospel of Luke

Luke is the solitary Gentile writer of the Bible, yet his dual books of the Gospel of Luke and the book of Acts constitute about one-fourth of the New Testament.

By training he was a physician (Col. 4:14). He joined Paul on the apostle's second missionary campaign (Acts 16:10) and was with him periodically during the tireless preacher's ministry (note the "we" sections in Acts).

As with the Gospel of Mark, it is clear that Luke is writing for non-Hebrew recipients. He explains, for example, that Capernaum is "a city of Galilee" (Lk. 4:31), that the country of the Gerasenes is "over against Galilee" (Lk. 8:26), and that the town of Emmaus is seven miles from Jerusalem (Lk. 24:13)—circumstances quite familiar already to Palestineans.

Though the book is addressed to "most excellent Theophilus," with the purpose of confirming the faith of this Gentile in the matters wherein he had been taught (Lk. 1:3, 4), it is apparent that the intended audience was much wider. This is a treatise designed to reach the Greeks with the message of Jesus Christ.

The Greeks were preoccupied with a consideration of man. It is not without purpose, therefore, that Luke focuses upon Christ as the **perfect example of humanity**.

Luke's goal in underscoring the human aspects of the Lord is revealed by the following factors:

- He gives the most complete record of the Savior's birth and childhood (chapters one and two).
- The inspired historian traces Christ's lineage all the way back to Adam, demonstrating Jesus' solidarity with mankind.
- He emphasizes many human traits of the Master, e.g., his weeping over Jerusalem (Lk. 19:41) and his sweating great drops of blood (Lk. 22:44).
- Luke gives prominence to the prayers of Christ (a factor not unexpected in a consideration of the Lord's humanity). Of the fifteen prayers of Jesus that are recorded in the four Gospel accounts, eleven are found in Luke's narrative.

Luke provides first-rate testimony for the genuineness of Jesus' miracles. A scientist by profession, he had thoroughly investigated the claims of Christ's supernatural works (he mentions twenty of them, six of which are unique to him), and he treats them as historical reality.

Moreover, the evidence for the Lord's virgin birth must have been overwhelming for a doctor to acknowledge it and argue the case as strongly as Luke did (Lk. 1:26-38).

Luke's message is truly international in its thrust. He mentions that the angel who heralded Jesus' birth brought "good tidings . . . to all the people" (Lk. 2:10). He records the words of Simeon, who declared that the Messiah would be "a light for revelation to the Gentiles" (Lk. 2:32). He alone mentions God's interest in Gentiles during the Old Testament era—the cases of the widow of Zarephath and Naaman (Lk. 4:25-

27). His account of Christ's parable of the good Samaritan reveals that spiritual concern is to flow beyond the pale of Judaism (Lk. 10:25-37).

The Gospel of John

John, the son of Zebedee and brother of James (Mk. 1:19), was the author of the fourth Gospel. John was a part of that inner circle of disciples (Mk. 5:37; 9:2; 14:33). Of all the apostles, he was closest to the Lord (Jn. 13:23; 19:26, 27).

This inspired record is in a class by itself. It is designed to appeal to all ethnic groups. Its basic purpose is to offer the evidence of certain signs which prove that Jesus is the Christ, the Son of God, which facts lead to eternal life (Jn. 20:30, 31).

In presenting his case for the divine nature of Jesus, John is very selective in the material he includes. For example, the entire scope of Christ's preaching ministry covers approximately three and one half years (as determined by the Passovers listed in the book [Jn. 2:13; 5:1; 6:4; 13:1]), yet John deals with only slightly more than thirty days of that entire time. Of the twenty-one chapters, containing 722 verses, about thirty-six percent of the material (seven chapters of 257 verses) involves only a twenty-four hour period.

Surely the abbreviated selectivity of one who was so close to his Lord is evidence of the fact that the Holy Spirit was guiding the production of the fourth Gospel.

No New Testament book is stronger in arguing the case for the deity of Christ. Three examples of this theme will suffice:

- John begins his document: "In the beginning was the Word [an allusion to Christ (see v. 14)], and the Word was with God, and the Word was God" (Jn. 1:1).
- Near the middle of the book, the apostle has these words of Jesus: "I and the Father are one" (Jn. 10:30)—the neuter gender numeral suggests an identity of nature.
- Finally, as the book concludes, the confession of "scientific" Thomas is recorded. After examining the wounds of the resurrected Lord, the once-doubting apostle confessed: "My Lord and my God!" (Jn. 20:28).

John's record is characterized by a series of both word signs and work signs. The word signs are the famous "I am" declarations. Jesus affirmed: "I am ..."

- "the bread of life" (Jn. 6:35),
- "the light of the world" (Jn. 8:12),
- "the door" (Jn. 10:7),
- "the good shepherd" (Jn. 10:14),
- "the resurrection and the life" (Jn. 11:25),
- "the way, the truth, and the life" (Jn. 14:6), and
- "the true vine" (Jn. 15:1).

In addition, the use of the absolute "I am" in 8:58, affirms his **timeless existence** prior to the birth of Abraham.

Additionally, note these signs recorded by the apostle:

- Jesus demonstrated his power over time by instantly changing water into wine (Jn. 2:1-11).
- He showed his control of space by healing the nobleman's son from a distance of several miles away (Jn. 4:46-54).

- The Lord's authority over infirmity was evinced by the cure of the man at the pool of Bethesda (Jn. 5:1-18).
- Christ was the master of matter in multiplication of the loaves and fish (Jn. 6:1-14).
- The Savior controlled the law of gravity by walking upon Galilee's turbulent waves (Jn. 6:16-21).
- He reversed the effect of congenital blindness by restoring the vision of a sightless man (Jn. 9:1-41).
- And when Jesus called Lazarus from his tomb, he gave a preview of his power over death, to fully be revealed on the last day (Jn. 11:1-44).
- John's Gospel concludes with the apostle's eyewitness record of the resurrection events (20:1-29) and the miracle of the fish-laden net (Jn. 21:5, 6).

Truly, the signs of this book establish the divinity of Jesus. Indeed, the Gospel narratives testify in eloquent concert.

Do the Gospel Accounts Clash?

Unbelievers are constantly hawking the tired refrain that the Gospel accounts contradict one another and thus cannot be viewed as inspired history. The fact of the matter is, those making such charges are either unaware of what constitutes a genuine contradiction or else they simply are unwilling to give the Bible a fair hearing.

Of course the Gospel documents display some differences, even when describing the same events. Actually, this is evidence of literary independence; it demonstrates a lack of collusion. This circumstance most certainly does not demand historical unreliability.

But let us consider an alleged contradiction in the Gospel records. The accounts of the resurrection of Christ are supposed to provide evidence of several discrepancies. Two of these alleged disagreements will be examined here.

The apostle John states: "On the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb" (Jn. 20:1). Mark declares: "Mary Magdalene, and Mary the mother of James and Salome, brought spices, that they might anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen" (Mk. 16:1-2).

The critic sees two problems here. First, it is argued that John records that only Mary Magdalene came to the tomb, whereas Mark mentions other women as well. Second, John says it was dark when Mary arrived, yet Mark states that the sun had risen. What are the facts?

Actually, John does not claim that **only** Mary Magdalene came to the tomb. He merely mentions her specifically. Furthermore, her testimony, subsequently recorded by the apostle, clearly indicates that **others were present**. To Peter she exclaimed, "They have taken away the Lord out of the tomb, and **we** know not where they have laid him" (Jn. 20:2). That "we" is entirely consistent with Mark's account.

With reference to the sunrise, the records do not state that it was both dark and not dark (after sunrise) **when Mary arrived at the tomb**. In fact, neither account even uses the term "arrived." In both cases the writers say that Mary, or Mary and the others, "cometh" (erchetai, erchontai [present tense forms]) to the tomb. The present tense of the verbs **marks the progress of the journey**.

Obviously, therefore, John was describing the early part of the trip (during the dark), which may have involved a considerable distance, whereas Mark speaks of the latter portion of the journey (after sunrise). There is no discrepancy!

The Gospel accounts are quite harmonious and they continue to enjoy unprecedented popularity as their critics progressively fade into oblivion.

Scripture References:

Matthew 9:9; Matthew 21:43; Romans 2:28, 29; Galatians 3:26-29; Matthew 8:11; Matthew 12:21; Matthew 28:18; Acts 12:12; Colossians 4:10; 1 Peter 5:13; Mark 7:2-4; Mark 11:13; Mark 12:42; Mark 5:9, 15:16; Mark 10:30; Mark 13:3-37; Mark 1:11, 9:7; Mark 13:32, 14:61, 62; Mark 3:11, 5:7; Mark 15:39; Mark 10:32; Colossians 4:14; Acts 16:10; Luke 4:31; Luke 8:26; Luke 24:13; Luke 1:3, 4; Luke 19:41; Luke 22:44; Luke 1:26-38; Luke 2:10; Luke 2:32; Luke 4:25-27; Luke 10:25-37; Mark 1:19; Mark 5:37, 9:2, 14:33; John 13:23, 19:26, 27; John 20:30, 31; John 2:13, 5:1, 6:4, 13:1; John 1:1; John 10:30; John 20:28; John 6:35; John 8:12; John 10:7; John 10:14; John 11:25; John 14:6; John 15:1; John 2:1-11; John 4:46-54; John 5:1-18; John 6:1-14; John 6:16-21; John 9; John 11:1-44; John 21:5, 6; John 20:1; Mark 16:1-2; John 20:2

Apologetics – Answering the Tough Questions:

http://gotquestions.org

http://carm.org/

http://www.ecclesia.org/truth/defending.html

http://www.whatchristianswanttoknow.com/

http://www.neverthirsty.org/pp/archive-of-bible-questions/index.html

http://hermeneutics.stackexchange.com/questions/

http://www.answering-islam.org/ (Directled at Muslims, but has some good general apologetics info.)

75 Bible Questions – Your Instructors Pray You Won't Ask
http://www.garynorth.com/75_BIBLE_QUESTIONS.pdf [PDF]

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

See also: **The Reliability of the Bible**

Science, the Bible and God

Theodicy

Specific Topics related to God's command to kill in the OT:

How Could God Command Killing the Canaanites?
http://enrichmentjournal.ag.org/201004/201004_138_Canannites.cfm

Killing the Canaanites: A Response to the New Atheism's "Divine Genocide" Claims
http://www.equip.org/article/killing-the-canaanites/

The Canaanites: Genocide Or Judgment?
https://bible.org/article/canaanites-genocide-or-judgment

Canaanite Culture and Religion
http://history-world.org/canaanite_culture_and_religion.htm

Canaanites – Bible Encyclopedia
http://www.christiananswers.net/dictionary/canaanites.html

Cana, Canaanites – Catholic Encyclopdia
http://www.newadvent.org/cathen/03569b.htm

God's Just Destruction of the Canaanites
http://www.apologeticspress.org/APContent.aspx?category=12&article=1630

God and the Canaanites: A Biblical Perspective (includes discussion about *herem*)
https://www.probe.org/god-and-the-canaanites/

The Abominations of the Canaanites (David Padfield) [PDF]
http://www.padfield.com/acrobat/history/canaanite-abominations.pdf

How Many People Did God Kill?
http://godlessgeeks.com/LINKS/godkills.htm

What Made It Okay for God to Kill Women and Children In the Old Testament? [John Piper] Text+Video
]http://www.desiringgod.org/interviews/what-made-it-ok-for-god-to-kill-women-and-children-in-the-old-testament

Why Did God Tell the Jews It Is Okay to Kill the Canaanites?
http://www.denisonforum.org/faith-questions/21-bible/51-why-did-god-tell-the-jews-to-kill-the-canaanites

The Conquest of Canaan

"When you have crossed the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places; you shall dispossess the inhabitants of the land and dwell in it, for I have given you the land to possess." (Nu 33:51-53 NKJV)

God commanded the Israelites not only to march into Canaan and dispossess the existing inhabitants, but to kill them all (Dt 7:1-5). In fact, God warned the Israelites that if they did not drive out the inhabitants, "I will do to you as I thought to do to them" (Nu 33:56). His wise plan: "I will not drive them out

from before you in one year, lest the land become desolate. Little by little I will drive them out from before you, until you have increased, and you inherit the land" (Ex 23:29-30 NKJV).

Rationale for God's Action

Critical scholars and well-meaning contemporary commentators frequently condemn God for these orders and the Hebrews for carrying them out. In a day when we read of the horrors of ethnic cleansing in Rwanda, Bosnia, and elsewhere, what can we say to defend such a course of action? God Himself said that if the Israelites did not remove these people and their idolatry from the land, they would become infected and suffer a like fate (Dt 7:4). Moreover, a study of Canaanite religion reveals that base sex worship prevailed among them and religious prostitution thrived. Presumably in time society would become so depraved and sexually transmitted diseases so widespread that the Canaanites would almost self-destruct.

Furthermore, in the counsels of divine justice, there seems to be a quota of iniquity that God permits before He punishes a people either in a minor way or by obliteration. And it seems that God will deal with a nation when it has reached such a place. This is not pure speculation. In Ge 15 God was having a conversation with Abraham that concerned His promise to give Palestine to Abraham's descendants in perpetuity. In the process, He said that the promise did not mean that the Hebrews would always inhabit the land. In fact, they would be out of the land and held in bondage in a strange land (Egypt) for four hundred years (v. 13).

Finally, at the end of that time, the Hebrews would return to Palestine, "for the sin of the Amorites has not yet reached its full measure" (v. 15:16 NIV). After the four hundred years of bondage in Egypt, the Hebrews left in the Exodus and entered Canaan. Then, God commanded them to exterminate the Amorites (Dt 20:17). Evidently by that time the sin of the Amorites had reached "full measure."

God will clearly judge the sin of the nations when they are "ripe for punishment" (Ge 15:16 REVISED ENGLISH BIBLE). We may wonder out loud whether Sodom and Gomorrah had reached their quota of iniquity when destroyed by divine judgment (Ge 19), or whether Pompeii and the other cities at the foot of Mount Vesuvius had reached that point in A.D. 79. When we learn from the excavations about the degree to which Pompeii was given over to sexual preoccupation, we may conclude that life in the city was very base. We may also wonder about the iniquity quotas of modern cities and countries.

Source: Nelson's New Illustrated Bible Manners and Customs

Jewish Interpretations of the Canaanite Genocide [video lecture]

https://biblicalstudiesonline.wordpress.com/2016/08/09/jeffrey-h-tigay-jewish-interpretations-of-the-canaanite-genocide/

Rules to Evaluate Bible Contradictions and Difficulties

Rules to Evaluate Bible Contradictions and Difficulties

www.ColdCaseChristianity.com

Rule #1: Maintain A Fair Attitude
Before you jump up and call it a liar, take a second to examine what it says fairly.

Rule #2: Examine the Statement in Its Context
Never read a single Bible verse; always read the entire chapter and all the other accounts related to the narrative.

Rule #3: Recognize the Perspective of Each Eyewitness
All witness testimony is colored by the personal interests, biases, aspirations, concerns and idiosyncrasies of the eyewitnesses.

Rule #4: Consider the Capacity and Viewpoint of the Witness
The Bible was written from the perspective of common humans standing on the surface of the planet.

Rule #5: Let the Witness Clarify Their Own Statement
Allow the Bible to explain itself by reading the additional passages referenced in the margins

Rule #6: Differentiate Between Complimentary and Conflicting Accounts
When comparing two eyewitness accounts, I am more concerned about unresolvable contradictions than complimentary details.

Rule #7: Don't Confuse "Imprecision" with "Error"
The Bible was written at a time when the culture commonly used general figures or descriptions to discuss more specific issues. As a matter of cultural device, specific numbers are often rounded off.

Rule #8: Identify the Common Details of Parallel Accounts
Common details are often the most important to the account, and I expect there to be variation in the ancillary information.

Rule #9: Remember A Description is Different Than An Approval
Just because a Biblical author writes about something, this does not mean God condones it or supports it.

Rule #10: Assess the Opportunity for Collusion
The Gospel authors (and the early Church) certainly had the opportunity to eliminate alleged contradictions, but they refused to do so. As a result, we can have even more confidence in the reliability of these accounts.

Rule #11: Don't Fret Copyist Variants
None of these variations change the theology or content of the Bible. The vast majority of these variations are single letter or number variations, and the copyists were extremely honest in the way they transmitted these errors down through the ages.

Rule #12: Don't Treat Every Old Testament Citation as an Old Testament Quote
There are often times when New Testament writers cite a passage from the Old Testament to show a prophecy is being fulfilled. The New Testament authors often paraphrase Old Testament passages without intending them to be verbatim quotes.

Rule #13: Remember Who's Boss
Read the Scriptures carefully and remember God alone is God. He knows the end from the beginning, and He is the source of all morality. He gets to make decisions over life and death, even when we don't understand all the details.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

12 Points that Show Christianity is True

Here's a Twelve Step argument for the Truth of Christianity.

(This is adapted from an Apologetics workbook by Norman Geisler and Frank Turek.)

1. **Truth about reality is knowable.**
2. **The opposite of true is false.**
3. **It is true that a theistic God exits.**
4. **If God exists, then miracles are possible.**
5. **Miracles can be used to confirm a message from God (i.e., as an act of God to confirm a word from God).**
6. **The New Testament is historically reliable.**
7. **The New Testament says Jesus claimed to be God.**
8. **Jesus' claim to be God was miraculously confirmed by"**
    1. **His fulfillment of many prophecies about Himself;**
    2. **His sinless and miraculous life;**
    3. **His prediction and accomplishment of His resurrection from the dead.**
9. **Therefore, Jesus is God.**
10. **Whatever Jesus (who is God) teaches is true.**
11. **Jesus taught that the Bible is the Word of God.**
12. **Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).**

Source: https://www.worthychristianforums.com/topic/202895-12-steps-that-show-christianity-is-true/?page=4

Video: Twelve Points that Show Christianity is True | Norman Geisler, PhD (Overview)
https://www.tubeid.co/download-video/meTM7e2OtrKXhZc/twelve-points-that-show-christianity-is-true-norman-geisler-phd.html

Direct YouTube: https://www.youtube.com/watch?v=Etfts9tf6DE [Video]

Shorter Overview: https://www.youtube.com/watch?v=oZhYX762Kag [Video]

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?

http://www.plumbbobblog.com/?p=7077 (re: Geisler and Turek)

Frank Turek Answers Atheist's 3 Objections to Christianity

https://www.youtube.com/watch?v=XjHhtWL_3Og [Video]

Did Jesus Rise from the Dead? **(Frank Turek of impact360institute.org/)** **[Recommended]**
https://www.youtube.com/watch?v=TyZ1l7faKSw [Video] (Animated, discusses 5 points)

Objection: I can't believe in God because of the atrocities he commits in the Bible
https://www.youtube.com/watch?v=ynJwvv7wlFc

Why do you think Christianity is true?

John Piper: https://www.youtube.com/watch?v=TLi6UkYG8H0 [Video]

Ravi Zacharias: https://www.youtube.com/watch?v=nWY-6xBA0Pk [Video]

N.T. Wright: https://www.youtube.com/watch?v=aoB10G3nm8o [Video]

https://www.youtube.com/watch?v=ICHovRHJAYY [Video] (What is the Gospel?)

https://www.youtube.com/watch?v=3zXnBHddbtg [Video] (Why Does Jesus' Resurrection Matter?)

N.T. Wright: Can a Scientist Believe in the Resurrection? **(2007)**
http://www.jamesgregory.org.uk/series-1/can-a-scientist-believe-in-the-resurrection/

Here is a lecture (that link has PDF transcript, audio and videos) that Wright gave on the resurrection as part of the "James Gregory public lectures on Science, Religion, and Human Flourishing" (Univ. of St. Andrews, Scotland)

N.T. Wright explains seven "mutations" caused by the resurrection
https://winteryknight.com/2011/08/05/n-t-wright-explains-seven-mutations-caused-by-the-resurrection/

Excerpt:

N.T. Wright's historical case for the bodily resurrection of Jesus

Wright basically argues that the resurrection cannot have been a myth invented by the early Christian community, because the idea of the Messiah dying and being bodily resurrected to eternal life was completely unexpected in Jewish theology, and therefore would not have been fabricated.

In Judaism, when people die, they stay dead. At the most, they might re-appear as apparitions, or be resuscitated to life for a while, but then die again later. *There was no concept of the bodily resurrection to eternal life of a single person, especially of the Messiah, prior to the general resurrection of all the righteous dead on judgment day.*

Wright's case for the resurrection has 3 parts:

- The Jewish theological beliefs of the early Christian community underwent 7 mutations that are *inexplicable* apart from the bodily resurrection of Jesus
- The empty tomb
- The post-mortem appearances of Jesus to individuals and groups, friends and foes

Here's the outline of Wright's case:

…the foundation of my argument for what happened at Easter is the reflection that this Jewish hope has undergone remarkable modifications or mutations within early Christianity, which can be plotted consistently right across the first two centuries. And these mutations are so striking, in an area of human experience where societies tend to be very conservative, that they force the historian… to ask, "Why did they occur?"

The mutations occur within a strictly Jewish context. The early Christians held firmly, like most of their Jewish contemporaries, to a two-step belief about the future: first, death and whatever lies immediately beyond; second, a new bodily existence in a newly remade world. 'Resurrection' is not a fancy word for 'life after death'; it denotes life after 'life after death'.

And here are the 7 mutations:

15. Christian theology of the afterlife mutates from multiples views (Judaism) to a single view: resurrection (Christianity). When you die, your soul goes off to wait in Sheol. On judgment day, the righteous dead get new resurrection bodies, identical to Jesus' resurrection body.
16. The relative importance of the doctrine of resurrection changes from being peripheral (Judaism) to central (Christianity).
17. The idea of what the resurrection would be like goes from multiple views (Judaism) to a single view: an incorruptible, spiritually-oriented body composed of the material of the previous corruptible body (Christianity).
18. The timing of the resurrection changes from judgment day (Judaism) to a split between the resurrection of the Messiah *right now* and the resurrection of the rest of the righteous *on judgment day* (Christianity).
19. There is a new view of eschatology as collaboration with God to transform the world.
20. There is a new *metaphorical* concept of resurrection, referred to as being "born-again".
21. There is a new association of the concept of resurrection to the Messiah. (The Messiah was not even supposed to die, and he certainly wasn't supposed to rise again from the dead in a resurrected body!)

    There are also other historical puzzles that are solved by postulating a bodily resurrection of Jesus.

15. Jewish people thought that the Messiah was not supposed to die. Although there were lots of (warrior) Messiahs running around at the time, whenever they got killed, their followers would abandon them. Why didn't Jesus' followers abandon him when he died?
16. If the early Christian church wanted to communicate that Jesus was special, despite his shameful death on the cross, they would have made up a story using the existing Jewish concept of *exaltation*. Applying the concept of bodily resurrection to a dead Messiah

would be a radical departure from Jewish theology, when an invented exaltation was already available to do the job.

17. The early church became extremely reckless about sickness and death, taking care of people with communicable diseases and testifying about their faith in the face of torture and execution. Why did they scorn sickness and death?
18. The gospels, especially Mark, do not contain any embellishments and "theology historicized". If they were made-up, there would have been events that had some connection to theological concepts. But the narratives are instead bare-bones: "Guy dies public death. People encounter same guy alive later." Plain vanilla narrative.
19. The story of the women who were the first witnesses to the empty tomb cannot have been invented, because the testimony of women was inadmissible under almost all circumstances at that time. If the story were invented, they would have invented male discoverers of the tomb. Female discovers would have hampered conversion efforts.
20. There are almost no legendary embellishments in the gospels, while there are plenty in the later gnostic forgeries. No crowds of singing angels, no talking crosses, and no booming voices from the clouds.
21. There is no mention of the future hope of the general resurrection, which I guess they thought was imminent anyway.

To conclude, Wright makes the argument that the best explanation of all of these changes in theology and practice is that God raised Jesus (bodily) from the dead. There is simply no way that this community would have made up the single resurrection of the Messiah – who wasn't even supposed to die – and then put themselves on the line for that belief.

And remember, the belief in a resurrected Jesus was something that the earliest witnesses could really assess, because they were the ones who saw him killed and then walking around again after his death. They were able to confirm or deny their belief in the resurrection of Jesus based on their own *personal experiences* with the object of those beliefs.

***See also*: The Reliability of the Bible**

Science, the Bible and God

Theodicy

The Case for the Existence of God

The Case for the Existence of God

www.ColdCaseChristianity.com www.str.org

(1) The Temporal Nature of the Cosmos (Cosmological)

(a) The Universe began to exist
(b) Anything that begins to exist must have a cause
(c) Therefore, the Universe must have a cause
(d) This cause must be eternal (uncaused), non-spatial, immaterial, atemporal, and personal (having the ability to willfully cause the beginning of the universe)
(e) The cause fits the description we typically assign to God

(2) The Appearance of Design (Teleological)

(a) Human artifacts (like watches) are products of intelligent design
(b) Many aspects and elements of our universe resemble human artifacts
(c) Like effects typically have like causes
(d) Therefore, it is highly probable the appearance of design in the Universe is simply the reflection of an intelligent designer
(d) Given the complexity and expansive nature of the Universe, this designer must be incredibly intelligent and powerful (God)

(3) The Existence of Objective Moral Truth (Axiological)

(a) There is an objective (transcendent) moral law
(b) Every law has a law giver
(c) Therefore, there is an objective (transcendent) moral law giver
(d) The best explanation for this objective (transcendent) law giver is God

(4) The Existence of Absolute Laws of Logic (Transcendent)

(a) The laws of logic exist
    i. The laws of logic are conceptual laws
    ii. The laws of logic are transcendent
    iii. The laws of logic pre-existed humans
(b) All conceptual laws reflect the mind of a law giver
(c) The best and most reasonable explanation for the kind of mind necessary for the existence of the transcendent, objective, conceptual laws of logic is a transcendent, objective, eternal Being (God)

(5) The Unique Nature of Our World and Universe (Anthropic)

(a) Our universe appears uniquely designed so:
    i. Life can exist
    ii. This same life can examine the universe
(b) This unique design cannot be the result of random chance or unguided probabilities
(c) There is, therefore, a God who designed the universe to support human life and reveal His existence as creator of the Cosmos

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

Points to Remember When Making the Case for God's Existence

Points to Remember When Making the Case for God's Existence

www.ColdCaseChristianity.com

Use the Bible Insert as a Companion Tool with the "Case for the Existence of God"
Bible Insert Available at ColdCaseChristianity.com

God's Existence Is Demonstrated in the Cosmos

1. The Universe Began to Exist As Described in the Standard Cosmological Model
2. The Bible Affirms the Standard Cosmological Model
3. Alternatives to the Standard Cosmological Model Fail
4. The Standard Cosmological Argument Points to a Creator God
5. A Personal Creator God is the Best Explanation for the Beginning of the Universe
6. God Created "Everything From Nothing"

God's Existence Is Demonstrated in the Design of Biological Organisms

1. Biological Micro-Machines Display the Appearance of Design
2. The Appearance of Design is Good Evidence for a Designer
3. Three Attribute of Design Point to the Existence of God as a Designer
4. Alternative Naturalistic Explanations for the Origin of Life Fail

God's Existence Is Demonstrated in Objective, Transcendent Moral Truths

1. Objective Moral Truths Are Self-Evident
2. Objective Transcendent Moral Laws Require an Adequate Law Giver
3. Common, Objective Moral Standards Are an Evidence of God's Existence
4. God is the Best Explanation for Objective Moral Laws

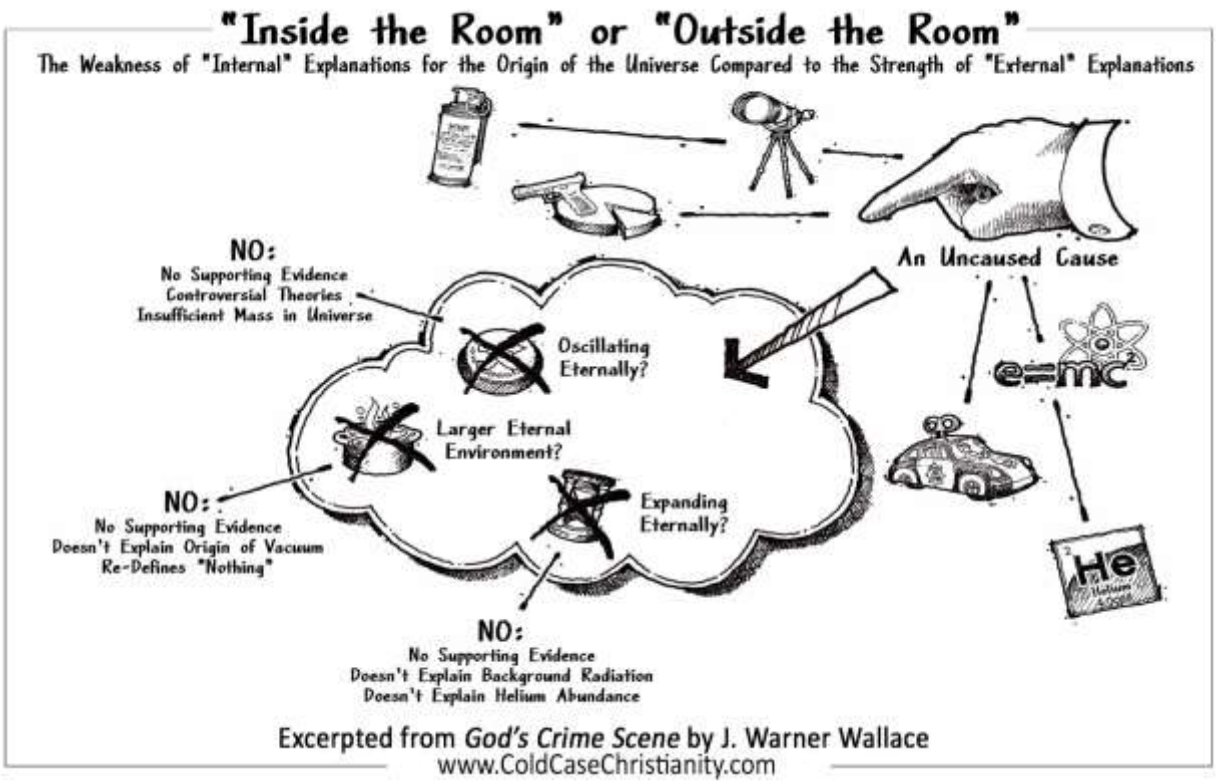
God's Existence Is Demonstrated in Transcendent Laws of Logic

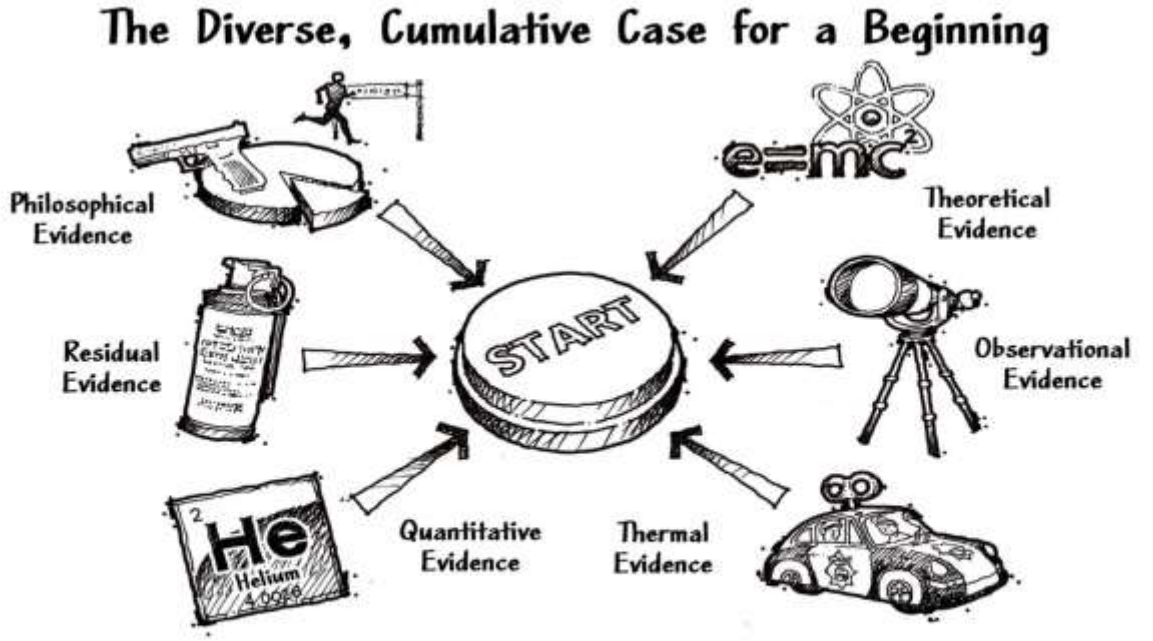
1. The Transcendent Laws of Logic Require a Transcendent Source
2. The Laws of Logic Are More Than Simple Human Conventions
3. The Laws of Logic Are More Than "Brute Realities"
4. The Laws of Logic Are Best Explained by God's Existence

God's Existence Is Demonstrated in the Person of Jesus

1. God Appeared to Us in Jesus

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels


"Inside the Room" or "Outside the Room"
The Weakness of "Internal" Explanations for the Origin of the Universe Compared to the Strength of "External" Explanations
NO:
No Supporting Evidence
Controversial Theories
Insufficient Mass in Universe
Oscillating Eternally?
Larger Eternal Environment?
Expanding Eternally?
NO:
No Supporting Evidence
Doesn't Explain Origin of Vacuum
Re-Defines "Nothing"
NO:
No Supporting Evidence
Doesn't Explain Background Radiation
Doesn't Explain Helium Abundance
An Uncaused Cause
e=mc²
He
Helium
4.0026
Excerpted from God's Crime Scene by J. Warner Wallace
www.ColdCaseChristianity.com


The Diverse, Cumulative Case for a Beginning
Philosophical Evidence
e=mc²
Theoretical Evidence
Residual Evidence
START
Observational Evidence
He
Helium
4.0026
Quantitative Evidence
Thermal Evidence
This Visual Summary of the Evidence Pointing to a Universe with a Beginning is Excerpted from
God's Crime Scene: A Cold-Case Detective Examines the Evidence for A Divinely Created Universe
by J. Warner Wallace (www.ColdCaseChristianity.com)

The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Ravi Zacharias, Christian Apologist [Videos]

Atheist/Scientist Challenges Ravi (re: Determinism)
https://www.youtube.com/watch?v=R641w4xCoFI

A Question About God Condemning Atheists to Hell (re: Moral Law)
https://www.youtube.com/watch?v=R641w4xCoFI

What about Condemning Others to Hell that Don't Believe in Jesus?
https://www.youtube.com/watch?v=4OUDO782aag

Hell – What is it?
https://www.youtube.com/watch?v=R641w4xCoFI

Does Suicide Send You to Hell?
https://www.youtube.com/watch?v=7JGFrcCS2ps

Why Is the Path to Heaven Narrow?
https://www.youtube.com/watch?v=H9fsuT37ZAA

Was the Jesus story based on older pagan mythologies?
http://jmsmith.org/blog/pagan-jesus/

The Gospel Plain and Clear
http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf

DigitalCommons@Liberty University
http://digitalcommons.liberty.edu/
Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

Bible Bulletin Board –Sermons, articles by great theologians, S.S. lessons: http://www.biblebb.com/

***See also my other separate resources*:**
Christian Scholarship: Biblical – Theological – Philosophical
The Complete Sayings of Jesus – NKJV

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 **[chapters available online as PDFs]** **[Recommended]**

How Can the Bible Be Authoritative? (N.T. Wright)
http://ntwrightpage.com/Wright_Bible_Authoritative.htm

The Resurrection and the Post-Modern Dilemma (N.T. Wright)
http://ntwrightpage.com/Wright_Resurrection_Postmodern.htm

See also: **The Reliability of the Bible**

Series: Examining Jesus by the Historical Method

Does Jesus meet the scrutiny of the historical method?

This series of articles discusses how Jesus' historicity meets and exceeds the standards of the historical method as they also show that the NT record about Jesus is extremely trustworthy.

"Examining Jesus by the Historical Method (Part 1: Multiple Sources)." (Dec. 27, 15).
https://bellatorchristi.com/2015/12/27/examining-jesus-by-the-historical-method-part-1-multiple-sources/

"Examining Jesus by the Historical Method (Part 2: Enemy Attestation)." (Jan. 4, 2016).
https://bellatorchristi.com/2016/01/04/examining-jesus-by-the-historical-method-part-2-enemy-attestation/

"Examining Jesus by the Historical Method (Part 3: Embarrassing Admonitions)." (Jan. 11, 2016).
https://bellatorchristi.com/2016/01/11/examining-jesus-by-the-historical-method-part-3-embarrassing-admonitions/

"Examining Jesus by the Historical Method (Part 4: Pre-NT Traditions)." (Jan. 18, 2016).
https://bellatorchristi.com/2016/01/18/examining-jesus-by-the-historical-method-part-4-early-testimony-pre-nt-traditions/

"Examining Jesus by the Historical Method (Part 5: Early NT Texts)." (Jan. 25, 2016).
https://bellatorchristi.com/2016/01/25/examining-jesus-by-the-historical-method-part-5-early-testimony-early-nt-texts/

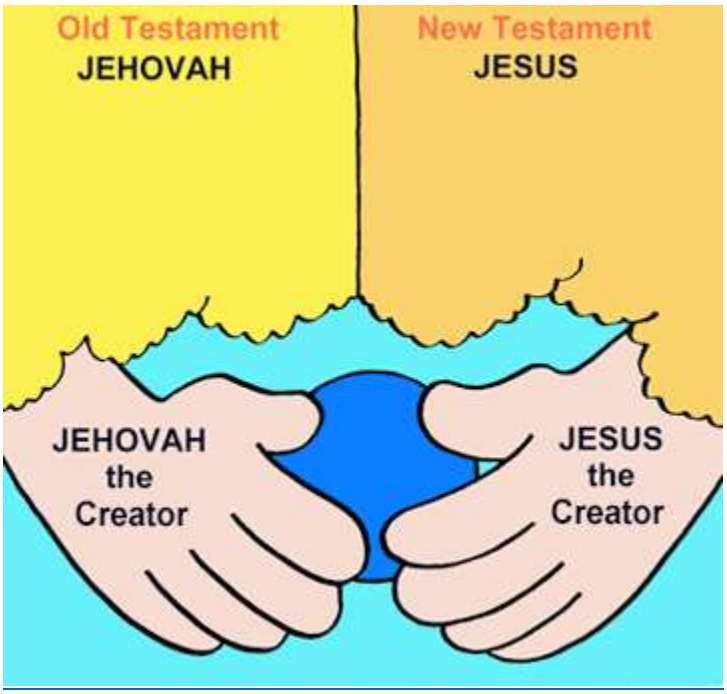
"Examining Jesus by the Historical Method (Part 6: The Case for the Gospels)." (Feb. 1, 2016).
https://bellatorchristi.com/2016/02/01/examining-jesus-by-the-historical-method-part-6-eyewitness-testimony-the-case-for-the-gospels/

"Examining Jesus by the Historical Method (Part 7: The Gospel Witnesses)." (Feb. 8, 2016).
https://bellatorchristi.com/2016/02/08/examining-jesus-by-the-historical-method-part-7-eyewitness-testimony-the-gospel-witnesses/

"Examining Jesus by the Historical Method (Part 8: Two Final Methods and Conclusion)."
(Feb. 15, 2016).
https://bellatorchristi.com/2016/02/15/examining-jesus-by-the-historical-method-part-8-2-final-methods-and-conclusion/

Jehovah in the Old Testament, and Jesus in the New Testament, always do the same things because they are both God.

Proverbs 16:4 - **Creator of all things** - Colossians 1:16



Source: https://www.christart.com/christianbooks/read/4694/65

The Virgin Birth of Jesus

Theopedia: Virgin Birth of Jesus
http://www.theopedia.com/virgin-birth

Virgin Birth of Christ (Catholic Perspective)
http://www.newadvent.org/cathen/15448a.htm

Was Jesus born of a virgin?
https://www.bethinking.org/jesus/q-was-jesus-born-of-a-virgin

Excerpt:

The miracle of the virgin birth of Jesus Christ has perplexed many people, and has actually kept them from accepting the truth of Christianity. However, the Bible declares that God decided that his Son would have a miraculous entrance into humanity.

Seven hundred years before the birth of Christ, the prophet Isaiah said, 'Therefore the Lord himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call his name Immanuel' (Isaiah 7:14, NASB).

> 'The angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name him Jesus."
>
> 'Mary said to the angel, "How can this be, since I am a virgin?"
>
> 'The angel answered and said to her, "The Holy Spirit, will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. ... For nothing will be impossible with God"' (Luke 1:26, 27, 30, 31, 34, 35, 37, NASB).

The virgin birth is set down in the Bible as a historical fact. The writers who recorded the story were Matthew – an eyewitness to the events in the life of Jesus – and Luke, the doctor, who presents things in the life of Christ from the viewpoint of his mother, Mary.

The passages in both Matthew and Luke are authentic, with no evidence at all that they were later additions to the text. The doctrine of the virgin birth has been believed by the Church from its beginning.

Ignatius, who lived at the beginning of the second century, wrote to the Ephesians and said, 'For our God, Jesus the Christ, was conceived in the womb by Mary, according to a dispensation, of the seed of David but also of the Holy Ghost.'

There are several reasons why the virgin birth was a necessity. The Bible teaches that the Word who became flesh was with God from the beginning (John 1:1). The fact of the pre-existence of Christ is testified many times in the New Testament (John 8:58, Philippians 2:5–11, Colossians 1:15, 16).

When Jesus came into the world, he was not a newly created individual such as we are, but was rather the eternal Son of God. To be born into this world of the virgin Mary required divine intervention, and this is exactly what the gospels record.

Another reason why Jesus needed to be virgin-born was because of his sinless nature. A basic New Testament teaching is that from the day he was born until the day he died, Jesus was without sin. To be a perfect sacrifice, he must himself be perfect – without sin. Since our race is contaminated with sin, a miraculous entrance into the world would be required, hence the virgin birth.

Moreover, if Jesus had been sired by Joseph, he would not have been able to claim legal rights to the throne of David. According to the prophecy of Jeremiah 22:28–30, there could be no king in Israel who was a descendant of King Jeconiah, and Matthew 1:12 relates that Joseph was from the line of Jeconiah. If Jesus had been fathered by Joseph, he could not rightly inherit the throne of David, since he was a relative of the cursed line.

The virgin birth of Christ is not only an historical fact, but it was also a necessary historical fact when one considers all the data.

Taken from *Answers to Tough Questions Skeptics Ask About the Christian Faith*, Josh McDowell and Don Stewart. Tyndale House Publishers, 1980.

The Power of Myth (1989)

http://www.equip.org/article/the-power-of-myth/
(Responding to the Power of Myth by Joseph Campbell)

The Myth of the Mythical Jesus (2016)

http://www.patheos.com/blogs/anxiousbench/2016/04/the-myth-of-the-mythical-jesus/

The Case for the Virgin Conception

The Case for the Virgin Conception

www.ColdCaseChristianity.com

The Essential Nature of the Virgin Conception

The Virgin Conception is an important piece of evidence, fulfilling the Old Testament prophecy initially given by the prophet Isaiah (Isaiah 7:14). It also explains an essential aspect of Jesus's nature, retaining Jesus' sinlessness (2 Corinthians 5:21).

Was the Virgin Conception Borrowed from Prior Mythologies?

The pre-existing mythologies described by critics are not as similar to the "virgin conception" of Jesus as they would like people to believe. It's also unreasonable to presume that Greek, Babylonian, Egyptian or other pagan mythologies related to the birth of God would be embraced as part of a narrative targeted at Jewish believers. Early Christian converts were called to a new life in Christ and repeatedly told that they were merely travelers passing through this mortal (and pagan) world. They were called to live a life that was free of worldly influences and told to reject the foolish philosophies and stories of men. This group, in particular, would be the last to return to pre-existing pagan stories and superstitions.

Does the "Unreasonable" Nature of the Virgin Conception Invalidate the Story of Jesus?

We cannot reject the virgin conception on naturalistic grounds without first examining the larger claims of the Christian Worldview. If there is sufficient reason to believe God exists (and created everything from nothing), then the virgin conception is certainly within His power and equally reasonable.

Why Didn't Paul Mention the Virgin Conception?

Paul may not have mentioned the virgin conception simply because it was widely understood or assumed. Paul may also have been silent because it was not the focus or purpose of his letters. If Paul believed that Jesus was born of a human mother and father, we would expect Paul to describe how a normal man, born of human parents, could be God Himself. Paul never does that, and this is consistent with the fact that Paul was aware of the virgin conception

Why Doesn't Mark Say Anything About Jesus' Birth?

The outline of Mark's Gospel is very similar to the outline of Peter's first sermon at Pentecost. Like Peter's sermon in Chapter 2 of the Book of Act's, Mark is focused only on the public life, ministry, death and resurrection of Jesus. At the same time, Mark does not appear to be ignorant of the "virgin conception" (see Mark 6:1-3). This early reference in the Gospel of Mark may expose the fact that Mark was aware of the "virgin conception" and that the first eyewitnesses of Jesus were also aware of Mary's marital status at the time of her conception.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

5 Reasons You Can Trust the Story of Christmas (Virgin Birth of Jesus) is True

Five Reasons You Can Trust the Story of Christmas Is True

www.ColdCaseChristianity.com

Reason 1:

The Supernatural Nature of the Virgin Conception Shouldn't Disqualify It

If we want to be fair about assessing the virgin conception or any other supernatural aspect of the nativity story, we cannot exclude the very possibility of the supernatural in the first place. Our presupposition against the supernatural would unfairly taint our examination of the claim.

Reason 2:

The Claim of the Virgin Conception Appears Incredibly Early in Christian History

The students of the gospel authors cited the virgin conception as a true claim about Jesus. Ignatius, the student of John (an Apostle who chose not to write about the birth of Jesus in his own gospel), included it in his early writings to local churches. Other Church leaders repeated the claim through the earliest years of the Church, and the doctrine also appears in the most ancient Church creeds. Even early non-canonical documents include the virgin conception of Jesus.

Reason 3:

The Birth Narratives in Luke and Matthew Are Not Late Additions

Luke told us he compiled the information for his gospel from a number of divergent sources (Luke 1:1-4). As a result, we should expect stylistic and linguistic differences within the gospel of Luke. In addition, any claim related to the late addition of the birth narratives defies all the manuscript evidence available to us; there is absolutely no evidence that the gospel of Matthew and Luke ever existed without the birth narratives. All manuscripts, translations, early Church documents and references to the gospels, along with every historic, reliable witness testifies to the fact that the birth narratives are ancient and part of the original record.

Reason 4:

The Virgin Conception Was Not An Invention of Early Christians

Some critics of the virgin conception argue that the earliest Christian authors inserted it in an effort to give Jesus a "heroic" birth consistent with other Old Testament heroes. But, not every Jewish hero from the Old Testament had an unusual birth story. In addition, there is no other character from the Old Testament who was born of a virgin through the miraculous conception of the Holy Spirit. This characteristic of Jesus' conception is unique to Jesus and follows no pre-existing Old Testament pattern.

Reason 5:

The Virgin Conception Wasn't Borrowed from Another Source

Skeptics also attempt to discredit the virgin conception of Jesus by claiming it was borrowed from prior pagan mythologies such as those of Mithras or Horus. But any fair examination of pagan mythological birth narratives revels the dramatic differences between the virgin conception of Jesus and stories about the supernatural emergence of mythological gods. It's irrational to believe the early Jewish readers of the gospels would embrace any part of paganism in the story of Jesus' conception as continuous with the Jewish narrative from the Old Testament. In addition, early Christian converts were repeatedly called to a new life in Christ, told they were merely travelers passing through this mortal (and pagan) world, called to live a life that was free of worldly influences, and told to reject the foolish philosophies and stories of men.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

Why is the Virgin Birth so important?

https://www.gotquestions.org/virgin-birth.html

The doctrine of the virgin birth is crucially important (Isaiah 7:14; Matthew 1:23; Luke 1:27, 34). First, let's look at how Scripture describes the event. In response to Mary's question, "How will this be?" (Luke 1:34), Gabriel says, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). The angel encourages Joseph to not fear marrying Mary with these words: "What is conceived in her is from the Holy Spirit" (Matthew 1:20). Matthew states that the virgin "was found to be with child through the Holy Spirit" (Matthew 1:18). Galatians 4:4 also teaches the Virgin Birth: "God sent His Son, born of a woman."

From these passages, it is certainly clear that Jesus' birth was the result of the Holy Spirit working within Mary's body. The immaterial (the Spirit) and the material (Mary's womb) were both involved. Mary, of course, could not impregnate herself, and in that sense she was simply a "vessel." Only God could perform the miracle of the Incarnation.

However, denying a physical connection between Mary and Jesus would imply that Jesus was not truly human. Scripture teaches that Jesus was fully human, with a physical body like ours. This He received from Mary. At the same time, Jesus was fully God, with an eternal, sinless nature (John 1:14; 1 Timothy 3:16; Hebrews 2:14-17.)

Jesus was not born in sin; that is, He had no sin nature (Hebrews 7:26). It would seem that the sin nature is passed down from generation to generation through the father (Romans 5:12, 17, 19). The Virgin Birth circumvented the transmission of the sin nature and allowed the eternal God to become a perfect man.

Isn't the virgin birth of Jesus Christ mythological and scientifically impossible?

https://christiananswers.net/q-aiia/virginbirth.html

Excerpt:

Larry King, the CNN talk show host, was once asked who he would most want to interview if he could choose anyone from all of history. He said, "Jesus Christ." The questioner said, "And what would you like to ask Him?" King replied, "I would like to ask Him if He was indeed virgin-born. The answer to that question would define history for me." —from Just Thinking, RZIM, Winter 1998

Critic's Claim #1

The idea of a virgin birth is SCIENTIFICALLY IMPOSSIBLE.

Pregnant woman. Illustration copyrighted.Really? Where have you been for the past 21 years? Ever since in vitro fertilization and embryonic transfer came on the scene in 1978 (not to mention artificial insemination), it is quite possible for a woman who has never experienced sexual intercourse to give birth.

Of course, the Bible makes it clear that it was Almighty God, not some high-paid gynecologist, who worked the details of Jesus' Divine-Human conception, i.e. "And the angel answered and said unto [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
—Luke 1:35, KJV.

Sound miraculous? Of course. But these days, who would deny that miracles occur? And such a 'small' one for the God who created the entire universe!

Critic's Claim #2

The idea of a virgin birth is MYTHOLOGICALLY DERIVED.

Author Patrick Campbell (The Mythical Jesus) and Episcopal Bishop J.S. Spong are two of a number of individuals who have suggested that "…the virgin birth account [is a]…clearly recognized mythological element in our faith tradition whose purpose was not to describe a literal event but to capture the transcendent dimensions of God in the Earthbound words and concepts of first-century human beings."

Both men, however, overlook a simple fact: No respectable Jew would have ever condescended to buy into a Greek/Babylonian mythological base for an account dealing with the birth of his/her Messiah.

Critic's Claim #3

The idea of a virgin birth is HISTORICALLY UNSUPPORTED

Feather pen. Illustration copyrighted.The Apostles' Creed, written in the 4th century; the Nicene Creed, adopted at the Council of Nicea in 325 A.D.; the Athanasian Creed, written about 450 A.D.; the Chalcedon Definition, adopted at the Council of Chalcedon in 451 A.D.; and the Small Catechism of Martin Luther of 1529 A.D. are only a few of the historic creeds that recognize the veracity of the Virgin Birth of Jesus. Only in more modern times have Bible critics begun to try to cast doubt on a doctrinal truth that the Church has long since historically endorsed.

Critic's Claim #4

The idea of a virgin birth is BIBLICALLY UNCONVINCING

Some critics cite the fact that the Apostle Paul is silent on the subject of the Virgin Birth, and the fact that Mary's virginity is never mentioned in the Gospel According to John, as evidence that Jesus was never born of a virgin.

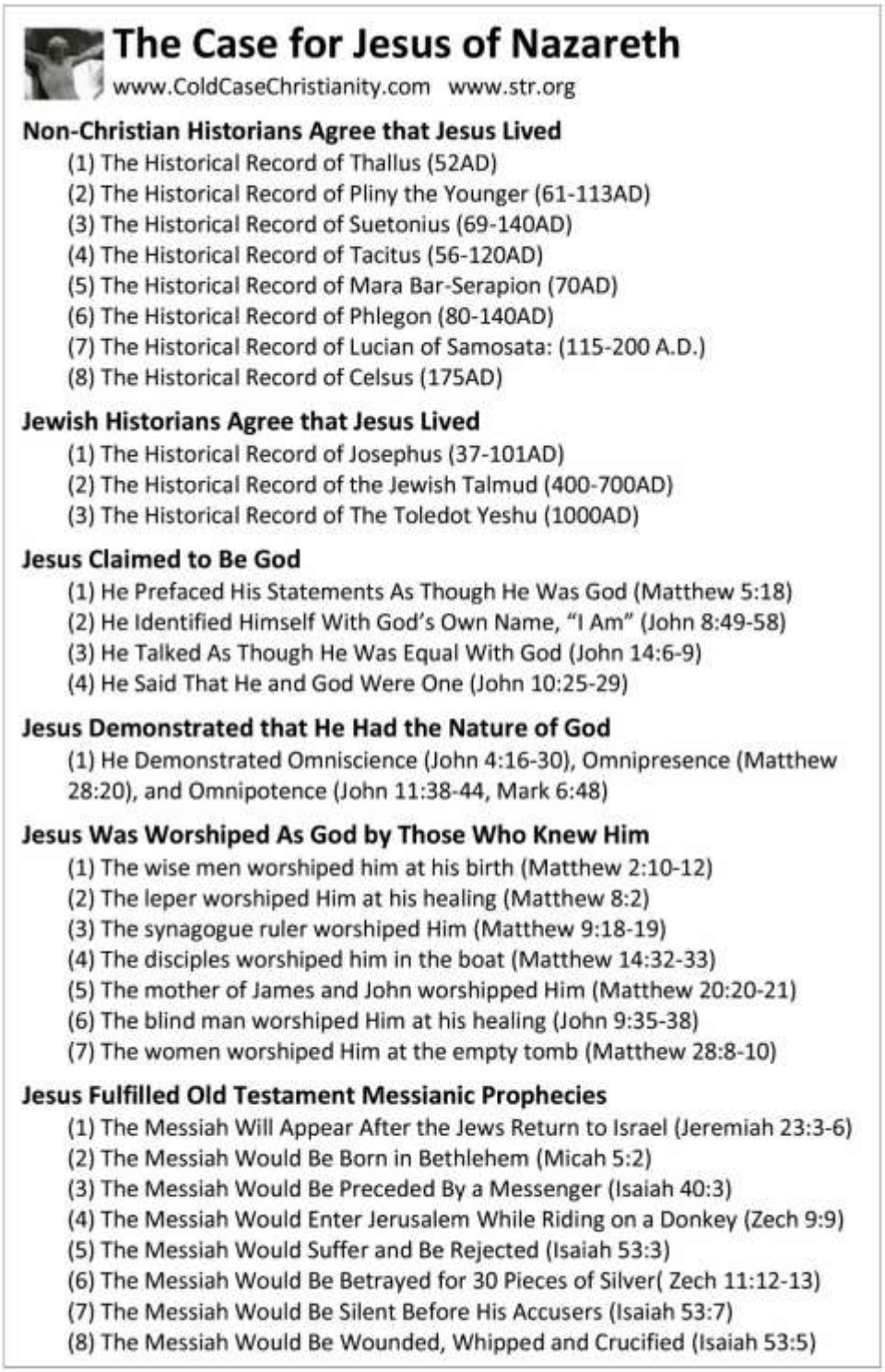
But the argument from silence, always a rather weak tactic in making a case, is particularly weak here due to the fact that both Paul and John were alive and quite familiar with the Gospel accounts written by Matthew and Dr. Luke (a physician!) — and yet never either questioned or refuted it.

Critic's Claim #5

The idea of a virgin birth is STATISTICALLY UNWARRANTED

If you really want to put truth up for a vote (and who does?), let's get all of the statistics out in the open. While it is true that one very famous poll taken in 1965 (and still being frequently cited today) of 7,441 Protestant clergy showed that many mainline denominational ministers were not convinced of the truthfulness of the Virgin Birth, a more recent Harris poll of a randomly selected group of 1,011 adults found that 91% of U.S. Christians do believe in the Virgin Birth. All of which goes to show that when it comes to determining spiritual truth, our authority ought to be the Bible (Isaiah 7:14, Matthew 1:25), not men — including clergy!

The Case for Jesus of Nazareth – Evidence for the Existence and Deity of Jesus



How to Respond to Claims Jesus is a "Copycat Savior"

How to Respond to Claims Jesus Is a "Copycat Savior"

www.ColdCaseChristianity.com

1. Expose the False Claims:
The gods of mythology were not born of a virgin as Jesus was born to Mary, they did not live a life that was similar to Jesus in detail, they did not hold the titles attributed to Jesus, and they were not resurrected in a manner remotely similar to the resurrection of Christ. Primitive mythologies simply fail to resemble the Biblical account of Jesus when they are examined closely. Expose the false claims of those who say Jesus was copied from prior mythologies.

2. Expose the Errant Strategy:
Critics typically "cherry pick" from the mythological attributes of a variety of pagan gods and exaggerate the alleged similarities to construct a profile vaguely similar to Jesus. They search for singular similarities to the Christ of the Bible and then assemble these similarities from a variety of gods spanning the centuries and originating in geographically diverse regions (as if the 1st Century creators of the Jesus story would have access to these mythologies in the first place. There is no single prior mythology significantly similar to Jesus. Expose the selective strategy of those who say Jesus was copied from prior mythologies.

3. Expose the Common Cultural Expectations:
The primitive cultures who were interested in God's nature reasoned He would have the ability to perform miracles, teach humans and form disciples. These are universal expectations failing to invalidate the historicity of Jesus. As Paul recognized on Mars Hill (Acts 17:22-31), men thought deeply about the nature of God prior to His arrival as Jesus. Sometimes they imagined the details correctly, sometimes they didn't. Expose the common cultural expectations of ancient people groups to those who say Jesus was copied from prior mythologies.

4. Expose the Unlikely Approach Being Offered:
It is unreasonable to believe Christian conspirators would create a story designed to convince Jewish believers Jesus was God by inserting pagan mythological elements into the narrative. Judaism is a uniquely monotheistic religion, and the God of Judaism provides strict prohibitions against the worship of pagan gods. It is unreasonable to think the New Testament authors would utilize pagan mythology in an attempt to influence adherents of Judaism. Expose the unlikely nature of this claim by those who say Jesus was copied from prior mythologies.

5. Expose the Reliable Nature of the Gospel Eyewitness Accounts:
There are sufficient reasons to believe the history of Jesus is reliable, even if there are marginal similarities between Jesus and pagan mythologies. The evidence for the early dating of the Gospels, the corroboration of their claims (both internally and externally), the reliable transmission of their content, and the lack of bias on the part of their authors provides sufficient reason to believe they accurately describe the life, death and resurrection of Jesus. Expose the reliable nature of the Gospels to those who say Jesus was copied from prior mythologies.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

The Case for the Resurrection

The Case for the Resurrection (Part 1)

www.ColdCaseChristianity.com www.str.org

Did Jesus Really Die on the Cross?

1. Many first-century and early second-century unfriendly Roman sources (i.e., Thallus, Tacitus, Mara Bar-Serapion, and Phlegon) and Jewish sources (i.e., Josephus and the Babylonian Talmud) affirmed and acknowledged that Jesus was crucified and died.
2. The Roman guards faced death if they allowed a prisoner to survive crucifixion. Would they really be careless enough to remove a living person from a cross?
3. Jesus would have to control His blood loss from the beatings, crucifixion, and stabbing in order to survive, yet was pinned to the cross and unable to do anything that might achieve this.
4. Jesus displayed wounds following the resurrection but was never observed to behave as though He was wounded, in spite of the fact that He appeared only days after his beating, crucifixion, and stabbing.
5. Jesus disappeared from the historical record following His reported resurrection and ascension and was never sighted again (as one might expect if He recovered from His wounds and lived much beyond the young age of thirty-three).

Were the Disciples Lying About the Resurrection?

1. The Jewish authorities took many precautions to make sure the tomb was guarded and sealed, knowing that the removal of the body would allow the disciples to claim that Jesus had risen (Matt. 27:62–66).
2. The people local to the event would have known it was a lie (remember that Paul told the Corinthians in 1 Corinthians 15:3–8 that there were still five hundred people who could testify to having seen Jesus alive after His resurrection).
3. The disciples lacked the motive to create such a lie (more on this in chapter 14).
4. The disciples' transformation following the alleged resurrection is inconsistent with the claim that the appearances were only a lie. How could their own lies transform them into courageous evangelists?

Did the Disciples Hallucinate the Resurrection?

1. While individuals have hallucinations, there are no examples of large groups of people having the exact same hallucination.
2. While a short, momentary group hallucination may seem reasonable, long, sustained, and detailed hallucinations are unsupported historically and intuitively unreasonable.
3. The risen Christ was reported seen on more than one occasion and by a number of different groups (and subsets of groups). All of these diverse sightings would have to be additional group hallucinations of one nature or another.
4. Not all the disciples were inclined favorably toward such a hallucination. The disciples included people like Thomas, who was skeptical and did not expect Jesus to come back to life.
5. If the resurrection was simply a hallucination, what became of Jesus's corpse? The absence of the body is unexplainable under this scenario.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

The Case for the Resurrection (Part 2)

www.ColdCaseChristianity.com www.str.org

Were the Disciples Fooled by an Imposter?

1. The impersonator would have to be familiar enough with Jesus's mannerisms and statements to convince the disciples. The disciples knew the topic of the con better than anyone who might con them.
2. Many of the disciples were skeptical and displayed none of the necessary naïveté that would be required for the con artist to succeed.
3. The impersonator would need to possess miraculous powers; the disciples reported that the resurrected Jesus performed many miracles and "convincing proofs" (Acts 1:2–3).
4. Who would seek to start a world religious movement if not one of the hopeful disciples? This theory requires someone to be motivated to impersonate Jesus other than the disciples themselves.
5. This explanation also fails to account for the empty tomb or missing body of Jesus.

Were the Disciples Influenced by Limited Spiritual Sightings?

1. The theory fails to account for the numerous, divergent, and separate group sightings of Jesus that are recorded in the Gospels. These sightings are described specifically with great detail. It's not reasonable to believe that all these disciples could provide such specified detail if they were simply repeating something they didn't see for themselves.
2. As many as five hundred people were said to be available to testify to their observations of the risen Christ (1 Cor. 15:3–8). Could all of these people have been influenced to imagine their own observations of Jesus? It's not reasonable to believe that a persuader equally persuaded all these disciples even though they didn't actually see anything that was recorded.
3. This explanation also fails to account for the empty tomb or the missing corpse.

Were the Disciples' Observations Were Distorted Later?

1. In the earliest accounts of the disciples' activity after the crucifixion, they are seen citing the resurrection of Jesus as their primary piece of evidence that Jesus was God. From the earliest days of the Christian movement, eyewitnesses were making this claim.
2. The students of the disciples also recorded that the resurrection was a key component of the disciples' eyewitness testimony (more on this in chapter 13).
3. The earliest known Christian creed or oral record (as described by Paul in 1 Corinthians 15) includes the resurrection as a key component.
4. This explanation also fails to account for the fact that the tomb and body of Jesus have not been exposed to demonstrate that this late legend was false.

Were the Disciples Telling the Truth?

1. This explanation has only one liability: It requires a belief in the supernatural; a belief that Jesus had the supernatural power to rise from the dead in the first place.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

The Evidentially Diverse Resurrection Appearances of Jesus

The Evidentially Diverse Resurrection Appearances of Jesus

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A brief list of the Resurrection sightings:

1. Jesus first appeared to Mary Magdalene in the garden shortly after His Resurrection. (Mark 16:9; John 20:11-18)
2. Jesus appeared to the women returning from the empty tomb. (Matthew 28:8-10)
3. Jesus appeared to two disciples (Cleopas and another) on the road to Emmaus. (Mark 16:12,13; Luke 24:13-35)
4. Jesus appeared to Peter. (Luke 24:34, 1 Corinthians 15:5)
5. Jesus appeared to his disciples, in Jerusalem, while Thomas was absent. (Mark 16:14-18; Luke 24:36-49; John 20:19-23)
6. Jesus again appeared to his disciples, in Jerusalem. This time Thomas was present. (John 20:24-29)
7. Jesus appeared to his disciples (Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons and two other of his disciples), on the shore of the Sea of Galilee. (John 21:1,2)
8. Jesus was seen by 500 believers at one time. (1 Corinthians 15:6)
9. Jesus appeared to James. (1 Corinthians 15:7)
10. Jesus appeared to his disciples on a mountain in Galilee. (Matthew 28:16-20)
11. Jesus appeared to the believers in Jerusalem for forty days after the Resurrection. (Acts 1:1-11)
12. Jesus appeared to His disciples, blessed them, and ascended into heaven. (Luke 24:50-53)
13. Jesus also appeared to Paul, on the road to Damascus. (Acts 9:3-6; 1 Corinthians 15:8)

If you examine these accounts closely, you'll be impressed by the diversity of the claims:

Jesus Appeared to Groups of Diverse Size
To single eyewitnesses, to small groups and to huge crowds.

Jesus Appeared at Diverse Locations and Times
In enclosed rooms and open areas; in the region of Jerusalem, Galilee and well beyond. He appeared at night and at various times of the day.

Jesus Appeared to People of Diverse Status
To people he knew well and to people he didn't know well at all, to those in His inner circle, to those less connected and to complete strangers (Paul). Some were devout followers, some were more skeptical and some were in complete denial.

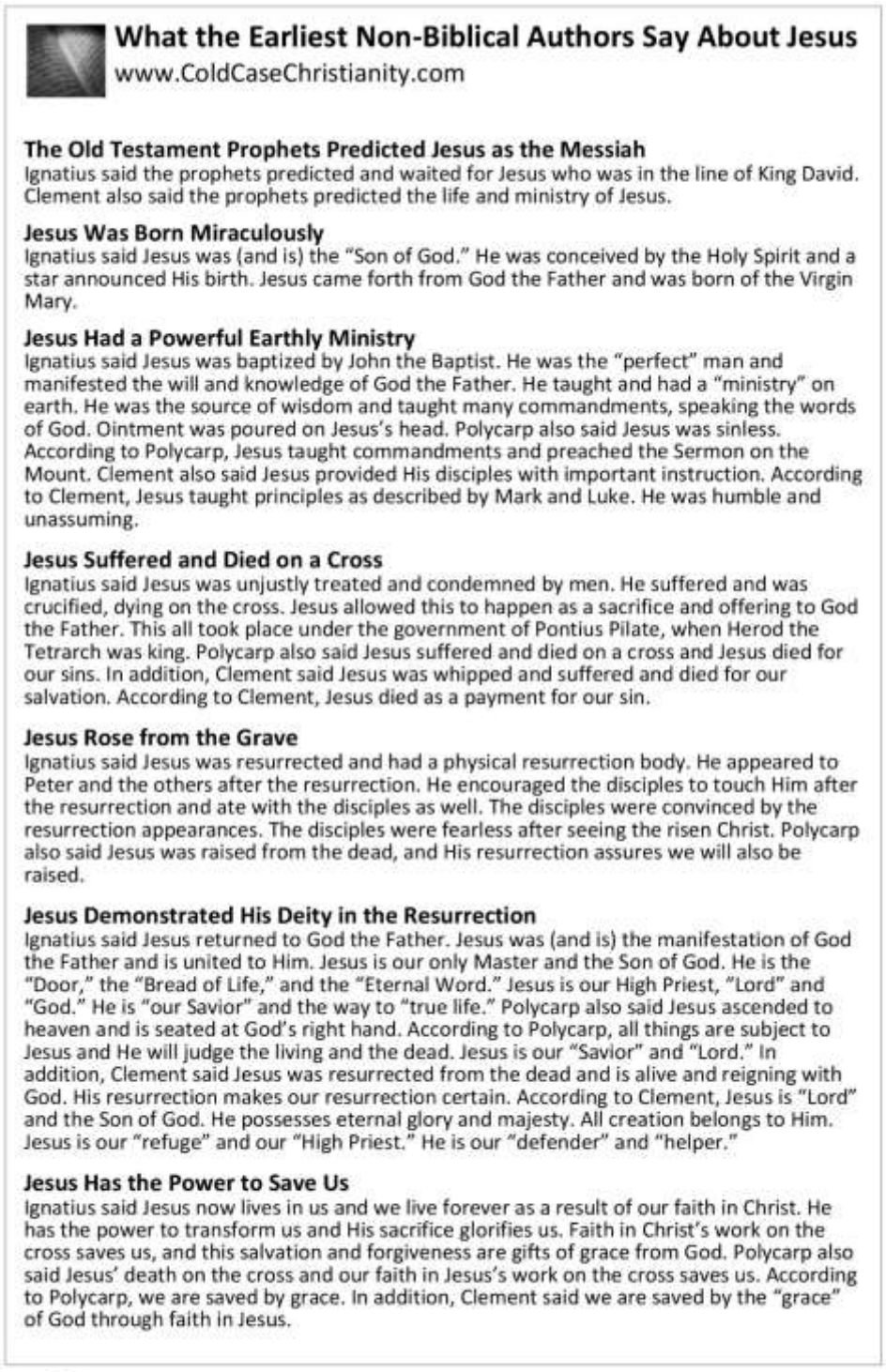
Jesus Appeared for Diverse Purposes
To many He simply wanted to demonstrate His Deity and Resurrection power. With others He ate a meal or had an important conversation. He appeared to Peter to comfort and challenge him and to Paul to call him away from his murderous mission.

Jesus Appeared for Periods of Time
Some of his appearances were little more than a few minutes, others for hours. He stayed with the believers in Jerusalem for forty days.

Jesus' Appearances Were Recorded By Diverse Authors
Two were direct eyewitnesses, two were close associates of the eyewitnesses. Some were better educated than others. One was a doctor, one a tax collector, one a fisherman.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

What the Earliest Non-Biblical (Church Fathers) Authors Say About Jesus



See also: **Apostolic Fathers (and Church Fathers)**

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 (*Annals*)	A.D. 56–120	A.D. 800	900 YRS	3
Pliny the Younger (*History*)	A.D. 61–113	A.D. 850	750 YRS	7
Thucydides (*History*)	460–400 B.C.	A.D. 100	600 YRS	20
Suetonious (*De Vita Caesarum*)	A.D. 69–140	A.D. 800	900 YRS	200+
Herodotus (*History*)	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.*

Manuscript Evidence for Ancient Writings

Author	Written	Earliest Fragment/copy	Time Span in Years	Number of Manuscripts
Caesar	100 to 44 B.C.	A.D. 900	1,000	10
Plato	427 to 347 B.C.	A.D. 900	1,200	7
Thucydides	460 to 400 B.C.	A.D. 900	1,300	8
Tacitus	A.D. 100	A.D. 1100	1,000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Iliad)	900 B.C.	400 B.C.	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

Information in this chart can be found in various sources. This chart was adapted from: *Christian Apologetics*, by Norman Geisler, 1976, p. 307; and *Evidence That Demands a Verdict*, by Josh McDowell, 1979, pp. 42,43.

Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

There are presently 5,686 Greek manuscripts in existence today for the New Testament. If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	61-113 A.D.	850 A.D.	750 yrs	7	----
Plato	427-347 B.C.	900 A.D.	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----
Euripides	480-406 B.C.	1100 A.D.	1300 yrs	9	----
Aristophanes	450-385 B.C.	900 A.D.	1200	10	----
Caesar	100-44 B.C.	900 A.D.	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
Aristotle	384-322 B.C.	1100 A.D.	1400	49	----
Sophocles	496-406 B.C.	1000 A.D.	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (50-100 A.D.	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

Chart Showing Accuracy of the Bible New Testament Compared to Other Accepted Documents

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri A.D. 125). This is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Is the New Testament Text Reliable
https://www.str.org/articles/is-the-new-testament-text-reliable

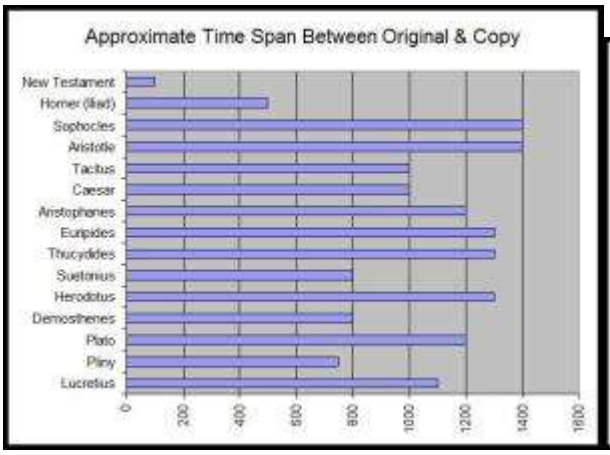
Facts for Skeptics of the New Testament
http://www.equip.org/article/facts-for-skeptics-of-the-new-testament/

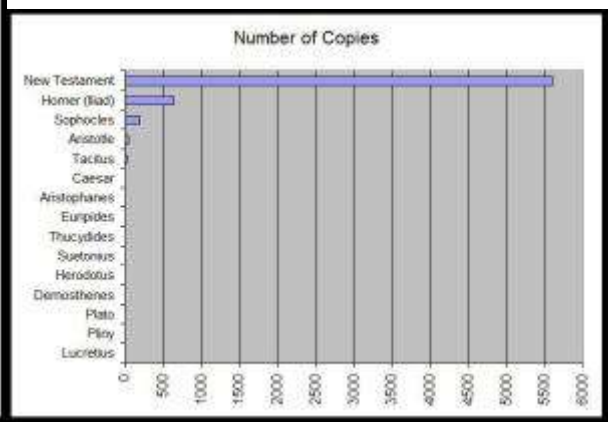
Archaeology and the Historical Reliability of the New Testament
https://www.bethinking.org/is-the-bible-reliable/archaeology-and-the-historical-reliability-of-the-new-testament

How Accurate is the Bible?
http://www.cslewisinstitute.org/webfm_send/410 [PDF]

Bibliographical Evidence
https://michaeljscott.wordpress.com/jonathan-munro-adventures/the-lost-scrolls-a-jonathan-munro-adventure/biblical-evidences/

Here are a pair of charts illustrating the differences between the age of ancient manuscripts, and the extant number of ancient manuscripts available today:





So you see, if we challenge the reliability of the New Testament manuscripts based on the notion that they've been corrupted over centuries of copying, we must allow all of classical antiquity to fall as well. And the simple fact is, we don't have centuries as it is. We have decades, and we have thousands of manuscripts and fragments of manuscripts from which to compare and choose. Therefore, we can confidently assert that the New Testament we have today is a reliably accurate version of the original text.

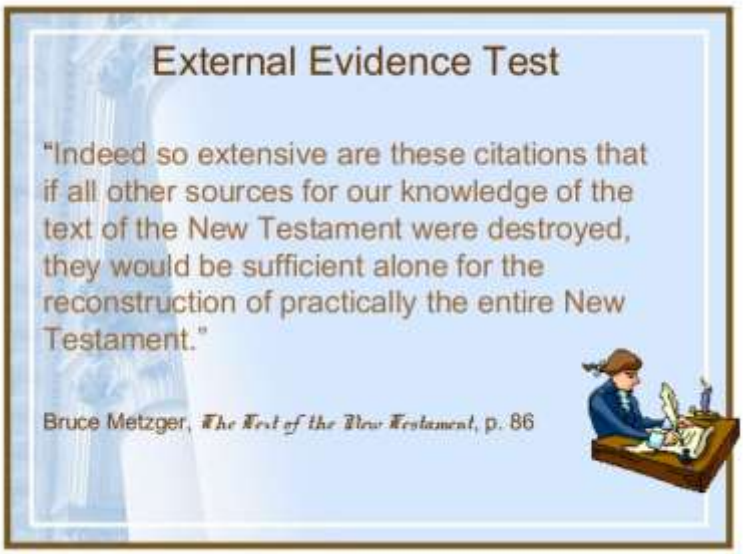
Extra-Biblical Christian Sources

Quotations from early Church Fathers

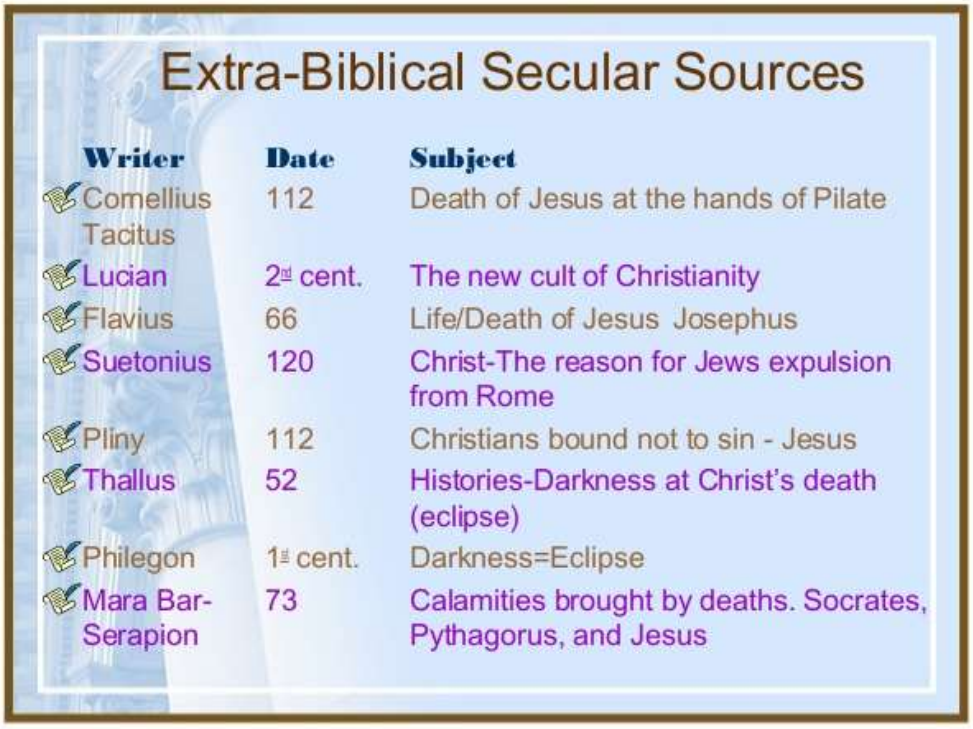
concerning the New Testament

Writer	Gospels	Acts	Pauline	General	Revelation	Totals
Justin Martyr	268	10	43	6	3	330
Irenaeus	1,038	194	499	23	65	1,819
Clement (Alex)	1,107	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,992
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Totals	19,368	1,352	14,035	870	664	36,289

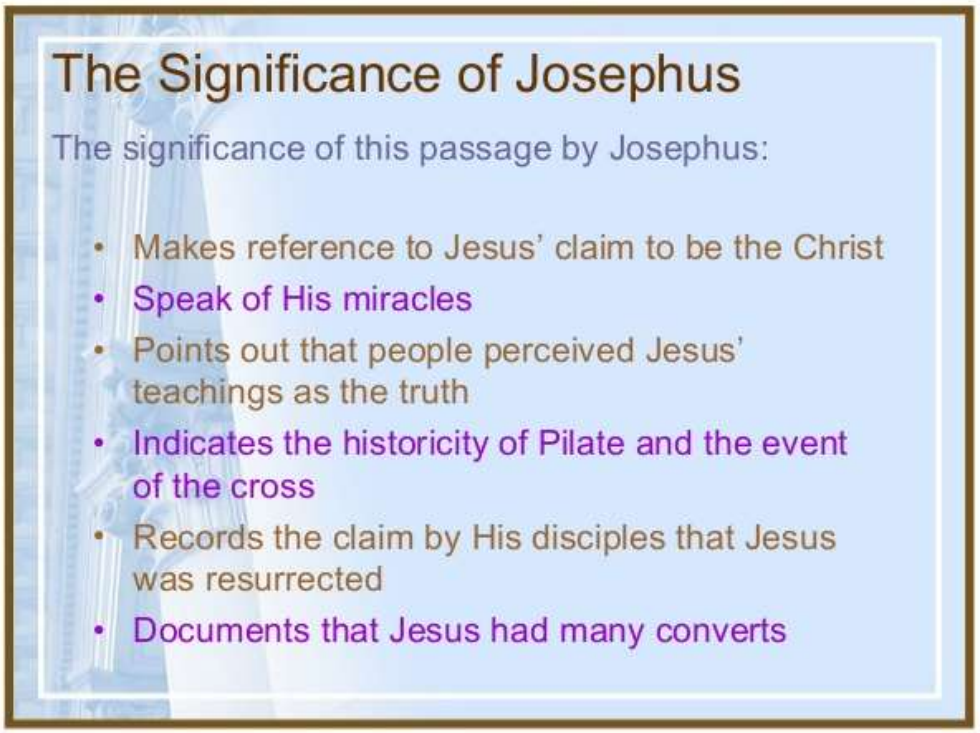
Taken from Josh McDowell, *The New Evidence That Demands a Verdict*, p. 43

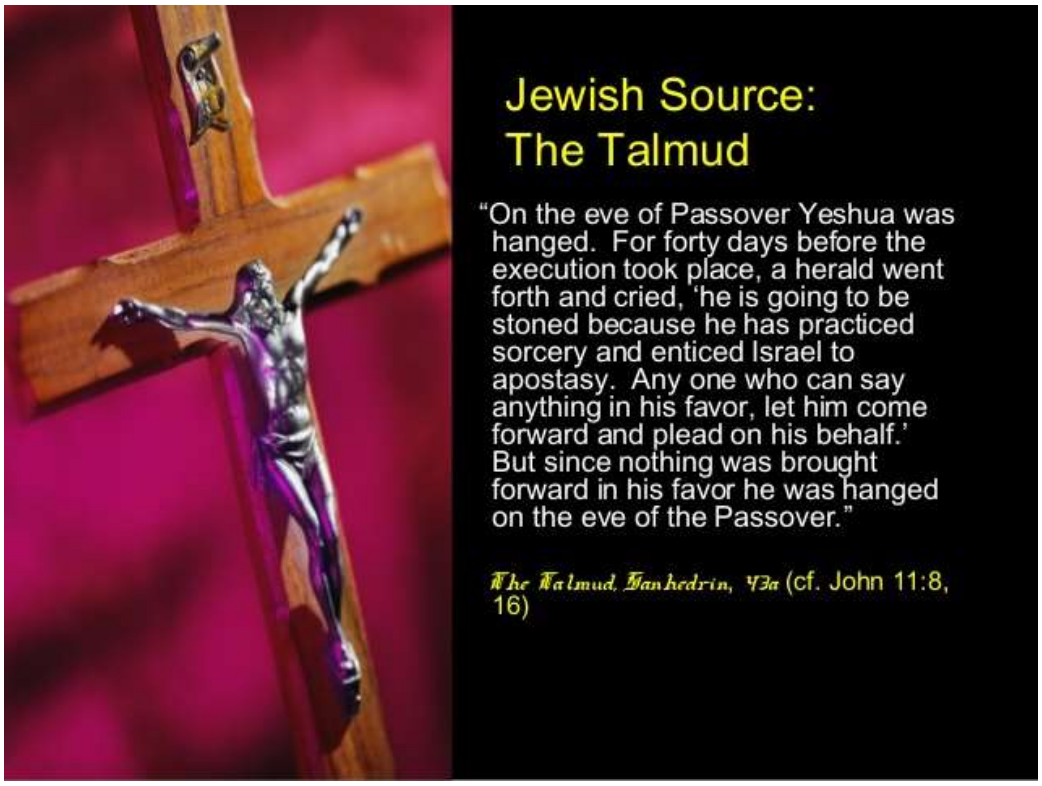


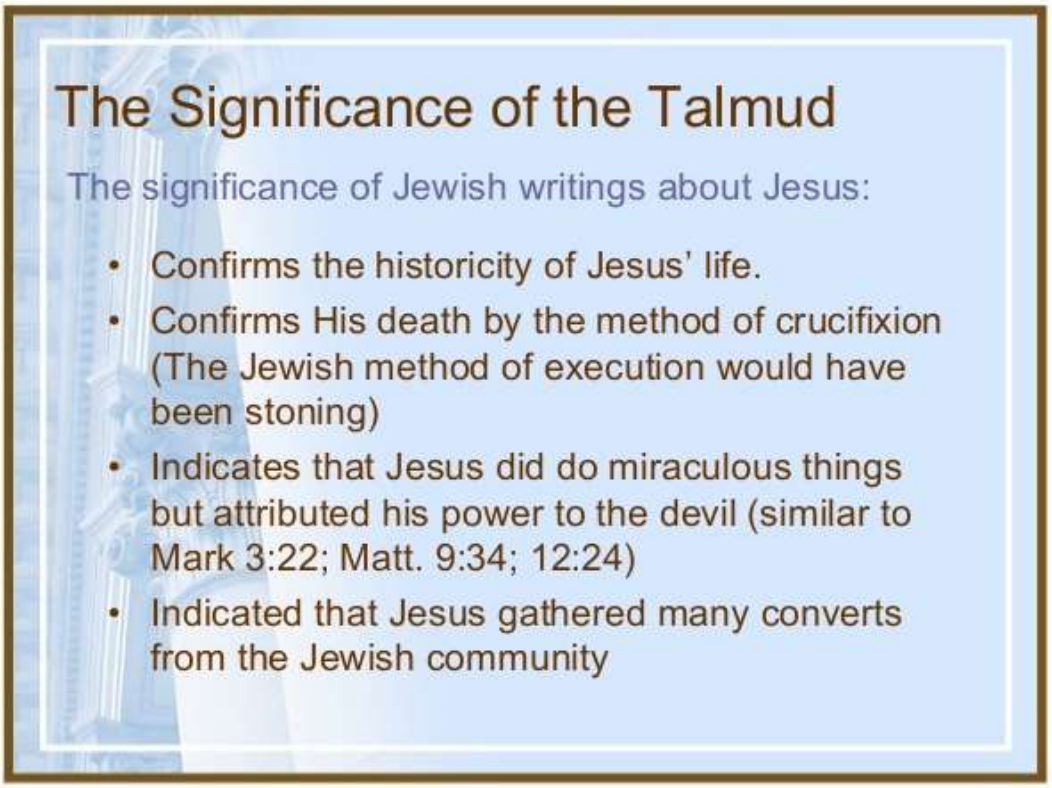
Source: https://www.slideshare.net/oknishan/reliability-of-the-bible



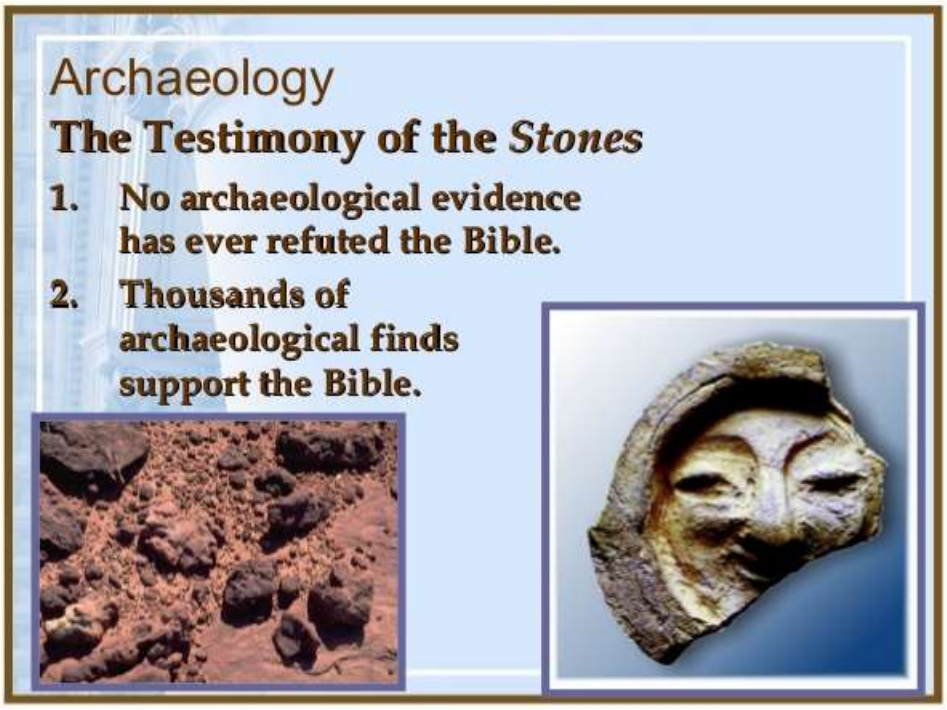
Flavius Josephus…

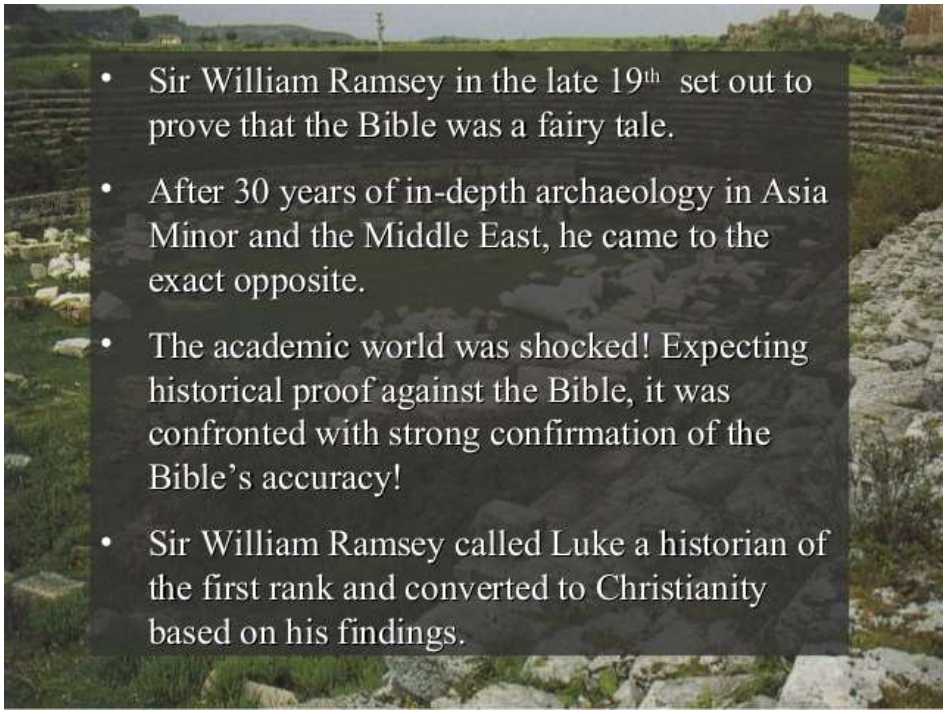


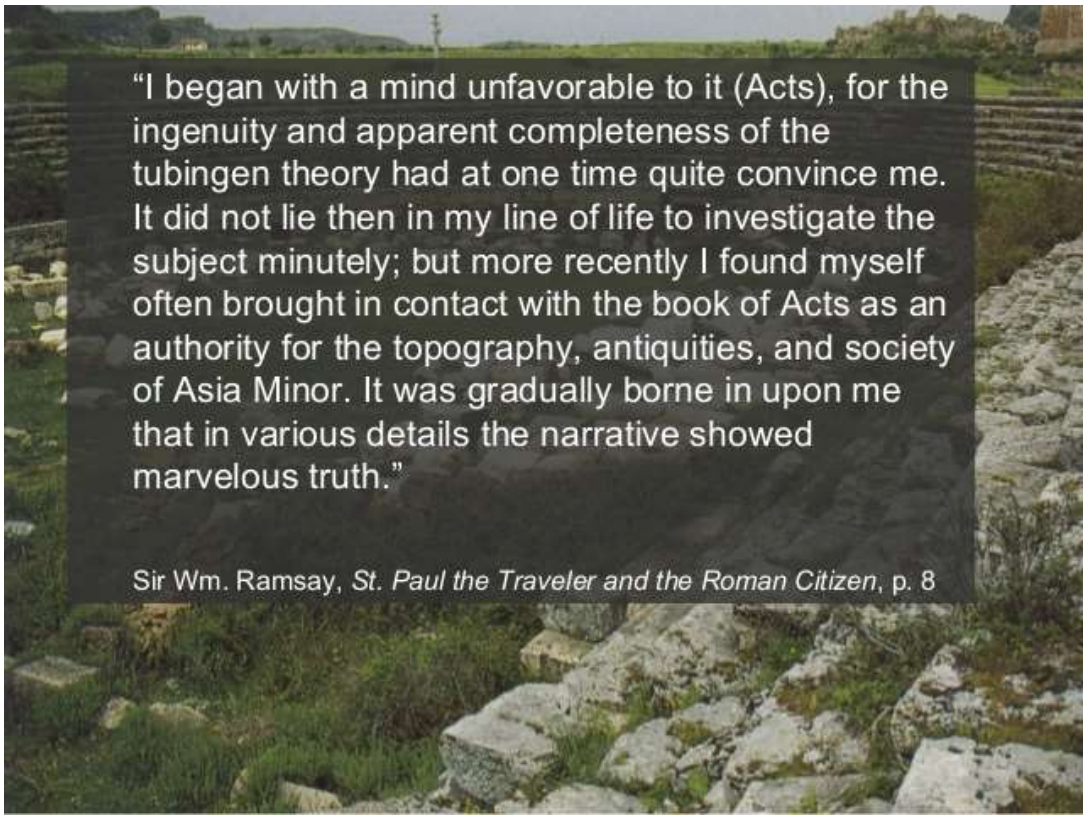


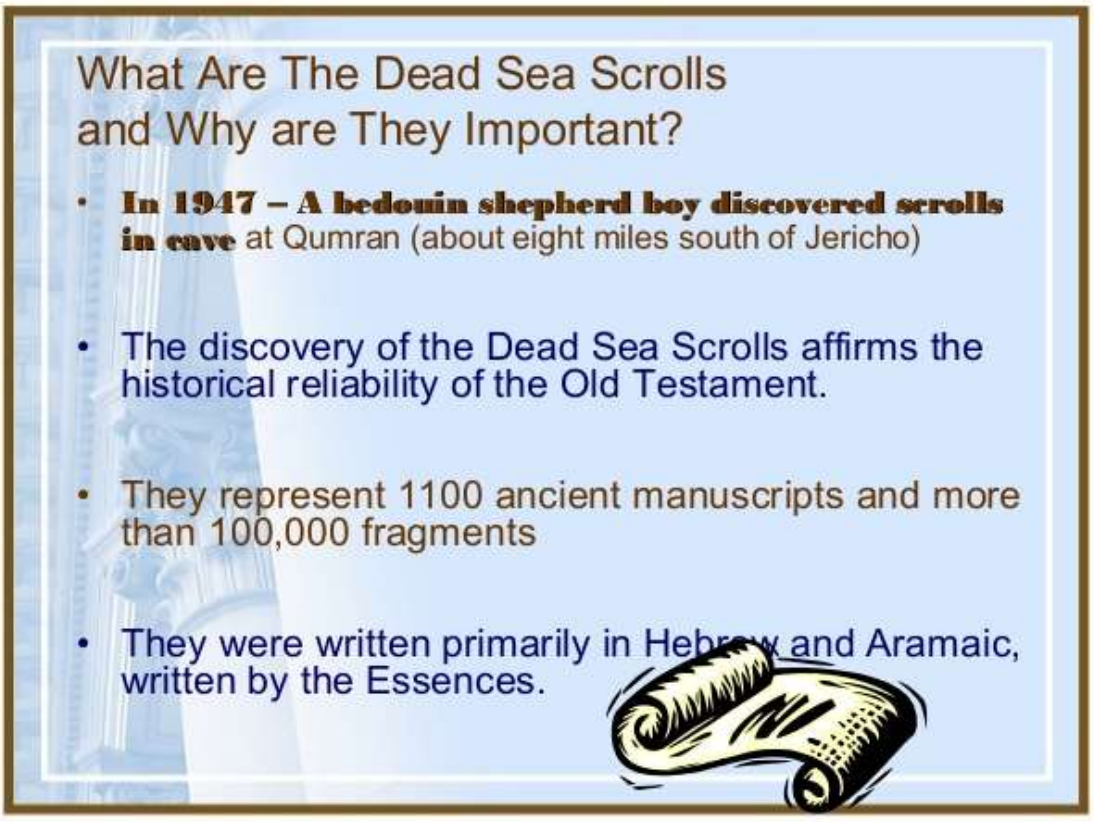


For more information about the Talmud, see the Appendix of my separate resource:
The Complete Saying of Jesus (NKJV) with Appendix


Archaeology
The Testimony of the Stones
1. No archaeological evidence has ever refuted the Bible.
2. Thousands of archaeological finds support the Bible.


• Sir William Ramsey in the late 19th set out to prove that the Bible was a fairy tale.
• After 30 years of in-depth archaeology in Asia Minor and the Middle East, he came to the exact opposite.
• The academic world was shocked! Expecting historical proof against the Bible, it was confronted with strong confirmation of the Bible's accuracy!
• Sir William Ramsey called Luke a historian of the first rank and converted to Christianity based on his findings.


"I began with a mind unfavorable to it (Acts), for the ingenuity and apparent completeness of the tubingen theory had at one time quite convince me. It did not lie then in my line of life to investigate the subject minutely; but more recently I found myself often brought in contact with the book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth."
Sir Wm. Ramsay, St. Paul the Traveler and the Roman Citizen, p. 8


What Are The Dead Sea Scrolls and Why are They Important?
In 1947 – A bedouin shepherd boy discovered scrolls in cave at Qumran (about eight miles south of Jericho)
The discovery of the Dead Sea Scrolls affirms the historical reliability of the Old Testament.
They represent 1100 ancient manuscripts and more than 100,000 fragments
They were written primarily in Hebrew and Aramaic, written by the Essences.

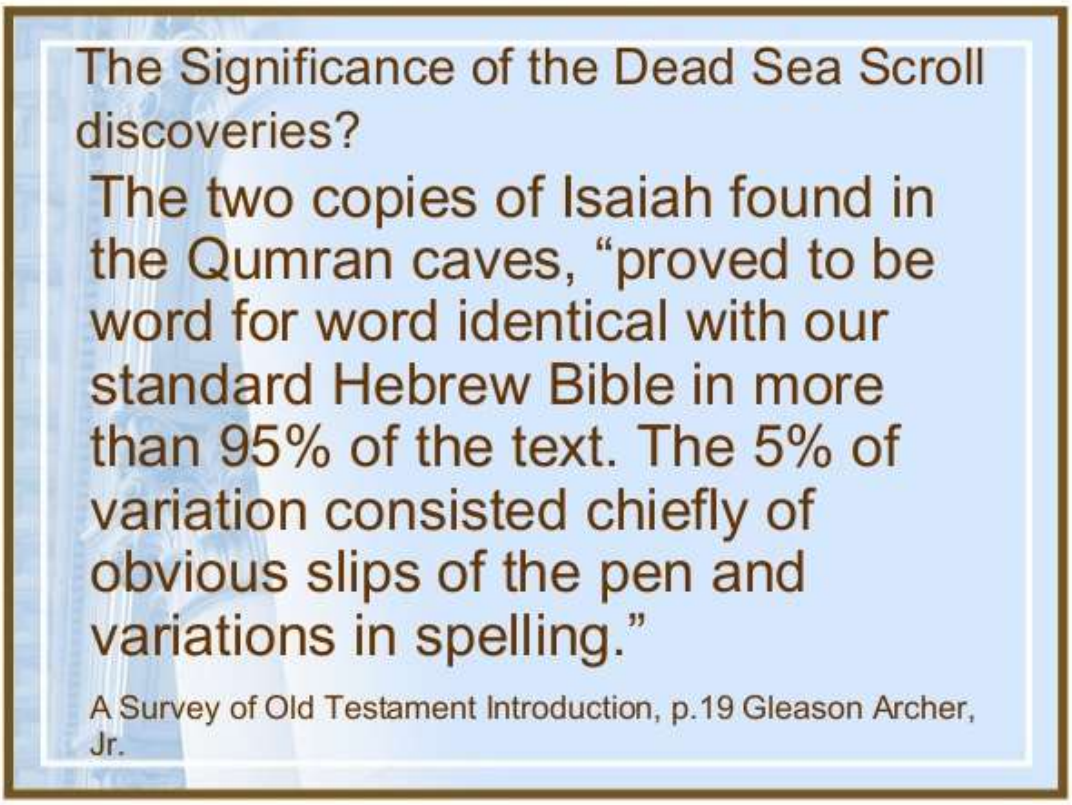
The Dead Sea Scrolls

- *The Dead Sea Scrolls demonstrated the meticulous care in recording the manuscripts for Jews.*
- *The Dead Sea scrolls attest to textual accuracy*

The Significance of the Dead Sea Scroll discoveries?

The earliest manuscripts up until the discovery of the Dead Sea Scrolls was the Cairo codex dated about A.D. 895 containing both the latter and former prophets.

The Dead Sea Scrolls date from the third century B.C. to the first century A.D.



For another example of how Dead Sea Scrolls improve our knowledge/understanding of Bible and the history/culture of the times during which it was written, see:

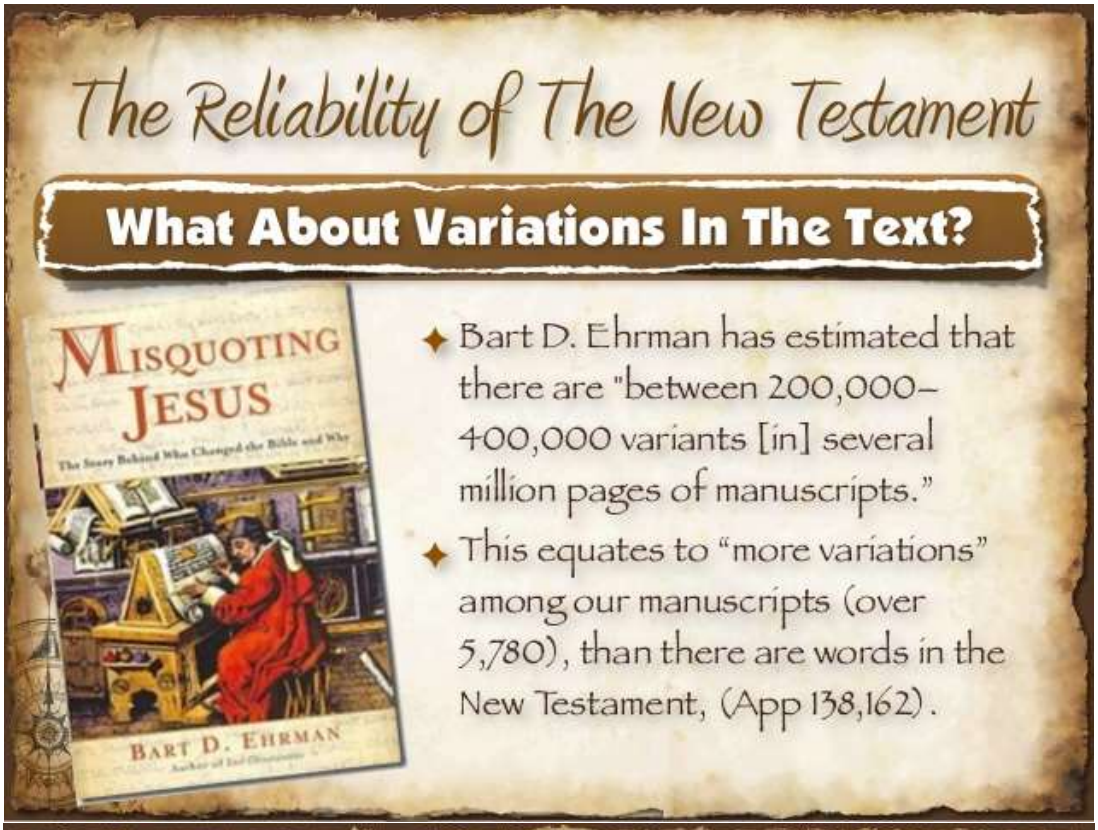
4QMMT

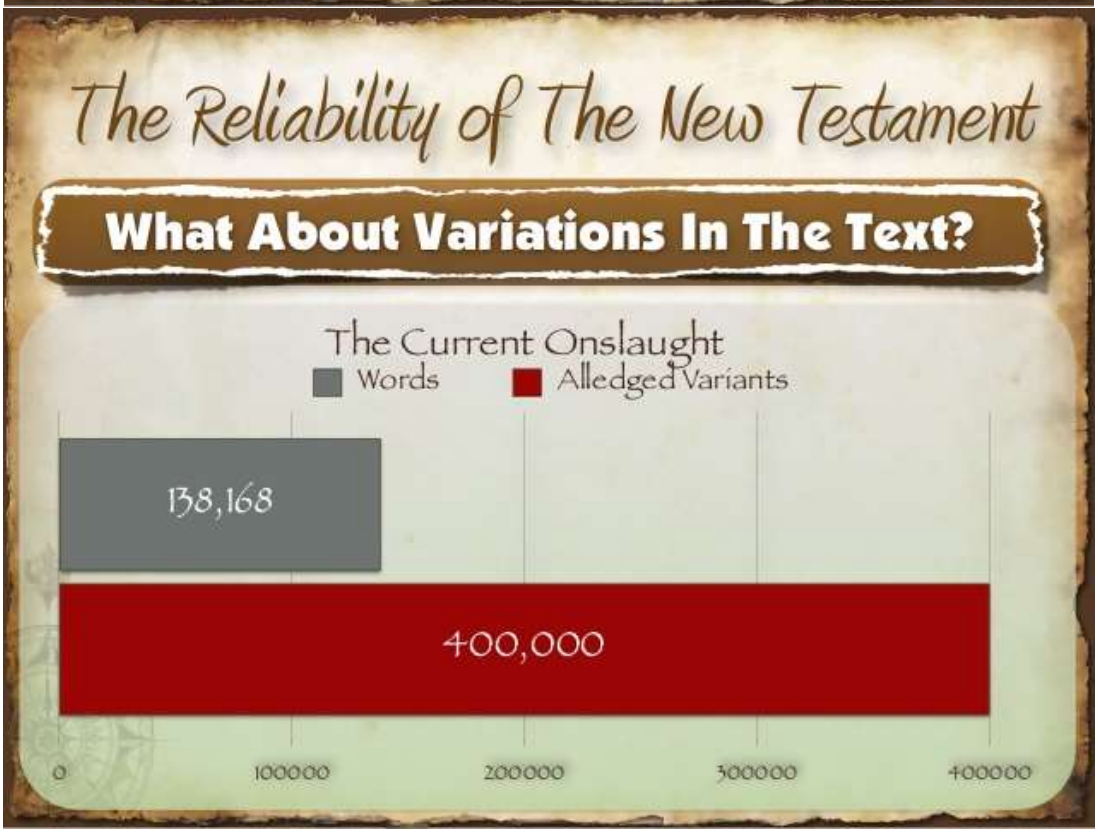
and

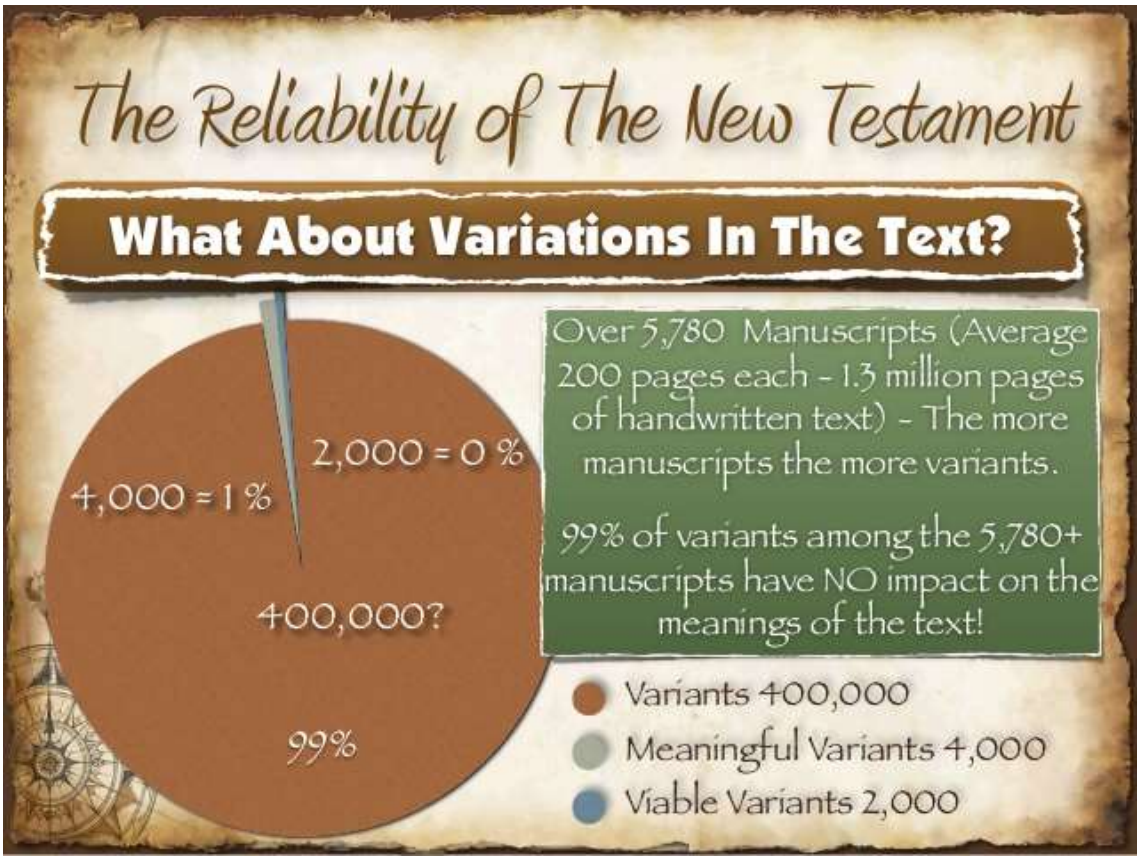
Dead Sea Scrolls and Impacts on the Bible and Theology

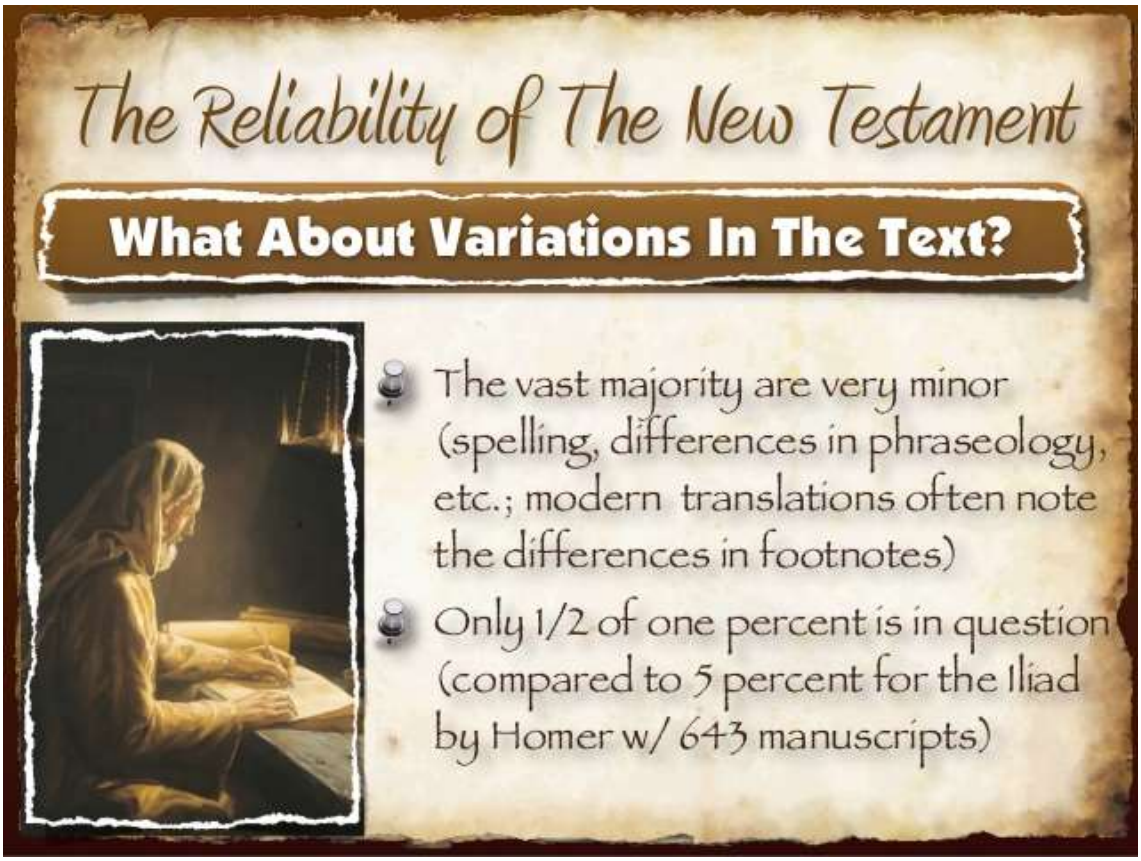
What About Variations in the Text?

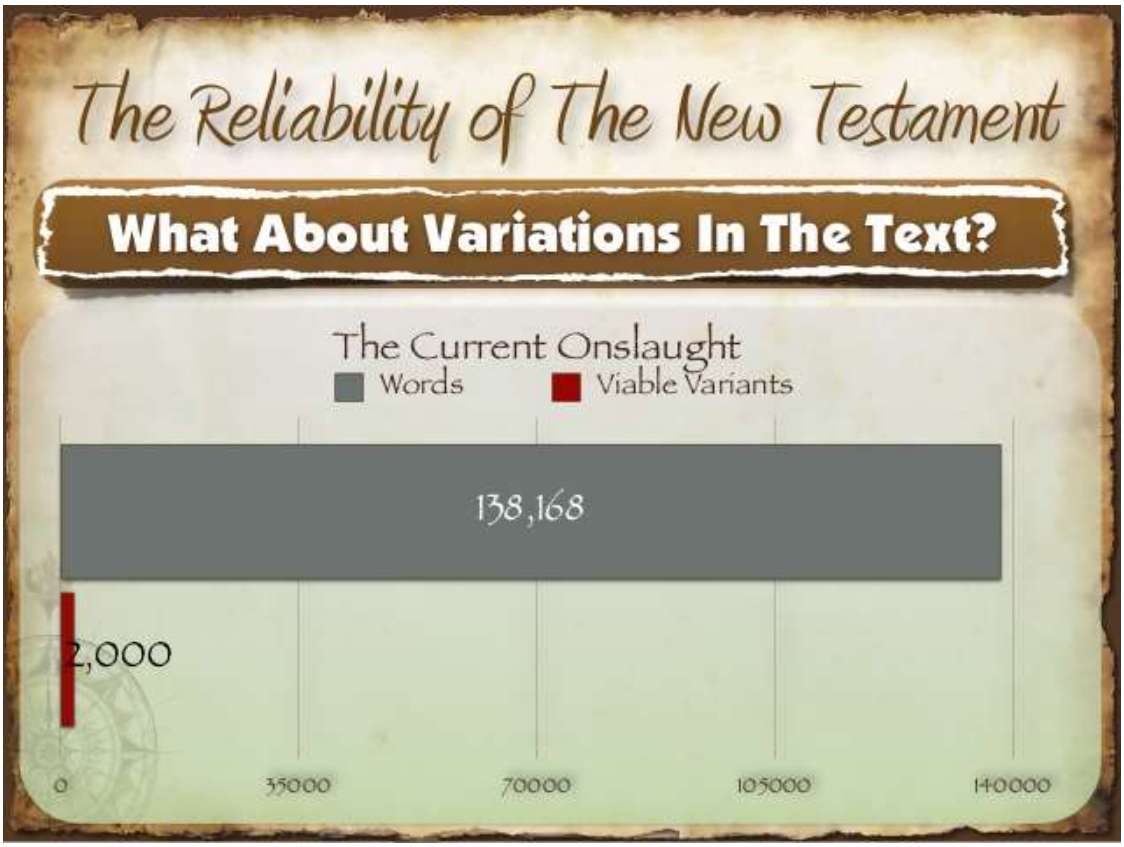
Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text

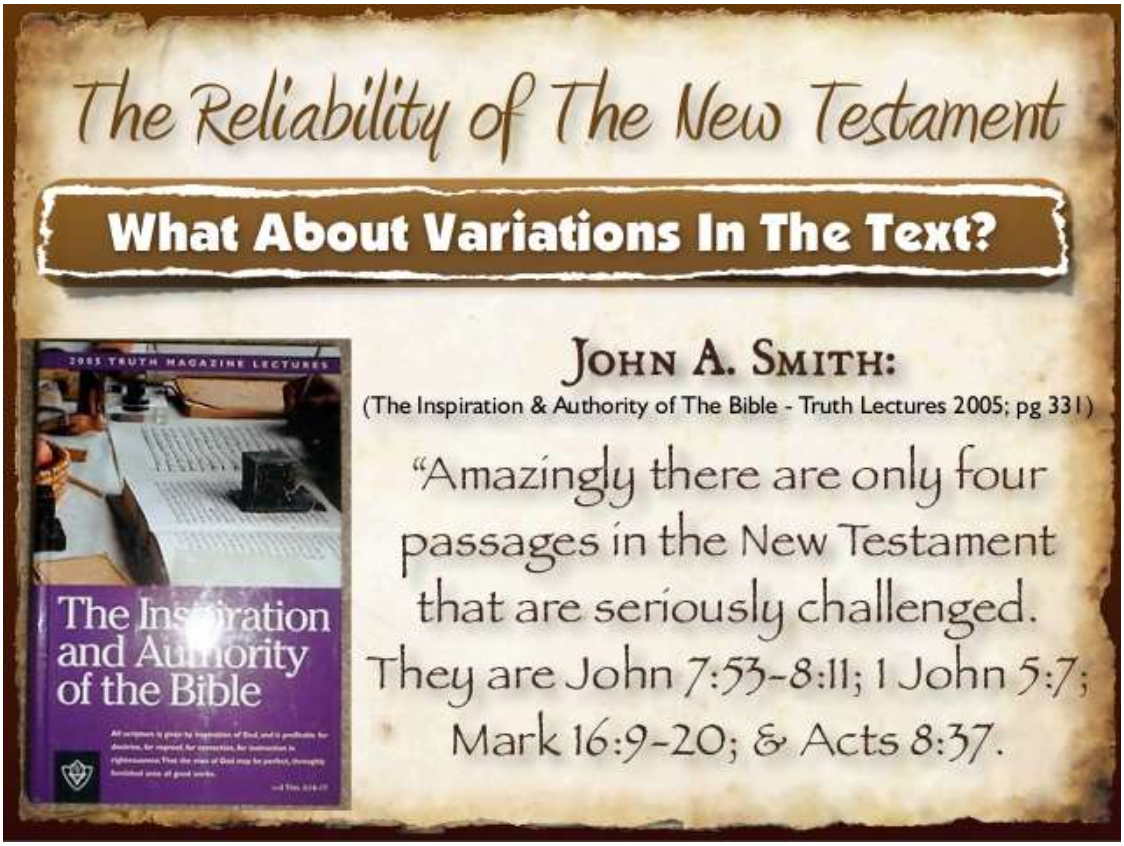


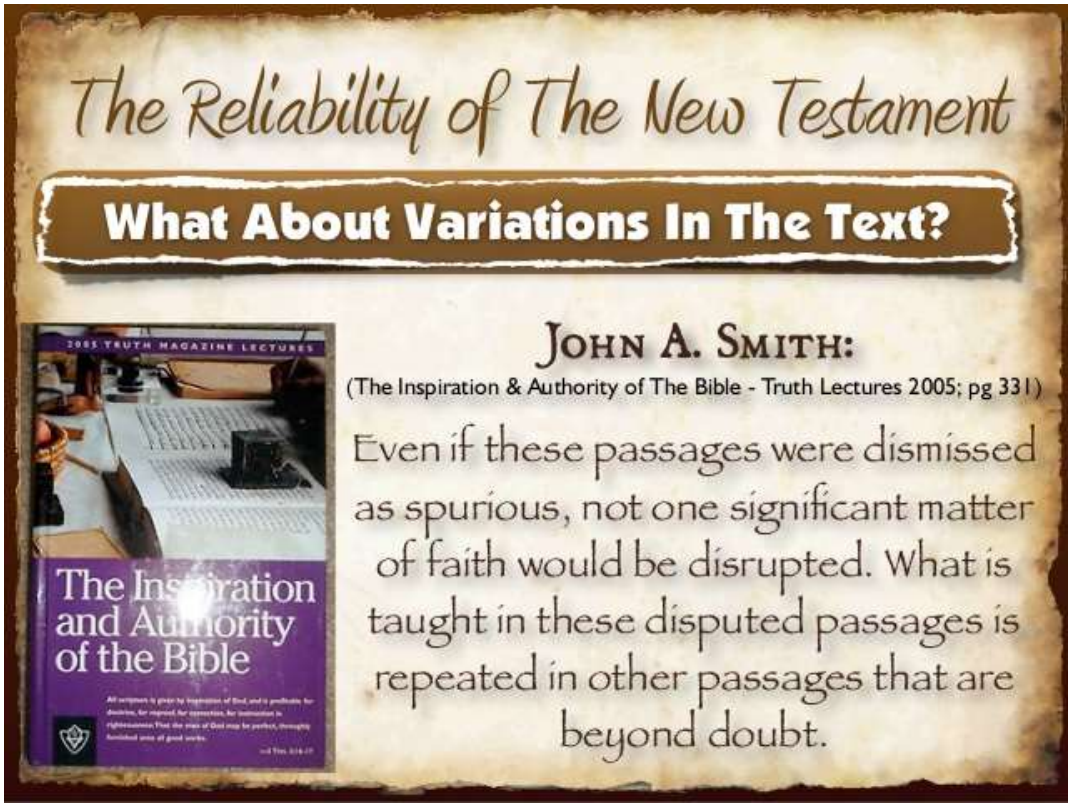



The Reliability of The New Testament
What About Variations In The Text?
2,000 = 0 %
4,000 = 1 %
400,000?
99%
Over 5,780 Manuscripts (Average 200 pages each - 1.3 million pages of handwritten text) - The more manuscripts the more variants.
99% of variants among the 5,780+ manuscripts have NO impact on the meanings of the text!
Variants 400,000
Meaningful Variants 4,000
Viable Variants 2,000


The Reliability of The New Testament
What About Variations In The Text?
The vast majority are very minor (spelling, differences in phraseology, etc.; modern translations often note the differences in footnotes)
Only 1/2 of one percent is in question (compared to 5 percent for the Iliad by Homer w/ 643 manuscripts)


The Reliability of The New Testament
What About Variations In The Text?
The Current Onslaught
Words
Viable Variants
138,168
2,000
0
35000
70000
105000
140000


The Reliability of The New Testament
What About Variations In The Text?
2005 TRUTH MAGAZINE LECTURES
The Inspiration and Authority of the Bible
JOHN A. SMITH:
(The Inspiration & Authority of The Bible - Truth Lectures 2005; pg 331)
"Amazingly there are only four passages in the New Testament that are seriously challenged. They are John 7:53-8:11; 1 John 5:7; Mark 16:9-20; & Acts 8:37.



Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text

See also:

Dating the Bible

Diagram (Chart) of Sources of the Pentateuch (JEPD Theory)

Old Testament Sources in the New Testament

Source of the Synoptic Gospels and Theories

The Accurracy of the NT Bible

Reliability of the Bible

NT Authorship and Authenticity…

NT Authorship and Authenticity (by Danial Wallace)

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.

For excellent analysis of the weaknesses, inconsistancies of Ehrman's claims see the corresponding appendix in:

Evidence that Demands a Verdict **(Revised, 2017 by Josh McDowell and his son, Sean, PhD)**

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.

See Reliability of the Bible…

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. (Wikipedia: Daniel B Wallace)
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)

The Center for Study and Preservation of the Majority Text - resources on the various families of the Majority Text, as well as the study of the Textus Receptus and the Greek lectionary tradition.

Reliability of the Gospels (physical and literary evidence of authenticity
see also: the Appendix of "Complete Sayings of Jesus - NKJV"

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

Reliability of the Gospels (physical and literary evidence of authenticity
see also: the Appendix of "Complete Sayings of Jesus - NKJV"

***See also my other separate resources*:**
Complete Sayings of Jesus – NKJV with Appendix
Mere Christianity – C.S. Lewis

Dr. Wallace: Earliest Manuscript of the New Testament Discovered?
https://voice.dts.edu/article/wallace-new-testament-manscript-first-century/

How a Surf Bum Learned to Trust the Bible
https://voice.dts.edu/article/how-a-surf-bum-learned-to-trust-the-bible-wallace-daniel/

See also: **The Accurracy of the NT Bible**

NT Authority and Authenticity

Dealing with Contradictions / Difficulties in the Bible (links)

Reliability of Bible continues…

Dr. Dan Wallace Part I: "Erasmus' Greek New Testament" (2016)
https://www.youtube.com/watch?v=yS8bRQTzPG8

Includes Q&A and mention of Bart Ehrman near the end

Dan Wallace Erasmus Greek NT pt 2 (2016)
https://www.youtube.com/watch?v=UbxuG37LXtE

During the Q&A discusses the KJO issue; also recommends the **NET** (accurate, readable) and with extensive notes (literal in the notes) – feels the NT is better than the OT as the OT changes the language, so you don't see as clearly the Messianic prophecies), **ESV** (good translation, understated elegance, in line with the KJV, most memorable) and **NIV** tradition [i.e. 1984 onward; new is more accurate than the 1984] is more readable, but not memorable; also included **KJV** for our literary heritage; e.g., readers of NIV usually quote the KJV for John 3:16.] [Note: Wallace was the senior NT editor for the NET, worked on the Gospels in the ESV, wase a consultant for the NKJV, also was 'kind of' a consultant for the TNIV; and his bio adds that he contributed articles the ESV and Holman Study Bibles.] Both the translators for the ESV and the new NIV said they could not do their translations without the NET translation notes.

KJO Example (referenced in above video):

> **E.g., Wallace and White on Anderberg with Sam Gipp**
> https://www.youtube.com/watch?v=x8mwqc2P1PI [Video]
>
> **Do the newer translations show evidence of satanic influence (Isaiah 4:12)**
> https://www.youtube.com/watch?v=EojRkuIi66I [Video]
>
> **Have some of the newer translations denied the trinity? (1 John 5:7)**
> https://www.youtube.com/watch?v=aMHumjNDy54 [Video]
>
> **Full Version (Over 3 hours):**
> **Ankerberg KJV Discussion Complete Scholars' Position [Recommended]**
> https://www.youtube.com/watch?v=320N_Kz9H0A [Video]

Dan Wallace - Recent Discoveries of NT Manuscripts
https://www.youtube.com/watch?v=SqLSSZ-nRPU [Video]

Did the Early Scribes Corrupt the New Testament? - Dan Wallace, PhD (2012)
https://www.youtube.com/watch?v=wiWKifMu6f8 [Video]

Bible scholar Dan Wallace defends the reliability of the New Testament against the new atheist critics. Wallace touches on many claims made by Bart Ehrman (Misquoting Jesus), C. J. Werleman (Jesus Lied), Dan Brown (The Da Vinci Code), etc. This video is part of the 'Contending with Christianity's Critics' 2012 conference: http://www.youtube.com/playlist?list=...

Slides from Dr. Wallace's video lecture (next page):

Has the Bible been translated and retranslated so many times that we don't know what it originally said?

Year	Number of MSS	Earliest MSS
1611	7	11th century
2012	5800+	2nd century

Appendix to Bart Ehrman's *Misquoting Jesus*

"Why do you believe these core tenets of Christian orthodoxy to be in jeopardy based on the scribal errors you discovered in the biblical manuscripts?"

Ehrman's response:

"Essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament."

Is What We Have Now What They Wrote Then?

In all particulars?
Probably not.
But in all essentials?
Absolutely.

How Badly Has the Bible Been Corrupted? - Daniel Wallace
https://www.youtube.com/watch?v=Os31IEVTDJo [Video]

Daniel Wallace: Did the Ancient Church Muzzle the Canon?
https://www.youtube.com/watch?v=wcWbV3QUfIg [Video]

Spark Learning Seminar | Dr. Daniel B. Wallace (2014)
The New Testament: Is What We Have Now What They Wrote Then?
https://www.youtube.com/watch?v=miS4jBln4JU [Video]

See: Bible Versions and History

See also: **The Accurracy of the NT Bible**

NT Authority and Authenticity

Dealing with Contradictions / Difficulties in the Bible (links)

***See also my other separate references resource*:**

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

Paul and Romans (and Galatians plus Ephesians)

Reliability of Bible continues…

Reliability of the Old Testament
http://www.theopedia.com/Historicity_of_the_Old_Testament

Evidence from Archaeology for the reliability of the Bible
http://www.facingthechallenge.org/arch2.php

Why We Can Believe the Bible
http://www.everystudent.com/features/bible.html

Archeology and the Old Testament
http://www.apologeticspress.org/apcontent.aspx?category=13&article=1347

Archeology Confirms the Bible
http://www.biblestudysite.com/arch.htm

How Was The Bible Written and Transmitted?
http://www.bibleodyssey.org/tools/bible-basics/how-was-the-bible-written-and-transmitted.aspx

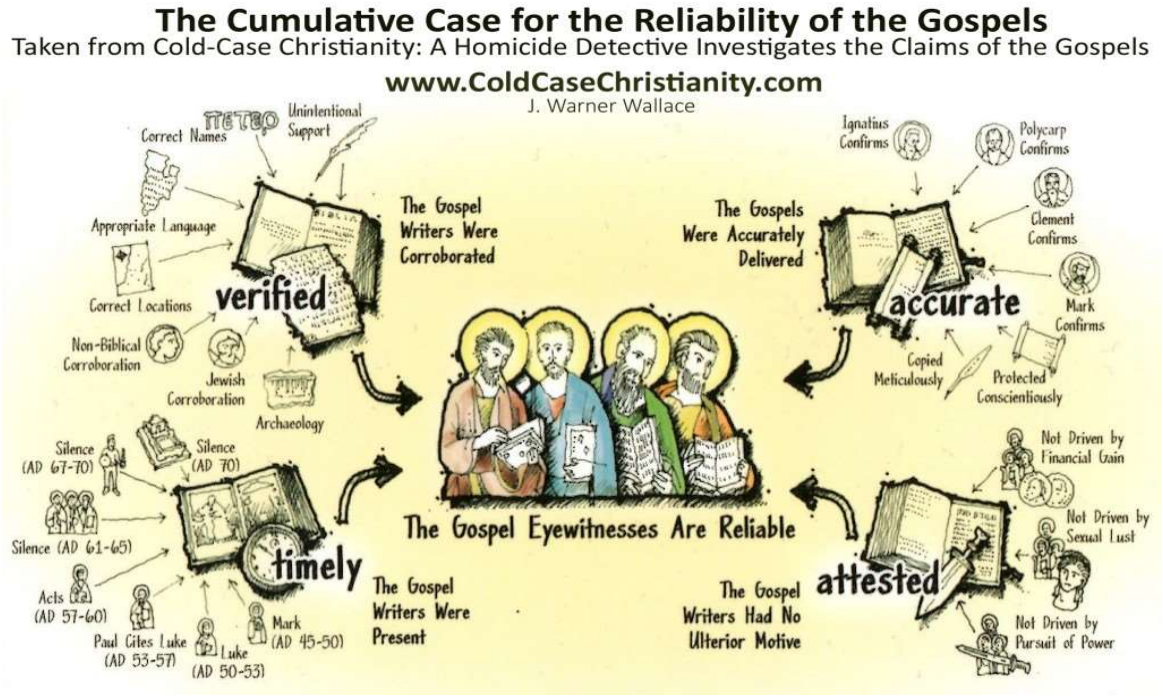
Bible Versions Differences
https://www.blueletterbible.org/versions.cfm

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

Lecture - Dr Peter Williams - New Evidences the Gospels were Based on Eyewitness Accounts
https://www.youtube.com/watch?v=r5Ylt1pBMm8 [Video]

Reliability of Bible continues…

Is the Bible True? The Cumulative Case for the Reliability of the Gospels - Christian cold-case: a homicide detective looks at the claims of the Gospels.



[Source: http://coldcasechristianity.com/2014/is-the-bible-true-the-cumulative-case-for-the-reliability-of-the-gospels-free-bible-insert/]

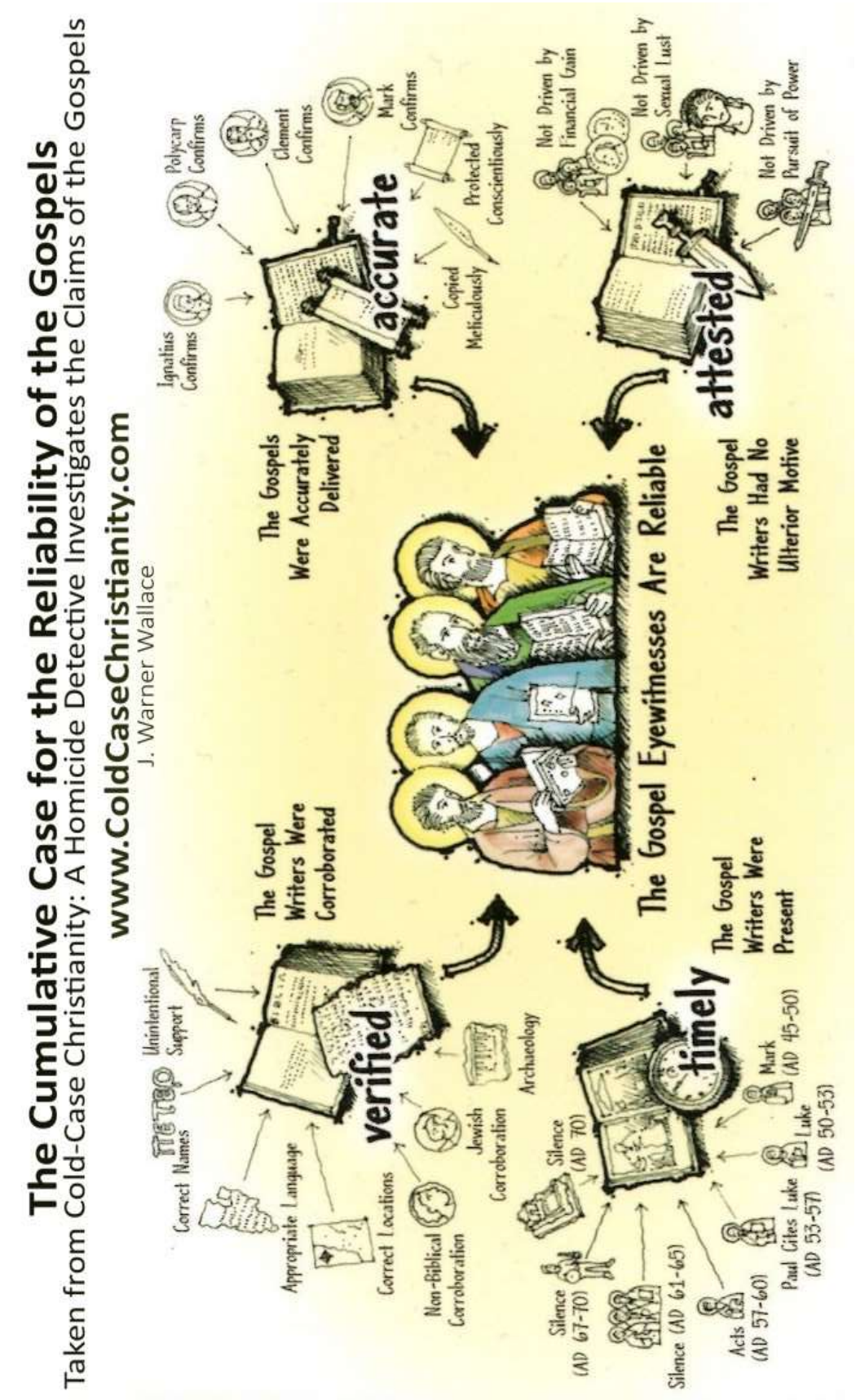
NOTE: This makes effective use of abductive reasoning;
for details, see the Logic: Deductive, Inductive and Abductive Reasoning section.

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
J. Warner Wallace
verified
The Gospel Writers Were Corroborated
Unintentional Support
Correct Names
Appropriate Language
Correct Locations
Non-Biblical Corroboration
Jewish Corroboration
Archaeology
timely
The Gospel Writers Were Present
Silence (AD 70)
Mark (AD 45-50)
Luke (AD 50-53)
Silence (AD 67-70)
Silence (AD 61-65)
Acts (AD 57-60)
Paul Cites Luke (AD 53-57)
The Gospel Eyewitnesses Are Reliable
accurate
The Gospels Were Accurately Delivered
Ignatius Confirms
Polycarp Confirms
Clement Confirms
Mark Confirms
Protected Conscientiously
Copied Meticulously
attested
The Gospel Writers Had No Ulterior Motive
Not Driven by Financial Gain
Not Driven by Sexual Lust
Not Driven by Pursuit of Power

Four Reasons Why the New Testament Gospels are Reliable

Four Reasons Why the New Testament Gospels Are Reliable

www.ColdCaseChristianity.com

They Were Written Early

A significant case can be built to establish the early dating of the Gospels. There are several missing historical events in Acts, including the destruction of the Temple (c. 70AD), the siege of Jerusalem (c. 68-70AD) and the deaths of Paul (64-67AD), Peter (64-67AD) and James (61AD). The absence of these events is reasonable if the Book of Acts was written no later than 60AD. Paul appears to have quoted Luke's Gospel twice; in 1 Timothy 5:18 (written in 63-64AD) he quoted Luke 10:6-7, and in 1 Corinthians 11:23-26 (written between 53-57AD) he quoted Luke 22:19-20. This means Paul would've had access to Luke's Gospel as early as 53AD. Luke quoted Mark's Gospel more than any other source. But this means the information in Mark's Gospel is even earlier than Luke's, placing Mark in the late 40's or early 50's.

They Are Corroborated

Abundant touch-point corroboration exists to verify the New Testament accounts, even though this evidence is unsurprisingly fractional. From archaeology, to fulfilled prophecy, to the ancient statements of early non-Christian authors, to the internal evidence of language, proper nouns and cultural details, the New Testament Gospels are corroborated better than any other ancient text. Period.

They Haven't Changed Over Time

There is a New Testament "chain of custody" related to the transmission of the Gospels and letters of Paul. The Gospel of John, for example, can be traced from John to his three personal students (Ignatius, Polycarp and Papias) to their personal student (Irenaeus) to his personal student (Hippolytus). These men in the chain of custody wrote their own letters and documents describing what they had been taught by their predecessors. The evidence is clear, the foundational claims related to Jesus have not changed at all from the first record to the last.

They Are Not Biased

If the authors of the Gospels are lying about their claims, their only lying for one of these three reasons: (1) financial greed, (2) sexual or relational lust, and (3) the pursuit of power. Did they get rich from their claims? No. Did they get a bunch of girlfriends as the result of their claims? No. What about power? Couldn't it be argued that these men became important leaders within their religious community? While this might seem a reasonable motive, apply it to the foremost leader of the early movement: Paul. Paul started off with the authority and respect of his religious community. Why would he leave this if this was his motivation? None of the Gospel authors gained anything from their testimony and instead suffered persecution and death for their claims. The authors lacked motive and bias.

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

The Case for the Reliability of the New Testament

The Case for the Reliability of the New Testament
www.ColdCaseChristianity.com

(1) The New Testament Has Been Faithfully Transmitted
- (a) Ancient Sources Confirm the Early New Testament Canon
  1. Clement of Rome (c. A.D. 95)
  2. Ignatius of Antioch (c. A.D. 115)
  3. Polycarp, a disciple of John, (c. A.D. 108)
- (b) It Was Recognized in Geographically Independent Areas
  1. Irenaeus (in Asia Minor)
  2. Origen (in Alexandria, Egypt)
  3. Hippolytus (in Rome)
  4. Eusebius (in Cæsarea, Palestine)
  5. Athanasius (in Alexandria, Eqypt)
- (c) The Informational Content of the New Testament is Reflected in the Writings of the Students of the Apostolic Eyewitnesses
- (d) The New Testament Documents are Larger in Number and Closer in Proximity to the Events than ANY Other Ancient Record

(2) The New Testament Has Been Verified with Archeology
- (a) The Gospels and Writings Have Been Verified By Archeology
  1. The Census - by the Quirinius Inscription
  2. Lysanias - by the Damascus Inscription
  3. "The Pavement" - by the Tower of Antonia
  4. Pontius Pilate - by the Pontus Pilate Rock
  5. Crucifixion - by remains of Yohanan Ben Ha'galgol
  6. The Iconium - by the William Ramsay monument
  7. "Politarch" - by Thessalonican Inscriptions
  8. Sergius Paulus - by the Sergius Paulus Inscription
  9. Gallio - by the Delphi Inscriptions
- (b) The Gospel of Luke Includes True Accounts of Roman Culture
  1. A correct description of ways to gain Roman citizenship
  2. An accurate explanation of provincial penal procedure
  3. A true depiction of invoking one's roman citizenship
  4. A true description of being in Roman custody

(3) The New Testament Has Been Confirmed by Prophecy
- (a) The New Testament Contains Accurate Predictions From Jesus
  1. That Peter Would Deny Him Three Times
  2. That Jerusalem and the Temple Would Be Destroyed
  3. That the Church Would Survive and Grow
  4. That the Gospel Would Be Preached to the World
  5. That His Words Would Never Be Forgotten
- (b) The New Testament Contains Accurate Predictions Fulfilled by Jesus Himself

COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

The New Testament Chain of Custody

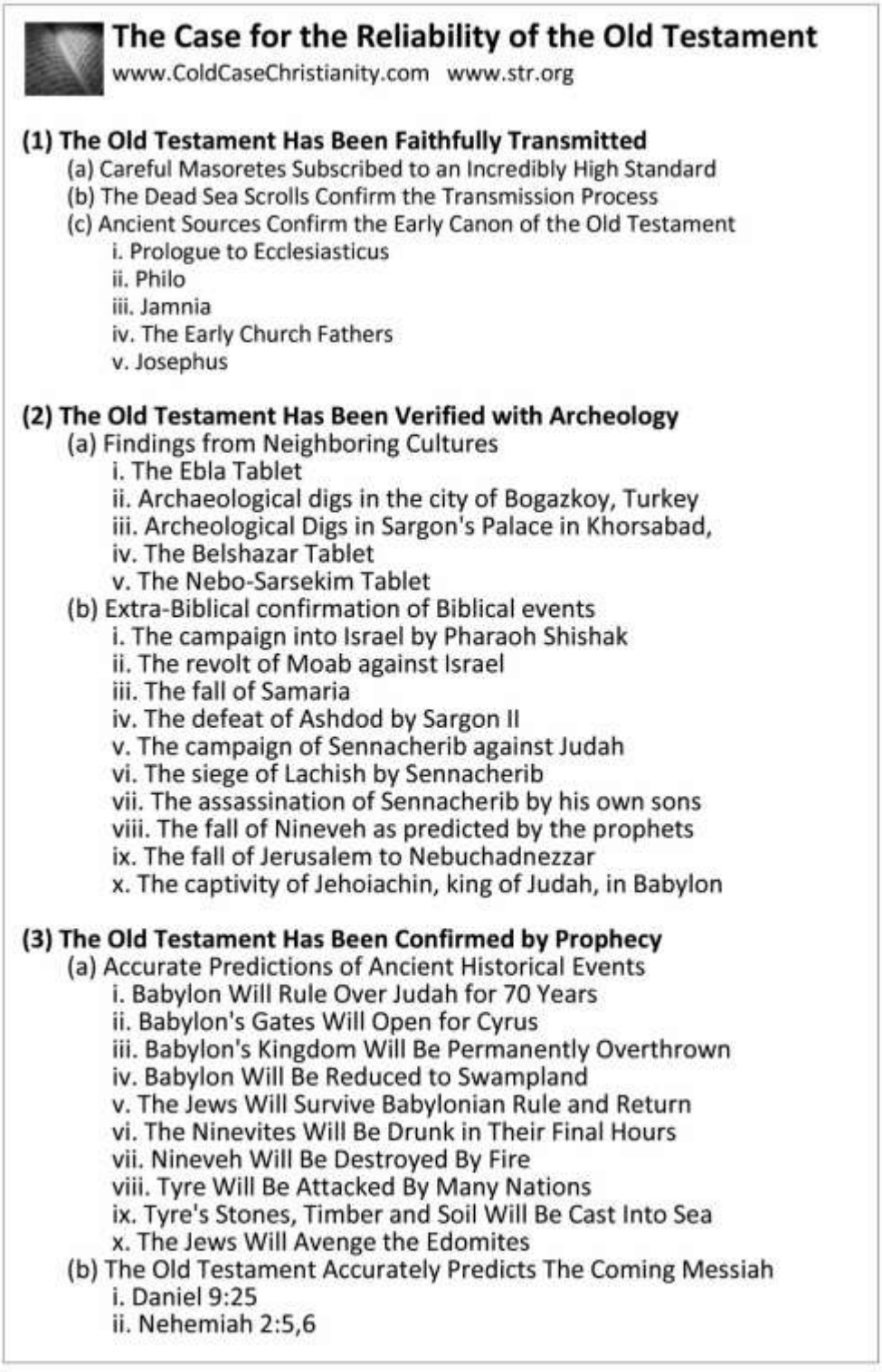
From J. Warner Wallace's book, Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

The Importance of the New Testament Chain of Custody (Video)
http://coldcasechristianity.com/2015/the-importance-of-the-new-testament-chain-of-custody/

Testing the Gospels From John to Hippolytus
http://coldcasechristianity.com/2013/testing-the-gospels-from-john-to-hippolytus/

Did the New Testament Change Over Time?
https://www.appreasons.org/new-testament-change-over-time/

The Case for the Reliability of the Old Testament



The Old Testament Told in Only 5 Minutes
https://www.youtube.com/watch?v=I400jhY2DF0

The Old Testament in 8 minutes
https://www.youtube.com/watch?v=bmgDU20Q50U

See also:

Dating the Bible

Diagram (Chart) of Sources of the Pentateuch (JEPD Theory)

Old Testament Sources in the New Testament

Source of the Synoptic Gospels and Theories

NT Authorship and Authenticity

The Accurracy of the NT Bible

Dealing with Contradictions / Difficulties in the Bible (links)

Return to the beginning of: **Reliability of the Bible**

General Christian (and more) Resources -- various sources

Christian Classics Etheral Library
Bible History
Online Christian Library
TruthNet Christian Resources (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."

Moody's Atlas of the Bible
http://www.cartogis.org/images/winners/moody.pdf [PDF]

Online Bible Atlas
http://www.godweb.org/atlasindex.htm

http://bibleatlas.org/

http://www.searchingthescriptures.net/main_pages/free_bible_land_maps.htm

GenerationWord.com Resources
Maps of the New Testament (plus a few OT maps and maps from the days of the Macabees)
http://www.generationword.com/maps_NT.html

Maps of the Old Testament (plus Gospels and Acts)
http://www.generationword.com/maps.htm

Diagrams and Charts
http://www.generationword.com/diagrams_and_charts.html

General Timelines / Charts

https://amazingbibletimeline.com/timeline_online/ (Adam-Eve through present)

https://www.bing.com/images/search?q=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&FORM=IGRE

http://biblehub.com/timeline/

https://www.pinterest.com/dlackey49/bible-timeline/

http://www.christianityoasis.com/Keyword/BibleTimeline.htm

http://downloads.signaturewebsites.com/pdf/Tyndale/9781414339276.pdf [PDF] [Alternate link]

http://www.bibletimelines.net/article/183/available-timelines-sorted-by-category/theater-of-our-universe-timeline

http://www.bibletimelines.net/article/80/available-timelines-sorted-by-category/the-gospel-timeline

http://www.bibletimelines.net/article/364/print-timelines-posters-postcards-bookmarks-and-business-cards/print-timelines-large-versions

http://www.creation-science-prophecy.com/timeline.htm [PDF]

http://www.biblechronology.org/charts.html

https://www.template.net/business/charts/timeline-chart-template/ [Word, Excel, PDF]

http://creation.com/real-history-the-timeline-of-the-bible [PDF]

http://www.linearconcepts.com/theology/bible-timelines/bible-history

Biblical Studies Links (as per Princeton Theological Seminary web site)

- Biblindex

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 publishling 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]

Bible Study Recommendations (for Personal Edification / Growth)

Some Suggested Sets of Bibles:

KJV – King James Version (ideally with a Concordance, or separate Strong's Concordance)
NKJV – New King James Version
YLT – Young's Literal Translation
NASB – New American Standard Bible (ideally with Concordance, or Strong's Concordance)
ESV Study Bible (mainly for the Notes)
NIV Study Bible (mainly for the Notes)
New Living Translation Study Bible (again, for the Notes)
HCSB - Holman Christian Standard Study Bible w/ Life Essentials (by Gene A. Getz) which also has QR Code links to an extensive set of application videos by Getz for passages throughout the Bible.
Net Bible with Translator Notes (make sure you get the FULL set of notes, which are extensive, not the shorter version that comes with the free version)
WEB – World English BIble The World English Bible is based on the American Standard Version of the Holy Bible first published in 1901, the Biblia Hebraica Stutgartensa Old Testament (Masoretic Text), and the Greek (Byzantine) Majority Text New Testament. Several versions are available. (The OT uses Yahweh instead of LORD.) [Web] [Web2]

Recommendation: Especially if you obtain any of the above publications in their interactive digital versions, attempt to get them with cross-references to Strong's Hebrew/Greek concordance.

When exploring a passage in the Bible for personal study and edification, I find myself constantly comparing between the KJV (with Strong's), the HCSB (with Strong's) and the Net Bible (with Notes); then accessing notes of the various versions where clarification is necessary. If you want to stay with the Masoretic and Byzantine texts (as the KJV), then the WEB is recommended.

If you have access to the Internet, there are some excellent online Bible and Bible Study Tools resources available, for example:

BibleGateway.com
BibleHub.com
BibleStudyTools.com
BlueLetterBible.org
StudyLight.org
eBible.org/study/
afaithfulversion.org
lumina.bible.org

The above lists are for the persons who desire studying God's word for personal application.

For the advanced student of the Bible, the best Bible study resources will allow you to study directly from the various Greek and Hebrew (and Aramaic) source texts, utilizing corresponding lexicons, interlinear referencing and historical and non-canonical religious texts (e.g., Josephus, Talmud, early church fathers, etc.) and a variety of commentaries.

Computer Bible Software for your Computer PC, Laptop, Tablet or Mobile Devices:

General Purpose Bible Reading and Study
Laridian.com
OliveTree.com

Note: the above software allow you to buy a publication once for any specific digital device they support, and then install (under your same name and license) on any other supported device for free.

e-Sword.net – Lots of free Bibles and Study Tools available via http://www.biblesupport.com/
The Sword Project - www.crosswire.org/sword/ (GNU public license software)

Bible Reading, Study and Research
BibleWorks.com
Logos.com
AccordanceBible.com

Logos and Accordance are available for Mac or Windows desktop and also have apps for iOS, iPhone and Android (Logos). Once you own, you can run either Mac or Windows.
Bibleworks (for Mac) can run in Wine or Virtualized (Virtualbox, VMware, etc.) on Windows.

New Testament Greek Study Web Sites

Greek New Testament - No Greek fonts needed to read the Greek NT (NA26)on this site. Select the text by chapter. This site also has a nice search tool.

Biblon 2000 - This is a very nice site that allows you to click on words to see textual variants.

The Unbound Bible - You may choose from many languages and texts including the Greek NA 26, Textus Recptus (1550), and the majority text (Westcot-Hort). It uses the symbol font or Unicode to display the Greek text. Also check out their Greek Greek Parser and Lexicon.

Perseus New Testament - This site displays the Westcot-Hort Greek NT and will parse the Greek words as you click on them. There are many different display options in order to see the Greek text. Click on "Configure display" in the upper left corner to adjust the language and font.

GreekBible.com - (NA26)- You have your choice of displaying GNT passages in Symbol font, images, Athena font, Unicode (Palatino Linotype), or all caps. Includes one-click parsing and definitions.

The Bible Tool - This is a very nice online tool. You can customize the background and display morphology (parsing) and commentary information. To display the Greek texts, 1) click on "Bible Texts" (left sidebar). 2) scroll down to select your Greek text (e.g., Byzantine Majority Text, Septuagint, Textus Receptus, Tishendorf's, Unaccented Modern Greek, Westcott-Hort w/NA27 variants). 3) Enter your passage in the "by verse or passage" box.

The Greek New Testament - The Westcot-Hort GNT with NA26/27 variants. It uses the symbol font present on most computers.

Westcot-Hort Greek New Testament - The Christian Classics Ethereal Library with the Westcot-Hort GNT, (Unicode font)

Olive Tree Greek New Testament - The site has many different online Greek texts, but you must have one of the many Greek fonts downloaded on your machine. Links for downloads are available.

Crosswalk.com - Type in the desired passage in the search box and see both the Greek and English translation of the text. Click on any Greek word and automatically see definitions and concordance information. (You must download their Greek font.)

Interlinear Septuagint Greek and English - This great site provides free PDF's of interlinear texts of each book of the New Testament and Septuagint (Greek Old Testament).

Patriarchal Text (1904) of the Greek Orthodox Church - This text is great because it can be pasted into a Word document with all the accents, breathings, etc.

NT Greek Reading Notes - This site has the entire Greek New Testament in Word form using the Galaxy font. You can download the font from the site. It also looks like it has some PDF files, which don't require the font, but I was only directed to login to a Yahoo account.

HTML Bible - This site has the New Testament in parallel Greek and English versions for each verse. For other online Bibles see the home page HTMLBible.com.

SBL Greek New Testament with critical apparatus - This is the first critical Greek New Testament that has an open copyright for anyone to use.

Septuagint (Greek Old Testament, LXX) Web Sites

http://ecmarsh.com/lxx-kjv/ - Parallel comparison of Septuagint vs Masoretic texts.

http://septuagint-interlinear-greek-bible.com/ - Interlinear texts of Greek NT and OT (Septuagint).

http://ecmarsh.com/lxx/index.htm - Download whole Bible or select a book to read, search, and play each chapter separately.

https://www.academic-bible.com/en/online-bibles/septuagint-lxx/read-the-bible-text/ - Tests of LXX as well as well as other OT and NT versions.

http://www.kalvesmaki.com/LXX/texts.htm - Septuagint Finder - directory of online resources for the study of the Septuagint and old Greek translations of Hebrew scriptures.

https://archive.org/details/septuagintversio1879bren - Brenton's LXX with the footnotes denoting where the ancient Alexandrian text is different from the given text.

Interlinear Bibles **(Online and PDFs)**

NLT Interlinear
Bible Hub
Mounce Reverse Interlinear NT
Scripture 4 All - TR - Greek [software versions for Windows Desktop – Basic (free) and Pro]
Scripture 4 All - Hebrew [software versions for Windows Desktop – Basic (free) and Pro]
QBible - Hebrew-Greek-Aramaic
StudyLight Interlinear Search
Westcott-Hort Greek [PDF]
Kata Biblon including Septuagint
Greek Septuagint (Parallel English)
English Septuagint (Parallel KJV)
Apostolic Polyglot Bible [PDF]
Apostolic Polyglot Interlinear
NT Aramaic (Peshitta) and Greek
Peshitta (NT) Aramaic-Greek

Lumia Bible (NET2 and other versions, Greek; with search – including Greek/Notes)

Bible Study Guides / Tools

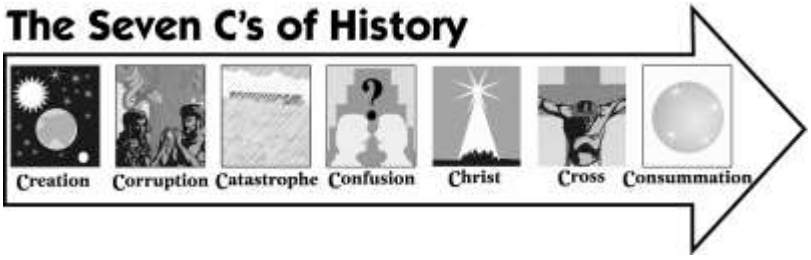
The Heart of Wisdom Curriculum – Reading Schedule
http://heartofwisdom.com/Acrobat/Bible1.pdf
(Using Narrated Bible, includes General Bible Timeline)

Skip Andrew's Chronological Reading Schedule [PDF]
(Chronological study of the Bible in a year)
http://www.micoc.org/study/cbrs_jan.php [online]

How to Study the Bible (Grace to You)
http://www.gty.org/resources/positions/P16/How-to-Study-Your-Bible

The Companion Bible (Condensed) -- The Bullinger Bible
http://www.companionbiblecondensed.com/
(Downloadable PDFs of each book in the Bible, plus Introduction)

Dr. Constable's Expository Study Notes on the Bible
http://www.soniclight.com/constable/notes.htm
[Dallas Theological Seminary Professor's full expository notes on every book of the bible, updated annually. Downloadable as PDFs]



https://answersingenesis.org/bible-history/

A Brief Bible History: A Survey of the Old and New Testaments
http://www.ntslibrary.com/PDF%20Books/Brief%20Bible%20History%20-%20Machen.pdf

Links to Edersheim (pdf) *The Life and Times of Jesus the Messiah*:

http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete)
Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF (The Life and Times of Jesus the Messiah)
Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF (The Life and Times of Jesus the Messiah)
The Temple and It's Services: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF
Sketches of Jewish Social Life: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF
Bible History of the Old Testament: http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf

(Edershiem is an in-depth study. Albert Edersheim (b. 1825 – d. 1889) wrote around the mid to latter 1800's, but his information is still being referenced today. Since Edersheim was a converted Jew, he draws on extensive research (including sacred Jewish documents, such as the Talmud) and personal understanding of the Jewish background in order to help us more fully understand Jesus' Life and the Times in which he lived.)
[I may not always fully agree with some of his theological conclusions, but its good information nevertheless.]

Online / Virtual Libraries and Resources

Online Christian Library
http://ntslibrary.com/

Christian Classics Ethereal Library
http://www.ccel.org/

The Bible Hub
http://biblehub.com/library/

Internet Christian Library
http://www.iclnet.org/

Westminster TS Web Scholarly Research Links
http://www.wts.edu/library/freeonline.html

Fuller – Online Books and Articles
http://library.fuller.edu/library/research_help/online_books_journals.asp

Internet Archive (e-Books and Texts)
http://archive.org/details/texts

General Christian (and more) Resources
Bible History
TruthNet Christian Resources (http://truthnet.org/)
Internet Sacred Text Archive (Christian and more)
Internet Archive (religion and more -- "a non-profit library of millions of free books, movies, software, music, 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)
Reformed Books Online
The NTS Library (online Christian library of virtual theological resources - Northwestern Theological Seminary)
National Library of Israel Judaica Electronic Resources

Catholic specific and some General Reference publications
http://www.ecatholic2000.com/index.php

For example,
Shurer - A History Of The Jewish People In The Time Of Jesus Christ (Two Divisions In Five Volumes):
http://www.ecatholic2000.com/history6/untitled-02.shtml Division 1 Volume 1
http://www.ecatholic2000.com/history6/untitled-03.shtml Division 1 Volume 2
http://www.ecatholic2000.com/history6/untitled-04.shtml Division 2 Volume 1
http://www.ecatholic2000.com/history6/untitled-05.shtml Division 2 Volume 2
http://www.ecatholic2000.com/history6/untitled-06.shtml Division 2 Volume 3
http://www.ecatholic2000.com/history6/untitled-08.shtml Contents

See also:
http://juchre.org/schurer/schurer.htm (Table of Contents with links to online/downloadable volumes on google)

Archive.org [PDF, ePUB and more]

Christianity in Talmud and Midrash, R. Travers Herford
http://archive.org/details/christianityinta00herfuoft] (Herford was a Unitarian scholar of Judaism)
see also: http://unitariancommunications.blogspot.com/2010/12/r-travers-herford.html

The religion and worship of the synagogue - an introduction to the study of Judaism from the New Testament period, W. O. E. Oesterley
http://archive.org/details/cu31924029155816
http://archive.org/details/religionworshipo00oest
http://archive.org/details/worshipofsynagog00oestuoft

ccel.org [PDF and text formats]**:**
Apocrypha and Pseudepigrapha of the Old Testament in English, R.H.Charles
http://www.ccel.org/ccel/charles/otpseudepig.html [PDF or plaintext]

The Works of Flavius Josephus (including The Wars of the Jews, Antiquities of the Jews):
http://www.ncbible.info/MoodRes/History/WorksofFlaviusJosephus.pdf see also: http://www.josephus.org/

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, minimalistic, symbol-based approach that is similar to, though distinct from, the "Minimum Bible." All prints are available for immediate purchase.

Controversial Christian Related Topcs

Seven FALSE Teachings Of The Roman Catholic Cult! **[Recommended]**
https://www.youtube.com/watch?v=oI0996Ny-SA [Soul Refuge]

1. Mary or “Dead Saints” are Mediators for Catholics
2. The Roman Catholic Mass Satisfies God’s Justice
3. Transubstantiation: The Catholic Priest Can Change Bread/Wine into Jesus Christ
4. Purgatory: An Intermediate State Between Heaven and Hell
5. Worship of Statues/Idols (e.g. took out real 2nd Commandment / split 10th in two)
6. The Pope: Vicar of Christ on Earth and Interpreter of Scripture
7. New Birth Occurs at Infant Baptism

Soul Refuge
https://www.youtube.com/channel/UCgRccwozsxatlP_2vJefHDw

Prophecies

Mark Taylor’s prophecies

https://twitter.com/patton6966

http://discerningthetimes.me

http://discerningthetimes.me/?p=7937

http://www.angelfire.com/ks/landzastanza/messages.html

https://www.youtube.com/channel/UCOcxxWkbqDn6TiFcez9XUPQ/videos

Other videos re: Mark Taylor

http://www.skywatchtv.com/2018/02/01/cbn-interviews-mark-taylor-uncanny-accuracy-trump-prophecies/

https://studygrowknowblog.com/2016/05/05/end-times-prophets-are-at-it-again/

https://www.youtube.com/watch?v=QzBCxyPK0qg&feature=share

https://www.youtube.com/watch?v=23Npnq3v4_E

https://www.youtube.com/watch?v=2Dy0fTV1VWI (with Greg Hunter – re Mid-Term Elections, Illuminati 7/28/2018)

Some Additional links to Mark Taylor Videos / Resources
https://www.sordrescue.com/

https://www.sordrescue.com/uploads/4/7/7/9/47798703/army_of_god_speech.pdf

True American Patriots
https://www.youtube.com/channel/UC2uS6dXGXfwpw5usXlEO3ZQ

His Kingdom Prophecies
https://www.hiskingdomprophecy.com/

Chronological List of Mark Taylor Prophecies (April, 2011 up to Feb, 2018)
https://www.hiskingdomprophecy.com/articles-by-mark-taylor/

Chronological List of ALL Prophecies
https://www.hiskingdomprophecy.com/all-prophecy-articles/

The McFiles Network With Host Christopher McDonald
https://www.youtube.com/channel/UCPFDkMgHJA6JeSKjPbTXFbg
See: Monday Night Spiritual Smackdown With Mc["Mac"]/Mark

According to Taylor, Christians who are being shunned by friends and family for supporting Trump are victims of the DNA change, adding that the media is broadcasting audio at 440 Hz, which he claims is damaging to the human body's organs and also "changes your DNA, which is the goal of the Freemasons, the Illuminati; they want you part of that Illuminati bloodline."

See also: Solfeggio Frequencies

Jonathan Kleck
http://www.jonathankleck.com

http://www.jonathankleck.com/Nephilim.htm

http://www.jonathankleck.com/dvdproject.htm

the Jonathan Kleck
https://www.youtube.com/user/TheJonathankleck

https://www.youtube.com/channel/UC3NFHqD3AAU90eqhI5XvOFA

https://www.youtube.com/watch?v=lFOnZrRF-d0 (DVD Part 1)

https://www.youtube.com/watch?v=3EeXPdREzds (DVD Part 2)

https://www.youtube.com/watch?v=0mpcFOPCoBg (DVD: How to Escape…)

Nine ONE ONE ,, IMPOSSIBLE to Understand it, without KNOWING what's in this Video !! (Jonathan Kleck)
https://www.youtube.com/watch?v=n5nP37LWvY4

SecretMysteryBuster (Jonathan Kleck)
https://www.youtube.com/channel/UCbH9gBK0mLurt4e77j_7Phw

https://www.youtube.com/user/secretmysterybusted

https://www.youtube.com/watch?v=akCmiJotiSw (JustaMessenger)

https://www.youtube.com/watch?v=JFMYCULm6-U (JustaMessenger Part 1)

https://www.youtube.com/watch?v=2MO3bqC5X3s (JustaMessenger Part 2)

https://www.youtube.com/watch?v=2MO3bqC5X3s (JustaMessenger Part 3)

https://www.youtube.com/watch?v=NcZojqSSzeU (JustaMessenger Part 4)

https://www.youtube.com/watch?v=vPjs3iCLtvU (JustaMessenger Part 5)

https://www.youtube.com/watch?v=7DjqC-zOCpg (JustaMessenger Part 6)

https://www.youtube.com/watch?v=Jc2QdnSy16c (JustaMessenger Part 7)

https://www.youtube.com/watch?v=eVPrrxEdY8Y (JustaMessenger Part 8)

https://www.youtube.com/watch?v=dItO9eTE9Do (JustaMessenger Part 9)

https://www.youtube.com/watch?v=kRJLQ6nc1UI (JustaMessenger Part 10)

https://www.youtube.com/watch?v=RzHqNsHKqM4 (JustaMessenger Part 11)

Supporting videos:

https://www.youtube.com/watch?v=GQhW9vAwCqM

Lucifer's Temple - Inside the Vatican (R$E)
https://www.joerogan.com/ (Joe Rogan ????)

The Pope Is Hiding This Ancient Secret From The Public
https://www.youtube.com/watch?v=EclnR63AeRY

Trevor Loudon Interview - Are Churches in America being Infiltrated
https://www.youtube.com/watch?v=KLKwA2En5a4&feature=youtu.be

Khazars Video
https://www.youtube.com/watch?v=KE4Ess9NnDk

Kim Clement's prophecies regarding Donald Trump and Hillary Clinton, with my comments
https://www.gods-kingdom-ministries.net/daily-weblogs/2016/11-2016/kim-clements-prophecies-regarding-donald-trump-and-hillary-clinton-with-my-comments/

Kim Clement Dinar Prophecy - High Stock Market And Revaluation Of Iraqi Dinar
https://www.globalfinancialprotection.bz/kim-clement-dinar--dow.html

Q News - Kim Clement Prophesy - Qanon July 7 (incl. red pilling w/o water)
https://www.youtube.com/watch?v=GUgvWi1hLFk

Kim Clement
https://kimclement.com/our-heritage/

https://www.houseofdestiny.org/

http://www.elijahlist.com/words/display_word.html?ID=18625

False Prophecies of Kim Clement
http://www.endtime-prophets.com/kimclement.html

In the Days
https://www.inthedays.com/

Robert Sepehr
https://www.youtube.com/channel/UCMqG0kLgrRv9tODTDG12oZA

Khazars and the Communist-Globalist Revolution
https://www.youtube.com/watch?v=CKaHJFpjEF4

The Synagogue Of Satan Exposed The Khazars, King Bulan, Judaism, Talmud Lovers Pt6
https://www.youtube.com/watch?v=q7eF12SCe7s

Shepard's Chapel
https://www.youtube.com/playlist?list=PLjlolvUt28looaN_sAYb0ZVcNJrzaPJ3g

One Nation Under God
https://twitter.com/peplamb

The Jewish Question Rebutted
https://therebbeblog.wordpress.com/

Sabbatean-Frankism as the Paradigm of the Modern Left
~~https://therebbeblog.wordpress.com/2017/08/25/sabbatean-frankism-as-the-paradigm-of-the-modern-left/~~

https://web.archive.org/web/20170912093700/https://therebbeblog.wordpress.com/2017/08/25/sabbatean-frankism-as-the-paradigm-of-the-modern-left/

The Origin of Life and the Transmutation of the Human Race (Part 1 of 6) The Circle and Vesica Piscis
https://beforeitsnews.com/v3/alternative/2019/3695253.html

The Origin of Life and the Transmutation of the Human Race (Part 2 of 6) Equilateral Triangle
https://www.thelightinthedarkplace.gq/2019/07/the-origin-of-life-equilateral-triangle.html

View the complete PDF file here: The Origin of Life and the Transmutation of the Human Race
https://thelightinthedarkplace.files.wordpress.com/2019/07/the-origin-of-life-and-the-transmutation-of-the-human-race.pdf

Proximity Bible Prophecy Conference 2019: Jack Hibbs

https://www.youtube.com/watch?v=uzBa-pmGL50

Note: @18:30 Satan/Seed

@19:15 Quran Discovery

@ 20:10 the Menorah

@ 24:16 Isaiah 42:9, John 14:29 (God's word is prophetic)

@ 25:05 The Bible requires the believer to be watching
(maintain ourselves in a state of readiness)

@ 29:00 Do we live on the face of the earth?

@ 30:48 Luke 21: 34-36 …be always on the watch ("scanning")…

@ 42:00 Syria

Real Life with Jack Hibbs
https://www.youtube.com/channel/UCzvq_2THJhueXOP8JdAO2-A

https://www.facebook.com/PastorJackCCCH

https://reallifewithjackhibbs.org/

Calvary Chapel – Chino Hills
https://www.calvarycch.org/

Why There Must Be A Pre-Tribulation Rapture Of The Church
https://www.calvarycch.org/media_center.php?video=Why_There_Must_Be_A_PreTribulation_Rapture_Of_The_Church_Jack_Hibbs

In Touch: Charles Stanley: Standing On Your Convictions
https://www.intouch.org/watch/standing-on-your-convictions

Waiting…

JOSEPH waited 13 years. ABRAHAM waited 25 years. MOSES waited 40 years. YESHUA waited 30 years. If GOD is making you wait, you're in good company. BE still and know we are not alone. (by Lazarus in Fleming Discord Room)

Moses didn't even get what he waited for. It was a bait and switch.

5 Reasons God Makes Us Wait
https://relevantmagazine.com/god/5-reasons-god-makes-us-wait/

Hurry Up and Wait
https://bible.org/seriespage/1-hurry-and-wait-exodus-11-210

Waiting on the Lord
https://bible.org/article/waiting-lord

God's Man, Plan, And Timing
https://www.awmi.net/reading/teaching-articles/gods_man/

Wait on the Lord…What Does It Mean?
https://www.compellingtruth.org/wait-on-the-lord.html

LA Marzulli
http://www.lamarzulli.net/

https://twitter.com/lamarzulli

https://www.youtube.com/user/TheLamarzulli/

https://lamarzulli.wordpress.com/

Blessed to Teach
https://www.youtube.com/channel/UC3yCYDoc70dMMQGKL364wHQ

> Q News - Kim Clement Prophesy - Qanon July 7 (incl. red pilling w/o water)
> https://www.youtube.com/watch?v=GUgvWi1hLFk

Dr. Robert Jeffries
https://twitter.com/robertjeffress

https://www.facebook.com/drjeffress

Pathway To Victory
https://ptv.org/

A Place Called Heaven
https://aplacecalledheaven.com/

http://www.firstdallas.org/heaven

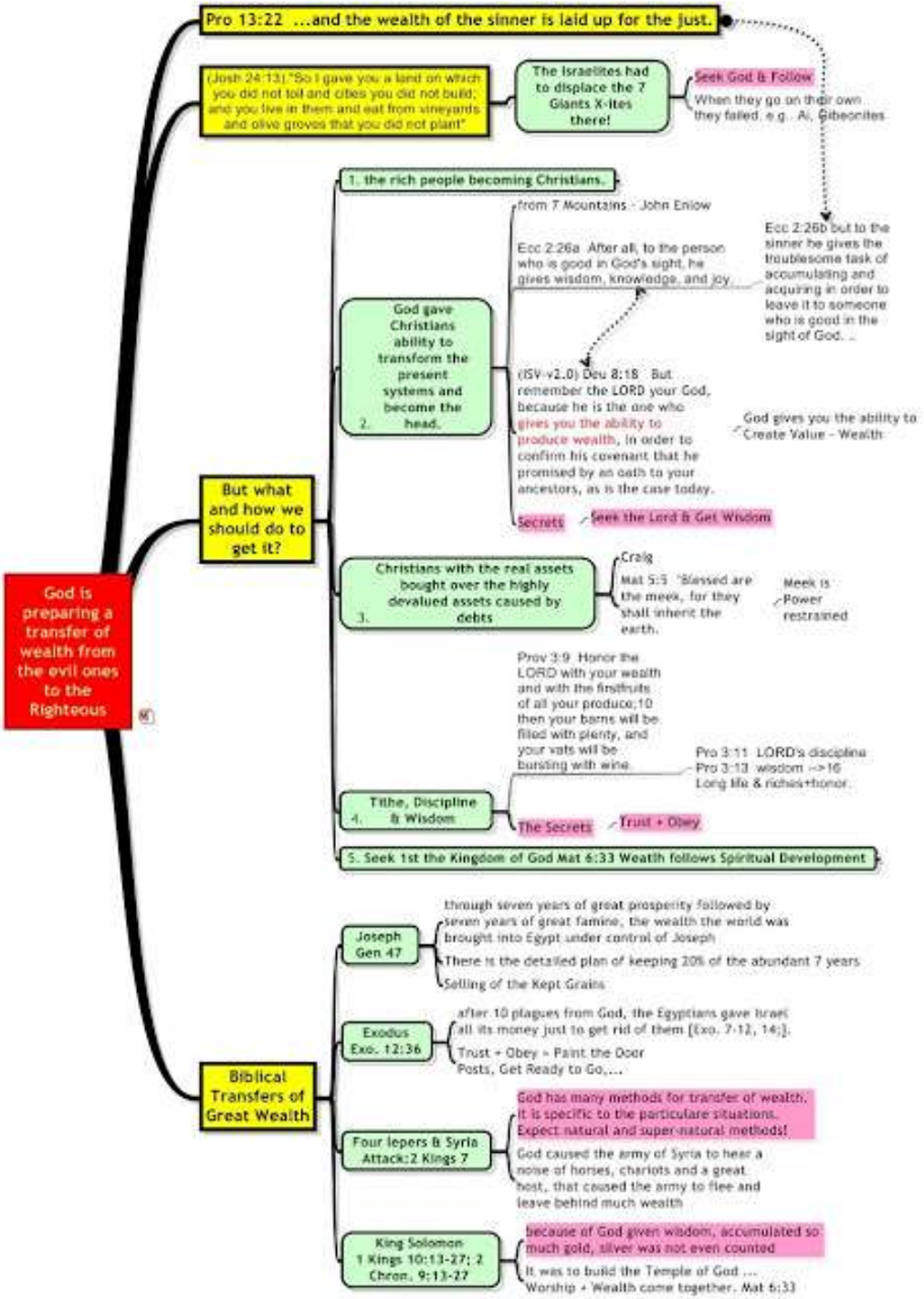
https://www.oneplace.com/ministries/pathway-to-victory/series/a-place-called-heaven

Surprising truths about heaven - Dr Robert Jeffress
https://www.youtube.com/watch?v=Rv6VhhHhhFM

'Freedom from Religion' Atheists Ignorant of the Constitution
https://www.americanthinker.com/articles/2018/07/freedom_from_religion_atheists_ignorant_of_the_constitution.html

Transfer of Wealth

Transfer of Wealth - How Will It Happen
https://christianity-rediscovered.blogspot.com/2009/09/transfer-of-weath-how-will-it-happen.html



Prosperity belief perspective:

The Seventh Great Wealth Transfer by PASTOR BENNY HINN
https://schoolofhispresence.blogspot.com/2015/10/the-seventh-great-wealth-transfer-by.html

Z3 News: The Coming Wealth Transfer
https://z3news.com/w/coming-wealth-transfer/

Wicked Money and the Great Bogus Endtime Wealth Transfer
https://www.bibleprophecyblog.com/2008/07/wicked-money-and-great-bogus-endtime.html

"The Great Transfer of Wealth: Are You Ready?" (C. Peter Wagner)
http://www.elijahlist.com/words/display_word.html?ID=2320

C. Peter Wagner and the Great Wealth Transfer :: by Wilfred Hahn
https://www.raptureready.com/2016/10/29/c-peter-wagner-and-the-great-wealth-transfer-by-wilfred-hahn/

The Great Wealth Transfer
https://gracethrufaith.com/ask-a-bible-teacher/the-great-wealth-transfer/

Q:
Is there any idea as to when/how The Great Wealth Transfer will happen on Earth? And to whom will it be given to?

A:
If you're talking about the greatest transfer of wealth in the history of the world, it's taking place right now and will soon be complete. The wealth of the masses is being transferred to the international banking community. If you're referring to the false teaching that just before the End of the Age the wealth of the wicked will be transferred to believers, don't hold your breath. It isn't going to happen.

Scriptures like **Isaiah 60:11** that some Dominion Theology teachers use to support this false teaching are meant for Israel in the Millennium, not the church today. Think about it. Why would the wealth of sinners be transferred to the church when we're soon going to be in heaven where worldly wealth is worthless and we'll have heavenly treasure beyond measure?

Prophecy Club: Marines to Arrest 60K US Leaders
https://www.youtube.com/watch?v=kCRa5s3Un-M

Steve Quayle
http://www.stevequayle.com/

https://www.youtube.com/channel/UCenEYNg0gMTgG3vY2xl1qdA

https://twitter.com/steve_quayle

Greg Hunter Interviews Steve Quayle – Artificial Intelligence is Evil & No Longer Hiding
https://www.youtube.com/watch?v=auPqjXkt8hI

Greg Hunter / USAwathdog.com: Elites Want Death and Destruction of All Humanity – Steve Quayle
https://usawatchdog.com/elites-want-death-and-destruction-of-all-humanity-steve-quayle/

see also: Greg Hunter

Jonathan Kleck – Nephilim
http://www.jonathankleck.com/Nephilim.htm

see also: Jonathan Kleck

Gary Wayne – The Genesis 6 Conspiracy (re: Giants / Nephilim / etc.)
http://genesis6conspiracy.com/

https://www.youtube.com/channel/UCTsmsBGiQPT_QA2772PTKGw

> Guardians of the Antichrist
> https://www.youtube.com/watch?v=7HYjau_ulHg
>
> GAry WAyne @ Noah, Nephilim Bloodlines & EndTimes
> https://www.youtube.com/watch?v=Nc6qfqhaLsI
>
> Gary Wayne @ Reptilian Species (audio broadcast)
> https://www.youtube.com/watch?v=8unThLyLeAk (A)
>
> https://www.youtube.com/watch?v=Gb3MaTthGXg (B)

Nephilim: TRUE STORY of Satan, Fallen Angels, Giants, Aliens, Hybrids, Elongated Skulls & Nephilim (Trey Smith)
https://www.youtube.com/watch?v=1zz8_MxcnzY

The Book Of Enoch | Ancient Aliens - The Watchers and the Nephilim | Documentary 2019 [Note: Alien/New Age/Gaia]
https://www.youtube.com/watch?v=o7hlBU7WbRc

You've Never Seen Anything Like This Before - Great Video
https://beforeitsnews.com/spirit/2019/10/youve-never-seen-anything-like-this-before-great-video-2516361.html

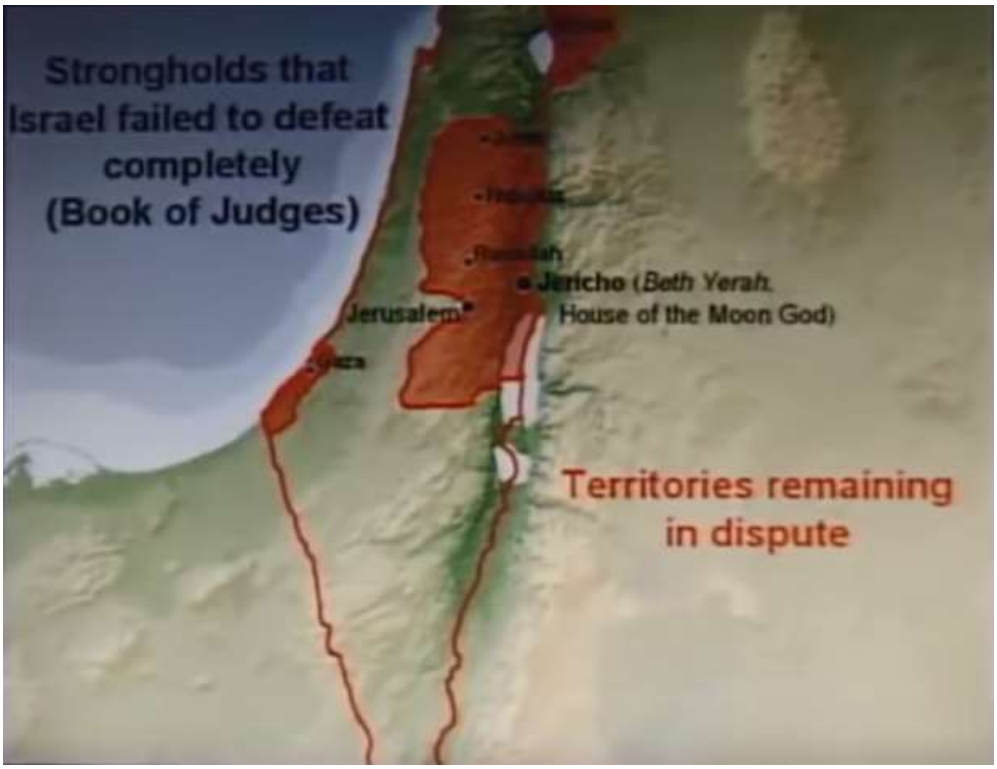
https://www.youtube.com/watch?v=vqwjhbx-z08

Speaker - Dr. Chuck Missler (1934-2018), Koinonia House: https://www.khouse.org/

Facts from video:

All languages go toward Jerusalem…
Nations east of Jerusalem, their languages read from right to left
Nations west of Jerusalem, their languages read from left to right
[I DON'T Buy This…TOO MANY EXCEPTIONS: e.g., Hindu, Sanskrit, Hieroglyphics (both ways)]

This map highlighted something interesting I never thought about that impacts that area today: those same strongholds they failed to defeat, these same regions are the west bank territories that are in dispute and threaten them to this very day...)



Daily Psalms Reading (PDF)
https://www.youtube.com/redirect?q=https%3A%2F%2Fbit.ly%2F2vsmeAy&event=live_chat&redir_token=M6ysl79sO_dQgXkBgCP0UxrcVsd8MTUzNDg5MjgzMEAxNTM0ODA2NDMw

Daily Psalms Video (God Dog)
https://www.youtube.com/playlist?list=PLFk3JQZ0G55wVsMPEE1ioVNSGTKTrGcpn

Good Dog
https://www.youtube.com/channel/UCMsDMz0uGv_mesMCr-_mmQw

Genesis Apologetics
https://www.youtube.com/channel/UCIs7q1bNOeAEd6tsPQBc6Cw

> Noah's Flood and Catastrophic Plate Tectonics (from Pangea to Today)
> https://www.youtube.com/watch?v=zd5-dHxOQhg

Atheist Scientist Challenges Christian Apologist Ravi Zacharias
https://www.youtube.com/watch?v=OhAxN4pCjp4

How do you know that Christianity is the one true worldview?
https://www.youtube.com/watch?v=nWY-6xBA0Pk

(Four questions that have to be answered for any religion.)

The Watchman
https://www.youtube.com/channel/UC9SDj9PkTm-yoLKl5I2jn9A

Christian Nationalist News (KJVonly, Supremacists, AntiGay, ProTraditional Family, ProLife, AntiJew (Talmudic), AntiMuslim)
https://www.gab.com/ChristianNationalistNews

The AntiChrist Conspiracy
http://www.antichristconspiracy.com/

Revealing_the_Revelation (Revealing the Revelation) [Has The Biblical Antichrist for Dummies series]
https://twitter.com/revealing_the

Charlie Daniels

Morning Prayer:

Morning prayer Lord, in this upcoming election give us men and women of good character, active conscience, common sense, compassion and fierce patriotism to sit in the houses of power in our beloved nation.

https://twitter.com/CharlieDaniels

https://www.charliedaniels.com/

"Soapbox": https://www.charliedaniels.com/soap-box?b_id=4639&pg=1

https://www.tmn.today/2018/08/charlie-daniels-prayer/

Bible Reality Check
http://www.biblerealitycheck.com/

Discussion of “Above Majestic” Film
https://divinecosmos.com/davids-blog/22308-discussion-of-critical-new-disclosure-film-above-majestic-out-now/

FINANCIAL TYRANNY: Defeating the Greatest Cover-Up of All Time
https://divinecosmos.com/davids-blog/1023-financial-tyranny/?showall=1

Rick @ Cultural Impact System / Frustrated with Culture / Blessed 2 Teach
https://www.culturalimpactsystem.com/

https://frustratedwithculture.com

https://www.culturalimpactsystem.com/FreeGift

https://blessed2teach.com/

https://blessed2teach.com/blog/

http://www.ldolphin.org/cisflood.html

The True Christian (David Wilkerson) (< 8 min.)
https://www.youtube.com/watch?v=jNBWPlR3hbc

Protecting Your Home from Satanic Invasion - David Wilkerson
https://www.youtube.com/watch?v=SRHZ_H3e3iw

Who Is Guarding The Front Door Of Your Home? by David Wilkerson
https://www.youtube.com/watch?v=2AvQyCoVPKM

David Bowden - No Excuse
https://www.youtube.com/watch?v=QKCMbbeMaxM

https://www.youtube.com/channel/UCWc2kX5nLeBy5KNUv3bInBg Influences

Stewardship – Beyond Blessed

Pastor Robert Morris
https://pastorrobert.com/

https://www.youtube.com/channel/UCOTbquXxZDFfMMc_R-TuAww

Series: Beyond Blessed **(Stewardship)**
Think this is a relevant series for us, family, etc. to listen (4 <30 min segments)
https://www.youtube.com/playlist?list=PLcvtxCTYiflUKpL8LXSEN079OXGe8imj0

Living Beyond Blessed
https://www.youtube.com/watch?v=JjSl54qQOyo

Stewardship

We get to give.

Give the first to God.

1. It takes two legs. (Generosity and Stewardship)

Gen. 12:2 I will make you a great nation; I will bless you and make your name great; **And you shall be a blessing.** [NKJV]

2. Why talk about money? (16 of 38 parables by Jesus talk about money.)

Matthew 6:21. For where your treasure is, there your heart will be also. [NKJV]

3. Being a blessing.

1 Chron. 4:9-10 Now Jabez was more honorable than his brothers, and his mother called his name Jabez,* saying, "Because I bore him in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested. [NKJV]

Note: pastor uses "not cause pain" to mean an opposite: "be a blessing"

Jabez was more respected than his brothers. His mother had named him Jabez, for she said, "I experienced pain when I gave birth to him." Jabez called out to the God of Israel, "If only you would greatly bless me and expand my territory! May your hand be with me! Keep me from harm so I might not endure pain!" God answered his prayer. [NET]

Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore him with pain." Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested. [NET]

Example: Giving $100 bill, the reason I do this is, this $100 bill is to remind you that God knows where you are, that he loves you and he wants to change your life.

Who's the Owner?
https://www.youtube.com/watch?v=AUF92PN8gAU

A blessed life is a life that blesses.

There is a foundation of stewardship, which is ownership.

1. It all belongs to God.

Psalm 24:1 The earth is the LORD's, and everything in it. The world and all its people belong to him. [NLT]

Psalm 50:10-12 For all the animals of the forest are mine, and I own the cattle on a thousand hills. I know every bird on the mountains, and all the animals of the field are mine. If I were hungry, I would not tell you, for all the world is mine and everything in it. [NLT]

2. The First Belongs to God.

Exodus 13:2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."

Exodus 23:19 "The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk. [NKJV]

Gen 4:3-5 In the course of time Cain presented some of the land's produce as an offering to the LORD. And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, but He did not have regard for Cain and his offering... [HCSB]

This was approx. 2500 years before the Law (Torah) was equal to Moses.

3. The tithe belongs to God. (i.e., the FIRST tenth).

Ex. Joshua 7, they stole / robbed from God

Lev. 27:30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

Good Stewards
https://www.youtube.com/watch?v=A9Gzvu867UA

the Land**LORD**

Matthew 25:14-29 Parable of the Talents (What is a Talent?)

Talking about money

"Well done good and faithful servants" talking about good stewards

Stewardship: "The management of the property of another." Def. by Morris

1 Cor. 10:26 for the earth is the Lord's, and all that is in it. [HCSB]

1. I'm not the owner.

2. I am a steward.

Adam started as a steward.

Satan convinced Eve->Adam that they could be owners like God.

Stewardship is to protect and expand the resources of another.

We are God's bank. He has deposited his money in us.

Luke 12:13-21 The Parable of the Rich Fool

I'm a steward of everything God gave to me so that I can be a blessing when He wants me to be a blessing to others.

The Ten Financial Commandments
https://www.youtube.com/watch?v=oVugQch1gYs

We plan to fail, when we fail to plan.

If you don't have a goal, you will make it.

1. Put God first. (1 Kings 17:13…)

2. Don't worship material things.

3. Don't use God's name selfishly.

4. Be a good steward.

(Remember sabbath day. Resting is believing that God can do more in 6 days than you can do in 7 days. Tithing is believing that God can do more with 90% than you can do with 100%.)

All good stewards do the following:

- Spend Wisely
- Save diligently
- Give generously

5. Teach your children.

6. Live on a budget.

A budget helps you make financial decisions without emotion.

It's like a map – if you're lost financially, you're not using a map

7. Live below your means.

Do not commit adultery (if you do you're living above your means)

Telling God your're not content with God or His provisions

8. Don't buy now and pay later = it's stealing!

God wires you emotionally to hope

Delayed gratification…hope->joy

Depression…loss of hope

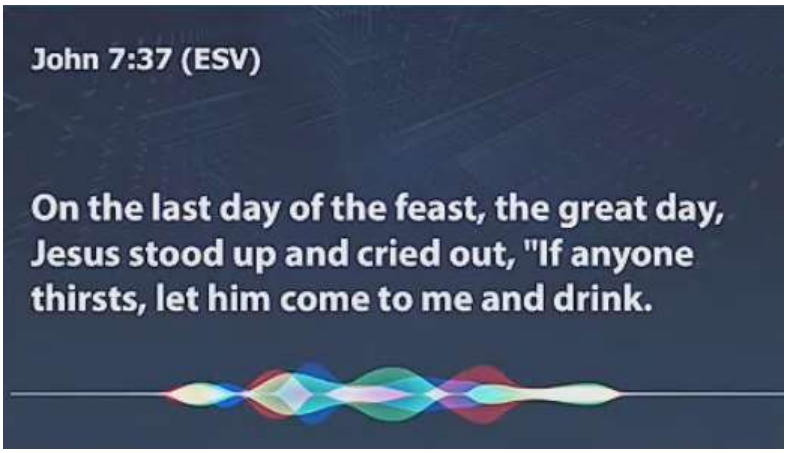
9. Be a good witness (bear true witness of Himself to neighbors)

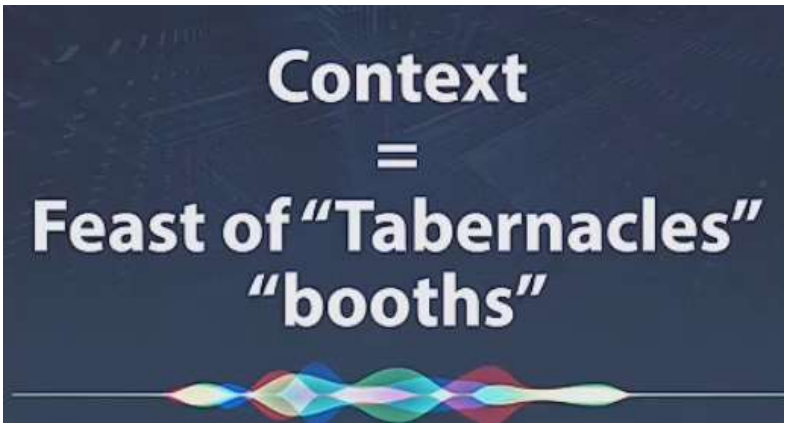
10. Be content.

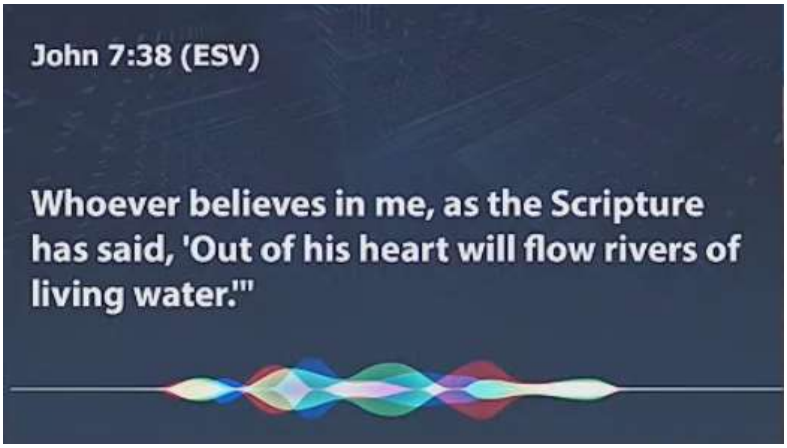
(do not covet…what you covet of neighbor's becomes idol and your neighbor becomes your god)

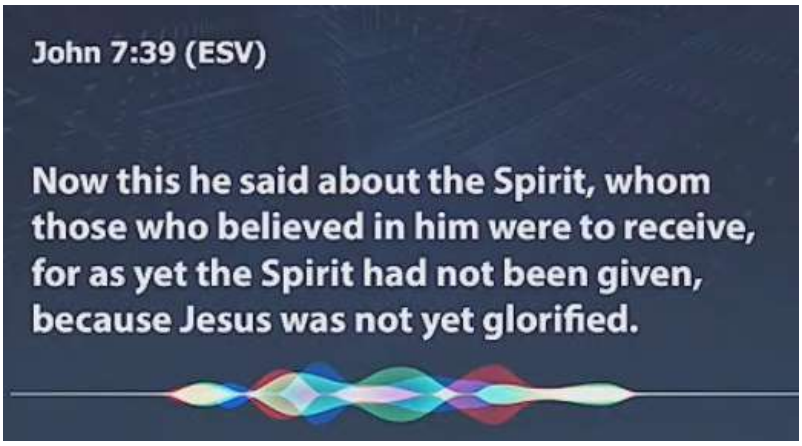
***See also*: Prophecies (Religious)**

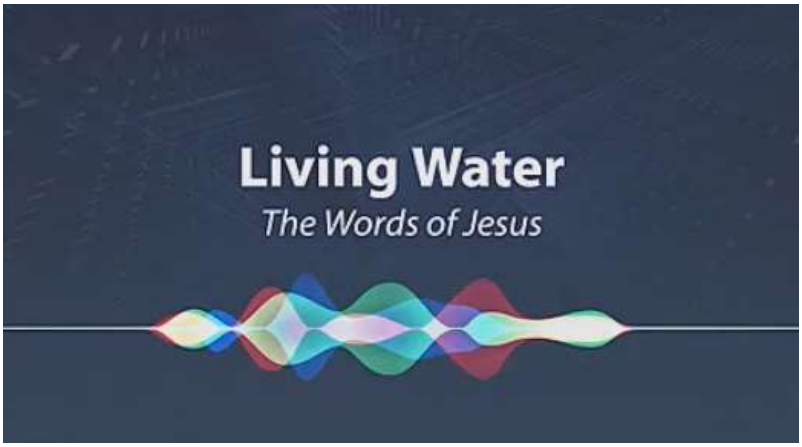
Living Water – Marty Berglund, FAC, 08/04/19 Sermon Notes





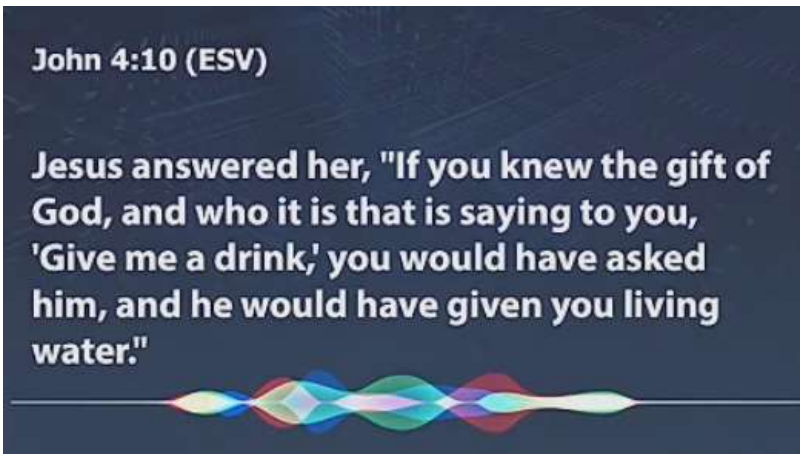


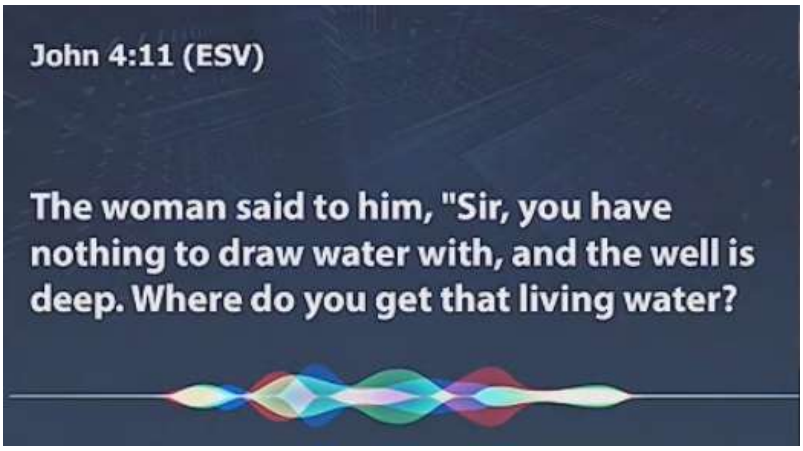

John 7:39 (ESV)
Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

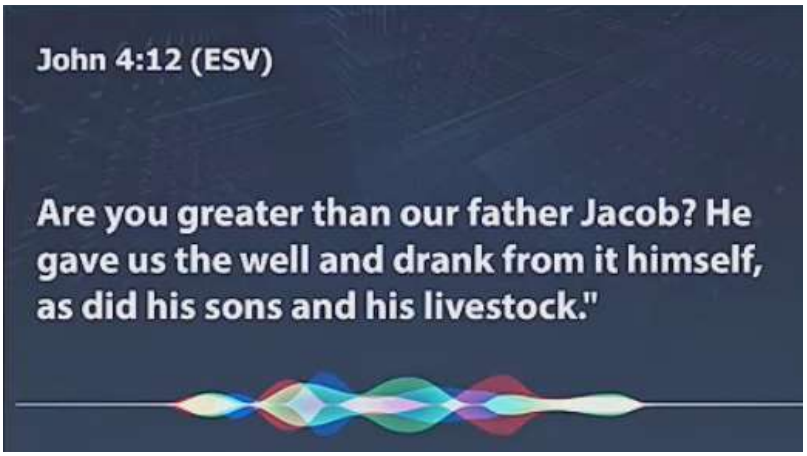

Living Water
The Words of Jesus

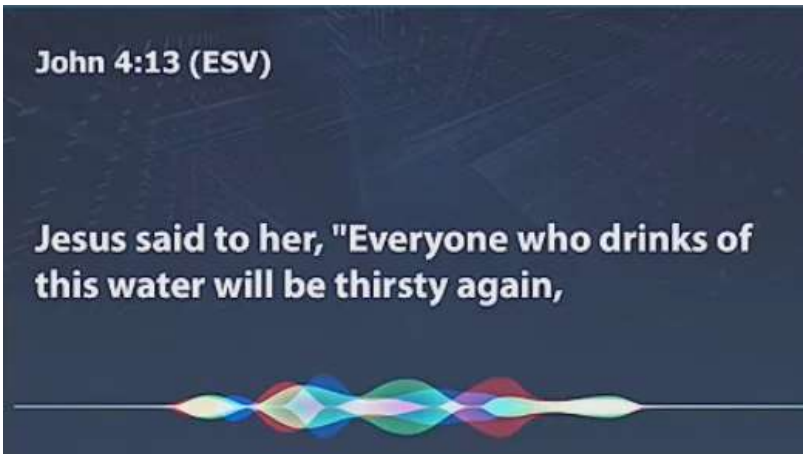
Jesus stood up and said "Listen to Me"

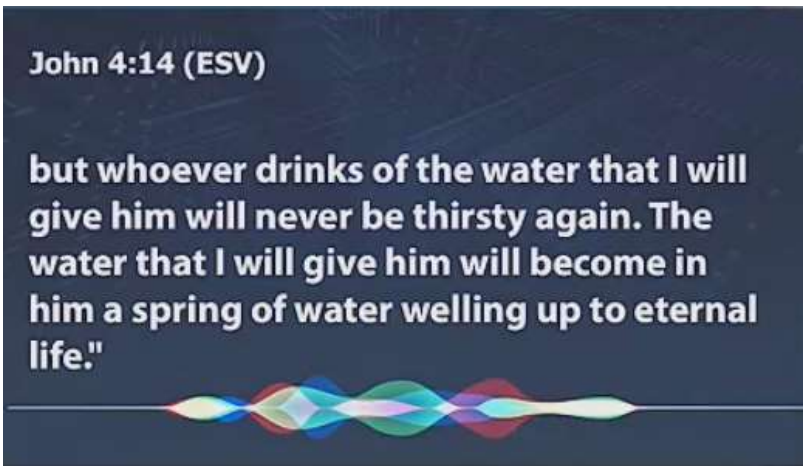
Point I:
There is a flow of living water.

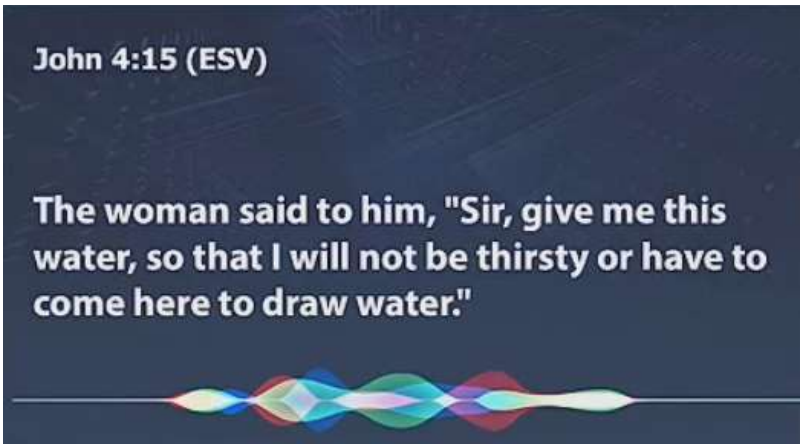

John 4:10 (ESV)
Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."


John 4:11 (ESV)
The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water?

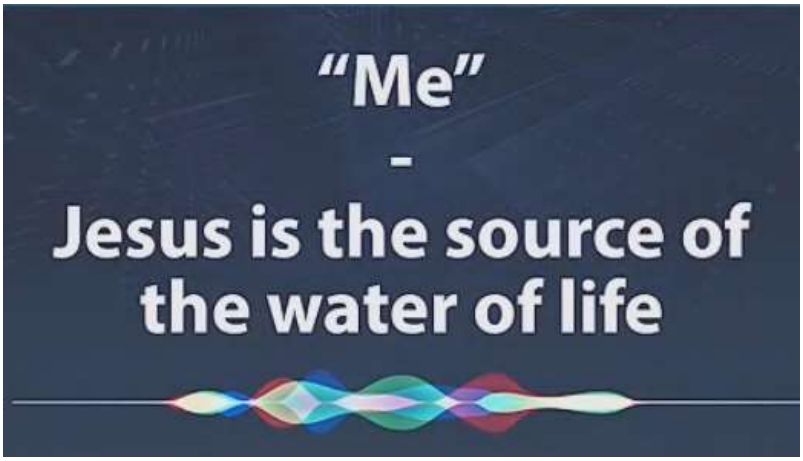

John 4:12 (ESV)
Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock."


John 4:13 (ESV)
Jesus said to her, "Everyone who drinks of this water will be thirsty again,


John 4:14 (ESV)
but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."



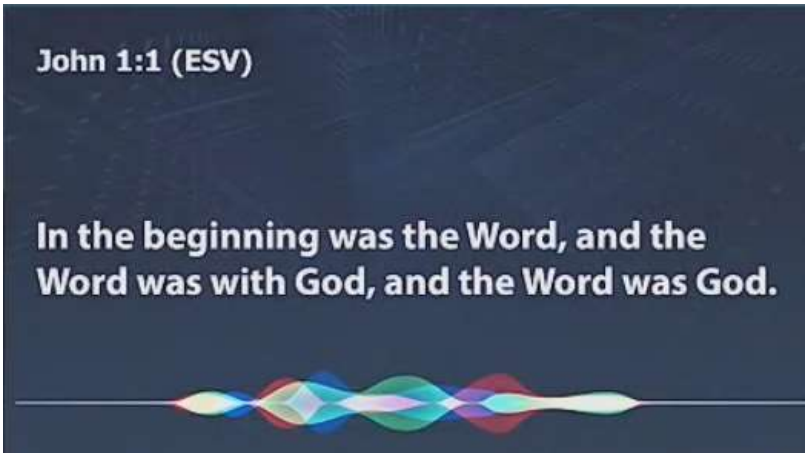
Revisit Verses: John 7:37-39 (see above) – notice "**Me**" in the text

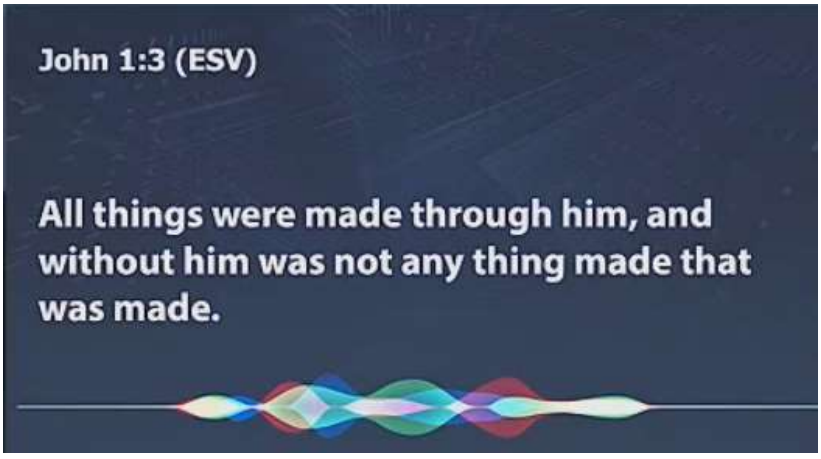


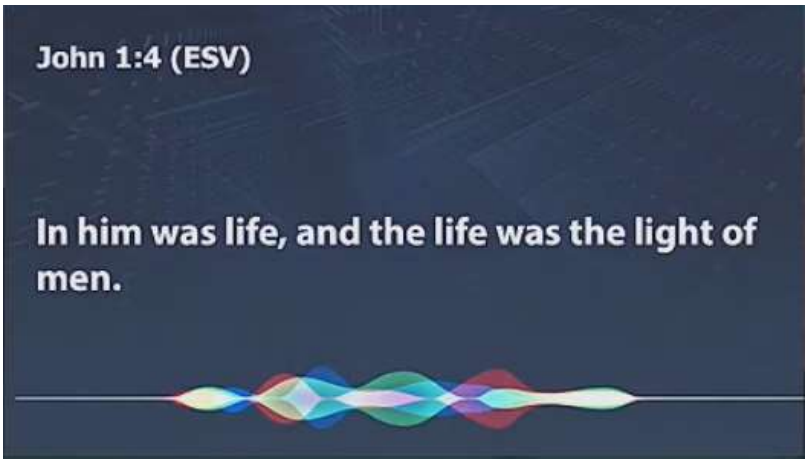
No matter what the situation, it is about **YOU and Jesus <u>first</u>**.

Jesus says all you have to do is, “Come to Me.”

He can say that because…







Jesus is saying, “I am the water of life.”

“Everything that was made on this planet was made through, Me, the water of life.”

“All you have to do is come to Me if you’re thirsty and I can satisfy your needs.”

Every one of us has different trials, different problems, different situations, different needs, different things we face. In a sense, It doesn’t really matter.

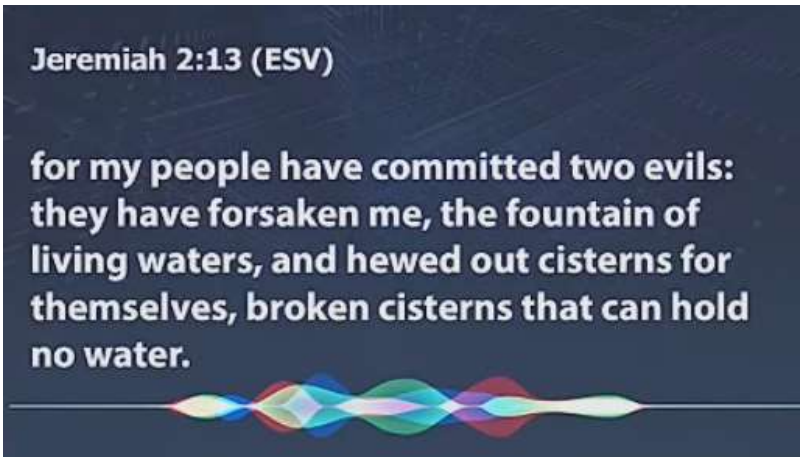
The answer to all of them is the same: “Come to Me.”

He is the one who made you alive. You wouldn’t even be breathing air if it wasn’t for him.

He can satisfy you needs no matter what your condition, your situation, your difficulty, your problem, or your need.

That’s what Jesus is offering here.

As Jeremiah said, here’s the problem…



Happiness does not result from being the best you can be (e.g., winning the Gold Medal)

You have to accept the fact that life is hard.

Jesus promised that life is hard. He said, “In this world you have trials and tribulations, but take heart for I have overcome the world.”

There is hope in Jesus.

Life is hard, but you can make it harder…

Don’t drink the water of life. Drink everything else.

Dig deep in the cisterns that don’t hold the water of life.

Try harder, be the best that you can be (to be happy)…buy the lie that life is going to get easy.

Life is never going to get easy (until you have eternal life)

We were made to drink the water of life from God Himself.

You are made for God.

If you don’t drink from God’s greatness, wisdom, holiness, love, power, goodness, truth and his love for you.

You don’t drink with your mouth or throat, you drink with your soul, your spirit.

All it is, is submission, giving up you life for him, believing in him.

If you come to me, believe in me…it's simply a decision to believe in Him. (No matter what the situation, problem, pain, etc.)

Rom. 8:

Living water flows from the heart of belief.

You are thirsty and your thirst is for God.

You have to drink (not sip) and drink deep every day the water of life.

Listen to what He says, read His promises, hold on to His promises.

If you are a Christian you have a “river maker” that is inside you and flow through you: the Holy Spirit.

e.g., Dawson Trotman (The Navigators):

> There are millions of thirsty souls in the world. There is sufficient water in the well of salvation to adequately quench every one of those thirsty souls.
>
> God is looking for living vessels [us] to carry living water to every one of those thirsty souls.

Marty shared Dawson's illustration of the person in desert thirsty and starving for a drink… he found flow of water but need help to dip down and collect the water… neither a gold goblet or silver pitcher he found nearby were adequate – too dirty, filled with other stuff… except for a tiny, shiny and clean tin cup that he was able to use to obtain the water.

Are we too full of other things?

Are you digging empty cisterns trying to fill your life?

Forgiveness

C. FitzSimons Allison's Kitten Story
http://www.mbird.com/2010/04/c-fitzsimons-allisons-kitten-story/

Excerpt:

From 1962's *Fear Love and Worship:*

"One reason for the joy in heaven over a sinner's repentance is the unique power which comes with forgiveness. The repentant sinner, having been forgiven and having been taken back like the Prodigal Son, learns a lesson of love that the righteous do not know. On his return the Prodigal knows the power of the father's love much better than he did before he left. This curious and alarming spiritual fact, that a forgiven sinner has experienced a measure of God's love he did not know before he sinned, has upset many people…From the very beginning this fact led some to ask St. Paul, 'Then should we sin that grace may abound?' Of course not, but the alarming quality of this part of the Gospel has led the principle of forgiveness to be denied and the consequent power lost… Christ's burden is light and his yoke is easy only when we ourselves are carried by his forgiveness.

"A sergeant told a grim joke to his trainees during the Second World War, which shows the real flaw in the Pharisaic understanding of Christianity. a man stopped on a dirt road to help get another man's car our of the ditch. The latter was beginning to harness two small furry kittens to the bumper of this huge car when he was asked, 'Mister, you aren't going to try to get those kittens to pull that car out of the ditch, are you?' His reply was, 'Why not? I've got a whip.' The lash of the Law is used in similar spiritual situations. Without the principle of forgiveness our conscience acquires a quality of cruelty that makes the Gospel of Christ anything but the Good News.

"It is perfectly incredible how the unmistakably clear and simple fact of God's forgiveness of sinners has been so frequently denied throughout the history of Christianity. There is a story of a clergyman who had an argument with a vestryman about whether a woman of bad reputation should be made welcome in the church. Finally the minister said, 'Well, didn't the Lord forgive the woman taken in adultery?' 'Yes,' replied the old gentleman, 'but I don't think any more of him for having done it.' …the resistance is always so great that every age needs to discover anew the experience and power of God's free forgiveness which is continually available to all. We can generally assume, regardless of our tradition, that we have not been adequately 'let in on' this part of the Good News."

Walking in Forgiveness
http://www.focusonthefamily.com/lifechallenges/relationship-challenges/learning-to-forgive-others/walking-in-forgiveness

What Is Forgiveness?

https://www.jw.org/en/bible-teachings/questions/what-is-forgiveness/

The Bible's answer

Forgiveness is the act of pardoning an offender. In the Bible, the Greek word translated "forgiveness" literally means "to let go," as when a person does not demand payment for a debt. Jesus used this comparison when he taught his followers to pray: "Forgive us our sins, for we ourselves also forgive everyone who is in debt to us." (Luke 11:4) Likewise, in his parable of the unmerciful slave, Jesus equated forgiveness with canceling a debt.—Matthew 18:23-35.

We forgive others when we let go of resentment and give up any claim to be compensated for the hurt or loss we have suffered. The Bible teaches that unselfish love is the basis for true forgiveness, since love "does not keep account of the injury."—1 Corinthians 13:4, 5.

What forgiveness does not mean

- **Condoning the offense.** The Bible actually condemns those who claim that bad actions are harmless or acceptable.—Isaiah 5:20.

- **Pretending that the offense never happened**. God forgave King David of serious sins, but he did not shield David from the consequences of his actions. God even had David's sins recorded so that they are remembered today.—2 Samuel 12:9-13.

- **Allowing others to take advantage of you**. Suppose, for example, that you loan money to someone, but he wastes it and then cannot repay you as he had promised. He is very sorry and apologizes to you. You could choose to forgive him by not harboring resentment, not rehashing the matter with him continually, and perhaps even canceling the debt altogether. However, you

might also choose not to loan him any more money.—Psalm 37:21; Proverbs 14:15; 22:3; Galatians 6:7.

- **Pardoning with no valid basis.** God does not forgive people who are guilty of willful, malicious sin and who refuse to acknowledge their mistakes, change their ways, and apologize to those whom they have hurt. (Proverbs 28:13; Acts 26:20; Hebrews 10:26) Such unrepentant ones become God's enemies, and he does not require us to forgive those whom he has not forgiven.—Psalm 139:21, 22.

What if you are the victim of cruel mistreatment by someone who refuses to apologize or even admit to what he has done? The Bible advises: "Let go of anger and abandon rage." (Psalm 37:8) While not excusing the error, you can refuse to be consumed with anger. Trust that God will bring the person to account. (Hebrews 10:30, 31) You can also take comfort in knowing that God will bring a time when we will no longer feel the deep pain or hurt that may burden us now.—Isaiah 65:17; Revelation 21:4.

- "Forgiving" every perceived slight. Sometimes, rather than pardoning a so-called offender, we may need to admit that we had no valid cause for being offended in the first place. The Bible says: "Do not be quick to take offense, for the taking of offense is the mark of a fool."—Ecclesiastes 7:9, footnote.

How to forgive someone

1. **Remember what forgiveness involves. You** are not condoning the wrong or acting as if it never happened—you are simply letting it go.

2. **Recognize the benefits of forgiving**. Letting go of anger and resentment can help you to keep calm, improve your health, and increase your happiness. (Proverbs 14:30; Matthew 5:9) Even more important, forgiving others is a key to receiving God's forgiveness for your own sins.—Matthew 6:14, 15.

3. **Be empathetic.** All of us are imperfect. (James 3:2) Just as we appreciate being forgiven, we should likewise forgive the mistakes of others.—Matthew 7:12.

4. **Be reasonable**. When we have a minor cause for complaint, we can apply the Bible's counsel: "Continue putting up with one another."—Colossians 3:13.

5. **Act quickly.** Work to forgive as soon as you can rather than letting your anger fester.—Ephesians 4:26, 27.

Note: Above excerpt is from a Jehovah's Witness website…while not condoning their foundational theology, we think this is a good article, nevertheless.

Forgive One Another

STUDY / DISCUSSION GUIDE

MAIN TEXT: Ephesians 4:32

SUMMARY: We will look into forgiving one another. In the Christian life, we get, give, and live forgiveness.

OTHER THOUGHTS

Read Luke 7:36-50 and meditate on God's forgiveness provided for you and His love for you.

GETTING STARTED

Watch the video and answer the following question below:

Video: Fellowship Alliance Chapel 10/05-06/2019 Services [select time] (Skip music, start at sermon)

Question: Is forgiveness a choice regardless of feeling, or a feeling that leads to a choice? Explain.

DISCUSSING THE WORD

Read Ephesians 4:32. According to this passage, how are we to forgive others?

What is so significant about the phrase "as God in Christ forgave you."? Read Matthew 18:21-35. How does this story make it's point?

What are we giving up when we forgive others? How does this remind you of what Jesus did for you? How does forgiveness become an easier choice to make when you remember this?

What makes forgiveness so essential in relationships?

RESPONDING TO GOD

Why is Paul's instruction important for the church body?

Write on a piece of paper a person that you need to forgive (or someone that you know that needs to experience God's forgiveness). You don't need to share this with anyone. Then take time to pray silently for a minute to God for this person.

Philosophy and Basic Beliefs (Chp. 5)

http://www.tc.umn.edu/~jewel001/humanities/book/5philosophy.htm

Excerpts:

The word "philosophy" comes from two roots, "philo" and "Sophia," which mean "love" and "Wisdom." Thus philosophy is the love of wisdom and, in actual practice, the pursuit, study of, and enquiry into wisdom. Some great philosophers have called philosophy the art of thinking; others have described it as the systematic study of human thought and feeling. Still others have said that whereas in real life people think about things, in philosophy they think about thinking.

So, here begins the initial journey of thinking about thinking. Because most philosophers also think about feelings--the meanings of artistic feelings, emotional feelings, and intuitions--feelings should be included, too. In fact, there is one more step to take: one simply can call all thoughts and all feelings perceptions. Usually the word "perception" means what one sees, hears, smells, tastes, and feels by touch. Some philosophy does examine external perceptions.

However, there are inner perceptions, too: thinking and inner feelings are ways in which people also come to know themselves. Therefore, it is possible to describe philosophy as the activity of thinking about knowing, or thinking about perception. Everyone is a practitioner of philosophy when he or she asks, "How do I know that what I think is right?" or "What is the nature of love?" Philosophy is more than just being aware--it asks questions about how everyone is aware.

Philosophy can be explained, as can most of the other humanities disciplines, by showing its history, its types, and its methods.

Does Philosophy Affect Anyone?

Major philosophers have great impact on the world, even if their impact is not known or measured for years, even centuries. For example, Plato, the fourth century B.C. Greek philosopher, had very little direct affect on history for almost seven centuries. Then in the third century A.D. another philosopher, Plotinus, revived interest in Plato. Plato became, after the Christian religion, the second most important source in Western civilization of thinking and understanding reality (see "Religion"). His importance lasted more than a thousand years and still, in some forms, continues today among great thinkers.

Socrates, Plato's teacher, was considered of so little importance as a thinker in fourth century Greece that the politicians condemned him to die. They felt he was having negative affects on the youth of the city of Athens. However, Socrates' words and beliefs formed the basis of Plato's writings. Plato, in turn, taught the Greek philosopher Aristotle. And Aristotle was an important teacher of Alexander the Great who conquered the Western world. Alexander spread many of Aristotle/Plato/Socrates' ideas throughout Europe and Asia. In addition, Alexander tried to bring enlightened intelligence, culture, and appreciation of the arts and sciences to his conquered lands--according to many of the philosophical beliefs of Socrates, Plato, and Aristotle.

More recently, Emmanual Kant, the eighteenth century philosopher, has had an enormous--but rather hidden--impact on almost all of the current beliefs people have today about how the world is real, what constitutes thinking and reasoning, and how these beliefs affect actions. As just a small example of this, Kant greatly influenced Hegel, a nineteenth century German philosopher,

who in turn deeply influenced Karl Marx, the political philosopher who fathered Marxism. Marxism was the belief system used by those who led the Russian Revolution of 1917 and established modern Russia's political system.

Or, for example, take John Dewey. His philosophy of education became the dominant mold for educating most Americans in school system for many decades in this century. The Danish philosopher Kierkegaard and German philosopher Nietzsche helped developed existentialism, a 20th-century philosophical school of thought, which in turn deeply influenced such important modern day theologians as the Neihburs and Harvey Cox, who in turn have deeply affected the way a large number of Christian ministers and priests preach and carry on their ministering…

The influences of philosophy, however hard to see, are far-reaching and of great importance…

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Ways of Thinking about Thinking

As was said at the beginning of this chapter, philosophy is thinking about thinking. Another way of saying this is to describe philosophy as thinking about perceptions.

There are several primary ways in which philosophers think about perceptions. People use these same ways of thinking in their own philosophizing about themselves. There are a number of

names for these patterns of thinking, and the more clearly you understand them, the more easily you can use them in your daily life. Here are names for six of them, their meanings, and some examples of them using fruits:

Comparison -- examining similarities (red & green apples).

Contrast -- examining differences (apples vs. oranges).

Analysis -- taking things apart to examine them (apple parts).

Synthesis -- fitting things together in new wholes (apple tree).

Addition -- asking what would happen if something were added to a process (growing apple-oranges).

Deletion -- asking what would happen if something were deleted from a process (growing apples with no crunch).

COMPARISON AND CONTRAST: Comparison and contrast are two of the most common ways of philosophizing--of thinking about thinking. They are in fact, two of the main philosophical tools used in the writing of this book, *Experiencing the Humanities*. This book gradually asks you, chapter by chapter, to see each of the humanities disciplines as a separate part of some great beast--much like the elephant in the history chapter, which the four blind men examine. Then, like the blind men, you are asked to examine both the differences and the overall similarities in the parts of the beast. This is comparison and contrast: similarities and differences.

What, for example, are the similarities and differences between history and philosophy? They both interpret what people have done and said and why they did it. They both involve lots of careful reading of what others have written. One, however, is about events while the other is about ideas; one explains things in a logical progression of time, one event after another, while the other explains things according to patterns of the mind and the emotions. People make similar comparisons and contrasts constantly in their day-to-day lives. Philosophical comparison and contrast is just an application of these everyday tools to the world of ideas.

ANALYSIS AND SYNTHESIS: A second way philosophers think about the roots of things is to analyze and synthesize. Analysis means taking things apart and seeing how they work. Synthesis is putting things together--perhaps things that never have been put together before--to offer a look at the whole, at the big picture, of how things work. Analysis is taking a machine apart into its smallest parts to see how it works; synthesis is putting a bunch of little machine parts together to form a new machine.

Analysis and synthesis also mean that one must gather, without prejudice, as much information as possible before he or she makes a decision. One must, in other words, act like the fourth blind wise man in the history chapter before he proclaimed that there was an elephant before him. He analyzed by listening to what the first three blind men said and, perhaps, checking out their observations with his own hands and ears. Then he synthesized by trying to see how all three of the others might in some way be right, even if they disagreed with each other. His synthesis brought him to the conclusion that only an elephant could at once be like a wall, a rope, and a tree.

Using analysis and synthesis without prejudice is called, in philosophical circles, a "philosophical attitude of enquiry." This means that one takes a stance or position for a particular project to not be afraid to ask any question and to not be afraid to think of any answer.

This kind of attitude is, in fact, used in a number of real-life experiences as well. A master car mechanic, for example, when faced with an unusual problem with an unknown source in an

engine must clear his mind, open himself to all possibilities, and test and check everything step by step. Managers and owners of companies must examine their products and workers dispassionately, without prejudice, to understand what is best for everyone. Lawyers must try to understand the law and their clients rationally, teachers must be able to rise above their feelings for individual students, and government officials must gain a clear understanding of all issues and needs. All these activities are accomplished through what is, essentially, a philosophical attitude of enquiry.

This kind of openness is, in fact, one of the most frightening parts of philosophy to some people. They imagine that if they open themselves so completely to all differing opinions and beliefs, they will lose their own beliefs. Actually, for the great majority of people, the opposite happens: by opening themselves fully to understanding how and why others believe as they do, they usually discover that their own beliefs are even more strongly reaffirmed, and they understand their beliefs more rationally and fully.

For this reason, if for no other, the philosophical attitude of enquiry about different beliefs is a healthy one for everyone to use.

ADDITION AND DELETION: A third way of thinking about perceptions is addition and deletion--the "what ifs?" of philosophical thinking. Philosophers use these two ways of thinking to guess at or observe what would happen if things were different. Things can be different either by having something new added to them, changing the result of how they work or operate; or they can be different by having something deleted from them, again changing the result of how they work or operate.

For example, in the philosophy of religion, one important question of addition is to ask, "What would happen to people's beliefs if God were perceived as not only male, but also female--and not only one's own skin color, but also the colors of other races? A question of deletion that has been important to some people in the philosophy of religion is, "Should people who do not believe in God still participate in religions?" Both of these questions have been very important to many people for decades if not centuries.

So important is the "what if" way of philosophical thinking, in fact, that there is a name for it in philosophy. It is called "the Socratic method" after Socrates, the great Greek philosopher. He lived during the fifth century B.C. in Greece and was the teacher of Plato, another famous philosopher.

Socrates' way of teaching philosophy was to run an informal school in which he and his students would spend hours or even days at a time sitting and walking about, eating and drinking, and asking each other questions to which they would try to supply possible answers. Socrates sometimes infuriated would-be students and townspeople who would come to chat or deliver their own opinions. At every step of their thinking, he would ask "what if?" questions, using not only addition and deletion, but also analysis, synthesis, comparison, and contrast. His goal was to get people to find answers to basic questions in life not by telling them the answer, but rather by asking questions until they themselves found the answer. Sometimes people actually would walk out or nearly get in fist fights because they were so flustered or upset by his constant questioning. Socrates, however, kept asking, right up to the moment of his death. He wanted his students to imagine every possible answer and its results until they were satisfied that they knew the best answer of all.

People are starting to use the Socratic method whenever they ask themselves why they do the things they do, what makes them feel as they do, and why the world is the way it is. Philosophers try to ask questions more thoroughly and systematically than the average person sometimes does, and they try to ask questions with a philosophical attitude of enquiry--with less emotion,

perhaps, than the average person sometimes uses in normal life. However, the basic way of thinking is similar--the Socratic method of questioning.

Categories of Philosophy

There are several different ways in which philosophy is divided by type and by school of thought.

Western philosophers--those of the Eurocentric heritage of philosophy--tend to divide all of philosophy into two categories: practical and pure. Practical philosophy deals with down-to-earth issues like "Why is democracy good?" and "How does one really appreciate a poem?" Pure philosophy deals with more abstract ultimates such as "What is the ultimate nature of being and existence?" and "What is the nature of basic human consciousness?"

Some philosophers in other cultures (and a few in the West as well) would argue, however, that making such a simple division like this is dangerous because there is no beginning or end of either "pure" or "practical" thinking. They say that two merge and are so interconnected with each other that a person risks creating an illusion by separating them in this way.

Another Western division that is perhaps less criticized by other cultures is that of analytic philosophy and synthetic philosophy. Analytic philosophy analyzes: it takes ideas and actions apart, using logic and reason, and shows how they work. Synthetic philosophy synthesizes: it puts ideas and actions together into ever greater wholes so that one can understand the larger picture and the greater meanings of life in unified systems.

In Eastern philosophy--especially Chinese and Indian (Hindu)--categories or schools of thought often are established according to some kind of spiritual orientation (or lack of it). Thus there are, in China, philosophies of yin-yang (female-male), Tai-chi (Great Ultimate), and Legalism. In India, there have been such philosophies as the Vedic (from which much of Hindu deity worship comes), yoga ("union" with God), Buddhism, and Jainism.

There also are several branches and types of philosophy, each with its own issues and concerns. The four major branches of Western philosophy by traditional classification are as follows, along with a fifth one, logic, that people sometimes add to the original four:

METAPHYSICS -- why and how people have reality and being

ETHICS -- why and how people are moral and have moral systems

EPISTEMOLOGY -- why and how individuals know

AESTHETICS -- why and how there is beauty and the arts

LOGIC -- why and how there is logic and reasoning.

There also are other ways of distinguishing branches or types of philosophy, some by professional field and some by geographic, historic, or cultural reference. Many academic disciplines, for example, have branches of philosophy attached to them: for example, the philosophy of science, political philosophy, and the philosophy of education. Cultural and geographical philosophies follow not only religious lines (for example, Christian philosophy, Jewish philosophy, Buddhist philosophy), but also historical and geographical divisions (Western and Eastern philosophy; ancient, medieval, and modern philosophy; et al.).

POLITICAL PHILOSOPHY -- basic theories of political systems
LINGUISTIC PHILOSOPHY -- basic theories of human speech
PHILOSOPHY OF HISTORY -- basic theories of knowing history
PHILOSOPHY OF EDUCATION -- basics theories of learning

PHILOSOPHY OF RELIGION -- basic theories of religious systems
PHILOSOPHY OF SCIENCE -- basic theories of scientific knowledge

WESTERN PHILOSOPHY -- philosophies of the West
EASTERN PHILOSOPHY -- philosophies of the Far and/or Near (Middle) East
CHRISTIAN PHILOSOPHY -- philosophies of Christianity
JEWISH PHILOSOPHY -- philosophies of Judaism
INDIAN PHILOSOPHY -- philosophies of Hinduism, Buddhism, etc.
ANCIENT PHILOSOPHY -- philosophies of ancient Greece and Middle East
MEDIEVAL PHILOSOPHY -- philosophies of medieval Christians, Jews, & Arabs
MODERN PHILOSOPHY -- philosophies in modern times

There also are dozens of schools of philosophy that emphasize different questions and answers about life. Here are some of the Western schools of philosophy, ancient and modern. There counterparts exist in Eastern and Middle Eastern schools of philosophy, too.

1. What is the nature of God or Being?

--Deists say God is beyond creation and stays there.
--Pantheism says God is everywhere in the creation.
--Theism says God is both beyond and in creation.

2. What is the basic substance of the universe?

Monism says there is one basic mind-matter substance.
Dualism says everything is either mind or matter.
Pluralism says there are many basic substances.

3. What is the nature of spirit in the universe?

Animism says all things in creation have awareness.
Platonism says there are eternal Ideas or Forms.
Transcendentalism says one can find spirit in nature.

4. How should one live if there is mainly just Nature?

Cynicism says one should live by basic biological needs.
Epicureanism says one should pursue higher, finer pleasures.
Hedonism says one should pursue pleasure.

5. What is the basic nature of Reason?

Empiricism says people have blank minds absorbing life.
Materialism says everything is made of matter.
Positivism says people should live scientifically.
Rationalism says reason is enough to know reality.
Realism says that reality is completely real.

6. To what extent are people fated or predetermined?

Determinism says if people are predictable, so is fate.
Fatalism says all is predictable, no matter what.
Predestinarism says God predetermines everything.
Stoicism says one may choose to act or not act.

7. What is real if God, Reason, or Nature aren't enough?

Existentialism says one must make concrete choices.
Idealism says reality is a creation of minds.
Skepticism says one can't find truth, so why care?
Solipsism says, "I am imagining all of reality."
Voluntarism says that willpower is most important.

8. What political attitude is best?

Dialectical Materialism says materialism and constant resolution of life's opposites are what is real.
Holism says a group is more important than one human.
Nihilism says science and revolution are important.
Utilitarianism says the greatest good is the greatest happiness for the most people.
Utopianism says a perfect society can be created.

9. How should one treat the existence of God?

Agnosticism says there is no proof God exists.
Atheism says there is proof that God does not exist.
Gnosticism says one can have special Knowledge of God.
Monotheism says there is one true, central God.
Mysticism says direct experience of God is possible.
Polytheism says there are many gods.
Spiritualism says there are spirit beings that exist.

The Purpose of Philosophy

Why should people study philosophy or even bother to understand its methods? Philosophy strikes at the very center of what people do every single day: live their lives. Philosophy is not just something for others to do or play with. It is a deep part of being human and thinking through problems and solutions. Each of person has his or her own philosophy of life. And the more people understand how they arrive at their philosophy of life, how they make adjustments to it, and how it compares with others' beliefs, the more they will have good personal and business relationships with others. Philosophy is at the very core of everyone's being and daily actions in everything, directly or indirectly, that is said or done.

Philosophy also trains people to think more clearly, deeply, and rationally. This rational kind of thinking is so important that philosophy is one of the most highly recommended undergraduate majors for people who plan to become lawyers. Philosophy also is excellent training for those interested in careers having to do with religion, social work, personnel, and the arts. And for anyone it is excellent practice for understanding oneself and others better. Philosophy actually is one of the most practical disciplines available for improving one's own philosophy of life.

One's own philosophy is for each person a mixture of many ideas, feelings, and actions. It contains a number of beliefs and decisions. It also contains beliefs that were part of that person's childhood, and beliefs that were and are part of the larger culture. Some of these beliefs that one had in childhood are beliefs that have been examined and accepted; others are simply ones that have remained since childhood without detailed consideration.

One's own philosophy of life also has in it a number of reasons he or she uses to explain personal actions. Most people feel or believe on some level that their actions are right, at the time of the actions. Sometimes people just go by what "feels right." Other times they act first and explain it to themselves or others later. At still other times people find that they have acted in a way contrary to what they believe intellectually, and so they forgive themselves (or feel guilty) for their temporary lapse of normal good behavior. Sometimes they make exceptions for their

behavior: they say, "I can't help myself" or "This time I have no choice." These beliefs and actions are part of their philosophy of life, too, a philosophy that accepts uncontrollable behavior or exceptions to rules.

People don't need to apologize to others for their philosophy of life nor try to justify it to others. The first step is simply to find out just what one's own philosophy is. Once one clearly has enunciated it to himself or herself--usually in some kind of written form--then that person can look at it more closely and, if desired, explain it to others.

According to one philosopher, "The unexamined life is not worth living." All people examine their lives to some extent, and this is simply what this philosopher means: in order to survive in society, grow, and succeed, there are times in people's lives when they need to think through what they believe and feel and why they act.

This is when the discipline of philosophy can be useful. Everyone's philosophy of life has been believed in by someone else, somewhere, at some time. And most philosophies of life have been examined in some way, at some time in history, by philosophers. For this reason, studying how philosophers have created their systems of thought often can help everyone understand his or her own better. Philosophy is not just a bunch of dead ideas: it lives on in every single person who is alive and whose thinking has been influenced even the smallest bit. It lives on as a variety of leaping, pulling, tugging, and competing philosophies of life that grab people in the centers of their hearts, wills, and minds. The philosophies of the philosophers are much like everyone else's, only more carefully developed over longer periods of time. But still, these philosophies are those of everyone--their hopes, their fears, their needs, their thoughts, and their desires all put together into systems of feeling and thinking that await the conscious, logical heat of consideration to become for each individual a philosophy of life.

Each person's own philosophy of life is a flame within him or her, sometimes obvious and sometimes hidden. By looking at other people's flames--philosophers who build their fires professionally--the rest of society can learn how better to tend their own fires.

Your Philosophy of Life

One of the best ways to dig more deeply into philosophy is to explore your own philosophy of life.

One can argue that probably most people have at least three "levels" in their own philosophies of life. That is, most people have several combined philosophies that they use in different ways at different times.

The first level is, simply, what your basic conscious beliefs are--what you believe is right or good.

The second level is what your basic unconscious beliefs are--what you would do or say automatically in a situation where you must react before thinking. This unconscious part is the part that reacts for reasons you don't know at the time but can figure out later. You also can figure out these reasons ahead of time. For example, what would you do if someone hit you? What would you do if you fell in love with two different people? Or lost control? Or had no money and had to feed two hungry children? Why would you do these things--what is the justification for each?

The third level is deeper yet: it is some of the major principles people use in their actions and thoughts. You can arrive at, or figure out, these major principles by comparing your conscious beliefs and your unconscious beliefs and asking ourselves which beliefs are similar, which are different, and why.

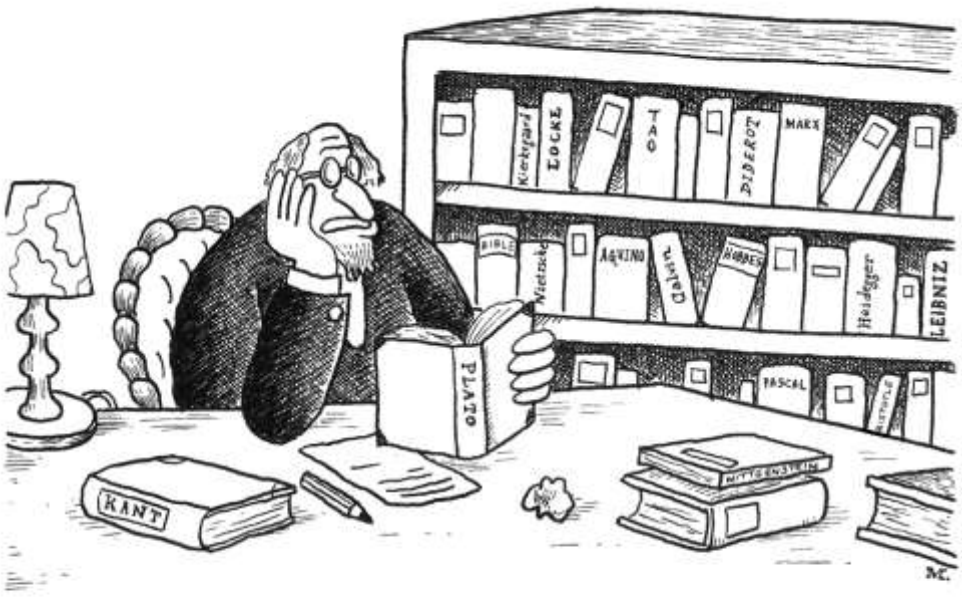
If you have thought a lot about your beliefs and your reasons for acting as you do, then your conscious and unconscious beliefs may be similar. However, if you have not thought much about

your beliefs or about how and why you act the way you do, then your conscious beliefs and unconscious beliefs may be different.

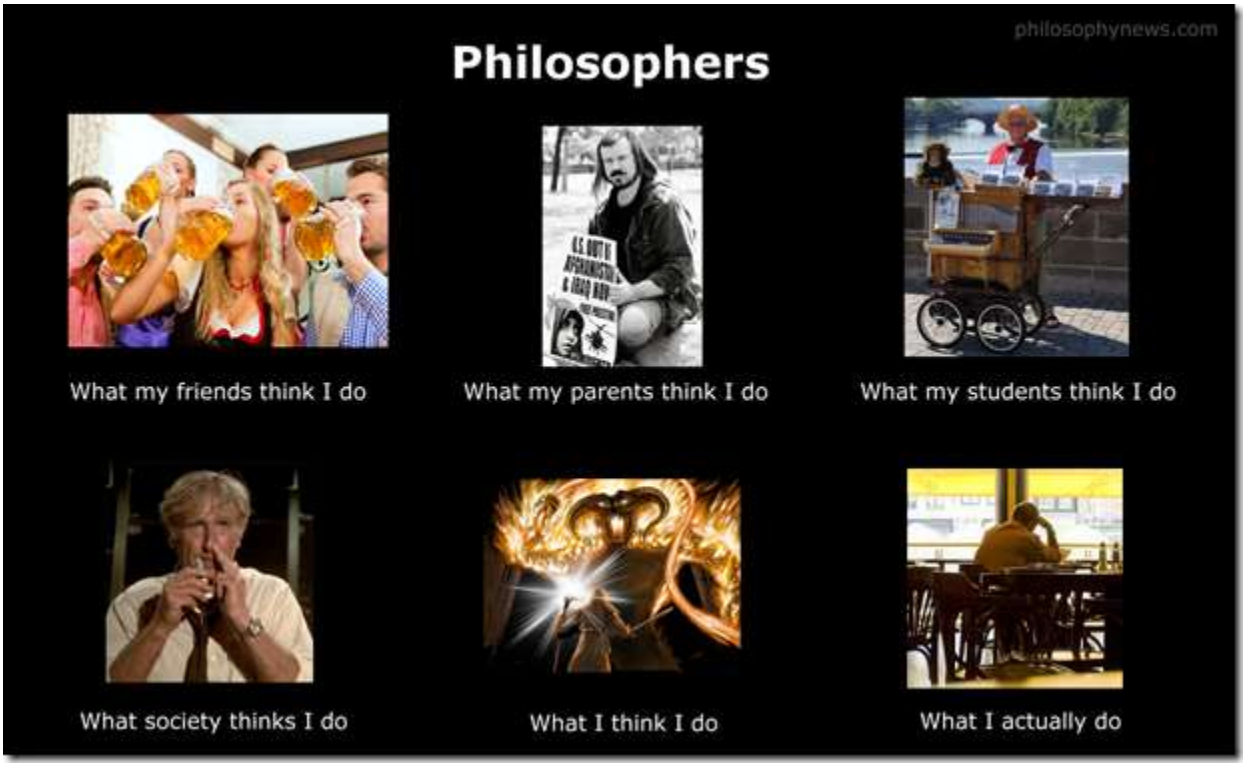
A real philosophy of life develops when a person compares his or her conscious and unconscious beliefs and decides which are right, which may be incorrect, and how they can be united to make a system that feels right, good, and true.

This is how studying philosophy can help. It can show people how others-- philosophers--have gone through just the same process, and how these philosophers, after long consideration, have ordered their own beliefs. In looking at their results, you can more easily arrive at your own.

Cartoons, Pictures, Quotes



-There has to be *more* to life than to occupy oneself with its meaning!


philosophynews.com
Philosophers
What my friends think I do
What my parents think I do
What my students think I do
What society thinks I do
What I think I do
What I actually do

MUSIC IS A HIGHER REVELATION THAN ALL WISDOM AND PHILOSOPHY.
Ludwig van Beethoven
PICTUREQUOTES.COM

Philosophy for Dummies – Cheat Sheet

What is life? Do rocks have souls? Philosophy is all about pondering life's imponderables — and the ponderables as well. If you're interested in philosophy (the ancient love of wisdom), it helps to know about a few of those who have gone before you, some of the issues perennially debated, and some of the terms philosophers use.

Big Names in the Ancient Game of Philosophy

If you're into philosophy, it's important to become acquainted with some of the early founding philosophers. This list contains the big names and big thinkers of ancient times:

- **Presocratics:** Anaximines, Anaxamander, Anaxagoras. Strange and famous names. Among the earliest philosophers on record. Costarring such luminaries as Thales, who believed that everything is made of water, once almost drowned, and got rich from getting a corner on the olive oil market. The Presocratics did speculative protoscience. Of course, they didn't know they were Presocratics. But we do.
- **Socrates:** Did philosophy using The Socratic Method (duh). Hit the streets in search of wisdom. Executed by popular demand. Taught Plato.
- **Plato:** Hung around with Socrates. Wrote dialogues featuring his teacher. Maybe the most famous philosopher of all time. Taught the other contender for this accolade, Aristotle.
- **Aristotle:** Student of Plato. Codified logic. Said everyone seeks happiness. Taught Alexander the Great. Plato emphasized the next world; Aristotle concentrated on this one.
- **The Stoics:** Seneca, Epictetus, and Marcus Aurelius were the best known of the Roman Stoics. Main advice for handling any difficult thing in life: Put it in perspective and get over it.

Philosophy Students' Great Questions

The point of philosophy is to ponder the questions that life presents. Students of philosophy (and, perhaps, students of life) have raised and will continue to raise some of philosophy's greatest questions:

- Why?
- What?
- Will this be on the test?

Questions that Philosophy Raises

The problems posed by the great philosophers can enhance your experience of the world. You've probably even asked yourself some of these philosophical questions without realizing that you're thinking like some of the greatest minds in history!

Here's a sampling of some of the questions always under consideration in philosophy:

- Can we really ever know anything?
- What is the good in life?
- Are we actually free, as we seem to be, or are we just robots programmed by nature or God?
- Are we just bodies, or do we have souls?
- Do we survive death?
- Is there a God?
- Does life have meaning?

Glossary of Basic Philosophy Terms

To be a really great (or even fair-to-middling) philosopher, you need to understand some of the lingo of philosophy. Some basic terms in philosophy include:

- **Philosophy:** Love of wisdom.
- **Aesthetics:** The study of beauty, ugliness, and maybe even the sublime. The question, What is art?, is an aesthetical one.

  Meta-aesthetics tip: If a theoretical aesthetician can't match a suit and tie or a skirt and shirt, take anything they say with a grain of salt.
- **Epistemology:** The study of belief, truth, knowledge, and rationality.
- **Ethics:** The study of good and evil, right and wrong, rules and virtues, character and vice, success and happiness.

  Ethics has lots of sub-areas, including:

  - Business ethics: What is it okay to do?
  - Legal ethics: Who is it okay to sue?
  - Medical ethics: When is it okay to clone?
  - Techno ethics: Why is it okay to tap a phone?
- **Metaphysics:** The study of *being,* or what really exists. All the 'ultimate stuff' questions are metaphysical ones. Meta means *after* or *transcending.*
- **Wisdom:** Practical insight for living.

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	Epistemology	Ethics	Aesthetics
(the study of existence and the nature of reality)	(the study of knowledge, and how and what we know)	(the study of how people should act, and what is good and valuable)	(the study of basic philosophical questions about art and beauty)

In addition to these, two more branches are often added:

Logic	Political Philosophy
(the study of good reasoning, by valid inference and demonstration)	(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	Philosophy of Religion	Philosophy of Language
(the study of the nature of mind, consciousness, etc)	(the study of the nature of religion, God, evil, prayer, etc)	(the study of the nature, origins, and usage of language)
Philosophy of Education	Philosophy of History	Philosophy of Science
(the study of the purpose, process, nature and ideals of education)	(the study of the eventual significance, if any, of human history)	(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).

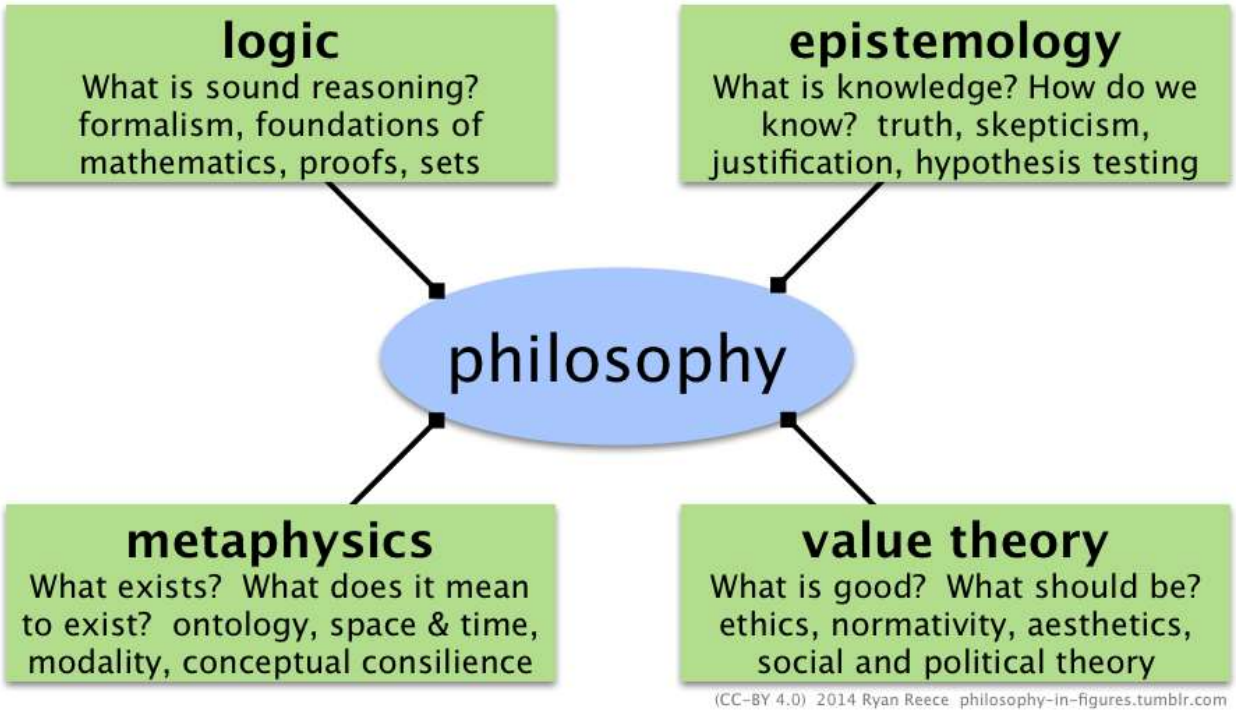
Additional lists of branches (and divisions):
http://www.philosophy-index.com/philosophy/branches/

http://philosophy.lander.edu/intro/what.shtml

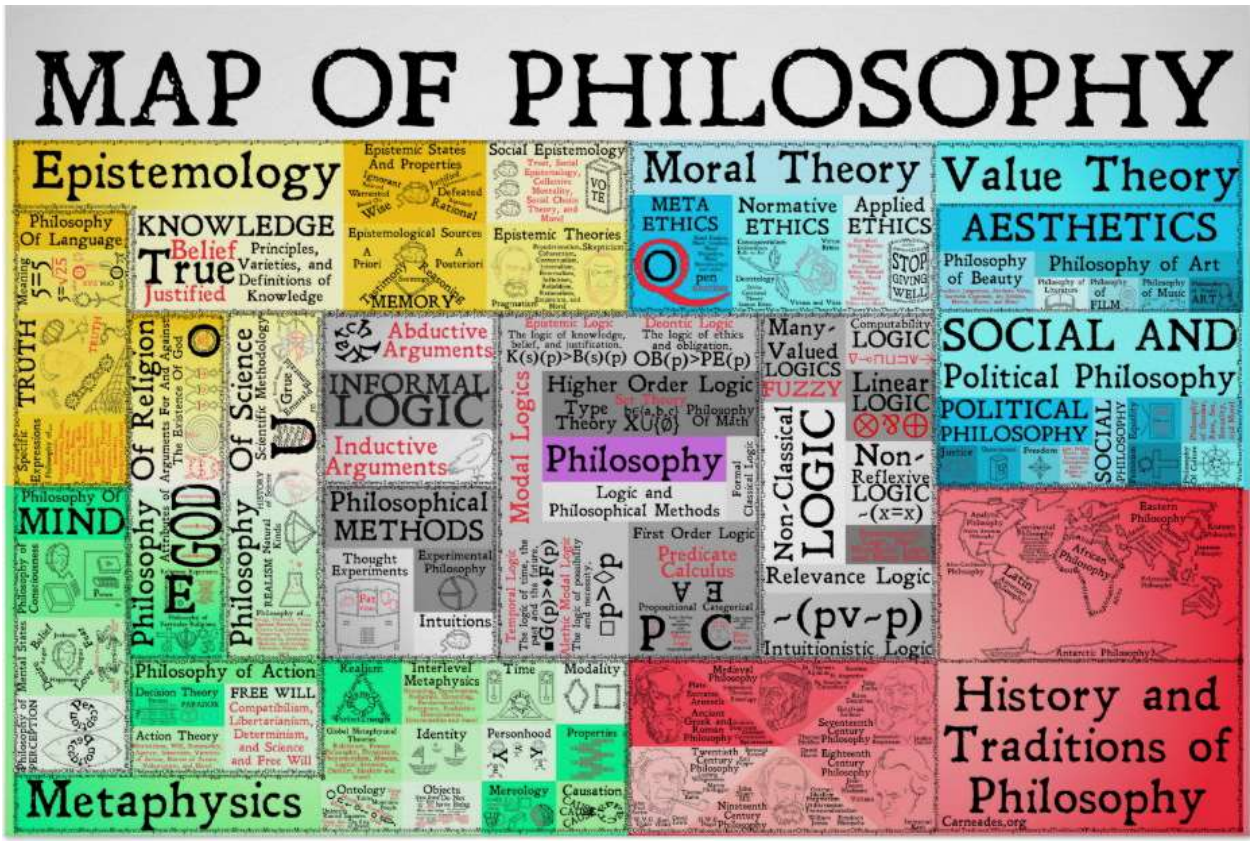
http://www.philosophy.vvrias.com/About-Philosophy

https://philgcg11chd.wordpress.com/category/main-branches-of-philosophy/

Another view of the main branches of Philosophy



Map of Philosophy *source*: http://www.openculture.com/2018/05/the-map-of-philosophy.html (includes video)



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 ἀξίᾱ, 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…

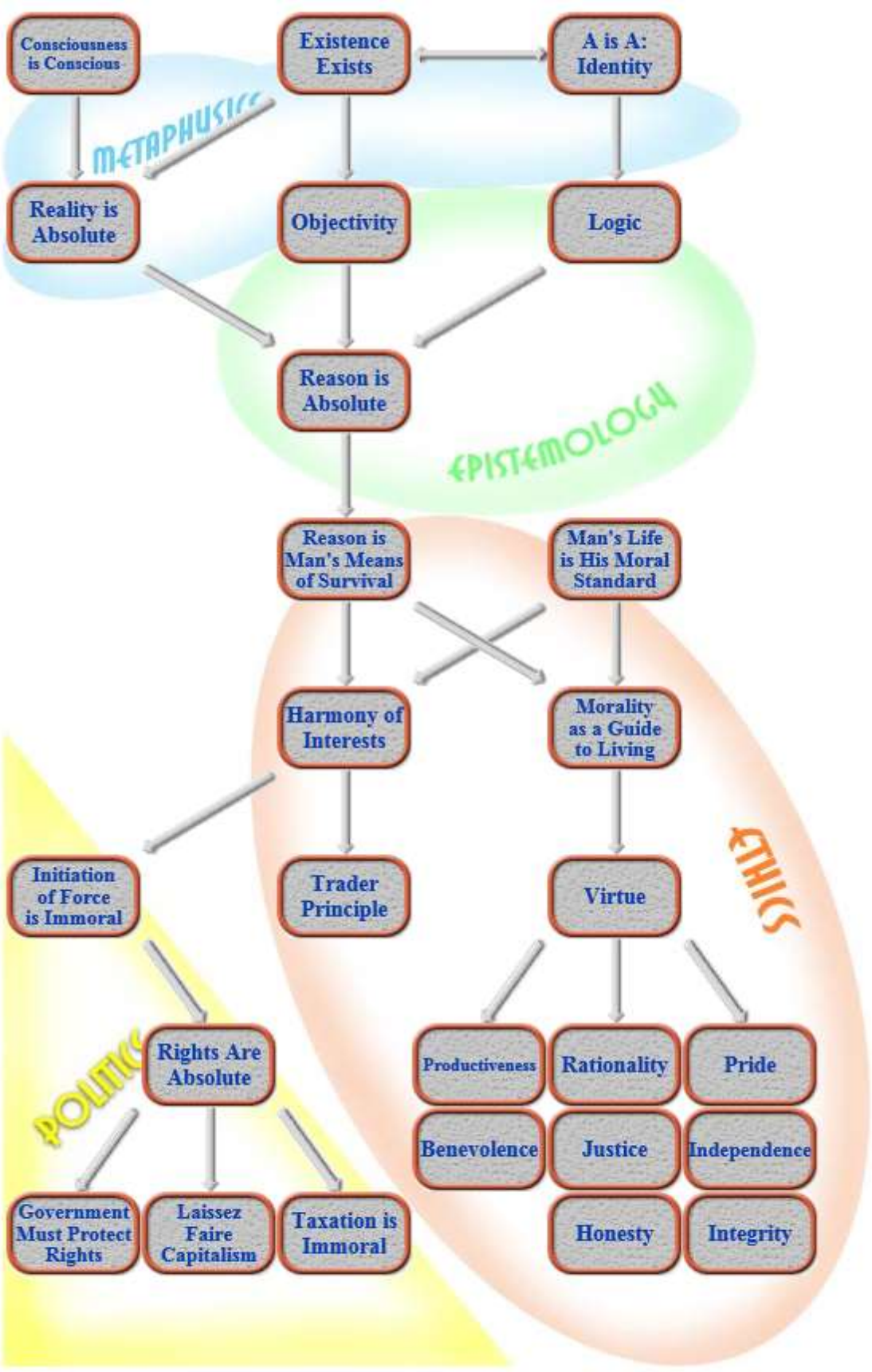
In Summary: Philosophy can be divided into **five branches** which address the following questions:

Metaphysics	Study of Existence	What's out there?
Epistemology	Study of Knowledge	How do I know about it?
Ethics	Study of Action	What should I do?
Politics	Study of Force	What actions are permissible?
Esthetics	Study of Art	What can life be like?

There is a hierarchical relationship between these branches as can be seen in the Concept Chart

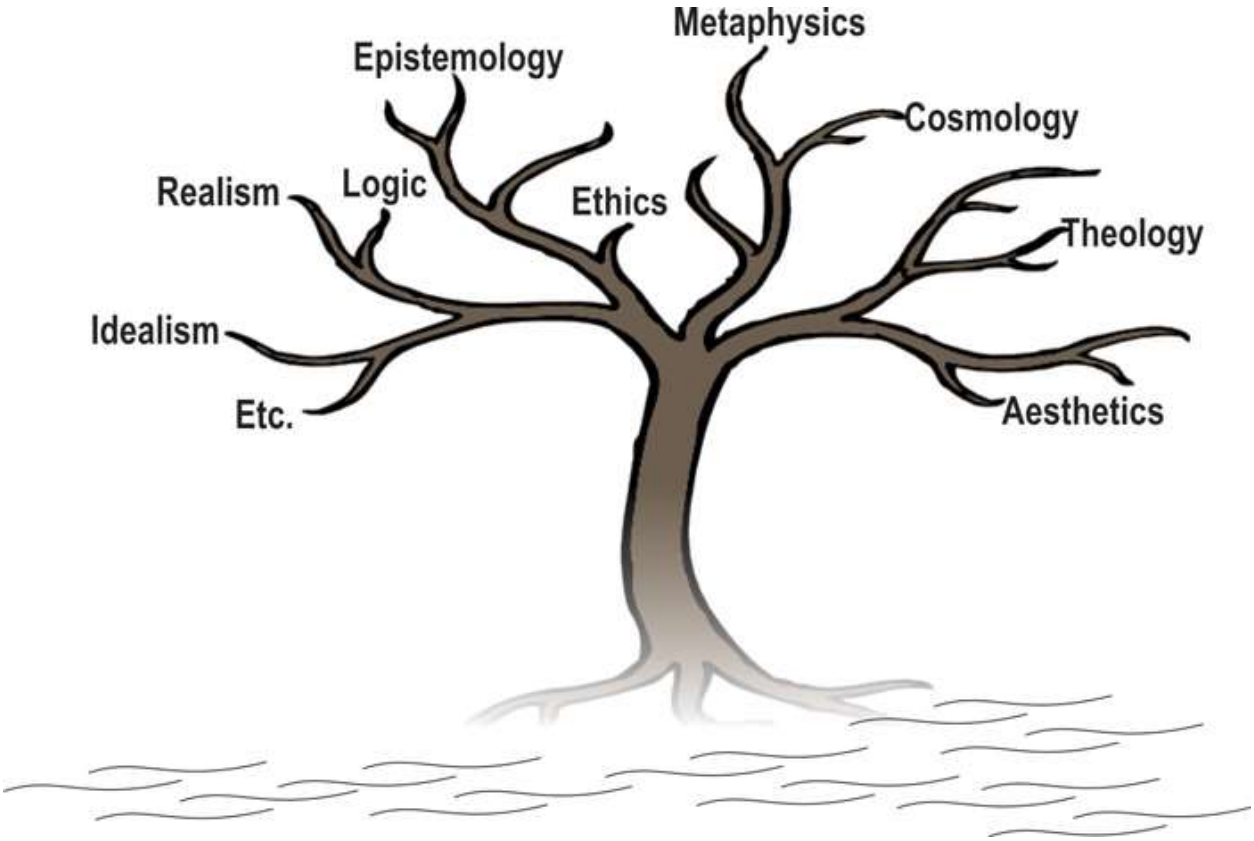
(see next page):

[Source: http://www.importanceofphilosophy.com/FiveBranchesMain.html]


Consciousness is Conscious
Existence Exists
A is A: Identity
METAPHUSICS
Reality is Absolute
Objectivity
Logic
Reason is Absolute
EPISTEMOLOGY
Reason is Man's Means of Survival
Man's Life is His Moral Standard
Harmony of Interests
Morality as a Guide to Living
Initiation of Force is Immoral
Trader Principle
Virtue
ETHICS
POLITICS
Rights Are Absolute
Productiveness
Rationality
Pride
Benevolence
Justice
Independence
Government Must Protect Rights
Laissez Faire Capitalism
Taxation is Immoral
Honesty
Integrity

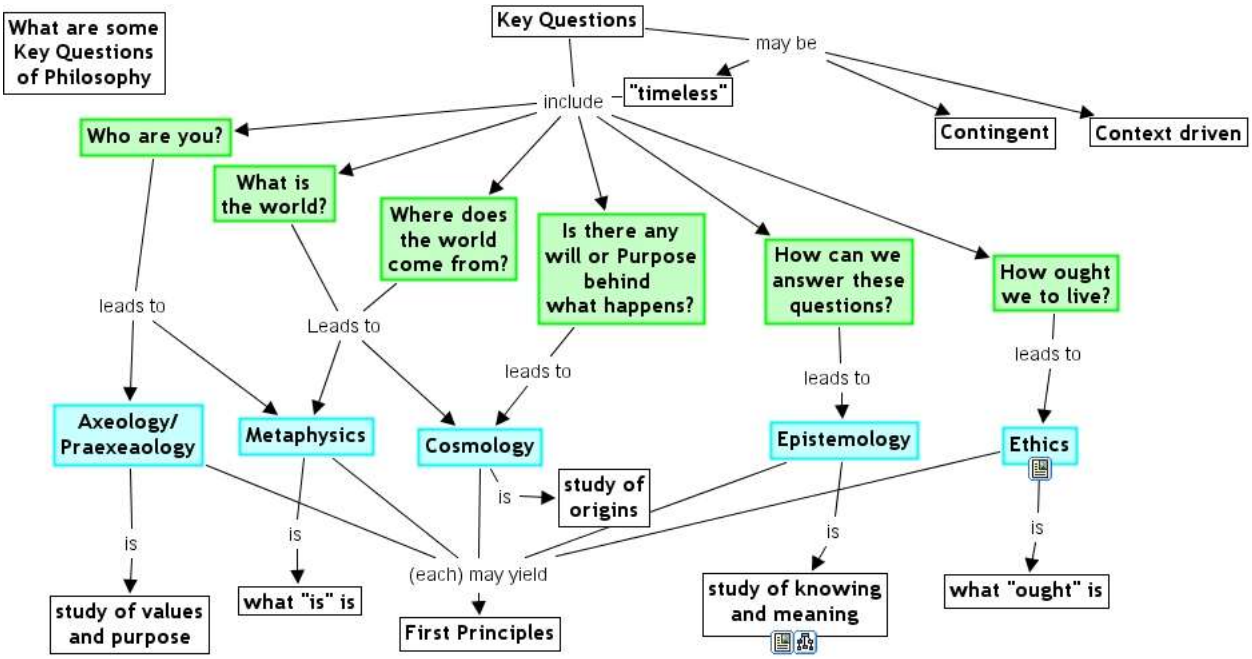
https://philgcg11chd.wordpress.com/category/main-branches-of-philosophy/

http://www.philosophy.vvrias.com/About-Philosophy



Philosophy and It's Branches

http://phi2010.blogspot.com/2012/01/philosophy-and-its-branches.html



Axiology: the study of value. What is value? Think of something in terms of good or bad, i.e., "I hate broccoli." "I love R&B." "I hate roaches." "What she did to her sister was wrong." "Citizens United vs. FEC is a wrong decision and sends a bad message to the American people." "My grandma's chicken soup is still the best."" I'm not crazy about Picasso's art."

Imagine what law, food, art, economy, human relationships would be without axiology. A wasteland.

An important question at this point is this: is the value we posit objective or subjective? In other words,

Is Catena Malbec 2014 good because I lived in Argentina, or am Argentinian, instead of the juice in the bottle?
Or
When we say "Slavery is wrong" are we talking about now, 2017, or about any time in the past or the future?

Axiology is divided into two:

Ethics: the evaluation of human actions, i.e. right and wrong conduct.

Here we have different branches.
Metaethics, the study of the nature of ethical properties, statements, attitudes, and judgments.
Descriptive ethics: People's beliefs about morality.
Normative ethics: The branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking.
Applied ethics: the analysis, from a moral standpoint, of particular issues in private and public life which are matters of moral judgment.

Ponder this: **What makes an action right?**

the action's results
the action's intentions the emotive responses towards the action
the action itself
what (people, society, culture) think of it

Key words: right, wrong.

Aesthetics: the study of value in the arts or the inquiry into feelings, judgments, or standards of beauty and related concepts.

What makes something beautiful, ugly, elegant, awful, attractive, charming, clumsy, mysterious, etc? Are aesthetic properties objective, subjective or inter-subjective?

Key words: beautiful, ugly, amazing (sublime).

Ponder this: Is the sunset beautiful if no one sees it? or better, is there unseen beauty, majesty? See that though we didn't witness the Big Bang, the idea of such an event has given physicists plenty to talk about. We've seen simulations of it in the movies.

Epistemology: the study of knowledge.

Epistemology investigates the origin, structure, methods, and integrity of knowledge.

How much do we actually know? More importantly: Is our knowledge warranted?

What is the difference between belief and knowledge?

Do I hold false beliefs?

Key words: belief, truth, justification, explanation.

Metaphysics: the study of what is really real. This is a bit heavy. We're dealing here with principles. The question in metaphysics is the existence status of any kind of stuff.

Consider the truths of mathematics: how is it that a triangle exists? Are points, lines, or planes really real?

What is a soul?

Under what conditions are these entities possible?

Key words: identity, change, being, necessity, accident, category, etc.

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 controvercial 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

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),1 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.[2] 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?"[1]

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

(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 valuated. 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* (2nd 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

***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=NV3sBlRgzTI [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

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

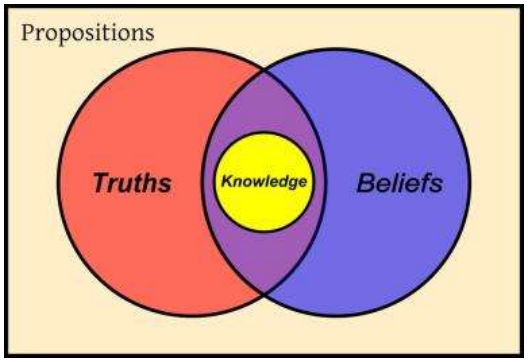
Kahn Academy: Wi-Phi

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

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/

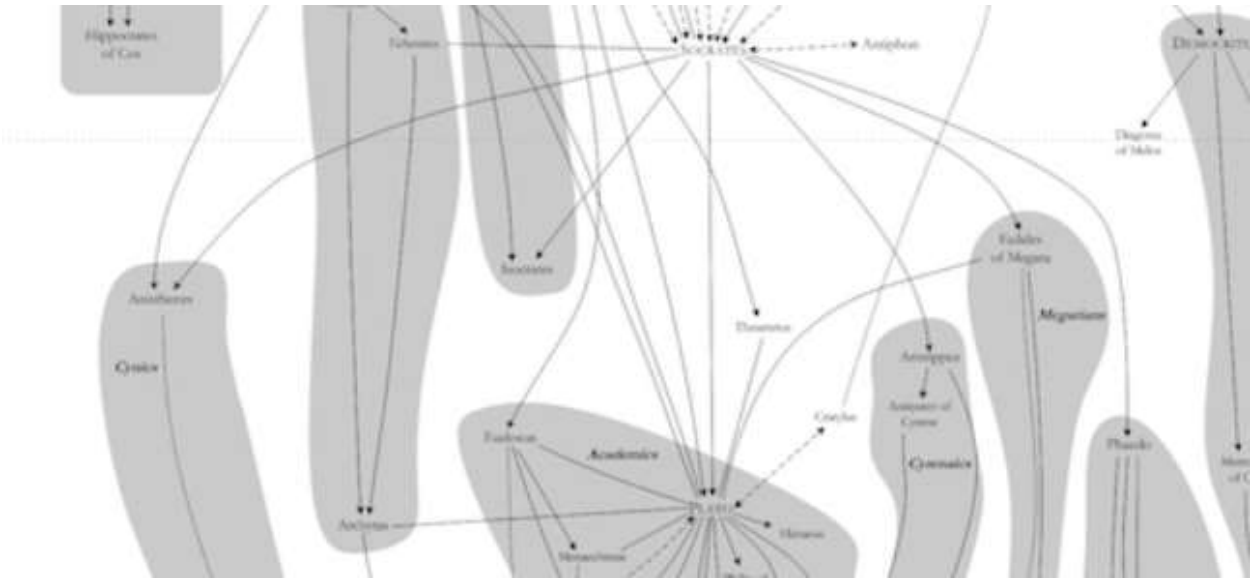
History of [Western] Philosophy (Chart)
http://superscholar.org/history-of-philosophy/

Timeline of Western Philosophers
http://www.philosophypages.com/dy/zt.htm

The History of Philosophy, from 600 B.C.E. to 1935, Visualized in Two Massive, 44-Foot High Diagrams

http://www.openculture.com/2013/07/the-history-of-philosophy-from-600-b-c-e-to-1935-visualized-in-two-massive-44-foot-high-diagrams.html

Note: Clicking on the above link will get you to huge image charts that you can download, below is a small section of one of them:



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 apercus.

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.

Pre-Socratics (among them Empedocles, Parmenides, Zeno of Elea, Euclid, Pythagoras)	Late 7th Century B.C. To Early 5th Century B.C.	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.
Eastern prophets, moral teachers (Lao-Tse, Confucius, the Buddha among them)	6th Century B.C.	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 *Tao Te Ching*. Many religious sects and sub-sects were spawned.
Socrates, Plato, Aristotle	Early 5th Century B.C. To Late 4th Century B.C.	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

		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, &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).
Epicurus/Epicureanism	Middle 4th Century B.C. To Early 3rd Century B.C.	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).
Stoics (Zeno and later Roman thinkers such as Seneca, Epictetus, and Marcus Aurelius)	Early Third Century B.C. To Third Century A.D.	Name Stoicism derived from *stoa*, or porch, where the movement's founder Zeno (not Zeno of Elea) taught. World governed by unshakable laws laid

		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.
Skeptics (Pyrrho of Elis, Timon, Antisthenes, and later, Sextus Empiricus)	Late Fifth Century B.C. To Second Century A.D.	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).
Cynics (Diogenes, Antisthenes)	Fourth Century B.C. To Sixth Century A.D. (Not a continuous school)	Name "Cynic" comes from nickname given Diogenes: the Dog. Cynical philosophy unrelated to modern acceptation 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.
Christian & Arabian Philosophy	First Century A.D. To Seventeenth Century A.D. (for various Christian philosophies)	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,

		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.
Medieval Period (Boethius, Abelard, William of Ockham, Averroes, Maimonides, Anselm, Avicenna, Aquinas, Dante, Duns Scotus, among many others)	Late Fifth Century A.D. to Middle Fifteenth Century	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 *primum mobile* 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: *La Commedia*, chronicling the poet's fabled journey through hell, purgatory, and heaven.
Birth of Modern Science (Bacon, Copernicus, Kepler, Galileo)	Late 15th To Late 17th Centuries	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

		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.
Modern Philosophy (Hobbes, Descartes, Newton)	Early 17th Century To Early 18th Century	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 *Leviathan*, which was a defense of absolute government. Life, Hobbes said famously, is "solitary, poor, nasty, brutish, and short."

		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 *cogito ergo sum*); he made landmark contributions to mathematics (Cartesian geometry, as seth forth in *La Geometrie*), to metaphysics (belief in God and the material world, acceptance of mind-body dualism), and to philosophical methodology (*Discourse On Method*).
Second Half Of Modern Period (Spinoza, Leibnitz)	Mid 17th Century To Early 19th Century	Cartesian thought proved immediately influential: both Spinoza and Leibniz shared the Frenchman's passion for rationcination and developed metaphysical systems of their own. Like Descartes, Spinoza and Leibnitz believed in a rational, benevolent God. Spinoza wrote the *Ethics*, 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.
Second Half Of Modern Period *Cont'd* (Locke, Berkeley, Hume, Rousseau, Kant, among others)	Mid 17th Century To Early 19th Century	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

		which is strikingly popular in universities today. Locke denied that people are born with innate knowledge; human beings are born with a *tabula rasa*, or empty slate, everything subsequently known coming from sensory experience. His acceptance of constitutional government (*Two Treatises of Government*) influenced leaders of the American Revolution. George Berkeley, a bishop, attacked Locke's view of knowledge and instead proposed an idealist system (*esse est percipi:* 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 (*Social Contract*, *Confessions* 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 (*Critique of Pure Reason* on a par with Spinoza's *Ethics*). 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

		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).
Post-Kantian Thinkers (Schopenhauer, Fichte, Hegel, Marx, among others)	19th Century	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, *a la* 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 *is* 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

		name is synonymous with the *Communist Manifesto*, but he wrote on a wide range of subjects (*Capital* and the *Eighteenth Brumaire* two of his many important works).
Humanistic Philosophy & Growth of Modern Science (Comte, J.S. Mill, Darwin, et al.)	19th Century	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 *On Liberty*), fought for women's rights (*The Subjection of Women*), and advanced qualitative utilitarianism as a moral philosophy. Darwin, another Englishman, is of course best known for *The Origin of Species*, 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.

Nihilism & Existentialism (Kierkegaard, Nietzsche, Heidegger, Sartre, among others; ideas also embodied in literary work, e.g., Dostoevsky, Kafka, Hesse)	19th And 20th Centuries	Existentialism: the view that existence precedes essence, that there's no meaning or value or truth to life *a priori*. 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 *a priori*, 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 *The Trial*, Hesse's *Steppenwolf*, and Sartre's *Nausea*. Nihilism: from the Latin *nihil*, 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 *The Will To Power.* 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 *Ubermensch*, 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).

American Philosophy (Peirce, James, Royce, Santayana, Dewey, among others)	19th And 20th Centuries	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 (*Principles of Psychology*), in epistemology and morals (*The Will To Believe*), and in religious studies (*Varieties of Religious Experience*). 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 *Egotism in German Philosophy*, the 5-volume *Life of Reason*, and the 4-volume *Realms of Being*). 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: *Democracy and Educatio*n, *Human Nature and Conduct*, and *The Quest For Certainty*.
Modern Period / Present	20th Century	Dominant philosophical strands: pragmatism, analytical philosophy, existentialism, nihilism, postmodernism.

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*.

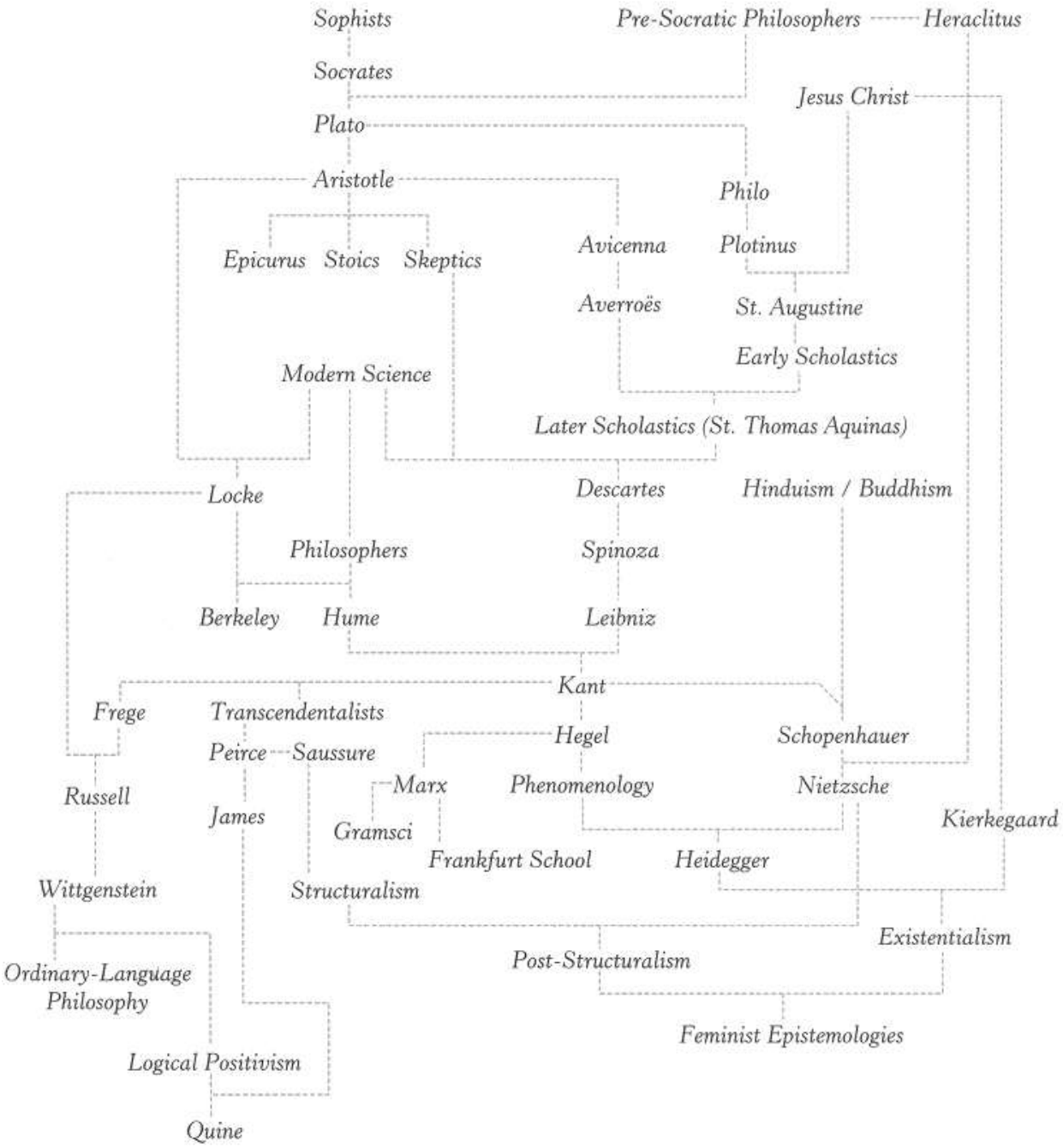
Reference Library.

Russell, Bertrand. *The History of Western Philosophy*.

What Philosophy Is.

Philosophy Map

This "map" of Western Philosophy (courtesy of SparkNotes) attempts to trace the influences and development of philosophical thought, from the Pre-Socratics through to the Modern era.



[Source: http://www.philosophybasics.com/general_map.html]

See: General Philosophy Resources for charts/diagrams on the History Philosophy and Philosophers

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

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-Isnt-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.faithandphilosophy.com/article_advice.php

The American Philosophical Association
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

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

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

The Philosopher's Annual (Top 10 Best Articles for the Year)
http://www.philosophersannual.org/

Philosophy Magazine
http://www.philosophersmag.com/

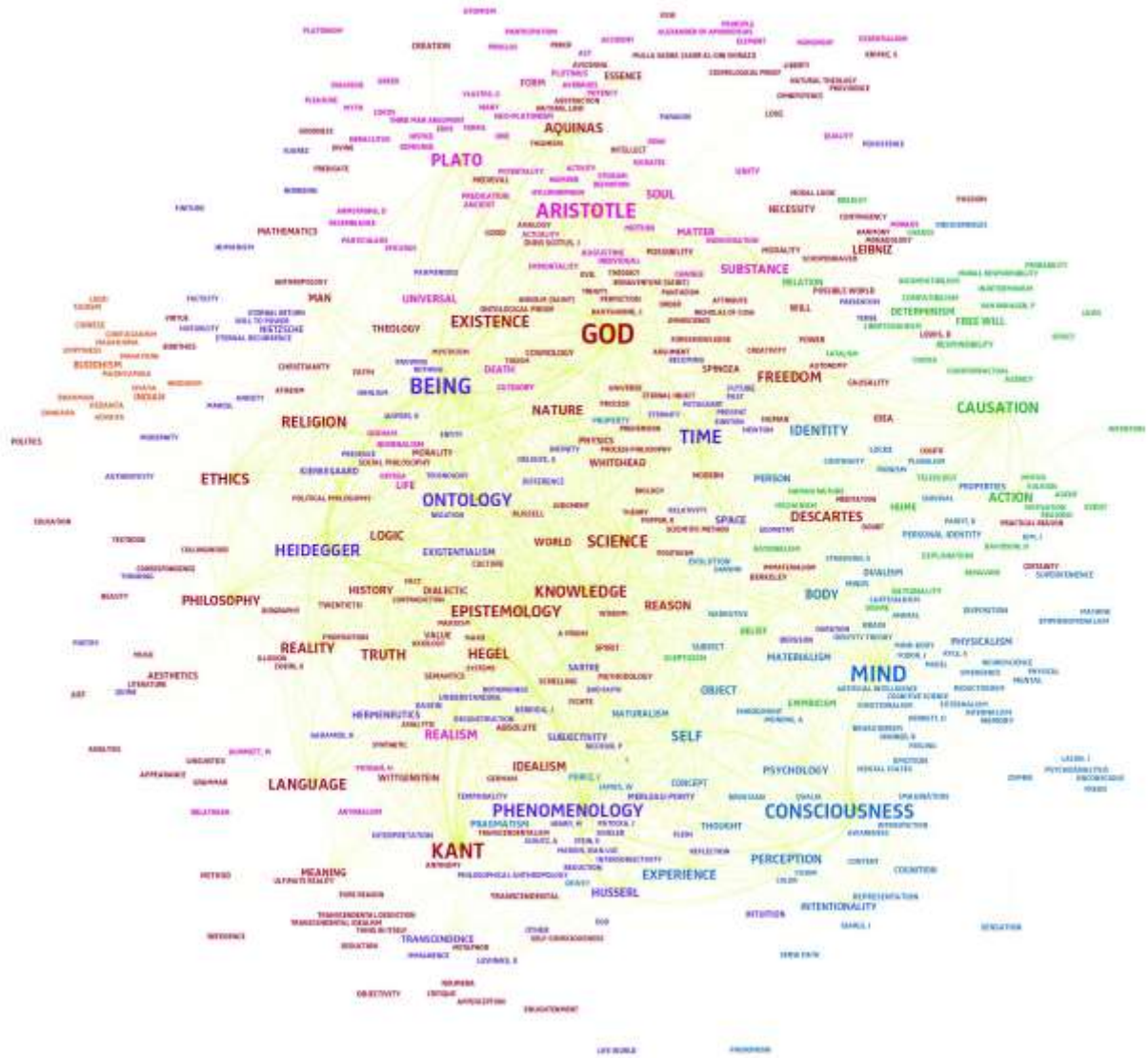
The Philosopher's Index

http://philindex.org/

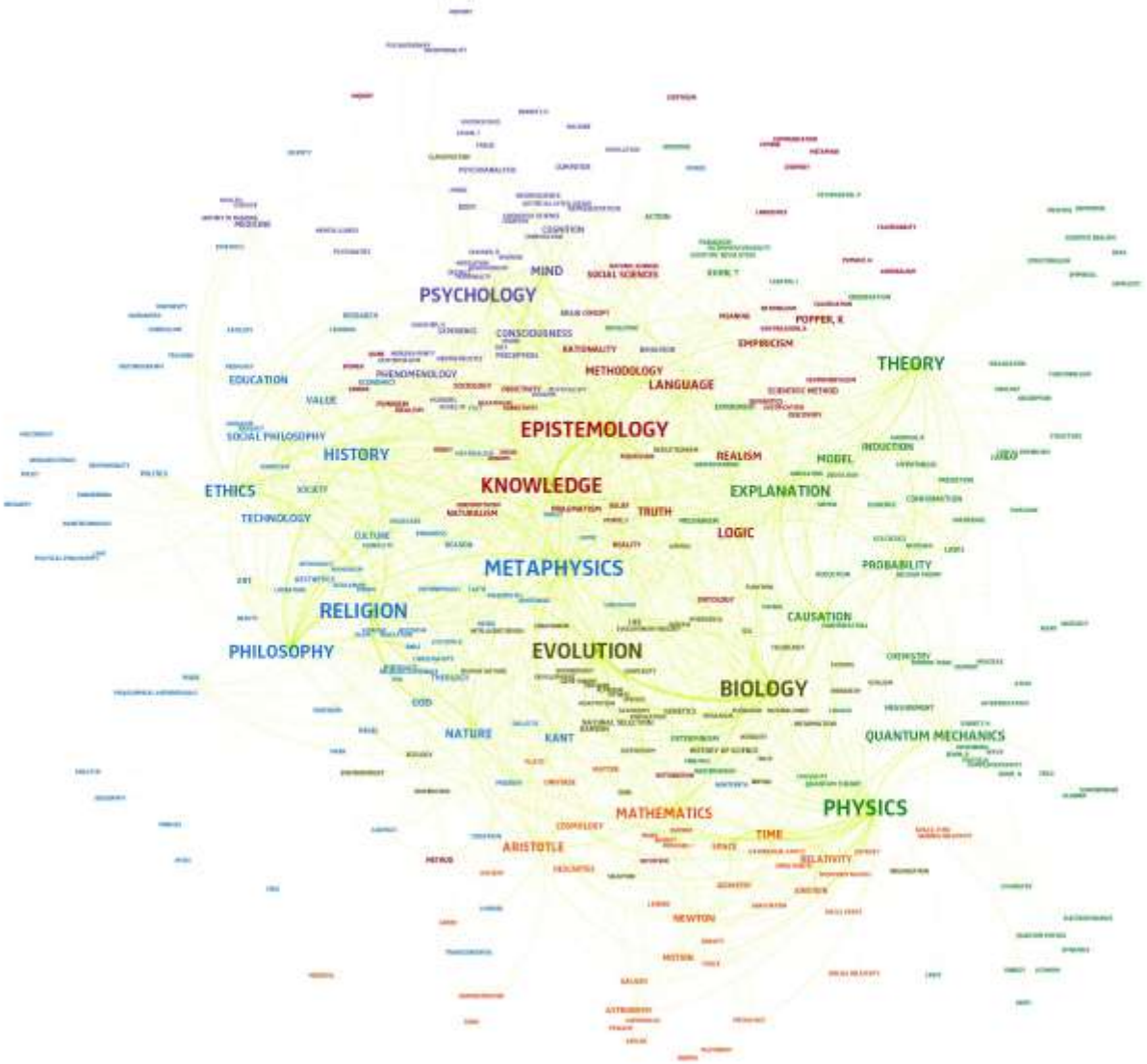
A bibliographic database is designed to help researchers easily find publications of interest in the field of philosophy. Serving philosophers worldwide, it contains over 600,000 records from publications that date back to 1902 and originate from 139 countries in 37 languages.

Images of their Network Coverage:

Metaphysics

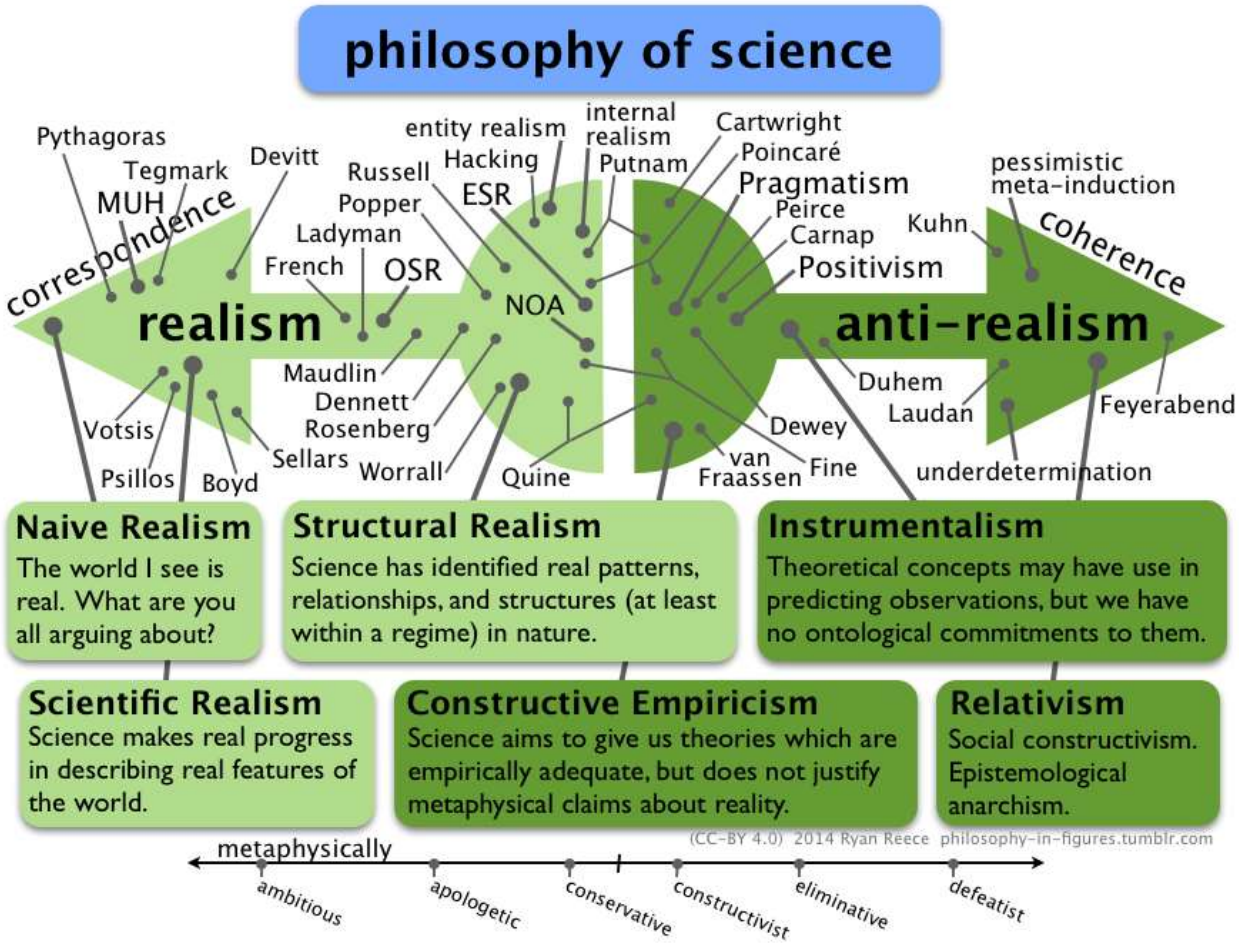


Philosophy of Science

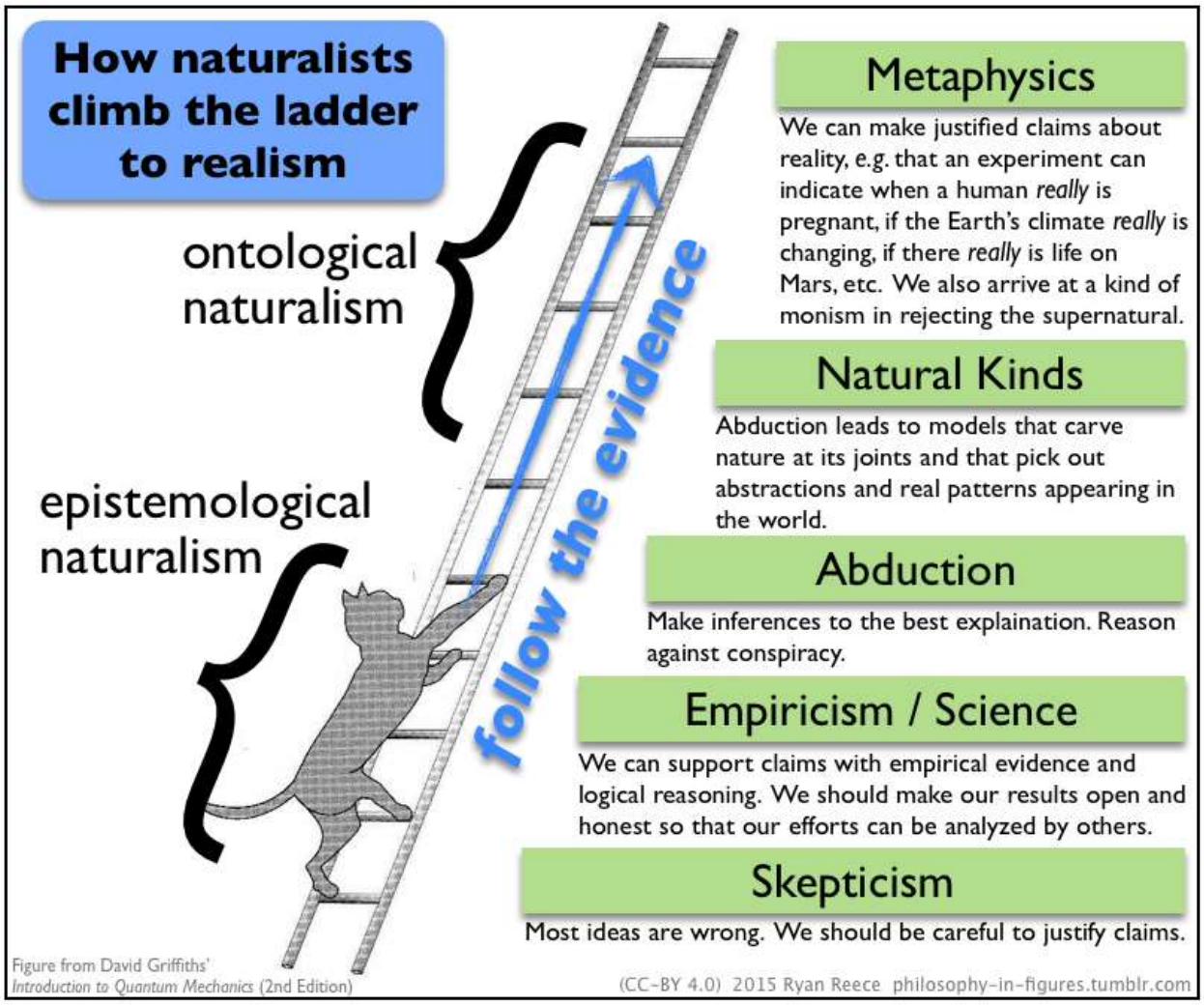


Philosopy of Science

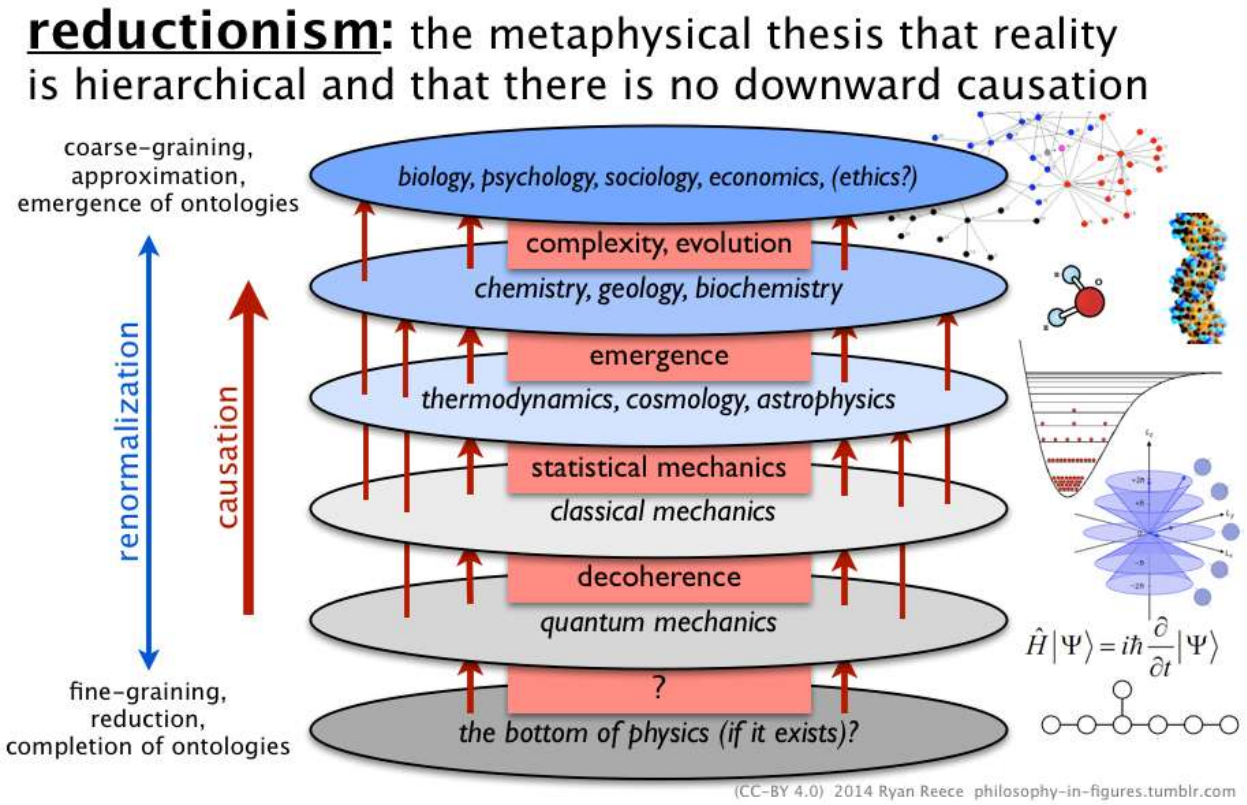
Realism vs Anti-Realism



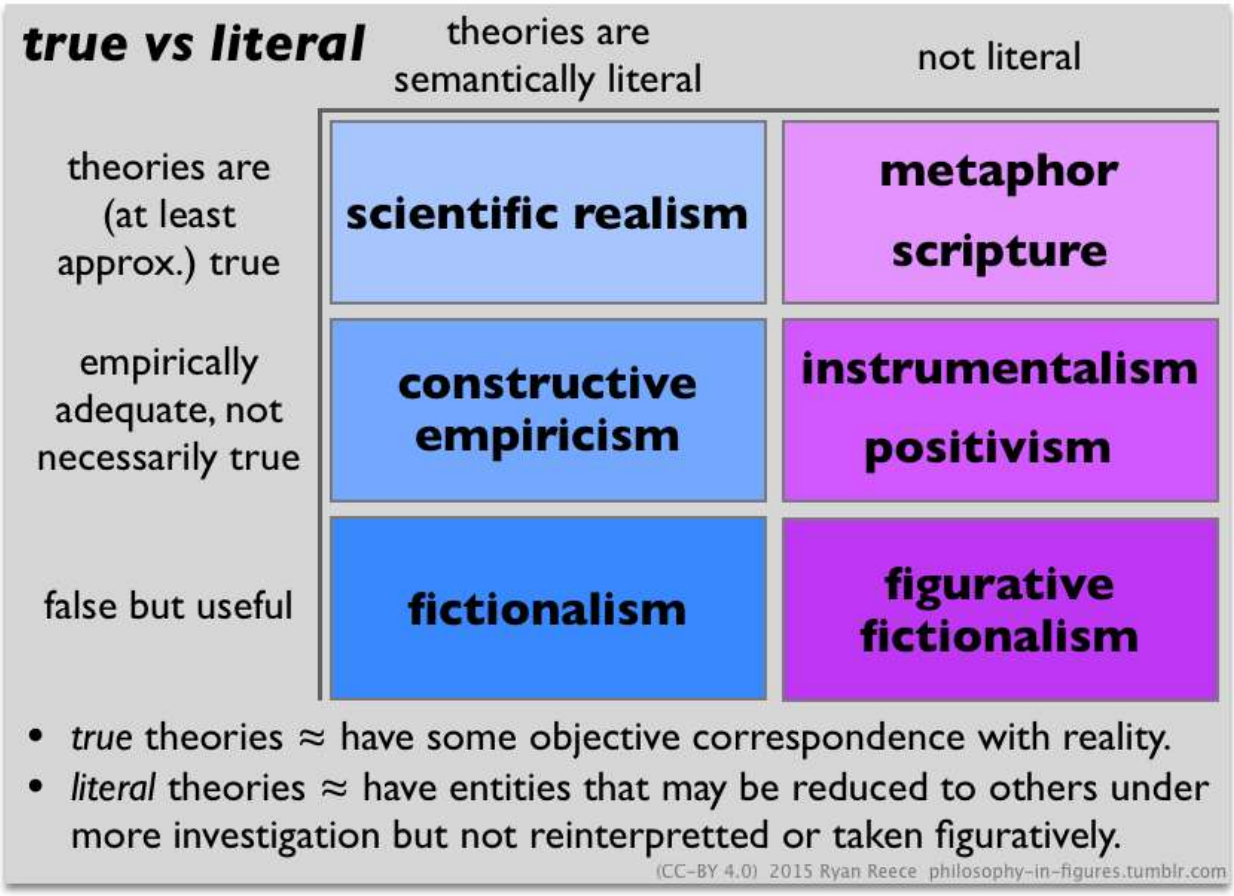
How naturalists climb the ladder to realism



Reductionism: the metaphysical thesis that reality is hierarchical and there is no downward causation



True vs Literal



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 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 Aristotleism.

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.

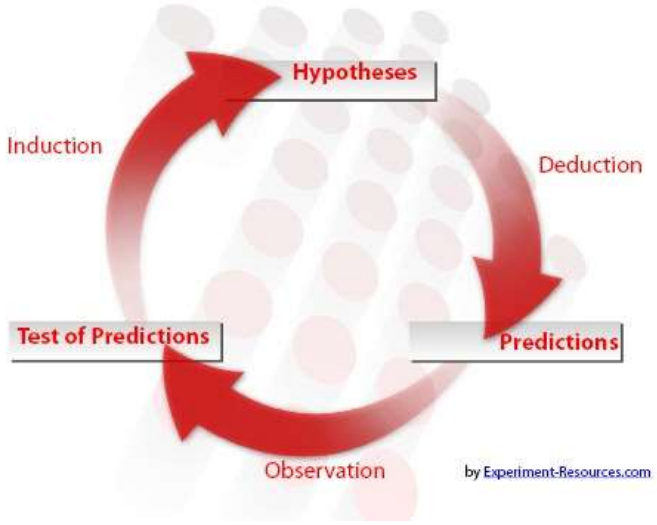
His argument was that everything had a perfect potential abstract form, and that any knowledge gained through observation and experiment was filtered by the senses. Empirical knowledge, according to Plato, was mere opinion. Therefore, he reasoned, that pure knowledge could be advanced by deduction alone.

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

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 [PDF]

Reflections on Biblical and Christian Philosophy

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
Science Is Based upon Faith-Belief, As Much As Any Religion!

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

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

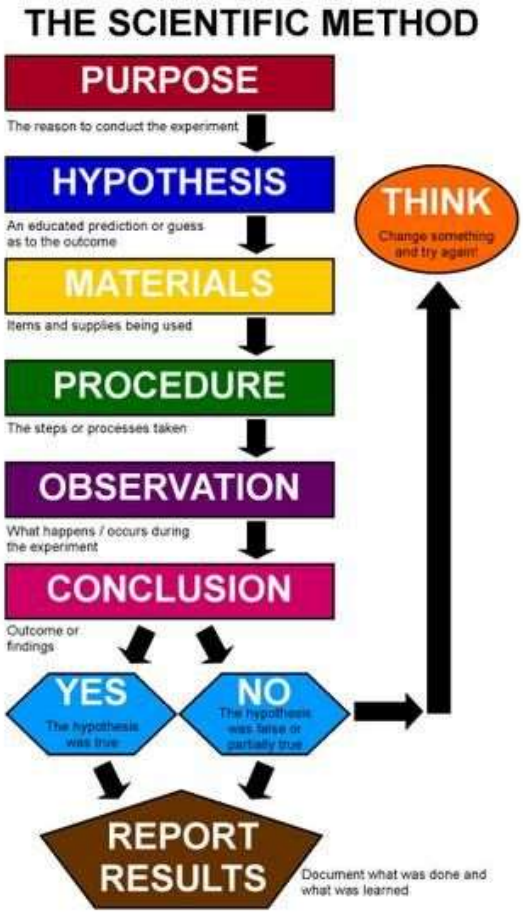
Excerpt:

> 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

http://www.theopedia.com/process-theology

http://www.dtl.org/article/process.htm

See also: **Process Theology**

Philosophical, Theological and Scientific Comparisons of Biblical Creation Alternatives
http://www.arn.org/docs/booher/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.2 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.3
>
> Most intellectual thought that exists on creation and evolution is not discussed in this paper.4 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

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 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://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.

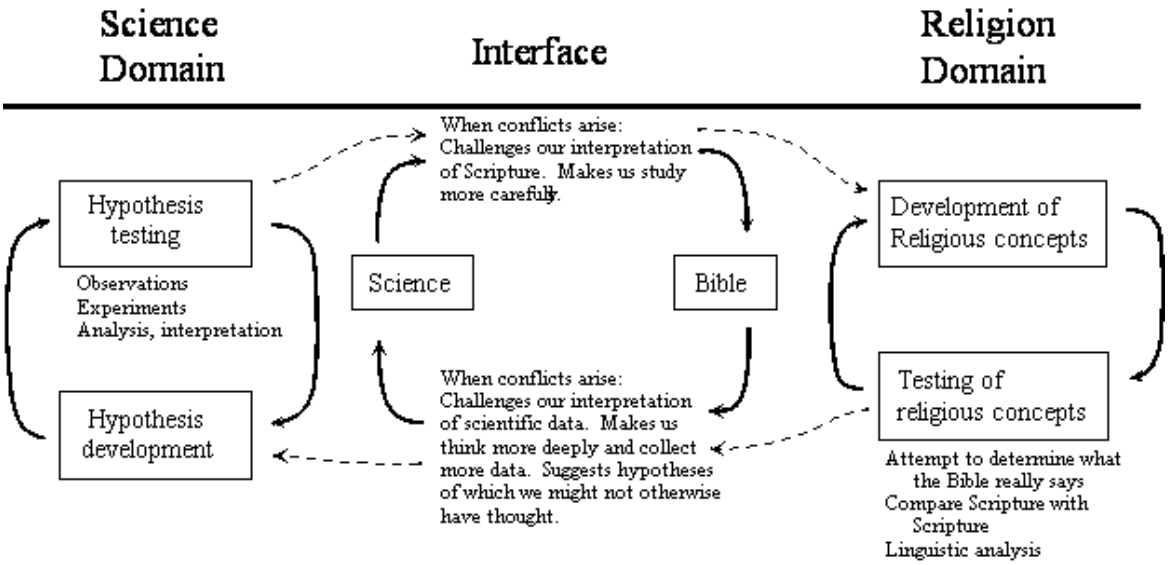
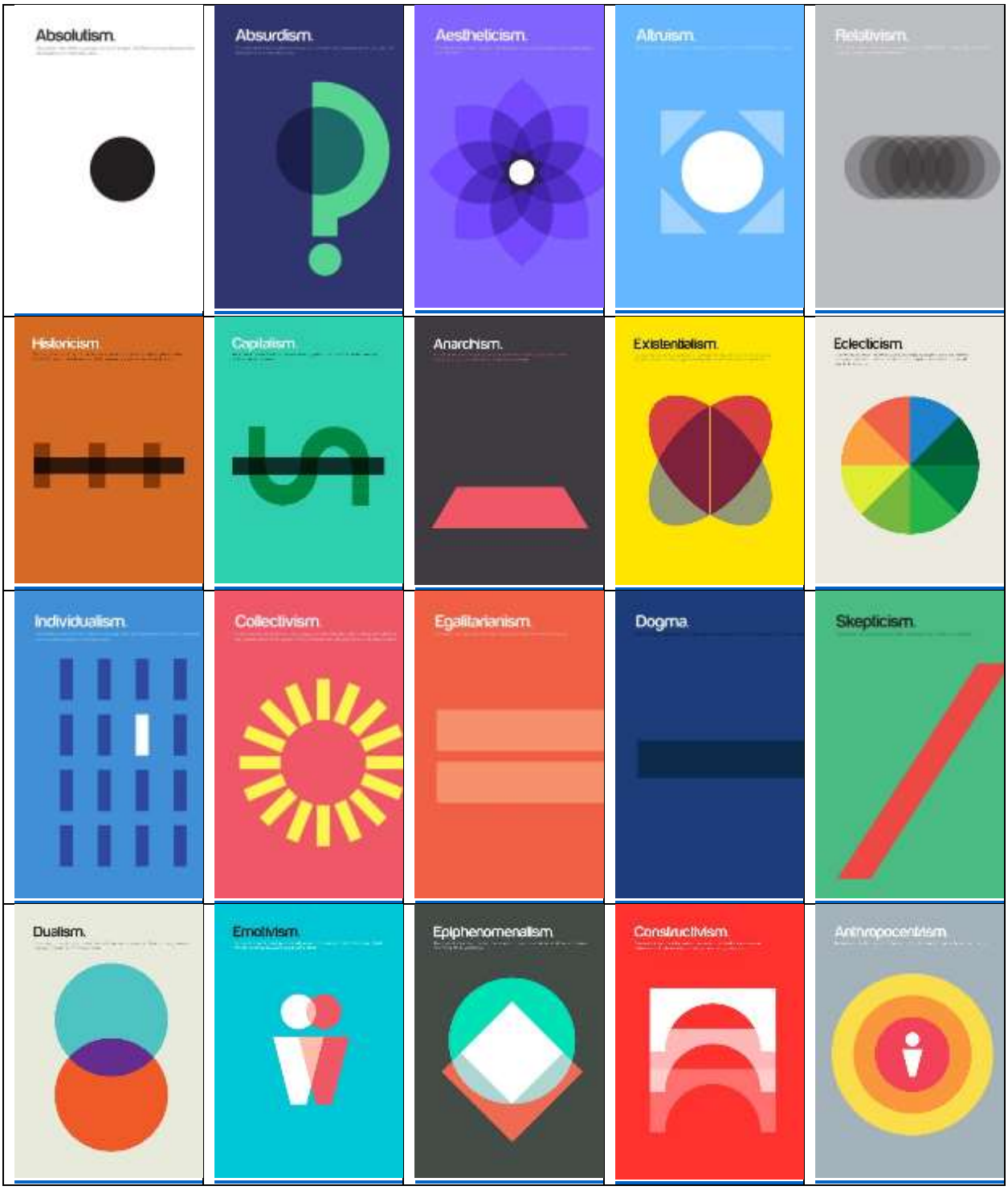


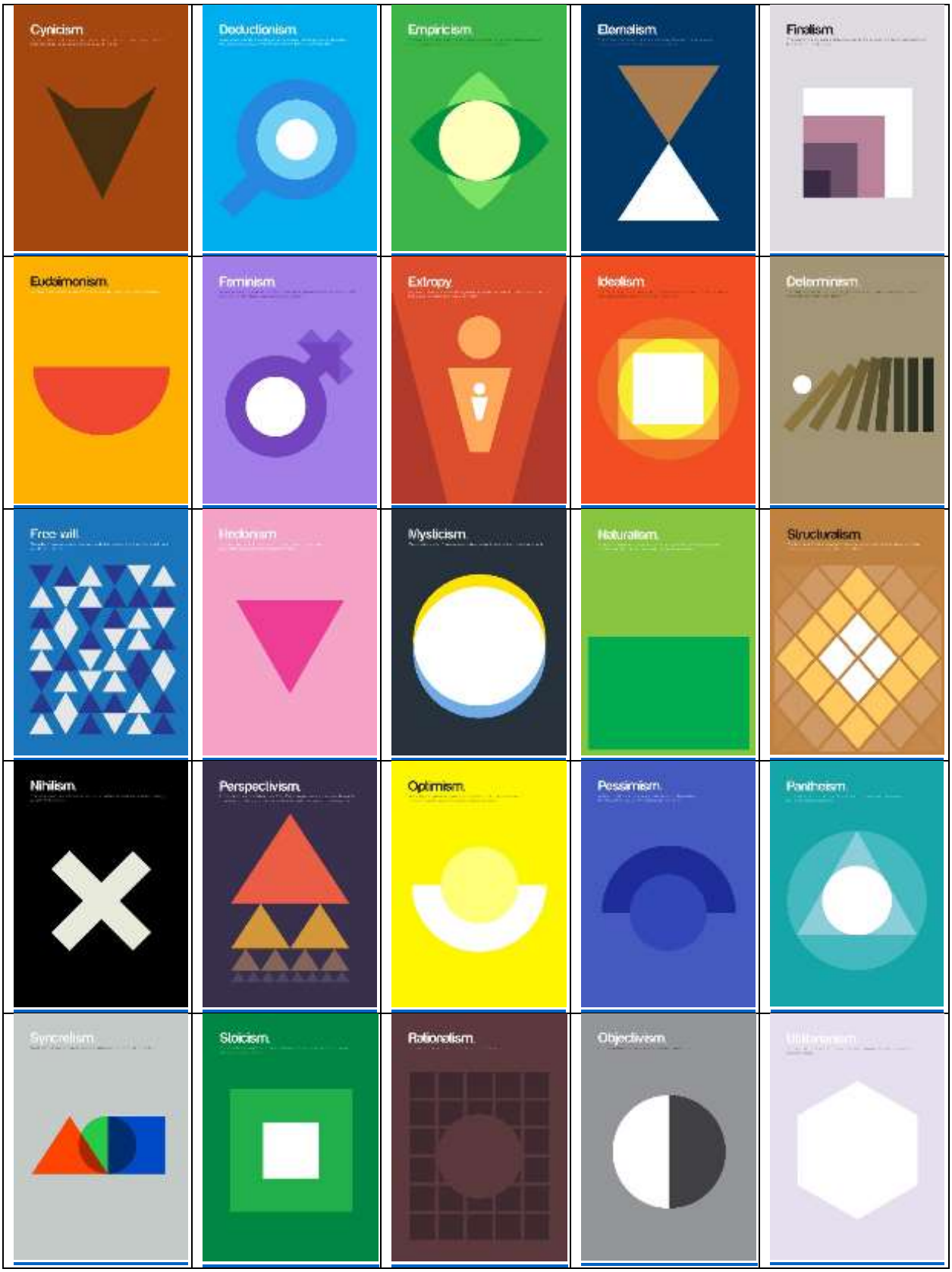
Figure 2. Illustration of a method for integration of science and religion. The methods of scientific research and of religious study are different, and the integration occurs in the thinking process called the interface. This occurs especially, but not only, when conflicts occur between science and 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.]



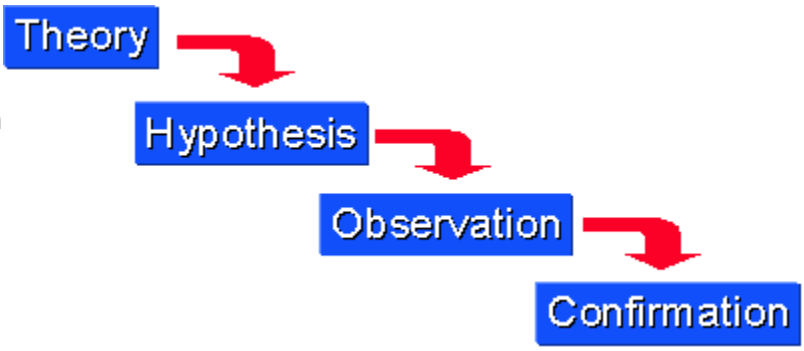

Cynicism
Deductionism
Empiricism
Eternalism
Finalism
Eudaimonism
Feminism
Extropy
Idealism
Determinism
Free will
Hedonism
Mysticism
Naturalism
Structuralism
Nihilism
Perspectivism
Optimism
Pessimism
Pantheism
Syncretism
Stoicism
Rationalism
Objectivism

Theism
Atheism
Vitalism

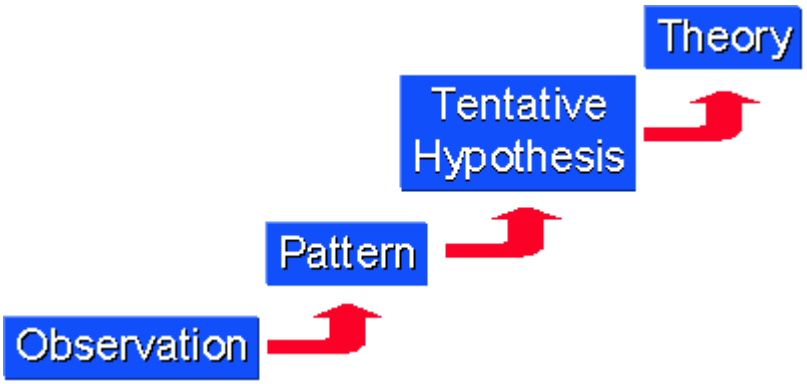
Deductive, Inductive and Abductive Reasoning
and Types of Logic Arguments

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* "bottom**s** 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

Deductive, Inductive and Abductive Reasoning (Tip Sheet)
https://www.butte.edu/departments/cas/tipsheets/thinking/reasoning.html

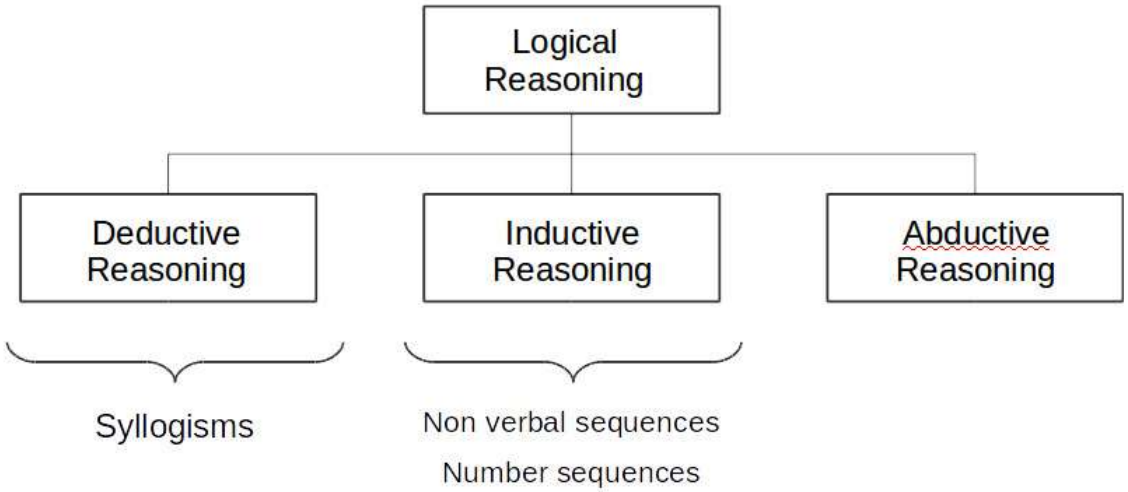
Slideshow: Deductive, inductive, and abductive reasoning and their application in transforming user needs into a solution system:
http://www.slideshare.net/adidierk/deductive-inductive-and-abductive-reasoning-and-their-application-in-transforming-user-needs-into-a-solution-system

Why Does Every Christian Need Abductive Reasoning? (Cold-Case Christianity)
https://www.youtube.com/watch?v=IsnRLOExbe0 [Video]

Logical Reasoning

https://www.fibonicci.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]

Surprised by Logic – Anyone Can Learn Logic at Any Age

http://logicalgal.com/

Infographic – Common Logical Fallacies

https://i.imgur.com/14MXnyz.jpg

See next page for larger view…

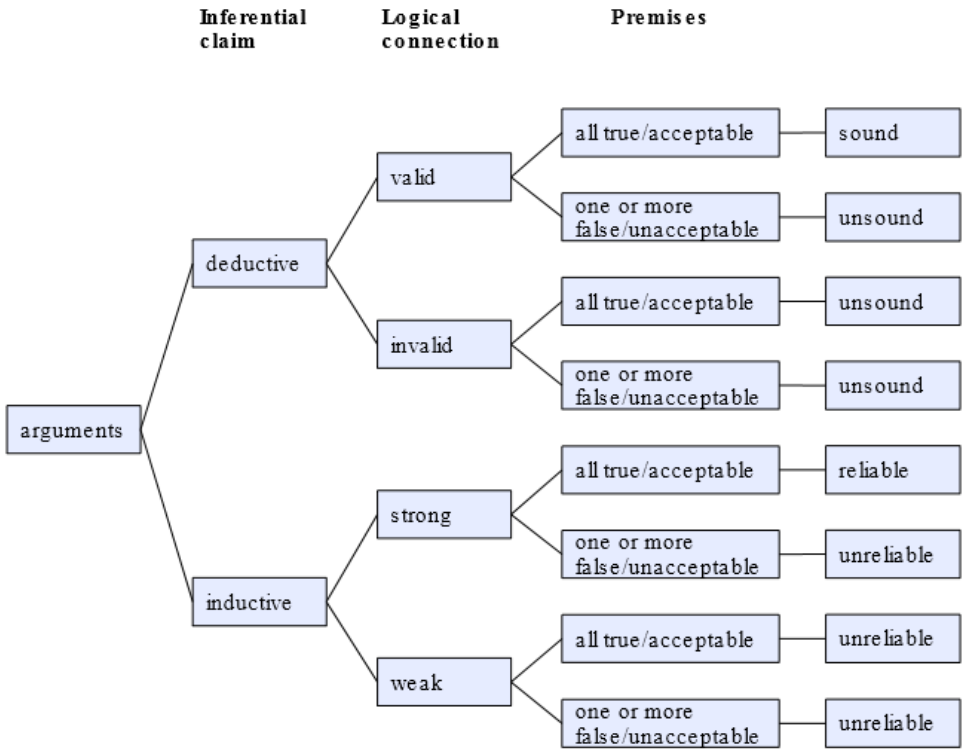
thou shalt not commit logical fallacies
strawman
Misrepresenting someone's argument to make it easier to attack.
false cause
Presuming that a real or perceived relationship between things means that one is the cause of the other.
slippery slope
Asserting that if we allow A to happen, then Z will consequently happen too, therefore A should not happen.
ad hominem
Attacking your opponent's character or personal traits in an attempt to undermine their argument.
special pleading
Moving the goalposts to create exceptions when a claim is shown to be false.
loaded question
Asking a question that has an assumption built into it so that it can't be answered without appearing guilty.
the gambler's fallacy
Believing that 'runs' occur to statistically independent phenomena such as roulette wheel spins.
bandwagon
Appealing to popularity or the fact that many people do something as an attempted form of validation.
black-or-white
Where two alternative states are presented as the only possibilities, when in fact more possibilities exist.
begging the question
A circular argument in which the conclusion is included in the premise.
PLATO SOCRATES ARISTOTLE
appeal to authority
Using the opinion or position of an authority figure, or institution of authority, in place of an actual argument.
composition /division
Assuming that what's true about one part of something has to be applied to all, or other, parts of it.
appeal to nature
Making the argument that because something is 'natural' it is therefore valid, justified, inevitable, good, or ideal.
anecdotal
Using personal experience or an isolated example instead of a valid argument, especially to dismiss statistics.
appeal to emotion
Manipulating an emotional response in place of a valid or compelling argument.
tu quoque
Avoiding having to engage with criticism by turning it back on the accuser - answering criticism with criticism.
burden of proof
Saying that the burden of proof lies not with the person making the claim, but with someone else to disprove.
no true scotsman
Making what could be called an appeal to purity as a way to dismiss relevant criticisms or flaws of an argument.
the texas sharpshooter
Cherry-picking data clusters to suit an argument, or finding a pattern to fit a presumption.
the fallacy fallacy
Presuming that because a claim has been poorly argued, or a fallacy has been made, that it is necessarily wrong.
personal incredulity
Saying that because one finds something difficult to understand that it's therefore not true.
ambiguity
Using double meanings or ambiguities of language to mislead or misrepresent the truth.
genetic
Judging something good or bad on the basis of where it comes from, or from whom it comes.
middle ground
Saying that a compromise, or middle point, between two extremes is the truth.
yourlogicalfallacyis.com

Deduction and Induction (Arguments, Soundness, Reliability, Proof, Confirmation)

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 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 black. .

Neither of the above examples has a conclusion that follows with necessity from the truth of the premisses. 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 argument 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.

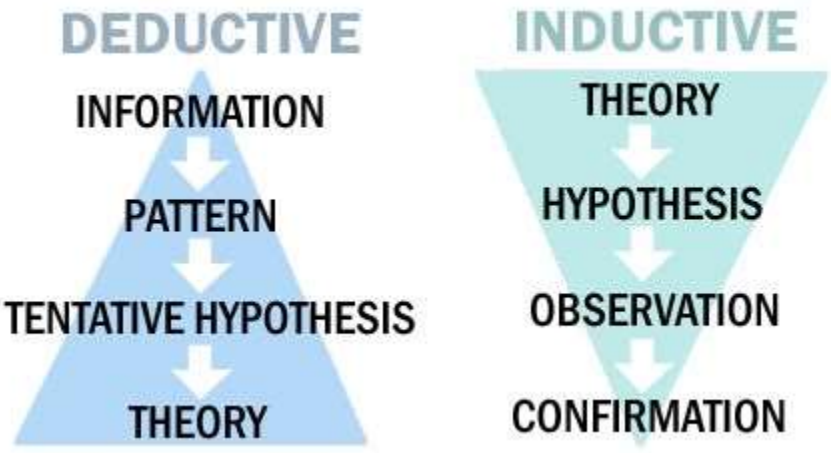
(3) In the third step of the scientific method, we experiment. We try to verify the hypothesis. The step adds a second premise and a conclusion to the already stated hypothesis as follows, when the experiment is successful:

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 [...].1

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.2 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, Univerisity of Waterloo, 1997. June 2, 2005. < **http://cogsci.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 tall 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 probables 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…

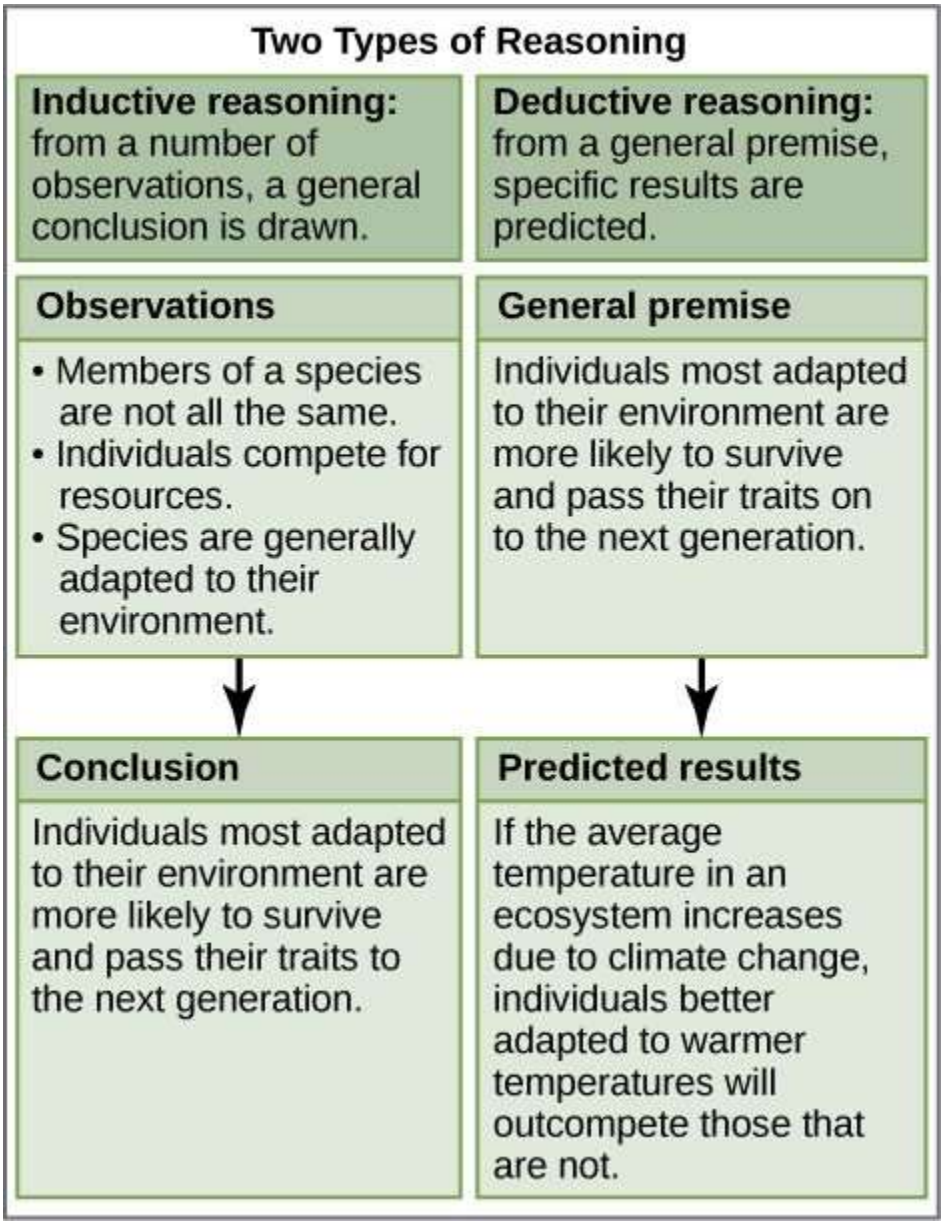
1) demonstrates balance between complexity and simplicity;
2) shows coherence;
3) corresponds to the facts;
4) avoids unwarranted presumptions and *ad hoc* explanations;
5) is testable; and
6) successfully adjusts to accommodate possible counterevidence.

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

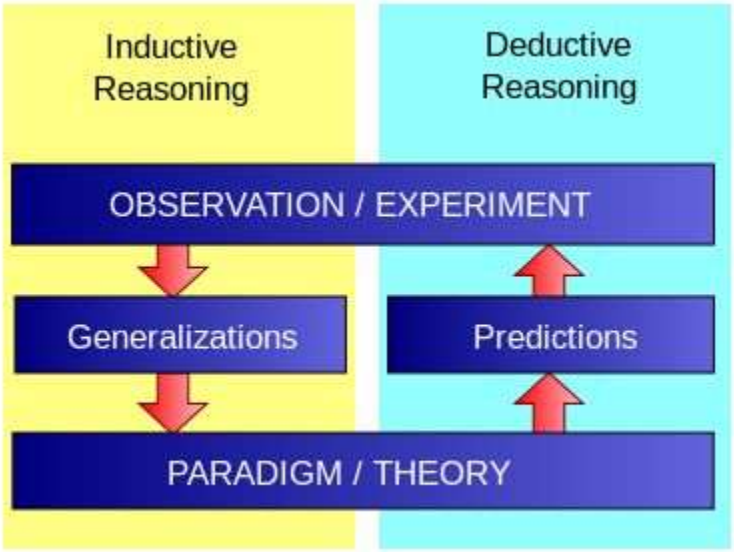
to do all that in an objective manner. Simple, right?! Seriously, though,… Abductive arguments are being used more and more by academics and "normal folk" alike. They are recognized as being extremely useful, preferable even, especially in thinking about more complex issues.

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



Source: boundless.com


Inductive Reasoning
Deductive Reasoning
OBSERVATION / EXPERIMENT
Generalizations
Predictions
PARADIGM / THEORY

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://precept.org/about_inductive_bible_study

Inductive and Deductive Bible Studies (Bluedorn)
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 [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

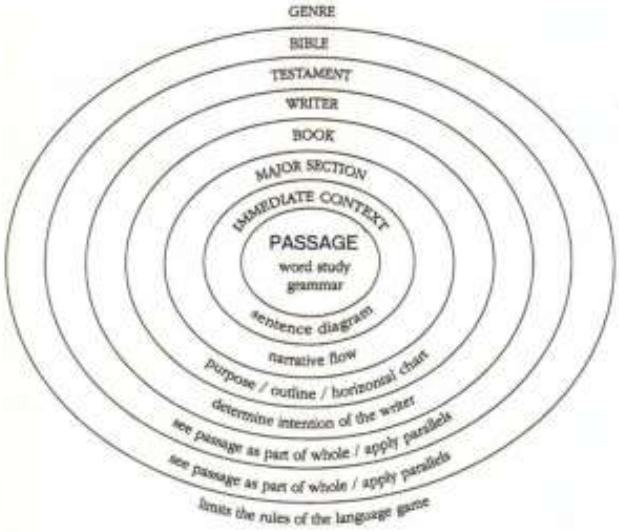
Focus on Passage
(Paragraph)

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]

Aristotelian Dialectic
http://www.phc.edu/rr_aristoteliandialectic.php

Aristotle on Dialectic and Demonstration
http://enlightenment.supersaturated.com/essays/text/willwilkinson/aristotledialectic.html

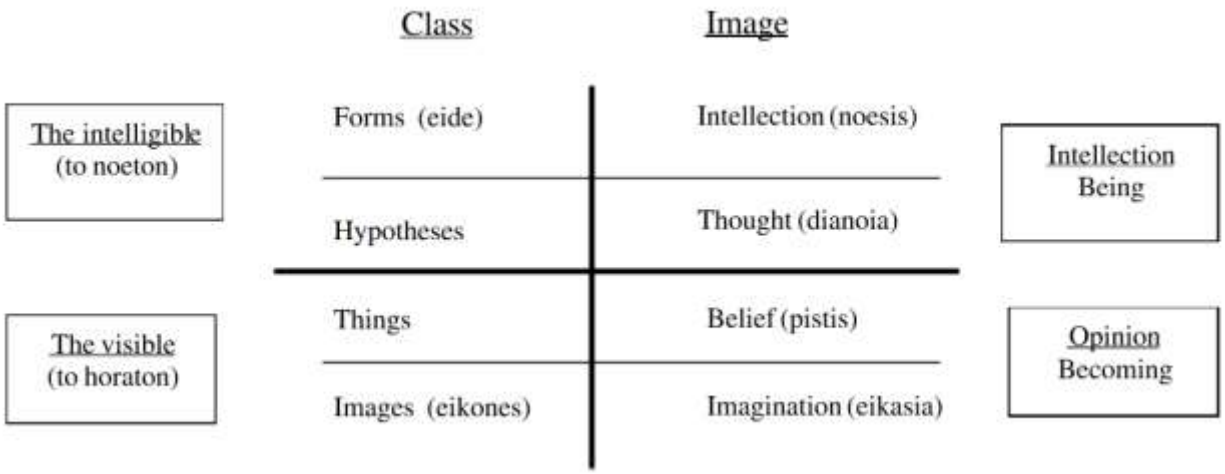
The Aristotelian Dialectical *Topos*
http://www.fssp.uaic.ro/argumentum/Numarul%2010/10_Drehe_tehno.pdf [PDF]

Aristotle and Logic
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



Plato's Dialectic
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 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.hltmag.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]

Summary of Findings: Dialectic and the Socratic Method

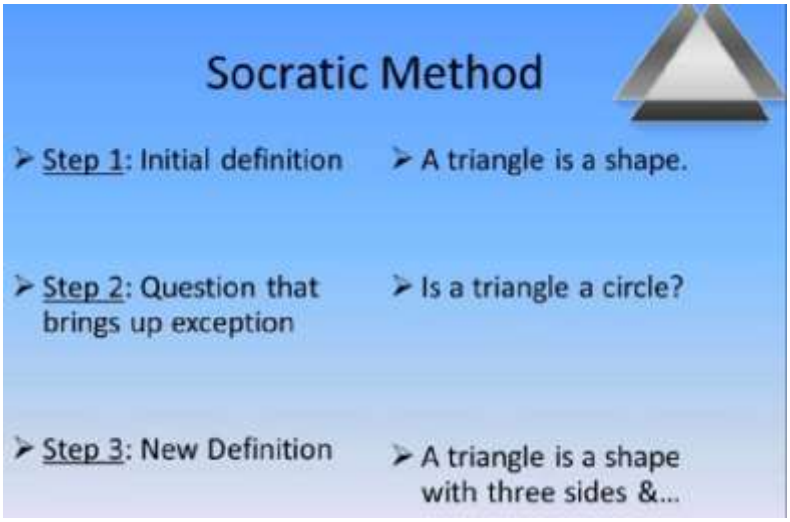
http://advat.blogspot.com/2009/03/summary-findings-dialectis-and-socratic.html

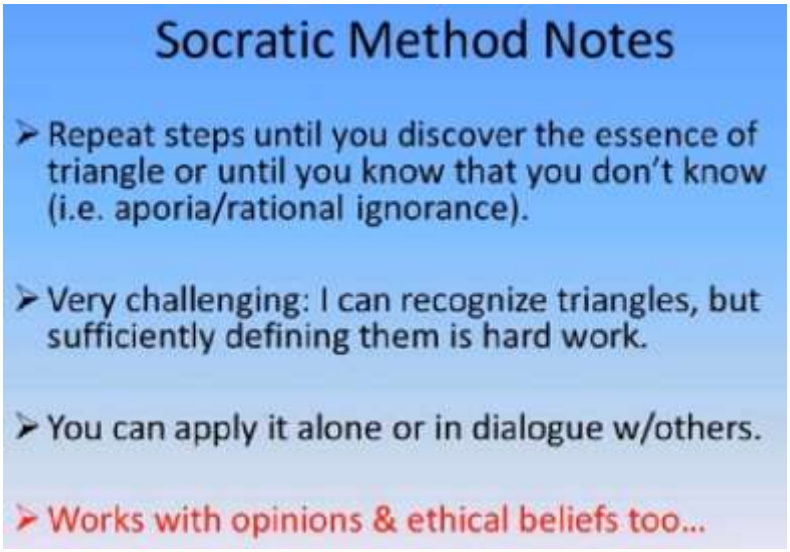
Excerpt:

> 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=EB4MYGInRl4 [video]



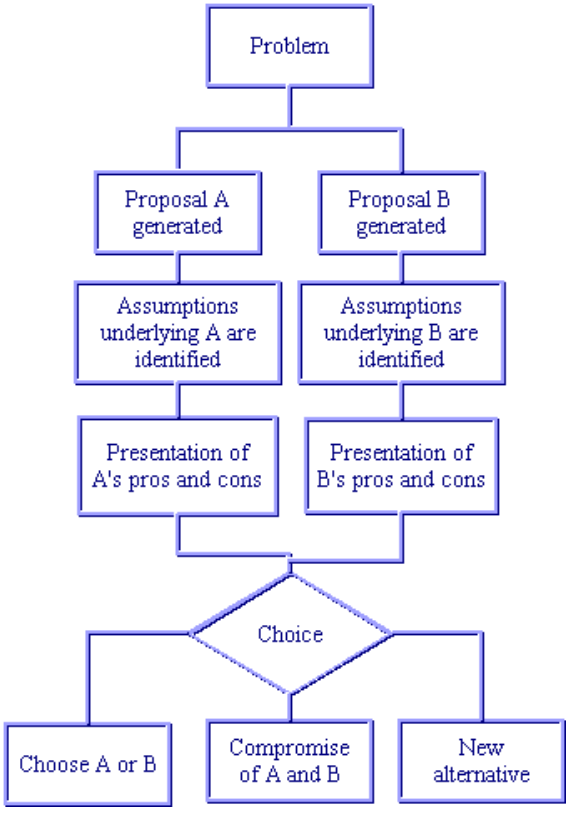


Dialectics Decision Making (Socratic Method)

http://www.nwlink.com/~donclark/perform/dielectrics.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 one 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 [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 [Downloadable as a PDF]

Two Models of Teaching and Learning: Didactic and Socratic

http://www.collegeenglishbooks.com/two-models-of-teaching-learning.html

Excerpt:

Didactic PASSIVE LEARNING [MASTER-DISCIPLE]	Socratic 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? Part 1

See also: Part 2

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.

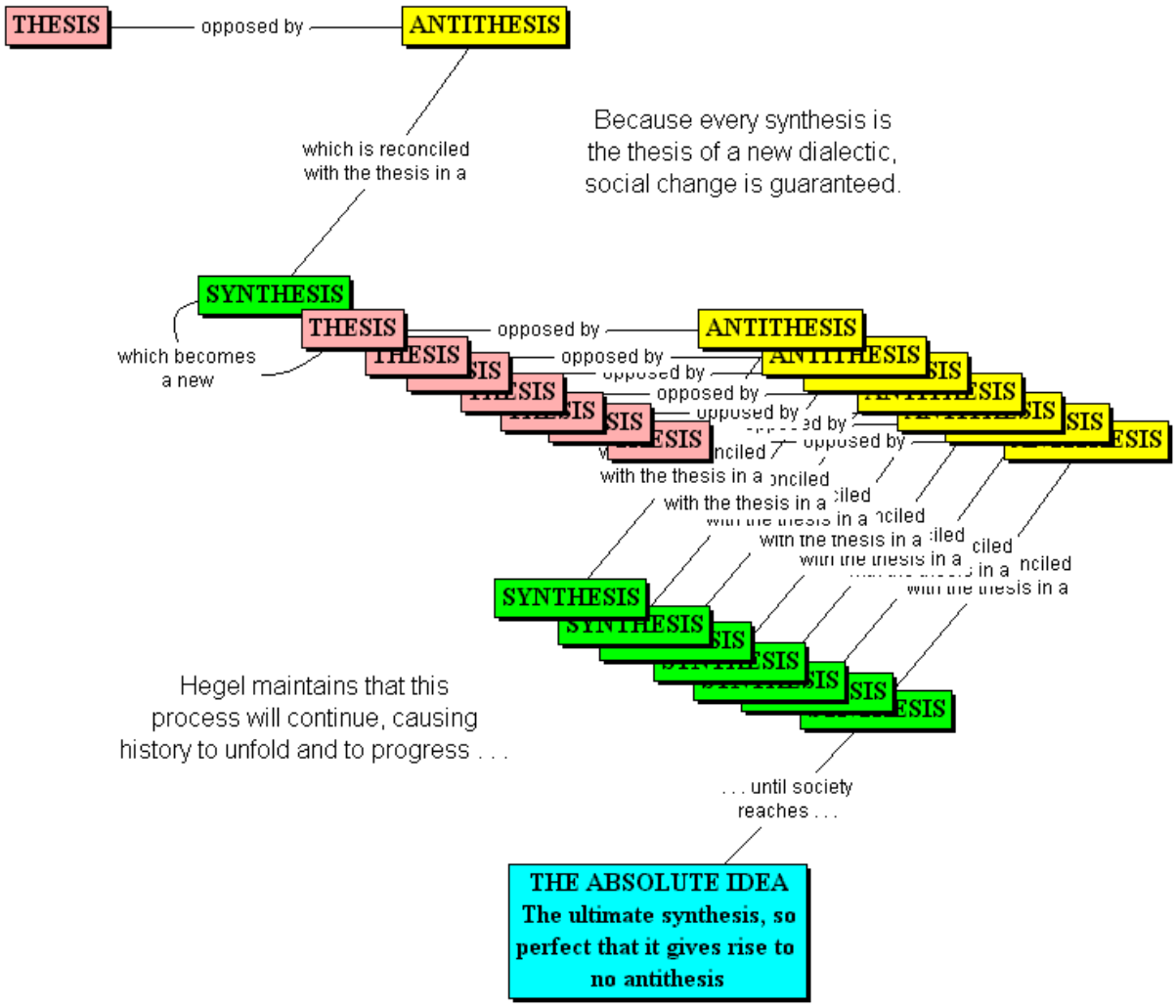
See also: **Third Way** and **Communitarianism**

Hegelian Dialectic Process and Marx's Dialectical Materialism Charts

http://web.archive.org/web/20080128195659/http:/www.calvertonschool.org/waldspurger/pages/hegelian_dialectic.htm

The dialectical process toward the Absolute Idea can be visualized as follows:

Hegelian Dialectic

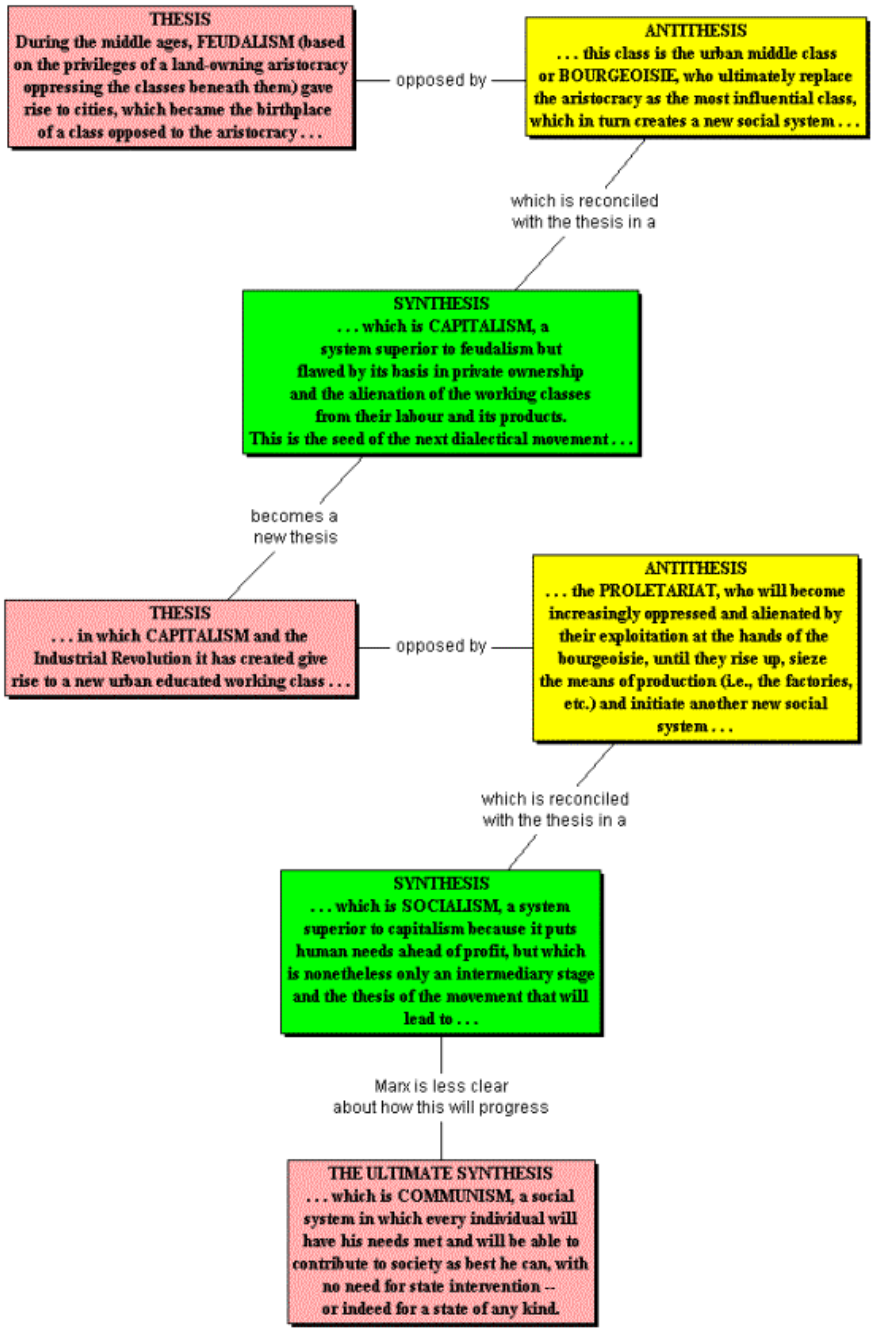


Hegel maintains that the juxtaposition and violent interaction of binary oppositions will continue until a position is reached which is so perfectly balanced that no new antithesis can arise, because there are no extremes left to form a thesis. This bland-sounding paradise is what Hegel calls THE ABSOLUTE 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-nĭz′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/ipg/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

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 (Fichtean) 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 [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 [PDF]

Hegel versus Heidegger
http://www.e-flux.com/journal/hegel-versus-heidegger/

Hegel related

https://www.youtube.com/watch?v=9swt1vlgjzY [Video]

https://www.youtube.com/watch?v=ARarjQYOhA4 [Video]

https://www.youtube.com/watch?v=I1JWTGkkDXc [Video]

Marx's Reaction Against Hegel
https://faculty.washington.edu/wtalbott/phil332/trmarx.htm

***See also*: Marx, Historical Materialism & Present-Day (Marxist) Implementations**

See also: Marx, Historical Materialism & Present-Day Implementations

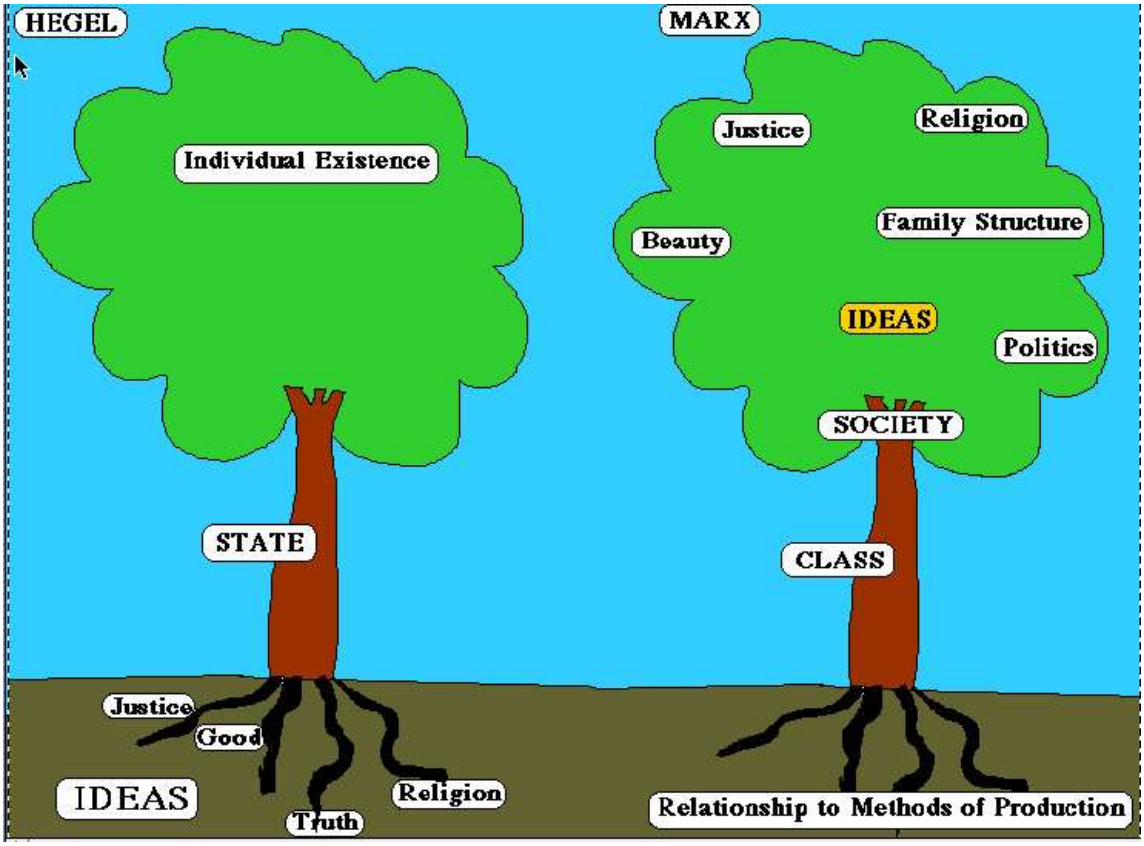
Marx's Dialectic

https://www2.bc.edu/~heineman/marx.html

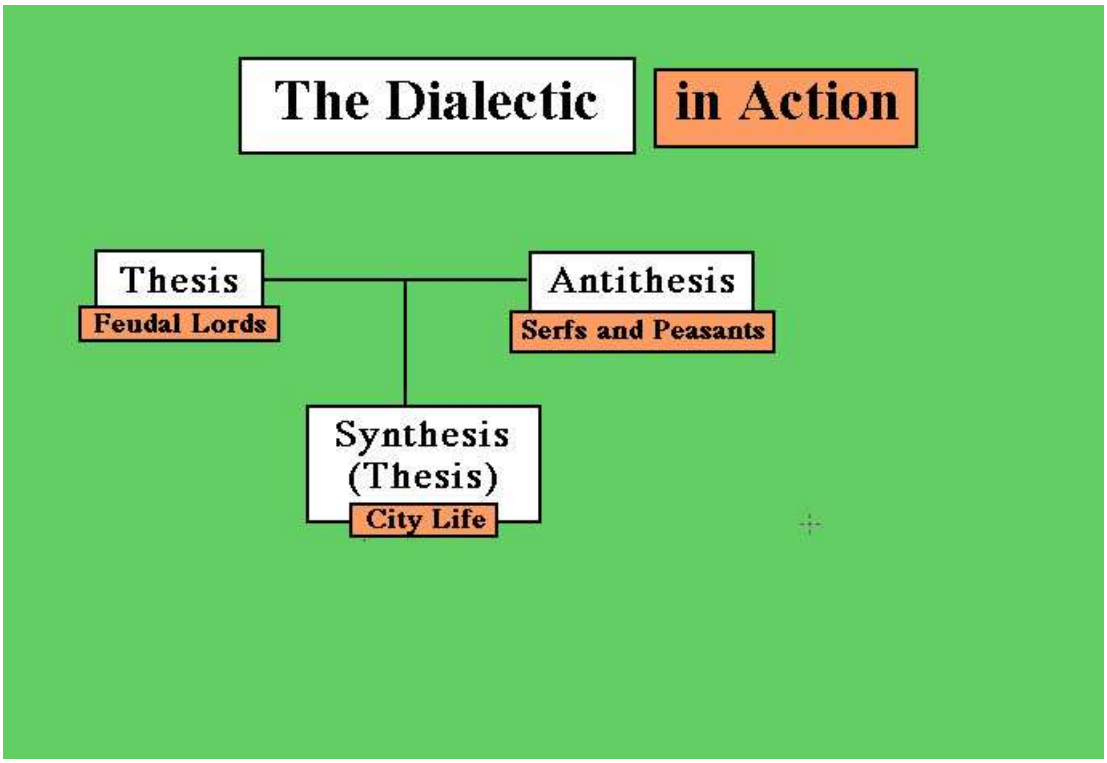
http://www.kheper.net/topics/philosophy/Hegel_and_Marx.html

Excerpt:

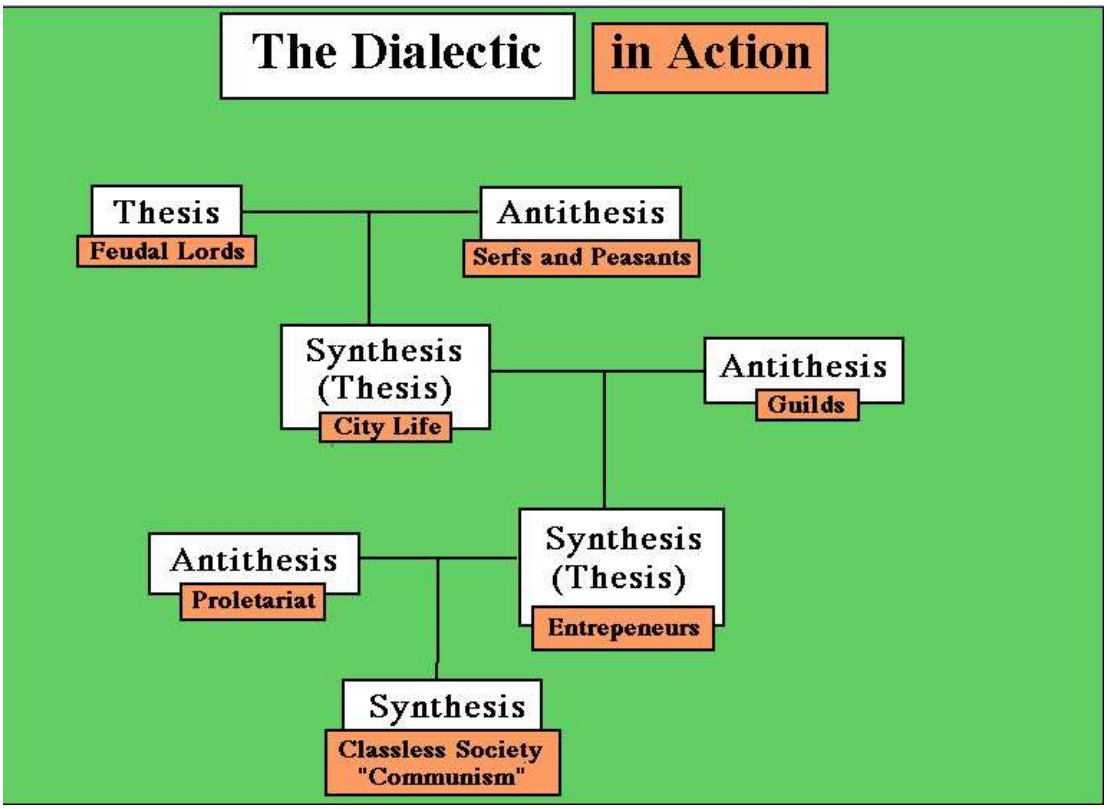
> Although rigously trained in the Hegelian dialectic, the young Ph.D. Karl Marx disagreed with Hegel's definition of the actual forces with which the dialectic operated. For Hegel, it was ideas! For Marx, it was economic relationships to the methods of production. For a comparison of these two approaches:



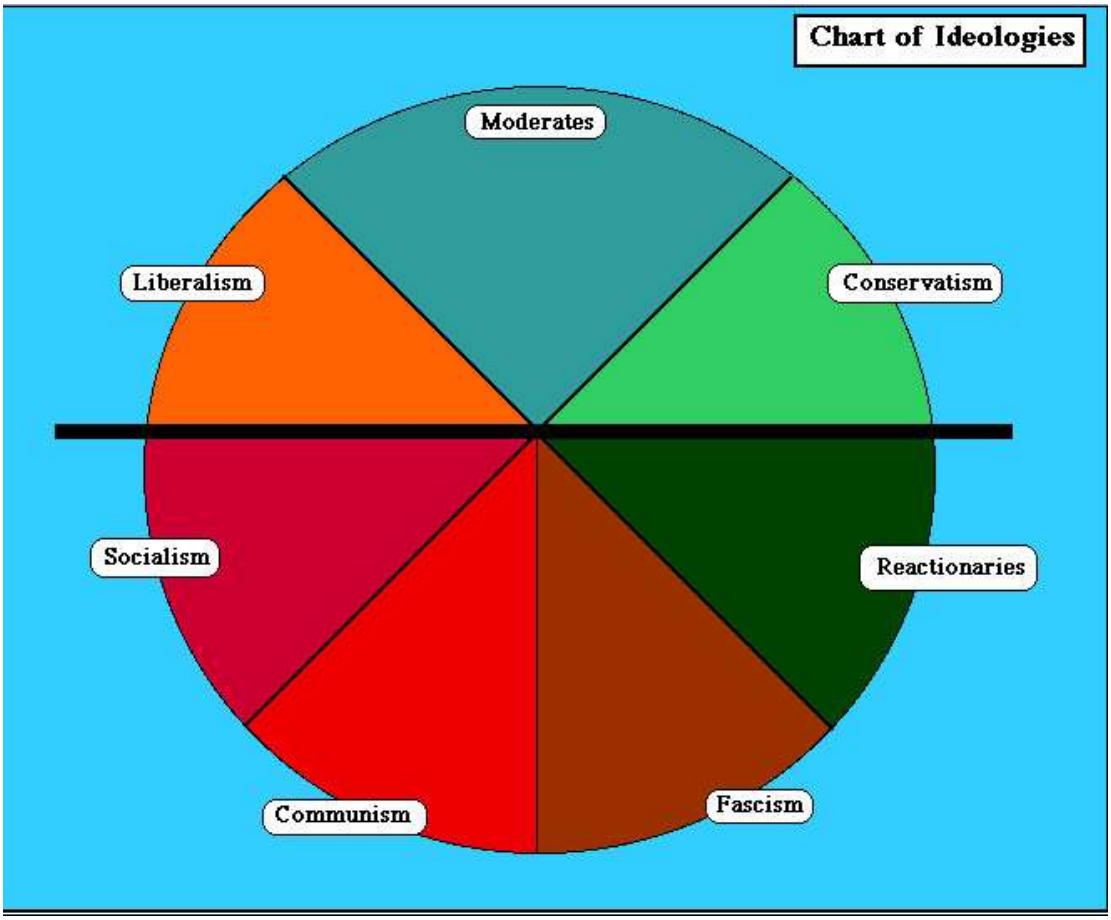
> In the first diagram [below], please note how Marx had changed the thesis from an idea to a group which shares a similar relationship to the methods of production. In this illustration the "thesis" is the feudal lords; who in order to maintain themselves have to "call into existence" their very opposite, 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 risen 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 [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

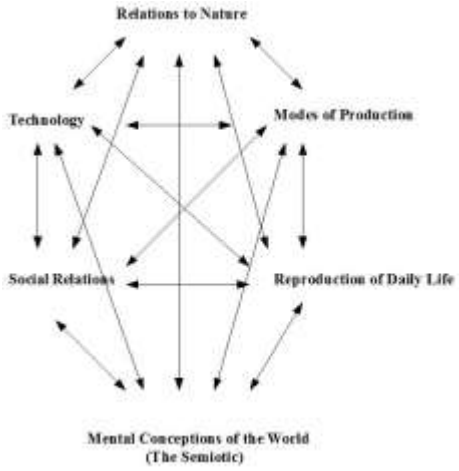
Wallerstein: https://en.wikipedia.org/wiki/Immanuel_Wallerstein (world-systems theory)

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
"Dialectical was often confused with historical materialism."

Dialectical Materialism -For the Earnest

http://richgibson.com/diamata.html

Anti-Dialectics for Dummies

http://www.anti-dialectics.co.uk/Anti-D_For_Dummies%2001.htm
Difference between Hegelian Dialectic and Historical Materialism
http://www.anti-dialectics.co.uk/page%2009_01.htm#DM-Not-The-Same-As-HM
(Main page: http://www.anti-dialectics.co.uk/)

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.

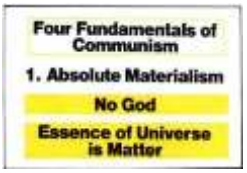
There is much that can be gleaned for use in attaining a better understanding of the issues surrounding Communism and Marxist Socialism and dialectical materialism, etc.; which is still deeply entrenched in our educational, social and political systems.

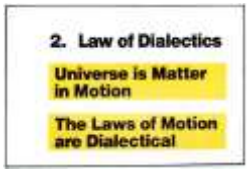
See also: http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/top.html

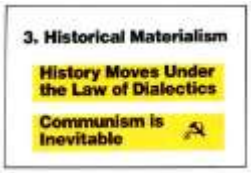
For example (God vs Communism):

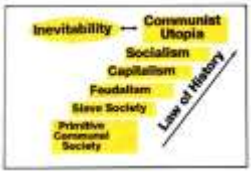
http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7_2.pdf [PDF]

http://www.tparents.org/Library/Unification/Books/CausaLM/CausaLM-07b.pdf [PDF]









Dialectical Materialism (Moral Philosophy)

https://www3.nd.edu/~maritain/jmc/etext/jmoral10.htm

***See also*: Marx, Historical Materialism & Present-Day Implementations**

What is the Hegelian Dialectic? Part 2

See also: Part 1

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

Deceived by the *Dialectic Process*
http://www.crossroad.to/Quotes/brainwashing/dialectic.htm

Excerpt:

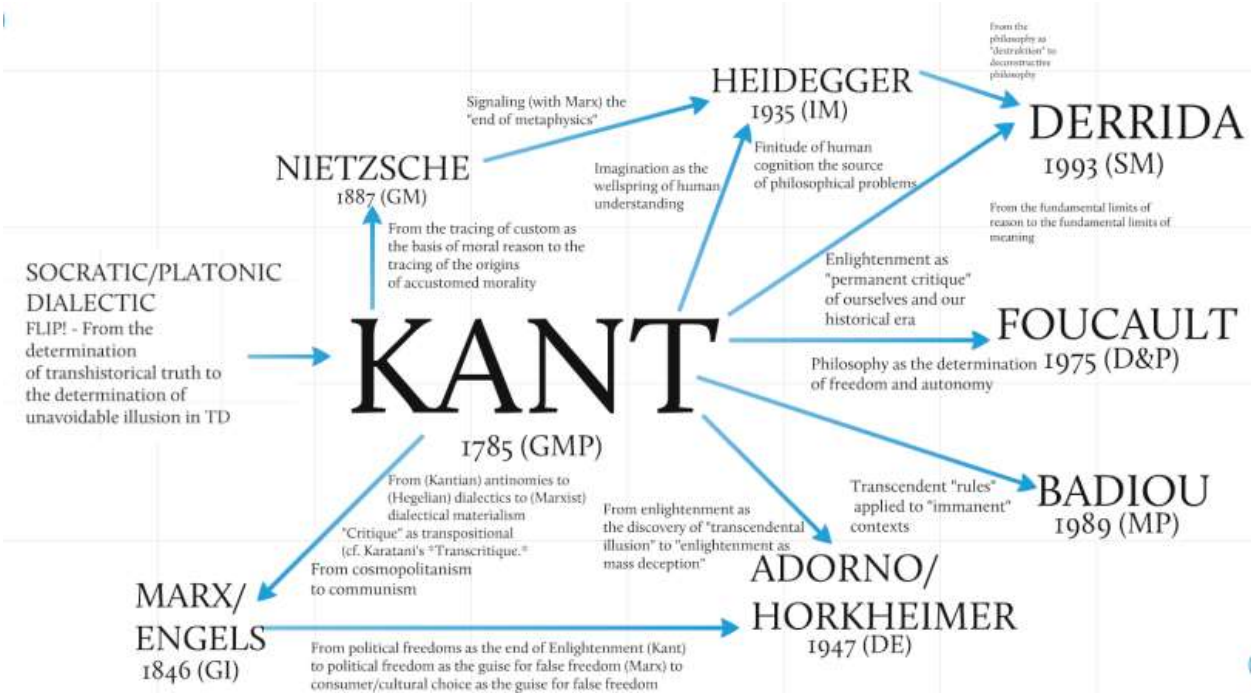
> From *Twisting Truth through Group Consensus*: "Tension, created by diversity, is essential to the dialectic process. It energizes members and -- when manipulated by well-trained facilitators -- produces synergy. You can't guide people toward synthesis (compromise) unless there are opposing views -- 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."

Where Hegel Was, There Deconstruction Shall Be: The Dialectical Calculus Between Lukács and Laclau and Mouffe. Thought of the Day 81.0

https://altexploit.wordpress.com/2017/08/25/where-hegel-was-there-deconstruction-shall-be-the-dialectical-calculus-between-lukacs-and-laclau-mouffe-thought-of-the-day-81-0/



See also: **Marx, Historical Materialism & Present-Day (Marxist) Implementations**

Kant, **Nietzsche**, **Socratic/Platonic**, **Heidegger**, **Derrida** **(Deconstruction)**

Badiou **(philosopher/communist/Maoist/mathematician),**

Foucault **(socialist/homosexual),** **Adorno / Horkheimer** **(Frankfurt School)**

The Marxist hypothesis: A response to Alain Badiou's "communist hypothesis"
https://web.archive.org/web/20171020003524/http://platypus1917.org/2010/11/06/the-marxist-hypothesis-a-response-to-alain-badous-communist-hypothesis/

In Defense of Alain Badiou
https://philosophynow.org/issues/109/In_Defense_of_Alain_Badiou

THREE KINDS of GROUP RELATIONSHIPS			
	Biblical Fellowship & Christian Community	**Human Friendship & Traditional Community**	**Dialectic Groups & Postmodern Community** Example: Community-Making
	LED by the SPIRIT	**DRIVEN by felt NEEDS**	**DRIVEN by organizational OUTCOMES or PURPOSES**
Includes	"Born again" believers from all nations and cultures	**All who choose** to belong, share common interests and are accepted by the group	**Diverse** (spiritually & culturally) participants in the dialectic process
Foundation	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
Goal	Love, faith and obedience to God, *agapeo* 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
Result	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
Shows others:	God's supernatural *agapeo* love	Human *phileo* love	Skill of facilitator, power of the dialectic process
Ultimate goal	Eternity with God	Rich relationships in this world	Achieving the vision of the ideal community

[Source: http://www.cuttingedge.org/articles/db039.htm]

Hegel for Beginners (Excerpt) [via marxist.org]
https://www.marxists.org/reference/archive/hegel/help/easy.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.
> - **Dialecti**c 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

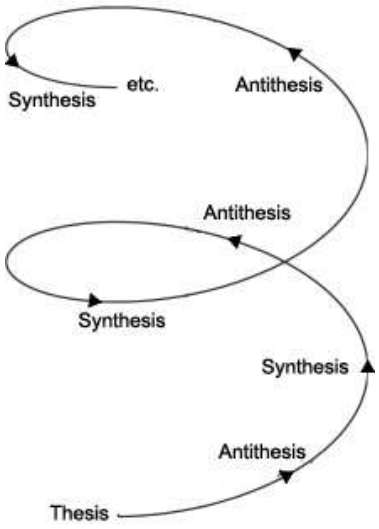
as a result of contradictions internal to that system. 'Contradiction is the root of all movement and vitality; it is only in so far as something has a contradiction within it that it moves, has an urge and activity' [Heg:SoL, page 439].

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



What is the Hegelian Dialectic?
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://gulagbound.com/43720/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...

Alternate link: http://www.trevorloudon.com/2014/01/hegelian-dialectics-for-dummies/

Biblical Truth versus Consensus Thinking

	Consensus Thinking	Biblical Thinking	God's Word
Identity found in -	*- relationship to the group or community*	- relationship to Jesus Christ.	"I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me..." *Galatians 2:20*
Motivation	*- to please the group.*	- to please God	"For if I still pleased men, I would not be a bondservant of Christ." *Galatians 1:10*
Trust	*- the group to test my beliefs and define my values.*	- God and His Word, not group opinion.	"...your faith should not be in the wisdom of men but in the power of God." *1 Corinthians 2:5*
Always	*- be ready to compromise.*	- stand firm, resist compromise.	"Put on the whole armor of God, that you may be able to stand…" *Ephesians 6:11-12*
Seek	*- peace & unity through consensus for all*	- 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." *John 16:33*
Personal growth	*by continuing to conform to an evolving group consensus*	- by trusting & obeying God's Word and Spirit.	"...do not be conformed to this world, but be transformed by the renewing of your mind..." *Romans 12:2*

[Source: http://www.crossroad.to/charts/consensus.htm]

The Hegelian Dialectic and its use in Controlling Modern Society

http://www.infowars.com/the-hegelian-dialectic-and-its-use-in-controlling-modern-society/

Controlled Opposition and Hegelian Dialectic

https://www.youtube.com/watch?v=3vjno6YGAn4

The Hegelian Dialectic (and Manipulation)

https://www.youtube.com/watch?v=_IxnNWZu-Ak [Video]

https://www.youtube.com/watch?v=tE94KUYcglk&list=RD_IxnNWZu-Ak&index=2 [Video]

https://www.youtube.com/watch?v=v_F4WomLlq0 [Video]

https://www.youtube.com/watch?v=ZPKxI4xkfl4 [Video]

https://www.youtube.com/watch?v=f0e1dmM34XM [Video]

https://www.youtube.com/watch?v=Wex6IVIfa6s [Video]

https://www.youtube.com/watch?v=2N3pyXSgwso [Video]

https://www.youtube.com/watch?v=Vwrc1iLsYCg [Video]

What Is The Hegelian Dialectic?

http://www.rooshv.com/what-is-the-hegelian-dialectic
http://www.returnofkings.com/75335/what-is-the-hegelian-dialectic

Excerpt:

> In plain terms, the Hegelian Dialectic is the battle of two extremes to get a result that is somewhere in the middle. That result will develop an opposing force of its own and the ensuing battle yields another result. The objective reality we have right now has incorporated within it all previous "battles" of thesis and antithesis since the beginning of time, meaning that—according to the theory—we are living in a progressive arc to absolute truth and world perfection…
>
> …Hegel proposed his dialectic as a natural way of arriving at the truth, but had in mind that the nation itself was the vehicle to create new syntheses. Like most Enlightenment thinkers, he threw god away and made the nation-state god instead. The modern elite has taken this a step further by pre-determining a synthesis (a specific agenda) and then developing events that arrive at that synthesis through artificial means.
>
> If the elite has a result they would like to have, whether it be increased authoritarian rule or a war that solidifies their power, all they have to do is devise an anti-thesis that will lead to the outcome they want. This is commonly done through false flag attacks, where the government of a nation attacks itself so that it can respond in the way that it had wanted to all along, because it's only through that attack would citizens agree to the planned synthesis. False flag attacks are in fact a common way for governments to fulfill their goals…
>
> …A related use of the Hegelian dialectic is to create the appearance of healthy governmental opposition. We see this in the United States where both Democrats and Republicans are two

heads of the same body. They create a theater show for the public that two opposing forces are debating and compromising to serve the interests of the nation when they are actually both controlled by the same globalists who donate money to both parties. The cuckservative phenomenon has shown that mainstream conservatives are nearly identical to the left besides a few hot button issues like abortion and religion (they have even converged on homosexual marriage)…

Hegelian Dialectics and Conspiracy
https://www.biblebelievers.org.au/bb970219.htm

The 'Refugee' Crisis: A Hegelian Dialectic Conveyor Belt
https://redgreenalliance.com/2016/04/13/the-refugee-crisis-a-hegelian-dialectic-conveyor-belt/

Social & Political Philosophy 8 – Hegel, Dialectic & Revolution
https://ericgerlach.com/socialpoliticalphilosophy8/

How the Order Creates War and Revolution
http://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_skullbones11e.htm

What is the Hegelian Dialectic (and its use in Communitarianism)
http://www.freedomforallseasons.org/EmbattledPropertyOwnerStories/What%20is%20the%20Hegelian%20Dialectic.pdf [PDF]

Understanding The Hegelian Dialectic And Its Genesis (and the Third Way)
http://rense.com/general95/heg.htm

The Hegelian Dialectic: Offering Communistic Solutions to Fabricated Crises
http://freedomoutpost.com/hegelian-dialectic-offering-communistic-solutions-fabricated-crises/

The Hegelian Dialectic Process
http://thetruthnews.info/Hegelian_Dialectic_Process.pdf [PDF]

Hegel's dialectic:
Erasing Christianity through the psycho-political 'consensus process'
http://www.renewamerica.com/columns/kimball/100315

Order Out Of Chaos. The Hegelian Dialectic. Conquering America (and Video)
http://beforeitsnews.com/politics/2012/07/order-out-of-chaos-the-hegelian-dialectic-conquering-america-video-2429630.html

Brainwashing & How to Resist It

Mind-changing tactics	*How to resist*	*Scriptures*
Produce **mental and moral confusion** through contemporary books and stories (Cognitive dissonance)	*God's Word*	Know the Truth *1 Samuel 17:37 & Ephesians 6:10-18*
Insist on **open-mindedness** toward unbiblical views and suggestions	*Discernment*	Recognize and resist deception *Colossians 2:8*
Use feel-good affirmations to create a "safe place" for sharing personal thoughts and values	*Faith*	Trust and obey God *Galatians 2:20*
Require **open-mindedness**, respect, "tolerance" and approval of new beliefs and values	*Prayer*	Stand firm in Christ *Romans 12:2 & Philippians 4:6-7*
Through each group dialogue, guide each member toward a **new consensus**	*Perseverance*	Be willing to face group disapproval *Romans 5:3-4, 8:25-26*
Undermine traditional **authorities** (parents, church, Bible, God...) as old-fashioned, obsolete, divisive or intolerant.	*Gratefulness*	Build a habit of thanking God for everything *1 Thessalonians 5:16-18*
Prompt everyone to freely **share feelings**, thoughts, complaints, resentments (especially toward traditional parents), etc.	*Confess all to God*	*Pour out your heart to God, not to the dialectic group.* *Psalm 62:8*
Stir subtle hostility (**ridicule**, rejection) toward dissenters (see Zero Tolerance for Non-Compliance)	*Forgiveness & love*	Demonstrate His overcoming love *1 Corinthians 13*
Humiliate resistors or non-conformists	*Genuine humility*	Trust God's promises *James 4:7-10; Luke 6:22-23; Matthew 5:3, 9*
Commit yourself to the group and its changing consensus	*Surrender to God*	Abide in Him - our only true and lasting source of safety. *John 15:4-11*

[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

Wikipedia: Praxis
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
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 [PDF]

How Collectivists Use the Diamond Tactic to Sway Public Meetings and How to Thwart Them
http://www.freerepublic.com/focus/news/2657811/posts

Hegelian Dialectics: The Devil's Winning Tool
http://www.wayoflife.org/database/hegelian_dialectics_devils_winning_tool.html

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

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

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

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]

Cultural Marxism in the Church

http://watch-unto-prayer.org/cult-marx-1-sympathy-for-the-devil.html

Marxism and Eschatology

http://www.worldviewweekend.com/news/article/marxism-eschatology

Excerpts:

… Even though Karl Marx vehemently attacked all forms of idealism, religion, abstract philosophy, and utopianism, incredibly, he still naively believed that the future belonged to the collectivist communist state in which all class divisions, exacerbated by the evils of Industrial Capitalism, would eventually disappear through an international socialistic revolution at the end of history. His apocalyptic belief in a future eschaton of communism that would eventually destroy all of the evils of economic oppression demonstrates his belief in humanistic progress eschatologically understood. At its core, Marxism is a secularized form of Christian eschatology that goes far afield from its so-called economic and scientific basis that Marx proudly touted. Karl Marx's false prophecies, written in the 19th century, amalgamated an extreme 'literal' socio-economic reading of life together with the so-called 'scientific' laws of 'progressive' societal evolution – both of which are indefensibly based on Judeo-Christian eschatological assumptions. With regard to the problem of fundamentalism, Christians need to learn to put the shoe on the other foot.

… The great crisis of modern liberal politics is that that Marxists, progressives, and socialists (not to mention fascists & environmentalists), are all attempting to bring about a radical transformation of the world through mere politics, racism, political correctness, multiculturalism and the redistribution of wealth. All the while they make fun of the miraculous that is often found on the pages of the Bible, shockingly, they believe that they can bring about a collectivist utopia upon the earth through sleight of hand processes known as secularization and profanization. Through secularization they have taken apocalyptic notions from the Bible and transposed them into worldly political affairs by gutting the religious element. Through profanization they have taken such sacred eschatological prophecies and have reduced them to the merely secular or mundane by shucking the religious reverence associated with them. Faith, hope, change, transformation and a "yes we can" attitude are thus removed from their religious foundations, and transposed into empty political rhetoric that captivates the politically naïve and the unwary. In short, Christian faith in biblical prophecies has been replaced with the cult of political utopia.

The fundamental problem with Marxian eschatology, if not even the entire modern enterprise itself, is that it takes human history too seriously without proper warrant. They have a faith in the future that is inconsistent with the harsh realities, limitations, sufferings and tragedies of life itself. Even though many moderns assume the meaningless, chaotic, and blind forces of biological evolutionary theory, ironically enough, thanks to their Judeo-Christian heritage, they still have faith in the future. Political eschatology has filled the empty cultural void left to the modern world by Darwin. Indeed, Marxists and millenarianists have purposefully confused history with eschatology in a gigantic attempt to bring about a collectivist social justice in the world this side of the grave. In so doing, however, they have taken human history, one of the most changeable and unreliable of all things, and converted it into a hollow eschatology of political pipe dreams that will never be historically realized. Without Christian theology, ascribing meaning to the ups and downs of history, or trying to justify history in the end through ideologies like communism, is a precarious enterprise at best, but usually dangerously naïve at the very least.

Even more stunning is that Marxists and millenarianists also wish to make their socialist utopia universal and collectivist, which makes it even more impossible to obtain. Such a political course of action requires massive social engineering that invariably runs roughshod over human dignity and freedom. The communistic/socialistic cure has very often been worse than the capitalistic disease they are purportedly trying to ameliorate. The bankruptcy of such an approach is now rearing its ugly head across the entire western world, both figuratively and literally with many states on the verge of economic meltdown. Thanks to their false hopes, dreams, and aspirations in an unobtainable humanistic utopia, many modern states are very close to joining the historical misery of the Third World. This will be the end result of their universal solidarity. All the while they continue to promote secular progress, hope and political eschatology, their false utopianism will ultimately lead them to the apocalypse instead (Psalm 2; Daniel 9:24-27; 1 Thess 5:3; Rev 6-19). The 20th century was a millenarian warning – a veritable harbinger of apocalyptic things to come.

Quote by N.T. Wright on the Bodily Resurrection of Jesus:

"You see, the bodily resurrection of Jesus isn't a take-it-or-leave-it thing, as though some Christians are welcome to believe it and others are welcome not to believe it. Take it away, and the whole picture is totally different. Take it away, and Karl Marx was probably right to accuse Christianity of ignoring the problems of the material world. Take it away, and Sigmund Freud was probably right to say that Christianity is a wish-fulfillment religion. Take it away, and Friedrich Nietzsche was probably right to say that Christianity was a religion for wimps. Put it back, and you have a faith that can take on the postmodern world that looks to Marx, Freud and Nietzsche as its prophets, and you can beat them at their own game with the Easter news that the foolishness of God is wiser than men, and the weakness of God is stronger than men." — N.T. Wright, For All God's Worth: True Worship and the Calling of the Church

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

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

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

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 Perestroika*in 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

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%20Encyclopedia%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

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 [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

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

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

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

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

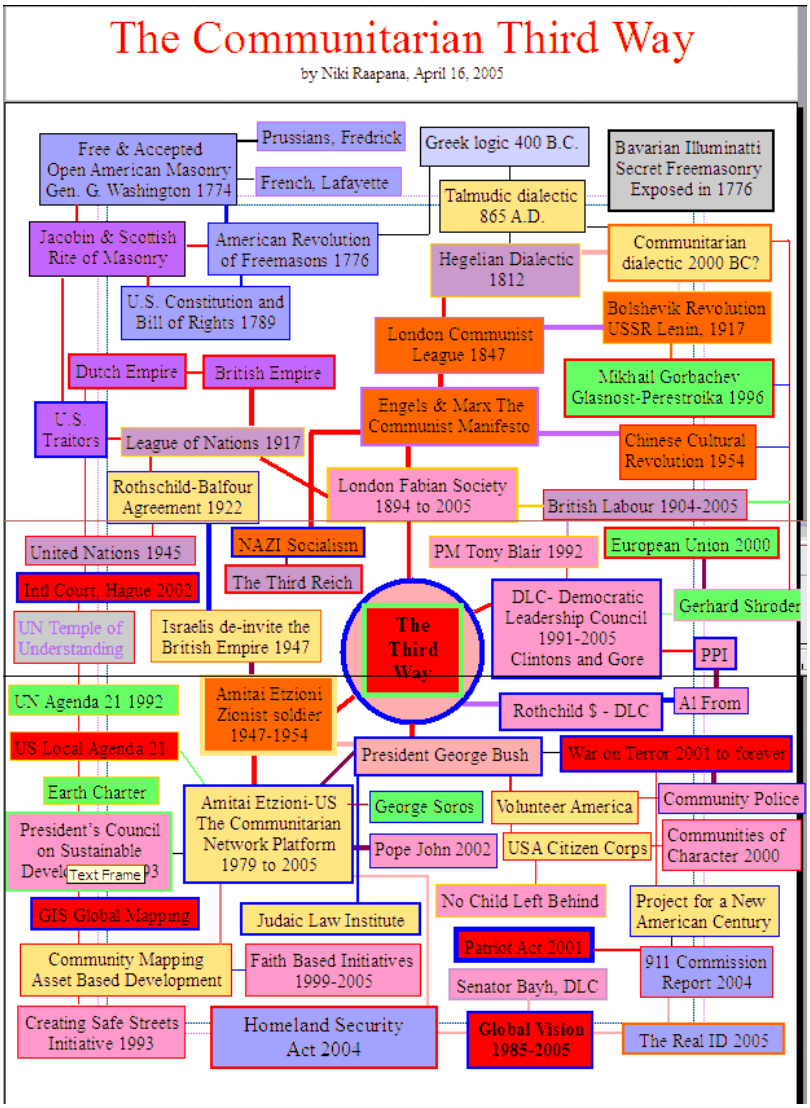
Third Way – Communitarianism – Civil Society

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

Communitarianism - Another Word for *The DIALECTIC Process*
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

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/ [Alternate]

The Poverty of Progressivism and the Tragedy of Civil Society
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

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 scientistic 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.

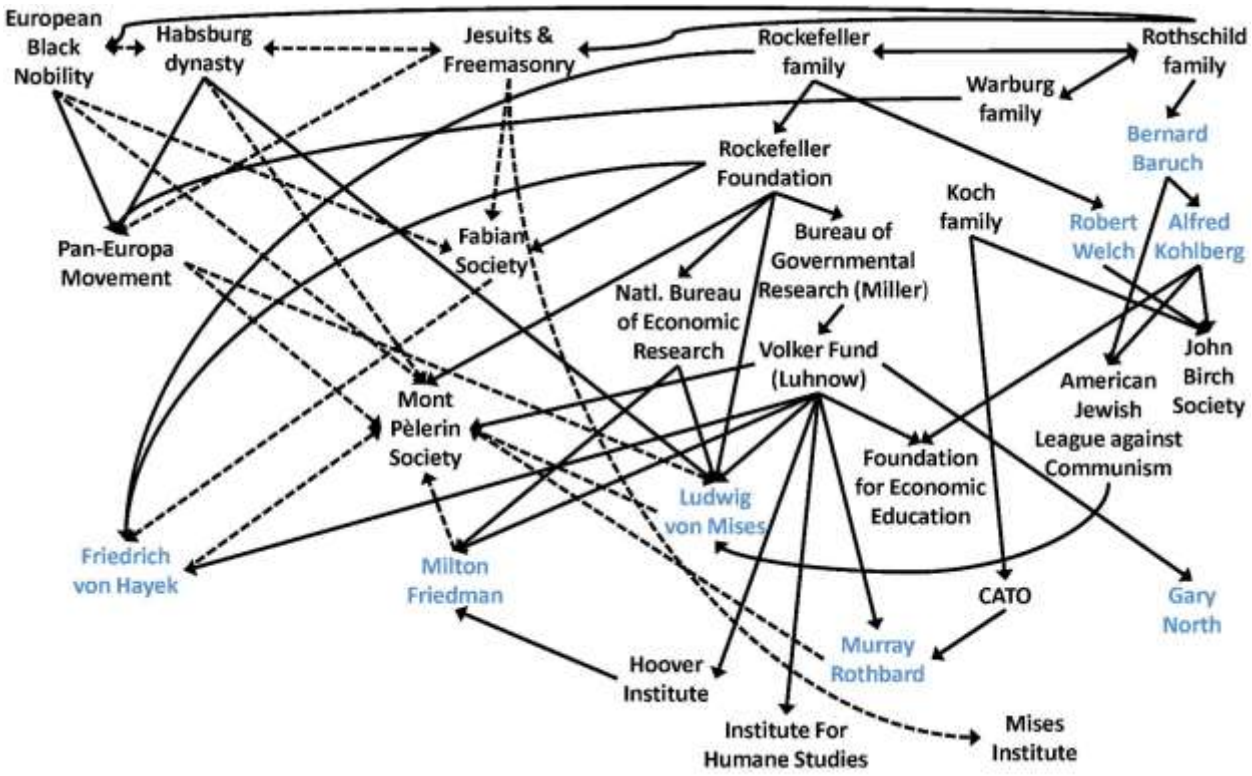
Wall Street and the Bolshevik Revolution

http://modernhistoryproject.org/mhp?Article=BolshevikRev&C=8.0

Old Rothschild- and Rockefeller hands controlled the Libertarian-Communist dialectic

https://realcurrencies.wordpress.com/2012/03/11/old-rothschild-and-rockefeller-hands-controlled-the-libertarian-communist-dialectic/

Here's a chart visualizing the historic ties between the main players.

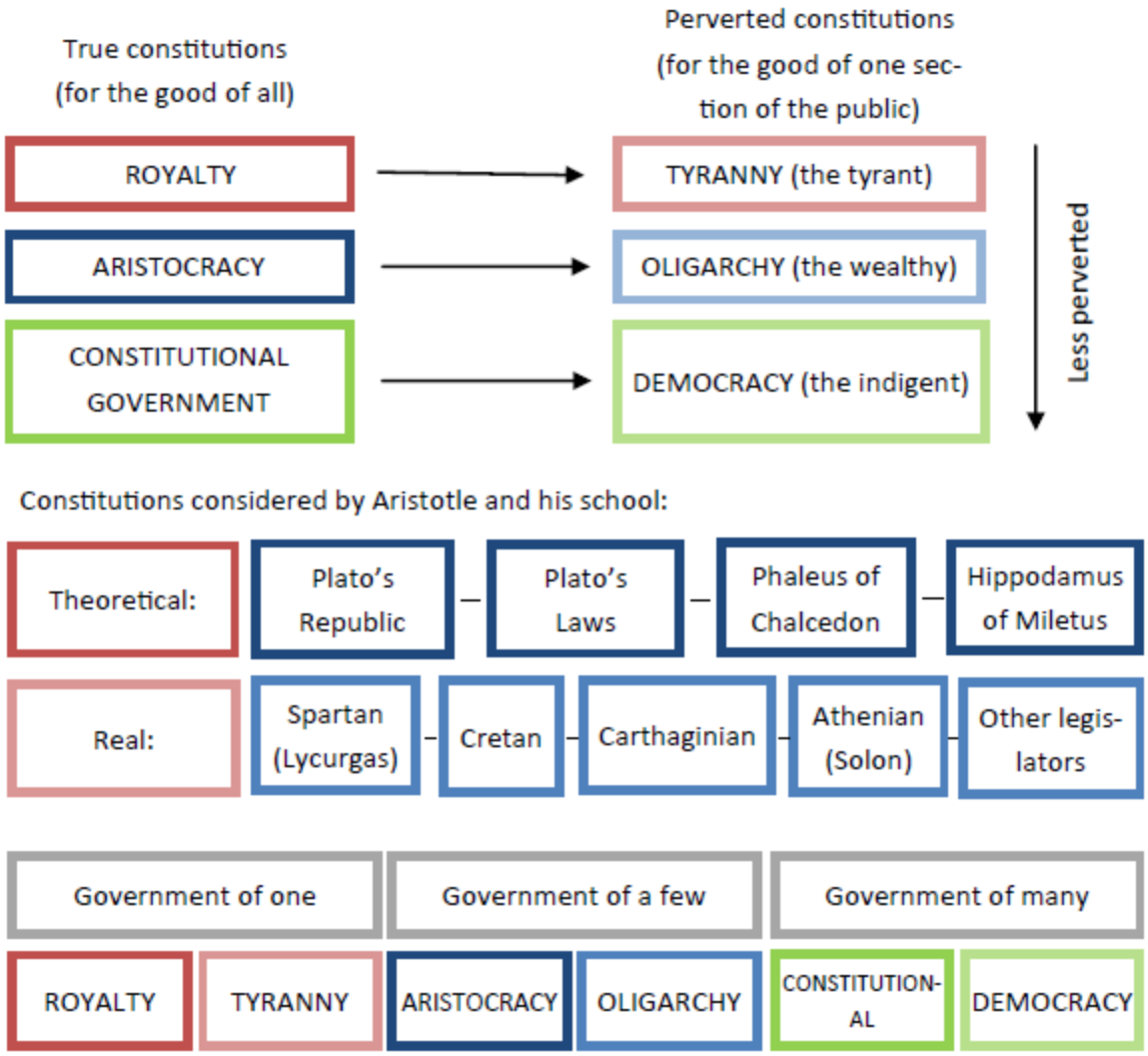


Solid lines refer to funding and dashed lines refer to mostly ideological connections

Constitutions, including the U.S. Constitution & Related Documents

Diagram illustrating the classification of constitutions by Aristotle

https://en.wikipedia.org/wiki/Constitution (All constitutions in force: https://www.constituteproject.org/)



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.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://www.enchantedlearning.com/history/us/documents/constitution/timeline.shtml

The Declaration (from "The Vault", TheBlaze TV) [Video]
http://www.glennbeck.com/content/gb_videos/s1e13-the-declaration/

David Barton, President, WallBuilders joins Glenn Beck in the Vault to talk about the Declaration and the incredible artifacts that support our Founding document.

NOTE: The Constitution is directly linked to the Declaration of Independence. The Declaration is the foundation. You'll never understand the Constitution if you don't get the Declaration first. If you take the foundation away, the whole thing crumbles.

FYI:

The Declaration starts with 155 words that support 6 principles. It then goes into 27 grievances that explain the principles and how those principles were violated by the King of Great Britain.

Phrases, such as "taxation without representation is tyranny", "all men are created equal and endowed by their creator with inalienable rights: life, liberty and pursuit of happiness", and "the consent of the governed" were well known and understood during the time of the writing of the Declaration, as during 1680 they were preached in popular sermons by Rev. John Wise. Later, the Founding Fathers in 1772 reprinted the sermons and circulated them widely.

US/NJ Documents (text)

The Declaration of Independence

When in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them , a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.
We hold these Truths to be self evident, That all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any form of Government becomes destructive of these Ends, It is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long
established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, envinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies, and such is now the Necessity which constrains them to alter their former Systems of Government.

Preamble to the Constitution of the United States

We the people of the United States,
in order to form a more perfect union,
establish justice, insure domestic tranquility,
provide for the common defense,
promote the general welfare
and secure the blessings of liberty to ourselves
and our posterity,
do ordain and establish this Constitution
for the United States of America

Signers of The Declaration of Independence (including occupation)
http://www.usconstitution.net/declarsigndata.html

Religious Affiliation of the Founding Fathers
http://www.adherents.com/gov/Founding_Fathers_Religion.html

Understanding How the Declaration of Independence and Constitution Work Together
https://www.youtube.com/watch?v=RjMQJ9v6Ic4 [Video]

Understanding the Declaration of Independence - 9 Key Concepts Everyone Should Know
https://www.youtube.com/watch?v=cS-tshQ9sys [Video]

Understanding U.S. Constitution - 5 Key Concepts Everyone Should Know
https://www.youtube.com/watch?v=ggXSO0ETvq4 (Part 1 of 2) [Video]
https://www.youtube.com/watch?v=eLQxigKFa5k (Part 2 of 2) [Video]

What are the four references to God in the Declaration of Independence? [Video]
https://www.youtube.com/watch?annotation_id=annotation_324295&feature=iv&src_vid=2aEC6oFH954&v=zYOh-qbAIR4

Declaration Of Independence: Broken Down into Four Parts
https://www.youtube.com/watch?v=j-gz6_6RnnQ

Declaration of Independence was Approved on the 2nd & Signed Weeks Later – So Why is the 4th a Holiday?
https://www.youtube.com/watch?v=KlajXDgwZ78

The Bible and Government – Bible Principles: Basis for America's Laws
http://www.faithfacts.org/christ-and-the-culture/the-bible-and-government

Hillsdale College – Online Courses
https://www.hillsdale.edu/academics/online-courses/
"deepen your understanding of the great ideas of Western Civilization"

The Federalist Papers

The Federalist Papers are a series of 85 articles advocating the ratification of the United States Constitution. Seventy-seven of the essays were published serially in The Independent Journal and The New York Packet between October 1787 and August 1788. They are essentially letters written by Alexander Hamilton, James Madison, and John Jay, urging ratification of the Constitution. The pseudonym "Publius" was used by the three man. Jay was responsible for only a few of the 85 articles. The papers were meant to be influential in the campaign for the adoption of the Constitution by New York State. But the authors not only discussed the issues of the constitution, but also many general problems of politics.

http://www.sparknotes.com/history/american/federalist/ [Summary]

https://www.constitutionfacts.com/us-articles-of-confederation/the-federalist-papers/

https://www.congress.gov/resources/display/content/The+Federalist+Papers

http://www.let.rug.nl/usa/documents/1786-1800/the-federalist-papers/

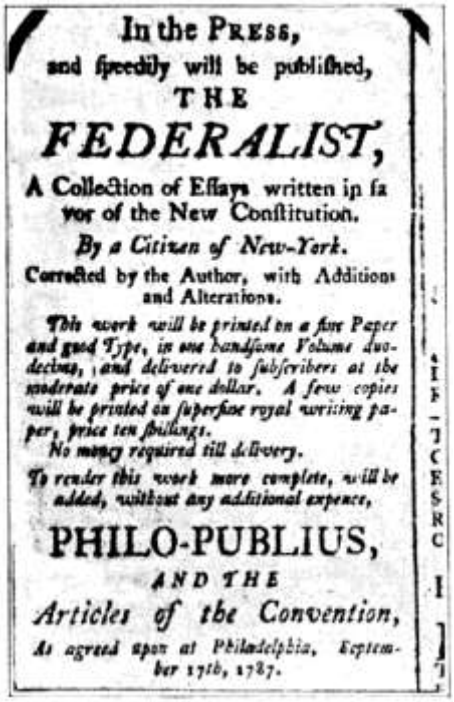
http://www.teaparty911.com/info/federalist-papers/no1.htm

http://thefederalistpapers.org/federalist-papers

http://www.teaparty911.com/info/federalist-papers/no1.htm

http://avalon.law.yale.edu/subject_menus/fed.asp

http://www.patriotcoalition.org/federalist-papers/


In the PRESS,
and ſpeedily will be publiſhed,
THE
FEDERALIST,
A Collection of Eſſays written in fa vor of the New Conſtitution.
By a Citizen of New-York.
Corrected by the Author, with Additions and Alterations.
This work will be printed on a fine Paper and good Type, in one handſome Volume duodecimo, and delivered to ſubſcribers at the moderate price of one dollar. A few copies will be printed on ſuperfine royal writing paper, price ten ſhillings.
No money required till delivery.
To render this work more complete, will be added, without any additional expence,
PHILO-PUBLIUS,
AND THE
Articles of the Convention,
As agreed upon at Philadelphia, September 17th, 1787.

Federalist Papers - Facts & Summary

http://www.history.com/topics/federalist-papers

Anti-Federalist vs. Federalist

http://www.diffen.com/difference/Anti-Federalist_vs_Federalist

Federalist Papers - Listed in order and by topic

http://www.lexrex.com/enlightened/Federalist/federalistpapers.htm

Chronology of the Pro- and Anti-Federalist Papers

http://www.constitution.org/afp/afpchron.htm

Federalist 10 - Argument Flowchart [PDF]

http://www.whatsoproudlywehail.org/wp-content/uploads/2014/04/Federalist-X-Flowchart.pdf?x65350

The Federalist Papers in Modern Language

https://freedom-school.com/law/federalist-papers-in-modern-language.pdf [PDF]

CliffsNotes: The Federalist Papers
https://www.cliffsnotes.com/literature/f/the-federalist/summary-and-analysis/section-i-general-introduction-federalist-no-1-alexander-hamilton

Federalist Papers – Timeline
http://teachingamericanhistory.org/ratification/timeline-federalist/

The Federalist – Complete (Online Library of Liberty - Liberty Fund)
http://files.libertyfund.org/files/788/0084_LFeBk.pdf [PDF]

The Federalist – Download eBook
https://www.goodreads.com/ebooks/download/110331.The_Federalist_Papers [PDF]

http://www.feedbooks.com/book/2674/the-federalist-papers [PDF] [ePUB]

Essential Federalist Papers (Note: organized by topic)
http://www.earstohear.net/heritage/Essential-Federalist-Papers.pdf [PDF]

A Concise Guide to the Federalist Papers (Boston University)
http://www.bu.edu/law/journals-archive/bulr/documents/maggs.pdf [PDF]

Teaching the Constitution with the Federalist Papers
http://www.crf-usa.org/images/pdf/gates/The-Federalist-Papers-2015.pdf [PDF]

James Madison and the Federalist Papers
http://files.eric.ed.gov/fulltext/ED322083.pdf [PDF]

Democracy in America: Historical-Critical Edition, 4 vols.
[1835] Alexis de Tocqueville [Downloadable as PDFs and HTML]
http://oll.libertyfund.org/titles/tocqueville-democracy-in-america-historical-critical-edition-4-vols-lf-ed-2010

Making Citizens: How American Universities Teach Civics [Recommended]
https://www.nas.org/projects/making_citizens_report/the_report [Downloadable as a PDF]

Wallbuilders - Library

http://wallbuilders.com/LIBdefault.asp [Helpful Links: http://wallbuilders.com/links.asp]

A comprehensive collection of issues, articles, newsletters, writings, and other documents is available in both searchable and browseable formats, including a collection of issues and articles with discussions on the Founding Fathers and religion, slavery, George Washington, Thomas Jefferson, evolution, Benjamin Franklin, and many other historical topics.

Were the Founding Fathers mainly Deists or Theists?

. . . Because some early American patriots, like Thomas Paine, were Deists, that is those who believe in a distant and remote Deity, many more recent historians have tried to label a number of the luminaries of the Founding Fathers of America as also being Deists. For example, it is often said today that Thomas Jefferson and Benjamin Franklin were Deists. Yet, each man in a variety of contexts spoke earnestly of their conviction as Theists - that God was both approachable by man and that God played an ever-active role in the affairs of man. Consider Thomas Jefferson's declaration: "God who gave us life gave us liberty. And can the liberties of a nation be thought secure when we have removed our only firm basis, a conviction in the minds of the people that these liberties are the gift of God?" It is not surprising, therefore, that Thomas Jefferson and his fellow founders would have referred four times in the Declaration of Independence to a Creator God of Providence. Likewise, consider the statement of Benjamin Franklin delivered at the Constitutional Convention in Philadelphia in 1787: "I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of man."

In the case of George Washington, th[e] book *George Washington's Sacred Fire* documents with exhaustive detail and analysis that Washington was not only a Theist as seen in his very frequent references to Providence but that Washington was also an orthodox Trinitarian Christian. First, in regard to the impact of a Providential God, Washington later in his public life said: "It is the duty of all nations to acknowledge the Providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly implore his protection and favor." (Thanksgiving Proclamation, October 3, 1789)

Ref: Newcombe, Jerry; Lillback, Peter A. (2010-05-20). ***George Washington's Sacred Fire*** *(Kindle Locations 211224). Providence Forum Press. Kindle Edition.*

Highlights:
https://ronloneysbooks.files.wordpress.com/2013/02/george-washingtons-sacred-fire-by-peter-a-lillback.pdf [PDF]

Difference Between Deism and Theism

http://www.differencebetween.com/difference-between-deism-and-vs-theism/

Excerpt:

> **Deism vs Theism**
>
> Man has always been interested in knowing the secrets of nature. He has always sought to justify the existence of a superpower that controls the world, and this belief has given to birth of many different religions. There are also many beliefs regarding the existence of a super natural power

or deity. Two such doctrines or beliefs are Deism and Theism that confuse a lot of people because of their similarities. While both agree that there is a deity or power controlling the affairs of the world, there are subtle differences that will be explained in this article.

Deism

Deism is a doctrine or belief about the creator and the world. It says that there is a super power that is called as God and that God has created the world, but this happens to be the end of the role for God as this theory does not believe in miracles or super powers of God. The theory evolved in 17th and 18th centuries, which are often referred to as the period of the enlightenment. The theory says that God created the universe but then stopped playing an active role in controlling the universes as it left it in the hands of natural laws that he created along with our planet. God does not show up and can only be felt through these natural laws. This means that God does not intervene in the affairs of the world, and no super natural events or miracles can be ascribed to God.

Theism

Theism is a belief that there exists only one God. This is a doctrine that is similar in nature to monotheism that believes that there is a creator of the universe who is controlling the events and affairs of the universe. This belief is similar in nature to the beliefs expounded in many religions of the world such as Christianity, Islam, Hinduism, and Judaism. Theism emerged as an answer to Deism that was a popular belief in 17th and 18th centuries. Thus, theists believe that god does listen to our prayers and answers through miracles and super natural events.

What is the difference between Deism and Theism?

Both Theism and Deism believe in the existence of one God that created the universe, but whereas Theism ascribes powers to God and believes him to be involved with controlling the affairs of the universe, Deism believes that Go created the universe and stropped intervening in its affairs. He created natural laws at the same time and allowed the universe to be governed through these natural laws. So, while deism ascribes no miracles and super powers to God, Theism believes that God listens to our prayers and controls the events all the time. He is actively supervising the events taking place on earth.

Theist, Deist, Atheist, Agnostic

A **theist** believes there is a God who made and governs all creation; but does not believe in the doctrine of the Trinity, nor in a divine revelation.

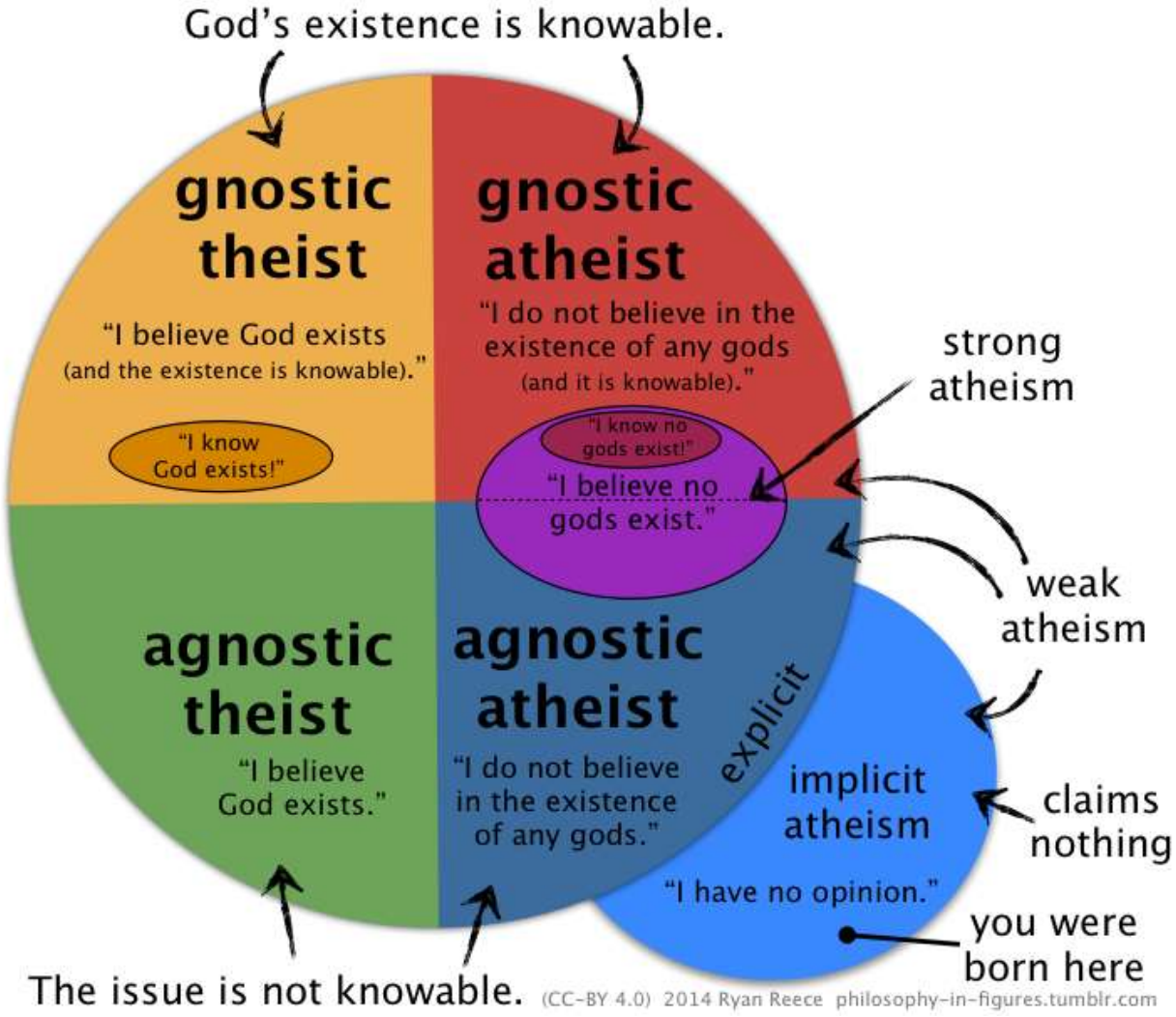
A ***deist*** believes there is a God who created all things, but does not believe in His superintendence and government. He thinks the Creator implanted in all things certain immutable laws, called the *Laws of Nature,* which act *per se,* as a watch acts without the supervision of its maker. Like the theist, he does not believe in the doctrine of the Trinity, nor in a divine revelation.

The ***atheist*** disbelieves even the existence of a God. He thinks matter is eternal, and what we call “creation” is the result of natural laws.

The ***agnostic*** believes only what is knowable. He rejects revelation and the doctrine of the Trinity as “past human understanding.” He is neither theist, deist, nor atheist, as all these are past understanding.

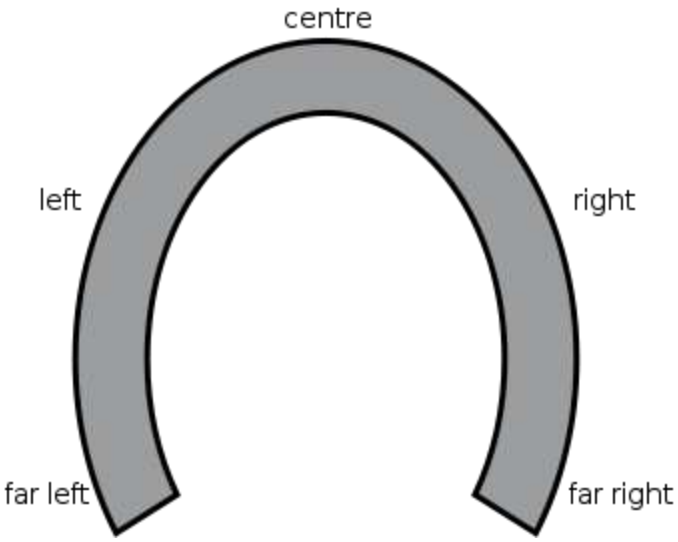
Source: *Dictionary of Phrase and Fable*, E. Cobham Brewer, 1894

(A)theism vs (A)gnosticism **(Athieism vs Agnosticism)**



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:

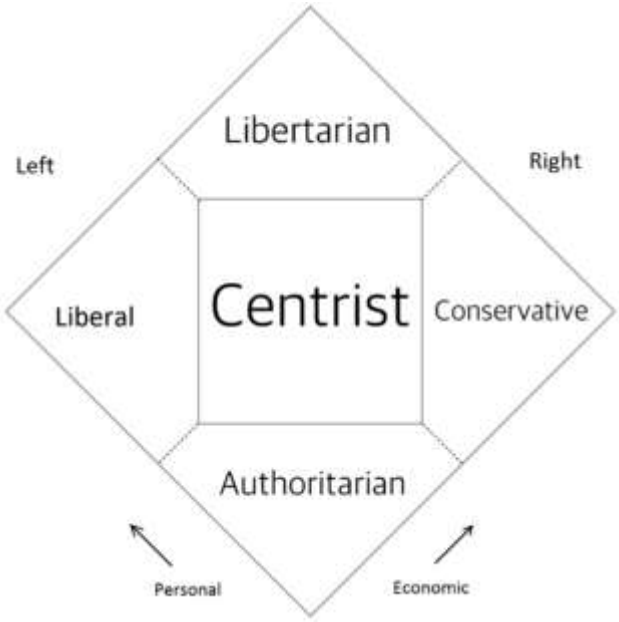
> Traditionally, the political spectrum is illustrated as a straight line, with liberalism on the left and conservatism on the right, each ideology getting more extreme as it gets closer to the end of the spectrum. According to French philosopher Jean-Pierre Faye, that all checks out except for one important 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.

Nolan Chart

https://en.wikipedia.org/wiki/Nolan_Chart

Excerpt:

The Nolan Chart is a political view assessment diagram created by David Nolan in 1969. The chart divides human political opinions into two vectors – economic opinion and personal opinion – to produce a type of Cartesian chart. It expands political view analysis beyond the traditional "left–right" line, which measures politics along a one-dimensional line, into a graph with two dimensions: degrees of economic and personal freedom.



The Nolan chart in its traditional form. →

A variant (above) of the Nolan chart using traditional political color-coding (red leftism versus blue rightism) and alternative labels for the sections. (Note that this chart is flipped vertically from the chart at the beginning of the article.)

The Nolan chart is problematic to those who equate economic regulation with personal freedom, and because the libertarian definition of freedom is different from the liberal definition. The chart also implies that the Left is in favor of individual freedoms, however the leftist platform approach to gun control and anti-discrimination laws is not consistent with the chart's definition of freedom. The chart is considered by some to have a libertarian bias.

What is the Nolan Chart?

https://www.nolanchart.com/faq/faq8-php

Political Quiz (allows you to locate your political philosophy in the Nolan Chart)

http://www.polquiz.com/ ver.2:http://www.quiz2d.com/ ver.3: http://nolan.jimeyer.org/nolan_example.php

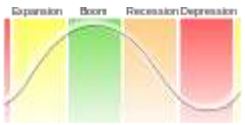
Beyond Left/Right

http://www.lairdwilcox.com/news/nolanchart.html

Economic Theories

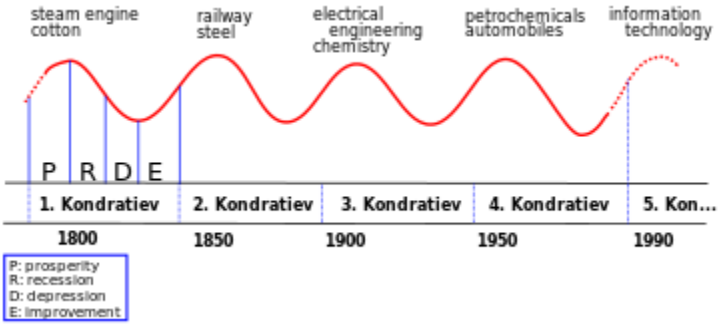
Kondratiev Wave

https://en.wikipedia.org/wiki/Kondratiev_wave

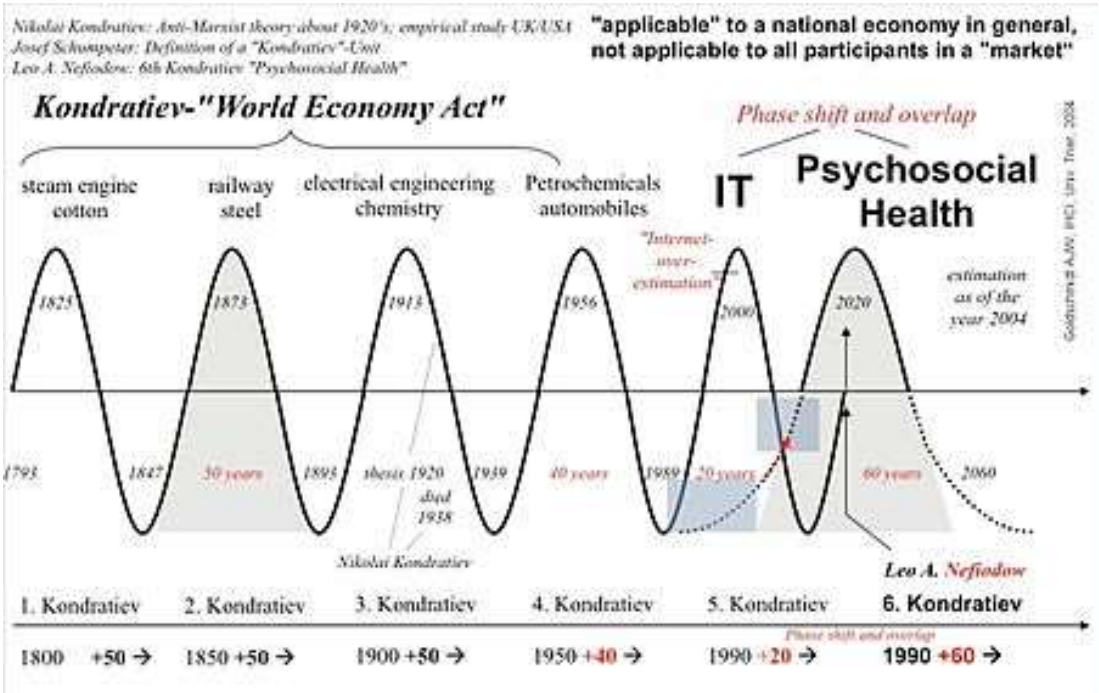


Proposed Economic Waves

Cycle/Wave Name	Period (years)
Kitchin cycle (inventory, e.g. pork cycle)	3–5
Juglar cycle (fixed investment)	7–11
Kuznets swing (infrastructural investment)	15–25
Kondratiev wave (technological basis)	45–60



A rough schematic drawing showing growth cycles in the world economy over time according to the Kondratiev theory

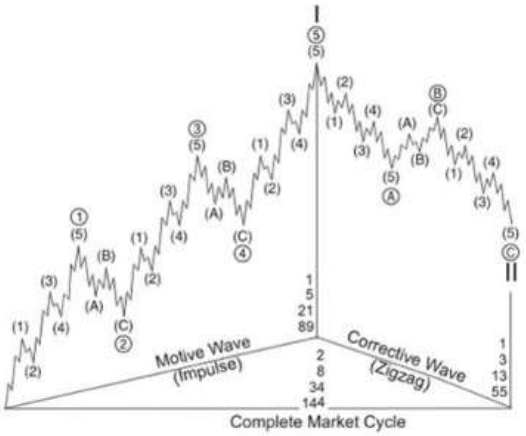


Kondratiev waves associated with gains in IT and health with phase shift and overlap, Andreas J. W. Goldschmidt, 2004

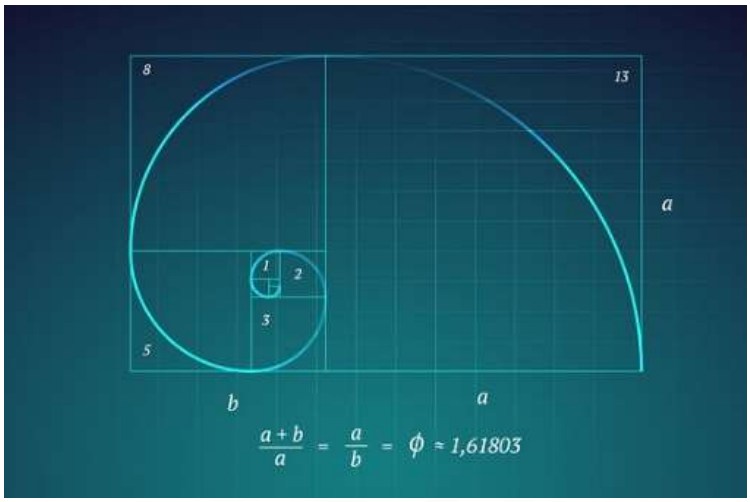
Elliott Wave Theory

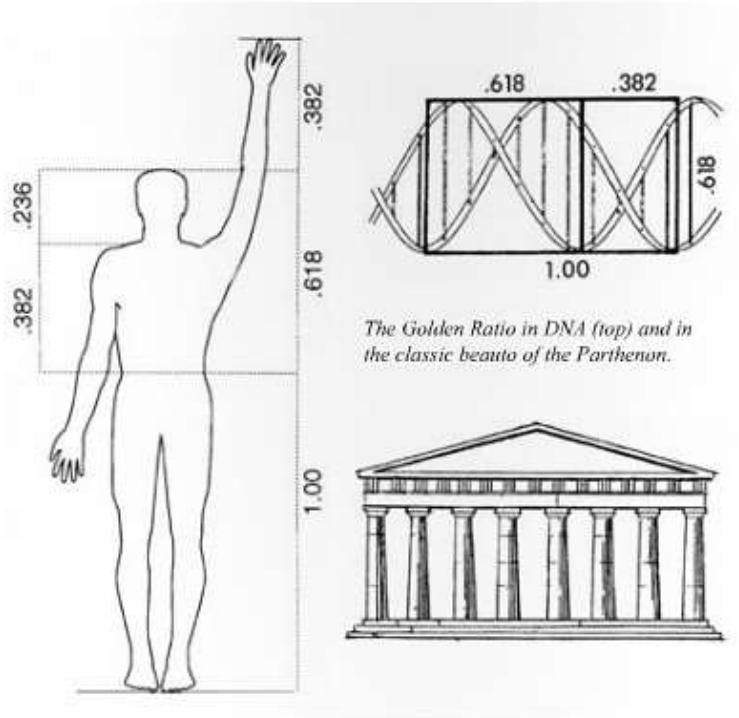
http://www.elliottwave.com/

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.



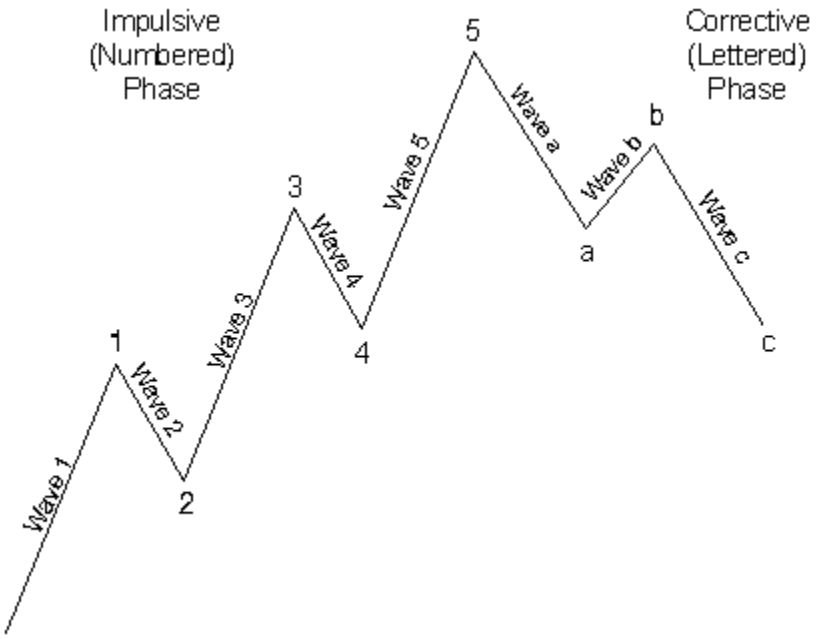
Golden Spiral:





The Golden Ratio in DNA (top) and in the classic beauto of the Parthenon.

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

http://www.elliottwave.net/educational/basictenets.htm

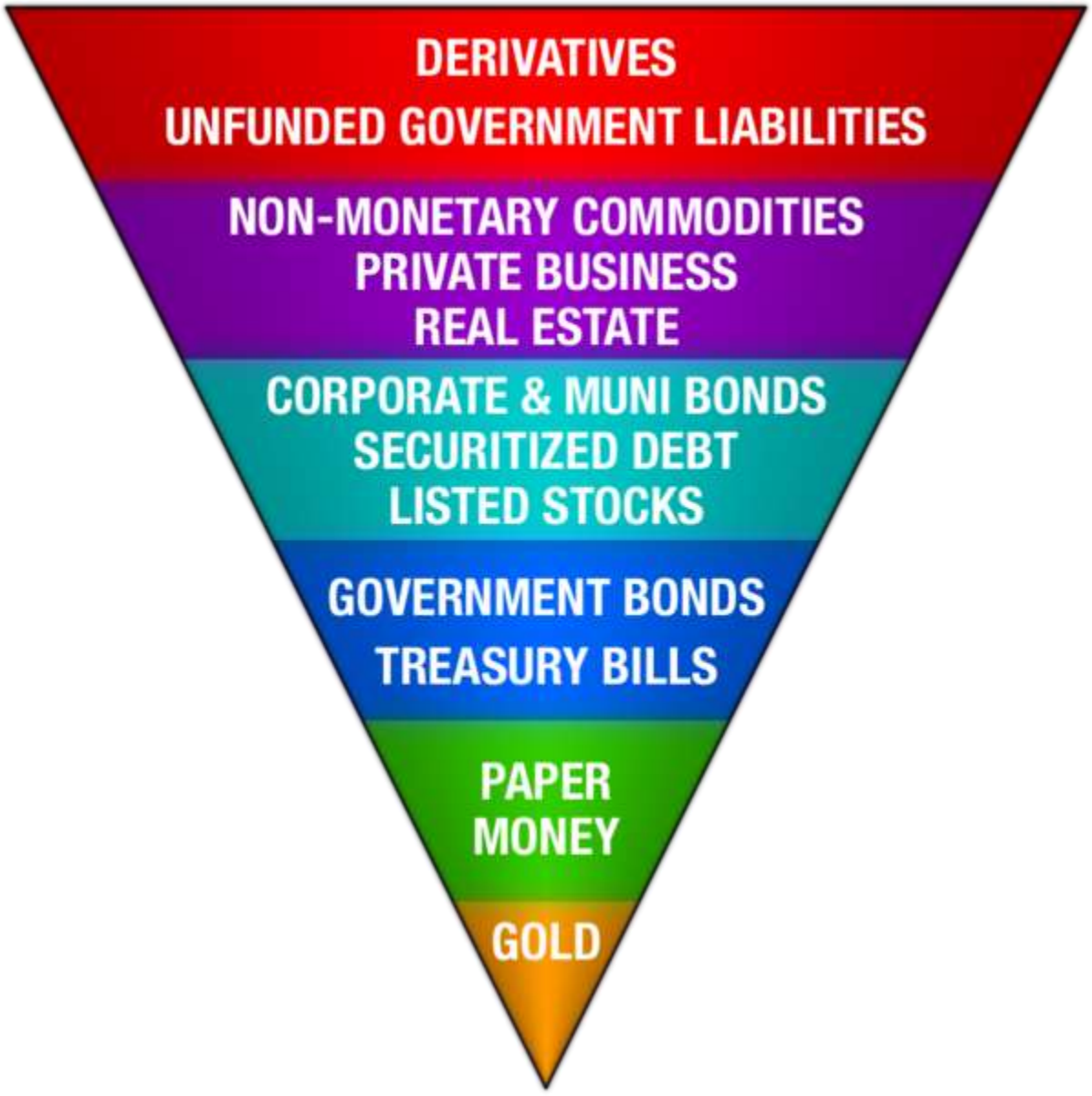
http://www.wavetimes.com/elliott-waves-explained/

http://www.socionomics.net/tag/elliott-wave-theory/

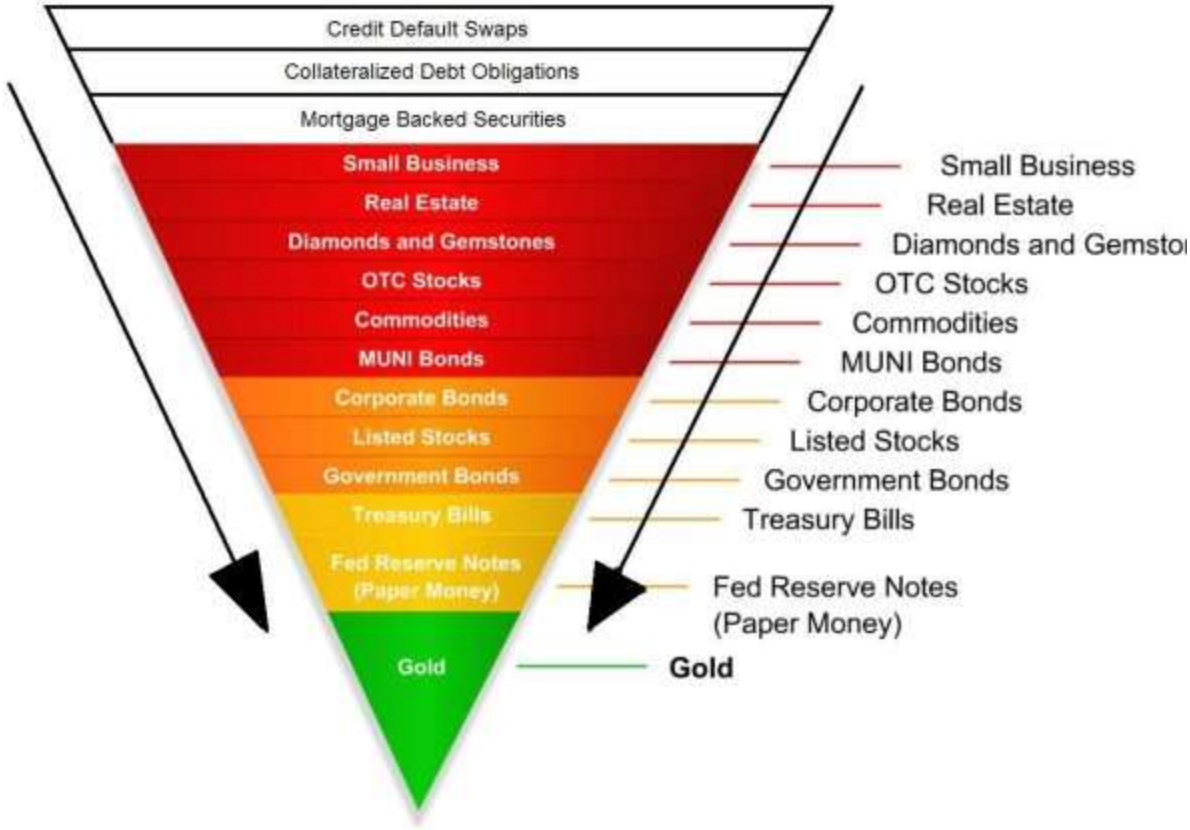
Note: most stock market practitioners 'enhance' their use of Elliot Waves with use of 'channels', and other analytical tools and metrics to help confirm and better predict trends.

John Exter – Exter's Inverted Pyramid

https://en.wikipedia.org/wiki/John_Exter



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-exters-pyramid/

http://fofoa.blogspot.com/2009/03/all-paper-is-still-short-position-on.html

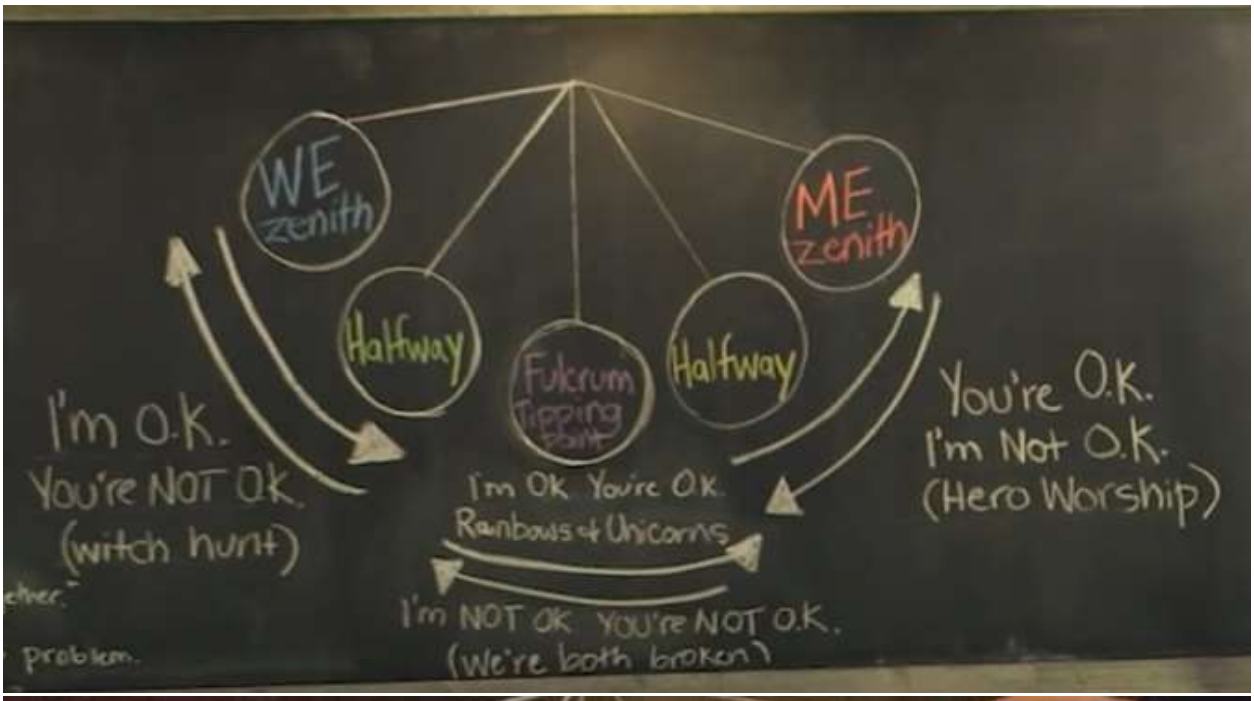
http://lesjones.com/2009/09/09/word-of-the-day-john-exters-inverted-pyramid-of-assets/

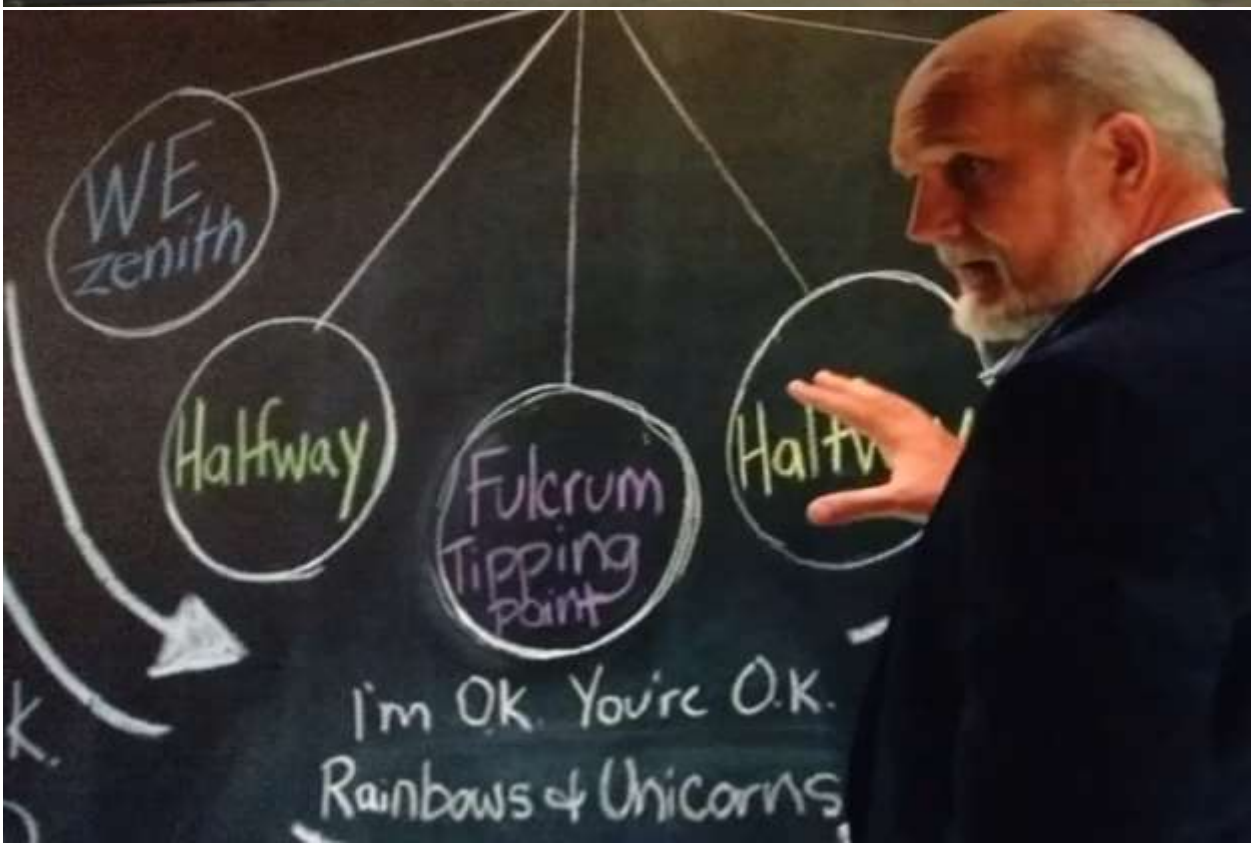
http://www.discountgoldandsilvertrading.net/e-newsletter/2013/dgst-enewsletter-20130624.html

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-exters-inversion

The Pendulum – by Roy Williams and Michael Drew





[Screen shots above from broadcast of 12/10/2016 on The Blaze TV: The Pendulum – Part 2 (see next page)]

See also: a better view of the Pendulum Swing Lists shown at each end of the board (seen in videos on next page)

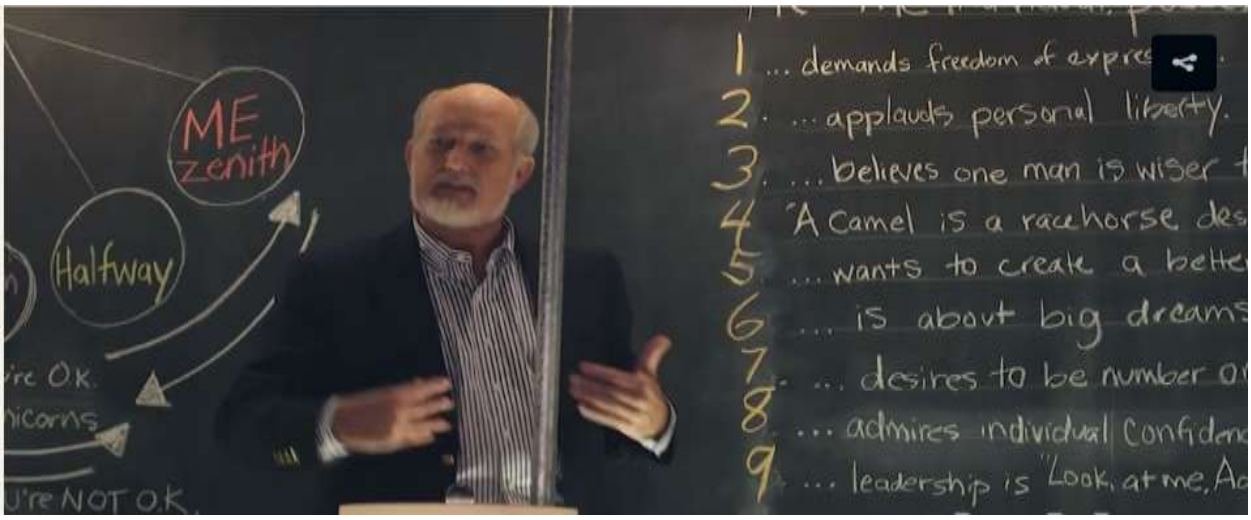
The Pendulum – Part 1 [Video]

http://www.glennbeck.com/content/gb_videos/s1e11-the-pendulum-part-1/

Glenn and author Roy Williams break down the “Pendulum” theory on the Vault chalkboard and map out where our country is headed next.

How ‘The Pendulum Theory’ Precisely Predicts Historical Patterns (Intro of The Pendulum - Part 1)

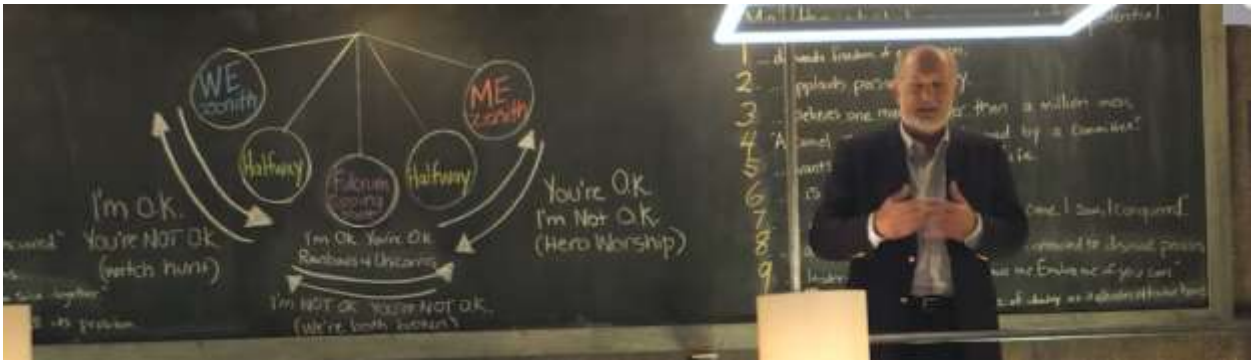
http://www.glennbeck.com/2016/12/09/vault-how-the-pendulum-theory-precisely-predicts-historical-patterns/

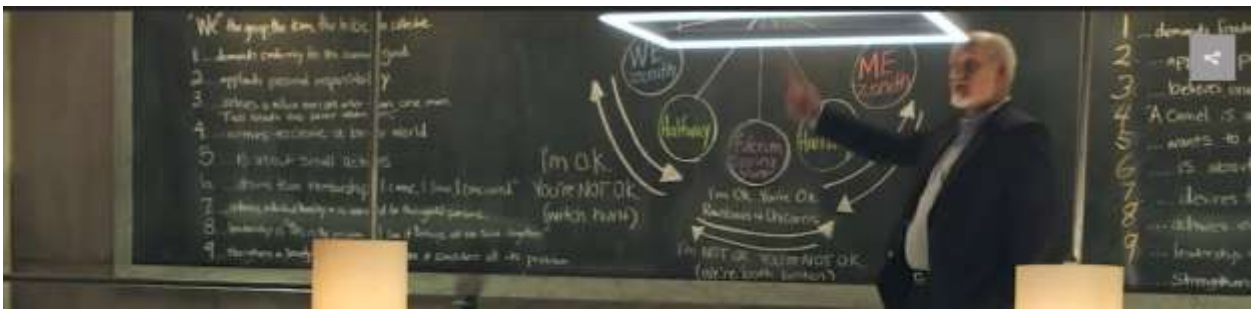


The Pendulum – Part 2 [Video]

http://www.glennbeck.com/content/gb_videos/s1e12-the-pendulum-part-2/

Glenn continues his conversation with author Roy Williams to explain the “Pendulum” theory and map out where our country is headed next.





See also: a better view of the Pendulum Swing Lists shown at each end of the board (seen in videos on prior page)

Related articles re: The Pendulum from Glenn Beck broadcasts:

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/

[End Glenn Beck material, more "The Pendulum" links continued next page…]

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 transitionary 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):

1. demands conformity for the common good;
2. applauds personal responsibility;
3. believes a million men are wiser than one man: "Two heads are better than one";
4. wants to create a better world;
5. is about small actions;
6. desires to be a productive member of the team: "I came, I saw, I concurred";
7. admires individual humility and is attracted to thoughtful persons;
8. believes leadership is "This is the problem as I see it. Please consider the things I am telling you and perhaps we can solve this problem together"; and
9. strengthens a society's sense of purpose as it considers all its problems.

The **individualistic period also lasts for twenty years** (ten years rising toward an extreme individualism and ten year normalizing back):

1. demands freedom of expression;
2. applauds personal liberty;
3. believes one man is wiser than a million men: "A camel is a racehorse designed by a committee";
4. wants to achieve a better life;
5. is about big dreams;
6. desires to be Number One: "I came, I saw, I conquered";
7. admires individual confidence and is attracted to decisive persons;
8. believes leadership is "Look at me. Admire me. Emulate me if you can"; and
9. strengthens a society's sense of identity as it elevates attractive heroes.

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.

The Pendulum swings effect on business – ME vs WE
https://www.youtube.com/watch?v=H-R_ullU2Ws [video]

How is the swing of the pendulum affecting your business?
http://www.focusedprosperity.com/social-media-news/swing-pendulum-business/

Above link includes infographic →

TEDxCalgary - Michael Drew - Pendulum
https://www.youtube.com/watch?v=04c8e_W8jmg [video]

"TEDxCalgary - Michael Drew - Pendulum. Michael Drew takes us into the world of 40-year cycles in our society, and the implications of "quantum media" for the way in which we'll need to think about leadership in the current cycle."

The Philantrepreneur Foundation, Michael Drew:
12 Steps to Intimacy in a We Cycle
https://www.youtube.com/watch?v=XdhUNiqtwBk

Related:

"The Pendulum" theory, developed by marketing "Wizard of Ads" Roy Williams and his co-writer Michael Drew, draws from the work by William Strauss and Neil Howe's "Generational Theory" detailed in their series of publications.
(Note: Strauss and Howe originated the generational term, "Millennials".)

(see next page)

Strauss–Howe generational theory

https://en.wikipedia.org/wiki/Strauss%E2%80%93Howe_generational_theory#Millennials_Rising

Excerpt:

> The Strauss–Howe generational theory, created by authors William Strauss and Neil Howe, describes a theorized recurring generation cycle in American history. Strauss and Howe laid the groundwork for their theory in their 1991 book Generations, which discusses the history of America as a series of generational biographies going back to 1584.
>
> In their 1997 book The Fourth Turning (see below), the authors expanded the theory to focus on a fourfold cycle of generational types and recurring mood eras in American history.[2] They have since expanded on the concept in a variety of publications…
>
> …David Brooks reviewed the follow-up book about the next generation titled Millennials Rising (2000). **"Millennials" is a term coined by Strauss and Howe**. Brooks wrote: "This is not a good book, if by good you mean the kind of book in which the authors have rigorously sifted the evidence and carefully supported their assertions with data. But it is a very good bad book. It's stuffed with interesting nuggets. It's brightly written. And if you get away from the generational mumbo jumbo, it illuminates changes that really do seem to be taking place." Further, Mr. Brooks wrote that the generations aren't treated equally: "Basically, it sounds as if America has two greatest generations at either end of the age scale and two crummiest in the middle".[46]
>
> In 2001, reviewer Dina Gomez wrote in NEA Today that Strauss and Howe make their case "convincingly," with "intriguing analysis of popular culture." While conceding that the book "over-generalizes", Gomez also argues that it is "hard to resist the book's hopeful vision for our children and future. Many of the theories they wrote about in their two previous books—Generations and The Fourth Turning—have indeed come to pass…

The Fourth Turning Has Arrived

https://www.peakprosperity.com/podcast/82232/neil-howe-fourth-turning-has-arrived (2013)
(includes audio interview of Neil Howe explaining the concept of "*The Fourth Turning*")

Excerpt:

> In 1996, demographers William Strauss and Neil Howe published the book *The Fourth Turning*. This study of generational cycles ("turnings") in America revealed predictable social trends that recur throughout history and warned of a coming crisis (a "fourth turning") based on this research.
>
> Fourth turnings are defined by disorder and great changes brought on by a breakdown of the systems and operating principles that dominated the prior three turnings.
>
> Audio Notes:
>
> Pattern discovered accidentally (ref. previous book "Generations")
> Found generational differences over centuries had a pattern of oscillations (or rhythms) of society were roughly periods lasting 80-90 years.

The Fourth Turning – An Interview with Neil Howe

http://www.zerohedge.com/news/2015-07-03/fourth-turning-%E2%80%93-interview-neil-howe

The Fourth Turning – Official Website

http://www.fourthturning.com/

The Four Turnings – Summary

http://www.lifecourse.com/about/method/the-four-turnings.html

Excerpt:

The Anglo-American Saeculum					
Saeculum	**Time from climax of Crisis to climax of Awakening**	**(climax year) Awakening *(Full Era)***	**Time from climax of Awakening to climax of Crisis**	**(climax year) Crisis *(Full Era)***	**Time from one Crisis climax to next Crisis climax**
Late Medieval	—	—	—	(1485) Wars of the Roses (1459–1487)	—
Reformation	51 years	(1536) Protestant Reformation *(1517–1542)*	52 years	(1588) Armada Crisis *(1569–1594)*	103 years
New World	52 years	(1640) Puritan Awakening *(1621–1649)*	49 years	(1588) Glorious Revolution *(1675–1704)*	101 Years
Revolutionary	52 years	(1741) Great Awakening *(1727–1746)*	40 years	(1781) American Revolution *(1773–1794)*	92 years
Civil War	50 years	(1831) Transcendental Awakening *(1822–1844)*	32 years	(1863) Civil War *(1860–1865)*	82 years
Great Power	33 years	(1896) Third Great Awakening *(1886–1908)*	48 Years	(1944) Great Depression and World War II	81 years
Millennial	30 years	(1974) Consciousness Revolution *(1964–1984)*	51 years?	(2025?) Global Financial Crisis *(2008–2029?)*	81 years?

Below is a description of each of the four turnings, including which generational archetype fills each phase of life during that type of era. We also note which generation came of age during the most recent example of each turning, and how it contributed to that era's mood. The descriptions refer to a four-phase model of social change devised by the famous sociologist Talcott Parsons, who hypothesized that society moves into a new phase every time the availability or demand for social order rises or falls.

First Turning

The First Turning is a *High*. Old Prophets die, Nomads enter elderhood, Heroes enter midlife, Artists enter young adulthood—and a new generation of Prophets is born. This is an era when institutions are strong and individualism is weak. Society is confident about where it wants to go collectively, even if those outside the majoritarian center feel stifled by the conformity. America's most recent First Turning was the post-World War II American High, beginning in 1946 and ending with the assassination of John Kennedy in 1963, a key lifecycle marker for today's older Americans. Coming of age during this High was the Artist archetype Silent Generation (born 1925 to 1942). Known for their caution, conformity, and institutional trust, Silent young adults embodied the ethos of the High. Most married early, sought stable corporate jobs, and slipped quietly into America's gleaming new suburbs.

In Parsons' terms, a First Turning is an era in which both the availability of social order and the demand for social order are high. Examples of earlier First Turnings include the post-Civil War Reconstruction Era, sometimes called the Victorian High of industrial growth and stable families, and the post-Constitution Era of Good Feelings, when Thomas Jefferson celebrated the advance of science and empire.

Second Turning

The Second Turning is an *Awakening.* Old Nomads die, Heroes enter elderhood, Artists enter midlife, Prophets enter young adulthood—and a new generation of child Nomads is born. This is an era when institutions are attacked in the name of personal and spiritual autonomy. Just when society is reaching its high tide of public progress, people suddenly tire of social discipline and want to recapture a sense of personal authenticity. Young activists and spiritualists look back at the previous High as an era of cultural poverty. America's most recent Awakening was the "Consciousness Revolution," which spanned from the campus and inner-city revolts of the mid 1960s to the tax revolts of the early '80s. Coming of age during this Awakening was the Prophet archetype Boom Generation (born 1943 to 1960), whose passionate idealism and search for authentic self-expression epitomized the mood of the era.

In Parsons' terms, a Second Turning is an era in which the availability of social order is high, but the demand for such order is low. Examples of earlier Second Turnings include the Third Great Awakening around 1900, marked by labor protests, Billy Sunday evangelicals, and "new woman" feminists, and the Transcendental Awakening, which Henry David Thoreau described as a period "when we have lost the world…and begin to find ourselves."

Third Turning

The Third Turning is an *Unraveling*. Old Heroes die, Artists enter elderhood, Prophets enter midlife, Nomads enter young adulthood—and a new generation of child Heroes is born. The mood of this era is in many ways the opposite of a High. Institutions are weak and distrusted, while individualism is strong and flourishing. Highs follow Crises, which teach the lesson that society must coalesce and build. Unravelings follow Awakenings, which teach the lesson that society must atomize and enjoy. America's most recent Unraveling was the Long Boom and Culture Wars, beginning in the early 1980s and probably ending in 2008. The era opened with triumphant "Morning in America" individualism and drifted toward a pervasive distrust of institutions and leaders, an edgy popular culture, and the splitting of national consensus into competing "values" camps. Coming of age during this Unraveling was the Nomad archetype Generation X (born 1961-1981), whose pragmatic, free-agent persona and *Survivor*-style self-testing have embodied the mood of the era.

In Parsons' terms, a Third Turning is an era in which both the availability of social order and the demand for such order are low. Examples of earlier Unravelings include the periods around the "roaring" 1920s of Prohibition, the Mexican War in the 1850s, and the French and Indian Wars in the 1760s. These were all periods of cynicism and bad manners, when civic authority felt weak, social disorder felt pervasive, and the culture felt exhausted.

Fourth Turning

The Fourth Turning is a *Crisis*. Old Artists die, Prophets enter elderhood, Nomads enter midlife, Heroes enter young adulthood—and a new generation of child Artists is born. This is an era in which America's institutional life is torn down and rebuilt from the ground up—always in response to a perceived threat to the nation's very survival. Civic authority revives, cultural expression finds a community purpose, and people begin to locate themselves as members of a larger group. In every instance, Fourth Turnings have eventually become new "founding moments" in America's history, refreshing and redefining the national identity. America's most recent Fourth Turning began with the stock market crash of 1929 and climaxed with World War II. The generation that came of age during this Fourth Turning was the Hero archetype G.I. Generation (born 1901 to 1924), whose collective spirit and can-do optimism epitomized the mood of the era. Today's Hero archetype youth, the Millennial Generation (born 1982 to 2004) show many traits similar to those of the G.I. youth, including rising civic engagement, improving behavior, and collective confidence.

In Parsons' terms, a Fourth Turning is an era in which the availability of social order is low, but the demand for such order is high. Examples of earlier Fourth Turnings include the Civil War in the 1860s and the American Revolution in the 1770s—both periods of momentous crisis, when the identity of the nation hung in the balance.

Moods of the Four Turnings				
Generation Entering…	**First Turning (High)**	**Second Turning (Awakening)**	**Third Turning (Unraveling)**	**Fourth Turning (Crisis)**
Elderhoood	*Nomad*	*Hero*	*Artist*	*Prophet*
Midlife	*Hero*	*Artist*	*Prophet*	*Nomad*
Young Adulthood	*Artist*	*Prophet*	*Nomad*	*Hero*
Childhood	*Prophet*	*Nomad*	*Hero*	*Artist*
Families	Strong	Weakening	Weak	Strengthening
Child Nurture	Loosening	Underprotective	Tightening	Overprotective
Gap Between Gender Roles	Maximum	Narrowing	Minimum	Widening
Ideals	Settled	Discovered	Debated	Championed
Institutions	Reinforced	Attacked	Eroded	Founded
Culture	Innocent	Passionate	Cynical	Practical
Social Structure	Unified	Splintering	Diversified	Gravitating
Worldview	Simple	Complicating	Complex	Simplifying
Special Priority	Maximum Community	Rising Individualism	Maximum Individualism	Rising Community
Social Motivator	Shame	Conscience	Guilt	Stigma
Sense of Greatest Need	Do What Works	Fix Inner World	Do What Feels Right	Fix Outer World
Vision of Future	Brightening	Euphoric	Darkening	Urgent
Wars	Restorative	Controversial	Inconclusive	Total

Timing of Generations and Turnings

http://www.lifecourse.com/about/method/timing-of-generations-and-turnings.html

Excerpt:

The basic length of both generations and turnings—about twenty years—derives from longstanding socially and biologically determined phases of life. This is the reason it has remained relatively constant over centuries.

Some have argued that rapid increases in technology in recent decades are shortening the length of a generation. This is not the case. As long as the transition to adulthood occurs around age 20–22, the transition to midlife around the early 40s, and the transition to old age around age 65, the basic length of both generations and turnings will remain the same. After all, human history is made of lives, coursing from birth to death. Of the cycles known to man, the most basic, perhaps, is the human life cycle. No other societal force, not class, not nationality, not culture, not technology, has as predictable a chronology.

However, it is important to remember that neither turnings nor generations appear on an exact timetable. That is as it should be. If the timing were precise, it would show human events to occupy the simple, inorganic domain of physical time, rendering society hardly more complex than an orbiting comet or a ticking metronome. Instead, the imprecise *saeculum* shows that society occupies the complex, organic domain of natural time. Nature offers numerous examples of this domain: the beating of a heart, the budding of a flower, the molting of a sparrow. The mere act of breathing requires hundreds of physiological feedbacks involving blood chemistry, neuronal signals, hormonal balance, and body temperature. No one can calibrate or predict its timing with exact precision. But each phase of breathing must follow another in the proper order and at roughly the right moment, or a person would quickly die.

Likewise with the *saeculum*: History moves in a progression of ebbs and flows whose schedule is regular yet not precisely fixed. As the late historian Arthur Schlesinger, Jr. once argued on behalf of his own cycle of American politics (whose “mainspring,” he too argued, was “generational change”), “A true cycle... is self-generating. It cannot be determined, short of catastrophe, by external events. War, depressions, inflations, may heighten or complicate moods, but the cycle itself rolls on, self-contained, self-sufficient and autonomous…. The roots of this self-sufficiency lie deep in the natural life of humanity.”

So, again, think of turnings as you think of the seasons. Even when winter arrives a bit early or late, it is still possible to anticipate in what order the leaves will fall, the birds will migrate, and the streams will freeze. By correctly foretelling these things, you can prepare for the coming of a harsh season. If, on the other hand, you have no clue—if you think that history is random and that the ‘50s could just as well follow the ‘60s or the ‘70s could follow the ‘80s—you might as well think that the spring could follow the summer and that birds could fly backward. You would be ignoring what your intuition is telling you about the direction of social change, and about the emergent order of both nature and history.

Generational Archetypes

http://www.lifecourse.com/about/method/generational-archetypes.html

Excerpt:

Not surprisingly, generations that experience similar early-life experiences often develop similar collective personas, and follow similar life-trajectories. While writing *Generations,* Strauss and Howe discovered a pattern in the way different types of generations follow one another in time. They identified a sequence of four generational *archetypes*—which they call Prophet, Nomad, Hero, and Artist—that have recurred in that order throughout American history. The generations in each archetype have similar age locations in history, and thus share some basic attitudes towards family, risk, culture and values, and civic engagement, among other things. As each archetype ages, its persona undergoes profound and characteristic changes. Yet each also has an underlying identity that endures over the centuries.

Throughout modern history, the four generational archetypes have followed one another in a recurring cycle (for more information, see Historical Generations and Turnings). Many scholars have in fact noticed similar fourfold cycles personality types over the centuries, from classical literature (The Old Testament, Homer, Polybius) to modern scholars like Arnold Toynbee, Samuel Huntington, and George Modelski.

Archetypes in History				
	Archetype			
	Hero	**Artist**	**Prophet**	**Nomad**
Generations	Arthurian Elizabethan Glorious Republican — G.I. Millennial	Humanist Parliamentary Enlightenment Compromise Progressive Silent Homelanders	Reformation Puritan Awakening Transcendental Missionary Boom	Reprisal Cavalier Liberty Gilded Lost Generation X
Reputation As Child	good	placid	spirited	bad
Coming of Age	empowering	unfulfilling	sanctifying	alienating
Primary Focus Coming of Age	outer-world	inter-dependency	inner-world	self-sufficiency
Young Adulthood	building	improving	reflecting	competing
Transition in Midlife	energetic to hubristic	conformist to experimental	detached to judgmental	frenetic to exhausted
Leadership Style Entering Elderhood	collegial, expansive	pluralistic, indecisive	righteous, austere	solitary, pragmatic

Archetypes in History				
	Archetype			
	Hero	**Artist**	**Prophet**	**Nomad**
Reputation as Elder	powerful	sensitive	wise	tough
Treatment as Elder	rewarded	liked	respected	abandoned
How it is Nurtured	tightening	overprotective	relaxing	underprotective
How it Nurtures	relaxing	underprotective	tightening	overprotective
Positive Reputation	selfless, rational, competent	caring, open-minded, expert	principled, resolute, creative	savvy, practical, perceptive
Negative Reputation	unreflective, mechanistic, overbold	sentimental, complicating, indecisive	narcissistic, presumptuous, ruthless	unfeeling, uncultured, amoral
Endowments	community, affluence, technology	pluralism, expertise, due process	vision, values, religion	liberty, survival, honor

Prophet generations are born *after a great war or other crisis,* during a time of rejuvenated community life and consensus around a new societal order. Prophets grow up as the increasingly indulged children of this post-crisis era, come of age as narcissistic young crusaders of a spiritual awakening, cultivate principle as moralistic midlifers, and emerge as wise elders guiding another historical crisis. By virtue of this location in history, such generations tend to be remembered for their coming-of-age passion and their principled elder stewardship. Their principle endowments are often in the domain of *vision, values,* and *religion*. Their best-known historical leaders include John Winthrop, William Berkeley, Samuel Adams, Benjamin Franklin, James Polk, Abraham Lincoln, Herbert Hoover, and Franklin Roosevelt. These were principled moralists, summoners of human sacrifice, and wagers of righteous wars. Early in life, few saw combat in uniform; later in life, most came to be revered more for their inspiring words than for their grand deeds. (Example among today's living generations: Boomers.)

Nomad generations are born *during a spiritual awakening*, a time of social ideals and spiritual agendas when youth-fired attacks break out against the established institutional order. Nomads grow up as underprotected children during this awakening, come of age as alienated young adults in a post-awakening world, mellow into pragmatic midlife leaders during a historical crisis, and age into tough post-crisis elders. By virtue of this location in history, such generations tend to be remembered for their rising-adult years of hell-raising and for their midlife years of hands-on, get-it-done leadership. Their principle endowments are often in the domain of *liberty, survival*, and *honor*. Their best-known historical leaders include Nathaniel Bacon, William Stoughton, George Washington, John Adams, Ulysses Grant, Grover Cleveland, Harry Truman, and Dwight Eisenhower. These have been cunning, hard-to-fool realists—taciturn warriors who prefer to meet problems and adversaries one-on-one. (Example among today's living generations: Generation X.)

Hero generations are born *after a spiritual awakening*, during a time of individual pragmatism, self-reliance, laissez faire, and national (or sectional or ethnic) chauvinism. Heroes grow up as increasingly protected post-awakening children, come of age as the heroic young team-workers of a historical crisis, demonstrate hubris as energetic midlifers, and emerge as powerful elders attacked by another awakening. By virtue of this location in history, such generations tend to be remembered for their collective coming-of-age triumphs and their hubristic elder achievements. Their principle endowments are often in the domain of *community, affluence,* and *technology*. Their best-known historical leaders include Cotton Mather, "King" Carter, Thomas Jefferson, James Madison, John Kennedy, and Ronald Reagan. These have been vigorous and rational institution builders. In midlife, all have been aggressive advocates of economic prosperity and public optimism, and all have maintained a reputation for civic energy and competence to the very ends of their lives. (Examples among today's living generations: G.I.s and Millennials.)

Artist generations are born *during a great war or other historical crisis*, a time when great worldly perils boil off the complexity of life and public consensus, aggressive institutions, and personal sacrifice prevail. Artists grow up overprotected by adults preoccupied with the crisis, come of age as the sensitive young adults of a post-crisis world, break free as indecisive midlife leaders during a spiritual awakening, and age into empathic post-awakening elders. By virtue of this location in history, such generations tend to be remembered for their quiet years of rising adulthood and their midlife years of flexible, consensus-building leadership. Their principle endowments are often in the domain of *pluralism, expertise* and *due process*. Their best-known historical leaders include William Shirley, Cadwallader Colden, John Quincy Adams, Andrew Jackson, Theodore Roosevelt and Woodrow Wilson. These have been sensitive and complex social technicians, advocates of fair play and the politics of inclusion. (Examples among today's living generations: Silent and Homelanders.)

Recent Generations and Their Archetypes

	Era				
	1908–1929 (*Unraveling*)	**1929–1946 (*Crisis*)**	**1946–1964 (*High*)**	**1964–1984 (*Awakening)***	**1984–2008 (*Unraveling*)**
Key Events	Four Freedoms World War I Prohibition Scopes Trial	Crash of 1929 New Deal Pearl Harbor D-Day	McCarthyism Levittown Affluent Society Little Rock	Kent State Woodstock Watergate Tax Revolt	Perestroika National Debt Culture Wars Simpson Trial
Entering Elderhood (Age 63–83)	**Progressive** (Artist) *empathic*	**Missionary** (Prophet) *wise*	**Lost** (Nomad) *tough*	**G.I.** (Hero) *hubristic*	**Silent** (Artist) *empathic*
Entering Midlife (Ages 42–62)	**Missionary** (Prophet) *moralistic*	**Lost** (Nomad) *pragmatic*	**G.I.** (Hero) *powerful*	**Silent** (Artist) *indecisive*	**Boom** (Prophet) *moralistic*
Entering Young Adulthood (Ages 21–41)	**Lost** (Nomad) *alienated*	**G.I.** (Hero) *heroic*	**Silent** (Artist) *sensitive*	**Boom** (Prophet) *narcissistic*	**Gen X** (Nomad) *alienated*
Entering Childhood (Ages 0–20)	**G.I.** (Hero) *protected*	**Silent** (Artist) *suffocated*	**Boom** (Prophet) *indulged*	**Gen X** (Nomad) *abandoned*	**Millennial** (Hero) *protected*

One reason why the cycle of archetypes recurs is that each youth generation tries to correct or compensate for what it perceives as the excesses of the midlife generation in power. It is no surprise that Boomers (a Prophet generation, focused on values, individualism, and inner-life) have given birth to Millennials (a Hero generation, focused on actions, community, and institutional life). Archetypes do not create archetypes like themselves; they create opposing archetypes. Your generation isn't like the generation that shaped you; it's like *the generation that shaped* the generation that shaped you.

This also occurs because the societal role that feels freshest to each generation of youth is the role being vacated by a generation of elders that is passing away. For most of its life, other generations counted on this departing generation to fill a particular social role. Now, with the passing of these elders, the role is available again to the young, and it feels new, functional, desirable, and even necessary for society's wellbeing. In other words, each generation comes of age and defines its collective persona just as an opposing generational archetype is in its midlife peak of power, and the previous generation of their archetype is passing away.

Archetypes are an important part of the predictive power of the Strauss-Howe generational theory. By looking at how previous generations of the same archetype evolved, it is possible to make nonlinear forecasts about how generations—even at a very early age—are likely to think and feel and behave as they grow older. Most forecasters simply assume that the current attitudes and behaviors of any given age bracket will either remain the same or intensify in their current direction indefinitely. Yet every twenty years or so, a new generation ages into that age bracket and dramatically breaks the trend. By understanding generations, it is possible to see around these "corners" and correctly predict an entirely new behavioral and attitudinal direction.

Boom Generation

http://www.lifecourse.com/about/method/def/boom-gen.html

Excerpt:

The Boom Generation (*Prophet, born* 1943–1960) basked as children in Dr. Spock permissiveness, suburban conformism, Beaver Cleaver friendliness, and Father Knows Best complacency. From the Summer of Love to the Days of Rage, they came of age rebelling against the worldly blueprints of their parents. Even as they proclaimed themselves "flowerpower" arbiters of public morals, youth pathologies worsened—and SAT scores began a 17-yearslide. In the early 1980s, many young adults became self-absorbed "yuppies" with mainstream careers and perfectionist lifestyles. In the early 1990s, they entered midlife and national power, trumpeting values and visions, touting a "politics of meaning," and waging scorched-earth Culture Wars. Today, their net worth blighted by the Great Recession, most Boomers are postponing "retirement"—and preparing for an elderhood in which wisdom and meaning will have to substitute for creature comforts. (*AMERICAN: Bill & Hillary Clinton, George & Laura Bush, Steve Jobs, Cornel West, Robin Williams; FOREIGN: Tony Blair, Binyamin Netanyahu*)

Generation X

http://www.lifecourse.com/about/method/def/13th-gen.html

Excerpt:

Generation X (*Nomad, born* 1961–1981) survived a "hurried" childhood of divorce, latch keys, open classrooms, devil-child movies, and a shift from G to R ratings. They came of age hearing themselves denounced as so wild and stupid as to put The Nation At Risk. As young adults, maneuvering through a sexual battlescape of AIDS and blighted courtship rituals—they have dated and married cautiously. In jobs, they embraced risk and preferred free agency overloyal corporatism. From grunge to hip-hop, their splintered culture revealed a hardened edge. Politically, they have leaned toward pragmatism and nonaffiliation, and would rather volunteer than vote. Today, entering midlife battered by economic

hardship, they ascend into political and corporate leadership roles feeling less like hailed winners than like resilient survivors, seeking out safe harbors for the sake of themselves and their families. (*AMERICAN: Barack Obama, Sarah Palin, Tom Cruise, Quentin Tarantino, Jeff Bezos, Michael Jordan; FOREIGN: Princess Di, David Cameron*)

Millennial Generation
http://www.lifecourse.com/about/method/def/millennial-gen.html

Excerpt:

The **Millennial Generation** (*Hero, born* 1982–2004) first arrived amid "Babies on Board" signs, when abortion and divorce rates ebbed, the popular culture recast babies as special, and hands-off parental styles were replaced by Lamaze and attachment-parenting obsessiveness. Child abuse and child safety became hot topics, while books teaching virtues, values, and team-playing citizenship became best-sellers. As Millennials began reaching their teens in the late 1990s, youth volunteering and community service surged—while teen rates of drinking, smoking, and violent crime declined steeply. As they began entering the workforce in the early 2000s, cutting-edge employers implemented safety, feedback, mentorship, and career advancement programs in order to retain their best and brightest. Today, even as they live with or near their parents, first-wave Millennials maintain high hopes for their future in the face of record-high youth unemployment. (*AMERICAN: Mark Zuckerberg, LeBron James, Miranda Cosgrove, Michelle Wie, Miley Cyrus, Christopher Paolini; FOREIGN: Prince William, Justin Bieber*)

The Fourth Turning: What Does It Tell Us About The Future?
http://www.angelfire.com/or/truthfinder/fourthturning.html

Generational Chaos Ahead
http://www.mauldineconomics.com/frontlinethoughts/generational-chaos-ahead

Truth and the Fourth Turning (political commentary)
https://www.theburningplatform.com/2016/11/22/truth-the-fourth-turning/

The Fourth Turning: Part 1 - Grey Champion Assumes Command)
http://www.economicnoise.com/2016/11/20/the-fourth-turning/

The Fourth Turning: Part 2 – Crisis of Trust
https://www.theburningplatform.com/2015/09/14/fourth-turning-crisis-of-trust-part-2/

Neil Howe discusses the Fourth Turning with Don Krueger of The Motley Fool | 2011
https://www.youtube.com/watch?v=GXOcPQFsh_4 [Video]

William Strauss discusses Millennials on CSPAN2's BookTV | 2001
https://www.youtube.com/watch?v=fMxMY_OJ13Q [Video]

Generations – Which Generation Are You?

***Skip to*: Economics Theory and Keynes**

https://www.careerplanner.com/Career-Articles/Generations.cfm

Excerpt:

These are Western Cultural Generations. Japan and Asia and portions of Europe will have their own generational definitions based on major cultural, political, and economic influences.

Which Generation are You?

Generation Name	Births Start	Births End	Youngest Age Today*	Oldest Age Today*
The Lost Generation The Generation of 1914	1890	1915	104	129
The Interbellum Generation	1901	1913	106	118
The Greatest Generation	1910	1924	95	109
The Silent Generation	1925	1945	74	94
Baby Boomer Generation	1946	1964	55	73
Generation X (Baby Bust)	1965	1979	40	54
Xennials	1975	1985	34	44
Millennials Generation Y, Gen Next	1980	1994	25	39
iGen / Gen Z	1995	2012	7	24
Gen Alpha	2013	2025	1	6

(*age if still alive today) / (Date of chart approx. 2017)

Note: Dates are approximate and there is some overlap because there are no standard definitions for when a generation begins and ends. See the section below about why this overlap.

Notes on Each of the Latest Cultural Generations

iGen / Gen Z: Born between 1995 and 2012

As of 2017 most of these folks are still too young to have made an impact. However the older ones might be fighting our war in Afghanistan. The younger ones are hopefully still in school and planning on careers and jobs that will have strong demand and generate new opportunities.

I'm personally optimistic about the iGen'ers.

According to Jean Twenge PhD., author of *"iGen, Why Today's Super-Connected Kids are Growing Up Less Rebellious, More Tolerant, Less Happy ...."*, iGens are different in these respects:

(Jean Twenge's writings on generations differs from others. She uses historical surveys and 1 on 1 interviews, rather than just theorizing and speculating. She is a serious researcher, and a professor at San Diego University)

iGen'ers are:

- Much more tolerant of others - different cultures, sexual orientations, races
- More cautious, less risk taking
- Less drinking and drug taking in high school
- Less likely to go to church
- More likely to think for themselves and not believe authority figures in church or government
- Delaying having serious romantic relationships
- Less teen pregnancy
- Fewer run aways
- Delaying driving, and fewer teen driving accidents
- Less time spent in shopping malls
- Less likely to go out to see a movie
- More likely to use Instagram than Facebook

Whereas Millenials were raised to think they were special and that they could become anything they dreamed of, and then after graduating they found that Boomers had let millions of jobs slip out of the country, iGen'ers have seen this, and are far more cautious and less optimistic and maybe less naive.

On the potentially negative side, iGens are known for:

- Less "in person" and "face to face" contact with others due to more time connecting via smart phones
- Heavy use of gaming
- Less reading of books, and newspapers
- Grew up more supervised, more protected than prior generations
- Less experience with teen jobs and earning money in high school
- May stay up till 2 AM using smart phone and social media
- Possibly more depressed than prior generations
- Feels more lonely, and not needed
- Possibly a higher suicide rate

Careers for iGen'ers - You Need Either Skills or Education

If you are iGen and looking for a career, please pick a major in fields where there will be plenty of jobs and avoid fields where the jobs are limited. Unless of course you are so different and truly one of a kind like: Michael Jordan, Prince, The Beatles, Albert Einstein, Bill Gates, Elon Musk, Kim Kardashian (just kidding).

You have two choices - pick a trade or get the right college education. Low skilled jobs will continue to disappear and you can not raise a family on the income from a low skilled job. You either need skills or education.

Healthcare and high tech are the booming fields now and that will continue for decades.

Thus careers in science, engineering, software, and medicine are a good choice.

There won't be many jobs for people who major in English, history, philosophy etc. Sorry.

Electrical Engineering and Software Engineering look really good. As does nursing, and being a family doctor.

Civil Engineering offers very few jobs since we are not building a lot of bridges and buildings. So avoid that.

Automotive engineering is tough. Not many US jobs except in the electric car field.

Jobs that must be done in person such as plumbers, electricians, barbers, beauticians, should still be in demand, although lower paying than jobs requiring a college education. The trades are more stable than many other careers.

Sales jobs will continue to shrink. Retails sales jobs are disappearing as shopping malls close and as Amazon takes over the world. Sales people are usually just middlemen. Who needs them? Sorry... **However, sales people that do business development and find new customers are a different story.** But the days of being a shoe salesman in a mall store are gone.

Business development and marketing are still good fields, but will see some unexpected changes.

The auto mechanic field is going to go through interesting changes with the growth of electric vehicles and self driving vehicles. EV's have less moving parts and fewer fluids to replace, but they still need tire changes.

Taxi driver jobs and truck driver jobs will start to experience less demand as automated vehicles take over. However, as of 2018, the demand for truck drivers is booming.

As automated electric vehicles take over, the need for individuals to own a car will be reduced. It will become more simple, less expensive, and more efficient to just walk outside, call up an app, have a driver-less Uber pick you up and take you to wherever you want to go. As long as a car can show up in 5 minutes or so, that will be the way to go. Owning your own car is not efficient, nor a good investment. Cars sit around doing nothing for 98% of their existence. They take up space, they consume your money on insurance and repairs even while they are just sitting doing nothing. How this will affect jobs, careers and the workplace will be interesting, and iGen'ers will be the first to experience this.

Space flight related jobs will pick up as we focus on getting people to the moon, Mars, and space stations.

Geology jobs, especially related to finding minerals on other planets should see a rise in demand.

Virtual Reality related jobs (whatever those are?) will pick up as VR technology becomes ubiquitous. Probably creating VR experiences will be popular.

The generation after the iGen'ers will be the ones who grow up thinking virtual reality is normal.

Excerpt continued next page…

See our new article: *Millenials, The Mystery Generation*

Gen Y: "The Millennials" Born between 1980 and 1994

The Millennials grew up and began their careers in a time when:

- Almost every home (except 3rd world countries) had an internet connection and a computer
- 2008, the largest economic decline since the great depression
- 911 Terrorist attacks on the World Trade Center and the Pentagon
- The effect of 20+ years of offshoring of American jobs is finally felt
- Enron - energy trading scams and corporate fraud on a national level
- Global warming becoming obvious with unusually severe storms, hotter weather, colder weather, more droughts etc
- President G. W. Bush, Rumsfeld and Dick Cheney deceived the entire nation about weapons of mass destruction of the nuclear and biological type and the subsequent invasion and occupation of Iraq
- The explosive growth in online companies such as Google, Facebook, SalesForce.com, LinkedIn, EBay, PayPal
- A revolution in the way we work, including widespread acceptance of flex-time, work from home, freelancing
- The US is divided 50:50 with different and opposite fundamental beliefs and values
- Way too many crazy people are shooting their fellow Americans with weapons of rapid destruction
- Congress becoming dysfunctional
- Housing prices growing beyond most young people's reach

Xennials

The cohort known as "Xennials" are composed of the oldest Millenials. This is a "crossover generation."

Born roughly between 1975 and 1985 plus or minus a few years.

The idea being that Xennials are more like the preceding Gen X than they are like Millenials.

According to Australian Sociologist, Dan Woodman, "The theory goes that the Xennials dated, and often formed ongoing relationships, pre-social media. They usually weren't on Tinder or Grindr, for their first go at dating at least. They called up their friends and the person they wanted to ask out on a landline phone, hoping that it wasn't their intended date's parent who picked up."

Excerpt continued next page…

Gen X: Born between 1965 and 1979

According to WikiPedia, Gen X was originally called "Gen Bust" because their birth rate was vastly smaller than the preceding Baby Boomers.

Gen X'ers were the first generation to experience:

- The highest level of education in the US to date
- The 1976 Arab Oil Debacle and the first gas shortages in the US
- The price of gold soaring to $1000/oz for the first time
- The fall of the Berlin Wall and the splitting apart of the Soviet Union
- MTV and the rise of Disco
- China's momentary flirtation with personal freedom and the tragedy of Tiananmen Square
- Fighting in the first Gulf War
- NAFTA where President Bill Clinton paves the way to give away millions of American jobs

Baby Boomers: Born between 1946 and 1964

Baby Boomers are defined as being from the huge population increase that followed World War II, and the Great Depression.

They grew up in a time of prosperity and an absence of world wars. They were the Flower Children, taking LSD and protesting the war in Vietnam.

Unlike their parents who grew up during the Great Depression, Boomers became the great consumers. They became famous for spending every dollar they earned.

This was the first Western Generation to grow up with two cars in every garage and a chicken in every pot.

Baby Boomer spending and consumerism has fueled the world economies.

The Baby Boomers fought for environmental protection.

Baby Boomers were the first generation to experience:

- A time of unparalleled national optimism and prosperity
- The Cold War, fear of a nuclear attack from Russia, bomb shelters and hiding under a desk at school
- The assassination of President John F. Kennedy
- The assassination of Martin Luther King
- The confidence building from putting a man on the moon
- The incredible waste and destruction of the War in Vietnam

- The Civil Rights Movement

The Silent Generation: Born between 1925 and 1945

Those of the Silent Generation were born during the Great Depression. Their parents were mostly of the Lost Generation.

They grew up expecting a hard life. This was the era when a Christmas present might be a orange or a full meal.

They are called the Silent Generation because as a group they were not loud. They did not protest in Washington. There were no major wars to protest.

The Greatest Generation: Born between 1910 and 1924

Those of the Greatest Generation grew up during the Great Depression and probably fought in World War II. They are also known as the GI Joe Generation.

They are the parents of the Baby Boomers.

They were named the Greatest Generation by Tom Brokaw, famous News Broadcaster. Brokaw said they were the greatest because they fought for what was right rather than fighting for selfish reasons.

They certainly made great self sacrifices, fighting to protect people in other countries from the likes of Hitler, Mussolini and Japanese Kamikaze suicide bombers.

Makes one wonder what they will call those bankers and insurance company executives who fought only for personal gain thus creating the 2007-2009 financial collapse.

Primary Sources for our Data on Generations:

- WikiPedia
- Jean Twenge, PhD books on Millenials and iGen
- The Lost Generation
- The Interbellum Generation
- The Greatest Generation
- The Silent Generation
- The Baby Boom Generation
- Gen X

- Xennial
- Millennial - Gen Y
- Gen Z
- US Census Bureau
- Harvard
- Pew Research

Some Interesting Articles Regarding Generations

Who are the "Xennials" by Sociologist Dan Woodman

Deciding when generations begin and end - Generational Splits

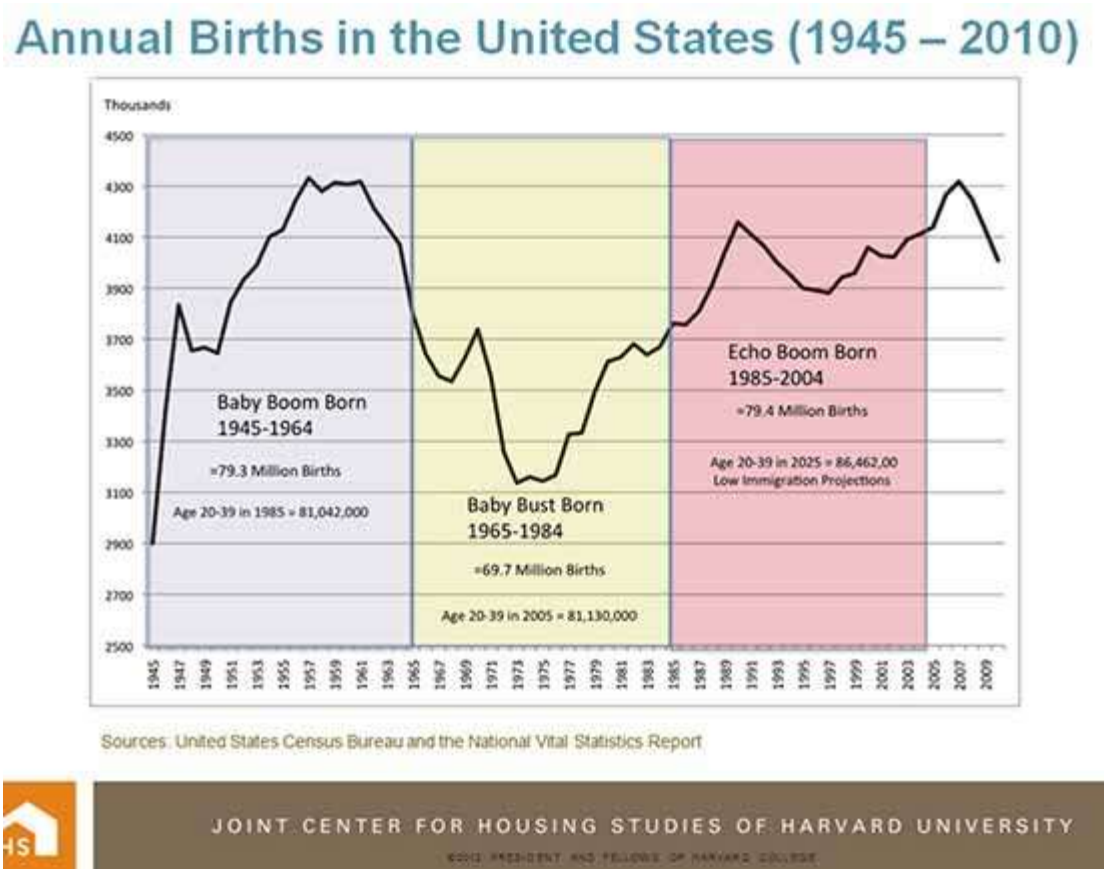
Why the Overlap in Dating Generations?

In the USA, there are two different methods for marking the borders between generations.

The US Census Bureau appears to use census data (duh) and the rise and fall of the birth rate to mark borders between generations.

Other researchers, such as Pew, use major cultural events to define the borders between generations.

Here is an example of using the birth rate fluctuations to define borders between generations:



(Sources: Harvard Joint Center on Housing Perspectives)

(Sources: US Census B - National Vital Statistics)

Here is how Pew Research defines generations:

Generations: Some of Pew Research's demographic analysis has focused on generations, which are a somewhat imprecise but useful cultural grouping of Americans by age. The definitions we use in our work are:

	Millennial adults	Gen Xers	Baby Boomers	Silents	Greatest
Born...	After 1980	1965-1980	1946-1964	1928-1945	1927 and earlier
Age in 2014...	18-33	34-49	50-68	69-86	87 and older

(Source: Pew Research)

At CareerPlanner.com we have recently chosen to use the cultural method rather than the birth rate method for deciding when a generation begins and ends. The reason is that we are more interested in the cultural events that shaped a person's thinking.

What Generation Are You If You Are On The Cusp?

If your birth date falls on the border between two generations, which one do you pick?

Pick the generation that you relate to the most, and the one you want to be part of.

Why so arbitrary? This is not a precise science with firm definitions.

Updates and Revisions

On 10-21-2017 we added info on iGen, and changed their start date from 1996 to 1995, and changed Millennials end date from 1995 to 1994. To be consistent with Jean Twenge PhD's work. Also changed iGen end date from 2010 to 2012 for the same reason.

On 10-7-2017 we start to refer to Gen Z as "iGen" based on a book by Generation researcher Jean M. Twenge PhD.

On 8-11-2017 we added a section on Xennials.

On 9-29-2016 we made the following adjustments to the date ranges of Gen x, Millenials, Gen Z:

- Changed Gen X last births date from 1981 to 1979
- Changed Millennial start birth date from 1975 to 1980
- Changed Gen Z start birth date from 1995 to 1996
- Changed Gen Z last births date from 2015 to 2010

On 11-9-2016 we made these changes, based on further research:

- Changed Silent Generation start from 1923 to 1925 and end from 1944 to 1945 based on more research
- Changed the end of births for the greatest generation from 1925 to 1924 - for the convenience of having less overlap
- Changed Gen X start from 1961 to 1965 - and end back to 1979 - based on more research and to be consistent with Pew

Why make these changes? The cut off dates for each generation vary over time as the characteristics of that generation become more well understood. In the US, it appears demographers are trying to stick to ranges of 15 years (Japan uses 10 years). Finally, as the public pays more attention to generations, such as Millenials, certain dates become more accepted.

The bottom line is that the experts do not agree on when generations begin and end. Sorry for this confusion. I would prefer to have things nice and tidy, precise and exact.

On 5-30-2017 I clarified that the weapons of mass destruction the Bush Administration lied to us about, was of the nuclear and biological types. They did find chemical weapons which are considered WMDs (I did not know that), although that's not what scared us into war. It was the

fear that Iraq could use nuclear and bio weapons against us. They already had a history of using chemical weapons against their neighbors and their own people.

Return to the beginning of **Generations**

Economic Theory and Keynes

Keynesian Economics

http://web.archive.org/web/20100127031056/http://www.investopedia.com/terms/k/keynesianeconomics.asp

Excerpt:

> **What Does *Keynesian Economics* Mean?**
> An economic theory stating that active government intervention in the marketplace and monetary policy is the best method of ensuring economic growth and stability.
>
> **Investopedia explains *Keynesian Economics***
> A supporter of Keynesian economics believes it is the government's job to smooth out the bumps in business cycles. Intervention would come in the form of government spending and tax breaks in order to stimulate the economy, and government spending cuts and tax hikes in good times, in order to curb inflation.

http://www.econlib.org/library/Enc/KeynesianEconomics.html

Excerpt:

> Keynesian economics is a theory of total spending in the economy (called aggregate demand) and its effects on output and inflation. Although the term has been used (and abused) to describe many things over the years, six principal tenets seem central to Keynesianism. The first three describe how the economy works.

http://www.imf.org/external/pubs/ft/fandd/2014/09/basics.htm **(IMF – International Monetary Fund)**

Excerpt:

> The central tenet of this school of thought is that government intervention can stabilize the economy. Just how important is money? Few would deny that it plays a key role in the economy.
>
> …The global financial crisis of 2007–08 caused a resurgence in Keynesian thought. It was the theoretical underpinnings of economic policies in response to the crisis by many governments, including in the United States and the United Kingdom. As the global recession was unfurling in late 2008, Harvard professor N. Gregory Mankiw wrote in the *New York Times*, "If you were going to turn to only one economist to understand the problems facing the economy, there is little doubt that the economist would be John Maynard Keynes. Although Keynes died more than a half-century ago, his diagnosis of recessions and depressions remains the foundation of modern macroeconomics. Keynes wrote, 'Practical men, who believe themselves to be quite exempt from any intellectual influence, are usually the slave of some defunct economist.' In 2008, no defunct economist is more prominent than Keynes himself."
>
> But the 2007–08 crisis also showed that Keynesian theory had to better include the role of the financial system. Keynesian economists are rectifying that omission by integrating the real and financial sectors of the economy.■

https://www.maynardkeynes.org/maynard-keynes-economics.html

http://www.economicshelp.org/blog/6801/economics/keynesian-economics/

http://www.businessdictionary.com/definition/Keynesian-economics.html

Excerpt:

> A school of economic thought founded by the UK economist John Maynard Keynes (1883-1946) and developed by his followers. In 1936, at the height of the great depression, Keynes' landmark book The General Theory Of Employment, Interest And Money caused a paradigm shift for economics: it suddenly replaced their emphasis on study of the economic behavior of individuals and companies (microeconomics) to the study of the behavior of the economy as a whole (macroeconomics).
>
> The main plank of his revolutionary theory is the assertion that the aggregate demand created by households, businesses and the government and not the dynamics of free markets is the most important driving force in an economy.
>
> This theory further asserts that free markets have no self-balancing mechanisms that lead to full employment. Keynesian economists urge and justify a government's intervention in the economy through public policies that aim to achieve full employment and price stability. Their ideas have greatly influenced governments the world-over in accepting their responsibility to provide full or near-full employment through measures (such as deficit spending) that stimulate aggregate demand. See also classical economics, neo-classical Economics, new classical economics and supply side economics

http://www.conservapedia.com/Keynesian_economics

https://www.khanacademy.org/economics-finance-domain/macroeconomics/aggregate-supply-demand-topic/keynesian-thinking/v/keynesian-economics [Video]

Keynesian Economics – CliffsNotes

https://www.cliffsnotes.com/study-guides/economics/classical-and-keynesian-theories-output-employment/the-keynesian-theory

The General Theory of Employment, Interest, and Money – Keynes

http://cas.umkc.edu/economics/people/facultypages/kregel/courses/econ645/winter2011/generaltheory.pdf [PDF]

Keynes at Harvard

http://www.keynesatharvard.org/

> The commie who controls the economy from the grave
>
> > *(Praise for Keynes at Harvard.)*
> >
> > "Written in impeccable prose, and sponsored (decades ago) by an organization of disaffected conservative Harvard alumni, *Keynes At Harvard* rightly points out that Keynes's theory is not economics, but a left-wing political theory. Duly, Keynes's political creed guaranteed a hand-in-glove relationship between the state and its stooge economists. Most of what Keynes advocated entails giving the state enormous

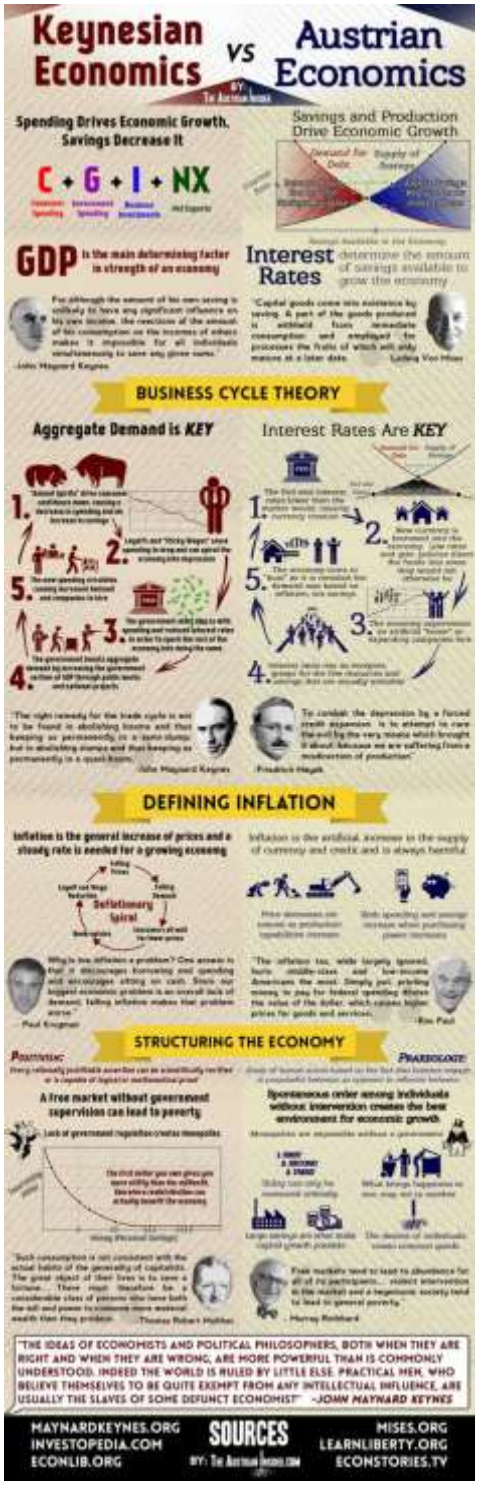
confiscatory powers."

What is the Keynesian multiplier?

http://web.archive.org/web/20100119031550/http://www.investopedia.com/ask/answers/09/keynesian-multiplier.asp

http://www.tutor2u.net/economics/reference/multiplier-effect

Can Keynesian Economics Reduce Boom-Bust Cycles?



http://web.archive.org/web/20091226051720/http://www.investopedia.com/articles/economics/08/keynesian-economics.asp

Keynesian Theory in 5 Minutes
https://www.youtube.com/watch?v=kukKpqd_B2c [Video]

The Keynesian Model and the Classical mode
https://www.youtube.com/watch?v=Xt_L8WFKvLc [Video]

Keynesian vs. Austrian Economics - The Infographic →
http://www.zerohedge.com/news/2016-01-01/keynesian-vs-austrian-economics-infographic

https://mises.org/blog/austrian-economics-vs-keynesian-economics-one-simple-chart

What is the difference between Keynesian economics and monetarist economics
http://www.investopedia.com/ask/answers/012615/what-difference-between-keynesian-economics-and-monetarist-economics.asp

Keynesianism vs Monetarism
http://www.economicshelp.org/blog/1113/concepts/keynesianism-vs-monetarism/

Complete Idiot's Guide to Economic Indicators
http://www.rogerseconomics.com/Indicators/CIGtoEconIndChList.html

The complete idiot's guide to global economics
http://www.slideshare.net/daniellestevensonus/the-complete-idiots-guide-to-global-economics
[downloadable PDF]

Differences Between Classical & Keynesian Economics
http://smallbusiness.chron.com/differences-between-classical-keynesian-economics-3897.html

Smith and Keynes: The Economic Insight They Shared
http://www.theglobalist.com/smith-and-keynes-the-economic-insight-they-shared/

Keynesian Economics vs. Hayek Economics
http://www.buzzle.com/articles/keynesian-economics-vs-hayek-economics.html

See also: **Collectivism, Hayek (Road to Serfdom)**

John Maynard Keynes, Milton Friedman, and F.A. Hayek Compared
http://www.triplepundit.com/2010/04/overlaps-from-the-opposition/

Keynes versus Hayek 101 – the debate continues
http://welkerswikinomics.com/blog/2011/10/31/keynes-versus-hayek-101-the-debate-continues/

Keynes vs. Hayek, Oversimplified
http://reason.com/archives/2012/02/16/keynes-vs-hayek-oversimplified

What is the difference between Hayek's beliefs and Keynes beliefs?
https://www.quora.com/What-is-the-difference-between-Hayeks-beliefs-and-Keynes-beliefs

Economics vs. Finance
http://www.diffen.com/difference/Economics_vs_Finance

Macroeconomics vs. Microeconomics
http://www.diffen.com/difference/Macroeconomics_vs_Microeconomics

Old versus New Keynesian Models Revisited
http://economistsview.typepad.com/economistsview/2012/02/old-versus-new-keynesian-models-revisited.html

Complete Guide to Keynesian Economics
http://www.economicsdiscussion.net/keynesian-economics/complete-guide-to-keynesian-economics/7555

Teaching Macroeconomics with Excel
http://www.depauw.edu/learn/macroexcel/excelworkbooks/

Keynesianism in Three Charts
http://www.rense.com/general96/keyns.html

Austrians vs. Keynesians in Today's Economy
http://www.minyanville.com/businessmarkets/articles/keynesians-austrians-economic-theory-policy-government/7/16/2010/id/29202?page=full

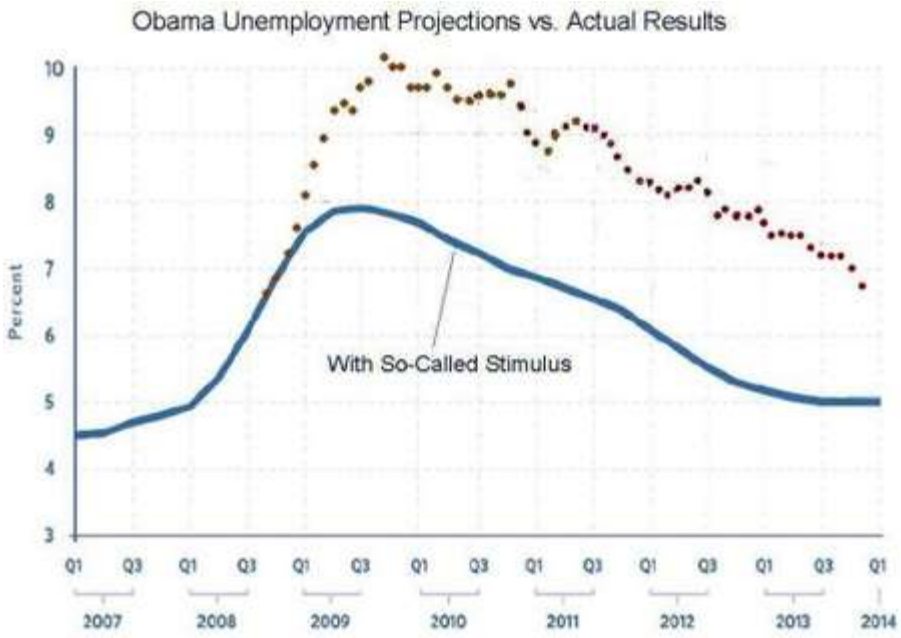
Keynesian stimulus versus classical austerity
https://www.elgaronline.com/view/journals/roke/0-1/roke.2012.01.05.xml

The Rivals – Economic Principles (Samuelson, Friedman)
http://www.economicprincipals.com/issues/2015.07.12/1758.html

Obama's Stimulus: Five Years of Keynesian Fairy Dust (2014)
https://www.cato.org/publications/commentary/obamas-stimulus-five-years-keynesian-fairy-dust

Excerpt:

> …let's briefly digress and explain Keynesian economics. This is the theory that you can jump-start a weak economy by having government borrow a lot of money and then "inject" this money into the economy. And that's precisely what Obama did with the stimulus, mostly with more spending, but also with some tax cuts for favored constituencies. According to the theory, the money that is being spent by the government (and the recipients of tax cuts) will goose growth and create a ripple effect as producers hire people to deal with the increase in "aggregate demand."
>
> The Keynesians basically assume that there are no "opportunity costs" when government borrows money and spends it. That's a bit of economic jargon, but it's simply a way of saying that Keynesians think that money, for all intents and purposes, will sit idle and gather dust during an economic downturn in the absence of government.
>
> This is a very nice theory…but only on a blackboard.
>
> In reality, there is an "opportunity cost" when government borrows money and spends it. Resources are diverted from the productive sector of the economy. This might not be a problem if government spent money wisely, but stimulus schemes tend to reward interest groups with the most political clout. So instead of outlays for physical and human capital, which at least theoretically might improve the economy's productive capacity, the White House directed the bulk of the stimulus to redistribution programs and handouts to state governments.
>
> Moreover, the Keynesians don't seem to appreciate that recessions generally are the result of bad government policies — such as inflation, housing subsidies, etc — that lead to fundamental and unsustainable economic imbalances. Unfortunately, more government spending often is designed to prop up these imbalances, which can create a longer and more painful period of adjustment.
>
> But the biggest problem with Keynesianism is that the real-world evidence is so unfriendly. Consider, for instance, that the White House claimed that the unemployment would never climb above 8 percent if the stimulus was adopted. The following chart shows the actual unemployment projection put together by the Obama Administration, but modified to show the actual monthly unemployment rates the country experienced.



The Obama Administration will argue, with some legitimacy, that the recession wound up being more severe than originally forecast. But that's why the earlier Minneapolis Fed is so instructive. Even if the White House is merely guilty of failing to correctly predict the recession (a common failing of economists), that hardly explains why the recovery has been so weak, whether measured by GDP or job creation.

And that's just the tip of the stimulus iceberg. Keynesian economics has a long track record of failure. It didn't work for Hoover and Roosevelt in the 1930s. It didn't work for Nixon, Ford, and Carter in the 1970s. It didn't work for Japan in the 1990s. And it hasn't worked this century for either Bush or Obama.

But the Keynesians aren't fazed by these criticisms. No matter how poorly the economy performs during periods of Keynesian spending, they have an automatic response of "just think of how much worse it would have been!"

In other words, Keynesian economics is the perpetual motion machine of the left. They build models that assume government spending is good for the economy and they assume that there are zero costs when the government takes money from the private sector.

That type of model then automatically generates predictions that bigger government will "stimulate' growth and create jobs. The Keynesians are so confident in their approach that they'll sometimes even admit that they don't look at real world numbers. And that's what the White House did in its estimate. The jobs number (or, to be more technical, the job-years number) is built into the model. It's not a count of actual jobs.

Needless to say, the political class loves Keynesian theory because it tells them that their vice is a virtue. They're not buying votes with other people's money, they're "stimulating" the economy!

Reactions to the Crisis of Keynesianism (Marxist.org)
https://www.marxists.org/archive/pilling/works/keynes/ch01.htm

Stagflation Is, Always and Everywhere, a Keynesian Phenomenon
http://www.financialsense.com/contributors/john-butler/stagflation-always-everwhere-keynesian-phenomenon

The Degenerative Nature of Keynesian Economics
https://www.nolanchart.com/article5927-the-degenerative-nature-of-keynesian-economics-html

(See also: Nolan Chart)

Keynesian economics
http://www.conservapedia.com/Keynesian_economics

Excerpt:

> According to Keynes, economic slumps are the result of too little demand (see also aggregate demand). The government can stimulate demand by cutting taxes and increasing spending even if this results in growing deficits. During times of economic boom the government can increase taxes and/or cut spending. This will reduce the risk of Inflation and also reduce government deficits. Keynesian economics influenced FDR's New Deal programs during the Great Depression.
>
> Keynes also felt that inflation and unemployment were opposites. This was proven false by the "stagflation" of the 1970s.
>
> While Keynes supported government intervention and government programs, he intended that they only be active during poor economic situations, unlike the modern welfare state. Many believe that FDR agreed, though FDR had died before these programs could be repealed.
>
> Keynesian economics had much in common with Fascism. A leading Fascist propagandist noted (in a book with a preface by Mussolini):
>
> > "Fascism entirely agrees with Mr. Maynard Keynes, despite the latter's prominent position as a Liberal. In fact, Mr. Keynes' excellent little book, The End of Laissez-Faire (l926) might, so far as it goes, serve as a useful introduction to fascist economics. There is scarcely anything to object to in it and there is much to applaud."
>
> While liberal in nature, Keynesian economics also had an influence on conservatives - the Laffer curve, a key component of supply-side economics and the basis for the Reagan and Bush II tax cuts, was based on Keynesian concepts.

Keynes versus Friedman: both men can claim victory
http://gecon.blogspot.com/2006/11/keynes-v-friedman.html

Excerpt:

> John Maynard Keynes, who died in 1946, and Milton Friedman, who died last week [2006], were the most influential economists of the 20th century. Since Friedman spent much of his intellectual energy attacking the legacy of Keynes, it is natural to consider them opposites. Their differences were, indeed, profound. But so was what they shared. More interesting, neither won and neither lost: today's policy orthodoxies are a synthesis of their two approaches.
>
> Keynes concluded from the great depression that the free market had failed; Friedman decided, instead, that the Federal Reserve had failed. Keynes trusted in discretion for sophisticated mandarins like himself; Friedman believed the only safe government was one bound by tight rules. Keynes thought that capitalism needed to be in fetters; Friedman thought it would behave if left alone. These differences are self-evident. Yet no less so are the similarities. Both were brilliant journalists, debaters and promoters of their own ideas; both saw the great depression as, at bottom, a crisis of inadequate aggregate demand; both wrote in favor of floating exchange rates and so of fiat (or government-made) money; and both were on the side of freedom in the great ideological struggle of the 20th century.
>
> If it were not for the fact that the UK and US are two nations divided by a common language, one might even call both "liberals" in the 18th and 19th century English sense of that word. But Keynes, though temperamentally a liberal, was also a pessimistic member of the upper middle classes of a declining country: he thought the survival of a measure of freedom required jettisoning large elements of 19th century orthodoxy. Friedman, a child of poor Jewish immigrants and thoroughly American, was optimistic: he hoped to restore free markets and limited government…

More asymmetries: Is Keynesian economics left wing?

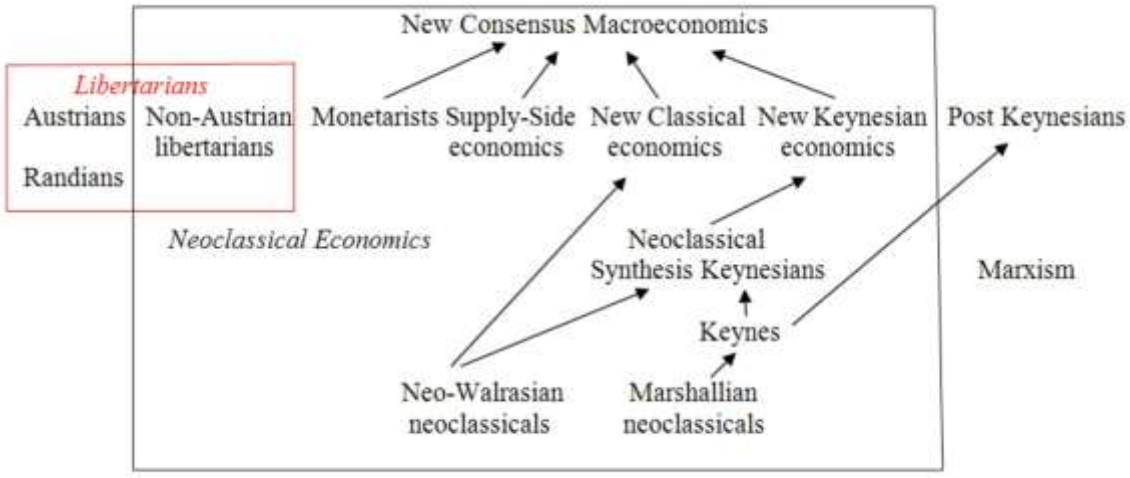
https://mainlymacro.blogspot.com/2014/10/more-asymmetries-is-keynesian-economics.html

An Overview of the Major Schools of Economics

http://socialdemocracy21stcentury.blogspot.com/2011/01/overview-of-major-schools-of-economics.html

Excerpts:

> The major approaches to economics can be divided into
>
> (1) neoclassical theories and
> (2) non-neoclassical or heterodox schools.
>
> The neoclassical schools include Supply-side economics, Monetarism, New Classical economics, and New Keynesian economics.
>
> The mainstream and orthodox approach to economics is the New Consensus Macroeconomics, which is a synthesis of the main neoclassical approaches. But the mainstream neoclassicals do not agree on all issues: at the higher level they can be found in different groups like the monetarists, New Classicals, and New Keynesians.
>
> There are three major heterodox, or non-neoclassical traditions: Austrian economics, Post Keynesian economics, and Marxism (and Marxism has more in common with Classical economics/Classical political economy, an older economic theory).
>
> These divisions can be seen in the chart below…



> …not all economists who support extreme or strong free markets are libertarians. I have not included monetarists as libertarians, but of course there is some overlap between the two sets. Although it is true that some supply-siders, monetarists, New Classicals, and Republicans think of themselves as "libertarians" in some way as well, many in fact do not. Modern conservatism or conservative economics comes in many forms, and by no means can it all be simply labelled as "libertarianism".

Perhaps a better division of extreme or strong pro-free market ideologues would be as follows:

(1) Libertarians, including Austrians (Anarcho-capitalists, Misesians, Hayekians, moderate subjectivists, radical subjectivists) and non-Austrian libertarians (Randians, Robert Nozick's libertarianism, David D. Friedman's anarcho-capitalism, and non-Austrian neoclassical libertarians), and

(2) Mainstream neoclassical theorists, including Supply-siders, Monetarists, New Classicals, and conservative New Keynesians.

This can be shown in another chart below.

There is a blue line that divides the New Keynesians into conservatives on the left and liberals/progressives on the right. It is unfair to characterise the liberal/progressive New Keynesians as strong pro-free market ideologues, so they should be excluded from the other groups. The libertarians outside the black box (i.e., the Austrians and Randians) are *non-neoclassicals* but pro-free market. Those libertarians inside the black box are neoclassicals or influenced by neoclassical theory…

Using Spreadsheets to Explore Neoclassical Assumptions in a Keynesian Model

https://www.economicsnetwork.ac.uk/cheer/ch14_2/cahill.htm

Famous Economist Inadvertently Blurts Out the Truth about Keynesian Economics (2011)

http://www.americanthinker.com/articles/2011/09/famous_economist_inadvertently_blurts_out_the_truth_about_keynesian_economics_1.html

The Pocket Guide To Understanding The Different Schools Of Economics

http://www.zerohedge.com/news/2014-06-25/pocket-guide-understanding-different-schools-economics

Despite what the experts want you to believe, there is more than one way of 'doing' economics

People have been led to believe that, like physics or chemistry, economics is a 'science', in which there is only one correct answer to everything; thus non-experts should simply accept the 'professional consensus' and stop thinking about it.

Contrary to what most economists would have you believe, there isn't just one kind of economics – Neoclassical economics. In fact there are no less than nine different kinds, or schools, as they are often known. And none of these schools can claim superiority over others and still less monopoly over truth.

I accept that being suddenly asked to taste nine different flavors of ice cream when you had thought that there was only one plain vanilla can be quite overwhelming. In order to help, the simple table below should help you overcome your initial fear.

Comparing Different Schools of Economics

	CLASSICAL	NEOCLASSICAL	MARXIST	DEVELOPMENTALIST	AUSTRIAN	SCHUMPETERIAN	KEYNESIAN	INSTITUTIONALIST	BEHAVIOURALIST
The economy is made up of...	classes	individuals	classes	no strong view, but more focused on classes	individuals	no particular view	classes	individuals and institutions	individuals, organizations and institutions
Individuals are...	selfish and rational (but rationality is defined in class terms)	selfish and rational	selfish and rational, except for workers fighting for socialism	no strong view	selfish but layered (rational only because of an unquestioning acceptance of tradition)	no strong view, but emphasis on non-rational entrepreneurship	not very rational (driven by habits and animal spirits); ambiguous on selfishness	layered (instinct – habit – belief – reason)	only boundedly rational and layered
The world is...	certain ('iron laws')	certain with calculable risk	certain ('laws of motion')	uncertain, but no strong view	complex and uncertain	no strong view but complex	uncertain	complex and uncertain	complex and uncertain
The most important domain of the economy is...	production	exchange and consumption	production	production	exchange	production	ambiguous, with a minority paying attention to production	no strong view, but puts more emphasis on production than do the Neoclassicals	no strong view, but some bias towards production
Economies change through...	capital accumulation (investment)	individual choices	class struggle, capital accumulation and technological progress	developments in productive capabilities	individual choices, but rooted in tradition	technological innovation	ambiguous, depends on the economist	interaction between individuals and institutions	no strong view
Policy recommendations	free market	free market or interventionism, depending on the economist's view on market failures and government failures	socialist revolution and central planning	temporary government protection and intervention	free market	ambiguous – capitalism is doomed to atrophy anyway	active fiscal policy, income redistribution towards the poor	ambiguous, depends on the economist	no strong view, but can be quite accepting of government intervention

Source: http://www.zerohedge.com/sites/default/files/images/user3303/imageroot/2014/06/20140625_econ.jpg

[NOTE: See next page for larger view of above chart]

Expanded information related to above chart:

A Cheat Sheet for Understanding the Different Schools of Economics

http://www.pragcap.com/a-cheat-sheet-for-understanding-the-different-schools-of-economics/

Comparing Different Schools of Economics

	CLASSICAL	NEOCLASSICAL	MARXIST	DEVELOPMENTALIST	AUSTRIAN	SCHUMPETERIAN	KEYNESIAN	INSTITUTIONALIST	BEHAVIOURALIST
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What would a labor-centered economy look like?

http://www.zerohedge.com/news/2017-01-27/what-would-labor-centered-economy-look

Excerpt:

How about moving the power to create money from the apex of the pyramid down to its lowest level?

Let's spend a moment deconstructing the word "capitalism." Note it contains the word Capital. So far so good. Obviously the key concept here is capital.

So what is "capital"? It turns out there are multiple kinds of capital. The most familiar kinds are tangible: cash, orchards, factories, water rights, tools, and so on.

Then there's credit. If you have unlimited credit at very low rates of interest, you can buy all the tangible capital you want, as long as it produces enough income to cover the costs of production and the interest you owe on the borrowed money you used to buy the factories, orchards, etc.

Some types of capital are intangible but essential to the productive use of tangible capital. You can have the credit, land and pile of lumber needed to build a house, but if you don't have the knowledge, experience and skills needed to turn the pile of wood into a productive form of tangible capital, you have nothing but an unproductive pile of lumber.

We call this form of capital *human capital* (also called knowledge-based capital, intellectual capital, etc.).

If you hire a person with some of these skills, that's a good start, but you need specialists who can complete all the trades needed to build a fully functional house that can be rented or sold, i.e. earn a return on the capital invested.

If the person you hire knows a lot of other trustworthy tradespeople, that's what we call *social capital*.

If we dig deeper, we find even more forms of capital. The idea of credit is actually pretty bizarre; not all cultures have such a form of capital. We call concepts that enable all sorts of expansion of other types of capital *symbolic capital*.

If we drop our pile of lumber and builder on a plot of land in the middle of nowhere, with no roads, power lines, etc., that house is going to be a lot harder to build than one with access to transport, electrical power, etc. We call this *infrastructure capital*. (It's pretty expensive to construct this sort of networked infrastructure capital on your own.)

At the deepest level, we find *cultural capital*. This is the network of trust and productive values that enable all the other kinds of capital to blossom and work together in a mutually beneficial system.

A tool or factory or plot of land does not come with *cultural capital*. Tools without any *cultural capital* are left to rust.

So the first thing we notice about *cultural capital* is that it resides in people, not credit or tools or even knowledge. Yes, this is a shocking development: *people are required for capital to become productive.*

We call human effort *labor*. In the techno-credit fantasy of our current version of capitalism, the dream is that robots make everything and human effort is devoted solely to consuming what the robots produce. Human = consumer, not producer.

The problem is that nobody will invest in a robot unless that robot will produce a profit above and beyond the cost of production and credit/interest. So all these wonderful robots *will only perform work that is profitable.*

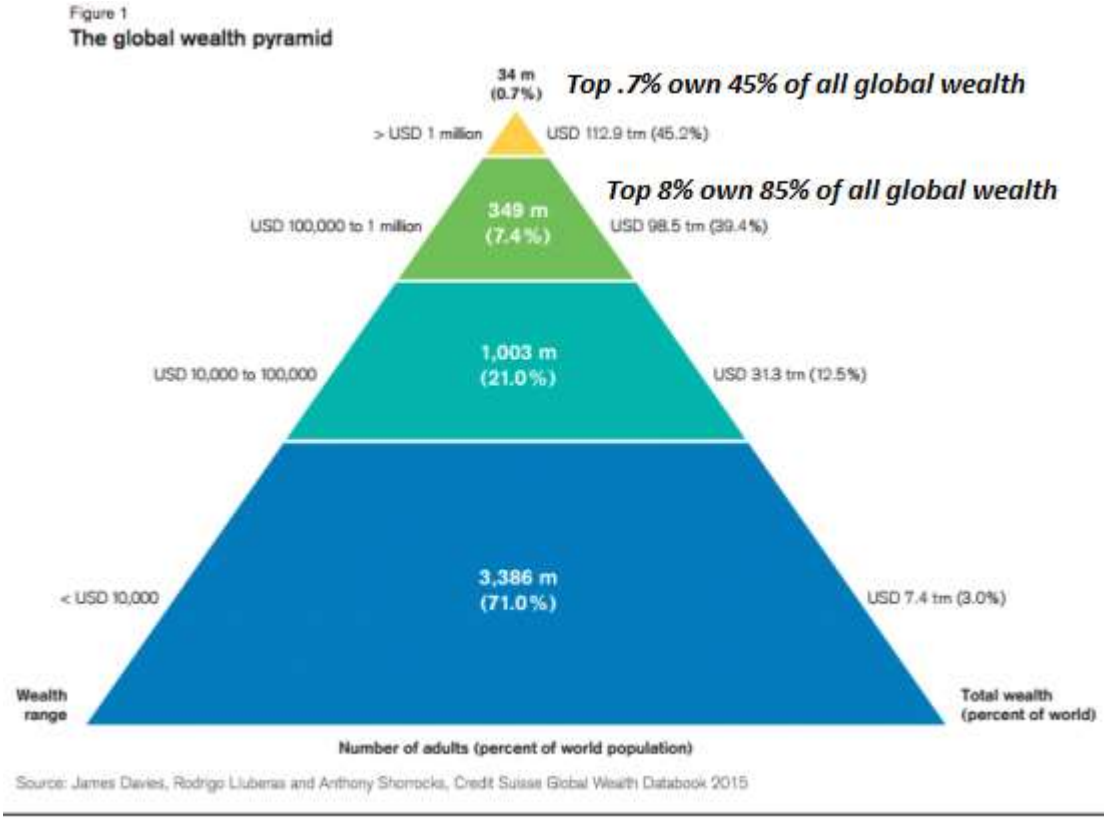
The problem with that is most of human life and activity is unprofitable. How about beautifying your neighborhood? Have you noticed that impoverished neighborhoods tend to be ugly and run-down, and wealthy neighborhoods tend to be attractive and well-maintained? Where's the profit in creating neighborhood beauty?

Is Google making billions of dollars from beautifying neighborhoods? How about McDonalds, or Amazon, or Apple or Netflix? If it was really profitable, wouldn't these global corporations be all over it?

It turns out profits only flow from very specific kinds of things and services. The rest of human life has to be done by people who aren't doing the work to maximize profit, because there is no profit in the work they're performing.

Let's switch gears and look at credit. As noted above, if you give me $1 billion at .01% annual interest, I am instantly wealthy because I can buy assets yielding 3% and keep the 2.99% I earn for myself.

In our credit-cartel-state form of capitalism, money is borrowed into existence at the top of the wealth-power pyramid, in central and private banks. Some modest amount of this new money trickles down the pyramid, but as you can see, not very much trickles down to all the people doing all the work that isn't profitable, or to all the people without access to the nearly-free-money that's available to those at the very top of the pyramid.



So here's a new idea: why not create new money *at the bottom of the pyramid* when people perform useful work in their communities? How about paying people *for being producers, rather than paying them to be consumers*?

How about paying people to do work that isn't profitable enough for global corporations to churn out robots to perform the work, but that is useful to the community?

How about moving the power to create money from the apex of the pyramid down to its lowest level? Impossible, you say? Not at all. We now have a new form of *symbolic capital* called cryptocurrencies--"money" that can easily be created in the accounts of people doing useful work, as opposed to being created in the accounts of the already-obscenely wealthy, as we do now.

Rather than *trickle down*, money would *trickle up* the pyramid, if the wealthy actually produced goods and services of value.

So what would a labor-centered economy look like?

1. New money would be created at the bottom of the pyramid, in the accounts of people doing useful work in their communities. (The usual global corporations would continue making billions of dollars in profits from doing whatever highly profitable work was available.)

2. Being productive in terms of *creating and sustaining cultural and infrastructure capital* would be compensated; consumption of corporate goods and services would take care of itself without subsidies like *guaranteed basic income*.

3. Labor would be paid for being productive, and capital would serve labor.

Yes, yes, I know all this is "impossible"--but actually, it isn't at all impossible. We simply choose to maintain the doomed, parasitic, exploitive system we now have that gives capital the power (to create money) to dominate the world.

I lay all this out in my book A Radically Beneficial World: Automation, Technology & Creating Jobs for All. Perhaps we should think through some new ideas before declaring all new ideas are "impossible."

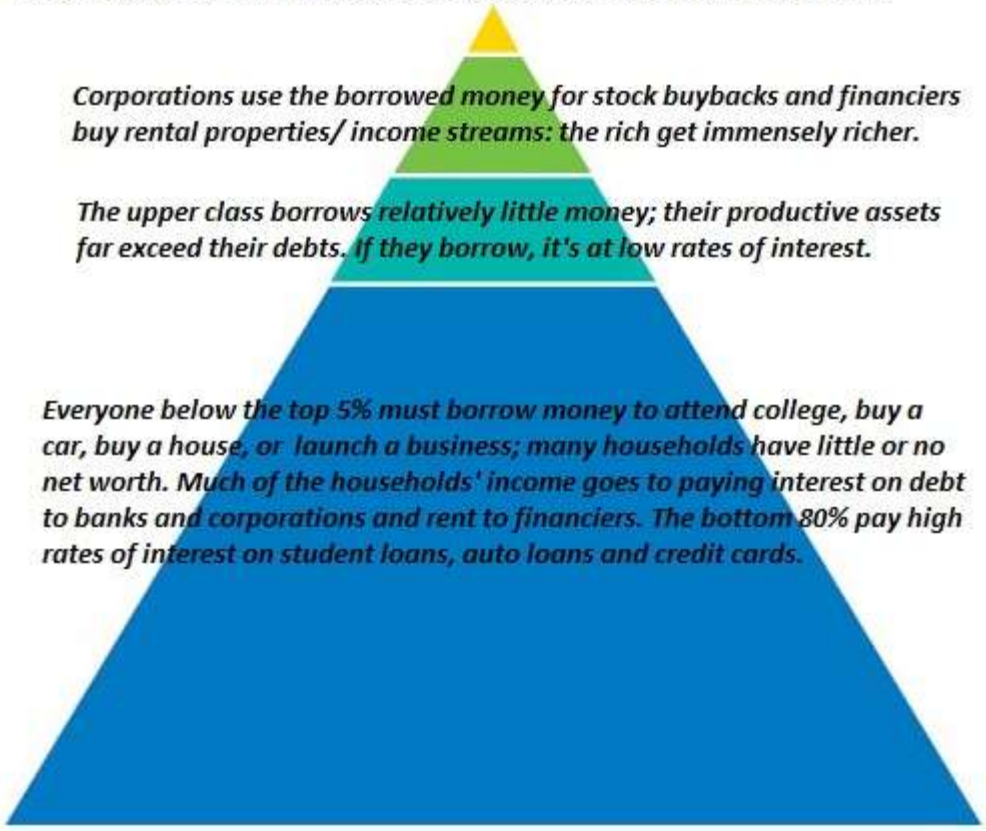
Remember: new idea = *symbolic capital* that enables all the other forms of capital to work together more productively.

Please recall: If We Don't Change the Way Money Is Created and Distributed, We Change Nothing (December 24, 2015)

Continued next page…

The Money Creation & Distribution Pyramid

Central and private banks borrow money into existence via fractional reserve lending and loan it to financiers and corporations at low interest rates.



As a direct result of the way money is created and distributed, the rich get richer: they use cheap credit to buy income-producing assets. The only way the bottom 95% can get any of the newly created money is to borrow at high rates of interest. This servitude to those with access to nearly free new money is debt-serfdom.

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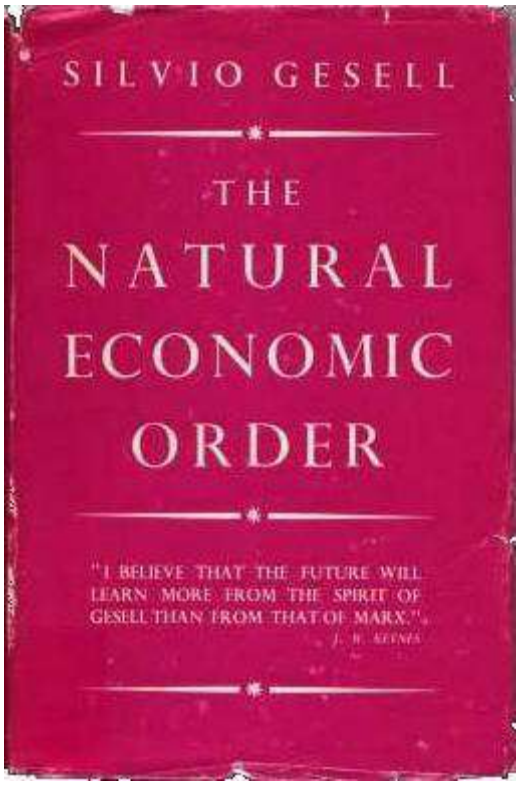
Natural Economic Order

Wikipedia: *The Natural Economic Order*

https://en.wikipedia.org/wiki/The_Natural_Economic_Order

The Natural Economic Order (German: *Die natürliche Wirtschaftsordnung durch Freiland und Freigeld*; published in Bern in 1916) is considered Silvio Gesell's most important book. It is a work on monetary reform and land reform. It attempts to provide a solid basis for economic liberalism in contrast to the twentieth century trend of collectivism and planned economy.



The Natural Economic Order (Silvio Gesell)

https://www.community-exchange.org/docs/Gesell/en/neo/ (online)

http://www.naturalmoney.org/NaturalEconomicOrder.pdf [PDF]

http://www.utopie.it/pubblicazioni/gesell.htm

http://www.silvio-gesell.de/the-natural-economic-order.html

https://archive.org/details/TheNaturalEconomicOrder [downloadable in various formats]

https://biblio.wiki/wiki/The_Natural_Economic_Order

https://www.yumpu.com/en/document/view/21466679/silvio-gesell-the-natural-economic-order-pdf-thule-italianet

http://www.appropriate-economics.org/ebooks/neo/neo.htm

P2P Foundation Wiki – The Natural Economic Order

https://wiki.p2pfoundation.net/Natural_Economic_Order

Excerpt:

This is the classic non-Marxist critique of capitalism by an economic and monetary reformer which profoundly influenced Keynes

Silvio Gesell is one of the main thinkers of this tradition. Gesell was briefly finance minister in Karl Liebknecht's German-soviet republic and was greatly appreciated in his time by figures as Keynes and Martin Buber.

"In 1891 Silvio Gesell (1862-1930) a German-born entrepreneur living in Buenos Aires published a short booklet entitled Die Reformation im Münzwesen als Brücke zum sozialen Staat (Currency Reform as a Bridge to the Social State), the first of a series of pamphlets presenting a critical examination of the

Silvio Gesell

monetary system. It laid the foundation for an extensive body of writing inquiring into the causes of social problems and suggesting practical reform measures. His experiences during an economic crisis at that time in Argentina led Gesell to a viewpoint substantially at odds with the Marxist analysis of the social question: the exploitation of human labour does not have its origins in the private ownership of the means of production, but rather occurs primarily in the sphere of distribution due to structural defects in the monetary system. Like the ancient Greek philosopher Aristoteles, Gesell recognised money's contradictory dual role as a medium of exchange for facilitating economic activity on the one hand and as an instrument of power capable of dominating the market on the other hand. The starting point for Gesell's investigations was the following question: How could money's characteristics as a usurious instrument of power be overcome, without eliminating its positive qualities as a neutral medium of exchange ? He attributed this market-dominating power to two fundamental characteristics of conventional money: Firstly, money as a medium of demand is capable of being hoarded in contrast to human labor or goods and services on the supply side of the economic equation. It can be temporarily withheld from the market for speculative purposes without its holder being exposed to significant losses. Secondly, money enjoys the advantage of superior liquidity to goods and services. In other words, it can be put into use at almost any time or place and so enjoys a flexibility of deployment similar to that of a joker in a card game.

Gesell's theory of a Free Economy based on land and monetary reform may be understood a reaction both to the laissez-faire principle of classical liberalism as well as to Marxist visions of a centrally planned economy. It should not be thought of as a third way between capitalism or communism in the sense of subsequent "convergence theories" or so-called "mixed economy" models, i.e. capitalist market economies with global state supervision, but rather as an alternative beyond hitherto realized economic systems. In political terms it may be characterised as "a market economy without capitalism"…Gesell's alternative economic model is related to the liberal socialism of the cultural philosopher Gustav Landauer (1870-1919) who was also influenced by Proudhon and who for his part strongly influenced Martin Buber (1878-1965). There are intellectual parallels to the liberal socialism of the physician and sociologist Franz Oppenheimer (1861-1943) and to the social philosophy of Rudolf Steiner (1861-1925), the founder of the anthroposophic movement…An association called Christen für gerechte Wirtschaftsordnung (Christians for a Just Economic Order) promotes the study of land and monetary reform theories in the light of Jewish, Christian and Islamic religious doctrines critical of land speculation and the taking of interest. Margrit Kennedy, Helmut Creutz and other authors have examined the contemporary relevance of Gesell's economic model and tried to bring his ideas up to date.

Biography: Silvio Gesell

http://www.appropriate-economics.org/ebooks/neo/gesell.htm

Excerpt:

Silvio Gesell (1862-1930)

Silvio Gesell was born at St. Vith on the German-Luxembourg frontier of a German father and a French mother. In 1886 he migrated to Argentina, prospered as importer and manufacturer, and became interested in the currency question during the world depression of 1873-96. In his first work, "Currency

Reform as Bridge to the Social State" (1891), Gesell made the celebrated proposal for unhoardable money. Further studies on the disastrous effects of deflation and the necessity for stabilizing the purchasing power of money followed. Retiring to Switzerland, Gesell brought out a periodical for currency and land reform and in 1906 wrote his main book, The Natural Economic Order.

In 1919 Gustav Landauer, one of the chief figures of the German Revolution of 1918-19, invited Gesell to become finance minister in the shortlived Bavarian Republic. Both men were arrested and charged with treason. Landauer was murdered in prison; Gesell was acquitted. He continued to publish actively in Berlin where he died in 1930.

About The Natural Economic Order:

Gesell's celebrated work on monetary and social reform is a modern attempt to provide a solid basis for economic liberalism, the creed of Adam Smith and almost all the great nineteenth century economists in contrast to the twentieth century trend of collectivism and planned economy - accompanied by 'austerity', 'import restriction', 'dollar shortage', 'pegging the exchanges' and 'credit squeeze'. Silvio Gesell There is now again trend toward economic liberalism: private initiative, free trade and free exchanges. Economic liberalism, believed to have been strongly influenced by Gesell's book, has produced the "West German miracle", the quickest and by far most complete recovery of any country that had been under the bombs.

The book gives the economist, the politician and the businessman clear insight into the mechanism and dangers of inflation and deflation and contains an authorative account of unhoardable money, money that causes its holder carrying costs - a completely original idea important in monetary theory and practice.

Silvio Gesell - Free Money & The Natural Economic Order

https://www.youtube.com/watch?v=W9dttjObGrQ [Video]

Silvio Gesell, Biography, part 1, Free Economy **(warning: poorly narrated)**

https://www.youtube.com/watch?v=jSNBoq7sPJA [Video]

Local Currency Resources

http://www.centerforneweconomics.org/content/local-currencies/local-currency-resources

Psychology Theories

Maslow's Hierarchy of Needs

Andrew Maslow – Bio/Background
http://webspace.ship.edu/cgboer/maslow.html

Wikipedia: Andrew Maslow

Maslow's Hierarchy of Needs – Overview
https://simplypsychology.org/maslow.html

Excerpt:

The expanded hierarchy of needs:

It is important to note that Maslow's (1943, 1954) five stage model has been expanded to include cognitive and aesthetic needs (Maslow, 1970a) and later transcendence needs (Maslow, 1970b).

Changes to the original five-stage model are highlighted and include a seven-stage model and a eight-stage model, both developed during the 1960's and 1970s.

1. Biological and Physiological needs - air, food, drink, shelter, warmth, sex, sleep, etc.

2. Safety needs - protection from elements, security, order, law, stability, etc.

3. Love and belongingness needs - friendship, intimacy, trust and acceptance, receiving and giving affection and love. Affiliating, being part of a group (family, friends, work).

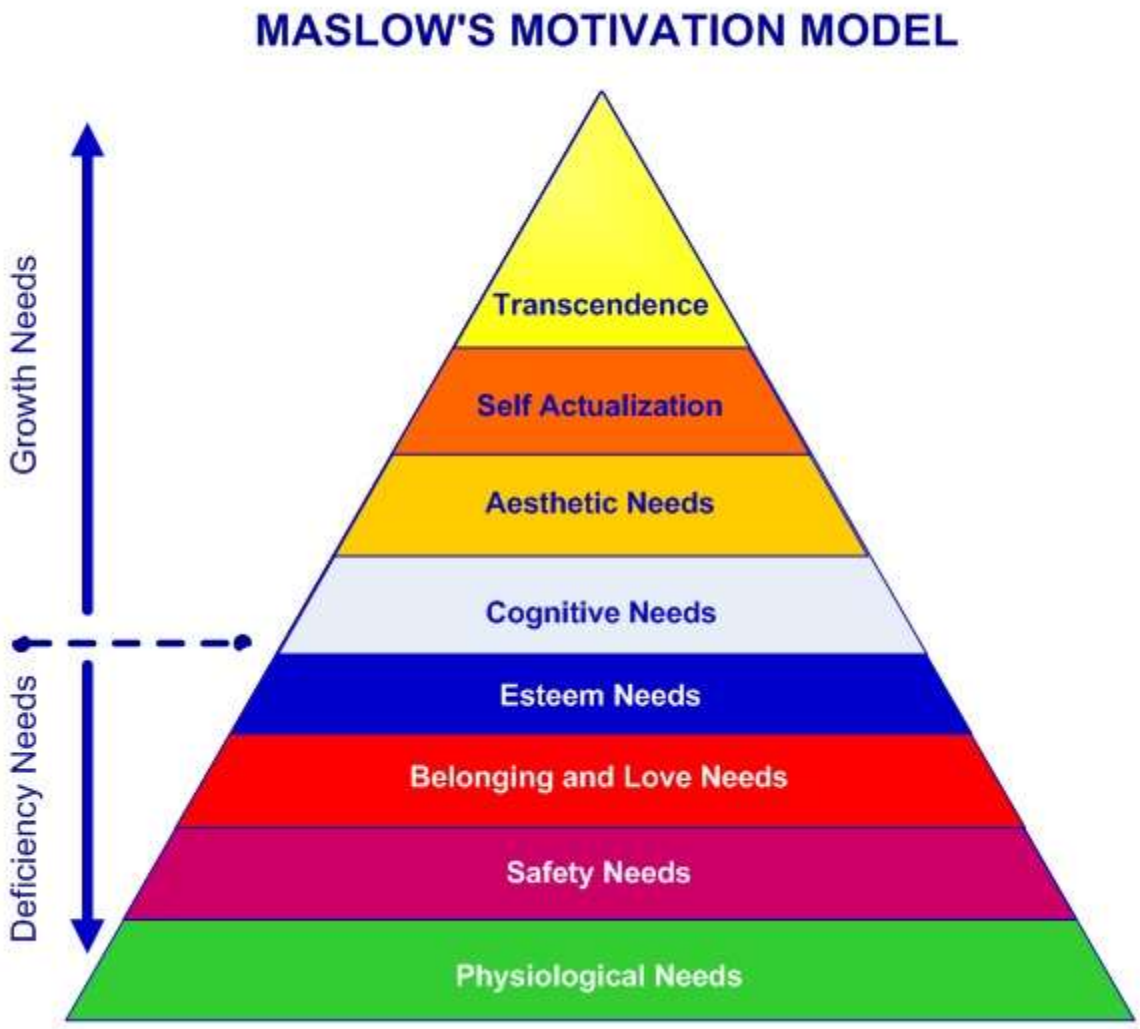
4. Esteem needs - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.

5. Cognitive needs - knowledge and understanding, curiosity, exploration, need for meaning and predictability.

6. Aesthetic needs - appreciation and search for beauty, balance, form, etc.

7. Self-Actualization needs - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences.

8. Transcendence needs - helping others to achieve self actualization.



Self-actualization

Instead of focusing on psychopathology and what goes wrong with people, Maslow (1943) formulated a more positive account of human behavior which focused on what goes right. He was interested in human potential, and how we fulfill that potential.

Psychologist Abraham Maslow (1943, 1954) stated that human motivation is based on people seeking fulfillment and change through personal growth. Self-actualized people are those who were fulfilled and doing all they were capable of.

The growth of self-actualization (Maslow, 1962) refers to the need for personal growth and discovery that is present throughout a person's life. For Maslow, a person is always 'becoming' and never remains static in these terms. In self-actualization a person comes to find a meaning to life that is important to them.

As each individual is unique the motivation for self-actualization leads people in different directions (Kenrick et al., 2010). For some people self-actualization can be achieved through creating works of art or literature, for others through sport, in the classroom, or within a corporate setting.

Maslow (1962) believed self-actualization could be measured through the concept of peak experiences. This occurs when a person experiences the world totally for what it is, and there are feelings of euphoria, joy and wonder.

It is important to note that self-actualization is a continual process of becoming rather than a perfect state one reaches of a 'happy ever after' (Hoffman, 1988).

Maslow offers the following description of self-actualization:

'It refers to the person's desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially.

The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions' (Maslow, 1943, p. 382–383).

Are you self-actualized?

Characteristics of self-actualized people

Although we are all, theoretically, capable of self-actualizing, most of us will not do so, or only to a limited degree. Maslow (1970) estimated that only two percent of people would reach the state of self-actualization. He was especially interested in the characteristics of people whom he considered to have achieved their potential as individuals.

By studying 18 people he considered to be self-actualized (including Abraham Lincoln and Albert Einstein) Maslow (1970) identified 15 characteristics of a self-actualized person.

Characteristics of self-actualizers:

1. They perceive reality efficiently and can tolerate uncertainty;

2. Accept themselves and others for what they are;

3. Spontaneous in thought and action;

4. Problem-centered (not self-centered);

5. Unusual sense of humor;

6. Able to look at life objectively;

7. Highly creative;

8. Resistant to enculturation, but not purposely unconventional;

9. Concerned for the welfare of humanity;

10. Capable of deep appreciation of basic life-experience;

11. Establish deep satisfying interpersonal relationships with a few people;

12. Peak experiences;

13. Need for privacy;

14. Democratic attitudes;

15. Strong moral/ethical standards.

Behavior leading to self-actualization:

(a) Experiencing life like a child, with full absorption and concentration;

(b) Trying new things instead of sticking to safe paths;

(c) Listening to your own feelings in evaluating experiences instead of the voice of tradition, authority or the majority;

(d) Avoiding pretense ('game playing') and being honest;

(e) Being prepared to be unpopular if your views do not coincide with those of the majority;

(f) Taking responsibility and working hard;

(g) Trying to identify your defenses and having the courage to give them up.

The characteristics of self-actualizers and the behaviors leading to self-actualization are shown in the list above. Although people achieve self-actualization in their own unique way, they tend to share certain characteristics. However, self-actualization is a matter of degree, 'There are no perfect human beings' (Maslow,1970a, p. 176).

It is not necessary to display all 15 characteristics to become self-actualized, and not only self-actualized people will display them. Maslow did not equate self-actualization with perfection. Self-actualization

merely involves achieving one's potential. Thus, someone can be silly, wasteful, vain and impolite, and still self-actualize. Less than two percent of the population achieve self-actualization.

Educational applications

Maslow's (1968) hierarchy of needs theory has made a major contribution to teaching and classroom management in schools. Rather than reducing behavior to a response in the environment, Maslow (1970a) adopts a holistic approach to education and learning. Maslow looks at the complete physical, emotional, social, and intellectual qualities of an individual and how they impact on learning.

Applications of Maslow's hierarchy theory to the work of the classroom teacher are obvious. Before a student's cognitive needs can be met they must first fulfil their basic physiological needs. For example a tired and hungry student will find it difficult to focus on learning. Students need to feel emotionally and physically safe and accepted within the classroom to progress and reach their full potential.

Maslow suggests students must be shown that they are valued and respected in the classroom and the teacher should create a supportive environment. Students with a low self-esteem will not progress academically at an optimum rate until their self-esteem is strengthened.

Critical evaluation

The most significant limitation of Maslow's theory concerns his methodology. Maslow formulated the characteristics of self-actualized individuals from undertaking a qualitative method called biographical analysis.

He looked at the biographies and writings of 18 people he identified as being self-actualized. From these sources he developed a list of qualities that seemed characteristic of this specific group of people, as opposed to humanity in general.

From a scientific perspective there are numerous problems with this particular approach. First, it could be argued that biographical analysis as a method is extremely subjective as it is based entirely on the opinion of the researcher. Personal opinion is always prone to bias, which reduces the validity of any data obtained. Therefore Maslow's operational definition of self-actualization must not be blindly accepted as scientific fact.

Furthermore, Maslow's biographical analysis focused on a biased sample of self-actualized individuals, prominently limited to highly educated white males (such as Thomas Jefferson, Abraham Lincoln, Albert Einstein, William James, Aldous Huxley, Gandhi, Beethoven).

Although Maslow (1970) did study self-actualized females, such as Eleanor Roosevelt and Mother Teresa, they comprised a small proportion of his sample. This makes it difficult to generalize his theory to females and individuals from lower social classes or different ethnicity. Thus questioning the population validity of Maslow's findings.

Furthermore, it is extremely difficult to empirically test Maslow's concept of self-actualization in a way that causal relationships can be established.

Another criticism concerns Maslow's assumption that the lower needs must be satisfied before a person can achieve their potential and self-actualize. This is not always the case, and therefore Maslow's hierarchy of needs in some aspects has been falsified.

Through examining cultures in which large numbers of people live in poverty (such as India) it is clear that people are still capable of higher order needs such as love and belongingness. However, this should not occur, as according to Maslow, people who have difficulty achieving very basic physiological needs (such as food, shelter etc.) are not capable of meeting higher growth needs.

Also, many creative people, such as authors and artists (e.g. Rembrandt and Van Gogh) lived in poverty throughout their lifetime, yet it could be argued that they achieved self-actualization.

Psychologists now conceptualize motivation as a pluralistic behavior, whereby needs can operate on many levels simultaneously. A person may be motivated by higher growth needs at the same time as lower level deficiency needs.

Contemporary research by Tay & Diener (2011) has tested Maslow's theory by analyzing the data of 60,865 participants from 123 countries, representing every major region of the world. The survey was conducted from 2005 to 2010.

Respondents answered questions about six needs that closely resemble those in Maslow's model: basic needs (food, shelter); safety; social needs (love, support); respect; mastery; and autonomy. They also rated their well-being across three discrete measures: life evaluation (a person's view of his or her life as a whole), positive feelings (day-to-day instances of joy or pleasure), and negative feelings (everyday experiences of sorrow, anger, or stress).

The results of the study support the view that universal human needs appear to exist regardless of cultural differences. However, the ordering of the needs within the hierarchy was not correct.

"Although the most basic needs might get the most attention when you don't have them," Diener explains, "you don't need to fulfill them in order to get benefits [from the others]." Even when we are hungry, for instance, we can be happy with our friends. "They're like vitamins," Diener says about how the needs work independently. "We need them all."

Wikipedia: Maslow's Hierarchy of Needs

Maslow's eight basic needs and the eight stage developmental model

http://the-mouse-trap.com/2007/12/14/maslows-eight-basic-needs-and-the-eight-stage-devlopmental-model/

Excerpt:

Most of us are familiar with the Maslow's hierarchy of needs . Though we tend to think of them as five basic needs, Maslow had modified the hierarchy later to include three other needs at the top taking the total to eight. The modified diagram is given below.

Out of these, the first four needs, Maslow identified as deficit needs: i.e if the needs are not met, they make us uncomfortable and we are motivated or driven by these needs in as much as we are able to sufficiently fulfill these needs.

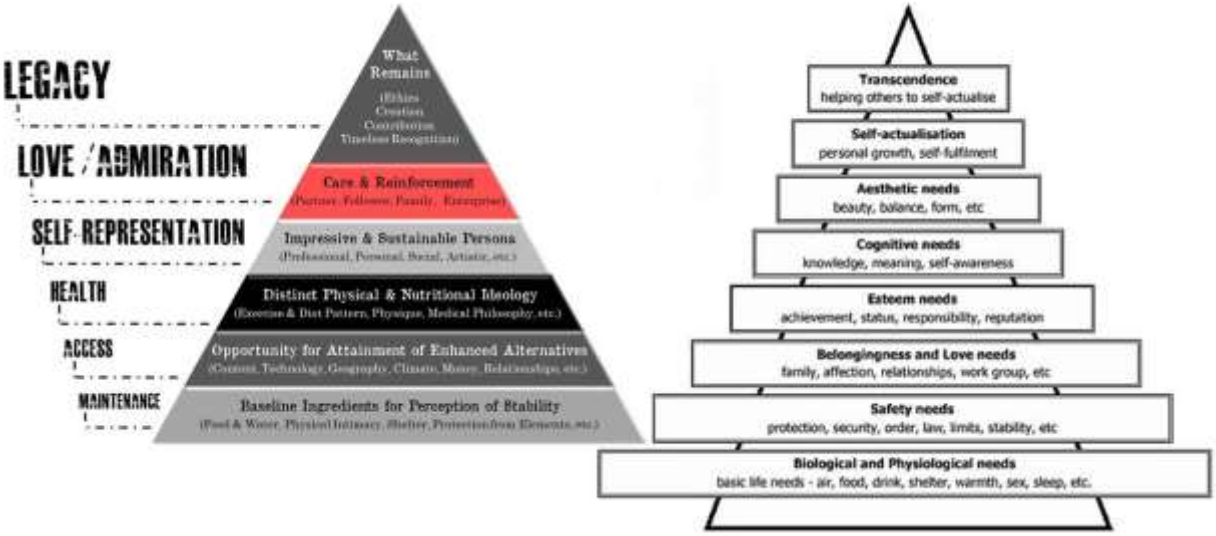
The last four needs, he identifies as growth needs: i.e. we never get enough of these . We are constantly motivated by these needs as they pertain to our growth and development.

He also arranged them in a hierarchy such that we are motivated primarily by a need only if lower level needs have been met. Thus, before one is motivated by cognitive or self-actualization needs, one should have taken care of basic deficit needs like physiological, security, belonging and esteem.

Millennials Hierarchy of Needs

https://www.snapmunk.com/millennials-hierarchy-needs/

Here is a side-by-side view of Maslow's vs The Millennial's:



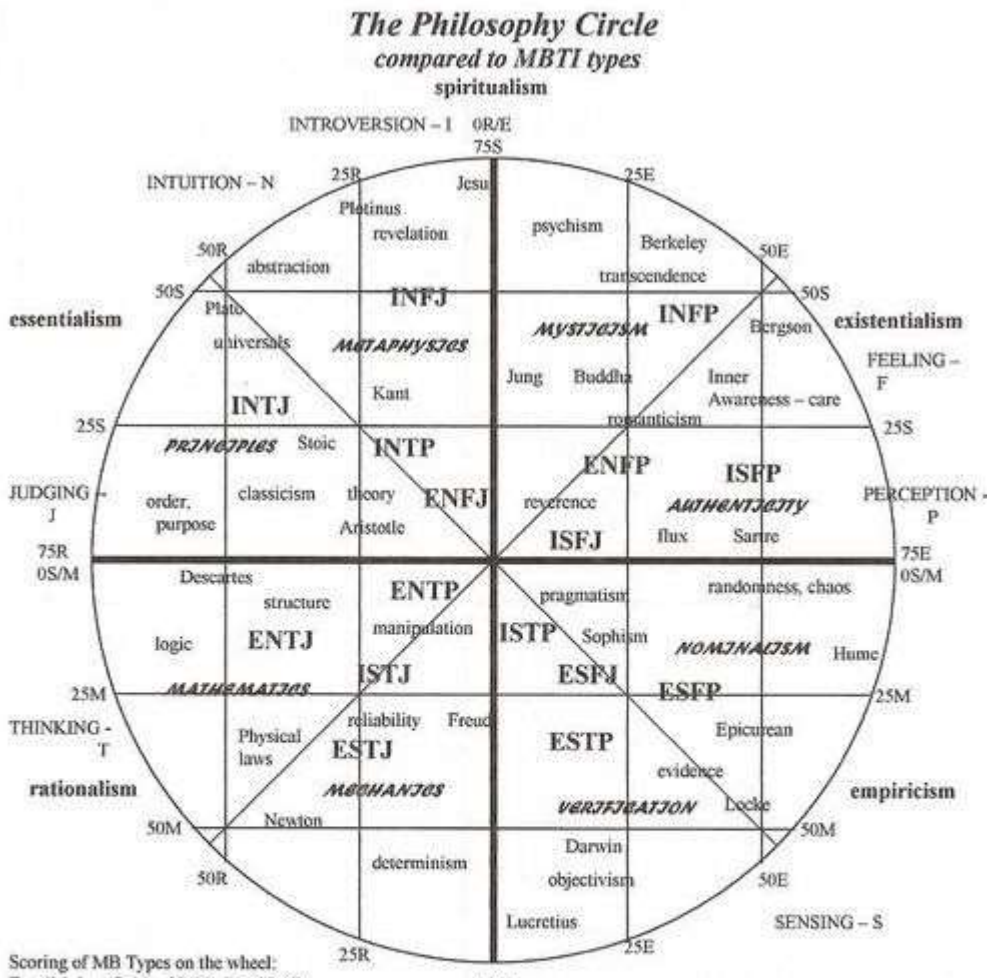
The Psychology And Philosophy Of Branding, Marketing, Needs, And Actions
https://www.forbes.com/sites/work-in-progress/2014/03/05/the-psychology-and-philosophy-of-branding-marketing-needs-and-actions/#3f2507f3725a

Abraham Maslow and Happiness
http://www.pursuit-of-happiness.org/history-of-happiness/abraham-maslow/

Abraham Maslow's Hierarchy of Needs Indicates my Humanistic Philosophy but is also a Methodological Tool to Promote a Healthy Classroom Climate
https://www.academia.edu/2367358/Abraham_Maslow_s_Hierarchy_of_Needs_Indicates_my_Humanistic_Philosophy_but_is_also_a_Methodological_Tool_to_Promote_a_Healthy_Classroom_Climate

Self-Actualization and its Philosophical Underpinnings
https://www.academia.edu/9417978/Self-Actualization_and_its_Philosophical_Underpinnings

Graphical Representation of Myers-Briggs – The Philosophy Circle



Scoring of MB Types on the wheel:
E = 4M, I = 4S, N = 3S/2R, F = 3E/2S
J = 4R, P = 4E, S = 3M/2E, T = 3R/2M
+ dominant function scores:
N = 2S/1R F = 2E/1S
S = 2M/1E T = 2R/1M **All scores X 5**

Note that some of the types (mostly extraverts) were moved closer to the center than their score, because they are more common among the population than are the more extreme philosophies corresponding to them.

MYERS-BRIGGS TEMPERAMENT TYPES

INFJ – counselor 55S/20R
ENFP – enthusiast 15S/20E
INFP – monk/healer 50S/35E
ENFJ – teacher 10S/5R
ISFP – bucolic 20S/55E
ESFP – provider 20M/15E
ESFP – performer 35M/50E
ISFJ – protector 5S/10E
ESTP – entrepreneur 55M/20E
ISTP – artisan 10M/5E
ISTJ – inspector 15M/20R
ESTJ – supervisor 50M/35R
ENTJ-fieldmarshal 20M/55R
INTP – architect-theorist 20S/15R
ENTP – inventor 5M/10R
INTJ – mastermind 35S/50R

Millennial Generation (Millennials)

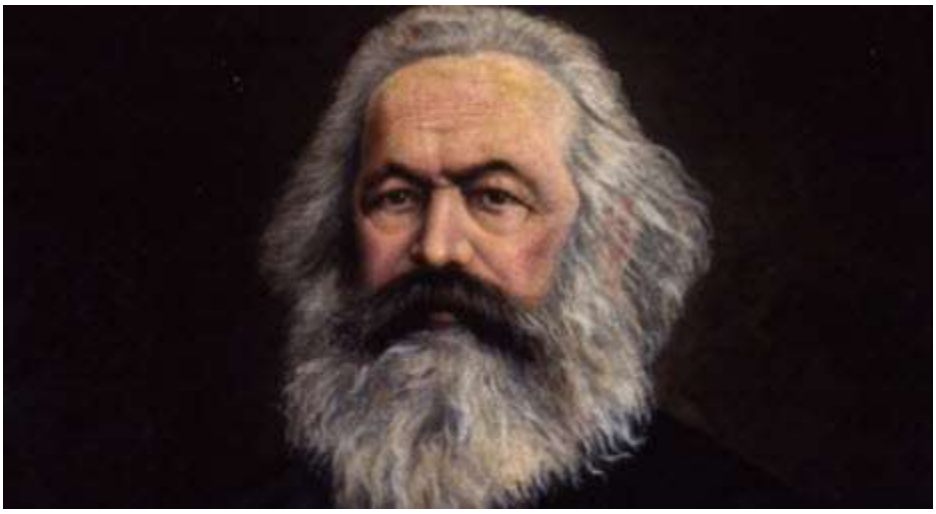
Millennials and Marxism

http://www.zerohedge.com/news/2017-12-21/millennials-marxism

Excerpt:

Children Learn What They're Taught

Many millennials embrace Marxism. So do their parents and grandparents...



From the millennials' abilities will supposedly flow the wherewithal to fund "needs": their elders' entitlements, debt, and ever-expanding blob of a government. **Horror of horrors, polls and studies indicate that many millennials are embracing Marxism: they want somebody to fund their "needs"!** *Where did they learn this nonsense?*

It must be those left-wing, snowflake sanctuary, social justice warrior haven, gender-bending colleges and their washed up Marxist professors.

This is America, where everyone stands on their own two feet. That's not how they were reared!

Except it is how they were reared. Good parents know their kids pay more attention to what they do than what they say. America has been slouching towards collectivism for decades. This bipartisan trend has been differentiated only by the hypocrisies the red and blue teams peddle. Regardless of what's said, this country does statist collectivism. That anyone should express surprise or dismay that the young embrace collectivism betrays self-serving delusion that only fuels their cynicism.

Believe it or not, a fair number of millennials are reasonably well-informed. **They just don't get their information from their parents' and grandparents' favorite hypocrisy peddlers.** The median age of Americans watching CNN, MSNBC, and Fox News is over 60, with Fox the most geriatric at 68.

The younger set watches a lot of videos, some from consistently ideological sources but many representing eclectic viewpoints that can't be pigeonholed. Between the internet and their own

experiences, the **millennials are getting a pretty good idea of what the future holds,** even if they don't know the current vice-president or America's allies in World War II. The future, after all, is far more relevant to them than Mike Pence or a war 72 years past.

Local, state, and the federal government spend over 35 percent of the GDP. Taxes paid skew heavily towards the most productive under our progressive tax regimes; that's where the money is. Around half the population receives some sort of largess from one or more governments. From each according to their ability to each according to their need. However, need doesn't carry the same requirement of deprivation that it did when the welfare state got rolling during the New Deal.

The needy still include those true tales of woe invariably cited by welfare state fans. But they also include relatively affluent Social Security and Medicare beneficiaries receiving far more than they put in. And tax-funded professors, administrators, and athletic coaches drawing fat salaries at public universities. Let's not forget legions of other government employees, whose average pay, retirement pensions and medical benefits exceed those of their private sector brethren who support them. Then there are the hordes of contractors, lobbyists, and other teat-suckers who cluster around Washington D.C. and state capitals like flies cluster around particularly redolent corpses and turds.

Communist commissars—the "needy" class in the old Soviet Union that actually got most of the loot—never had it so good. For all their tax-looting, America's commissars still spend more than they take in, so they've placed a huge claim on future production: debt and unfunded pension and medical promises. Even some of the dimmer millennial bulbs recognize who gets to pick up those collectivized obligations. That's in addition to their not inconsequential student loan debt. The more astute realize that this mound of obligations has something to do with the anemic economy and dismal job prospects.

History demonstrates that collectivist regimes which stifle economic and political freedom often turn to war, plunder, and empire building to mask their repression and failures at home. Doesn't that describe the US government to a tee? It has military bases and deploys special operations forces all over the world. In the name of global order and fighting terrorism, it has engaged in more wars this century than any other government. To instill domestic "order," the national security state surveils everyone, including a president-elect, and subverts the press.

Not only do wars add a lot of chits to the debt pile, but guess which generation gets to fight them? Not that the military is having trouble filling its ranks. It offers steady jobs with good benefits—hard to find in the private sector—for those who avoid getting killed or maimed.

It takes a while for those millennials who find their way into the private sector to discover how thoroughly it is dominated by the public sector. **The meddling, stifling, counterproductive hand of government weighs on every important economic activity.** In some jurisdictions kids can't even sell lemonade without a permit. It takes time, experience, and investigation to discover another truth: regulation protects the entrenched and stifles the new and innovative.

The apotheosis is finance and banking. Central bank debt monetization and interest rate suppression promote government debt and add to the millennials' load. The Fed is owned by the banks, buys their securities, promotes their cartel, and acts as their agent in Washington. Cheap money drives up the price of financial assets, which millennials by and large don't own. Reams of legislation and regulation not only make it difficult to impossible for competitive new entrants, but are explicitly designed to ensure that members of the old guard don't fail. **When they nevertheless fail, they get bailed out.**

It is the intellectual crime of the century to call this bastardized state of affairs capitalism or freedom. Capitalism—investment, production, and voluntary exchange—is what people do when they're left to their own devices and are free to pursue their own legitimate interests. It was dealt a mortal blow in 1913 with the establishment of the central bank and income tax, and buried in the New Deal. It's no

surprise the left falsely labels the grotesque and failing mixed economy capitalism. It's every failure can be ascribed to capitalism and used as a justification for more government.

What's revolting is the rhetoric of capitalism's so-called defenders. **Conservatives ritualistically praise a "free market system" that hasn't existed for decades. It's useful cover:** invoke the free market while supporting and profiting from collectivist skims and scams. From the dwindling ranks of true entrepreneurs and honest businesspeople the rhetoric snares some of the more gullible. However, even when the red team has full control of the government, it just keeps getting bigger, more intrusive, and more powerful, reminiscent of communism.

At root, the conservative problem with capitalism is the phrase, "free to pursue their own legitimate interests." The second law of government is that you can do almost anything *to* people if you tell them you're doing it *for* them. (The first law of government is nothing succeeds like failure.) Liberals and conservatives alike pose as benefactors. A system based on freedom and self-interest—capitalism—obviates that pose. Ostensible benefactors can't use government and other people's money to bestow their "munificence," extract their rents, and grasp their power. In part it explains the vitriolic hostility of both sides towards Ayn Rand, who extolled freedom and rational self-interest and condemned coercive altruism.

Millennials would be best advised to fight for their and others' right to their own lives. Unfortunately, millennials learn what they are taught, and cutting through all the hypocrisy, the lesson plan is collectivism. As are the generations preceding them, millennials are collectivists. The only difference is they want to be the ones doing the collecting.

***See also*:**

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

Strauss–Howe generational theory

The Fourth Turning (of four generational societal "turnings")

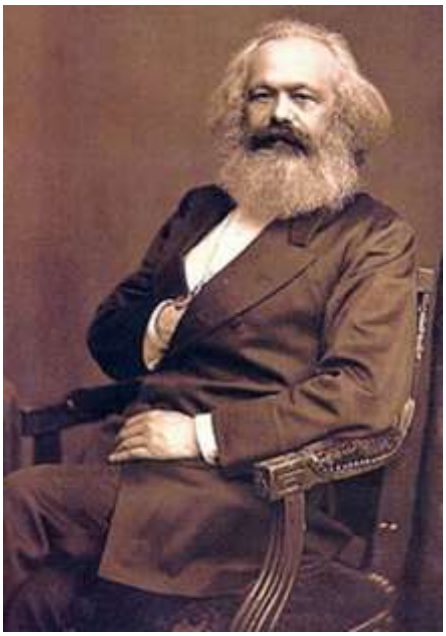
Maslow's Hierarchy of Needs

Marx, Historical Materialism & Present-Day Implementations

Marx's Dialectic

Marx, Historical Materialism & Present-Day Implementations

***See also*: Marx's Dialectic**



Wikipedia: 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

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

***See also*: Hegelian and Marxist Dialectics**

The Willing Destruction of Self Belief in History: Socialism in One Country

http://www.thefallssociety.com/?p=288 (Re: Marx, Socialism and Dialectical Materialism)

Excerpt:

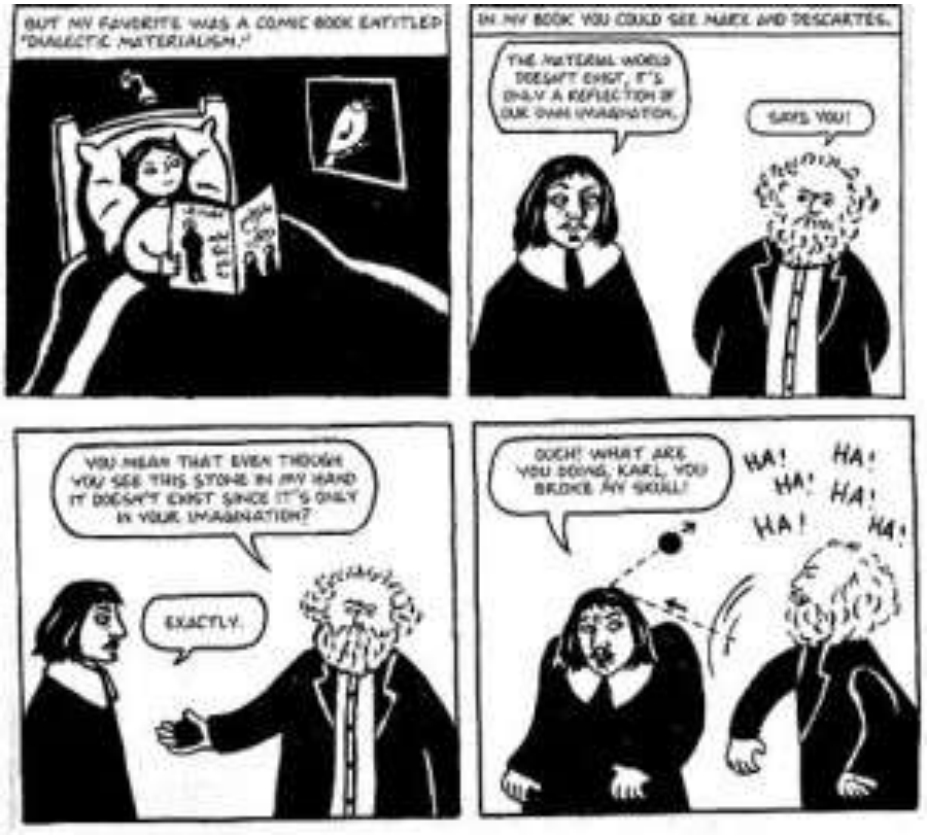
I like 19th century philosophies, and this extends into the 20th century too.

Marxism is one that I'll probably touch upon a few times while writing. Fair enough.

Marxism fits well into the framework of the 19th century attempts to build a theory that explains virtually everything. And it works remarkably well, piggybacking on William Thompson of Cork, Epicurus, and most notably Hegel. The idea is relatively simple at its most basic and works outward into more complicated branches.

Simply, it is dialectic-materialism. Which is to say, our perception of the world comes from physical things around us. When we see a chair, we think of sitting in it. The opposite of this would be an idealist (in the philosophical sense in this case) like Plato that would argue that we think of the chair, creating a perfect abstraction that exists in thought, before an imperfect physical representation is created.

Thus, for Marx (and other materialists) the reason you have trouble understanding why a peasant would get in the knees and grovel on his knees at the sight of a young aristocrat; or why someone would willingly slice his belly open because of a bit of dishonor, or anything else: these things we don't understand because we're not in the material conditions that created the thoughts that made such things inevitable.



The dialectic is that there are two parts: a thesis and its opposite, an anti-thesis, that make up everything. The sun is powered by fusion that wants to explode out and dissipate (thesis), but held together by gravity (anti-thesis). Eventually this friction comes to a head and something occurs, either the

thesis occurs and the star supernovas, or the anti-thesis does and the star collapses. In doing so, a new system is created (thesis) out of its opposites (anti-thesis). If I'm not explaining it well enough (and that's possible as I want to move on) then this is a good source to use.

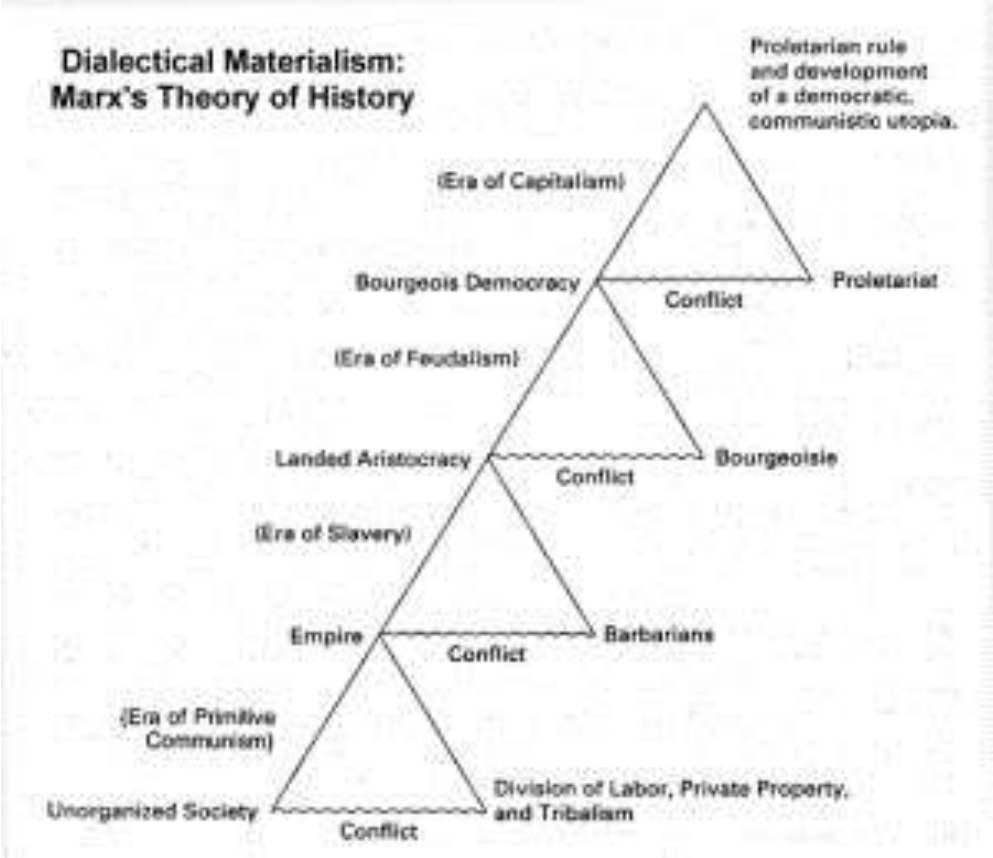
So in dialectic-materialism, the world we know would come from our interaction with the material world. This interaction with the material world (thesis) would create a friction (anti-thesis). This really started when man began manipulating the world, ending, "primitive communism," which set up the series of frictions that broadly make up history.

Patricians and other masters (thesis) were reliant upon slaves as the means of production; and barbarians and slave-uprisings used to keep the slave system going (anti-thesis). This system collapsed with the Han, Rome, and other systems collapsing resulting in…

Landed aristocracy exploiting the peasantry (thesis) via the land being the means of production; and merchants and traders (the bourgeoisie) moving the abstract property value around (anti-thesis)

In each of these cases, the classes become more simplified, and today there are those that control the wealth, and those that work in exchange for wealth—the bourgeoisie that own the means of production (thesis) and the proletariat that work on the means of production (anti-thesis).

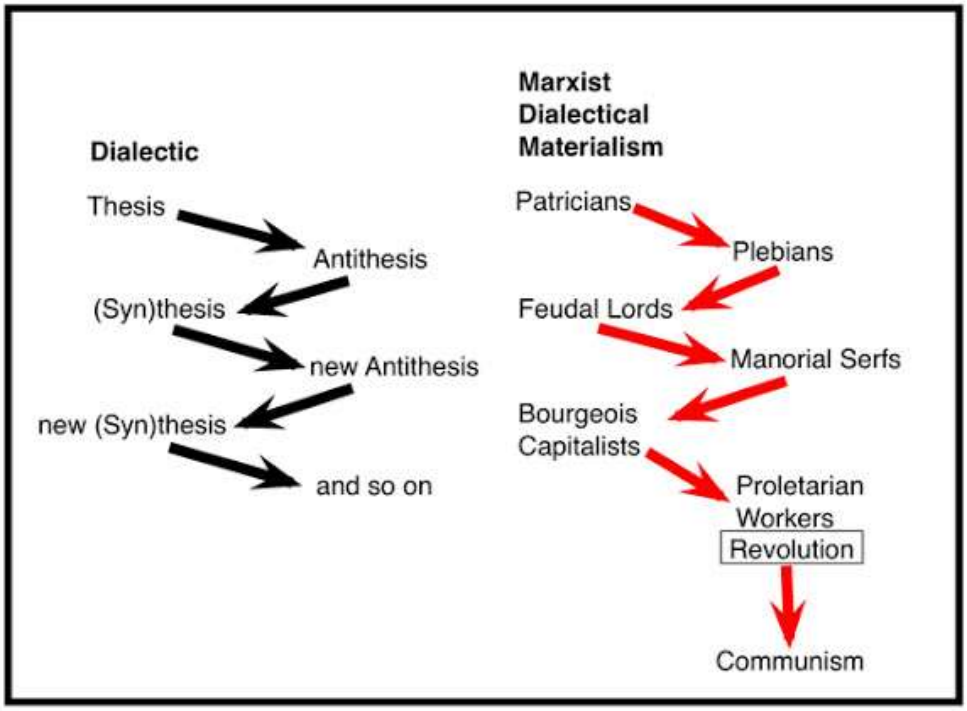
The next change, in theory, would be, "an end of history," in that the proletariat would take the means of production and there would be no need for the bourgeoisie any more. This would be called, "socialism," which would eventually develop into a more refined form of, "communism," that we can't even really come to an abstraction about because the relations would be so different from how we understand the world.



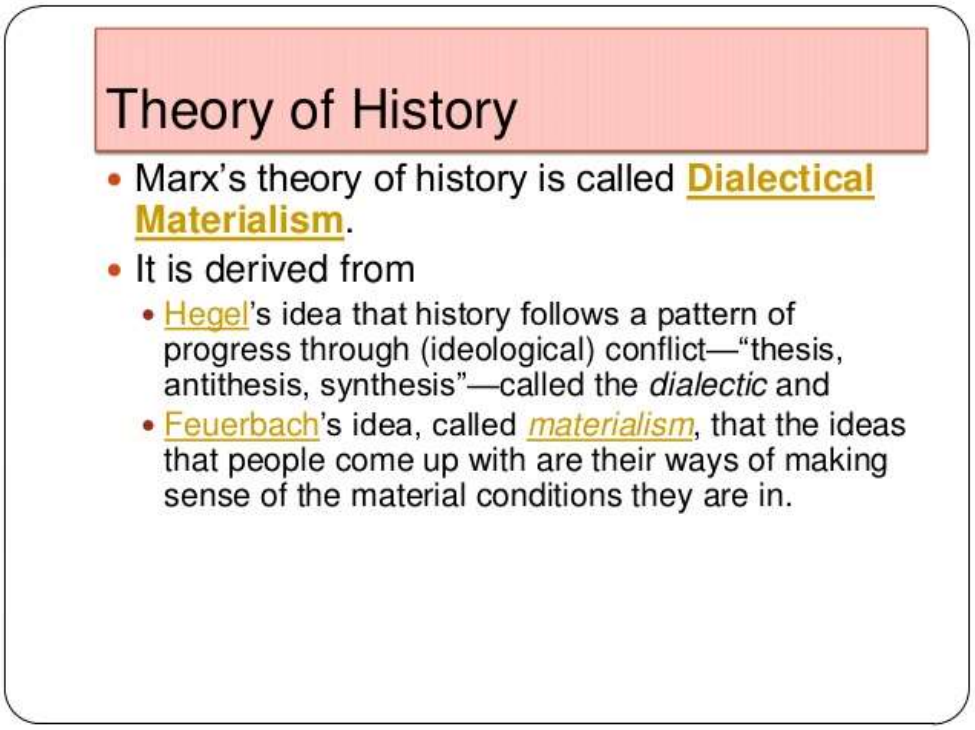
Right, so this is a long (but actually extremely simplified) way in me setting up the foundation for what I've been musing about, which has been the ideas that developed after Marx.

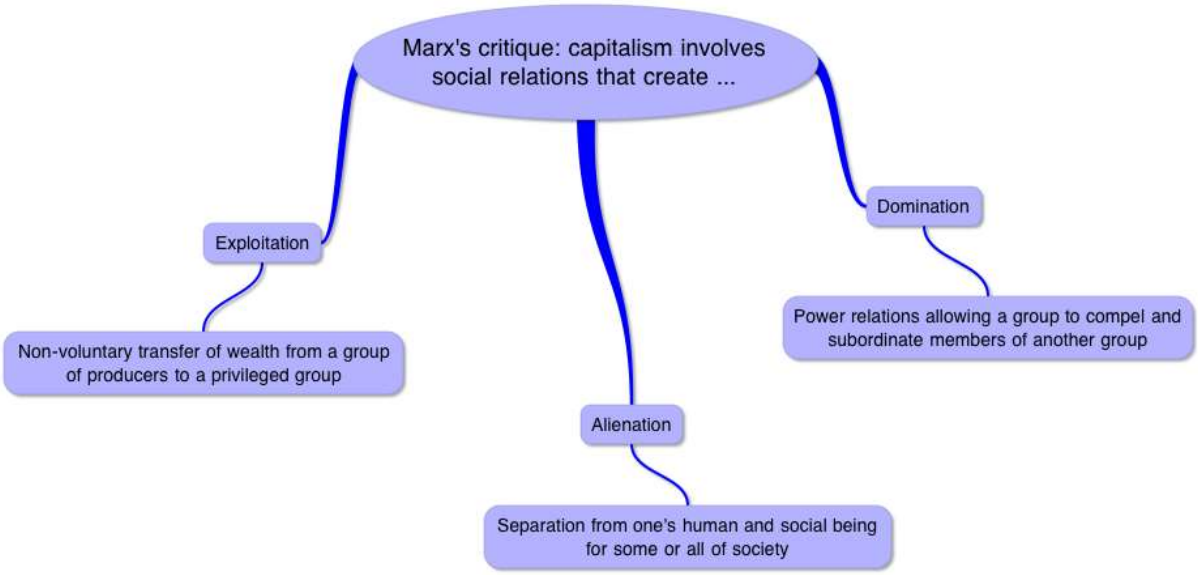
Dialectical Materialism : Is It Obsolete In The 21st Century?

https://experimentwithperspectives.blogspot.com/2016/05/dialectical-materialism-is-it-obsolete-in-the-21st-century.html



© 2011 Brian A. Pavlac

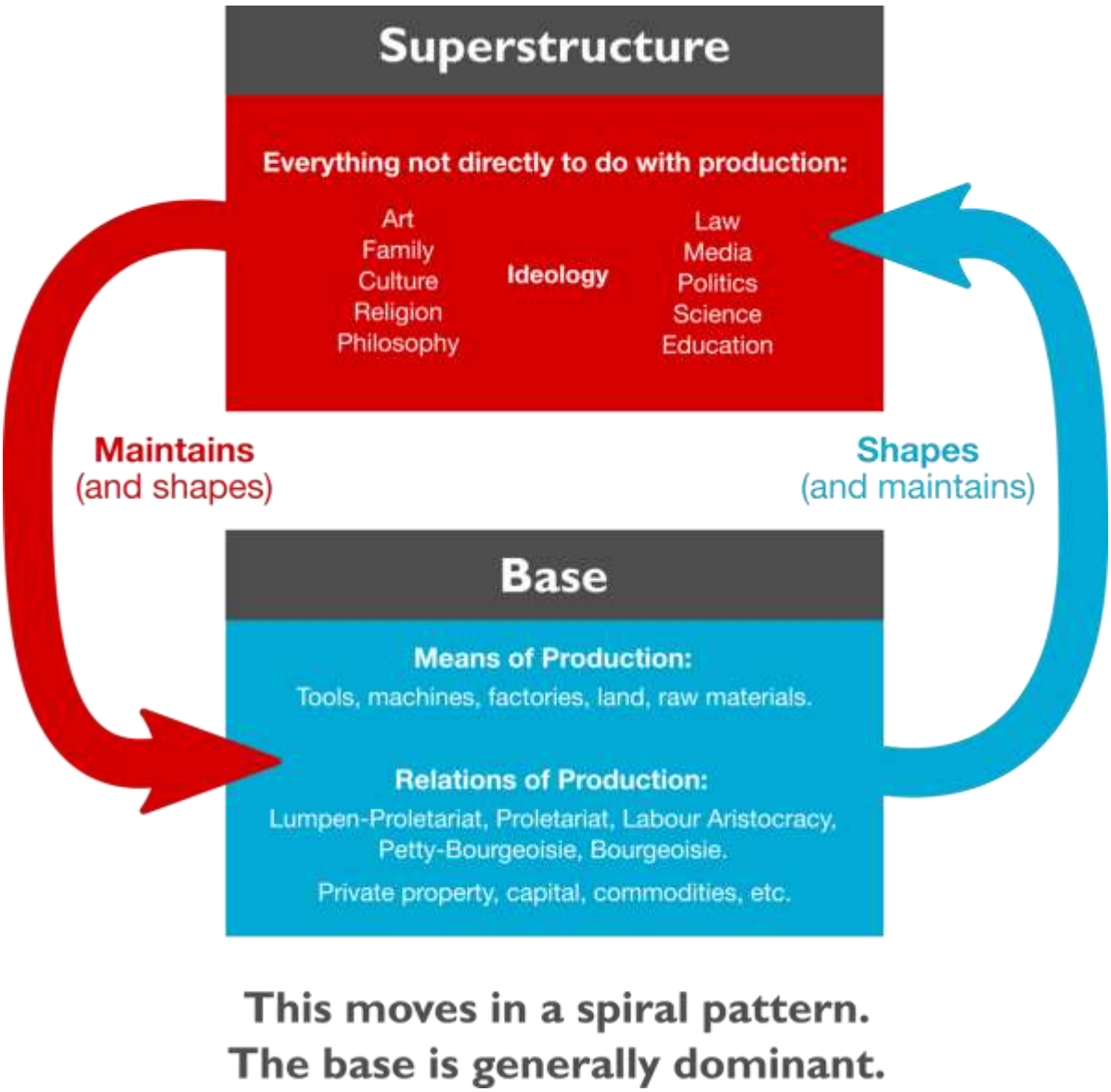



Marx's critique: capitalism involves social relations that create ...
Exploitation
Non-voluntary transfer of wealth from a group of producers to a privileged group
Alienation
Separation from one's human and social being for some or all of society
Domination
Power relations allowing a group to compel and subordinate members of another group

Wikipedia: Base and Superstructure

https://en.wikipedia.org/wiki/Base_and_superstructure

In Marxist theory, capitalist society consists of two parts: the base (or substructure) and superstructure. The base comprises the forces and relations of production (e.g. employer–employee work conditions, the technical division of labour, and property relations) into which people enter to produce the necessities and amenities of life. The base determines society's other relationships and ideas to comprise its superstructure, including its culture, institutions, political power structures, roles, rituals, and state. While the relation of the two parts is not strictly unidirectional, as the superstructure often affects the base, the influence of the base is predominant. Marx and Engels warned against such economic determinism.



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 privatization 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

Socialism vs Communism; Socialist vs Communist Parties
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/Capitalism_vs_Socialism

***See also*: Hegelian and Marxist Dialectics**

More Differences and Comparisons

Differences Between Lenin and Stalin
https://www.reference.com/government-politics/were-differences-between-lenin-stalin-c033700b628dee6d

Differences Between Marxism and Leninism
https://www.reference.com/government-politics/difference-between-marxism-leninism-b0630b23b6f09ca9

Differences Between Marxism and Leninism
http://peopleof.oureverydaylife.com/differences-between-marxism-leninism-8446.html

Marxism vs Stalinism vs Leninism vs Trotskyism
http://www.asexuality.org/en/topic/141203-marxism-vs-stalinism-vs-leninismtrotskyism/

Main Political Differences Between Stalin & Trotsky
http://paradoxoftheday.com/differences-between-marxism-leninism-trotskyism-stalinism-and-maoism/

Motmakt: Noam Chomsky in Oslo 2011 [Video]
https://www.youtube.com/watch?v=kVNq8knHGew&t=0s
"libertarian socialism and libertarian organization"

> **Noam Chomsky - Marxism vs. Leninism (clip from above)** [Video]
> https://www.youtube.com/watch?v=l_jRd59qy0A

Difference Between Lenin vs Stalin
http://www.differencebetween.com/difference-between-lenin-and-vs-stalin/

Difference Between Communism and Marxism
http://www.differencebetween.net/miscellaneous/difference-between-communism-and-marxism/

What are the differences between the branches of Communism; Leninism, Marxism, Trotskyism, etc? (Discussion Forum)
https://www.reddit.com/r/explainlikeimfive/comments/2j19ed/eli5what_are_the_differences_between_the_branches/

Communism vs Socialism vs Fascism vs Capitalism
http://www.slayerment.com/blog/communism-vs-socialism-vs-fascism-vs-capitalism

Difference: Communism vs Fascism
http://www.diffen.com/difference/Communism_vs_Fascism **(*see also*: Communism vs Fascism)**

Political Differences Between Stalin and Trotsky
http://classroom.synonym.com/main-political-differences-between-stalin-trotsky-8948.html

Marxism-Leninism Study Guide (Revolutionary Communist Web Site)
https://marxistleninist.wordpress.com/study-guide/

Difference and Comparisons: Communism vs Democracy
http://www.diffen.com/difference/Communism_vs_Democracy

Stalin vs Trotsky
http://www.johndclare.net/Rempel_Stalin10.htm

Crash Course: Socialism and Capitalism
https://www.youtube.com/watch?v=B3u4EFTwprM

Animal Farm: Animalism Vs. Marxism
http://schoolworkhelper.net/animal-farm-animalism-vs-marxism/

Marx's Mixed Legacy: Anti-Semitism and Socialism
http://newpol.org/content/marxs-mixed-legacy-anti-semitism-and-socialism

On the Horizon: Anti-Semitism in Socialism (1950)
https://www.commentarymagazine.com/articles/on-the-horizon-anti-semitism-in-socialism/

Jews, Marxism and the Worker's Movement
https://www.marxists.org/subject/jewish/

Two Fools: Karl Marx and Paul Tillich
http://patriotsandliberty.com/lindas-latest/2013/8/9/two-fools-karl-marx-and-paul-tillich

FULL VIDEO: Stanford's smartest leftists show up to battle D'Souza
https://www.youtube.com/watch?v=T8rkxLBCn80
At Stanford, Dinesh D'Souza makes the moral argument for a border wall by revealing the ways the Left twists the truth to spread #FakeNews. D'Souza calls out progressives over "social justice," anti-capitalism, and other radical positions, and then goes head-to-head with Stanford's best leftists!

(Starting @16:48, it contains great explanation of the assumptions, misunderstanding and fallacy of Marx's concepts of capitalism.)

Josef Stalin

Young Stalin in pictures, 1894-1919
https://rarehistoricalphotos.com/young-stalin-1894-1919/

Moses Hess (Prophet of Communism and Zionism)

Karl Marx and Moses Hess
https://www.marxists.org/history/etol/writers/hook/1934/12/hess-marx.htm

The Life and Opinions of Moses Hess
https://www.marxists.org/subject/jewish/moses-hess.pdf [PDF]

Socialism vs. Religion: For Many Socialists, Marx Is a Prophet and Communism Is the Gospel. Literally
https://www.questia.com/magazine/1G1-83520010/socialism-vs-religion-for-many-socialists-marx

Excerpt:

> The two central mysteries of socialism are these: How did an idea which, whenever put into practice, showed itself to be incongruent with human nature spread faster and further than any other political philosophy? And how did an idea that called on so many humane sentiments lend its name to the cruelest regimes in human history? The key to these riddles lies in socialism's role as a redemptive creed, a substitute religion--with a twist.
>
> One of its most important founders was Moses Hess, the "father of German socialism" who played the major part in winning Marx and Engels to communism. After fleeing the cudgels of a benighted rabbinic teacher who tried to beat the Talmud into him, Hess had turned away from religion and immersed himself in the ideas of the Enlightenment. But his spirit was uneasy. He confided in his diary: "I worked without rest to rediscover my God, whom I had lost.... Nor could I remain a skeptic for the rest of my life. I had to have a God--and I did find him, after a long search, after a terrible fight--in my own heart."
>
> The God he found was communism. In a catechism composed in 1846, he contrasted his new faith with the one that prevailed in the society around him. Christians invest their hopes "in the image of ... heavenly joy.... We, on the other hand, want this heaven on earth."
>
> Hess was renowned for his "purity of character" and "saintly" ways. But the circle he joined in pursuit of his God consisted of men of a different sort, foremost among them, Karl Marx. Although he was Marx's senior by several years, and led him in the embrace of communism, Hess soon deferred to the younger man's superior polemical gifts, calling Marx his "idol" who "will give the final blow to all medieval religion and politics." Marx, however, was full of scorn for Hess's persistence in trying to ground socialism on an ethical basis rather than on historical inevitability. Hess, Marx wrote to Engels, was one of "those pieces of party excrement" that their chief socialist rival Ferdinand Lassalle "keeps on collecting for his manure factory." And Engels wrote Marx gleefully about having seduced Hess's wife.
>
> Hess's socialism was of a piece with other new ideas flooding out of German universities in the early 1800s. A generation of intellectually restless youth was aiming "to find in art or science the path to individual or national salvation which the orthodox Christian churches seemed no longer capable of providing for critical minds," as Isaiah Berlin put it. Similar quests were pursued in England, Italy, and France--the nation that had done the most to create the vacuum that the new systems were designed to fill.

France was the capital of the Enlightenment, an eighteenth-century intellectual movement spearheaded by writers relentlessly critical of the church and revealed religion. Their crusade was effective, especially among the ranks of the articulate and high-born. "Frank atheism was still comparatively rare, but among the enlightened scholars, writers, and gentlemen who set the intellectual fashions of the later eighteenth century, frank Christianity was even rarer," writes E. J. Hobsbawm.

During the French Revolution, the Christian calendar was temporarily replaced by one in which the days, months, and seasons were renamed for plants and animals and types of weather. The Cathedral of Notre Dame was renamed the Temple of Reason. Yet, Will and Ariel Durant note, "a thousand superstitions survived side by side with the rising enlightenment." Madame de Pompadour, Louis XV's mistress, had her portrait painted surrounded by scientific implements, but she frequented a fortune teller who read the future in coffee grounds.

The pursuit of a life liberated from the "superstition" of religion proved surprisingly difficult. Even Diderot, whose Encyclopedia was the flagship of the Enlightenment, confessed that he could not watch religious processions "without tears coming to my eyes. …

Moses Hess – Founder of Israeli National Socialism

http://mailstar.net/avineri.html

Moses Hess

https://infogalactic.com/info/Moses_Hess

Communism vs Fascism

Note: Fascism (like Communism) is a subset of Marxism. The main difference is a focus on nationalism (Fascism) vs globalism (Communism). They are both socialist (government control from the top). In Europe, Fascism (e.g., NAZI's = German Socialist Nationalist) are considered politically on the "right", while Communists are considered on the "left". However, regarding American political concepts, Communism and Fascisim (Nazism) are BOTH of the "Left" ideologically and the "Right" is conservative – i.e., desiring minimal government, preserving and following the U.S. Constitution.

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

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 totalitariansim) 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 **im**moral. Driving drunk is **im**moral.

Fascism vs Communism by Walter E Williams (2017)

https://www.cnsnews.com/commentary/walter-e-williams/fascism-and-communism

Excerpt:

Before the question, how about a few statistics? The 20th century was mankind's most brutal century. Roughly 16 million people lost their lives during World War I; about 60 million died during World War II. Wars during the 20th century cost an estimated 71 million to 116 million lives (http://www.war-memorial.net/wars_stats.asp?q=3).

The number of war dead pales in comparison with the number of people who lost their lives at the hands of their own governments [democide]. The late professor Rudolph J. Rummel of the University of Hawaii documented this tragedy in his book "Death by Government: Genocide and Mass Murder Since 1900." Some of the statistics found in the book have been updated at https://www.hawaii.edu/powerkills/welcome.html.

The People's Republic of China tops the list, with 76 million lives lost at the hands of the government from 1949 to 1987. The Soviet Union follows, with 62 million lives lost from 1917 to 1987. Adolf Hitler's Nazi German government killed 21 million people between 1933 and 1945. Then there are lesser murdering regimes, such as Nationalist China, Japan, Turkey, Vietnam and Mexico. According to Rummel's research, the 20th century saw 262 million people's lives lost at the hands of their own governments (https://www.hawaii.edu/powerkills/20TH.HTM).

20TH CENTURY MORTACRACIES

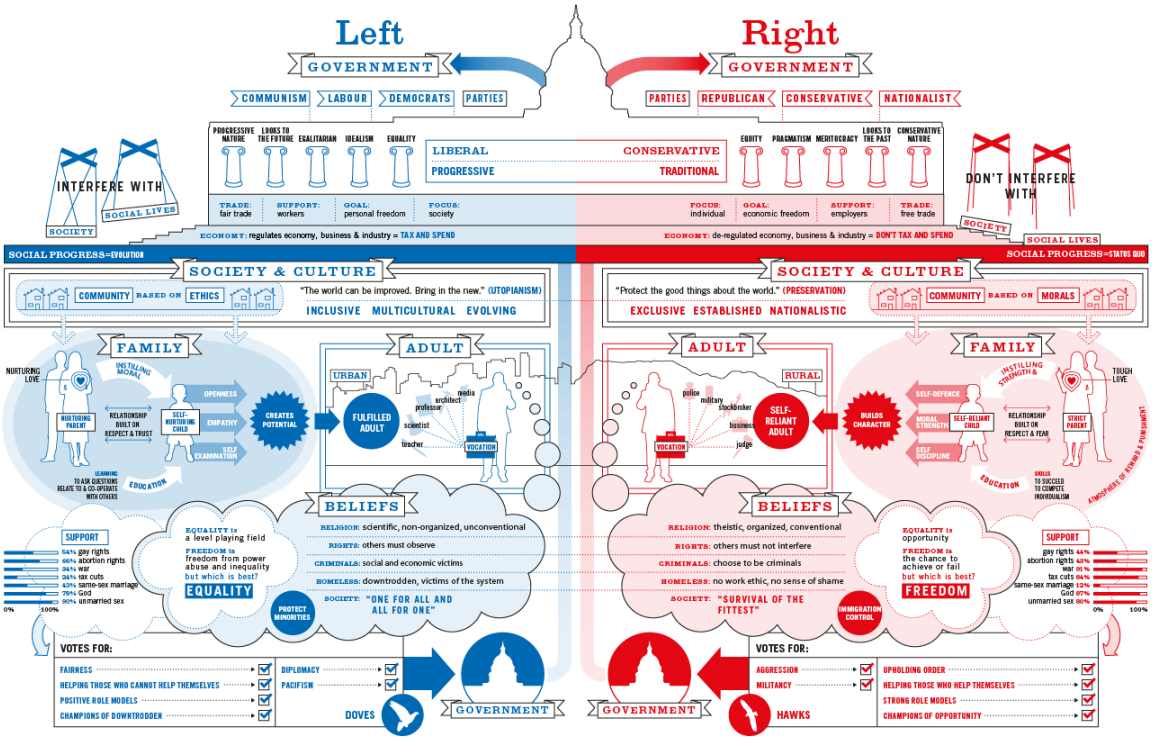
DEMOCIDE LEVEL MORTACRACIES	YEARS	DEMOCIDE (000)	TOTAL (000)
DEKA-MEGAMURDERER	1900-87		219,634
China (PRC)	1949-87	76,702	
U.S.S.R	1917-87	61,911	
Colonialism		50,000	
Germany	1933-45	20,946	
China (KMT)	1928-49	10,075	
MEGAMURDERER	1900-87		19,180
Japan	1936-45	5,964	
China (Mao Soviets)	1923-48	3,468	
Cambodia	1975-79	2,035	
Turkey	1909-18	1,883	
Vietnam	1945-87	1,670	
Poland	1945-48	1,585	
Pakistan	1958-87	1,503	
Yugoslavia (Tito)	1944-87	1,072	
MEGAMURDERER?	1900-87		4,145
North Korea	1948-87	1,663	
Mexico	1900-20	1,417	
Russia	1900-17	1,065	
CENTI-KILOMURDERERS	1900-87		14,918
TOP 5	1900-87	4,074	
China (Warlords)	1917-49	910	
Turkey (Ataturk)	1919-23	878	
United Kingdom	1900-87	816	
Portugal (Dictatorship)	1926-82	741	
Indonesia	1965-87	729	
Other	1900-00	10,844	
LESSER MURDERERS	1900-87		2,792
WORLD TOTAL	1900-87		260,669
WORLD TOTAL	1987-99		1,331
WORLD TOTAL	1900-99		262,000

Why are Nazis considered to be right wing parties?

Many of their political views seem more socialist than typical right wing.

https://www.quora.com/Why-are-Nazis-considered-to-be-right-wing-parties

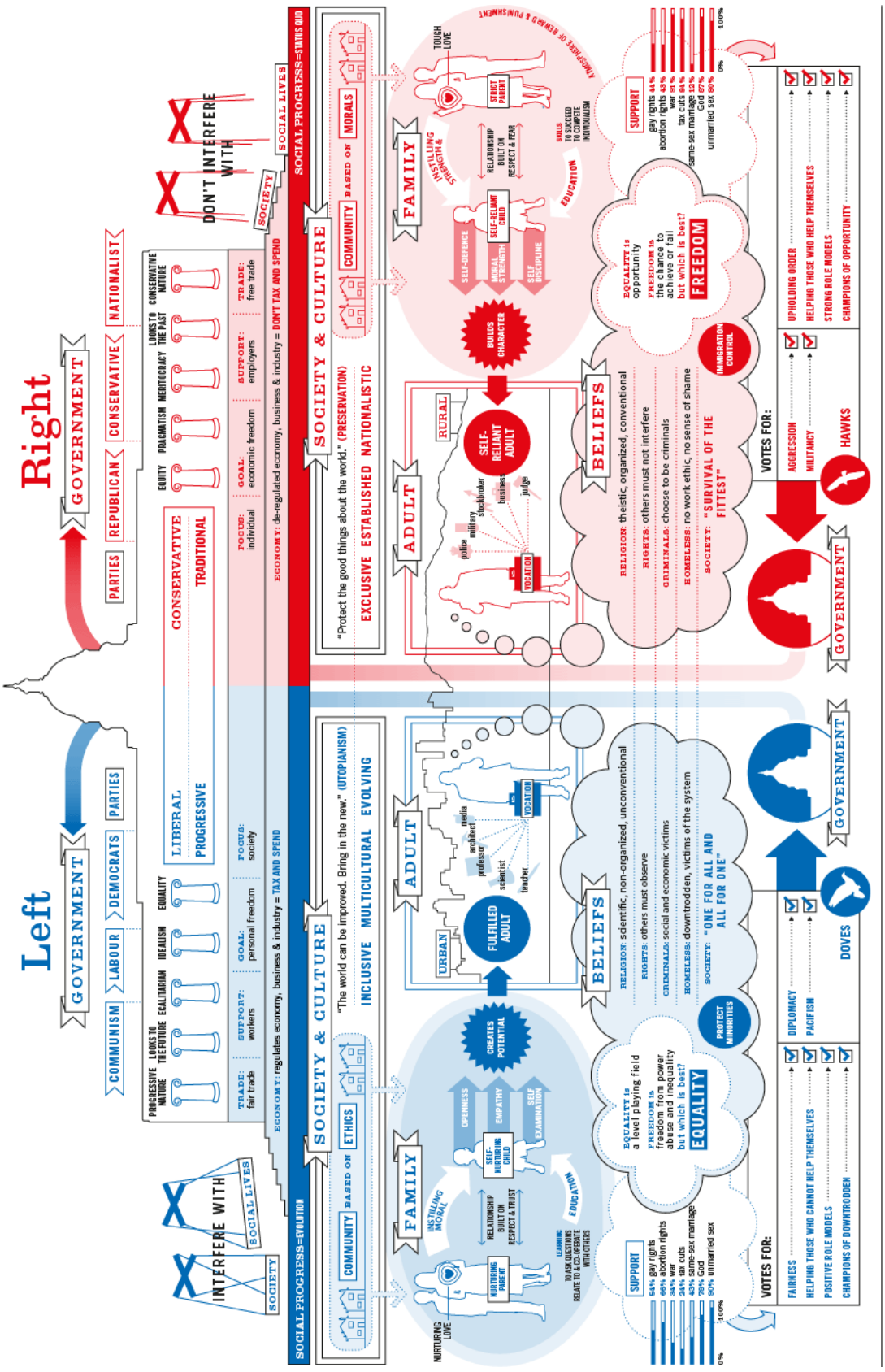
Here is one of the several charts in the article…



CREATIVE CREDIT
David McCandless & Stefanie Posavec // v1.2 // Dec 2010
InformationIsBeautiful.net / ItsBeenReal.co.uk

INEVITABLE CAPITALIST AGENDA
from the new infographic book of visual exploria
The Visual Miscellaneum

See next page for larger view…


Left
GOVERNMENT
COMMUNISM
LABOUR
DEMOCRATS
PARTIES
PROGRESSIVE NATURE
LOOKS TO THE FUTURE
EGALITARIAN
IDEALISM
EQUALITY
TRADE: fair trade
SUPPORT: workers
GOAL: personal freedom
FOCUS: society
LIBERAL
PROGRESSIVE
ECONOMY: regulates economy, business & industry = TAX AND SPEND
SOCIAL PROGRESS=EVOLUTION
INTERFERE WITH
SOCIAL LIVES
SOCIETY
SOCIETY & CULTURE
"The world can be improved. Bring in the new." (UTOPIANISM)
INCLUSIVE MULTICULTURAL EVOLVING
COMMUNITY
BASED ON
ETHICS
FAMILY
INSTILLING MORAL
NURTURING LOVE
NURTURING PARENT
RELATIONSHIP BUILT ON RESPECT & TRUST
SELF-NURTURING CHILD
LEARNING TO ASK QUESTIONS RELATE TO & CO-OPERATE WITH OTHERS
EDUCATION
OPENNESS
EMPATHY
SELF-EXAMINATION
CREATES POTENTIAL
ADULT
URBAN
FULFILLED ADULT
media
architect
professor
scientist
teacher
vocation
BELIEFS
RELIGION: scientific, non-organized, unconventional
RIGHTS: others must observe
CRIMINALS: social and economic victims
HOMELESS: downtrodden, victims of the system
SOCIETY: "ONE FOR ALL AND ALL FOR ONE"
PROTECT MINORITIES
EQUALITY is a level playing field
FREEDOM is freedom from power abuse and inequality
but which is best?
EQUALITY
SUPPORT
54% gay rights
66% abortion rights
34% war
24% tax cuts
43% same-sex marriage
78% God
80% unmarried sex
0%
100%
VOTES FOR:
FAIRNESS
HELPING THOSE WHO CANNOT HELP THEMSELVES
POSITIVE ROLE MODELS
CHAMPIONS OF DOWNTRODDEN
DIPLOMACY
PACIFISM
DOVES
GOVERNMENT
Right
GOVERNMENT
REPUBLICAN
CONSERVATIVE
NATIONALIST
PARTIES
EQUITY
PRAGMATISM
MERITOCRACY
LOOKS TO THE PAST
CONSERVATIVE NATURE
CONSERVATIVE
TRADITIONAL
FOCUS: individual
GOAL: economic freedom
SUPPORT: employers
TRADE: free trade
ECONOMY: de-regulated economy, business & industry = DON'T TAX AND SPEND
SOCIAL PROGRESS=STATUS QUO
DON'T INTERFERE WITH
SOCIETY
SOCIAL LIVES
SOCIETY & CULTURE
"Protect the good things about the world." (PRESERVATION)
EXCLUSIVE ESTABLISHED NATIONALISTIC
COMMUNITY
BASED ON
MORALS
FAMILY
INSTILLING STRENGTH & DISCIPLINE
TOUGH LOVE
STRICT PARENT
RELATIONSHIP BUILT ON RESPECT & FEAR
SELF-RELIANT CHILD
SELF-DEFENCE
MORAL STRENGTH
SELF-DISCIPLINE
BUILDS CHARACTER
EDUCATION
SKILLS TO SUCCEED TO COMPETE
INDIVIDUALISM
ADULT
RURAL
SELF-RELIANT ADULT
police
military
stockbroker
business
judge
vocation
BELIEFS
RELIGION: theistic, organized, conventional
RIGHTS: others must not interfere
CRIMINALS: choose to be criminals
HOMELESS: no work ethic, no sense of shame
SOCIETY: "SURVIVAL OF THE FITTEST"
IMMIGRATION CONTROL
EQUALITY is opportunity
FREEDOM is the chance to achieve or fail
but which is best?
FREEDOM
SUPPORT
gay rights 44%
abortion rights 43%
war 31%
tax cuts 84%
same-sex marriage 12%
God 87%
unmarried sex 88%
0%
100%
VOTES FOR:
AGGRESSION
MILITANCY
HAWKS
GOVERNMENT
UPHOLDING ORDER
HELPING THOSE WHO HELP THEMSELVES
STRONG ROLE MODELS
CHAMPIONS OF OPPORTUNITY
CREATIVE CREDIT
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INEVITABLE CAPITALIST AGENDA
from the new infographic book of visual exploria
The Visual Miscellaneum

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

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 unfailing 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/bcaplan/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-Rippentrop 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.

Stalin with Nazi Foreign Minister Ribbentrop

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 Rauschning:

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 Rauschning, *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 anthithesis. 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 Tismaneau 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.[1][2]

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.[3][4][5][6][7][8]

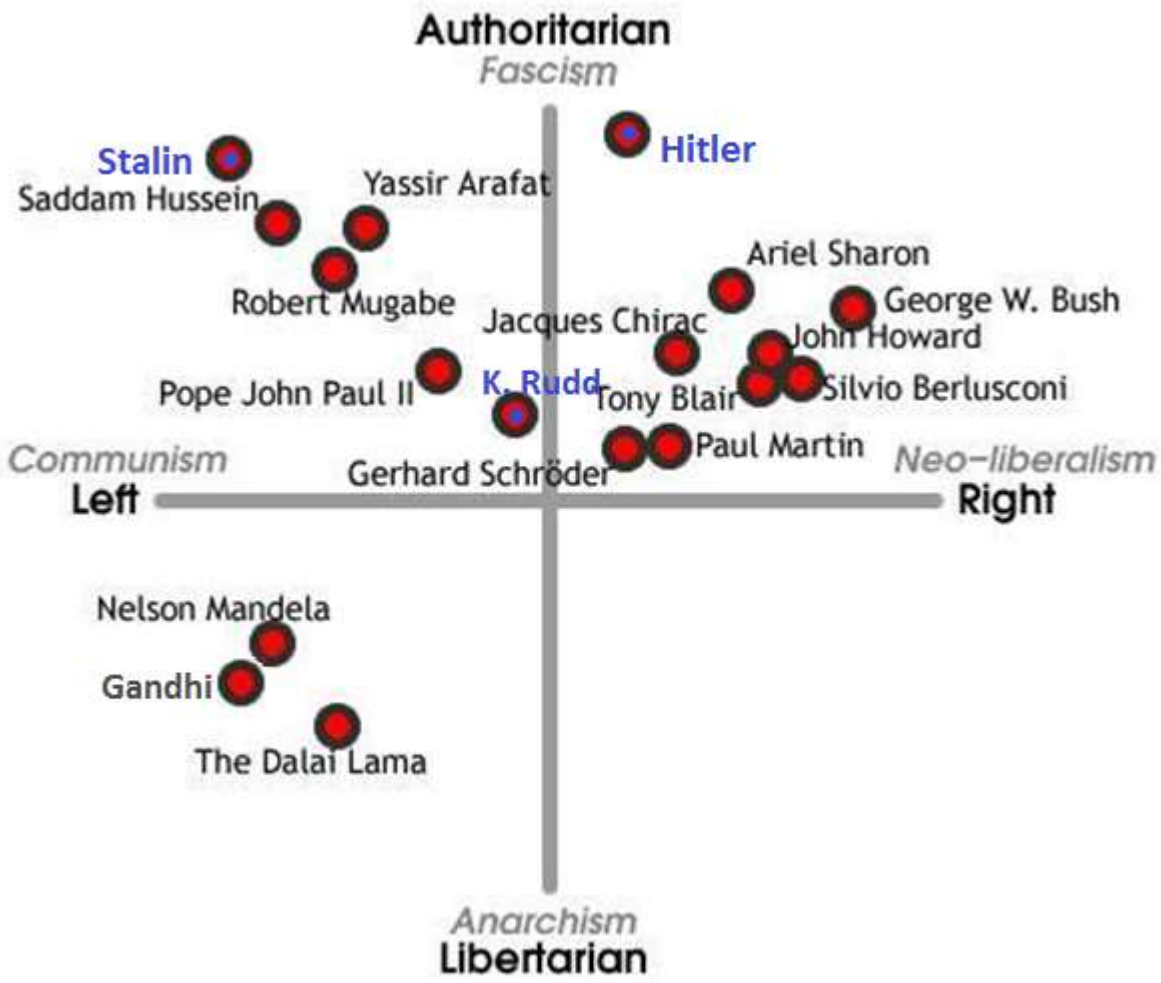
The extreme totalitarian versions of fascism and communism can be ugly, but the underlying socialist ideology is more mundane and omnipresent, and for this reason, both terms merit a closer examination.

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.



Hitler Was a Socialist

http://jonjayray.tripod.com/hitler.html

“It was the Left who were on Hitler's side, not the conservatives. And the Left were on his side because he was one of them.”

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 politicos 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-yo-know-about-governing-isms/

Progressive Support for Italian and German Fascism
http://www.discoverthenetworks.org/viewsubcategory.asp?id=1223

Excerpt:

> …That said, we can see that fascism, communism, and progressivism are all closely related to one another. The progressive U.S. President Woodrow Wilson was a devoted disciple of the German philosopher Georg Hegel, whose ideas – most notably his view of history as an evolutionary, unfolding process where conflicting forces constantly battle in order to bring about change and progress – also had a profound influence on Karl Marx. Mussolini, for his part, carried with him a medallion of Marx. Progressives commonly saw Mussolini's project and Lenin's as linked enterprises. The progressive muckraking journalist Lincoln Steffens referred to the "Russian-Italian" method as if the two were flip sides of the same coin. Steffens and his fellow progressives generally saw Mussolini, Lenin, and Stalin as three men pursuing a similar objective: the fundamental transformation of corrupt and outdated societies. As Jonah Goldberg observes, "The reason so many progressives were intrigued by both Mussolini's and Lenin's 'experiments' is simple: they saw their reflection in the European looking glass."
>
> Because progressivism embraces the ideal of nationalism and touts the so-called "Third Way" between capitalism and communism, its pedigree is closer to fascism than to communism. Progressivism and fascism share the totalitarian belief that with the proper amount of tinkering, social engineers will be able to realize the utopian dream of establishing a nation where perfect equality reigns. This mindset accounts for the support that the early progressives gave to eugenics, whose ultimate aim was the creation of a pure race, a "New Man" – not unlike the Nazi "Aryan" ideal. Such a project, of course, could only be overseen and carried out by a wise and omniscient leadership, an intellectual elite endowed with judgment superior to that of the unwashed masses.
>
> The totalitarian impulses that animated both fascism and progressivism were once viewed by the Left as evidence of compassion and humanitarian concern for the welfare of the lowly. In its original sense, the word "totalitarian" did not have the negative connotations it has acquired over time. Mussolini himself coined the term to describe a society where everyone belonged, where no one was abandoned socially or economically. This ideal dovetailed neatly with the progressive (and fascist) desire to eliminate class differences among the populace. In many of his speeches, Hitler clearly stated his intent to erase all lines of division between rich and poor. Robert Ley, who headed the Nazis' German Labor Front, boasted: "We are the first country in Europe to overcome the class struggle."…

Liberal Fascism [PDF]
https://archive.org/download/LiberalFascismByJonahGoldberg/LiberalFascism_byJonahGoldberg.pdf
"The Totalitarian Temptation from Mussolini to Hillary Clinton"

Fascism, Nazism and Communism
http://www.american-historama.org/1929-1945-depression-ww2-era/fascism-nazism-communism.htm
[Includes video for kids]

The Nazi party, a left-wing liberal movement
https://itsnobody.wordpress.com/2011/08/19/the-nazi-party-a-left-wing-liberal-movement/

A Little Secret About the Nazis
http://www.freerepublic.com/focus/news/630472/posts?page=62

Fascism is Not Left Wing
https://pseudoerasmus.com/2015/05/03/fascism-left-or-right/

Comparison of Nazism and Stalinism
https://en.wikipedia.org/wiki/Comparison_of_Nazism_and_Stalinism

Communism ≠ Fascism (?????)
http://ex-army.blogspot.com/2013/03/communism-fascism.html

Fascism Part I: Understanding Fascism and anti-Semitism
http://www.rationalrevolution.net/articles/understanding_fascism.htm

Fascism Part II: The Rise of American Fascism
http://www.rationalrevolution.net/articles/rise_of_american_fascism.htm

Reflections on Fascism and Communism (Marxists.org)
https://www.marxists.org/history/etol/writers/jacobson/1983/xx/communism.htm

Two Ways of Looking at Fascism (Socialism and Democracy Online: sdonline.org)
http://sdonline.org/47/two-ways-of-looking-at-fascism/

What Communism, Socialism and Fascism Actually Mean
http://www.hiphoprepublican.com/what-communism-socialism-and-fascism-actually-mean/

Fascism and Social Revolution
http://www.plp.org/books/Dutt.html
(A Study of the economics and Politics of the Extreme Stages of Capitalism in Decay)

Totalitarianism
http://www.iep.utm.edu/totalita/

The Anatomy of Fascism [PDF]
https://libcom.org/files/Robert%20O.%20Paxton-The%20Anatomy%20of%20Fascism%20%20-Knopf%20(2004).pdf

Socialism, Communism and Fascism

http://www.wincorduan.com/socialism.html

What is the difference between communism, socialism, fascism and Marxism?

https://www.quora.com/What-is-the-difference-between-communism-socialism-fascism-and-Marxism

Export:

Marxism: A form of historical analysis and political theory incorporating:

1. **Dialectical materialism** - The theory that history moves in predictable ways (based on Hegel's dialectic) and that material influences are the only influence on human behavior and society. Together, the theory is that changes in material condition make up human society.
2. **Marxist economics** - Expounded in *Capital*, the theory that labor-value is the source of all labor, that capital is accumulated labor-value, and that profit is exploitation of employer's information advantage over the proletariat.
3. **Class conflict** - Based off of those two conditions, eventually workers will tire of capitalism and overthrow the bourgeoisie class in some manner.

Socialism, communism, and fascism are political systems — they espouse a way government should be, unlike Marxism.

1. **Socialism** is the transition stage between capitalist and communist societies. Established after a revolution, socialism has basic tenets:
    1. **Social ownership** for industry and means of production, though what this exactly means changes depending on the brand of socialist you're talking to
    2. **Contribution-based pay** - To each according to his contribution. This is intended to contrast with capitalist unearned income, such as investments or rent. This is not supposed to say that 1 hour of work is 1 labor-dollar; socialist economics do take into account human capital in determining the value of labor.
    3. **Production for use** - As a contrary to production for profit. This is rather complicated and I don't understand Marxist economics very well, so take a look at this.
2. **Communism** is what Marx predicted would be the end stage of human society: as the means of production enhanced their own usefulness, communism eliminates scarcity. All property is **commonly owned**; property is distributed **from each according to his ability** (how much do you want to work) and **to each according to his need**.

In a higher phase of communist society, after the enslaving subordination of the individual to the division of labor, and therewith also the antithesis between mental and physical labor, has vanished; after labor has become not only a means of life but life's prime want; after the productive forces have also increased with the all-around development of the individual, and all the springs of co-operative wealth flow more abundantly—only then can the narrow horizon of bourgeois right be crossed in its entirety and society inscribe on its banners: *From each according to his ability, to each according to his needs!*

Communism has not been achieved in modern history as the means of production usually stall under socialism, contrary to what Marx predicted. Communism requires that labor becomes a desirable thing to do by itself, which is something that only robotic fantasies have ever portrayed as possible.

3. **Fascism** is not directly related to Marx's ideas; it grew out of 1920s-era Futurist ideas, post-World War 1 resentment, and the rising force of nationalism. Marx did not know two of these and rejected nationalism as dividing the worldwide proletariat. Lenin, contrary to the popular quote, died in 1924 and was not really in much of a mind at the time to consider the new ideology of fascism. Stalin, who fought against fascism in World War 2, believed it was a counter-revolution led by the upper middle class *(petit bourgeoisie*) based on striking away at the gains of socialism.

Fascism is, of course, somewhat related to these ideas. It does not come from Marxist heritage — its form of 'socialism' is usually more like syndicalism — though the common claim that fascism is socialism is misleading. Fascism isn't based on economics to begin with. Fascism is fundamentally about using the state and all the unified power of a nation (a group of people) to crush their enemies as a last resort. Most war economies have had elements of fascism in them.

Fascism promotes **nationalism** (a nation is one group of people, and it must be unified as one and promoted as a strong social entity), **totalitarianism** (the state should be all-consuming and unify the people rather than dividing them among CDU supporters, SPD supporters, Greens, Die Linke, etc), **corporatism** (a mixed economy with strong infrastructure, social welfare, and some elements of capitalism), **direct action** (prioritizing political violence), and **traditionalism** (traditional use of gender roles, religion, age, and general views towards life).

Marxism is a analytical theory that promotes the establishment of **socialism** and the transition into **communism. Fascism** is a counter-reaction to it.

Fascism vs Marxism

http://www.governmentvs.com/en/fascism-vs-marxism/comparison-10-63-0

Marxists on Fascism

https://www.marxists.org/subject/fascism/

Difference Between Fascism and Nazism

http://www.differencebetween.net/miscellaneous/difference-between-fascism-and-nazism/

Defining Capitalism, Communism, Fascism, Socialism

http://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 totalitariansim) 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 **im**moral. Driving drunk is **im**moral.

Are Fascism and Socialism the Same?

http://readersupportednews.org/pm-section/78-78/15702-are-fascism-and-socialism-the-same

[Not sure about this… needs more vetting]

Difference Between Communism and Fascism

http://www.differencebetween.net/miscellaneous/difference-between-communism-and-fascism/

Communism vs Socialism vs Fascism vs Capitalism Table / Chart

https://www.slayerment.com/blog/communism-vs-socialism-vs-fascism-vs-capitalism

Excerpt:

Please understand that this table can't be 100% accurate. There are just too many variables. But what it will do is give you a pretty good understanding of what to expect from each one. This obviously leans towards my opinion but I'm not pulling this opinion out of a magic hat. This is gathered from reading many history books and talking with educated people.

	Communism	Socialism	Fascism	Capitalism
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, RIIA	Vatican, Rome	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
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

	Communism	Socialism	Fascism	Capitalism
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	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.	The uneducated and wordly are led with 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.

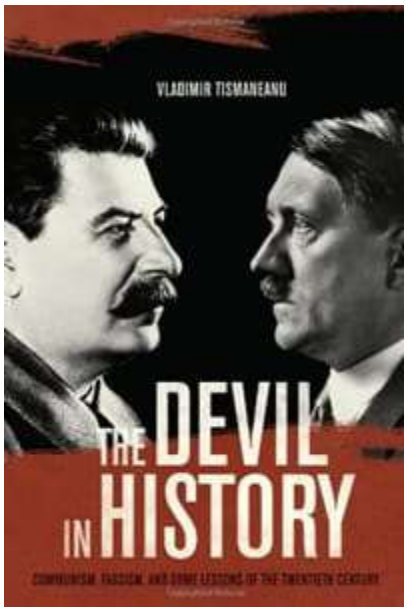
Communism and Fascism: The Reason They Are So Similar

https://www.thedailybeast.com/communism-and-fascism-the-reason-they-are-so-similar

Excerpt:

Communism and fascism—how did two opposite ideologies end up looking so similar? Vladimir Tismaneanu gives his answer in a new book.

Two 20th-century ideologies promised a utopian vision that would ensure infinite happiness. They both stemmed from a political, social, and cultural construct that erased traditional ideas regarding good and evil. Both believed in the destruction of the old world, to build a new international order; each deplored what they saw as the pathetic ennui of bourgeoisie existence; each ideology's shared purpose was to recruit members of the new utopia.



Those ideologies happen to be communism and fascism, which together brought an orgy of violence, killed millions, and led humanity to its darkest hour, where the final destination was the deplorable Gulags and the gas chambers of Auschwitz.

Vladimir Tismaneanu, a professor of comparative politics at the University of Maryland, noticed how communism and fascism, despite coming from separate ends of the political spectrum—extreme left for the former and extreme right for the latter—surprisingly have much in common. To comprehend the barbarism that plagued the last century, Tismaneanu contends that we must fully come to grips with the thought process that inspired so much destruction. So he sets off to scrupulously examine the intellectual origins, crimes, and failures of these two radical movements in *The Devil in History: Communism, Fascism and Some Lessons of the Twentieth Century*.

Tismaneanu isn't the first to explore this subject matter. In *Fascism and Communism,* historians Francois Furet and Ernst Nolte, one French and one German, debated the genealogy of the two movements. And in *Fascism, Communism and the Consolidation of Democracy: A Comparison of European Dictatorships*, Gerhard Besier edited a book of essays that explored the mutual influences both political movements clung to. While Tismaneanu's effort shares certain similarities with both texts, his central argument focuses for the most part on ideology, and not specific historical events.

Tismaneanu's book takes its title from the Polish philosopher Leszek Kolakowski's observation that Bolshevism and fascism represent two incarnations of the disastrous presence of the devil in history. They were two sides of the same coin of totalitarianism—a political, social, and cultural construct that erased traditional ideas regarding good and evil. Tismaneanu's lucid narrative walks us through an intellectual landscape that traces the trajectory of totalitarian thinking back to its origins.

This began in 1848, when Karl Marx, along with Fredrick Engels, wrote *The Communist Manifesto*, and ended, ostensibly, with the collapse of the Berlin Wall in 1989. Tismaneanu spends the majority of his time clearly defining Marxism, neglecting fascism a bit, but there is good reason why he would do this. Marxism as a political theory is over 160 years old. In that time it has gone through various phases, titles, and schisms, including critical, post, and anti-Marxism.

Marxism as a political idea was a failure from the beginning, Tismaneanu contends, because of "its lack of sensitivity to the psychological makeup of mankind," and because it underestimated "the needs of many for deep spiritual or cultural sources of meaning, and thus the profound importance of the human

right to privacy." When Vladimir Lenin implemented Marx's ideas into "a potent political weapon of ideological transformation of the world," he put totalitarianism into action. Without Lenin's dogmatic vision, which kickstarted the Russian Revolution in October 1917, there would be no totalitarianism, as we now know it. Thus the course of Western civilization, and indeed world history, would have been entirely different. The ideas that Lenin propagated—igniting the insurrection of the masses in politics, making the individual a mere particle in comparison to the absolute belief in the cause—paved the way for all forms of totalitarian thinking that shaped the 20th century.

In *The Better Angels of Our Nature*, the evolutionary psychologist and cognitive scientist Steven Pinker specifically equated communist ideology with violence and genocide. Yet he failed to account for how capitalist values also contributed to a significant amount of violence over the course of the 20th century. When I challenged him on this matter in an interview last year, Pinker responded by saying: "However much we might deplore the profit motive, or consumerist values, if everyone just wants iPods, we would probably be better off than if they wanted class revolution." Tismaneanu, I believe, would agree.

Capitalism, despite being an imperfect system with many problems, understands what Marx failed to grasp: if you socialize the means of production, you undermine the incentives to work and produce poverty instead of wealth. Furthermore, anyone in the communist system unlucky enough to be born in the wrong class or ethnic group were branded enemies of the regime, becoming helpless victims in the mass killings that so often took place in the name of ideology.

As an ideology, Marxism is open to more interpretation than fascism, which arose in Italy in 1919, and died, as a dominant political movement in Europe, along with two of its most famous prophets: Adolf Hitler and Benito Mussolini. It favors actions over intellectual reason, so it's a harder concept for an academic to dissect with the same scrutiny as Marxism. The closest Tismaneanu reaches in defining fascism is to quote Mussolini, who wrote in 1932, in the *Enciclopedia Italiana*:

"Fascism is a religious conception in which man is seen in his immanent relationship with a superior law and with an objective Will [sic] that transcends the particular individual and raises him to a conscious membership in a spiritual society."

For a more thorough definition, it might be better to turn to political scientist Robert Paxton:

"A form of political behavior marked by obsessive preoccupation with community decline, humiliation or victimhood and by compensatory cults of unity, energy and purity, in which a massed-based party of committed nationalist militants, working in uneasy but effective collaboration with traditional elites, abandons democratic liberties and pursues with redemptive violence and without ethical or legal restraints goals of internal cleansing and external expansion."

Tismaneau notes that all fascists shared a common bond in the idea of leadership, their abhorrence of liberalism, and a belief in ultranationalism. But he fails to note exactly what German and Italian fascism shared in common, or how different their worldviews actually were. For example, it's worth mentioning that Mussolini had little interest in the racial theory that became central to the Nazis' distorted ideology. Neither was anti-Semitism as widespread in Italy as it was in Germany.

What Tismaneau 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."

Tismaneanu's book is a chilling analysis of a century in which mankind aimed to reach the promised land through the power of ideas. It shows that thinking of politics as a simple scientific formula that could be solved, once it was followed to its logical conclusion, seriously underestimates the complexities of the human condition. This was the greatest ideological mistake of the 20th century, paradoxically leading to a frenzy of genocide, thought control, and a complete annihilation of the concept of the individual.

They Mystery of Fascism **[Recommended]**

http://www.la-articles.org.uk/fascism.htm

Includes discussions of national syndicalism, third worldism, futurism and vorticism

From Marxism/Communism to Post-Modern Liberal Fascism

https://www.americanthinker.com/articles/2015/11/from_marxismcommunism_to_postmodern_liberal_fascism.html

Discusions about: Heideggar, Postmodernism, Existentialism, Desconstructionism, Kant, Hegel, Nietzsche, Socialism, identity politics, multiculturalism; also references: https://cornwallalliance.org

Fascism vs. Marxism; Collusion vs. Conspiracy; One-income vs. Two-Income

https://alanaroberts.wordpress.com/2017/05/28/fascism-vs-marxism-collusion-vs-conspiracy-one-income-vs-two-income/

Excerpt:

In the midst of this kind of situation, it can be very trying for a person who wants to live honestly, but who also wants to experience talent-recognition, career-advancement, social interaction, and to accomplish things that matter. For such people, it becomes impossible not to notice that those who pay lip-service to tenets of extreme but fashionable ideologies (even in some diluted form) are viewed as suitable for such things, while those who advance original ideas or conscientiously object are overlooked and avoided.

It is the existence of this consistent, predictable pattern that first turns the minds of many intelligent people in the direction of conspiracy theories. A person attempts to deduce the conspiracy at hand by observing which interests are truly being served by all this intellectual conformism. When one looks at who benefits in terms of money, power, legal immunity, and privilege, it is simply too obvious to ignore.

My belief is that clever people who are not sufficiently subtle in the ways of power see the evidence of collusion and mistake it for evidence of conspiracy. Conspiracy theories are not really the hallmark low intelligence. They arise from two simple mistakes.

1. The mistake of assuming that all concerted efforts toward a goal require immense, controlling, and absolute organization. They do not. Society, fashion, and self-interest organize people naturally, with very little effort.

2. The mistake of assuming that the ostensible ideological reason for some pervasive behavior or belief is the real version. It never is. Power-seekers always dissemble about their power-seeking, pretending not just that they do it for noble reasons, but even that power is not what they are seeking at all. Euphemisms such as “changing the world,” and “seeking social justice,” are used.

Self-organization may be said to be the great political and social principle of our time. It explains many phenomena, not just evil ones.

And now, the setup for our though experiment having been accomplished, I proceed to a final consideration.

I have found that, all this being the case, it is possible to *reverse-engineer a sufficiently sophisticated understanding of genuine collusion, by performing a thought-experiment using the suspended-disbelief assumption of a conspiracy* which one knows does not exist.

In the next post, I will use consideration of all I have discussed in this post, from the nature of fascism to the relationship between real collusion and theoretical conspiracy, to perform a thought experiment regarding *the societal shift toward two-income households*.

In other words, we will ask why a fascist conspiracy, *if it existed*, might seek the conversion of all households from one-income homes to two-income homes. Having answered that question, we will abandon the idea of a conspiracy, and consider whether some like-natured *collusion* exists instead.

Christians Guarding Against Marxism and Islamo-Fascism

https://www.facebook.com/WeStruggleAgainstEvil/

What’s the Difference Between Fascism, Socialism, and Communism?

http://www.just-say-why.com/blog/2012/04/21/whats-the-difference-between-fascism-socialism-and-communism/

How do I describe the similarities between fascism and communism?

https://www.reference.com/government-politics/describe-similarities-between-fascism-communism-2d1da01b293c6344

Excerpt:

Although communism in theory differs significantly from fascism, in practice, the two ideologies are nearly identical. The many similarities include the pervasiveness of nationalism, statism, totalitarianism and militarism. Both communist and fascist governments have employed propaganda, military rule and execution of political dissidents.

Full Answer

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 unfailing 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.

[Socialism and] Nazi/Fascism (Ayn Rand)

http://aynrandlexicon.com/lexicon/fascism-nazism.html

Excerpt:

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.

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

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 an 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 Isands 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

Lessons of defeat: German communists and the rise of Hitler [Socialist Review]

http://socialistreview.org.uk/378/lessons-of-defeat

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

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.”[1] 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.”[2] 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

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."[153]

The Communist Manifesto, written by Karl Marx and his often overlooked coauthor Frederich Engles, 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."[154]

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."[155]

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."[156]

"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.'"[157]

"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."[158]

"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 publish 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."[159]

[Source: https://books.google.com/books?id=WKLIBAAAQBAJ&pg=PT37&lpg=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 bua mundane series of actions, then a process is required to mediate between theory and practice, and drawing on the Greek πραξις 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

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.

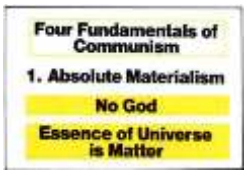
There is much that can be gleaned for use in attaining a better understanding of the issues surrounding Communism and Marxist Socialism and dialectical materialism, etc.; which is still deeply entrenched in our educational, social and political systems.

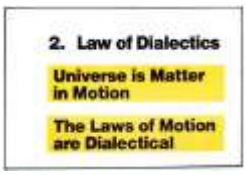
See also: http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/top.html

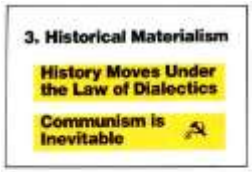
For example (God vs Communism):

http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/images/chapter7_2.pdf [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_

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 [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/lridener/DSS/Marx/2marxtoc.htm

ALIENATION – from Hegel to Marx (Chapter 6 of "The Two Marxisms")
http://media.pfeiffer.edu/lridener/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

List of Communist Ideologies
https://en.wikipedia.org/wiki/List_of_communist_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/

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

Lenin and the First Communist Revolutions, I
http://econfaculty.gmu.edu/bcaplan/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://danieljmitchell.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.

==========

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?

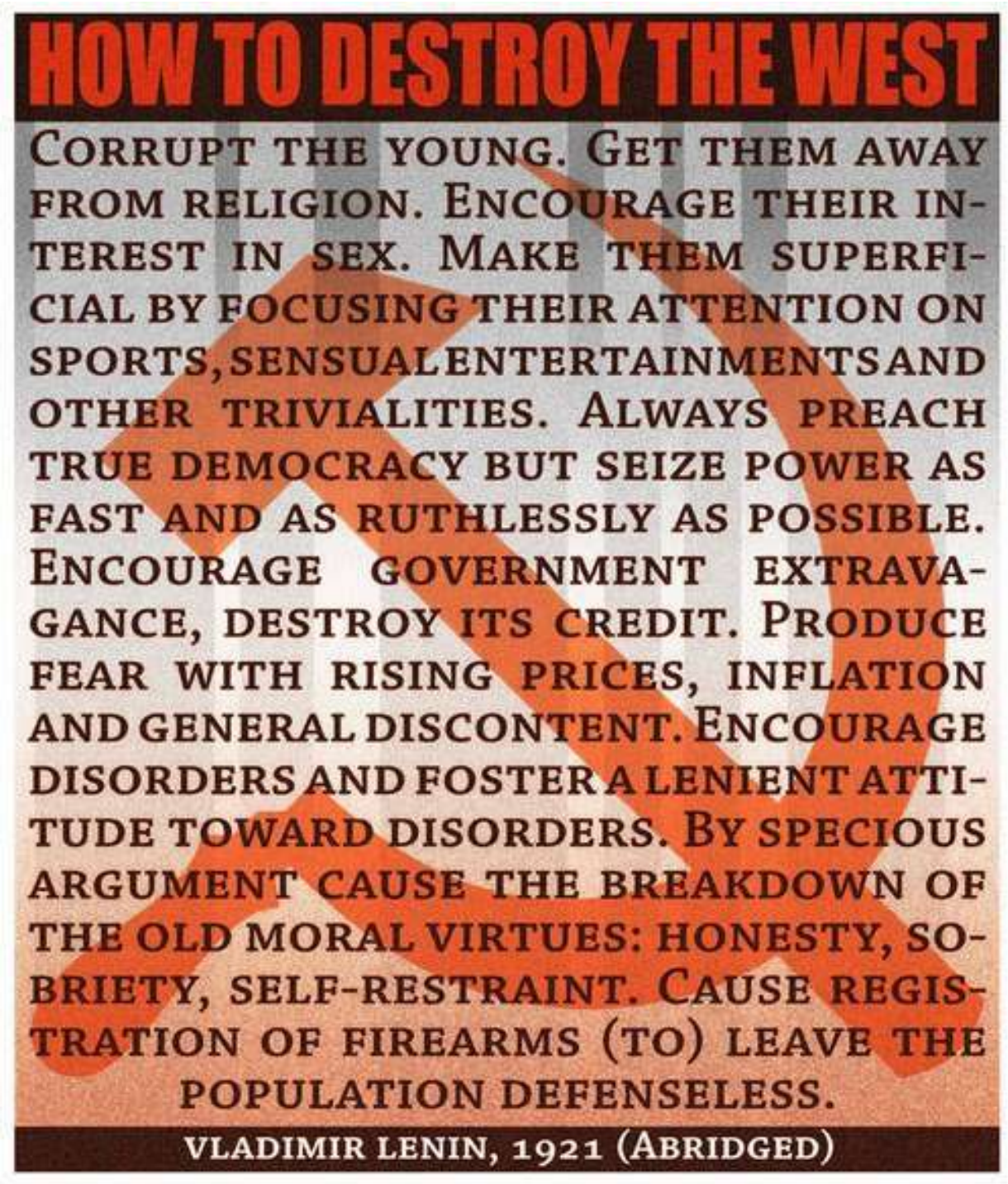
Communist Party Admits Infiltration & Takeover of Democratic Party!
https://fellowshipoftheminds.com/2015/02/06/communist-party-admits-infiltration-takeover-of-democratic-party/

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

Marx and socialism: A critical evaluation **(Socialist Part of Great Britain)**
http://www.worldsocialism.org/spgb/education/depth-articles/socialist-writers/marx-and-socialism-critical-evaluation

Lenin: How to Destroy the West



Chinese Communism (and its relationship with Buddhism)
http://www.reformation.org/buddhism-and-catholicism.html

How Compatible are Communism and Buddhism? (Forum)
http://buddhism.stackexchange.com/questions/1529/how-compatible-are-buddhism-and-communism

Excerpts:

> …So I would say that they are pretty much orthogonal. Buddhism could probably act as a formidable complement to the Marxist theories when trying to build a society. But to individual Buddhists, Marxism is not necessarily useful.
>
> …Also, curious quote from Dalai Lama:
>
> > "Still I am a Marxist," the exiled Tibetan Buddhist leader said in New York, where he arrived today with an entourage of robed monks and a heavy security detail to give a series of paid public lectures.
> >
> > "(Marxism has) moral ethics, whereas capitalism is only how to make profits," the Dalai Lama, 74, said.
>
> And another:
>
> > Midway through the conversation, His Holiness, much to their surprise, told them "as far as socio-political beliefs are concerned, I consider myself a Marxist ... But not a Leninist," he clarified. [...]
> >
> > When one student asked if this didn't contradict the Dalai Lama's philosophy, he replied: "Marx was not against religion or religious philosophy per se but against religious institutions that were allied, during Marx's time, with the European ruling class."

China's atheist Communist government is embracing a very capitalist form of Buddhism
http://www.pri.org/stories/2015-05-14/chinas-atheist-communist-government-embracing-very-capitalist-form-buddhism#

Of course the Dalai Lama's a Marxist
https://www.theguardian.com/commentisfree/belief/2011/jun/20/dalai-lama-marxist-buddhism

Tibetan Buddhism and the Chinese Communist Party: Moving Forward in the 21st Century
http://scholarship.claremont.edu/cgi/viewcontent.cgi?article=1463&context=cmc_theses [PDF]

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

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

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 10th, "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.*

	Communism	Socialism	Fascism	Capitalism
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, RIIA	Vatican, Rome	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

	Communism	Socialism	Fascism	Capitalism
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	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.	The uneducated and wordly are led with 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 Mjölnir, Goebbels' cartoonist. Mjölnir also produced some of the most familiar Nazi posters.

Why Are We Socialists?

The source: Joseph Goebbels and Mjölnir, Die verfluchten Hakenkreuzler. Etwas zum Nachdenken (Munich: Verlag Frz. Eher, 1932).

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

The Nazi Hatred of Judeo-Christian Morality

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.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://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

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

Cloward-Piven Strategy
http://www.discoverthenetworks.org/Articles/theclowardpivenstrategypoe.html

http://clowardandpiven.com/

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://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://jeffcorepublicanmensclub.org/PDF/RulesRad-Defeat.pdf [PDF]

"I'd Organize Hell" - Saul Alinsky TV interview 1966
https://www.youtube.com/watch?v=OfAyNrEsqic [Video]

Saul Alinsky – Playboy Interview (March 1972) **[Recommended]**
https://www.vintageplayboymags.co.uk/Interviews/Alinsky_Saul.htm

'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 (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

An Islamic Communist Writes to Karl Marx
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"[7].*

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. Huntingdon

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

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 [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.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

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

George Steiner: He May Be Our Greatest Jewish Thinker — But What Does He Think About Jewish Thought?

http://forward.com/culture/366594/he-may-be-our-greatest-jewish-thinker-but-what-does-he-think-about-jewish-t/

Excerpt:

Editor's note: George Steiner is generally regarded as one of the most significant Jewish thinkers of the 20th century. He has taught at Oxford University, Cambridge, Harvard and Yale, among others, and his books include the classic of criticism, "Tolstoy Or Dostoevsky," "The Death Of Tragedy" and "In Bluebeard's Castle: Some Notes Towards The Redefinition Of Culture." "A Long Saturday," a book of conversations Steiner had with the French journalist Laure Adler, is being published this month by the University Of Chicago Press. Writing for The Washington Post in 1984, Robert Alter declared, "No one now writing on literature can match him as polymath and polyglot, and few can equal the verve and eloquence of his writing."

The following conversation between Adler and Steiner has been excerpted from that book.

Laure Adler: The Jewish question, which has haunted your entire life, goes well beyond the existence of Israel, the settling of a people in a nation-state, doesn't it?

George Steiner: That's a crucial question. I have great contempt for armchair Zionists, who practice Zionism without ever wanting to set foot over there. The only time I had the huge privilege of meeting Ben-Gurion (very briefly), he said to me, "Only one thing matters: Send me your children."

Which you didn't do.

Which I didn't do. And I am fundamentally anti-Zionist. Let me explain — even if, as I strongly fear, everything that I'm going to say now may be misunderstood, misinterpreted. For several thousand years, approximately from the time of the fall of the First Temple in Jerusalem, Jews did not have the wherewithal to mistreat, or torture, or expropriate anyone or anything in the world. For me, it was the single greatest aristocracy that ever existed. When I'm introduced to an English duke, I say to myself, "The highest nobility is to have belonged to a people that has never humiliated another people." Or tortured another. But today, Israel must necessarily (I stress this word, and would repeat it 20 times if I could), necessarily, inevitably, inescapably, kill and torture in order to survive; Israel must behave like the rest of so-called normal humanity. Well, I'm a confirmed ethical snob, I'm completely arrogant ethically; by becoming a people like others, the Israelis have forfeited that nobility I had attributed to them. Israel is a nation between nations, armed to the teeth. And when I look from the top of a wall at the long line of Palestinian workers trying to get to their daily jobs, standing in blistering heat, I can't help seeing the humiliation of those human beings in that line, and I say to myself, "It's too high a price to pay." To which Israel answers: "Be quiet, you fool! Come here! Live with us! Share our danger! We are the only country that will welcome your children if they have to flee. So what right do you have to be so morally superior?" And I have no response. To be able to respond, I would have to be there, on the street corner, giving my absurd spiel, living the daily risks there. Because I don't do that, I can only explain what I perceive as the Jew's mission: to be the guest of humanity. And, even more paradoxical (which places the mark of Cain on my forehead), what convinced me was something Heidegger said: "We are the guests of life." Heidegger came up with that extraordinary expression; neither you nor I could choose the place of our birth, the circumstances, the historical time to which we belong, a handicap or perfect health. We are *geworfen*, to use the German word, "thrown" into life. And in my opinion, whoever is thrown into life has a duty to that life, an obligation to behave as a guest. What must a guest do? He must live among people, wherever they may be. And a good guest, a worthy guest, leaves the place where he has been staying a bit cleaner, a bit more beautiful, a bit more interesting than he found it. And if he must leave, he packs his bags and leaves. I haven't visited or lived in any place in the world that hasn't been fascinating, whose language hasn't been worth learning, whose culture isn't worth understanding, where one can't try to do something interesting. The world is incredibly rich. If people don't learn how to be guests of each other,

we will destroy ourselves, we will have religious wars, terrible racial wars. Malraux saw this coming with stunning clarity. In the Diaspora, I believe the task of the Jew is to learn to be the guest of other men and women. Israel is not the only possible solution. If that which you don't even dare to consider were to happen, if the unimaginable came to be, if Israel were to disappear, Judaism would survive; it is much greater than Israel.

In "Language And Silence," you wrote, "The State of Israel is, in one sense, a sad miracle." Would you say the same thing today?

It may be dangerous (and I'm serious) to say that, but yes, I can still say it: Judaism goes far beyond Israel. The 500 years in Spain were one of the greatest periods in Jewish culture. The 500 years in Salonica were a period of immense spiritual and intellectual glory. American Jews dominate a large portion of the sciences and the economy of the planet. Not to mention their importance in the media, literature and so on. Let's imagine that Israel disappears — perhaps a dangerous thing to say, a dreadful thing to imagine from any point of view — could the Diaspora survive such a shock psychologically? I don't know. The horror of that thought is inconceivable. But our brains are meant to think the unthinkable. This is my daily task as a teacher and a thinker; that is why God put me in the world. I haven't the slightest doubt that Judaism would survive. Not the slightest doubt. Nor about the fact that the mysterious continuity of what I call the guests of life would go on. But it's a dreadful thing to have to think about.

To adopt, as you do, the attitude of the wandering Jew, is that to question the existence of Israel?

No, I don't question it. It was the miracle necessary for the survival of a portion of the Jewish people, but I dare not believe it's the only option, as I've just said. And I see wandering as a wonderful destiny. To wander among people is to visit them.

Do you define yourself as a Jew, as a Jewish thinker?

No. A European Jew, if you like. A student, I like to consider myself a student. I have teachers.

Among the teachers you have had and still have, one has been particularly important to you: Gershom Scholem. He decided to leave Europe and move to Palestine to establish a university there.

He went at a time when it was very dangerous. He lived through wars there, he experienced what was supposed to have been the extinction of Israel in the first Israeli-Arab wars. But for Scholem, again, it was quite different. His inability to persuade others to leave Europe caused him true suffering. That was also the case with Walter Benjamin, whose brother was killed in a concentration camp while Benjamin was telling everyone he knew, "Come on! Come on!" But they didn't go. He was like Cassandra. It's terrible to be Cassandra.

You have taught all over the world; you have had a great number of students who have in turn become professors worldwide — in Beijing, Los Angeles, Cambridge, Geneva. Haven't you wondered whether one day you might go live in Israel, become an Israeli citizen?

First, there's the fact of my remarkable laziness. I studied Hebrew until my bar mitzvah, and then I turned to Latin and Greek. I dropped Hebrew. Inexcusable. I could have picked it up again later. Laziness. Also, I'm fiercely anti-nationalist. I totally respect what Israel is, but it isn't for me. You need a Diaspora to balance things. And I also refused to consider it because I was proud to such a degree, to an almost absurd degree, to be stateless. Proud. That's what I've been proud of all my life. To live in several languages, to live in the greatest possible number of cultures, and to abhor chauvinism, nationalism — which has been the guiding principle in Israel for a long time and is still dominant.

And yet you've gone to Israel several times to give talks.

Five times.

But you've never been tempted.

Oh, yes, in Jerusalem, yes, because it's a transcendently beautiful city. But that's a bad reason.

But still you don't challenge the existence of the State of Israel?

Now it's too late.

And at the same time, you condemn the particular policy directed by the Israeli government against the Palestinians.

Yes. Even though I understand the reasons for it. Again, to say that [Benjamin] Netanyahu is wrong is easy when you're in a Cambridge drawing room. You should say it when you're over there. And as long as you're not there, completely immersed in living there, I think it's better to hold your tongue. Anyway, now that I'm so close to the end, to my end, I'm no longer at all sure about moving to Israel. There are moments when I'd like to go. Moments when I wonder whether I should have gone.

You still can.

No, not anymore. Neither my age nor my health would allow it. And they don't need me there. Anyway, I'm persona non grata over there.

Why?

Because of things I've said all my life. The simple fact, for example, that I've asserted that the survival of Judaism goes beyond Israel's survival; it's the worst sort of betrayal, it's inadmissible, and I understand that. But really, what fascinates me most is the mystery of Jewish intellectual excellence. I'm not being a hypocrite: In the sciences, the percentage of Jewish Nobel laureates is stunning. There are areas in which there is almost a Jewish monopoly. Take the creation of the modern American novel by Philip Roth, Joseph Heller, Saul Bellow and so many others. The sciences, mathematics, the media, as well; Pravda was run by Jews. Is that the fruit of the terrible pressure of danger? Is danger the father of invention and creation? I dare to believe that is true, quite often. Judaism is the only religion, the only one on the planet, that has a special prayer for families whose children are scholars. That fills me with great joy and huge pride. I now have (and I don't believe in miracles) a son who is the dean of a very fine college in New York, a daughter who directs the department of antiquity at Columbia, a son-in-law who teaches ancient literature at Princeton. That was my dream. Do we Jews, perhaps, have something of a gift for the life of the mind, for abstract thought? We seem destined to love knowledge, thinking, the arts. All men and women share this to some degree, I know, but this people, so small in number, so very small, that has been on the verge of disappearing several times throughout history, and yet survives — in short, this people, so hated, so feared, so persecuted, is still here. No one can explain why. Anti-Semitic jokes often contain a grain of truth. Hegel told this one: "God arrives, and in his right hand he is holding the holy texts of the revelation and the promise of heaven; in his left hand, the Berlin newspaper, *Die Berliner Gazette*. The Jew chooses the newspaper." Hegel's anti-Semitic joke contains a profound truth: Jews are passionate about the ductus, the internal current of history and time. And it was perhaps no accident that Karl Marx, Sigmund Freud and Einstein (with the major exception of Darwin, of course) were all born in the same century.

You often refer to those rabbis in the concentration camps who continued to pray to God: Do you think they prayed because they thought the camp was the antechamber of God's house?

I can't answer that. But I can tell you about those who were called "living books." Other prisoners, other victims, came to consult them because those men knew thousands of pages — including the Torah, the Talmud — almost entirely by heart. To be a "living book" that you could leaf through as if leafing through the human soul is no small thing; it is in fact a great honor.

You're rather hard on American Jews. In "Language And Silence," you say, "In America, Jewish parents listen for their children at night; but it is to make sure the car is back in the garage, not because there is a mob out."

But that isn't a criticism. I say that with infinite gratitude. My children and grandchildren are over there. And I want them to be there because at this moment in time, for Jews in America, the escalator of history is on the way up. There is an extraordinary momentum. But also a great risk: assimilation. Slowly, through mixed marriages, even through tolerance, Jews are gradually disappearing from the United States. Not the Orthodox Jews, who assert their survival, an aggressive, superstitious survival, and who don't assimilate. But American Jews, nonbelieving, nonpracticing Jews — like me — are in danger of slowly disappearing. In any event, when I arrived in the U.S., there were still quotas at Harvard, Yale and Princeton. If you had told me that in a few years the presidents of all those universities would be Jews, and that Jews would occupy chairs in literature — from which they were formerly excluded — I wouldn't have believed you. There was a prevailing elitism that made Jews understand they were outsiders. Such thinking no longer exists. The last time I had the privilege of attending a session of the permanent members of the Institute for Advanced Thinking at Princeton, it involved the replacement of a brilliant mathematician, a world-renowned logician. Various names were suggested. Oppenheimer knocked on the table with his pipe — something he did when he'd had enough, when he was getting impatient — and said, "Gentlemen, I beg you, for the sake of good politics, try to suggest a name that isn't Jewish." But there weren't any at that level of global eminence. Today I think there would be some Japanese, and tomorrow there will be Indians (including women, I'd like to stress). In the past few years, at all the universities I've visited, things have been changing a lot: the Jewish student is no longer necessarily the first or the second in his or her class; now it is the Chinese or Indian student who ranks highest in traditional disciplines such as pure logic, mathematics, theoretical physics and so on.

For you, being a Jew means belonging to the People of the Book and having a desire to study. It's not belonging to a race; it's a desire to learn.

I don't understand anything about this race business; it's a bad joke. To be a Jew is to belong to that multimillennial tradition of respect for the life of the mind, of infinite respect for the Book, for the text, and it means telling oneself that one's bags must always be packed, that the bags must always be ready to go. Without complaining, without shouting about cosmic injustice. No, it's actually a great privilege. Don't forget (people forget this all the time): In ancient Greek the word for "guest" is the same as the word for "foreigner": xenos. And if you were to ask me to define our tragic condition, it's that the word "xenophobia" survives, and is commonly used, everyone understands it; but the word "xenophilia" has disappeared. That's how I define the crisis of our condition.

You reread the history of the roots of anti-Semitism in a very original way, in quite a surprising or even, for some specialists, arrogant way. You explain that the sudden rise of anti-Semitism was not because the Jews crucified Jesus but because the fact that Jews gave birth to God made Christians jealous of them — jealous to the point of extreme madness and murder.

In three instances Judaism has held mankind hostage in the most tormenting manner. First, with the Mosaic Law. Monotheism is the least natural thing in the world. When the ancient Greeks say there are 10,000 gods, it's natural, logical, delightful; they inhabit the world with beauty, reconciliation. The Jew responds: "Unimaginable! You can't have an image of God, you can't have a conception of him other than an ethical, moral one. He is an all-powerful God; he avenges himself to the third generation, etc." The Mosaic Law, the morality of monotheism, is terrible: That was the first act of blackmail. The second instance: Christianity. You have Jesus, the Jew, who enjoins people: "You will give everything you have to the poor. You will sacrifice for others. Altruism isn't a virtue, it's the very duty of mankind. You will live humbly." This is a fundamentally Judaic message: The Sermon on the Mount is made up of quotes, you know, from Isaiah, Jeremiah and Amos. And the third time you have Marx, who proclaims, "If you have a fine house with three empty rooms and there are people all around you who have no home, you are the basest swine." There is no possible defense for human egotism, greed, the lust for money, success. What did the revolutionary Saint-Just say? Happiness is a new idea in Europe. What did Marx say? Justice, a new idea in Europe. Enough of these terrible inequalities. Beggars are increasing on the sidewalks of our capitals — in Paris and in London. Three times, Jews have demanded, "Become a person. Become human." It's frightening. And then as a side note, Freud comes and takes away our dreams. He doesn't even let us dream in peace. As for the great prophets, Isaiah declared himself the one who wakes us in the night, the one whose cries will awaken the city. Jeremiah pleads, "Wake up! Stop sleeping!" But it's really mean to deprive us of our petty bourgeois sleep. Sleeping well is the luxury of the bourgeoisie, the middle classes. People who are starving never enjoy a good sleep. And Freud comes along and takes away even that. No, really, when Hitler declared in his Table Talk (Tischgespräche) that "the Jew invented conscience," he was right. Absolutely. It was actually a profound statement from that evil man. When Solzhenitsyn, whom I consider a great man, though detestable, says that "the virus of communism, of Bolshevism, is totally Jewish and has infected the holy Virgin of Kazan and Russian theocracy," he happens to be quite correct from a historical perspective. We can be proud of this, or we can deplore it. But anti-Semitism is a kind of human cry, "Leave me alone!" It's a cry against the moral pestering Judaism represents. And I don't think it can be eliminated. The crisis in the Middle East is only getting more severe. On the one hand there is an anti-Semitic left in the so-called liberal countries, and on the other you have the Baptists, the most fascist-leaning neo-conservatives in the United States — there are 50 million of them in the southeastern U.S. — who were sending money and arms to Sharon when he was prime minister: "Yes! Bravo! You have to keep the infidel away from the Nazarene Country." Yes, they call Israel the Nazarene Country. These are cruel, sadistic absurdities, disgusting alliances. Once again, history is going to be very dangerous. Every person lives his life while delving into his inner world. When I get up in the morning, I tell myself this story, so I can make it through the day: God announces that he's sick of us. Really. "I'm fed up!" In 10 days, the flood. The real one. No Noah this time. That was a mistake. The Holy Father tells the Catholics, "Very well. It's God's will. You will pray. You will forgive each other. You will gather your families and wait for the end." The Protestants say, "You will settle your financial affairs. Your affairs must be completely settled. You will gather your families and you will pray." The rabbi says, "Ten days? But that's more than enough time to learn how to breathe under water!" And every day that magnificent story gives me the strength and happiness to live my life. And I believe it, deeply: Ten days is indeed a long time.

What do you think of the almost global rise in anti-Semitism? …

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

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

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 Gospelers), 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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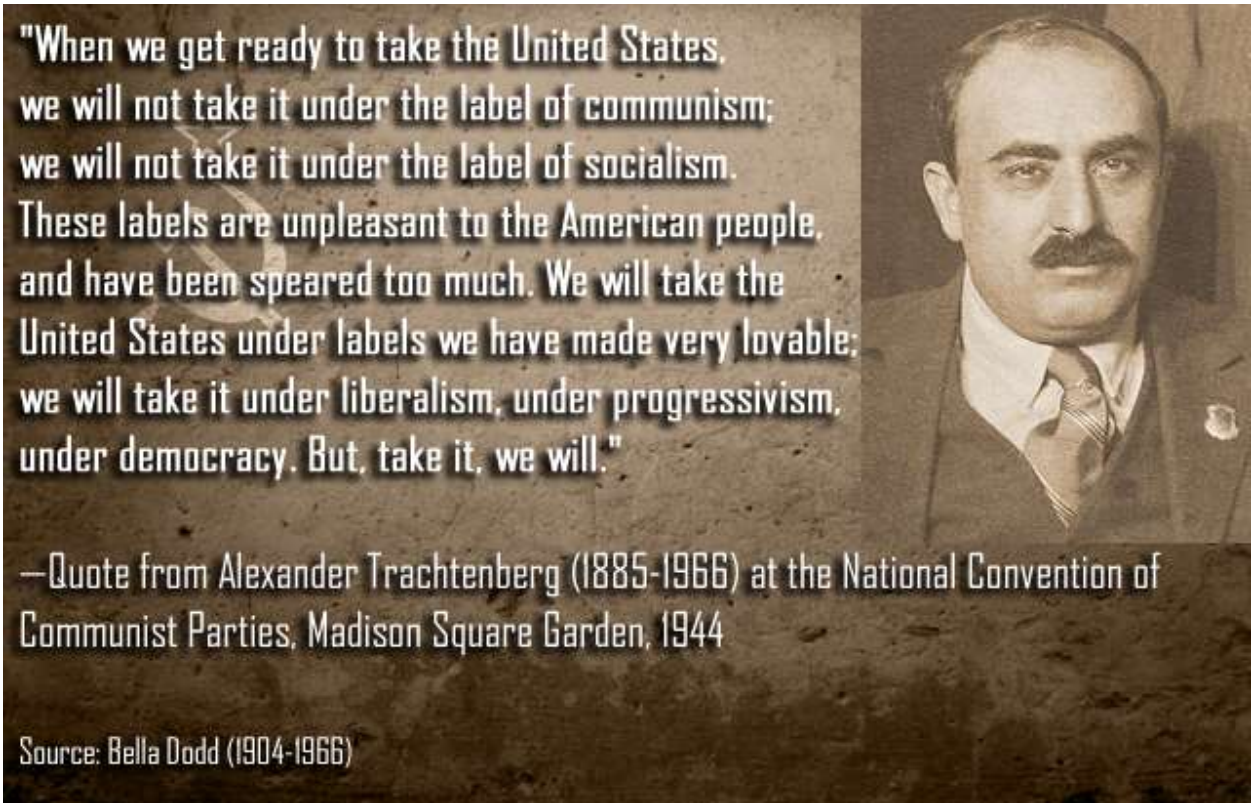
Although our civics textbooks still describe a government where Congress makes laws, the President executes laws, and courts adjudicate disputes, this is not the way our government actually works. Today, bureaucrats make law, execute law, and adjudicate. Although the laws made by agencies are called 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."

Alexander Trachtenberg at the National Convention of Communist Parties, Madison Square Garden, 1944



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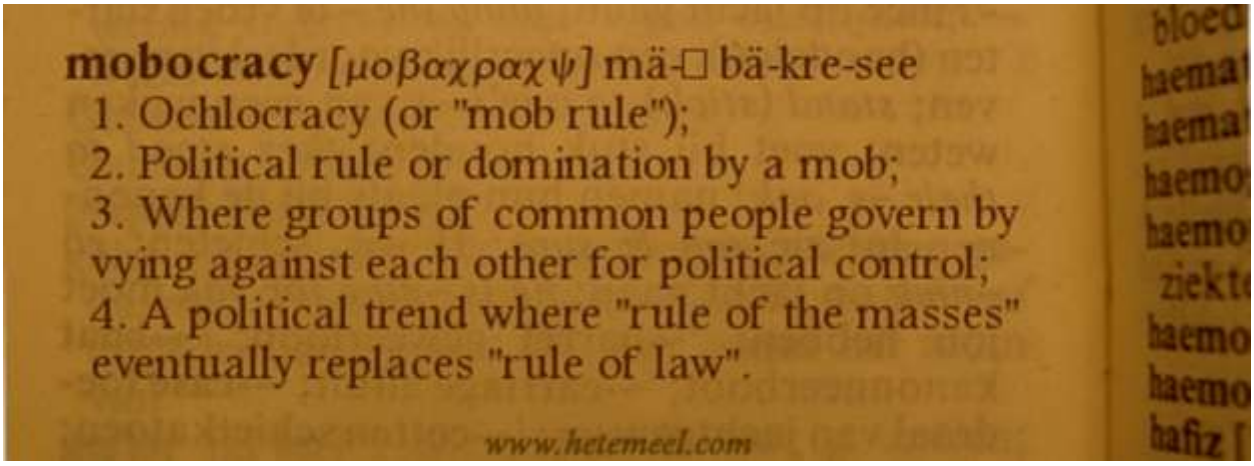
http://gulagbound.com/46252/ferguson-ochlocracy-mob-rule-in-action/ **[Recommended]**

Our Founders called it “mobocracy.” And *mobocracy* is synonymous with *democracy*. But isn’t democracy synonymous with freedom? No! Not unless one defines “freedom” as mob rule.



One constitution where “democracy” appears numerous times is the Soviet Constitution of 1977. Additionally, the term democracy is commonplace in the writings of countless Marxist writers—such as Vladimir Ilyich Lenin, Josef Stalin, Leon Trotsky, Antonio Gramsci, and many others. If you would like to confirm this for yourself, visit the Marxist archive at Marxists.org and enter the search term “democracy.”

Granted, Marxian socialists make a distinction between what they call *bourgeois democracy* versus *proletarian democracy*, i.e. social democracy. But “democracy is indispensable for socialism,” as Max Shachtman wrote in 1943 in a piece entitled “Trotsky on Democracy and Fascism” (*New International*, Vol.IX No.7 [Whole No.74], July 1943, pp.216-217).

Another example of the importance direct democracy plays in Marxian socialism appears in the Communist Party of Great Britain’s (CPGB) program from 1951 entitled “The British Road to Socialism.” Section V of the CPGB’s program is titled “People’s Democracy—The Path to Socialism.”

Communism is brought about in stages, and it all starts with pure democracy. Vladimir Lenin once said, “The goal of socialism is communism.” But, as Ivor Thomas wrote in *The Socialist Tragedy (1954)*, there really is very little difference between socialism and communism in practice, despite some of the objections by modern-day Marxist theoreticians to Thomas’ conclusion regarding the ultimate failure of socialism-communism. Pure democracy is a form of collectivism—it readily sacrifices individual rights to majority wishes (a.k.a. mobocracy).

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.4 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

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://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-DIp1KfM [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

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

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

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/

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**

Antonio Gramsci

Marxism, Capitalism and Power

http://darrowmillerandfriends.com/2017/10/26/marxism-capitalism-and-power/

Excerpt:

Almost everyone knows Karl Marx. Very few have heard of Antonio Gramsci—including me until about two years ago. Even as a student of intellectual history in college, I was unaware of Gramsci or his theories. Yet, even more than Marx, Gramsci's ideas have shaped the West by laying the ideological foundation for the toxic new religion (hereinafter TNR).

Gramsci (1891-1937) was a Marxist and atheist. He was born on January 22, 1891 in Sardinia. As a young man, he became an active member of the Italian Communist Party, and began a journalistic career that made him among the most feared critical voices in Italy. The outbreak of the Bolshevik revolution in October 1917 stirred his revolutionary ardor. Gramsci identified himself closely with the methods and aims of the Russian revolutionary leadership and with the cause of socialist transformation.

Samuel Gregg, research director at the Acton Institute, wrote a powerful article on Gramsci last year at The Stream. I'll quote extensively from it in order to explain Gramsci's prophetic influence on the TNR, but encourage you to read the whole thing.

Gregg writes,

When it came down to it, Marx thought just two things were important: money and power … that the economy is the ultimate driver of everything else … Antonio Gramsci, however, took a different view … [He] focused on culture.

Still a Marxist, he viewed art, literature, education, and all its other elements through the … lens of a class struggle. But he realized that these things didn't just respond to political and economic power; they also produced it. So [for the revolution to prevail] … it must seize these things first, get control of the 'cultural means of production.'

Gramsci insisted that Marxists had underestimated the importance of culture-forming institutions such as the media, universities, and churches in deciding whether the Left or the Right would gain control (or to use his favorite word, "hegemony").

Gramsci thought that all these cultural institutions weren't neutral, but in fact were serving as a vast propaganda machine on behalf of capitalism. Until the left came to dominate them, they would never be able to convince enough people to support their revolution.

Perhaps you've heard of the "left's long march through the institutions." This is where it began. Gregg continues:

To seize society's "cultural heights" such leftists must spread what the French Reformed theologian Paul Ricœur called "the hermeneutics of suspicion." Put simply, this means that nothing is as it seems. Seemingly benign ideas (such as "justice" and "due process") must be exposed as cynical bourgeois ploys that serve to disguise systematic injustices.

Rule of law, for instance, is no longer understood as embodying a commitment to equality before the law and non-arbitrary behavior. Instead, it is "unmasked" as a tool for denying justice to various minorities …

Today, entire humanities and social science departments (not to mention journalism schools) in Western European, North American and Latin American universities are slaves to the search for hidden oppressors.

Western Civ studies replaced by "Critical Theory "

I hope this is beginning to sound familiar, and very current. "Critical theory" is the academic discipline that now dominates the humanities, replacing the older "history of Western Civilization." Its purpose is to expose, or unmask, subtle yet pervasive racism, sexism, and homophobia embedded in systems and structures within the broader culture.

In traditional Marxism, the capitalists (bourgeoisie) created and sustained these oppressive power structures. Gramsci's genius was to realize that Marx's economic critique didn't go far enough. Capitalism didn't appear out of nowhere. It was developed and sustained by a particular culture or civilization. To effectively tear down capitalism, you needed to tear down the cultural foundations on which it was built, and which continued to support it.

For Gramsci, that culture was largely the Judeo-Christian stream of Western civilization, and particularly the most basic unit of that civilization, the family. In effect, Gramsci expanded the category of oppressors from capitalists and property owners, to "the patriarchy" who oppress wives and children. In turn, the economically defined bourgeoisie were replaced by another class: white, heterosexual, Christian or Jewish males.

Today, you can "virtue signal" if you are "woke." This is slang for, "my eyes are opened, and now I see the many hidden systems of oppression imposed by white, heterosexual males in order to perpetuate their power." If you happen to be in that class, you are *woke* if you confess your inherent evil by being part of this oppressive group, and admit your white privilege and unconscious racism (sexism, etc.).

Those that function within this ideological ecosystem are Antonio Gramsci's intellectual heirs, whether they are aware of it or not. Note the irony: both Gramsci and his mentor Karl Marx are, of course, dead white men.

Gregg reports that for Gramsci's followers, "The American Revolution is not a principled defense of ancient liberties against burgeoning tyranny; instead it's an effort by wealthy white Colonials to maintain their privileges."

Indeed, it was vital for Gramsci and his intellectual progeny to be critical of US history, shaped as it was by capitalism and the stream of Western Civilization that adhered to Judeo-Christian belief. The influential historian Howard Zinn, who has done more than almost anyone else to shape how today's American students understand our history, was a disciple of Gramsci.

It's rude to be civil

Gregg continues, "Civility is dismissed as something which constrains people from expressing their outrage against injustice. Even the English language is revealed to embody ancient 'patriarchal' oppression against women."

As if to prove Gregg's point, in March, Georgie Hicks, a student activist at Evergreen College in Olympia Washington, published an op-ed in the student newspaper, The CooperPoint Journal, where she wrote:

> *F*** civility!* [Civility] *is a word which currently and historically has been used to delegitimize and shut down black and brown people often fighting against uncivil treatment in the first place. A willingness to use this word connotes a lack of understanding of racial issues in this country.*

Back to Gregg:

> *Truth is no longer important, for truth is just a ruling class construct. What matters is the pursuance and maintenance of power, so that millions of media-consumers and thousands of university students can continue being enlightened about the hidden structures of privilege*.

Again, as if to prove this point, in an open letter to outgoing Pomona College President David Oxtoby, three self-identified black student activists at Pomona College wrote:

> *Historically, white supremacy has venerated the idea of objectivity, and wielded a dichotomy of "subjectivity vs. objectivity" as a means of silencing oppressed peoples … The idea that there is a single truth–"the Truth"–is a construct of the Euro-West that is deeply rooted in the Enlightenment, which was a movement that also described Black and Brown people as both subhuman and impervious to pain. This construction is a myth and white supremacy, imperialism, colonization, capitalism, and the United States of America are all of its progeny. The idea that the truth is an entity for which we must search, in matters that endanger our abilities to exist in open spaces, is an attempt to silence oppressed peoples.*

Why should we be concerned about the comments of student activists like these? Because what happens on our university campuses today inevitably spills out into the broader society. It shapes the mindset and values of whole cultures. It is already happening.

Marxism writ large

Gregg continues:

> *The most insidious aspect of this mentality is that its logic, on its terms, can't be refuted. If you question, for instance, the hermeneutics of suspicion, then you must be part of the ruling class's apparatus of control, whether you realize it or not. At worst, you are evil. At best, you are a dupe …*
>
> *The worst part of Gramsci's legacy is that it has effectively transcended its Marxist origins. His outlook is now … taken for granted by millions of teachers, writers, even churchmen, who have no idea that they are committed to [his brand of] Marxism. So while the socialist paradises constructed by Lenin, Stalin and likeminded people imploded over 25 years ago, the Gramscian mindset is alive and flourishing at your local university and in more than a few liberal churches and synagogues.*

And I would add that it is flourishing in big business, law, entertainment, government, and almost every other sphere of society. Gregg concludes: "The vast structures of cynicism which Gramsci's ideas have built, which honeycomb Western society today, will prove much tougher to dismantle than the crude cement blocks of the old Berlin Wall."

I hope by now it is clear just how much the adherents of the TNR owe to their two major prophets, Karl Marx and Antonio Gramsci. Many others have made their mark as well, especially Frederic Nietzsche and Michel Foucault. But these two rise above the rest.

To summarize, we can see the deep influence of Marx and Gramsci in this toxic new religion in:

- Its obsession with power, oppression and victimization. The world is divided between oppressors and victims; nothing exists outside these two categories. The beating heart of the ideology is grievance and victimization.
- Its fixation on class, race, gender or sexual orientation as more important in defining one's personal identity than anything else.
- Its hostility towards Judeo-Christian belief, smearing it as an unscientific, dangerous illusion, and even a source of oppression, particularly in its beliefs about family and sexuality.
- Its hostility towards capitalism, which is equated with greed, imperialism and oppression. Its driving passion for the forced redistribution of wealth by an ever larger, more powerful state.
- Its antipathy toward the natural family, and specifically the authority of parents over children, or the authority of the husband and the father in the home.
- The rejection of absolute truth or absolute morality, combined with an "ends justifies the means."

The Most Dangerous Socialist in History

https://stream.org/dangerous-marxist/

Excerpt:

As a matter of principle, Marxists aren't troubled by scruples. They will kill, steal, lie, railroad the innocent — whatever it takes to advance the Revolution. Marx himself never shied away from what his program entailed. "When our turn comes," he wrote in 1849, "we shall not make excuses for the terror." The actions of his apostles, ranging from Lenin to Stalin, Che Guevara, Mao, and Pol Pot, to the Castro brothers, prove just how "principled" Marxists are willing to be, even if it means gulags, "reeducation" camps, or simple murder.

In the long-term, however, it may well be that the most effective of Marxists was an Italian philosopher, journalist and Communist official who spent the last 11 years of his life in Mussolini's prisons. Unlike some other Communists of his generation, Antonio Gramsci had no blood on his hands. He signed no execution orders. He was even considered somewhat of a heretic by more mainstream Marxists of his time. Gramsci's ideas, however, help explain why so many of the West's cultural institutions today are rotten with leftist ideas and rhetoric.

From Economics to Culture

When it came down to it, Marx thought just two things were important: money and power. That's the plain meaning of all his talk about "controlling" the economic means of production. The bourgeoisie controlled capitalist societies, Marx said, by controlling of industry and capital. To "liberate" the proletariat, Communists must take control of the means of production. Hence, in the proletariat's name, Communist regimes invariably collectivized most economic activity and severely restricted private ownership of capital.

This vision assumes that the economy is the ultimate driver of everything else. While figures such as Marx and Lenin acknowledged the power of forces like religion, they regarded such phenomena as essentially side-effects of money and power relationships. According to this logic, Christianity serves to

distract the working-class (like an “opiate”) from their misery in capitalist economies. Once, however, the proletariat had acquired dominance over the economy and sent the middle-class packing, Christianity and other forms of religion would be revealed as frauds and eventually disappear.

Antonio Gramsci, however, took a different view. Born in 1891 in Sardinia, Gramsci — like many other early twentieth-century European intellectuals — gravitated towards socialism. He became a member of the central committee of the Italian Communist Party (PCI) in the 1920s, an Italian delegate to the 1922 Communist International, and eventually the PCI’s General Secretary. This ensured that he ranked high on Mussolini’s enemies list. In November 1926, Gramsci was arrested and spent the rest of his life in jail, dying in 1937.

Like many other political prisoners, Gramsci used his time behind bars to develop his ideas. He did so in his correspondence as well as what came to be known as his *Prison Notebooks*. Published after World War II, these addressed topics ranging from Machiavelli to the Jesuits. Gramsci’s most important argument, however, set him apart from other Marxists, with their focus on organizing factory workers and seizing farms from peasants.

Gramsci focused on culture. Still a Marxist, he viewed art, literature, education, and all its other elements through the jaundiced lens of a class struggle. But he realized that these things didn’t just *respond* to political and economic power; they also *produced* it. So if the Left wants to win, it must seize these things first, get control of the “cultural means of production.” Gramsci insisted that Marxists had underestimated the importance of culture-forming institutions such as the media, universities, and churches in deciding whether the Left or the Right would gain control (or to use his favorite word, “hegemony”) [see “cultural hegemony”]…

Rx for Progressivism, Socialism, Communism, Marxism

David Horowitz: How to Stop the Progressive Movement (2017)

http://www.truthrevolt.org/commentary/horowitz-how-stop-progressive-movement

Following is an excerpt from David Horowitz's book, Big Agenda: President Trump's Plan to Save America.

How can conservatives stop the Democratic Party's drive to dismantle the constitutional foundations of the nation and reshape its social order? To answer this question, Republicans and conservatives first need to know exactly who their adversaries are. That means not just Hillary Clinton or Tim Kaine or Bernie Sanders but the progressive movement they have committed their political lives to advancing. What are the motivations of the millions of Americans who are part of this movement? What is their agenda? In the first place, it is not just a matter of specific policies and programs. It is a matter of the powerful, almost religious convictions of the progressive movement. This movement is too powerful inside and outside the Democratic Party for an individual leader to deviate too far from the progressive path. Individual policies and programs are but the tips of the iceberg; what you see is not what you eventually get, for policies and programs can be—and are—tailored to the political moment, then abandoned and revived in more radical forms. Obamacare is a prime example. As Republicans long suspected, it was designed by its architects to fail so that after laying the groundwork for socialized medicine, they could expand Obamacare with a "single-payer" plan—that is, total government control of the nation's health.

What is important is not the specific policy but the *ideology* behind the policy, the long-term vision that a policy like Obamacare is the instrumental means of achieving. Republicans will agree that the failure to name our adversary in the so-called war on terror is a severe—possibly even fatal—handicap when it comes to defeating the enemy. But this is also true of political conflicts. Without understanding the motivations and intentions of one's adversaries, it is difficult—perhaps impossible—to defeat them. For half a century now, conservatives have been mainly losing the political and culture wars with the left because they do not understand what their adversaries are up to—what drives them and shapes their means and ends.

So we must begin with that. When we set out to defend our country and its constitutional framework, whom are we up against? What is the inspirational goal that underlies their calculations and justifies their deeds? How do they see *us*? What are they prepared to do to defeat us? What laws will they break, what deceptions will they employ, and what acts will they commit?

An answer to the question "How do they see us?" was provided by Donald Trump during the second presidential debate. The answer was so harsh in its judgment it was probably unprecedented in the annals of modern presidential politics. Trump turned to the audience at one point to say, "Hillary has tremendous hatred in her heart." It was the kind of politically incorrect character description that had become a signature reflex of Trump's election campaign. Never before had one presidential candidate so bluntly confronted another. Never had *any* Republican dared to characterize a Democratic opponent in such damning moral terms to a national audience. Pre-Trump Republicans were generally too polite to blurt out such conclusions even when they were just.

The same cannot be said for Democrats or Hillary. It was Hillary who provided the occasion for Trump's remark. His judgment of Hillary's character did not come out of the blue. It was a direct response to the attacks that had been the focus of her campaign. It was really her core message, which was a vicious and personal attempt to condemn Trump and his supporters as "unfit" to lead the country. The trigger of Trump's remark was a statement she had made on the campaign trail and had not retracted. Addressing an LGBTQ event a month earlier, Clinton had dismissed Trump's supporters out of hand. In as casual a

way as one could make such dehumanizing comments, Clinton had said that half of Trump's supporters belonged in her "basket of deplorables," then added that they were "irredeemable." Nor did she leave these characterizations hanging in the air for others to imagine what she could have meant by such remarks. Instead, she rattled off an itemized list to clarify exactly what she had in mind: "You know, to just be grossly generalistic, you could put half of Trump's supporters into what I call the basket of deplorables. Right? The racist, sexist, homophobic, xenophobic, Islamophobic—you name it. And unfortunately there are people like that. And he has lifted them up." Reaffirming this demonization of Republicans and their candidate right to the end of the campaign, both Hillary and Obama suggested in ads and appearances that Trump was the candidate of the Ku Klux Klan.

Out of the other side of her mouth, Hillary regularly invoked her "favorite quote" from Michelle Obama: "When they go low, we go high." Closer to the truth would have been "When they go low, we go lower."

Of course, such demonizing epithets are hardly peculiar to Hillary Clinton, nor is the reflexive damning of those who disagree with her. These are the familiar anathemas of the politically correct deployed against people whose opinions they don't like. What her "deplorable" remark tells us is that Hillary Clinton is not alone in having tremendous hatred in her heart for Republicans and for all those who do not share her political views. What the anathemas tell us is that Democrats, and progressives generally, harbor the same hatred for their political opponents. Republicans don't really need to be told this, since they have ample personal confirmations. What Republican has not had these same hateful words applied to them by a Democratic opponent?

The chief strategy of Democratic political campaigns is to use character assassination, otherwise referred to as "the politics of personal destruction," as the weapon of choice. Any strategy for resisting these attacks has to begin with an understanding of this brutal fact. The first requirement for any strategy to stop their progressive agenda is to understand that they have tremendous hatred in their hearts for those who oppose them. The second requirement is to know how to confound that hatred. If your opponents are prepared to demonize you as a racist and you have no equally powerful response, you might as well quit the field of battle.

Why *do* progressives have hatred in their hearts for conservatives? Why do they sound like hellfire-and-damnation preachers when they are on the attack? Because they are zealots of what can only be described as a crypto-religion modeled on the Christian narrative of the Fall and Redemption—the difference being that they see themselves as the redeemers instead of the divinity. To progressives, the world is a fallen place—beset by racism, sexism, homophobia, and the rest—that must be transformed and made right. This redemption was once called communism and is now called socialism, or "social justice." Theirs is a vision of a world that has become a "safe place"—where there are no deplorables, or where such irredeemables are outlawed and suppressed.

Progressives dream of a world of political correctness and politically enforced equality, where everybody is taken care of by taxing the rich until there are no more rich, universities and schools admit no ideas that are hurtful or offending, environments have no pollution, countries have no borders, and nations have no armies. Progressives are so enthralled by their dreams of a heaven on earth that they see those who oppose their dreams as evil, which is why they hate them. For what decent soul would be against a world in which everyone was taken care of, guaranteed a "living wage," and provided with free education and health care, food and housing—a world in which all needs are met and there is social justice? What decent person could oppose the idea of open borders that would recognize all the diverse people in the world as part of one big human family? It's a beautiful dream, and to one degree or another every progressive shares it. Progressives are social redeemers. They see themselves as saving the vulnerable and saving the planet. Consequently, they regard themselves as the army of the saints and those who oppose them as the party of the devil.

This is why Democrats go forward in lockstep while Republicans march to the beat of their own drums. Closing ranks is almost an instinct with Democrats, while solidarity in the line of fire helps them prevail in political battles. How much of an instinct is the lockstep mentality displayed by progressives? Consider one pivotal moment in the recent election campaign—the moment when the polls took a dramatic turn against Trump after an 11-year-old "sex-talk video" was unearthed by the pro-Clinton *Washington Post*. Democrats responded across the board with outrage, much of it bizarre considering what Democrats—Hollywood Democrats in particular—regularly put up with when sex talk and abusive behavior appears in their own ranks. This particular revelation triggered an immediate exodus of Republicans announcing they could not support their party's candidate and would not be part of his campaign. It was a bridge too far. "I am sickened by what I heard today," Speaker Paul Ryan said in a statement notable for its political correctness, as he boycotted a Trump event. "Women are to be championed and revered, not objectified."

Now try to name one Democrat who defected because they were sickened or appalled by something their candidate actually *did*, as opposed to merely said. Hillary Clinton violated the espionage laws; she broke her oaths of office; she lied to Congress and the FBI about her illegal server, which exposed classified secrets to America's enemies; she lied to the general public to hide what she did and repeated her lies over the course of a year; she lied about the number of illegal, unsecure handheld devices she used, and she destroyed or "lost" all of them to hide what she had done; she obstructed justice—a felony—by destroying her e-mails days after Congress had subpoenaed them and warned her *not* to destroy them; she lied to the American public and the world about the deaths of four American heroes, including an ambassador who was her friend and whose demise came about ias a result of circumstances in which she had played a significant role; she lied to the mothers of the dead over their coffins. Yet through all this disgraceful and criminal activity, which would have disqualified anyone else as a presidential candidate, not a single Democratic elected official—not one—said, "This is a bridge too far; I can't go along with her on this." Not one.

Why not? Because she was their candidate and, more important, the standard bearer of the progressive cause; because they were going into an election that would shape the nation's future and advance the cause of social justice. Because breaking ranks would be giving aid to the enemy, to those who oppose the beautiful dream: the racists and sexists, the deplorables.

Some article comments:

I don't know if we can stop it. As I see it, what we're really fighting is ***entropy****. We have to get up every morning and put our shoulder to that boulder and push it back up the hill and every morning it's just a little bit further down the hill from the day before. All they have to do is wait for someone not to show up. The only thing that I know that would stop it for sure is a societal reset. Where the type of people who make up the progressive movement are changed or eliminated in order to survive some reset back to a much more hand to mouth existence. People will become more like they were, hard working, with more ingenuity, and totally responsible for themselves. The down side is that is usually accompanied by the loss of knowledge. Could we rebuild what we had without the knowledge of our founders and the great enlightenment or would we have to wait longer in order to rebuild that as well?*

The goal of Fascism, Mussolini's Fascism, was centralized control, control by the government, of practically everything. Fascism defined the means by which the voting public could be motivated to demand this control as the most effective way to embed this ideology in the society as a religion defining right and wrong, making it impossible to dislodge. This was to be implemented by amplifying the problems of naturally occurring societal disruptions and by covert government instigation of disruptions of social function. The goal was to get the people to petition for government intervention. The goal, simply put, was

to promote totalitarian dictatorship by public acclaim. It has worked in other nations. It has created societies with all functions controlled by government, people's behavior and beliefs controlled by government. Popular persecution of dissent - if not actual incarceration for it. Cuba, the USSR, NAZI Germany. It is understandably popular with the Progressives. It's their ideology. It creates a feudal society separating the government elite from the downtrodden (and largely equal) common man. It exercises total control by making everyone dependent upon government. Like Obamacare, Common Core, federal control of state, local police forces, three-letter agencies controlling energy right down to your own fireplace or BB grill, controls water down to the puddle in your back yard. Even the rain is owned by government in some areas. Are you permitted to disagree with government policy? Note the dispute against AGW policy, the threat of RICO prosecution. The Progressives have promoted themselves as granting power to the people. Worthy of note is the elements of society whose power they support: Criminals, rioters, illegal foreign nationals, the dreck of humanity. The Progressive finance their efforts on an increasing level of debt, creating even greater problems for the future. Problems that can be dealt with only by government feed their power - and revoke the people's autonomy even further.

The Golden Triangle of Freedom

If You Can Keep It: The Forgotten Promise of American Liberty Audiobook Excerpt by Author Eric Metaxas (2016)
https://www.youtube.com/watch?v=U2H_BfkJKds [Video]

Eric Metaxas: IF YOU CAN KEEP IT
https://www.youtube.com/watch?v=UmtOdNtCTxg [Video]

At a special Socrates in the City event, host Eric Metaxas discusses the key themes of his book *If You Can Keep It: The Forgotten Promise of American Liberty*. Filmed at the Union League Club in New York City.

Discusses the "Golden Triangle of Freedom"

The Golden Triangle of Freedom

Other Reference
http://rzim.org/just-thinking/the-golden-triangle-of-freedom/

Dr. Os Guinness: "A Free People's Suicide" (2012) (mentioned in Metaxas' video above)
https://www.youtube.com/watch?v=LlHFR3dxuIg [Video]

Eric Metaxas and Socrates in the City host an evening with author and social critic Os Guinness on the topic, "A Free People's Suicide: Sustainable Freedom and the American Future," September 13, 2012.

Eric Metaxas: The Golden Triangle of Freedom (in under 90 seconds)
http://www.dobsonlibrary.com/resource/audio/aafc15c7-f80f-45a8-802a-985546c8a488 [Audio]

Socialism is a Euphamism for…
http://blog.doodooecon.com/2013/03/socialism-is-euphemism-for.html

Excerpts:

Lately, this blog has strayed from economics. The reason for the straying is difficult to explain because the reasoning behind it is uncommon knowledge. Economics is not simply about money, it is about people.

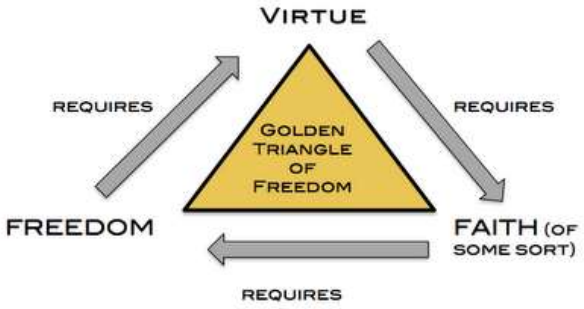
Economics is the study of free markets (or Marx's derogatory term "Capitalism"). Economics does not explain communism or socialism or centralized control because such would be the study of power hungry princes, in other words, politics. The study of free markets boils down to the description of rational behavior in free individuals…

…

Paraphrased, free markets are based upon the belief that individuals have a unique perspective in life and can use that to provide value to others. Your unique person-hood, your soul, is the basis of your value to yourself and to others.

Gross Domestic Product

Many human cultures do not believe in the concept of a unique soul. For humanity in general, gross domestic product is a function of population. The more people, the more a society can produce. Like an ant colony, more ants under the control of a single queen is superior to fewer ants. This is the logical basis of human collectivism, detachment from individuality.

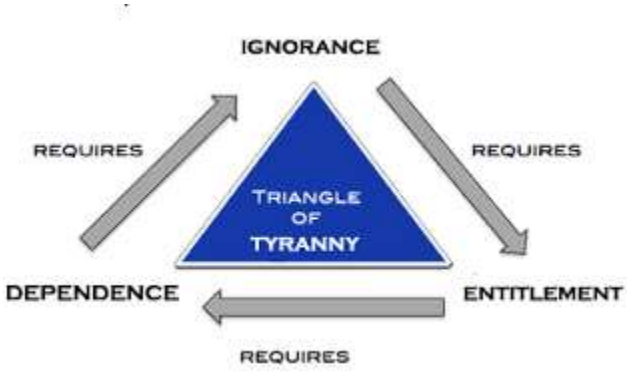


Free societies value the individual. Production is a function of freedom. Freedom is sustained by virtue.
Virtue is acquired through faith and wisdom. Faith and wisdom require freedom. This is known as the golden triangle of freedom.

It is all very puritanical, but was revolutionary is the late 1700's. This explains why America's founding fathers embraced the concept.

Through the last three hundred years, production from the world's free people has far exceeded the production of the collectivists. Innovation is a product of freedom, the wisdom of virtues, and the faith to persevere. Without freedom, no amount of determination, ability or faith can be focused upon that which the individual is exactly suited to pursue…

Socialism, a How To



From a colder, more scientific point of view, one might argue that the struggle is between the cumulative knowledge and the collective memory of humanity. Fundamentally, knowledge inspires imagination and creation. Memory is suited to incremental improvement and can resent opposing points of view.

Both knowledge and memory are imperfect so individuals rely upon a balance. Collectivist leaders must be portrayed as perfect to maintain power. The surer path is the critical detachment of collected memory. Inspirational leadership is rare and valuable, but unpredictable.

All leaders are tempted by the easier, "more pragmatic" collectivist path. They are tempted by the proven path of tyranny over the individual.

Dividing individuals from freedom is simple. Use either force or deception.

Where free people are more powerful than the government, interrupt the golden triangle with wild promises and temptations.

Free health care, security, guaranteed food, shelter and income are proven temptations to humanity. Replace virtue with meaningless "feel-good" goals to misdirect productive efforts and then claim freedom has failed. Where virtue does not exist, free people ruin themselves, so emphasize the short-comings of those with faith. Discourage faith while diminishing the accomplishments of the risk-takers.

As more people ruin themselves, present yourself as a savior. Offer entitlement in place of self-reliance. Substitute freedom with dependence. Finally, teach fear and isolation with pseudo-wisdom like, "a man must accept his fate or be destroyed by it." Put the people in their place, below, ignorant of their own value.

A broken people is an unproductive people. So promise a reward for their allegiance. Faith promises a heaven for good works. So, promise a heaven on earth, utopia. Promise a reward in the end. Promise retirement.

You may be surprised to hear, there is no Hebrew word for retirement, at least not in the familiar sense. The closest biblical usage is re-vocationed.

Instead of doing the work in the Temple, they were to assist and provide their wisdom for the next generation of Levites.

Older, wiser people might impart virtues to young hearts yearning for freedom. Use the powerful promise of Utopian retirement. Sequester the retired away from the young. Promote division between young and old. Promote the ideal retirement as freedom from obligation. Finally, redistribute the collected wealth of the retired to further dependence upon the state.

Collectivism is simple. Entitlement requires the comfort of dependence. Dependence requires ignorance of opportunity. Ignorance requires the security of entitlement. Collectivism is subjugation…

Conclusion

Humanity's greatest attribute is adaptability We thrive in tribal societies, agrarian societies, empires, dark ages, ice ages, and more. We adapt to the environment and society. This is our greatest strength, but also our greatest weakness.

Slaves learn to survive enslaved. Masters learn to oppress. Free people must learn virtues and the faith to forge their own risky path. These are conflicting human fates separated by courage.

Leaders require character and courage to resist the temptation of tyranny, "character matters." Over time, our leaders have grown less courageous and less comfortable with citizens who are more wise and knowledgeable than the government. They have turned toward tyranny because they fear their rivals will exploit doubt in the minds of the people.

A proven way to erase questioning and doubt is by promoting dependence, entitlement and ignorance. Instead of building us up, they tear us down to enable their lust for power. This is the triangle of tyranny. This is the path of the socialist. This is why socialism is a euphemism for evil.

...and this is why economics is not about money.

The Golden Triangle of Freedom (2016) (Includes same graphics as above, different text)
https://hpcmadison.com/2016/09/19/the-golden-triangle-of-freedom/

The Golden Triangle of Freedom
http://tennesseestar.com/2017/07/10/constitution-series-the-golden-triangle-of-freedom/

References this short video by Os Guiness:
https://www.youtube.com/watch?v=pFXQbXZm1W4 [Video]

Eric Metaxas' golden triangle of freedom (Review)
http://blog.acton.org/archives/87127-eric-metaxas-golden-triangle-of-freedom.html
Sam Webb review of *If You Can Keep It: The Forgotten Promise of American Liberty* by Eric Metaxas (Viking, 2016)

FYI: If you want to get a good idea about the thinking of Eric Metaxas…

"Everything You've Always Wanted To Know About God But Were Afraid To Ask" Eric Metaxas (C-Span-2 Book TV InDepth Interview) (3-Hours) [Recommended]

September 03, 2017, Author and radio host Eric Metaxas speaks about his life and career and responded to viewer calls and social media comments. He is the author of several books, including Bonhoeffer: Pastor, Martyr, Prophet, Spy, Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery and If You Can Keep It: The Forgotten Promise of American Liberty. (Note this is LONG (3-hours) and covers a lot of territory, but a great listen to better understand him and to learn.)

Note: The above interview was just before the availablility of a new book (which he mentions), on Martin Luther. Here are some subsequent lectures in promotion of the book that the following month…

Martin Luther | Speaker: Eric Metaxas (Oct. 2, 2017) [Recommended]
https://www.youtube.com/watch?v=gQD52TMgjnI [Video]

Grace Chapel Church (October 1, 2017) – Author/Speaker Eric Metaxas speaks on the significance and legacy of Martin Luther and the Protestant Reformation. Based on Metaxas' book *Martin Luther: The Man Who Rediscovered God and Changed the World*

A Conversation about Martin Luther with Eric Metaxas and Chuck Swindoll
(Oct. 31, 2017) (Stonebrier Community Church) (MetaxasTalk)
https://www.youtube.com/watch?v=uDkt8CetVr8 [Video]

This was his first major lecture on Martin Luther that was done PRIOR to the publishing of the book…

Eric Metaxas Discusses Life and Work of Martin Luther at Proclaim 17 (Feb. 2017)
https://www.youtube.com/watch?v=k8Xj8x-fzgo [Video] **[Recommended]**

Syndicated radio show host, popular author, and speaker Eric Metaxas talked about the life and work of Martin Luther on February 28, 2017, during a session for the Pastors Track of Proclaim 17, the NRB International Christian Media Convention, in Orlando, Florida. Metaxas, who will publish "*Martin Luther: The Man Who Rediscovered God and Changed the World*" in October, emphasized Luther's faithfulness to God's Word over all other things.

See also: Martin Luther

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

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

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 [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

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 [downlodable 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

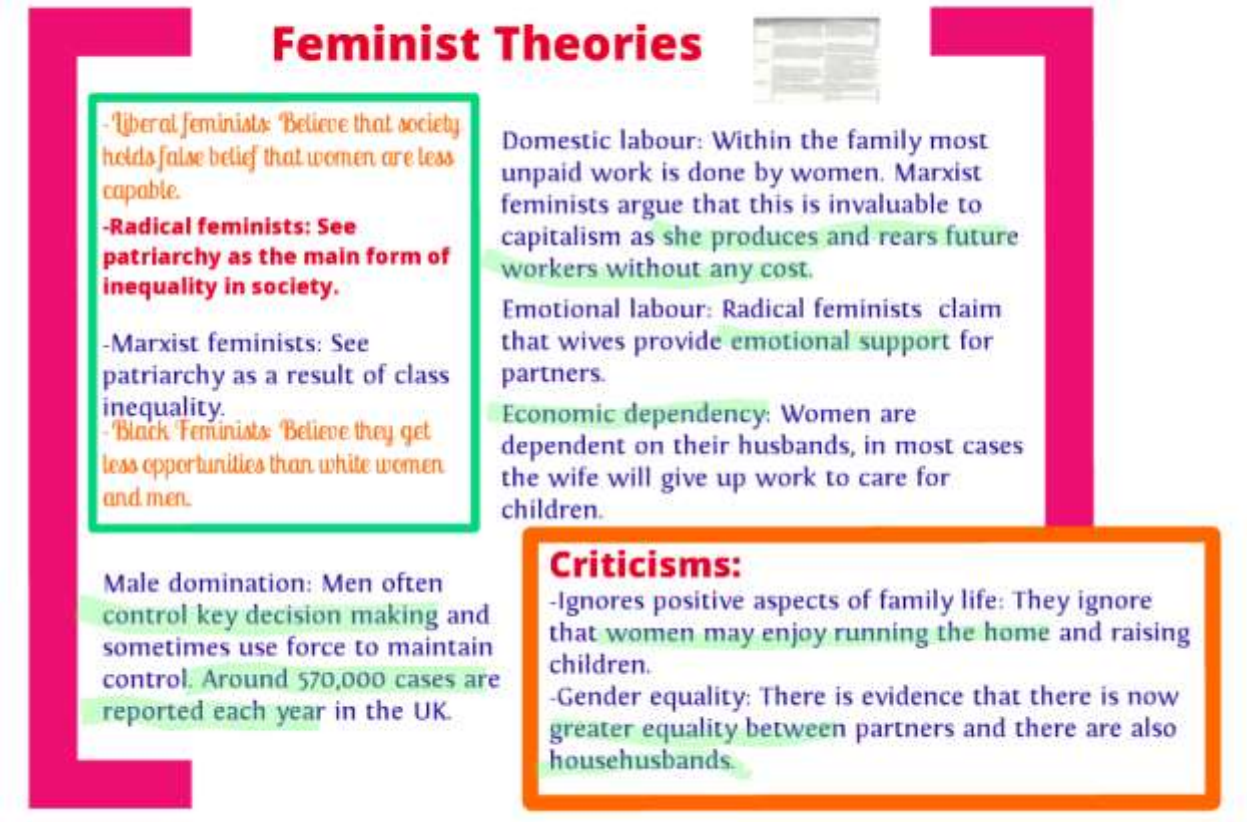
Democratic Socialism is Still Socialism
https://www.youtube.com/watch?v=MvF_D4tVfYU [Video]

Socialism Makes People Selfish
https://www.youtube.com/watch?v=l3GfCmbPDN0 [Video]

Feminist views of the family (Marxist and Radical)

https://sociologytwynham.com/2013/06/13/feminist-views-of-the-family-2/

Excerpts:



Marxist feminists emphasise how capitalism uses the family to oppresses women, and the harmful consequences of the family to women's lives. For example Margaret Benston (1972) argued that capitalism benefits from a large army of women – an unpaid workforce- who are compliant and willing to do as they're told because women have been socialised to act this way and women rears future workers to think the same way.

Benston said: "The large amount of unpaid labour performed by women is very large and very profitable to those who own the means of production."

This social reproduction of labour power isn't just about producing children as future healthy workers, it's also about ideological conditioning. For Marxist feminists the family is also a site of social class reproduction.

The Marxist feminist position is further enhanced by Fran Ansley (1972) who grabs hold of Parsons' view of the family as functioning to stabilise adult personalities and turns into Marxist idea. She sees the 'function' of the family (particularly the wife) as being an 'emotional safety-valve' absorbing the husbands

frustrations created by the capitalist system. By doing this, the wife helps keep capitalism stable – this explanation sees society in conflict rather than consensus as evident in Parsons' explanation.shirley

Diana Feeley (1972) argues the family socialises the young into a false consciousness of class inequality and stratification. In a tone similar to Althussar's she says the family is full of 'authoritarian ideology designed to teach passivity not rebellion'.

Criticism of Marxist feminist perspectives of the family comes from sociologists who highlight how:

1. Marxist feminism places a lot of emphasis on nuclear family ignoring family diversity (in the same way functionalists do)
2. the approach also assumes a degree of passivity with women, for example some women might actively choose their social role as a wife and mother
3. some women might have an 'active' matriarchal rather than being a 'passive' victim of patriarchy

As its name suggests, **radical feminism** takes a rather different view to the role of women in society. While Marxist feminists see women as essential a tool or instrument of capitalist oppression, radical feminists focus squarely on patriarchy as the instrument of oppression (emasculation) within the home. This perspective is evident in the work of Bryson (1992) who identifies key characteristics of radical feminism:

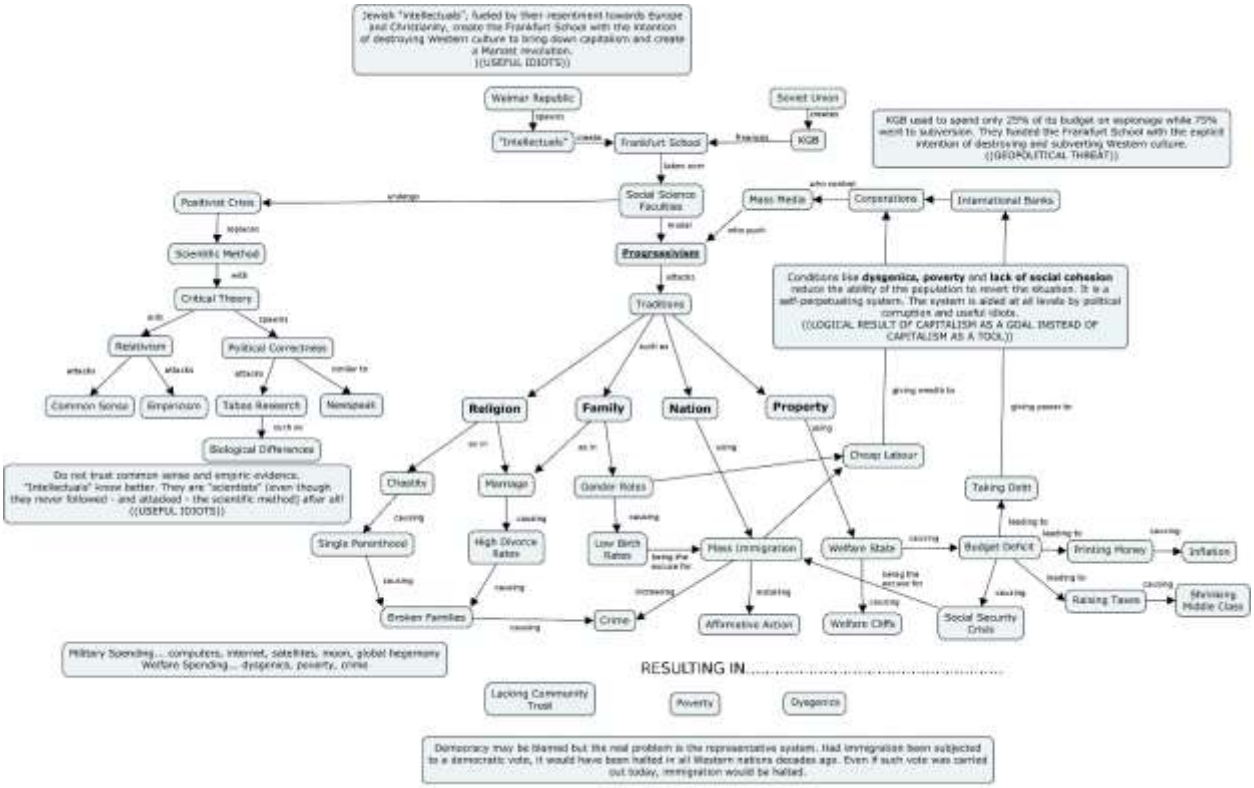
1. it's a theory of and by women, rather than an amendment of predominantly other androcentric theories
2. it sees the oppression of women by men (patriarchy) as as universal

For Delphy and Leonard (1992) argue it is men rather than capitalism who benefit the most from exploiting women and **the family** is central in maintaining this structure as:

1. families are structured; in this structure men dominate while women and children are subordinate (very few families are matriarchal)
2. as man's position in the family is the dominant one he tends to make the final decision on family issues
3. the type of work family members do is determined by gender and marital status
4. when women have paid employment outside the home, they still have to undertake household tasks – this is known as the **dual burden**
5. while some women have paid employment outside the home while still remaining responsible for the majority of household tasks and care for children – what Duncombe and Marsden (1995) termed the **triple-shift**

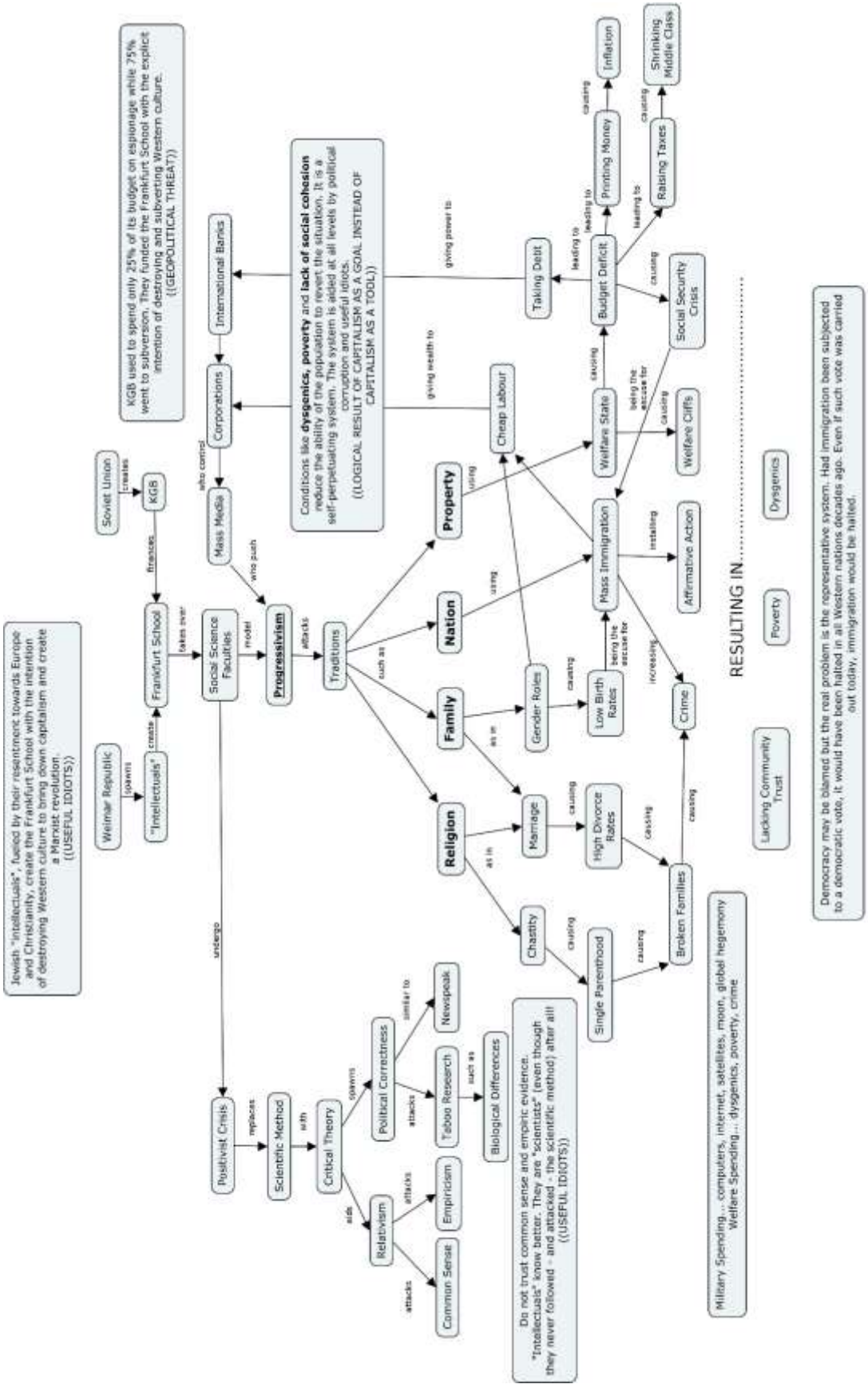
A Flowchart History of "Cultural Marxism" according to 4chan's /pol/

http://knowyourmeme.com/photos/1001847-cultural-marxism



See also: **Frankfurt School**

See larger view on next page…


Jewish "intellectuals", fueled by their resentment towards Europe and Christianity, create the Frankfurt School with the intention of destroying Western culture to bring down capitalism and create a Marxist revolution.
((USEFUL IDIOTS))
Weimar Republic
spawns
"Intellectuals"
create
Frankfurt School
takes over
Social Science Faculties
model
Progressivism
attacks
Traditions
such as
Religion
as in
Marriage
causing
High Divorce Rates
causing
Broken Families
causing
Crime
Chastity
causing
Single Parenthood
causing
Broken Families
Family
as in
Gender Roles
causing
Low Birth Rates
being the excuse for
Mass Immigration
Nation
using
Mass Immigration
Property
using
Cheap Labour
giving wealth to
Corporations
who control
Mass Media
who push
Progressivism
Soviet Union
creates
KGB
finances
Frankfurt School
undergo
Positivist Crisis
replaces
Scientific Method
with
Critical Theory
spawns
Political Correctness
attacks
Taboo Research
such as
Biological Differences
similar to
Newspeak
aids
Relativism
attacks
Empiricism
attacks
Common Sense
Do not trust common sense and empiric evidence.
"Intellectuals" know better. They are "scientists" (even though they never followed - and attacked - the scientific method) after all!
((USEFUL IDIOTS))
KGB used to spend only 25% of its budget on espionage while 75% went to subversion. They funded the Frankfurt School with the explicit intention of destroying and subverting Western culture.
((GEOPOLITICAL THREAT))
Conditions like dysgenics, poverty and lack of social cohesion reduce the ability of the population to revert the situation. It is a self-perpetuating system. The system is aided at all levels by political corruption and useful idiots.
((LOGICAL RESULT OF CAPITALISM AS A GOAL INSTEAD OF CAPITALISM AS A TOOL))
International Banks
giving power to
Taking Debt
leading to
Budget Deficit
causing
Social Security Crisis
causing
Welfare Cliffs
being the excuse for
Welfare State
causing
Affirmative Action
causing
Lacking Community Trust
Poverty
Dysgenics
RESULTING IN.....
leading to
Printing Money
causing
Inflation
leading to
Raising Taxes
causing
Shrinking Middle Class
Military Spending... computers, internet, satellites, moon, global hegemony
Welfare Spending... dysgenics, poverty, crime
Democracy may be blamed but the real problem is the representative system. Had immigration been subjected to a democratic vote, it would have been halted in all Western nations decades ago. Even if such vote was carried out today, immigration would be halted.

The Black Book of Communism and other Publications You Need to Know About

Source: Timeline — America's slide toward a 'total-control' government (Part 2)
http://www.theblaze.com/video/watch-timeline-americas-slide-toward-a-total-control-government-part-2

Excerpt:

Socialist and communist governments effectually take power and rights from the individual and turn them over to government officials. As Glenn said of current socialist politicians, "They care about people. But remember, **stop looking for the better angels**. Once you give them power, all of those ideals fly out the window. And if you don't believe me, read "**The Black Book of Communism**."[PDF] It is a book full of the number of times that communism has been tried, and the number of deaths that it leads to."

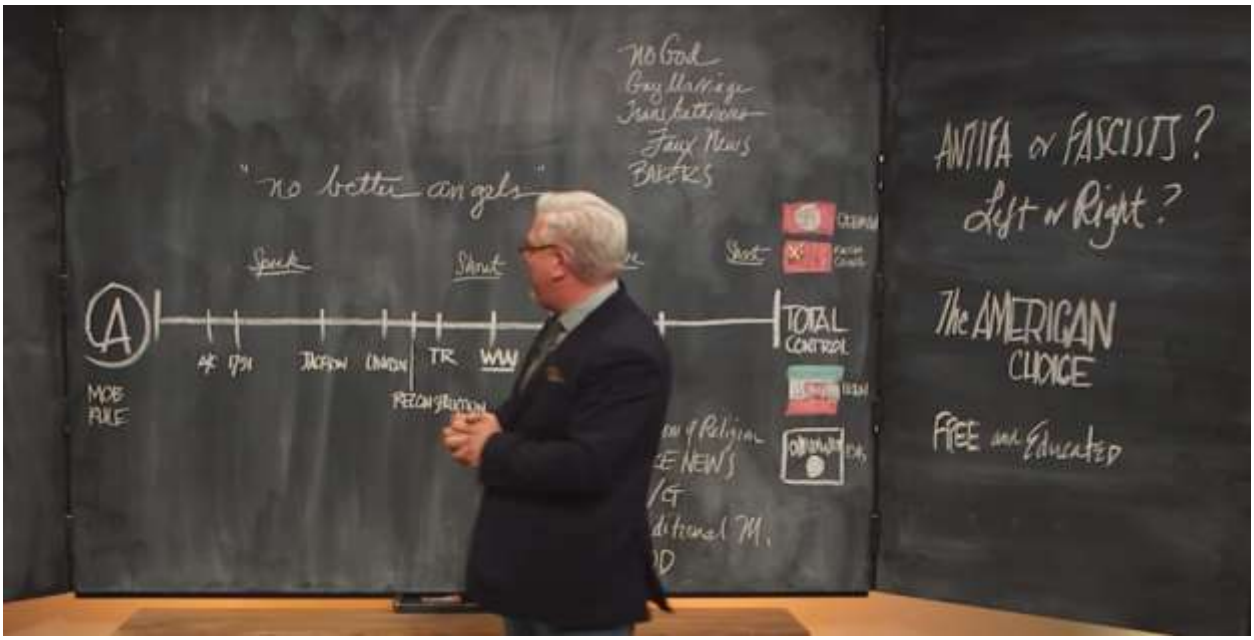
McCarthyism: Waging the Cold War in America
http://www.conflicts.rem33.com/images/USA/McCarthism_Evans.htm
Newly Uncovered Secret Data Confirm Wisconsin Senator's Major Charges

Why Russia is No Friend of America
http://www.americanthinker.com/articles/2011/01/why_russia_is_no_friend_of_ame.html

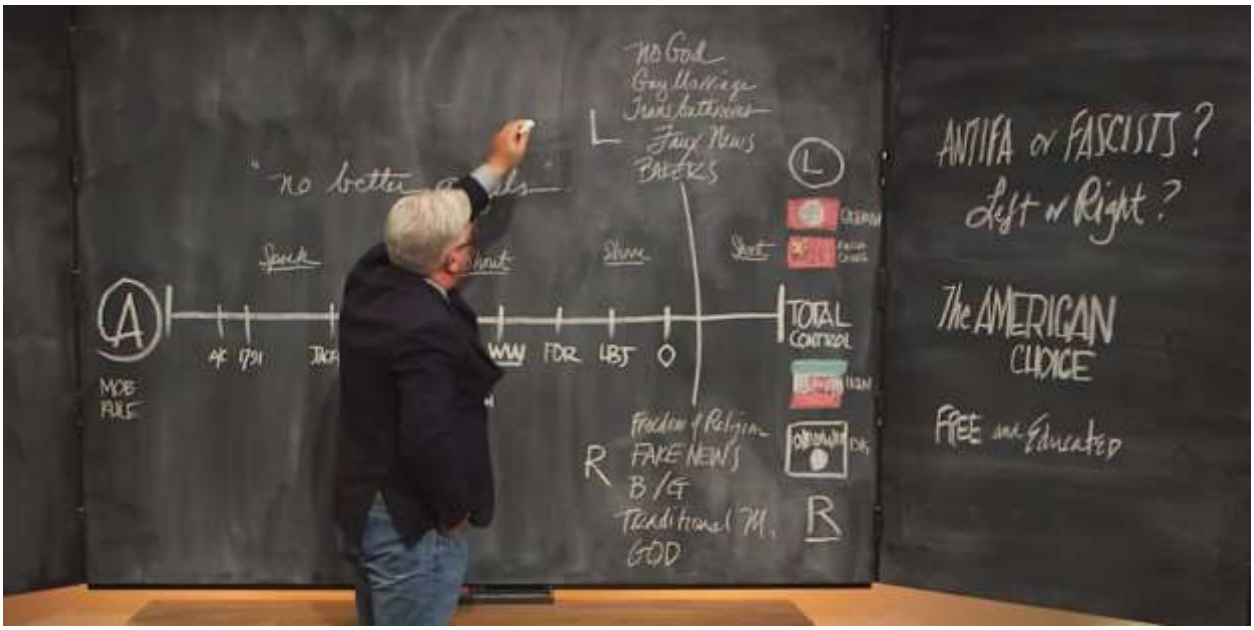
USA – Failed State (?)
http://www.conflicts.rem33.com/media%20files/US_Failed_E.html

You may also want to take a look at The Blaze's look at ANTIFA and our slide toward Total Government Control:

http://www.theblaze.com/video/watch-timeline-americas-slide-toward-a-total-control-government



http://www.theblaze.com/video/watch-timeline-americas-slide-toward-a-total-control-government-part-2


ANTIFA or FASCISTS?
Left or Right?
The AMERICAN CHOICE
FREE and Educated
TOTAL CONTROL
WW FDR LBJ O
MOB RULE
FAKE NEWS
B/G
GOD
L
R

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)

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)

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

Socialist / Communists / Marxists / Progressives – Today

Robert Sepehr
https://www.youtube.com/channel/UCMqG0kLgrRv9tODTDG12oZA

> Khazars and the Communist-Globalist Revolution
> https://www.youtube.com/watch?v=CKaHJFpjEF4

Khazars and the Communist-Globalist Revolution
https://www.youtube.com/watch?v=CKaHJFpjEF4

NeonRevolt: Roseanne Exposes the “Red Legacy” of Communist-Subversive Valerie Jarrett! Now the Normies Know! #QAnon #GreatAwakening
https://www.neonrevolt.com/2018/05/29/roseanne-exposes-the-red-legacy-of-communist-subversive-valerie-jarrett-now-the-normies-know-qanon-greatawakening/

> (See also video in comments: Q anon BO/SA ties 100%:
> https://www.youtube.com/watch?v=JXHk43Ug2DA)

Liberalism.... Leftism.... Socialism and Marxism all the stew of hatred and bile..... it is....
Mental Illness!

Liberalism is the attempted normalization of unethical, immoral, and deviant behavior.

Communism: The only political system designed to rob the stupid blind.

Marxism is the poison which has created the destruction of understanding in many people !!!

Jews voting for the Democrats.....are like Turkeys voting for Thanksgiving !!!

"I'd Organize Hell" - Saul Alinsky TV interview 1966
https://www.youtube.com/watch?v=OfAyNrEsqic

Saul Alinsky – Playboy Interview (March 1972)
https://www.vintageplayboymags.co.uk/Interviews/Alinsky_Saul.htm

Dinesh D'Souza mops the floor with Saul Alinsky's son in C-SPAN debate
https://www.youtube.com/watch?v=-pwxIxz5lEg

Why Socialism Failed
https://fee.org/articles/why-socialism-failed/

This Is Why The American Progressive Left Loves Violence But Abhors The Military
https://tsionizm.com/opinion/2019/07/06/this-is-why-the-american-progressive-left-loves-violence-but-abhors-the-military/

Putin: People in the West Are Fed Up With Liberals Pushing Sexual Weirdness on Them (Video)
https://russia-insider.com/en/putin-people-west-are-fed-liberals-pushing-sexual-weirdness-them-video/ri27379

Satan the Radical
https://daily.jstor.org/satan-the-radical/

Socialist Satanism in the Eighteenth Century
https://www.jstor.org/stable/24644700?mag=satan-the-radical&seq=1#metadata_info_tab_contents

FULL VIDEO: Stanford's smartest leftists show up to battle D'Souza
https://www.youtube.com/watch?v=T8rkxLBCn80
At Stanford, Dinesh D'Souza makes the moral argument for a border wall by revealing the ways the Left twists the truth to spread #FakeNews. D'Souza calls out progressives over "social justice," anti-capitalism, and other radical positions, and then goes head-to-head with Stanford's best leftists!

(Starting @16:48, it contains great explanation of the assumptions, misunderstanding and fallacy of Marx's concepts of capitalism.) [Recommended]

SO SATISFYING: D'Souza slams leftists—including professors—at Yale [Recommended]
https://www.youtube.com/watch?v=crhgpbzV8sM
The Left's biggest lie of all is that conservatives—and President Trump in particular—are fascists or Nazis. In this fiery lecture at Yale, Dinesh D'Souza debunks this audacious lie and sets the record straight about the REAL fascist threat in America.

NO HOLDS BARRED: Dinesh D'Souza's top 5 campus moments from Fall 2018
https://www.youtube.com/watch?v=u-lLEFiw2Gc

A Socialist is simply a communist who doesn't have the power to take everything you own at gunpoint.

PragerU:

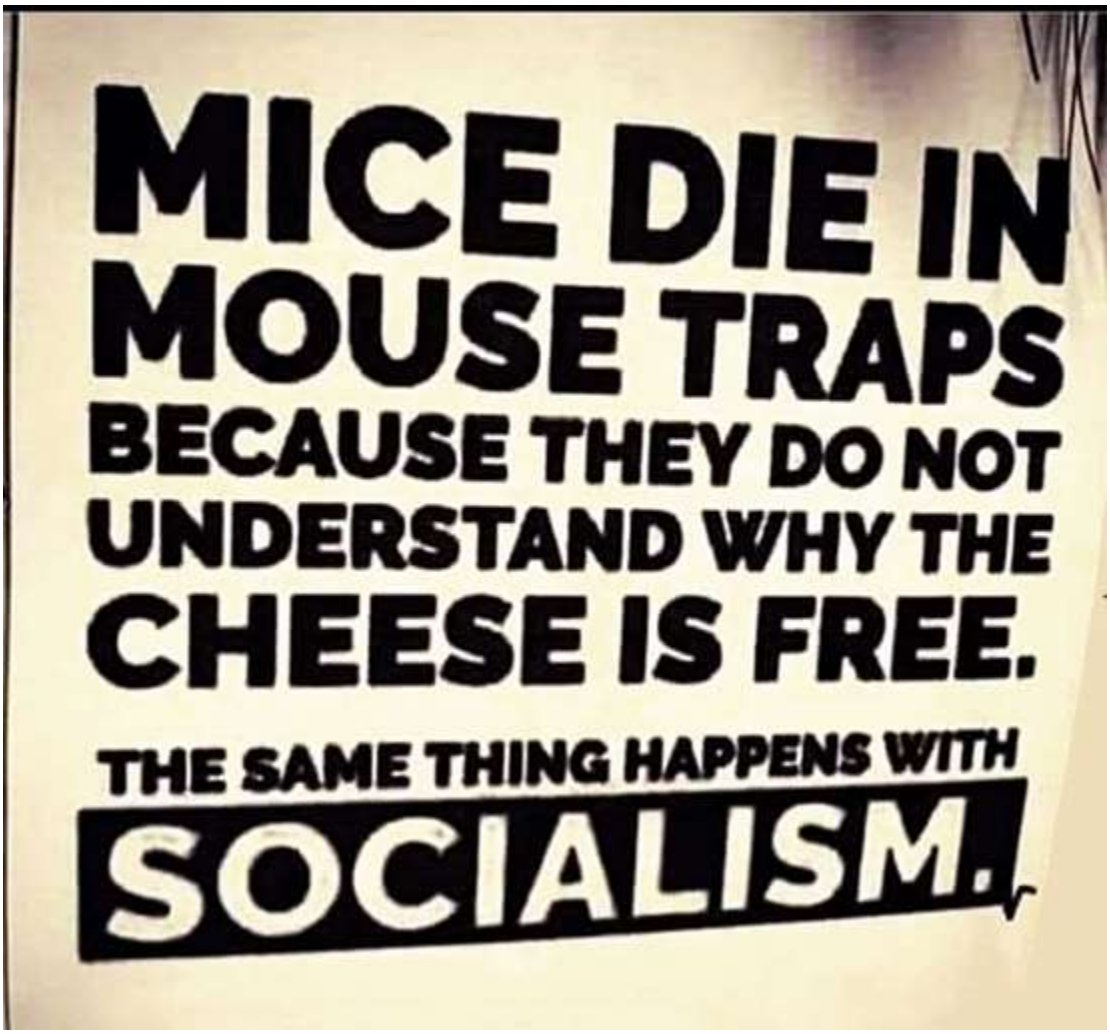
Marianne Williamson was caught on a hot mic swallowing a big red pill…
Leftism makes people mean

Tolerance is a Conservative Value
https://twitter.com/prageru/status/1176851346881835010/video/1

Communist Subversion of America Is Nearly Complete (2017/01/09)
https://www.naturalnews.com/2017-01-09-communist-subversion-of-america-is-nearly-complete-left-wing-media-soviet-style-overthrow-yuri-bezmenov.html

https://twitter.com/HookedOnHopium/status/1068577403990085635
In a recent interview with **@joerogan**, **@jordanbpeterson** completely destroys the so-called "intersectionalist" left. If you intersect multiple group identities to rank-order victim-status you end up guaranteeing that everyone ends up in an "oppressor" category. Gulags for all!

Mice Die In Mouse Traps…



Difference Between Communism and Marxism
http://www.differencebetween.net/miscellaneous/difference-between-communism-and-marxism/

1.Marxism is the theory and Communism is the practical implementation of Marxism.

2. Communism is the realisation 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.

https://www.differencebetween.com/difference-between-communism-and-vs-marxism/

• One of the main differences between Communism and Marxism is that Communism is the practical implementation of Marxism whereas Marxism is all about theoretical interpretation of the principles.

• Marxism is the theory or the framework on which the foundation for the political and economical ideology of Communism is built.

• Communism aims at the state of being recognized with equality whereas Marxism aims at the framework or theoretical approach by which such a kind of state is developed.

• Marxism is all about the analysis of the different aspects of the state in which there is no difference between the rich and the poor. Communism is a more organized way wherein, a kind of a political system is developed in which all become one and the same.

• The ideology of a Marxist is slightly different from that of a Communist. A Marxist focuses on bringing about the social change. A Communist focuses about maintaining a society where everyone is equal.

• A society where Marxism first takes place is full of class struggles as the workers are eternally manipulated and exploited by the bourgeoisie. In a society with Communism, everyone is paid fairly for the labour they provide.

• In a society where Marxism takes place, the working class is crushed because the bourgeoisie owns the three of the means of production (capital, land, and entrepreneurship). In Communism, no private ownership is allowed. All the means of production, as well as other natural resources, are owned by the public.

[NOTE: The above is section is basically communist propaganda / pro-slant.]

https://www.reference.com/government-politics/difference-between-marxism-communism-cfcce9ae37673c81

One of the biggest differences between Marxism and communism is that communism is a real political system that has been put into effect in places such as China and Russia, formerly known as the Soviet Union, while Marxism is a political theory upon which many communist systems are developed. Marxism refers to the social, economic and political theories of the scholar Karl Marx; these theories provide the basis for most communist systems and theories, although some communist governments developed beyond Marxist theory. For example, communism under specific leaders can take on different characteristics and can become characterized by the leader's name, as in Leninism or Stalinism. [NOTE: Historically, all fully communist states have devolved into totalitarianism, suppression and expense of most to the benefit of the ruling elite, mass deaths, deprevation and loss of personal freedom.]

Although most forms of communism are derived in some way from Marx's writings, there are some forms of communism that are non-Marxist in origin, including Christian communism and anarchist communism. Marx believed that capitalism was a necessary historical step on the road to communism, a system that theoretically offers equal rights for all members of a communist state through the abolishment of capital and personal property. However, Marxism advocates a strong central government, while some forms of communism, including anarchist communism, call for the total abolishment of all government. Additionally, Marx's work focused heavily on class stratification and called for a world without class divisions, something that may not have been accomplished in actual communist practice.

What's the difference between Socialism, Marxism and Communism?
https://www.quora.com/Whats-the-difference-between-Socialism-Marxism-and-Communism

Conclusion:

Socialism stood as an opposition to Capitalism.

Karl Marx influenced socialism like no other and explained the economic structure and dictatorship of bourgeoisie through it. He wanted a revolution. He wanted a violent overthrow of capitalists. Marxism is a school based on Marx's idea which regarded socialism as a transition stage to communism.

For Marx, communism is a state of freedom and away from false consciousness.

[Note: Communism assumes that without God, a benevolent and altruistic leader will control the system… which ignores the true nature of man… resulting in a leader that forces control on the populace to exercise and maintain control.]

See Dinesh D'Souza (and Ravi Zaharias) for rebuttles to marxist philosophy and communism.

Trevor Loudon's 2019 list of socialists and communists in Congress
https://www.trevorloudon.com/2019/02/trevor-loudons-2019-list-of-socialists-and-communists-in-congress/

A Beginner's Guide To American Communist Parties: Part 1
https://www.trevorloudon.com/2019/01/a-beginners-guide-to-american-communist-parties-part-1/

https://www.theepochtimes.com/a-beginners-guide-to-american-communist-parties-part-1_2757232.html

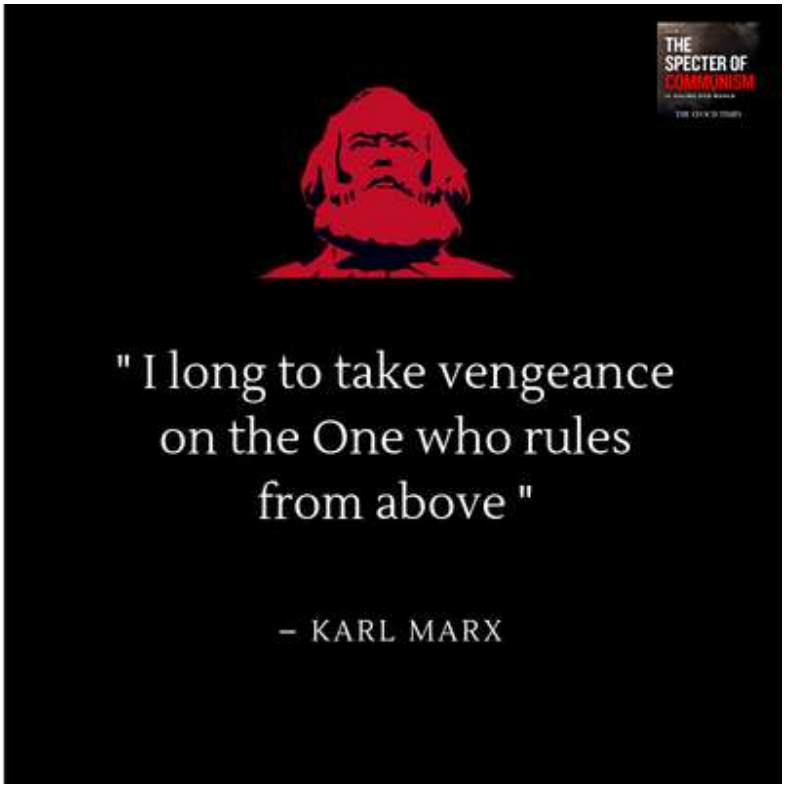
A Beginner's Guide To American Communist Parties: Part 2
https://www.trevorloudon.com/2019/01/a-beginners-guide-to-american-communist-parties-part-2/

https://www.theepochtimes.com/a-beginners-guide-to-american-communist-parties-part-2_2759559.html

Chapter Thirteen: Hijacking the Media **(How the Spectre of Communism Is Ruling Our World)**
https://www.theepochtimes.com/chapter-thirteen-hijacking-the-media_2684140.html
The specter of communism did not disappear with the disintegration of the Communist Party in Eastern Europe

How The Specter of Communism Is Ruling Our World [also audio] **[Recommended]**
https://www.theepochtimes.com/c-how-the-specter-of-communism-is-ruling-our-world

https://www.theepochtimes.com/how-the-specter-of-communism-is-ruling-our-world-list-of-chapters_2658181.html (List of Chapters)



Josef Stalin

Young Stalin in pictures, 1894-1919
https://rarehistoricalphotos.com/young-stalin-1894-1919/

Andrew Klavan
https://www.andrewklavan.com/

https://twitter.com/andrewklavan

> Andrew Klavan | Can We Keep Silent in a World Gone Mad?
> https://www.youtube.com/watch?v=kMcmpd9R4QM
>
> The Racist Democrats are Back | The Andrew Klavan Show Ep. 723
> https://www.youtube.com/watch?v=66JefLcuXkQ

Hayek's "The Road to Serfdom" - Lawrence H. White
https://www.youtube.com/watch?v=kMcmpd9R4QM

> Fear the Boom and the Bust: Keynes vs. Hayek Rap Battle
> https://www.youtube.com/watch?v=d0nERTFo-Sk
>
> https://www.youtube.com/watch?v=GTQnarzmTOc
>
> https://www.penniesandpounds.com/blog/may-11th-20143

Communist Subversion of America Is Nearly Complete (2017/01/09)
https://www.naturalnews.com/2017-01-09-communist-subversion-of-america-is-nearly-complete-left-wing-media-soviet-style-overthrow-yuri-bezmenov.html

Money Has No Price: Marx's Theory of Money and the Transformation Problem [PDF]
https://www.mtholyoke.edu/~fmoseley/working%20papers/TRANSFORMATION.pdf

Financial Times: Vladimir Putin: the full interview
https://www.youtube.com/watch?v=FbY0VpyjtuI (start at 1:07 min.)
(The so-called "Liberal" idea has outlived it's usefulness: 1:13 min. role of religion: 1:19min)

Communist Subversion of America Is Nearly Complete (2017/01/09)
https://www.naturalnews.com/2017-01-09-communist-subversion-of-america-is-nearly-complete-left-wing-media-soviet-style-overthrow-yuri-bezmenov.html

Kathy Zhu
@PoliticalKathy

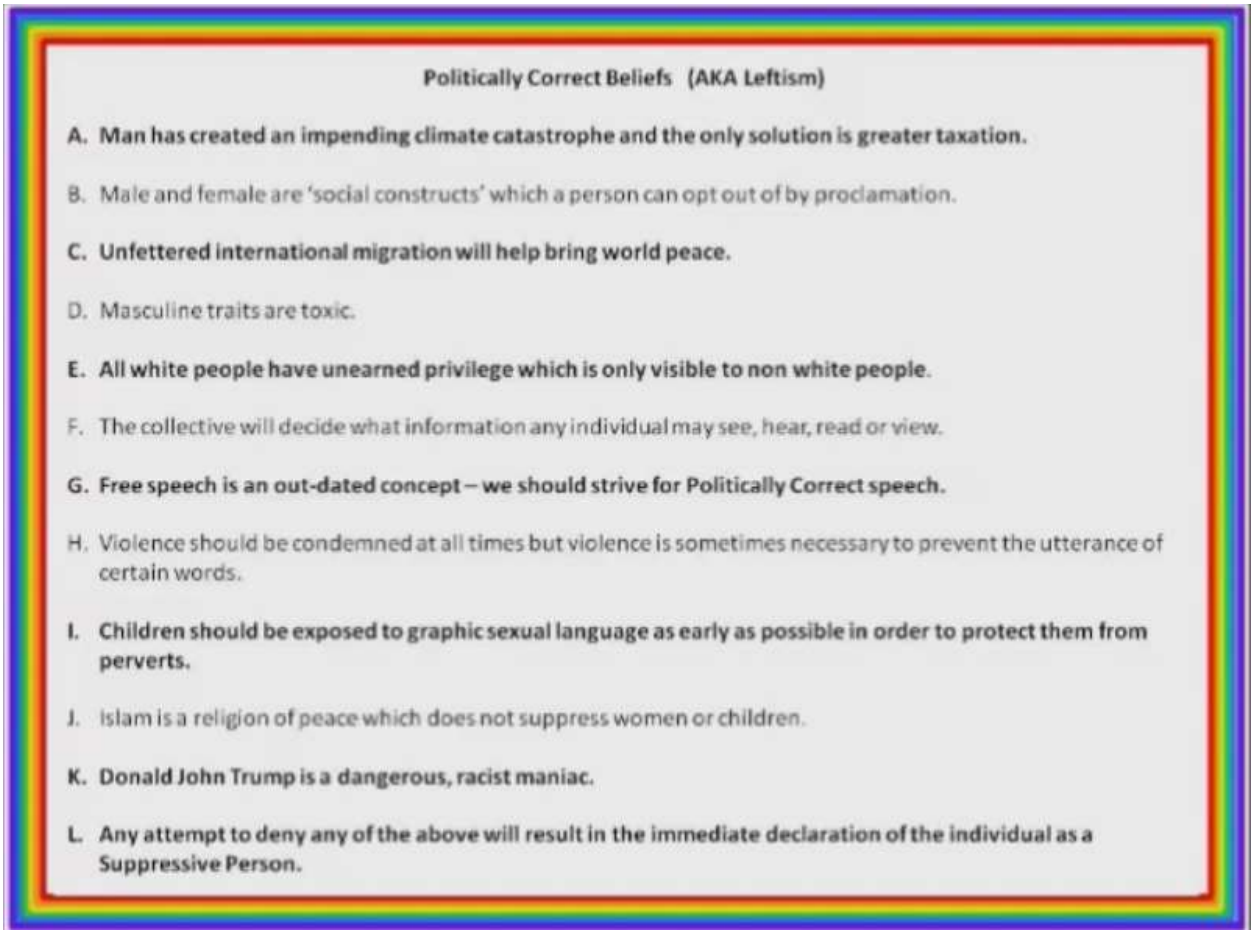
The only people that advocate for socialism/communism are those that were born and raised in the US.

No one who actually lived through socialism/communism continues to advocate for it after they immigrate here.

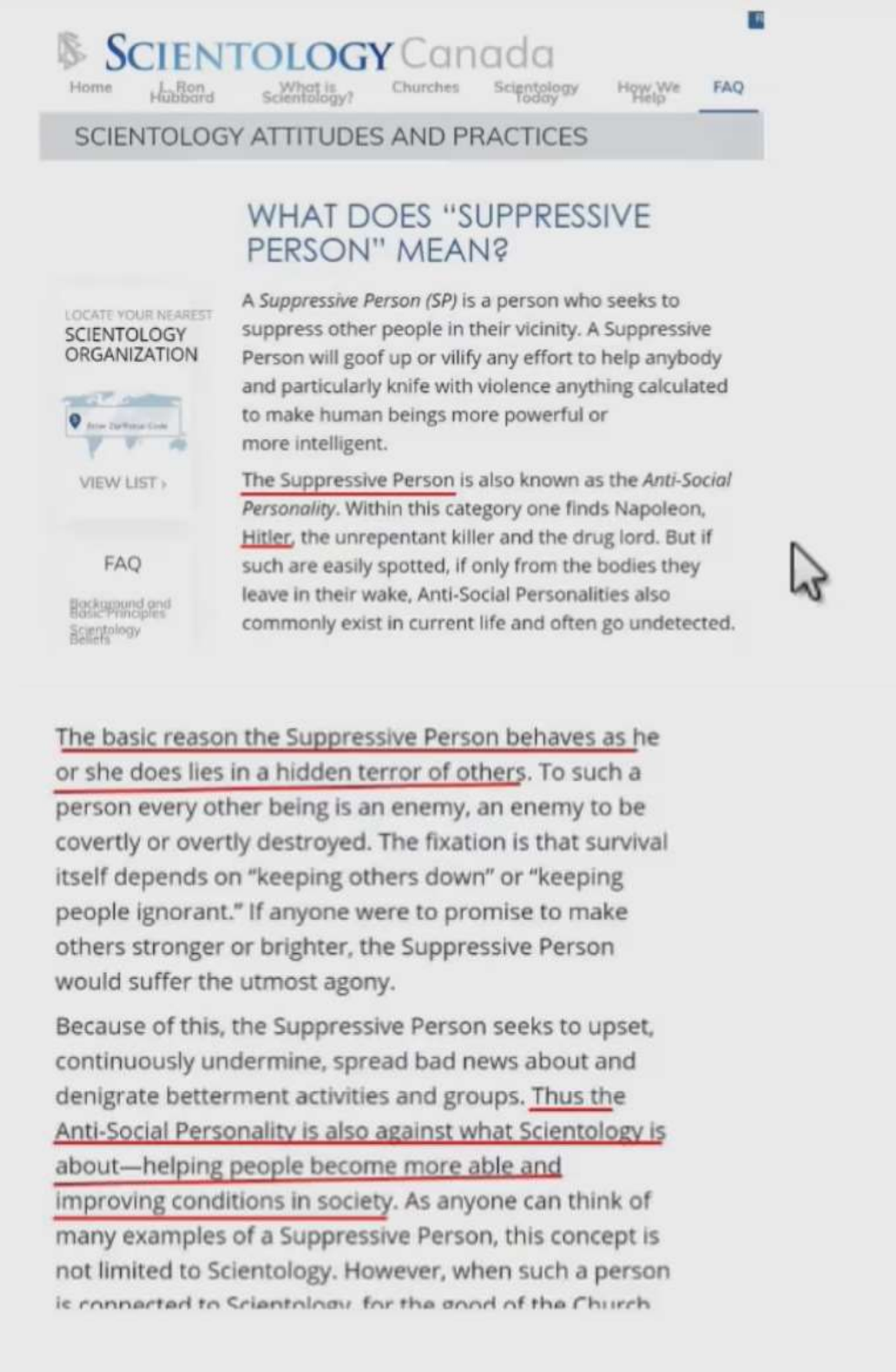
The PAS Report (with Nicholas Giordano)
https://twitter.com/ScotLithVAian/status/1169590802781220864

In this wks @PasReport #podcast, the Pr☠f. annihilates the myth of #DemocraticSocialism. **#democracy=#Liberty, #socialism=control & they can't coexist**. It's time to call out the lies the #MSM won't. It's an agenda to remake #America thru power & control.

The Left Hunts Down Anyone Who Offends Their Cult (Amazing Polly)
https://www.youtube.com/watch?v=kGkNUt5GOPI



See Scientology definition on next page...



SCIENTOLOGY Canada

Home | L. Ron Hubbard | What is Scientology? | Churches | Scientology Today | How We Help | FAQ

SCIENTOLOGY ATTITUDES AND PRACTICES

WHAT DOES "SUPPRESSIVE PERSON" MEAN?

LOCATE YOUR NEAREST SCIENTOLOGY ORGANIZATION

VIEW LIST ›

FAQ

Background and Basic Principles

Scientology Beliefs

A *Suppressive Person (SP)* is a person who seeks to suppress other people in their vicinity. A Suppressive Person will goof up or vilify any effort to help anybody and particularly knife with violence anything calculated to make human beings more powerful or more intelligent.

The Suppressive Person is also known as the *Anti-Social Personality*. Within this category one finds Napoleon, Hitler, the unrepentant killer and the drug lord. But if such are easily spotted, if only from the bodies they leave in their wake, Anti-Social Personalities also commonly exist in current life and often go undetected.

The basic reason the Suppressive Person behaves as he or she does lies in a hidden terror of others. To such a person every other being is an enemy, an enemy to be covertly or overtly destroyed. The fixation is that survival itself depends on "keeping others down" or "keeping people ignorant." If anyone were to promise to make others stronger or brighter, the Suppressive Person would suffer the utmost agony.

Because of this, the Suppressive Person seeks to upset, continuously undermine, spread bad news about and denigrate betterment activities and groups. Thus the Anti-Social Personality is also against what Scientology is about—helping people become more able and improving conditions in society. As anyone can think of many examples of a Suppressive Person, this concept is not limited to Scientology. However, when such a person is connected to Scientology, for the good of the Church

Europa Tv
https://www.youtube.com/channel/UCXqpN_lZoZU4FR3vIZXCJiA

EUROPA - The Last Battle [Part 1] (note: has YT warning)
https://www.youtube.com/watch?v=8fPc_ElpdZ8

EUROPA - The Last Battle [Part 2]
https://www.youtube.com/watch?v=rXMvJnlweeI

…[10 parts]

The Jewish Revolutionary Spirit and Its Impact on World History
http://educate-yourself.org/cn/TheJewishRevolutionarySpiritAndItsImpactOnWorldHistory2009.pdf
[PDF]

E. Michael Jones on The Jewish Revolutionary Spirit
https://www.youtube.com/watch?v=iXfOctB-Psc

The Fabian Socialist Contribution to the Communist Advance
https://takebackcontrolvote.files.wordpress.com/2018/06/the_fabian_game_plan.pdf
[PDF]

Sabbatean-Frankism as the Paradigm of the Modern Left
~~https://therebbeblog.wordpress.com/2017/08/25/sabbatean-frankism-as-the-paradigm-of-the-modern-left/~~

https://web.archive.org/web/20170912093700/https://therebbeblog.wordpress.com/2017/08/25/sabbatean-frankism-as-the-paradigm-of-the-modern-left/

Washington's Warnings Against Partisanship Related to the 'Illuminati' and 'Democratic Societies'
https://www.theepochtimes.com/washingtons-warnings-against-partisanship-related-to-the-illuminati-and-democratic-socities_2941627.html

(above also has links to the 3-part "The Dark Origins of Communism") Part1

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

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 propaganda 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.

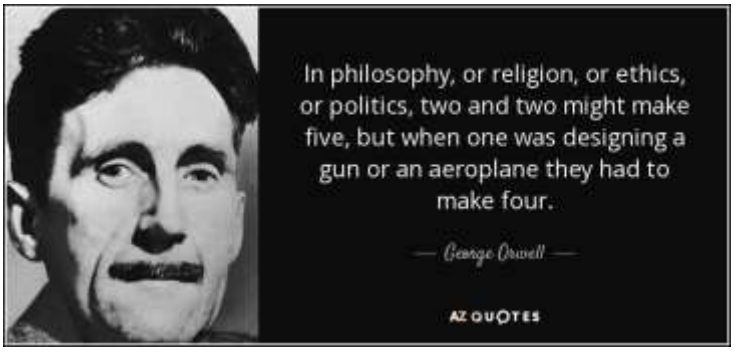
Was George Orwell a Metaphysical Realist? [PDF]

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

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

Language as the "Ultimate Weapon" in *Nineteen Eighty-Four*
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

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)

https://opinionfront.com/idealism-vs-realism

https://differencebetweenz.com/difference-between-idealism-and-realism/

https://www.spaceandmotion.com/Philosophy-Realism-Idealism.htm

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/bblovrvw/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/

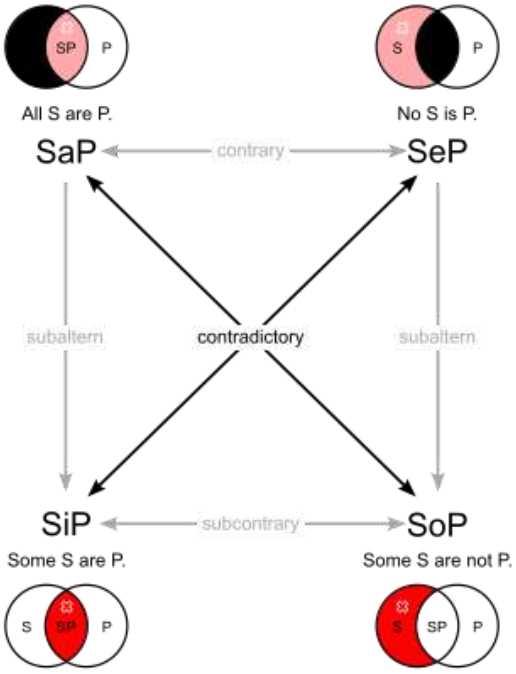
http://www.philosophybasics.com/branch_dualism.html

http://www.allaboutphilosophy.org/dualism.htm

Wikipedia: Praxis
https://en.wikipedia.org/wiki/Praxis_(process)

***See also*: Education Praxis**

Wikipedia: Contradiction
https://en.wikipedia.org/wiki/Contradiction



Greek Philosophy: A Study Sheet

PHILOS [wisdom] **+ SOPHOS** [love of] **------> PHILOSOPHY** [love of wisdom]

GOALS OF PHILOSOPHY:

1. Search for the "truth" and for the nature of the universe.
2. Establish a set of beliefs by which to live.

"A NEW VIEW OF HUMAN BEINGS"

PROBLEM --> How do you give human beings the greatest amount of freedom and at the same time, preserve law and order in the society?

Freedom of the individual ----------> **?** <---------- interests of society

fair balance

SOLUTION --> Each individual had certain personal rights which could not be withdrawn by any government. No citizen was above the law, yet all men participated in making the law.

REASON ! ! ! --> Would free man. Man in unique because he could reason!

The Sophists:

[See also: Sophists]

* "Man is the measure of all things."
* there are as many truths as there are individuals.

Socrates:

* "Know thyself!"

* Knowledge of oneself is more important than knowledge of the world.
* Each person will arrive at "the truth" through careful thought [use reason!]
* The Socratic Method --> questioning and answering and more questioning to find the truth.

Plato:

[See also: Platonism]

* "Truth is not found in the things you see."
* The world of FORMS and IDEAS exist separately.
* What is the nature of truth and beauty?
* What is the meaning of justice?

The Republic --> concept of the "ideal state" [utopia].

--> the philosopher-king is the best type of ruler.

Aristotle:

* "Before we can know anything about a subject, we must classify and systematize all the facts available.
* Reason is the highest good [Rationalism].
* Moderation in all things.
* Virtue [moral behavior] is a balance between the extremes in one's nature.
* Stressed self-control and self-reliance.
* Logic.
* "Scientific Method."

Epicureans:

[See also: Epicurianism]

* "The greatest good is being happy in life."
* Emphasized personal enjoyment over moral behavior.
* Too fond of luxuries and pleasures.

Zeno & The Stoics:

[See also: Stoics]

* "Happiness results from living in harmony with nature and accepting everything that life brings, even tragedy."
* All people are basically the same because each shares the power to reason.

* Common humanity of all individuals.
* Stressed self-discipline, courage, and moral conduct.
* A "Stoic" --> a person who remains calm, especially in the face of pain and misfortune.

Source: http://www.historyteacher.net/GlobalHistory-1/Charts/Greek%20Philosophy.htm

(Main/Home: http://www.historyteacher.net/)

Greek Philosophy for Kids
http://www.historyforkids.net/greek-philosophy.html

See also: **Paul and His Use of Greek Philosophy**

Continue with "Greek Philosophy"…

Plato Writings:

The Republic

http://www.sparknotes.com/philosophy/republic/summary/

https://www.shmoop.com/the-republic/summary.html

https://www.cliffsnotes.com/literature/r/republic/book-summary

https://www.litcharts.com/lit/the-republic/book-1

https://schoolworkhelper.net/platos-the-republic-summary-analysis/

Note: He looks at concepts related to socialism/communism, etc. and determines them lacking/do not work

Gorgias

http://www.sparknotes.com/philosophy/gorgias/context/

http://www.sparknotes.com/philosophy/gorgias/summary/

http://classics.mit.edu/Plato/gorgias.html

https://www.gutenberg.org/ebooks/1672 [downloadable various formats]

http://www.bard.edu/library/arendt/pdfs/Plato-Gorgias.pdf [PDF]

Aristotle Writings:

He studied constitutions and was essentially a populist.

Continue with "Greek Philosophy" …

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://webspace.ship.edu/cgboer/athenians.html

Greek Thought: Socrates, Plato and Aristotle
http://www.historyguide.org/ancient/lecture8b.html

Bertrand Russell 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/
List of Ancient Greek Philosophers: https://en.wikipedia.org/wiki/List_of_ancient_Greek_philosophers

Foundations Study Guide: Ancient Greek Philosophy
https://atlassociety.org/commentary/commentary-blog/3766-foundations-study-guide-ancient-greek-philosophy

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%202%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

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.

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

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://infogr.am/greco-roman-philosophic-influence-on-the-founding-fathers

What philosophers believed:

	Socrates	Plato	Aristotle	Cicero	Stoicism	John Locke	Founding Fathers
Critical thinking	x	x	x	x	x	x	x
Individualism		x	x	x	x	x	x
Dictatorship	x						
Polity/Constitutionl		x	x	x	x	x	x
Realist			x	x		x	x
Idealist		x					
Emotions				x	x	x	x
Democracy/Republic		x					

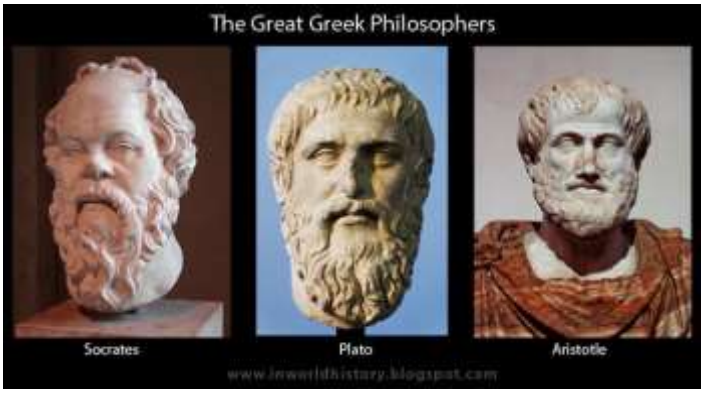
The Founding Fathers used all of these philosophers ideas to create their government. They used the ideas of John Locke who essentially was inspired by these ancient Philosophers.

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)

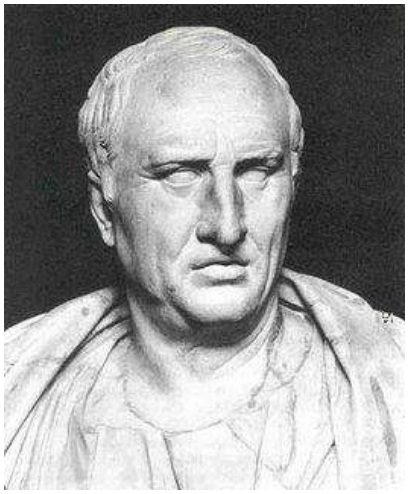
[Source: http://www.essential-humanities.net/history-supplementary/western-philosophy/]

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 cilium.

(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

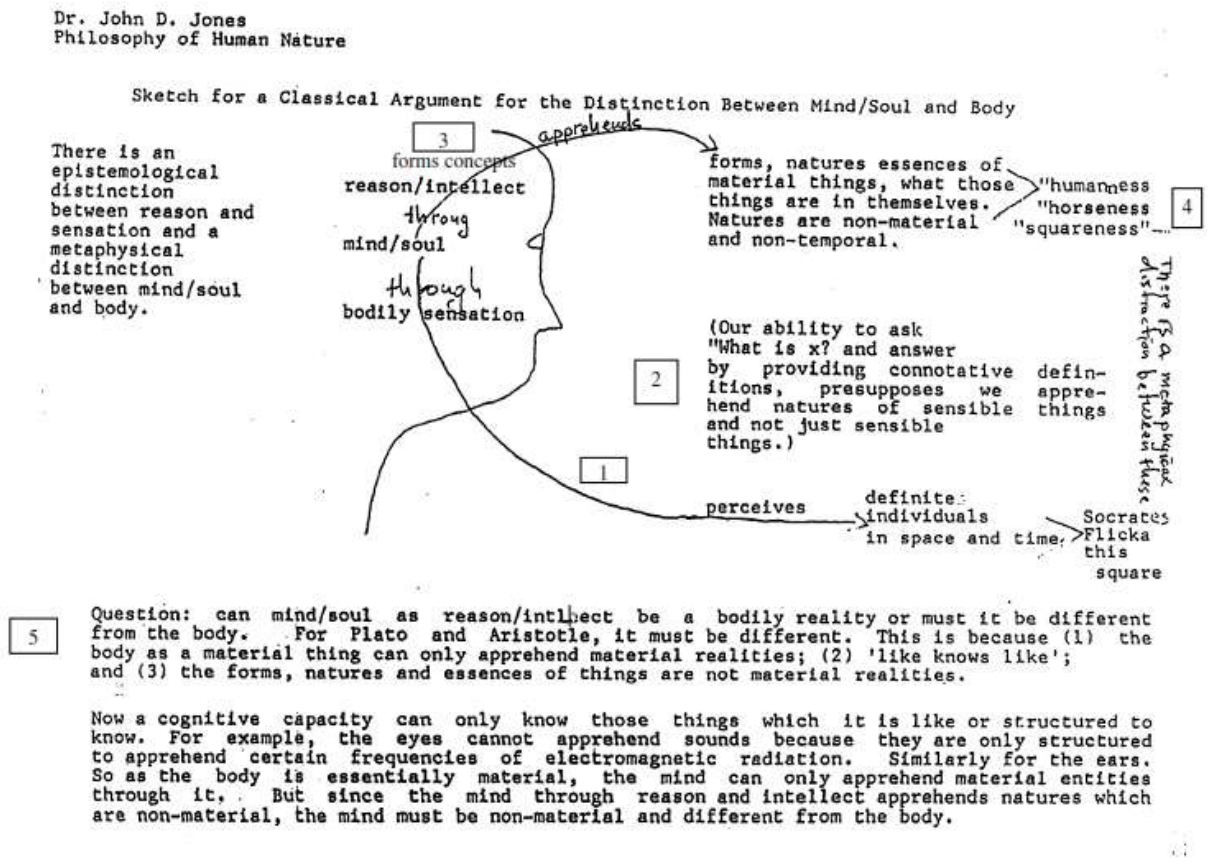
http://www.brill.com/brills-companion-seneca#DESREAD_1

***See* Stoics and also Stoic Philosophers during Paul's Time sections in this document.**

Philosophy Courses – Notes

http://academic.mu.edu/phil/jonesj/courseinfo.html

Excerpt:



Dr. John D. Jones
Philosophy of Human Nature

Sketch for a Classical Argument for the Distinction Between Mind/Soul and Body

There is an epistemological distinction between reason and sensation and a metaphysical distinction between mind/soul and body.

3
forms concepts
reason/intellect
through
mind/soul
through
bodily sensation

apprehends
forms, natures essences of material things, what those things are in themselves. Natures are non-material and non-temporal.
"humanness
"horseness
"squareness"
4

(Our ability to ask "What is x? and answer by providing connotative definitions, presupposes we apprehend natures of sensible things and not just sensible things.)
2

1
perceives
definite individuals in space and time.
Socrates
Flicka
this square

There is a metaphysical distinction between these

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 [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

Chart of Four Types in American Political-Economy
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

Middle Platonists	Expanded and dogmatized upon Plato's concept of the realm of ideas/forms as more substantial than their individual physical expression.
Sophists	Enamored with the successful execution of rhetorical argumentation (sometimes regardless of the particular position taken in the argument).
Cynics	Contended for a more naturalistic way of pious living, often engaging in shocking verbal and physical feats to make their points.
Epicureans	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.
Stoics	Argued that the world was fundamentally the expression of a rational force (the *logos*), 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%202%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.

Wikipedia: Epicureanism

Epicurus (341—271 B.C.E.)

http://www.iep.utm.edu/epicur/

https://plato.stanford.edu/entries/epicurus/

http://philosophy.lander.edu/ethics/epicurus.html

http://www.encyclopedia.com/people/philosophy-and-religion/philosophy-biographies/epicurus

http://www.informationphilosopher.com/solutions/philosophers/epicurus/

Epicureanism - fast facts and introduction

http://www.religionfacts.com/epicureanism

Excerpts:

Beliefs	Materialism: everything is made of atoms, including gods and the soul. A deistic sort of polytheism: the gods exist, but take no notice of humans. Everything is made of atoms, including gods and the soul. No afterlife.
Texts	Letters and Principal Doctrines of Epicurus

Epicureanism is an ancient Greek philosophical system taught by Epicurus. It emphasized the goal of a happy and content life in the here and now, rejecting both superstitious fear of the gods and notions of an afterlife.

Though the modern use of the term "Epicurean" is associated with the saying, "Eat, drink and be merry," Epicureanism did not advocate simple pursuit of bodily pleasure and differed significantly from hedonism.

http://www.epicurus.net/

founded one of the major philosophies of ancient Greece, helping to lay the intellectual foundations for modern science and for secular individualism. Many aspects of his thought are still highly relevant some twenty-three centuries after they were first taught in his school in Athens, called “the Garden.”

Epicurus's philosophy combines a physics based on an atomistic materialism with a rational hedonistic ethics that emphasizes moderation of desires and cultivation of friendships. His world-view is an optimistic one that stresses that philosophy can liberate one from fears of death and the supernatural, and can teach us how to find happiness in almost any situation. His practical insights into human psychology, as well as his science-friendly world-view, gives Epicureanism great contemporary signficance as well as a venerable role in the intellectual development of Western Civilization.

"What is Epicureanism? What did Epicurus teach?" **[recommended]**

https://www.gotquestions.org/Epicureanism-Epicurean.html

Pleasure as the Good in Epicureanism
http://arcaneknowledge.org/philtheo/ethics2.htm

Introduction to Epicurean Philosophy
http://www.rooshv.com/introduction-to-epicurus

Epicurean Atomism
https://jameswhitten.wordpress.com/2011/03/03/epicurean-atomism/

Ancient Atomism
https://plato.stanford.edu/entries/atomism-ancient/

The Roots of Epicurean Humanism
https://epicureanchurch.wordpress.com/category/the-roots-of-epicurean-humanism/

Epicurean History – including impact on Jews and Christians
http://www.epicurus.net/en/history.html

The Cambridge Companion to Epicureanism
http://www.mohamedrabeea.com/books/book1_10558.pdf [PDF]

See also:

Paul and the Epicurean Philosophers

Epicurean vs Stoic Philosophies

Epicurean Notes from various Bible Commentary/Notes Sources (re: Acts 17:18)

NIV Study Bible 2008

Epicurean … philosophers. Originally they taught that the supreme good is happiness but not mere momentary pleasure or temporary gratification. By Paul's time, however, this philosophy had degenerated into a more sensual system of thought.

NET Notes

[66] sn An *Epicurean* was a follower of the philosophy of Epicurus, who founded a school in Athens about 300 B.C. Although the Epicureans saw the aim of life as pleasure, they were not strictly hedonists, because they defined pleasure as the absence of pain. Along with this, they desired the avoidance of trouble and freedom from annoyances. They saw organized religion as evil, especially the belief that the gods punished evildoers in an afterlife. In keeping with this, they were unable to accept Paul's teaching about the resurrection.

NLT Study Bible Notes

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.

Jamieson, Fausset and Brown (JFB)

18-21. certain … of the Epicureans —a well-known school of *atheistic materialists,* who taught that pleasure was the chief end of human existence; a principle which the more rational interpreted in a refined sense, while the sensual explained it in its coarser meaning.

…While therefore the Stoical was in itself superior to the Epicurean system, both were alike hostile to the Gospel. "The two enemies it has ever had to contend with are the two ruling principles of the Epicureans and Stoics— *Pleasure and Pride* " [Howson].

Jewish New Testament Commentary (JNTC)

The followers of Epicurus (341-270 B.C.E.) denied the existence of a purposeful God and believed the universe originated by chance from a falling rain of atoms. They mocked the popular (pagan) gods and mythology. Their view of the soul was materialistic: it dissolved and dissipated at death. Thus the aim of life was gratification, not pursuit of higher or externally given moral and spiritual interests. Gratification could be gross and sordid if one was so inclined, or esthetic and refined. Today's successors to the Epicureans speak of “doing your own thing,” and their unabashed selfishness is rarely ameliorated by the common qualification usually honored in the breach, “so long as it doesn't hurt anybody else.”

Both Stoicism and Epicureanism (and their successors) oppose biblical religion. In the present verses we see how Sha'ul, expressing God's love, dealt with people—sinners like everyone else—whose primary channel of life-expression was intellectual.

Tyndale Bible Dictionary (TBD)

Epicureans followed the teachings of Epicurus (342?-270 BC), an Athenian philosopher who had taught practical ways of achieving a pleasant life through moderate behavior and stable human relationships. He believed that human beings are merely material objects produced by chance combinations of atoms—small, indestructible material pieces.

TBD: Epicureans

Those who followed the teachings of the Greek philosopher Epicurus (342-270 BC). Paul encountered some of them while in Athens (Ac 17:18).

Epicurus spent his childhood on the island of Samos, near the western coast of what is today Turkey. In his late teens he moved to Athens for military service. After his tour of duty, he devoted his time to the study and teaching of philosophy. This work took him from Athens, but he returned in 307 BC to found a school. He attracted a considerable following, and his disciples spread his message throughout the civilized world. The fact that Paul met Epicureans over three centuries after the death of Epicurus shows both the attractiveness of his teachings and the commitment of his disciples. In the first century BC these teachings found expression in the writing of the Roman poet Lucretius. His *On the Nature of Things* is a helpful guide to understanding Epicurus, especially since only fragments of Epicurus's own writings remain.

The Epicureans were empiricists; they relied upon sense experience for knowledge. This put them in opposition to those who chose to make statements about the world on the basis of reason alone, distrusting or rejecting the data of the senses. Epicureans were concerned with natural evidence and with practicalities, thus showing a somewhat scientific character. They were unenthusiastic about mathematics because of what they took to be its abstract quality, having little to do with the important matters of living. Ethics, the study of right behavior, was their focus.

The Epicurean judged the value of an action or thing in terms of the pleasure or pain it brought—a position called hedonism. It was egoistic hedonism because the person sought his own pleasure rather than the pleasure of others. This description can bring to mind the image of an irresponsible glutton or lover of wild parties, but this image, encouraged by the modern sense of the word "epicurean," is misleading. Epicurus rejected just such behavior. He realized that momentary pleasure can lead to enduring pain and that some pain can be beneficial. He viewed pleasure more as a quality of life than a series of thrills. What he sought is better called happiness. Basing his counsel on experience, he urged moderation, calm, friendship, a simple life. He avoided feasting, sexual passion, and strife. In fact, he avoided pain more than he sought pleasure. The pleasure of tranquillity, of peace, could be found in the absence of pain, and this was his aim. To ensure tranquillity, a man must tend to his stomach, but he must also attend to his mind, directing it toward wisdom.

Epicurus saw belief in gods as a serious threat to tranquillity. Gods were generally viewed as meddling and powerful beings who terrified ordinary mortals—sources of insecurity, not peace and happiness. Epicurus taught that the gods were not, in fact, like this but were tranquil hedonists who stayed away from men. They avoided the strife involved in contact with people on earth. In short, they were nothing to fear.

Epicurus taught that we, and everything in our world, are made up of atoms of different qualities. For example, the atoms of the human soul are smooth and round. Although atomic theories often lead to the conviction that all human actions are determined by the laws that rule the motion of atoms, Epicurus's theory did not. He allowed for human freedom by claiming that some atoms spontaneously leave their straight paths, thus setting off an unpredictable chain of collisions. Man's behavior is then free and not machinelike.

In spite of his freedom, man is still a collection of atoms, and when the atoms separate, the man ceases to exist; he is not immortal. Epicurus saw this as reason no longer to fear death. For after death, all experience ceases. There will be no pain, and so there is no cause for anxiety.

Epicurean themes can be found in the Bible—for example, moderation (Phl 4:5) and the peace that comes from the exercise of wisdom (Pr 3:13-18). But the differences are clear. The Bible reveals a God who is intimately involved in the world; the immortality of man's soul; and the truth that genuine happiness depends upon communion with and service to God (Phl 4:6-7).

See also:

Paul and the Epicurean Philosophers

Epicurean vs Stoic Philosophies

Wikipedia: Stoicism

Stoicism
https://plato.stanford.edu/entries/stoicism/

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What Is Stoicism?
https://dailystoic.com/what-is-stoicism-a-definition-3-stoic-exercises-to-get-you-started/

Stoicism – CSU [MS Doc]
http://www.csun.edu/~kdm78513/subjects/philosophy/documents/Greek%20&%20Roman/Syllabus/stoics.doc

Stoicism - fast facts and introduction
http://www.religionfacts.com/stoicism

Practices	Ethical and philosophical training, self-reflection, careful judgment and inner calm.
Texts	writings of Zeno, Seneca, Epictetus, Marcus Aurelius

Stoicism was one of the two principal schools of the Hellenistic era (the other being Epicureanism). Originally founded by Zeno in 4th-century-BC Athens, Stoicism later developed and changed into forms designated "Middle Stoa" and "Later Stoa," also known as Roman Stoicism. This article deals with primarily with original, Greek Stoicism.

Fast Facts

- Date founded: c.313 BC
- Place founded: Athens, Greece

- Founder: Zeno (335-263 BC)
- Adherents: unknown

History

Stoicism was founded by Zeno of Citium (Cyprus), who was born in 335 BC and came to Athens around 313 BC. According to tradition, Zeno had studied under the Cynics, but some later Stoics (e.g. Panaetius) were embarrassed by this connection and denied it. At Athens, Zeno began teaching philosophy in the Stoa Poikile (the Painted Porch, hence "Stoicism"). He taught the scientific study of Greek grammar and vocabulary and developed a complete philosophical system of three branches: logic; physics and theology; and ethics. He taught that the goal of life is virtue; everything else is indifferent.

Zeno's successor was Cleanthes of Assos (331-232 BC), who became head of the school in 263 BC. He developed Zeno's materialistic worldview in a more religious direction. He compared the universe to a human being, and the realm of fixed stars to the soul. Both were the greater concentration of spirit in their respective realms, and the stars could therefore be worshipped. He also emphasized the universal law of providence. Cleanthes is best known for his Hymn to Zeus, which movingly describes Stoic reverence for the cosmic order and the power of universal reason and law.

Chrysippus of Soli (Cilicia) (c.280-207 BC) took over the Stoa in 232. He attempted to show that Homer and Hesiod were really Stoics, which gave impetus to the practice of allegorizing. Through him Stoicism assumed a more academic and technical character, and this was the form in which it was largely transmitted in the ancient world. The teachings of Zeno and Cleanthes were absorbed into Chrysippus to the extent that it is difficult to separate them.

Texts

None of the writings of the three earliest leaders of Stoicism has survived intact; we have only fragments and quotations. See Books, below, for bibliography.

The Stoics taught materialism, in which everything - including God and words - is material. Even emotions are material because they have physical manifestations (e.g. blushing, smiling).

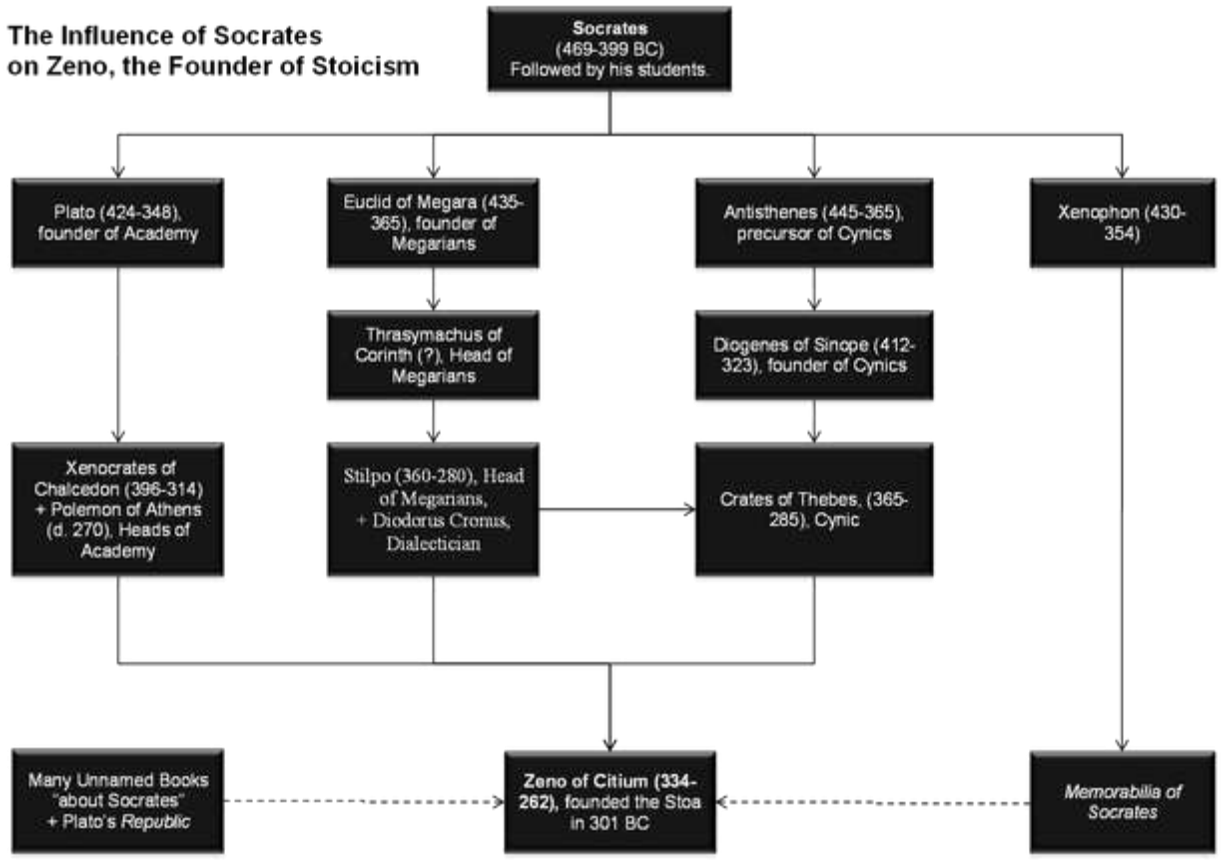
Their worldview was also pantheistic, in which a divine reality pervades the universe. They taught there are two kinds of matter: the grosser matter that is seen and touched and the finer matter called breath or spirit that holds everything together. It was given various names: logos (reason), pneuma (breath), pronoia (providence), Zeus, or fire (the element considered most akin to reason). The Stoic god has thus been described as a "perfectly good and wise gas." 1

The Stoics sought to find their theories in the ancient mythology, using the allegorical method of interpretation to do so. The gods did not actually do the things attributed to them; these were descriptions of natural events. One technique was to rearrange letters to find true meaning; for example: Hera (ERA) becomes air (AER); DEMETER becomes GE METER (Earth Mother). This method was later adopted by the Jewish philosopher Philo of Alexandria, and through him, by the Christian philosophers Clement and Origen of Alexandria.

Human nature incorporates both of these kinds of matter in the body and the soul, respectively. The soul was believed to stretch throughout the body and have eight parts: the five senses, voice, generative power, and the "leading power" of the mind, which was located in the heart. (Later Stoics, because of advances in medicine, placed it in the head.)…

Stoics
http://www.biblestudytools.com/dictionary/stoics/

Diagram: The Influence of Socrates on Stoicism
http://donaldrobertson.name/diagram-the-influence-of-socrates-on-stoicism/



This diagram shows the main avenues through which ancient sources report a connection between Zeno, the founder of Stoicism, and Socrates. When Zeno arrived in Athens, the culture was dominated by the personality of Socrates, who was executed 100 years before the Stoa was founded.

We're told that as a young boy, Zeno read many books about Socrates, which his father, a merchant, brought back to Cyprus from his trips to Athens. We know little about Zeno's first book, *The Republic*, except that it contained many criticisms of Plato's *Republic*, which he'd clearly studied closely by the time he came to found the Stoa. One story tells us that Zeno was shipwrecked near Athens and stumbled across a copy of Xenophon's *Memorabilia* of Socrates in a bookshop. He was so impressed that he asked the bookseller where he could meet a man like that and, by chance, Crates the Cynic was walking nearby and so Zeno was advised to become his follower.

For at least ten years before he went on to found his own school, Zeno studied a variety of philosophical approaches in Athens. He first became a follower of Crates the Cynic, about whom we're told he later

wrote a book recording his recollections. Crates had studied with Diogenes, who had reputedly studied with Antisthenes, the friend and follower of Socrates, placing Zeno in a kind of philosophical lineage descending from Socrates. Modern scholars believe it's unlikely that Diogenes studied under Antisthenes. However, it's possible that the ancient claim that Antisthenes somehow founded the Cynic tradition meant that Diogenes had studied and been greatly inspired by Antisthenes' writings.

It's less well-known that Zeno also studied with the heads of the Academy and Megarian school, which were also descended from Socrates. By studying the Megarian philosophy, Xenophon's teaching, Platonism, and Cynicism, in detail, Zeno was exposed to a variety of different interpretations of Socrates' original teaching. (It also seems that Zeno was influenced by Pythagoreanism, although all we know in this regard is that he wrote a book on the subject.) The early Stoics appear to have been less concerned with Aristotle, perhaps because he stood somewhat outside the Socratic tradition.

Stoicism – Grace Notes
http://www2.gracenotes.info/topics/stoicism.pdf

New Dictionary of Theology (NDT): Stoicism

Stoicism was founded by Zeno (335-263 BC) who taught in Athens in a *stoa* (porch), from which his school derived its name. He was succeeded by Cleanthes (331-232 BC), who breathed a more personal spirit into the Stoic conception of deity, as in his 'Hymn to Zeus'. Chrysippus (c. 280-207 BC) gave Stoicism its completed form and logical defence.

The Stoic world-view may be characterized as materialistic pantheism. Matter, however, comes in two kinds: a grosser kind, corresponding to the ordinary conception of matter, and a more refined kind, described as breath or spirit and diffused throughout reality. The latter is the ruling power and guiding force of reality and corresponds to deity, for it exercises providence, making this the 'best of all possible worlds'. The human being too is composed of these same two kinds of material reality as is the cosmos. The present world derived from fire and will return to fire (the world conflagration), after which the same world will re-emerge to repeat the cycle (the regeneration, *palingenesia)*. The ruling spirit is rational, and the Stoics contributed to logic by their efforts to represent reality rationally and to defend their system. The Stoics developed the allegorical method of interpretation as a way of attaching their physical theories to classical mythology. Their philosophy provided a defence of the traditional religion, including divination and astrology, on the basis of the interconnectedness of the universe.

The lasting influence of Stoicism came not from its pantheism and rationalism but its moral teaching and attitude toward life. The goal of life is virtue, and virtue is to live in accord with the rational nature of reality. The emotional life was disparaged as irrational and unnatural. The only important thing in life is virtue: therefore, one is to remain unmoved by external affairs, anything that is not within one's own power, and concentrate on the attitudes and character that are within one's control. Since according to the Stoic view of providence and the cyclical nature of reality, everything is determined, a person should accept things as they are. One cannot control circumstances, but he can control the way he looks at them. Everything outside of virtue is indifferent, but in the development of later Stoic ethics more and more attention was paid to what was preferred and not preferred among indifferent things.

This change in ethical concern came with the Middle Stoa of Panaetius (c. 185-109 BC), who adapted Stoicism to the Romans by giving more attention to political theory and allowing a greater place to emotional and aesthetic concerns. Posidonius (c. 135-50 BC) further broadened Stoicism to include scientific experiment, and through the theory of sympathetic relationship between all parts of the world contributed to the understanding of kinds of unity. He likened the universe to the unity of a living body. The later Stoics allowed a greater independence to the life of the soul and so weakened the earlier monism.

Roman Stoicism represented almost exclusively ethical concerns. Seneca (c. AD 1-65) laid bare the wickedness in human nature, and in his moral exhortations he more nearly approximated to Christian teaching than any other classical philosopher. Musonius Rufus (AD 30-101) and Epictetus (AD 55-c. 135) use language comparable to that in the NT Stoicism ascended the imperial throne with Marcus Aurelius (AD 131-180), an introspective and melancholy yet noble man. Thereafter we do not hear about Stoicism as a school, but it was not extinct, for its significant moral insights had become common property, one of the permanent legacies of the ancient world to western civilization.

Many points of contact between Stoicism and the NT have been noted. For instance, Paul in Ac 17:28 quotes a Stoic commonplace from the *Phaenomena* of Aratus (c. 315-240 BC), a pupil of Zeno. Many terms in the NT were at home in Stoicism: spirit, conscience, logos, virtue, self-sufficiency, reasonable service. Even the substantive similarities, however, are set in different world-views. Stoicism did not have a fully personal god, a creator, personal immortality, or a saviour. In ethics, where the similarities were the closest, there were fundamental differences. Stoicism told one to have the attitude to self that one has towards others; Christianity reversed the outlook. The motivation was different: in Stoicism, living in accord with the higher self; in Christianity, response to the love of God in Christ.

The pervasive influence of Stoicism in the ethical thought of the early Empire, including that of the 1st-century Jewish philosopher, Philo, meant that early Christian ethical writings showed contact with Stoicism. This is evident, for example, in Clement of Alexandria's *Instructor* (Paedagogus*)*. Ambrose's treatise *On the Duties of the Clergy* is a Christian adaptation of Cicero's *On Duties* , itself influenced by Panaetius. The Stoic view of anthropology influenced Tatian (2nd century) and Tertullian's *On the Soul* , which gives a more ‘material' view of the soul than Platonism did.

As assimilated into Christian thought, aspects of Stoicism became a part of the Christian heritage. Independent revivals of elements in Stoicism occurred in the Renaissance and early modern period. The Stoic attitude that inner character is superior to and indifferent to external affairs has continued to have appeal. Where morality has been sought apart from religion the Stoic view that virtue is sufficient for happiness has given encouragement. The Stoic stimulation of the idea of a natural religion and its humanitarianism and cosmopolitan universalism have been absorbed into Christian thought.

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More Stoicism Notes from various Bible Commentary/Notes sources (re: Acts 17:18)

NIV Study Bible 2008

Stoic philosophers. They taught that people should live in accord with nature, recognize their own self-sufficiency and independence, and suppress their desires. At its best, Stoicism had some admirable qualities, but, like Epicureanism, by Paul's time it had degenerated into a system of pride. [NIVSBN08]

NET Notes

[67] sn A *Stoic* was a follower of the philosophy founded by Zeno (342-270 B.C.), a Phoenician who came to Athens and modified the philosophical system of the Cynics he found there. The Stoics rejected the Epicurean ideal of pleasure, stressing virtue instead. The Stoics emphasized responsibility for voluntary actions and believed risks were worth taking, but thought the actual attainment of virtue was difficult. They also believed in providence.

NLT Study Bible Notes

***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 babbler* indicates the arrogance of some of these men.

Jamieson, Fausset and Brown (JFB)

and of the **Stoic**s —a celebrated school of *severe and lofty pantheists,* whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the Deity: and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue. While therefore the Stoical was in itself superior to the Epicurean system, both were alike hostile to the Gospel. "The two enemies it has ever had to contend with are the two ruling principles of the Epicureans and Stoics— *Pleasure and Pride* " [Howson].

Jewish New Testament Commentary (JNTC)

Stoics were pantheists for whom “God” was merely a word standing for some vague spirit of reason in the universe. They understood the soul to be corporeal and at death somehow absorbed into this blurry “God.” All the major Eastern religions and certain seemingly Western offshoots have at bottom a similar theology, that there is no transcendent God who created and rules the universe independently of human beings and their imaginings. The Stoic moral code was in some ways higher than that of the Epicureans, but for them the highest morality was an austere apathy and unconcern which regarded itself as superior to passion as well as circumstance. Many alienated people today repress the genuine hurt and guilt they

ought to feel and attempt to elevate their alienation into philosophy, thus ending up with a version of Stoicism. In this philosophy pleasure is not good and pain is not evil, for nothing really matters. “Reason” becomes a guide, but when “reason” finds nothing left to live for, suicide becomes the “reasonable” action—the first two leaders of Stoicism died by their own hand. In this century Albert Camus's novel, *The Stranger,* and his essay, “The Myth of Sisyphus,” deal with this question from a nonbeliever's standpoint (see my discussion in *Messianic Jewish Manifesto,* pp. 35-41, on history and the meaning of life).

Both Stoicism and Epicureanism (and their successors) oppose biblical religion. In the present verses we see how Sha’ul, expressing God's love, dealt with people—sinners like everyone else—whose primary channel of life-expression was intellectual.

Tyndale Bible Dictionary (TBD)

Two specific philosophies are mentioned in the NT: Epicureanism and Stoicism (Ac 17:18). Epicureans followed the teachings of Epicurus (342?-270 BC), an Athenian philosopher who had taught practical ways of achieving a pleasant life through moderate behavior and stable human relationships. He believed that human beings are merely material objects produced by chance combinations of atoms—small, indestructible material pieces.

Stoics also emphasized moderate living, but they believed that there is an ultimate purpose in the world. This purposefulness is established by an all-pervading substance called Logos, or reason. However, like Epicureans, Stoics were materialists, believing all things to be made of matter, including humans, the divine, and the Logos (which they sometimes treated as God).

In Athens, Paul may have also encountered the “academic skeptics.” These philosophers emphasized the fallibility and finitude of human understanding to the point of withholding judgment whenever possible. However, they knew they had to make daily personal decisions, and they remained very curious about other people's ideas. In fact, all the Athenians and the foreigners who lived there at the time of Paul's visit seemed to sustain a high level of curiosity about new ideas (Ac 17:21), providing a mentally lively atmosphere.

It was only appropriate for Paul to present the gospel to these curious minds, and he was convincing enough to win some converts. He established a common ground by agreeing with ideas from two Greek philosophers: Epimenides (sixth century BC), “In him we live and move and have our being”; and Cleanthes the Stoic (third century BC), “We are his offspring.” Nevertheless, Paul inevitably offended most of his philosophic listeners by defending the uniqueness of a particular man, Jesus Christ, and by claiming that he had been resurrected from the dead—a claim that contradicted these philosophers' materialist resignation to the finality of death. Clearly, Christianity entailed a dramatically different “philosophy.”

TBD: Stoicism, Stoics

A widespread Greek philosophy, well represented in the audience at Athens listening to Paul (Ac 17:16-34). The apostle was probably familiar with it, for it had begun in Athens around 300 BC, with Zeno's teaching in the “stoa” (porches) of public buildings, and had spread throughout the Greco-Roman world. It was known, for example, at Tarsus and on the island of Cyprus, so that Paul would no doubt have encountered Stoics earlier in his journeys and possibly even in his hometown. The scope and power of its influence are indicated by the fact that the Roman emperor Marcus Aurelius (d. AD 180) was himself a Stoic, some of whose philosophical writings have survived.

The earliest Stoics were primarily concerned with cosmology, that is, the study of nature's origin and its laws. They were materialists, who held that all things come from the one basic element of fire and will

eventually return to that one element in a vast cosmic conflagration. They, therefore, had a cyclical view of cosmic history, in which one universe after another arises and is destroyed. Both the orderliness of things as we know them, and this cyclical pattern of history, were ascribed to the organizing and sustaining power of a pervasive force known as the *Logos* that is sometimes regarded as divine. Its laws were the laws of nature to which all creatures must conform. It gives to all things their essential nature and so gives life and reason to men. In fact, the Logos is in man, taking the form of the human soul. Hence, to live according to reason is to live according to the natural order of things, and this is good. Conscious obedience to natural law liberates a man from fear and concern about external circumstances over which he has no control but which are still ruled by nature's laws. The good life, then, is one in which reason, not passion, rules, and peace of mind and harmony with nature consequently prevail.

Stoic ideas proved attractive to some Christians because of the apparent similarities between the Stoic logos and the Logos of Jn 1:1-18, and between the idea of natural law and the law of God.

See also: **Epicurean vs Stoic Philosophies**

Paul and the Stoic Philosophers

Stoicism
http://www.dl.ket.org/latin2/mores/religion/stoicism.htm

Stoic Philosophers
http://www.san.beck.org/GPJ5-StoicPhilosophers.html

Values in Classic Stoicism
http://people.wku.edu/jan.garrett/stovals.htm

ReligionFacts: Stoicism
http://www.religionfacts.com/stoicism

A Guide to Stoicism
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Stoicism – Encyclopedia Britannica
https://www.britannica.com/topic/Stoicism

Excerpt:

Stoicism**,** a school of thought that flourished in Greek and Roman antiquity. It was one of the loftiest and most sublime philosophies in the record of Western civilization. In urging participation in human affairs, Stoics have always believed that the goal of all inquiry is to provide a mode of conduct characterized by tranquility of mind and certainty of moral worth.

For the early Stoic philosopher, as for all the post-Aristotelian schools, knowledge and its pursuit are no longer held to be ends in themselves. The Hellenistic Age was a time of transition, and the Stoic philosopher was perhaps its most influential representative. A new culture was in the making. The heritage of an earlier period, with Athens as its intellectual leader, was to continue, but to undergo many changes. If, as with Socrates, to know is to know oneself, rationality as the sole means by which something outside of the self might be achieved may be said to be the hallmark of Stoic belief. As a Hellenistic philosophy, Stoicism presented an *ars vitae*, a way of accommodation for people to whom the human condition no longer appeared as the mirror of a uniform, calm, and ordered cosmos. Reason alone could reveal the constancy of cosmic order and the originative source of unyielding value; thus, reason became the true model for human existence. To the Stoic, virtue is an inherent feature of the world, no less inexorable in relation to humans than are the laws of nature.

The Stoics believed that perception is the basis of true knowledge. In logic, their comprehensive presentation of the topic is derived from perception, yielding not only the judgment that knowledge is possible but also that certainty is possible, on the analogy of the incorrigibility of perceptual experience. To them, the world is composed of material things, with some few exceptions (e.g., meaning), and the irreducible element in all things is right reason, which pervades the world as divine fire. Things, such as material, or corporeal, bodies, are governed by this reason or fate, in which virtue is inherent. The world in its awesome entirety is so ruled as to exhibit a grandeur of orderly arrangement that can only serve as

a standard for humankind in the regulation and ordering of life. Thus, the goal of humans is to live according to nature, in agreement with the world design.

Stoic moral theory is also based on the view that the world, as one great city, is a unity. Humans, as world citizens, have an obligation and loyalty to all things in that city. They must play an active role in world affairs, remembering that the world exemplifies virtue and right action. Thus, moral worth, duty, and justice are singularly Stoic emphases, together with a certain sternness of mind. For the moral person neither is merciful nor shows pity, because each suggests a deviation from duty and from the fated necessity that rules the world. Nonetheless—with its loftiness of spirit and its emphasis on the individual's essential worth—the themes of universal brotherhood and the benevolence of divine nature make Stoicism one of the most appealing of philosophies.

Its chief competitors in antiquity were: (1) **Epicureanism**, with its doctrine of a life of withdrawal in contemplation and escape from worldly affairs and its belief that pleasure, as the absence of pain, is the goal of humans; (2) **Skepticism**, which rejected certain knowledge in favour of local beliefs and customs, in the expectation that those guides would provide the quietude and serenity that the dogmatic philosopher (e.g., the Stoic) could not hope to achieve; and (3) **Christianity**, with its hope of personal salvation provided by an appeal to faith as an immanent aid to human understanding and by the beneficent intervention of a merciful God.

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http://www.artofmanliness.com/2017/06/27/stoicism-podcast/

Stoicism and Philosophy
http://www.the-philosophy.com/stoicism-philosophy

Excerpt:

Stoicism: From the Old Stoicism to Imperial Stoicism

There are several periods in Stoicism:

– Old Stoicism: founded by Zeno of Citium. This Greek philosopher taught under the portico, where the name of the school of the Porch. We have only fragments of this thinker.

– Roman Stoicism, Imperial said: Seneca, Epictetus and Marcus Aurelius made it famous philosophical.

In the Stoicism, happiness means the independence from external circumstances and the detachment from things. Control of our representations and the exercise of judgments can be accessed.

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https://donaldrobertson.name/2016/08/13/beginners-guide-to-stoicism/

How Stoic Metaphysics leads to Stoic Ethics
http://www.loyno.edu/~folse/stoicism.html

Five Reasons Why Stoicism Matters Today
https://www.forbes.com/sites/kareanderson/2012/09/28/five-reasons-why-stoicism-matters-today/#72ee33757a64

Excerpt:

1. It was built for hard times.
2. Stoicism is made for globalization.
3. If you're Christian, you're already part-Stoic.

Imagine a religion that stressed human brotherhood under a benevolent creator God; that told us to moderate and master our basic urges rather than giving into them; that nevertheless insisted that all

humans, because we're human, are bound to fail at this mission; and that spent a lot of time talking about "conscience" and the multiple aspects, or "persons," of a unitary God. All of that might sound familiar. But the philosophy that invented all of those ideas was not Christianity, but Stoicism.

It makes sense that Christianity is a deeply Stoic religion. Stoicism dominated Roman culture for centuries—and Christianity went mainstream in the same culture. What's more, many of the leaders of the early Christian church were former Stoics. Of course Christianity borrowed much of its thought and terminology from Stoicism--because thinking about religion in the early 1st millennium meant thinking like a Stoic.

As Christianity continued to grow, church leaders, who wanted to emphasize the uniqueness of their faith, began to downplay this Stoic connection. But Stoicism is still there at the foundation of the Christian religion, in some of its most basic terms and concepts.

4. It's the unofficial philosophy of the military.
5. It's a philosophy for leadership.

Stoicism and Us (New Republic Book Review on "Marcus Aurelius: A Life")
https://newrepublic.com/article/73814/stoicism-and-us

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Stoicism and Christianity
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]

Stoicism Cheat Sheet

Beliefs	Strategies	Goals
• If you are unhappy it is your fault • Everything is temporary • We are social beings, with a social duty • Fatalism • Hedonism is not the path to happiness • Fame & fortune are overrated • A philosophy of life must be lived	• Rephrase goals so that they are entirely within our control • Have nothing you are not prepared to lose • Live simply • Negative visualisation • Exercise self-denial • Resist materialism • Accept what cannot be changed • Refuse to consider yourself a victim • Practice misfortune • Live in accordance with nature	• Be satisfied with your current situation • Maximise positive emotions, minimize negative emotions

"For the money, the simply life honey, is good." The Dandy Warhols

[Source: https://www.reddit.com/r/Stoicism/comments/273i9d/stoicism_cheat_sheet/]

Essay: How Augustine Used Platonism and Stoicism in His Book "Confessions"
http://www.essay.tv/buy-an-essay-how-augustine-used-platonism-and-stoicism-in-his-book-confessions/

Stoicism
http://www.protevi.com/john/FH/PDF/Stoicism.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

Neo-Stoicism and the relationship between Stoicism and Christianity
https://howtobeastoic.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

Stoicism and the Logos
http://www.theimaginativeconservative.org/2012/10/stoicism-and-logos.html

Excerpts:

Zeno of Cittium founded the Stoic School in 322B.C. The name came from the lecture hall: the *Stoa poikile* (the outdoor porch)

Zeno took much from both Plato and Aristotle; turned their metaphysical speculations into religious dogma/presuppositions. Stoicism, therefore, did not serve as mere speculation for these Hellenistic Greeks; it revealed the path to a virtuous life.

Three stages of the Stoa

1. Early Stoa (Zeno, Cleanthes, and Chrysippus of Soli)
2. Middle Stoa (Virgil, Cicero (though Cicero called himself an Eclectic and a New Academician), and Seneca)
3. Late Stoa (Epictetus and Marcus Aurelius—for whom the Logos Incarnate was the Roman Empire)

Believed (defined most clearly in/remembered from second stoa):

- Man must conform himself entirely to the natural law; nature/creation itself being comprehensive; from the One
- At the heart of all things was the universal principle, the "artistic fire" or Word known as LOGOS, which was closely tied to fate. It existed at the beginning of the universe, and it would bring all things back together in the end, perfecting all through the LOGOS (see below for various understandings of LOGOS).
- The various Greek gods represent simple names or manifestations of different aspects of the One; the Stoics understood each as an allegory or a myth, not as a reality in and of itself. "Zeno is reported as according the status of gods to the law of nature, the aether, reason, the stars, the years, months, and season; and as depriving, in his interpretation of Hesiod's Theogony, Jupiter, Juno, and Vesta of their divinity insisting that their names allegorically signify divine entities of a material nature. . . . The Hellenic polis had been conquered, but the Stoics developed the myth o the cosmos as the common habitat and polis of gods and men, a symbolism that satisfied the needs of an ecumenic society after a fashion . . . . into the myth of the cosmos as the megalopolis which comprises all nations."[2]
- We know the meaning of life through the empirical observation of nature and through the logic of the soul
- Adopted Aristotle's understanding of purpose
- Providence controls all

The Concept of Logos
….examines the impacts on Jewish (ex. Jewish Book of Wisdom) and Christian thought and influences across the centuries…

What is Stoicism? What did the Greek Stoics teach? **[recommend]**

https://www.gotquestions.org/Stoicism-Stoic.html

Excerpt:

Stoicism is one of many ancient Greek philosophies. While Paul was in Athens, a group of Stoics met him and engaged him in a debate (Acts 17:18) that started in the marketplace and continued in the Areopagus. In speaking to the Stoics and other philosophers gathered on Mars Hill, Paul gave a presentation of the gospel and made a point of mentioning the Athenian altar to the "unknown god" as proof of their spiritual ignorance.

Stoicism, which emphasizes rationalism and logic, is commonly considered to be the opposite of Epicureanism, which is seen as promoting feeling and comfort. Many people think Epicureanism is all about pleasure in life while Stoicism is all about rejecting pleasure. This view is over-simplified to the point of inaccuracy. In reality, Epicureanism teaches to arrange one's life in such a way that it is completely free of stress—including the stress brought about by over-indulgence and pleasure-seeking. True Stoicism says to align one's expectations with the *logos*—the natural law of the cosmos—and not to worry about the rest.

Stoicism was first taught by Zeno around 300 BC in the *stoa poikile* (painted colonnade) in the Agora in Athens. The philosophy is comprised of three disciplines. The philosophical base of Stocism is physics, or the natural world. Stoicism teaches materialism—that all of creation is made of material stuff, including

god/*logos* and human souls (which are made of fire). When our five senses interact with other material objects, their reality is impelled upon us. But we can only accurately interpret those sensations through *logos*, which defines how the world works. All our assessments, whether concerning the temperature of a beverage or the feeling of imminent doom, are only accurate insofar as we are in tune with the *logos*. Ethics—the way we should act—is based on *logos*. The closer we are to the *logos*, the more ethical we will naturally act, according to Stoicism…

One area in which Stoicism contradicts Christianity is in the physics; the entire Stoic god is wrong. Stoicism teaches a kind of pantheism—that god is not only *logos*, but *logos* is god. The reason *logos* reigns in the cosmos is that it is in everything and a part of everything.

However, parts of Stoicism are relatable to Christianity—in fact, John calls Jesus the "*Logos*" in John 1, where the title is translated as "Word." Psalm 119 is filled with verses that explain joy comes with following God's law. And it's true that ethics are based on God's character. But there is one big difference: the *logos* is not an apathetic, material force that ordains the working of the universe. The *Logos* is a loving Person who intimately interacts with our lives and responds to us…

The Wisdom of the Stoics
https://www.mises.org/library/wisdom-stoics [Downloadable PDF]
Selections from Seneca, Epictetus, and Marcus Aurelius

Stoicism and Christianity
http://stoicism.biblestudyinfo.com/

I have always found it remarkable that the philosophy known as stoicism that was developed before Christ was born and that had its anticedents in Greek culture could bear such a close affinity with Christianity. This work explores this affinity via a thorough investigation of one of the premier works of Stoicism, the "First Book of the Discourses of Epictetus". What follows on this website is a complete book that comprises a study of the subject, based on a course I wrote a few years ago.

Stoics Home Page
http://stoics.com/

Christianity and Stoicism?
http://catholicexchange.com/christianity-and-stoicism

See also: **Epicurean vs Stoic Philosophies**

Paul and the Stoic Philosophers

Stoic Rationalism
https://mospace.umsystem.edu/xmlui/bitstream/handle/10355/4299/research.pdf [PDF]

From Stoicism to Platonism (Review)
https://rbecs.org/2017/07/31/from-stoicism-to-platonism/

Platonic Stoicism, Stoic Platonism: the dialogue between Platonism and Stoicism in antiquity
https://books.google.co.uk/books/about/Platonic_Stoicism_Stoic_Platonism.html?id=glUEAQAAIAAJ

Wikipedia: Platonism

Plato and Platonism
http://www.newadvent.org/cathen/12159a.htm

http://www.plosin.com/work/PlatoPlatonism.html

What is Platonism?
http://individual.utoronto.ca/lpgerson/What_Is_Platonism.pdf [PDF]

http://www.colorado.edu/neh2015/sites/default/files/attached-files/lloyd_gerson-what_is_platonism.pdf [PDF]

Platonism Study Resources
https://www.coursehero.com/subjects/platonism/

Platonic Philosophy
http://www.platonic-philosophy.org/

Platonism and neoPlatonism
http://www.camrax.com/symbol/bookpdfs/1.%20Platonism%20and%20Neoplatonism.pdf [PDF]

Platonism and Theism
http://www.iep.utm.edu/pla-thei/

Platonism in the world of revealed religions
https://www.britannica.com/topic/Platonism/Platonism-in-the-world-of-revealed-religions

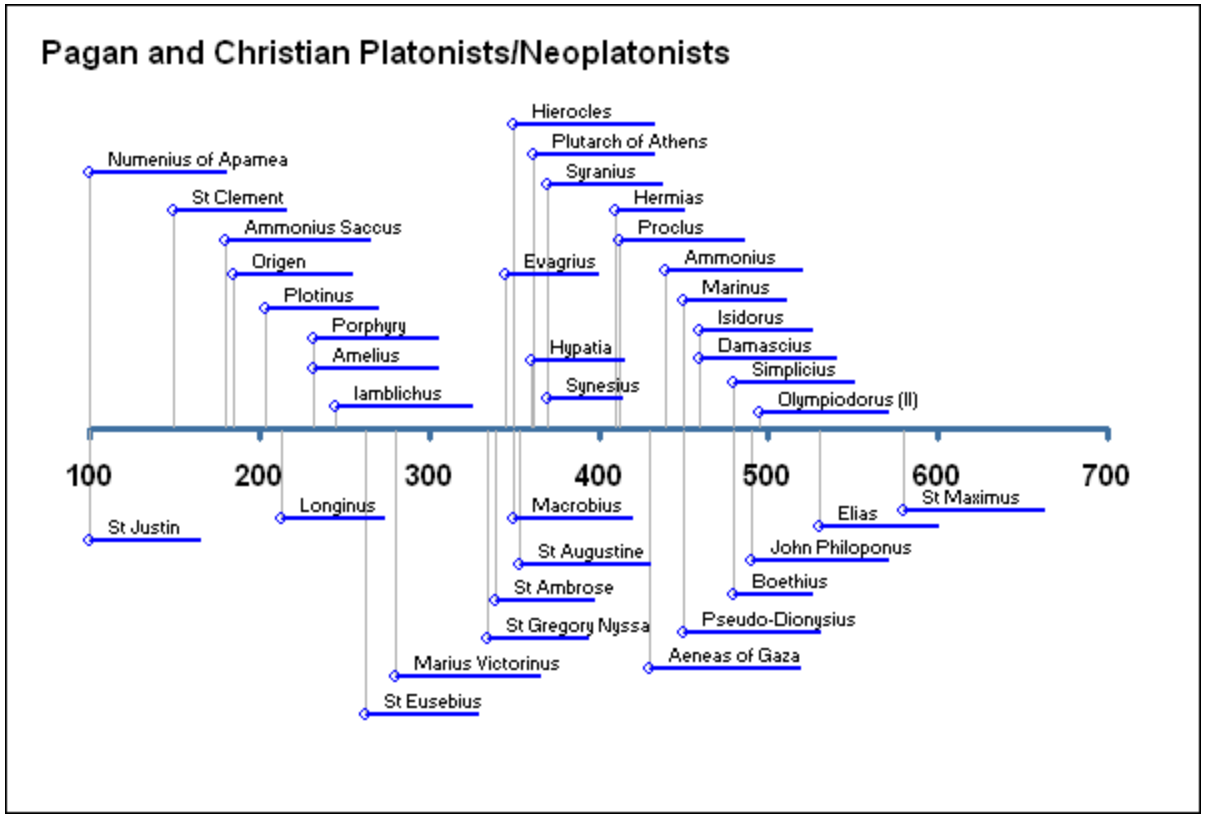
Augustine and the Platonists
http://shell.cas.usf.edu/~thomasw/aug&plat.pdf [PDF]

Platonism and Christianity
http://www.sullivan-county.com/id2/gnostic_files/plato.htm

http://trisagionseraph.tripod.com/platonism.html
https://realityisnotoptional.com/2013/11/11/christianity-platonism-for-the-people/

Platonism and the Kabbalah
http://www.newkabbalah.com/plato.html

Christian Platonism and Christian Neoplatonism
Christian Platonists and Platonizing Christians in History
http://www.john-uebersax.com/plato/cp.htm



About Christian Platonism

What is *Christian Platonism*? And what is its relevance today? We seek to answer these questions here.

The effort is ongoing, but let us begin with this much: Christian Platonism is a way of, or an approach to life. We can gain some initial appreciation of what this means by examining the many notable Christians who were Platonists and by reflecting on what they have in common.

Our principal aim is not to define or historically analyze the topic in exclusively rationalistic terms. Rather, we seek to understand the *experience* of Christian Platonism. Part of this, of course, involves understanding the religious dimensions of Platonism.

Essay: How Augustine Used Platonism and Stoicism in His Book "Confessions"
http://www.essay.tv/buy-an-essay-how-augustine-used-platonism-and-stoicism-in-his-book-confessions/

Is Orthodoxy Neo-Platonic?
http://orthodoxinfo.com/inquirers/orth_plato.aspx

Questions on Paul, Jesus, and Middle Platonism
http://christianthinktank.com/muddleplatonismx2.html

Platonism and Christianity
http://www.ccel.org/s/schaff/encyc/encyc09/htm/ii.cxxxiii.htm

Christoplatonism
http://www.epm.org/blog/2013/Jun/12/christoplatonism

Neoplatonism Relation to Christianity-Gnosticism
http://www.sullivan-county.com/id3/neoplatonism.htm

Excerpt:

Neoplatonism is the term for a school of philosophy that took shape in the 3rd century AD, based on the teachings of Plato and the Platonists. Though based on Plato, Neoplatonism is substantively different from what Plato wrote and believed. Neoplatonism is often credited to Plotinus (c. 205-270 A.D.) and his disciple Porphyry (232-c.300 A.D.) expanded Plato's philosophical ideas into something more like a full-fledged cosmology. Porphyry assembled these teachings into the six Enneads...

…The elements of asceticism and unworldliness in Neoplatonism appealed strongly to the Fathers and Doctors of the Christian Church. The early Christian prelate St. Augustine, in his *Confessions,* acknowledged the contribution of Neoplatonism to Christianity and indicated the profound influence exerted by its doctrines on his own religious thinking.

Although a number of medieval theologians and philosophers, notably the German mystic Meister Eckhart, were deeply influenced by Neoplatonism, Roman Catholic dogmatists condemned its unorthodox tenets. In the 15th century, however, Neoplatonism became more generally accepted.

Neo-Platonism
https://www.catholic.com/encyclopedia/Neo-Platonism

Epicurus, Epicureanism and the Sovereign Maxims!

https://www.youtube.com/watch?v=xwbiJxJM45I [Video – scrolling text only]

Excerpt;

…Epicureanism was originally a challenge to Platonism, though later it became the main opponent of Stoicism. Epicurus and his followers shunned politics. After the death of Epicurus, his school was headed by Hermarchus; later many Epicurean societies flourished in the Late Hellenistic era and during the Roman era (such as those in Antiochia, Alexandria, Rhodes, and Ercolano). Its best-known Roman proponent was the poet Lucretius. By the end of the Roman Empire, being opposed by philosophies (mainly Neo-Platonism) that were now in the ascendance, Epicureanism had all but died out, and would be resurrected in the 17th century by the atomist Pierre Gassendi, who adapted it to the Christian doctrine.

Some writings by Epicurus have survived. Some scholars consider the epic poem On the Nature of Things by Lucretius to present in one unified work the core arguments and theories of Epicureanism. Many of the papyrus scrolls unearthed at the Villa of the Papyri at Herculaneum are Epicurean texts. At least some are thought to have belonged to the Epicurean Philodemus.

Epicureanism emphasizes the neutrality of the gods, that they do not interfere with human lives. It states that gods, matter, and souls are all made up of atoms. Souls are made from atoms, and gods possess souls, but their souls adhere to their bodies without escaping. Humans have the same kind of souls, but the forces binding human atoms together do not hold the soul forever. The Epicureans also used the atomist theories of Democritus and Leucippus to assert that man has free will. They held that all thoughts are merely atoms swerving randomly. This explanation served to satisfy people who wondered anxiously about their role in the universe…

Chapter III - Political Philosophy From 1400 to 1715

http://www.icks.org/hugo33kim/pdf/PoliEcon333@HugoKim2016@31%20Philosophy.pdf [PDF]

Epicurean and Stoic Philosophies Compared and Contrasted

Epicurean Philosophy vs. Stoicism
https://docs.google.com/document/d/1z4w8x_H8miK2FuVaOo_Due82cOWOnZFrtnPSC0vlOi4/edit?pli=1

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]

A Stoic's Guide to Becoming Mentally Strong
http://theweek.com/articles/669603/stoics-guide-becoming-mentally-strong

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 (*askêsis*) 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

Epicureanism vs. Stoicism
http://izhaarbir.com/phil/university-of-houston-undergraduate-%E2%80%93-senior/epicureanism-vs-stoicism/

http://academyofideas.com/2014/03/stoicism-vs-epicureanism/

Epicurean Philosophy v. Stoicism - A Comparison Chart with Citations
https://docs.google.com/document/d/1z4w8x_H8miK2FuVaOo_Due82cOWOnZFrtnPSC0vlOi4/edit

Compare and Contrasting Stoicism and Epicureanism
https://prezi.com/er0r3xa8gtes/compare-and-contrasting-stoicism-and-epicureanism/
(Video with transcript)

Epicureanism and Stoicism compared

http://www.csun.edu/~hcfll004/Stoic-Epic-comp.html

	EPICUREANISM (Lucretius)	STOICISM (Cicero)
THE SOUL		
NATURE:	material: atoms, a composite entity	spiritual: fiery, part of the Divine
ACTIVITY:	mortal, joint existence with the body	Unmoved Mover; deathless; can be separated from 'the material'
END:	disassociation into constituent atoms; end of consciousness; 'sleep' = soul dies	separation from body; ascent to uppermost sphere; continued consciousness
GODS:	Gods exist, but now dwell apart from the world; they did not create the world, so should not be worshipped. Gods are self-sufficient and do not need men. Tendency toward atheism and materialism.	Zeus = Nature. Tendency towards pantheism. All that happens is rational, in accordance with Nature's designs. Total involvement of 'Necessity' and human activity.
UNIVERSE:	The Universe is the result of *random* combinations of atoms into four elements, and elements into existing matter. The Universe will end when one element (earth, air, fire, water) totally dominates. [This is one view]	cyclical conflagrations and re-creations; no real beginning, no final end, only a continuous flux of elements.
cosmos:	Mechanical movements, with rational explanations of accidental combinations of things. Religion is the ignorant expression of fears of humans, and thus is *irrational*.	The planets are part of the 'Music of the Heavenly Spheres' There is a harmony in Nature. The divine plan for the universe is rational and can be known. Religion is rational.
CIVILIZATION:	Evolutionary view, natural selection. From isolated individual to complex society for self-protection and mutual security (Social Contract). Law is the set of arrangements made from time to time in one place or another. Control by tyrants comes of fear and wealth. True happiness comes from a simple life and contented mind.	Rational contemplation of Nature, and selfless service of fellow men, in whom the 'divine spark' burns. Happiness for one is happiness for all. Law is rational and universal, and part of every rational being's inheritance.
VIRTUE:	**ATARAXIA** ('freedom from disturbance'): disassociation from entanglements of society and the body. Suppression of sensual desire. Liberation from fear of death. True religion is contemplation of all things with a peaceful mind. Pleasures and pains, physical and mental.	**DUTY** toward fellow human beings. Moderation in all things. **Justice** regulates relationships between individuals. Justice is Nature, and each soul is part of nature. All can be just, through rational thought about divine justice. Reward for virtuous living: becoming a 'god'

Stoics and Epicureans
http://www.markmoore.org/resources/essays/acts/stoics.pdf [PDF]

Greek Philosophy 14: Epicureanism & Stoicism
https://ericgerlach.com/greekphilosophy14/

Stoic and Christian (Dallas Baptist University)
http://www3.dbu.edu/naugle/pdf/stoic_christian_views.pdf [PDF]

Plato, Epicurus, and the New Testament
https://bibleontap.wordpress.com/2014/04/28/plato-epicurus-and-the-new-testament/

The World of the Apostle Paul
https://probe.org/the-world-of-the-apostle-paul/

Excerpt:

When the Apostle Paul visited Athens, he took the message of Christ to the marketplace where a wide variety of people could be encountered. Among those he talked to were Epicurean and Stoic philosophers. We read about his encounter with them in Acts 17.

Who were these Epicureans and Stoics? I'd like to give a thumbnail sketch of their ideas about God, man, and the world which will help us understand why Paul what he did.

Stoicism and Epicureanism were philosophies which were developed to free people from the concerns of the present life.

Stoicism was materialistic and pantheistic. That is, Stoics believed that everything was composed of matter. The higher form of matter was of a divine nature, and it pervaded the universe. They called it various things: fire, Zeus, or even God. They believed that this divine "fire," or God, generated the universe and would one day take the universe back into itself through a great conflagration. This cycle of creation and conflagration is repeated eternally.

Stoicism was thus deterministic. Things are the way they are and can't be changed. To find true happiness, they believed one should understand the course of nature through reason and simply accept things the way they are.

In contrast to the Stoics, Paul taught that God is personal and not a part of this universe. He also taught that there would be a judgment to come, not a giant conflagration leading to another cycle.

Epicureans focused on the individual's happiness, also, but they went in a completely different direction than the Stoics. They believed that the way to happiness was through maximizing pleasure and minimizing pain. Tranquility was sought through a quiet, contemplative life lived among a community of friends.

Epicureans were materialists, also, but they weren't pantheists. They believed the universe was formed from atoms falling through space which occasionally bumped into each other accidentally, eventually forming the stars and planets and us. When we die, we simply become dissolved into atoms again. Epicureans believed in the gods, but thought they were like men, only of a higher order. The gods resided out in space somewhere, enjoying a life of quiet pleasure like that of the Epicureans. They had nothing to do with men. Apart from participation in sacrifices and religious rituals for aesthetic purposes, Epicureans believed humans needn't worry about the gods.

Against the Epicureans, Paul taught that God *is* involved in the affairs of His creation and created us specifically to search for Him. Of course, Paul's doctrine of a future judgment didn't fit with their thinking either.

N.T. Wright and the Faithfulness of Paul: Part 3: Paul's Worldview

https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-3-pauls-worldview/

Excerpt:

H. Summing up Paul's symbolic praxis

These symbols-in-action are mental navigation points in Paul's worldview, shaping how he see's God, God's actions, God's world, and God's future. These symbols shape how Paul does theology as seen in his letters to the churches. Paul was not a detached observer of these things, he was personally involved as a pastor. He was not a stoic (everything is god) or an epicurean (the gods are far away and in concerned). He was an active member of the Messiah-family.

Was The New Testament Influenced by Pagan Philosophy?

http://www.equip.org/article/was-the-new-testament-influenced-by-pagan-philosophy/

(Considers Platonism, Stoicism and Philo)

Platonism, Christianity, Stoicism: The Subject, The Truth, And the Political Import of Their Relationship in Three Traditions

https://rauli.cbs.dk/index.php/foucault-studies/article/view/4661/5094 [Downloadable as PDF]

The Three World Views in Economics

https://eppc.org/publications/the-three-world-views-in-economics/

Excerpt:

What is economics about?
Jesus once made the empirical observation that since the days of Noah and Lot, people have been doing, and until the end of the world presumably will be doing four kinds of things. He gave these examples: "planting and building," "buying and selling," "marrying and being given in marriage," and "eating and drinking" (Luke 17:26-28). In other words, we humans produce, exchange, give, and use our human and nonhuman goods.

A Brief, Remedial History of Economics.
Scholastic economics (1250-1776) began when Thomas Aquinas integrated these four elements (production, exchange distribution and consumption), all drawn from Aristotle and Augustine, in an outline integrated at the individual, domestic and political levels. This scholastic outline was taught by Catholics and Protestants (after the Reformation) for more than five centuries. Classical economics (1776-1871) began when Adam Smith cut these four elements to two, trying to explain "division of labor" by production and exchange alone, eliminating distribution and consumption. Today's "neoclassical" economics (1871-c.2000) began when three economists [1] independently reinvented Augustine's theory of utility, reintegrating consumption with production and exchange, but not distribution. I think "neoscholastic" economics will revolutionize the field again by restoring the missing element of distribution.

The three worldviews.
When Paul preached in the marketplace of Athens, he prefaced the Gospel with a Biblically orthodox adaptation of Greco-Roman natural law. The evangelist Luke tells us that "some Epicurean and Stoic philosophers argued with him" (Acts 17:18). The same dispute continues among (neo)scholastic, classical and neoclassical economists. In (neo)scholastic natural law, economics is a theory of rational providence, describing how we choose both persons as "ends" (expressed by our personal and collective gifts) and the scarce means used (consumed) by or for those persons, which we make real through production and exchange. By dropping both distribution and consumption, Smith expressed the Stoic pantheism that viewed the universe "to be itself a Divinity, an Animal" [2] with God as its immanent soul, while sentimental humans choose neither ends nor means rationally. By restoring consumption but not distribution, neoclassical economics expresses the Epicurean materialism that claims humans somehow evolved as clever animals, adept at calculating means but not ends, since "reason is, and ought only to be, the slave of the passions." [3]

I have found these philosophical differences helpful in interpreting the differences in economic theory used by economists...

— *John D. Mueller is a Fellow and directs the Economics and Ethics Program at the Ethics and Public Policy Center.*

Endnotes:
1 W.S. Jevons in England, Carl Menger in Austria, and Leon Walras in Switzerland.
2 Adam Smith [1795], "Essays on Philosophical Subjects," in The Early Writings of Adam Smith, ed. J. Ralph Lindgren, Augustus M. Kelley, New York, 1967.
3 David Hume, A Treatise of Human Nature, II, III, iii, http://www.gutenberg.org/dirs/etext03/trthn10.txt.

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 [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

Philosophical Romanticism
http://www.philosophybasics.com/movements_romanticism.html

Transcendentalism
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)

Educational Philosophies Definitions and Comparison Chart [PDF]

http://ctle.hccs.edu/facultyportal/tlp/seminars/tl1071SupportiveResources/comparison_edu_philo.pdf
(Perennialism, Essentialism, Progressivism, Eclecticism, Existentialism)

Comparison of Attributes of Educational Philosophies

Categories	*Traditional*		*Contemporary*	
Philosophical - orientation	***Realism***	***Idealism & Realism***	***Pragmatism***	***Pragmatism***
Theoretical-orientation	***Perennialism***	***Essentialism***	***Progressivism***	***Reconstructionism***
Direction in time	preserving the past		growth, reconstruct present, change society, shape future	
Educational value	fixed, absolute, objective		changeable, subjective, relative	
Educational process	focuses on teaching		focuses on active self-learning	
Intellectual focus	train, discipline the mind		engage in problem-solving, social tasks	
Subject-matter	for its own self-importance		all have similar value	
Curriculum	composed of three Rs		three Rs, arts, sciences, vocational	
Learning	cognitive learning, disciplines		exploratory, discovery	
Grouping	homogeneous		heterogeneous, culturally diverse	
Teacher	disseminates, lectures, dominates instruction		facilitates, coaches, change agent	
Student	receptacle, receives knowledge, passive		engages discoverer, constructs knowledge	
Social	direction, control, restraint		Individualism	
Citizenship	cognitive, personal development		personal, social development	
Freedom and Democracy	conformity, compliance with authority, knowledge and discipline		creativeness, self-actualization, direct experiences	
Excellence vs. Equality	excellence in education, academic, rewards and jobs based on merit		equality of education, equal change to disadvantaged	
Society	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 larger view, next page…

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Philosophy and Education Continuum Chart

Modernity <----------> Post Modernity Traditional and Conservative <----------> Contemporary and Liberal Authoritarian (convergent) <----------> (divergent) Non-Authoritarian					
General or World Philosophies	**Idealism:** Ideas are the only true reality, the only thing worth knowing. Focus: *Mind*	**Realism:** Reality exists independent of human mind. World of physical objects ultimate reality. Focus: *Body*		**Pragmatism:** Universe is dynamic, evolving. Purpose of thought is action. Truth is relative. Focus: *Experience*	**Existentialism:** Reality is subjective, within the individual. Individual rather than external standards. Focus: *Freedom*
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
Related Educational Philosophies	**Perennialism:** Focus: Teach ideas that are everlasting. Seek enduring truths which are constant, not changing, through great literature, art, philosophy, religion.	**Essentialism:** Focus: Teach the common core, "the basics" of information and skills (cultural heritage) needed for citizenship. (Curriculum can change slowly)		**Progressivism:** Focus: Ideas should be tested by active experimentation. Learning rooted in questions of learners in interaction with others. Experience and student centered.	**Reconstructionism/ Critical Theory** Focus: Critical pedagogy: Analysis of world events, controversial issues and diversity to provide vision for better world and social change.
Key Proponents	Robert Hutchins, Jacque Maritain, Mortimer Adler, Allan Bloom	William Bagley; Arthur Bestor, E. D. Hirsch, Chester Finn, Diane Ravitch, Theodore Sizer		John Dewey, William Kilpatrick	George Counts, J. Habermas, Ivan Illich, Henry Giroux, Paulo Freire
Related Theories of Learning (Psychological Orientations)	**Information Processing** The mind makes meaning through symbol-	**Behaviorism** Behavior shaped by design and determined by forces in		**Cognitivism/ Constructivism** Learner actively constructs own understandings of	**Humanism** Personal freedom, choice, responsibility. Achievement motivation towards

	processing structures of a fixed body of knowledge. Describes how information is received, processed, stored, and retrieved from the mind.	environment. Learning occurs as result of reinforcing responses to stimuli. **Social Learning** Learning by observing and imitating others.		reality through interaction with environment and reflection on actions. Student-centered learning around conflicts to present knowing structures.	highest levels. Control of own destiny. Child centered. Interaction with others.
Key proponents	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]

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 steadying 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/

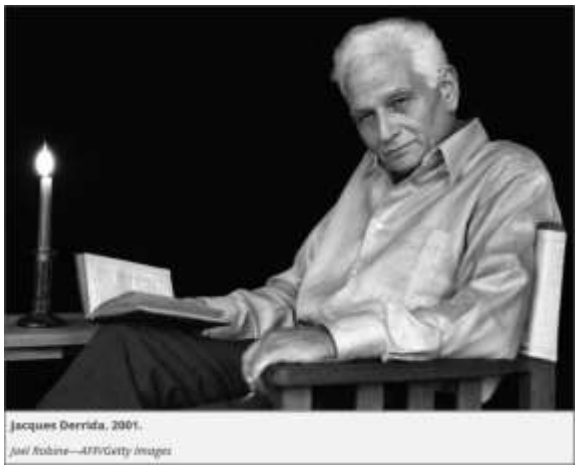
Strategic Foresight Facilitation Guideline
http://communitydoor.org.au/sites/default/files/strategic_foresight_facilitation_guideline_v1.pdf [PDF]

Futures Thinking Teacher's Pack
http://media.futurelab.org.uk/resources/documents/handbooks/Futures_Thinking_Teacher_Pack.pdf [PDF]

Futures Studies - Wikipedia: https://en.wikipedia.org/wiki/Futures_studies

Futures Thinking Methodologies
http://www.oecd.org/edu/ceri/35393902.pdf [PDF]

Deconstruction


Jacques Derrida, 2001.
Joel Robine—AFP/Getty Images

Wikipedia: Deconstruction
https://en.wikipedia.org/wiki/Deconstruction

Wikipedia: 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,foucalt/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.

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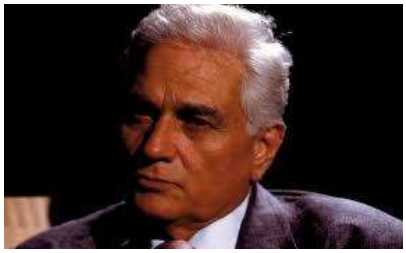
Recommended Reading: Deconstruction in a Nutshell: A Conversation With Jacques Derrida, ed. by John D. Caputo (Fordham, 1997); Christopher Norris, Deconstruction and the Unfinished Project of Modernity (Routledge, 2000); Deconstruction in Context: Literature and Philosophy, ed. by Mark C. Taylor (Chicago, 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.freeservers.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 . 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 'logocentricism', 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 "differance."
>
> 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

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 [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

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
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 [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,foucalt/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, originary, 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-differance.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 deSausssure. 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 "muton" 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 sound 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.Haggelund 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 [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

***See also my other separate resource*: Mere Christianity – C.S. Lewis**

********** End: Deconstruction sub-section **********

Objectivist Philosophy and Ayn Rand

Objectivism
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.aynrandanswers.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/atlantis/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-flawe/

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/joeljmiller/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

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

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).[3]
> - *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 "aprioricity" 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

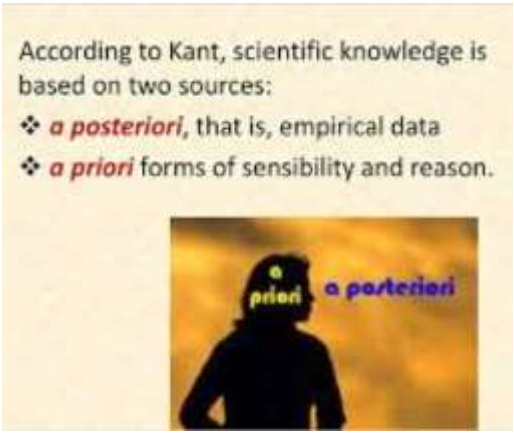
experience. For example, the proposition that all bachelors are unmarried is a priori, and the proposition that it is raining outside now is a posteriori.

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.

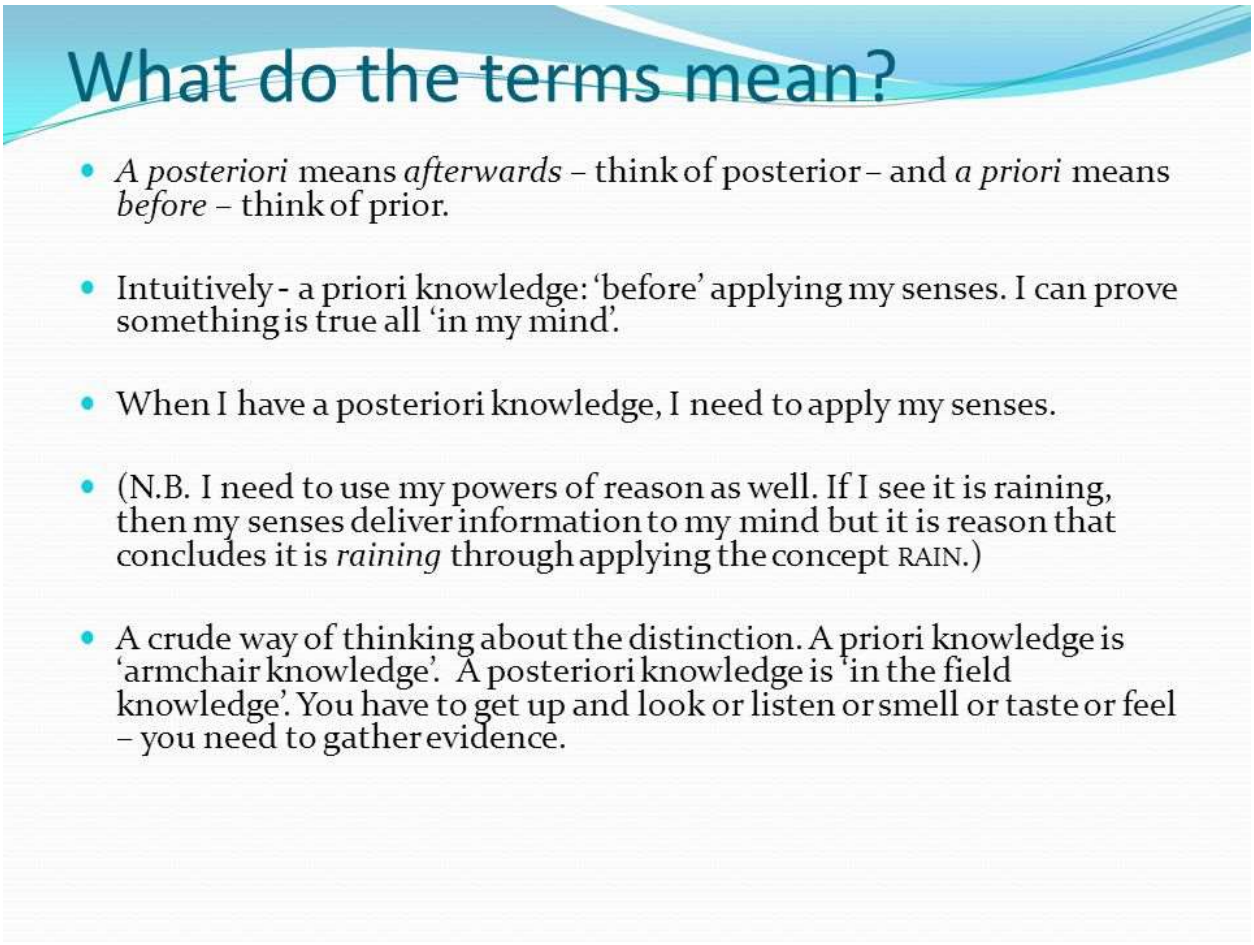
The a priori /a posteriori distinction, as is shown below, should not be confused with the similar dichotomy of the necessary and the contingent or the dichotomy of the analytic and the synthetic. Nonetheless, the a priori /a posteriori distinction is itself not without controversy. The major sticking-points 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:

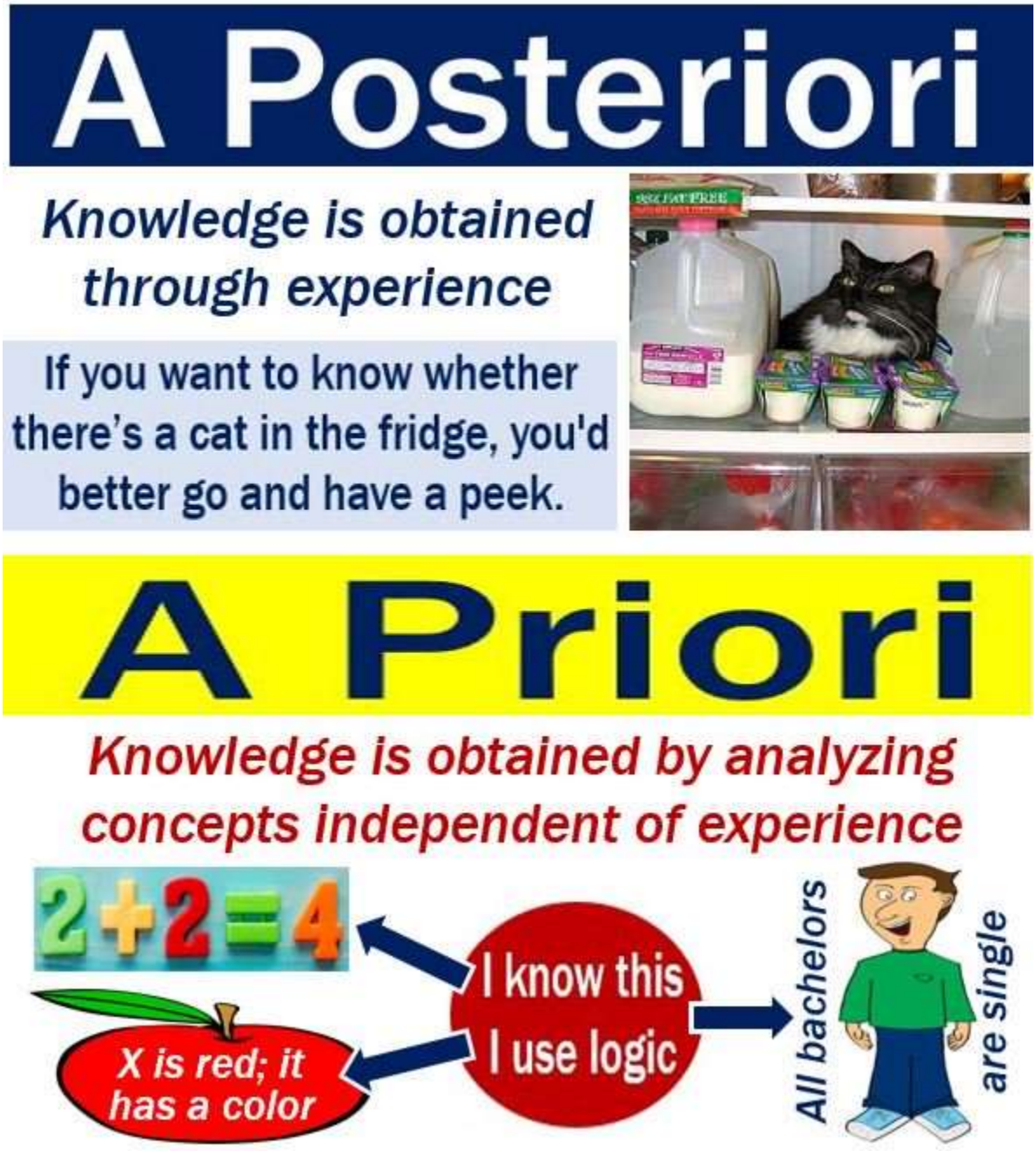
The terms *a priori* (Latin; “from former”) and *a posteriori* (Latin; “from later”) refer primarily to species of propositional knowledge. *A priori* knowledge refers to knowledge that is justified independently of experience, i.e., knowledge that does not depend on experiential evidence or warrant. 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…



What do the terms mean?



A priori vs. a posteriori
http://marketbusinessnews.com/financial-glossary/posteriori-definition-meaning/



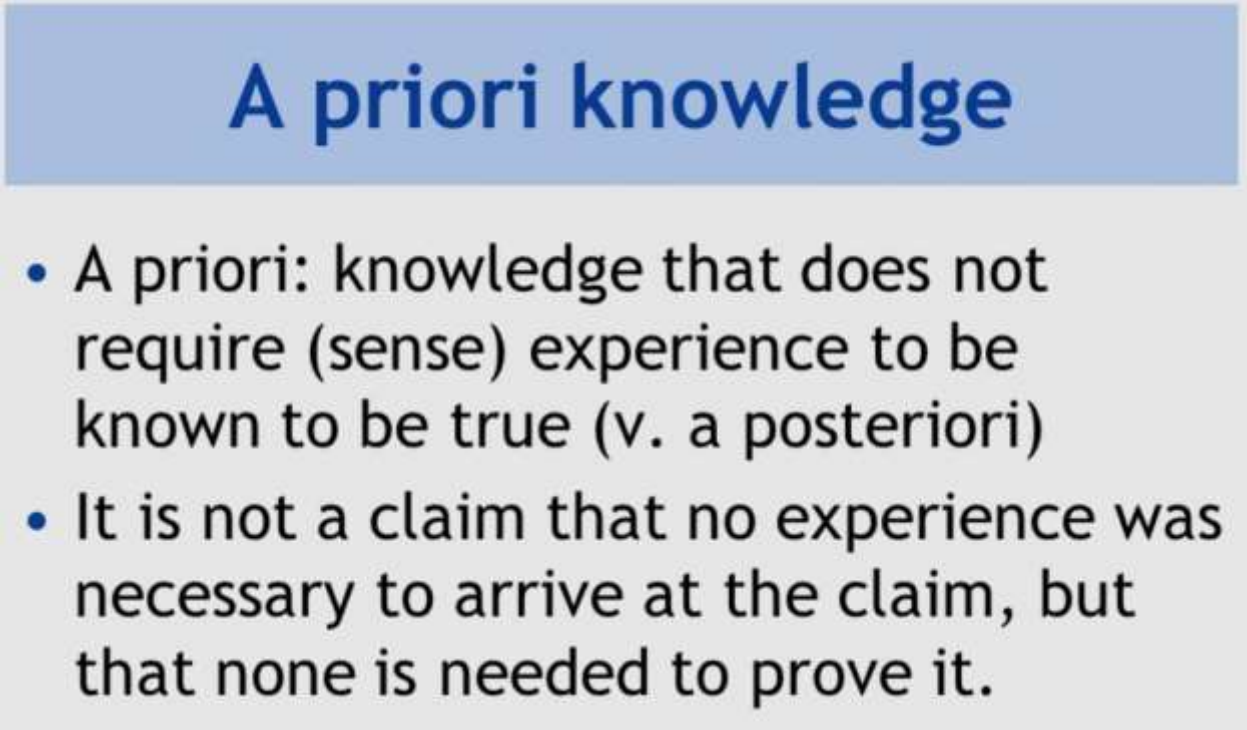
A priori/ A posteriori

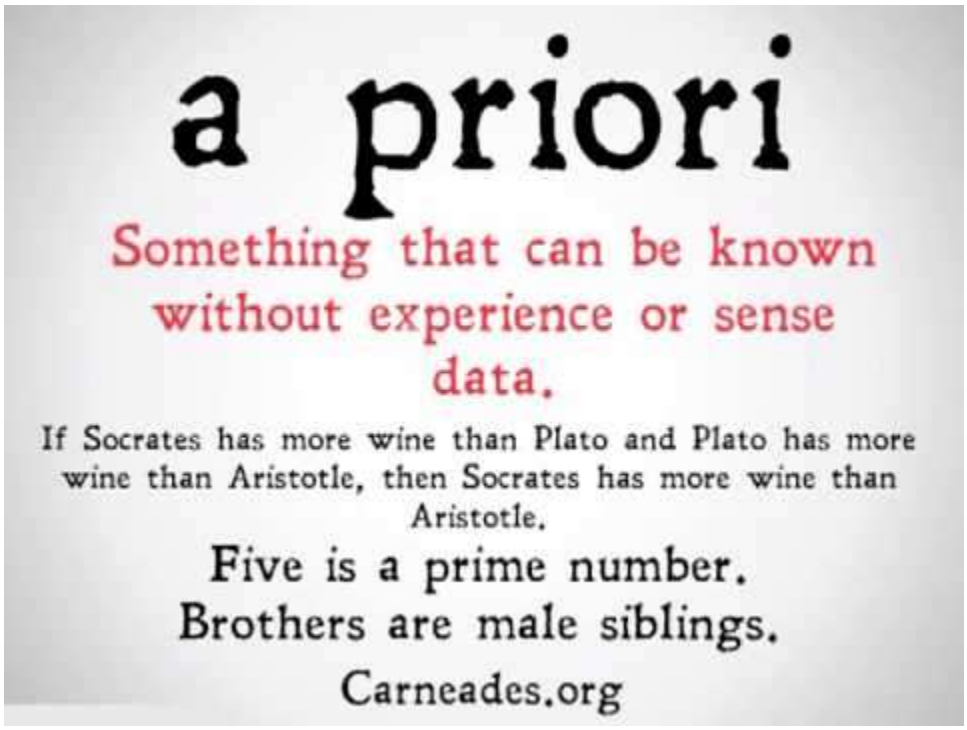
- Epistemological distinction
- A priori "can be known prior to the experience of facts"
- Examples: analytic truths
- Some experience necessary: learning the concepts
- Other examples: Cartesian truths
- "I exist" true in virtue of meaning?
- A priori known vs. knowable: computing sums w/ calculator
- A posteriori "can only be known as a result of relevant experiences"

A Priori

- ***A priori*** knowledge is knowledge that is not based on observation of the physical world.
- The term ***a priori*** comes from two Latin words. ***A*** means "from" and ***priori*** means "that which comes before."
- *A priori* knowledge is knowledge that exists in the mind before any experience with or observation of the physical world.

***A Priori* Knowledge**





https://www.youtube.com/watch?v=yYgxkMU1JZA [Video]

3. *A Priori* Knowledge vs. *A Posteriori* Knowledge

DEFINITION of *a priori* knowledge:

S knows (or is justified in believing) p *a priori* if and only if S knows (or is justified in believing) p independent of experience.

That is: if and only if S's reason for believing p makes no mention of any sensory experience.

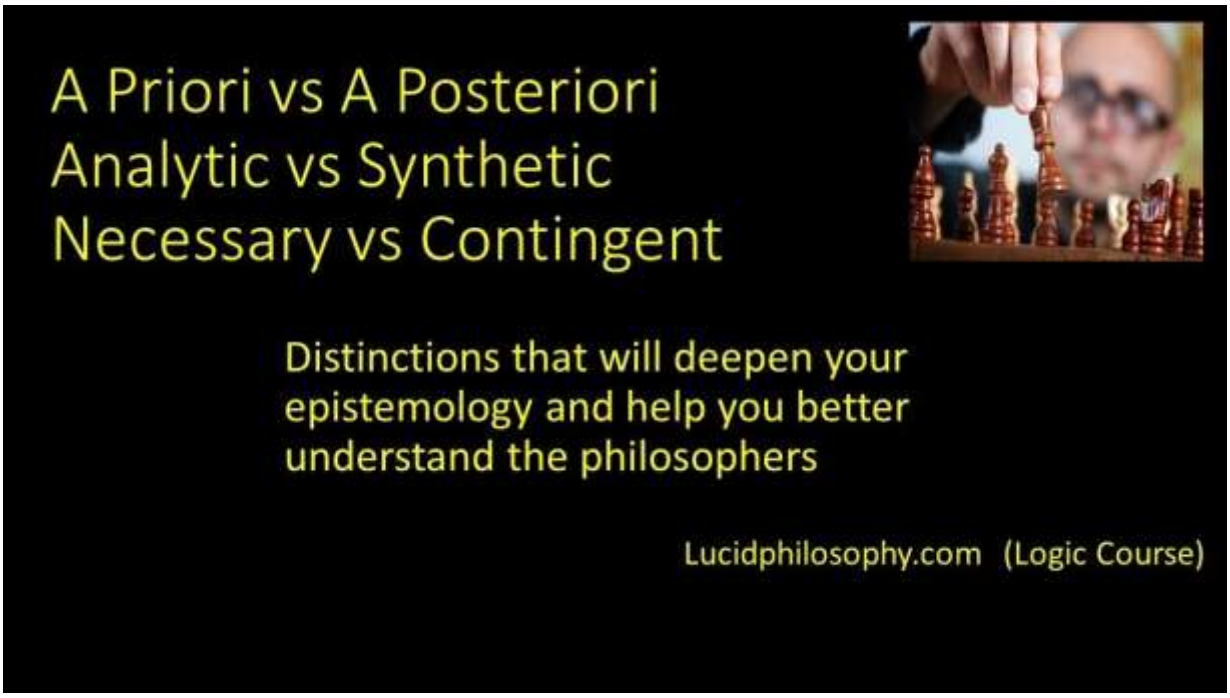
'a priori' is Latin for 'from what is before'

3. *A Priori* Knowledge vs. *A Posteriori* Knowledge

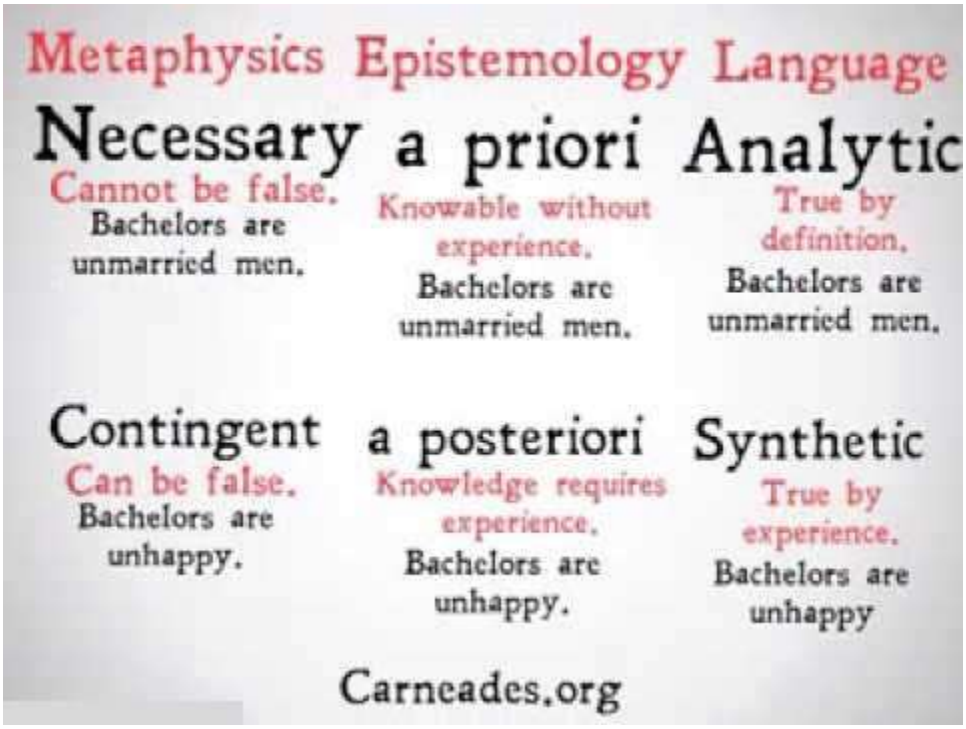
EXAMPLES of things that can be known *a priori*:

- 'All triangles have three sides.'
- 'The internal angles of any triangle total 180º.'
- 'If Bob is a bachelor, then Bob is unmarried.'
- 'Either it's raining or it's not raining.'

RECALL: the Ontological Argument was an *a priori* argument for the existence of God. If it is sound, then 'God exists' is knowable *a priori*.

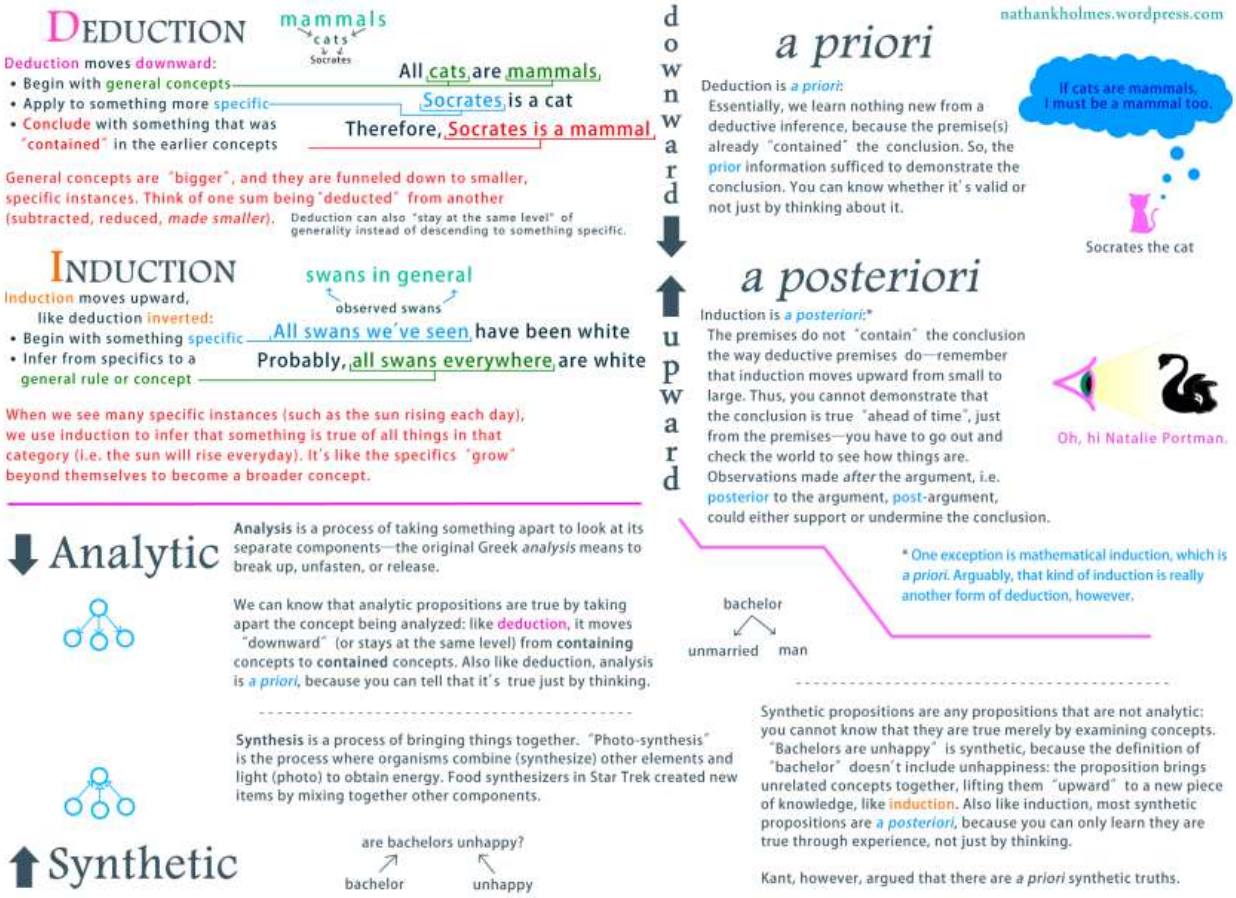


https://www.youtube.com/watch?v=NECNCL5aQTI **[Video]**



http://paulaustinmurphypam.blogspot.com/2015/09/dani-rabinowitz-on-a-prioria-posteriori.html

The links between deduction/induction, a priori/posteriori, and analytic/synthetic
https://nathankholmes.wordpress.com/2012/06/10/the-links-between-deductioninduction-a-prioriposteriori-and-analyticsynthetic/



See larger view on next page…

nathankholmes.wordpress.com
DEDUCTION
mammals
cats
Socrates
Deduction moves downward:
• Begin with general concepts
• Apply to something more specific
• Conclude with something that was "contained" in the earlier concepts
All cats are mammals,
Socrates is a cat
Therefore, Socrates is a mammal
General concepts are "bigger", and they are funneled down to smaller, specific instances. Think of one sum being "deducted" from another (subtracted, reduced, made smaller).
Deduction can also "stay at the same level" of generality instead of descending to something specific.
INDUCTION
swans in general
observed swans
Induction moves upward, like deduction inverted:
• Begin with something specific
• Infer from specifics to a general rule or concept
All swans we've seen have been white
Probably, all swans everywhere are white
When we see many specific instances (such as the sun rising each day), we use induction to infer that something is true of all things in that category (i.e. the sun will rise everyday). It's like the specifics "grow" beyond themselves to become a broader concept.
Analytic
Analysis is a process of taking something apart to look at its separate components—the original Greek analysis means to break up, unfasten, or release.
We can know that analytic propositions are true by taking apart the concept being analyzed: like deduction, it moves "downward" (or stays at the same level) from containing concepts to contained concepts. Also like deduction, analysis is a priori, because you can tell that it's true just by thinking.
Synthetic
Synthesis is a process of bringing things together. "Photo-synthesis" is the process where organisms combine (synthesize) other elements and light (photo) to obtain energy. Food synthesizers in Star Trek created new items by mixing together other components.
are bachelors unhappy?
bachelor
unhappy
a priori
Deduction is a priori:
Essentially, we learn nothing new from a deductive inference, because the premise(s) already "contained" the conclusion. So, the prior information sufficed to demonstrate the conclusion. You can know whether it's valid or not just by thinking about it.
If cats are mammals, I must be a mammal too.
Socrates the cat
a posteriori
Induction is a posteriori:*
The premises do not "contain" the conclusion the way deductive premises do—remember that induction moves upward from small to large. Thus, you cannot demonstrate that the conclusion is true "ahead of time"; just from the premises—you have to go out and check the world to see how things are. Observations made after the argument, i.e. posterior to the argument, post-argument, could either support or undermine the conclusion.
Oh, hi Natalie Portman.
* One exception is mathematical induction, which is a priori. Arguably, that kind of induction is really another form of deduction, however.
bachelor
unmarried man
Synthetic propositions are any propositions that are not analytic: you cannot know that they are true merely by examining concepts. "Bachelors are unhappy" is synthetic, because the definition of "bachelor" doesn't include unhappiness: the proposition brings unrelated concepts together, lifting them "upward" to a new piece of knowledge, like induction. Also like induction, most synthetic propositions are a posteriori, because you can only learn they are true through experience, not just by thinking.
Kant, however, argued that there are a priori synthetic truths.

Analytic and Synthetic statements

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.

Hume and Kant: The Synthetic A Priori Problem

https://jaysanalysis.com/2013/06/27/hume-and-kant-the-synthetic-a-priori-problem/

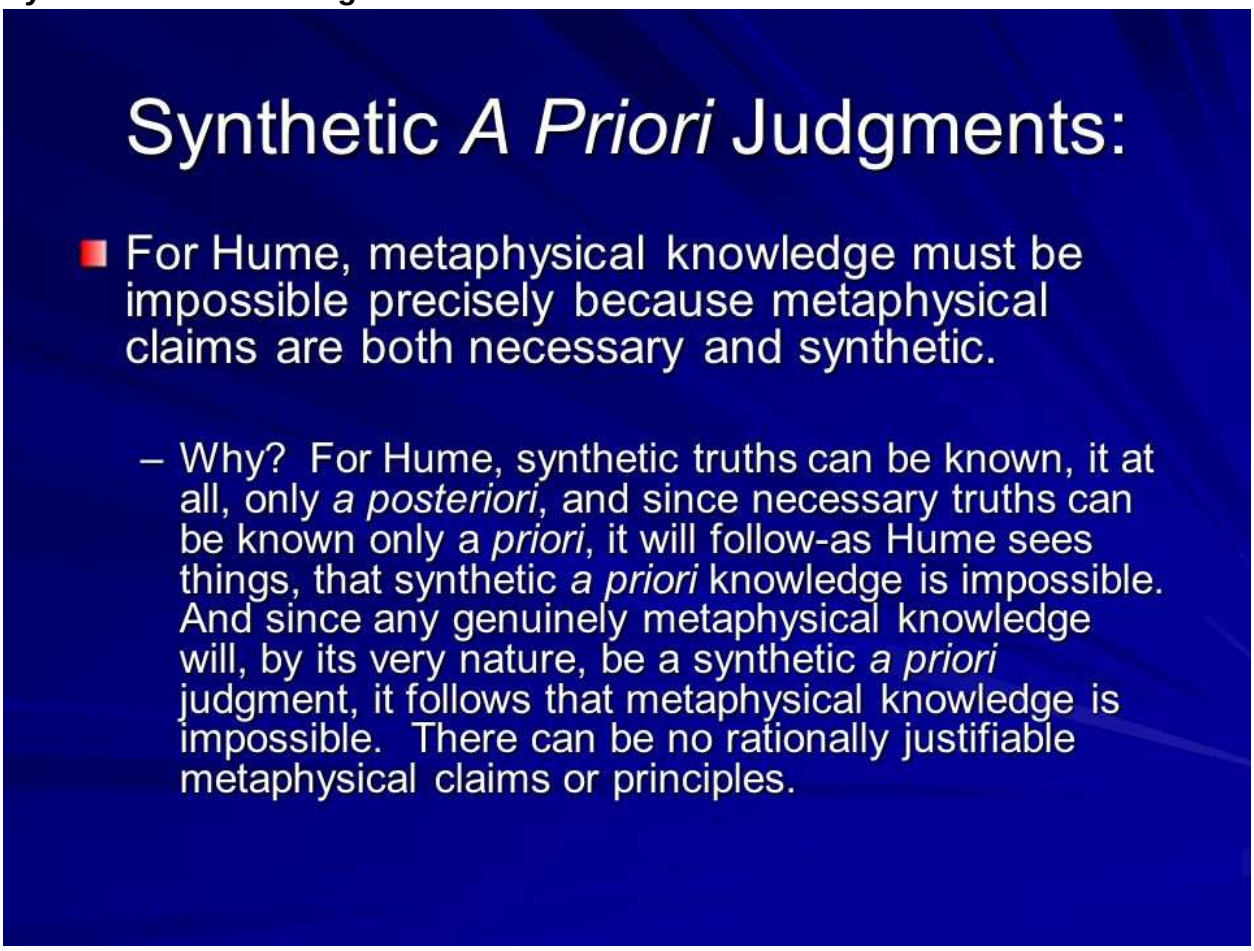
Characteristics of Analytic and Synthetic Statements

EXHIBIT A: Characteristics of Analytic and Synthetic Statements

BASIC ASSUMPTION: All knowledge can be put in the form of a statement

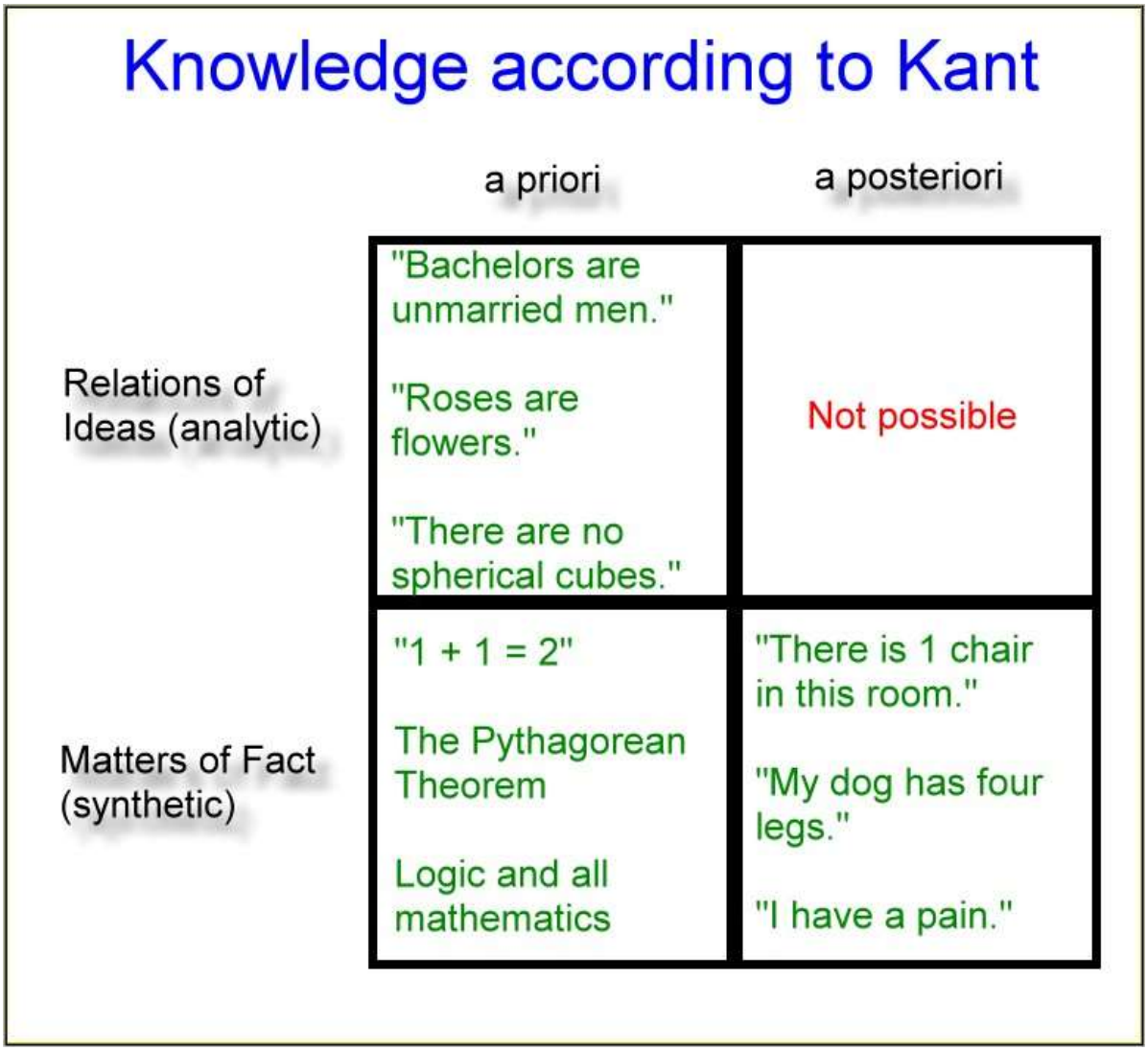
The two types of statements	The way the statement is knowable	How a conclusion is reached about truth or falsehood	The degree of certainty	Comments
ANALYTIC *Example:* "All bachelors are unmarried"	**A PRIORI** • self explanatory • without reference to the world • in your head	**NECESSARILY** • by definition • logic	**ABSOLUTE**	• the rules of logic tell us nothing about the nature of the world • they are relationships which we define to be true in our minds • they are the tools, not the product
SYNTHETIC *Example:* "All metals expand when heated"	**POSTERIORI** • by observation • through reference to the world outside your head	**CONTINGENTLY** • depends on what is observed	**PROBABILISTIC** • absolute synthetic knowledge is not possible because: 1) we are limited in space & time 2) our senses are imperfect 3) we each bring our own set of individual references	• all knowledge of our existence and the universe outside our head is in this form

Synthetic *A Priori* Judgments



http://slideplayer.com/slide/6335859/ (slideshow)

Kant's Transcendental Idealism
https://www.artofreasoning.com/?p=741



Kant's Analytic-Synthetic Distinction
https://equivalentexchange.wordpress.com/tag/a-posteriori/

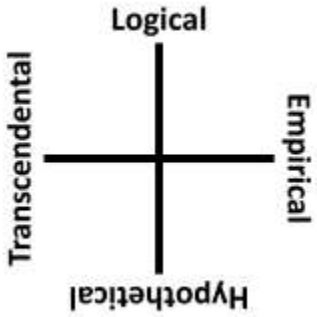
Excerpt:

	Analytic	Synthetic
A Priori	Logical	Transcendental
A Posteriori	Hypothetical	Empirical

One of the oldest and most problematic philosophical questions is the comparison of the *a priori–a posteriori* distinction with that of the *analytic–synthetic* distinction. Both are used in epistemology to divide knowledge, or true statements, between the innate and the learned, or the immediate and the earned, so they might even be considered the same. *A priori* and *a posteriori* statements are before "experience" and after it, respectively. Analytic statements are true only by their "meaning", whereas synthetic statements are true only when facts about the world are combined consistently with that meaning.

It seems we have complicated the issue because now we must define and understand "experience" and "meaning". However, these concepts are not independent because we must experience meaning, and meaning in turn conditions experience. In addition, even the *a priori* or the analytic are not innate or immediately obvious because deductions and the rules of logic require effort just like inductions do. Otherwise we would have Fitch's Paradox: all truths are in fact known. What a muddle! So both experience and meaning are necessarily locked into a cooperative spiral dance to improve each other.

Even so, these two distinctions can be distinguished and combined into a fourfold.



The web site of Stephen R. Palmquist has a great wealth of material on fourfolds in relation to Kant's as well as his own philosophy. From my own initial reading of his extensive material I have tried to choose a canonical Kantian fourfold which has the most relevance to my project.

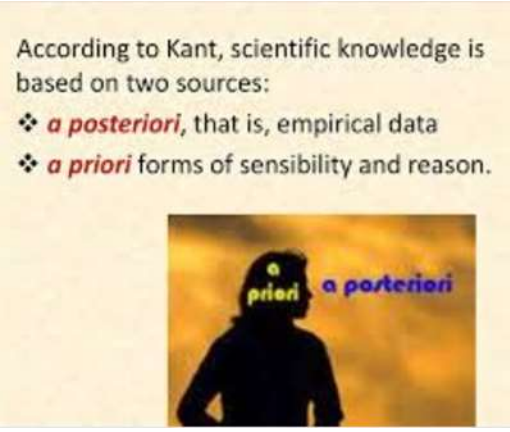
The fourfold shown to the right Dr. Palmquist calls Kant's "reflective perspectives on experience". Consisting of the logical, the empirical, the transcendental, and the hypothetical, these facets bear a close analogical likeness to many of the fourfolds presented here.

Logical: Analytic a priori
Transcendental: Synthetic a priori
Hypothetical: Analytic a posteriori
Empirical: Synthetic a posteriori

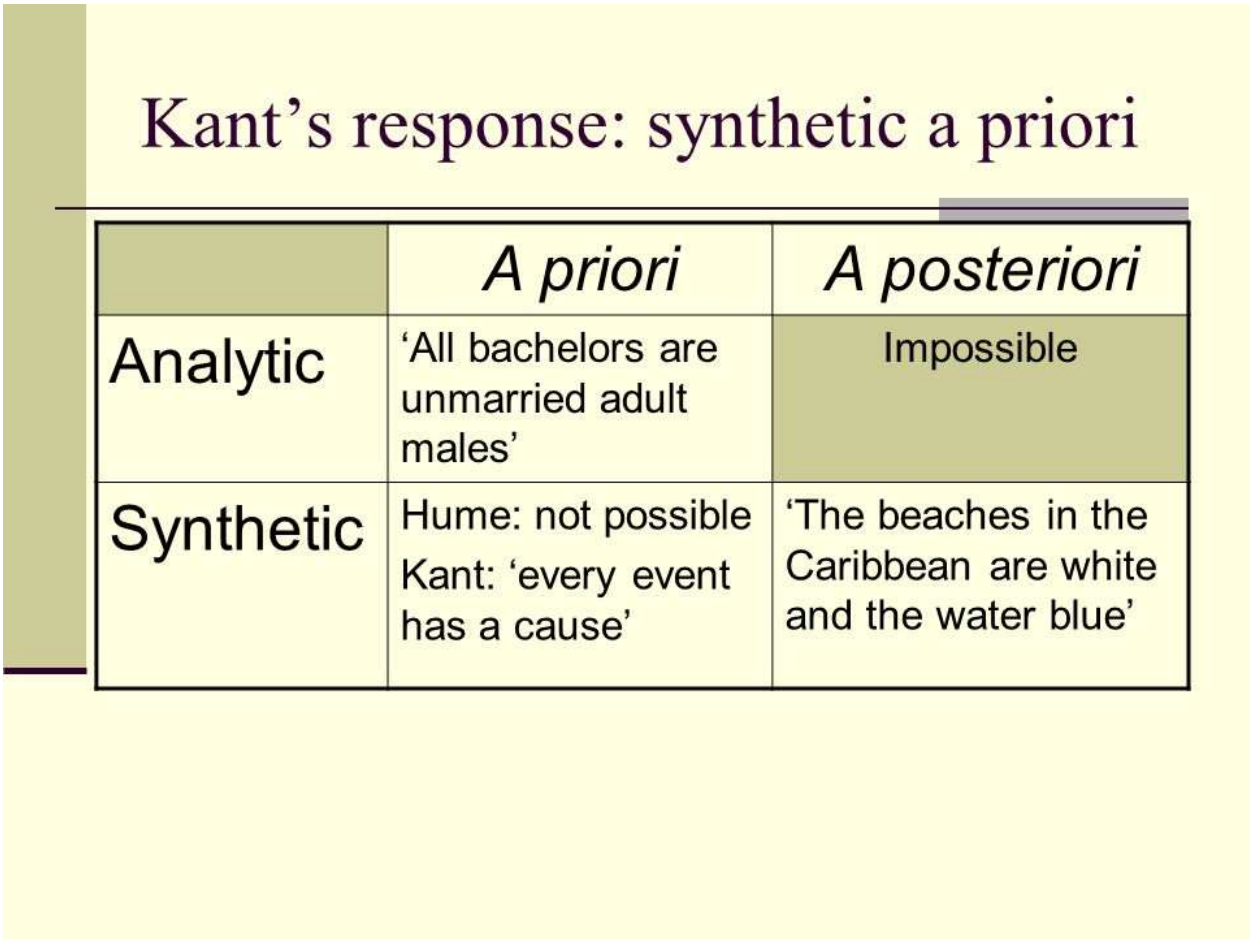
	Analytic	Synthetic
A Priori	Logical	Transcendental
A Posteriori	Hypothetical	Empirical

German Classical Philosophy

https://en.ppt-online.org/279193 [PPT]



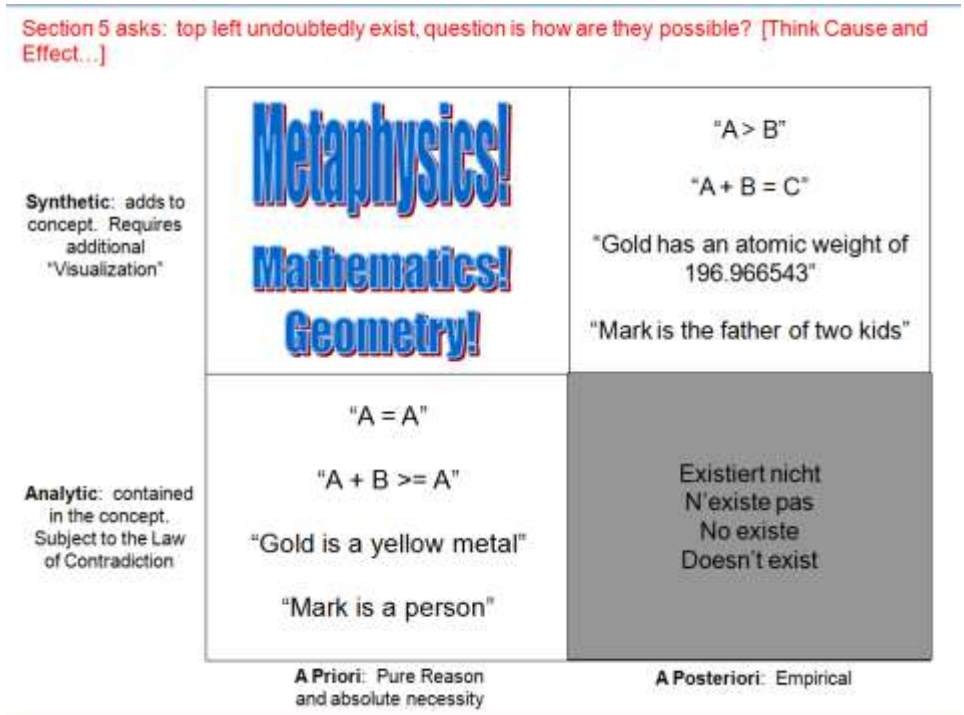
Kant's response: synthetic *a priori*
http://slideplayer.com/slide/9101475/ [slideshow]

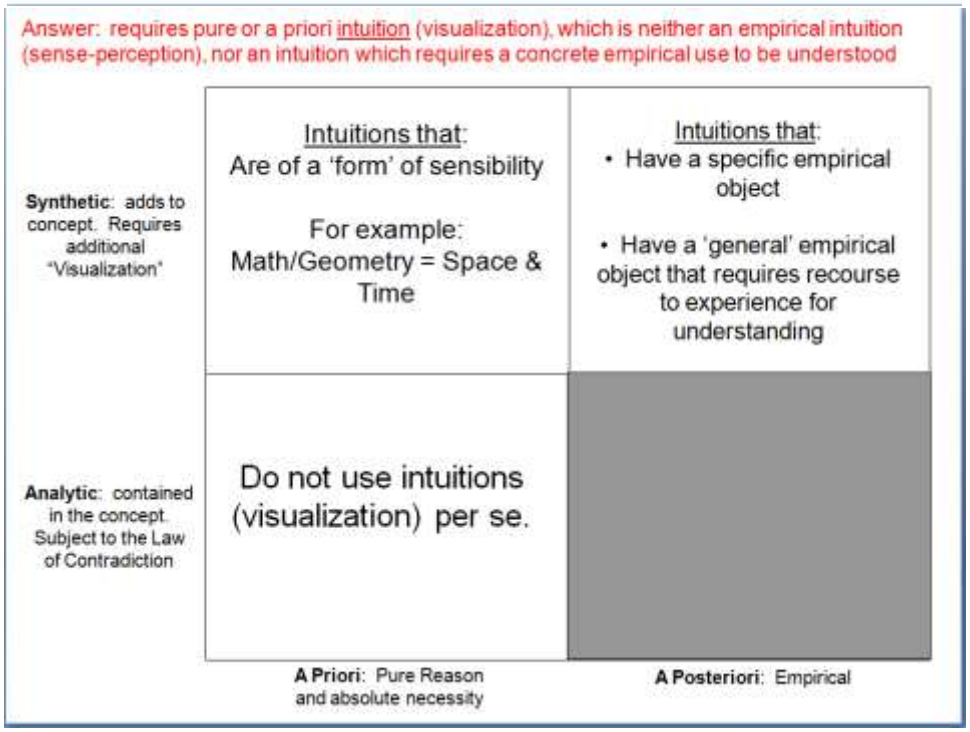


An Ought for and Is

http://plaguefest.com/threads/an-ought-from-an-is.13037/

Ref: How do you get a moral ought from from what is (exists/being)
http://www.philosophybro.com/2012/01/mailbag-monday-is-ought-problem.html





Relativism

Relativism – Stanford Encyclopedia of Philosophy
https://plato.stanford.edu/entries/relativism/

Excerpt:

Relativism, roughly put, is the view that truth and falsity, right and wrong, standards of reasoning, and procedures of justification are products of differing conventions and frameworks of assessment and that their authority is confined to the context giving rise to them. More precisely, "relativism" covers views which maintain that—at a high level of abstraction—at least some class of things have the properties they have (e.g., beautiful, morally good, epistemically justified) not *simpliciter*, but only relative to a given framework of assessment (e.g., local cultural norms, individual standards), and correspondingly, that the truth of claims attributing these properties holds only once the relevant framework of assessment is specified or supplied. Relativists characteristically insist, furthermore, that if something is only *relatively* so, then there can be no framework-independent vantage point from which the matter of whether the thing in question is so can be established.

Relativism has been, in its various guises, both one of the most popular and most reviled philosophical doctrines of our time. Defenders see it as a harbinger of tolerance and the only ethical and epistemic stance worthy of the open-minded and tolerant. Detractors dismiss it for its alleged incoherence and uncritical intellectual permissiveness. Debates about relativism permeate the whole spectrum of philosophical sub-disciplines. From ethics to epistemology, science to religion, political theory to ontology, theories of meaning and even logic, philosophy has felt the need to respond to this heady and seemingly subversive idea. Discussions of relativism often also invoke considerations relevant to the very nature and methodology of philosophy and to the division between the so-called "analytic and continental" camps in philosophy. And yet, despite a long history of debate going back to Plato and an increasingly large body of writing, it is still difficult to come to an agreed definition of what, at its core, relativism is, and what philosophical import it has…

Moral Relativism
https://plato.stanford.edu/entries/moral-relativism/

Relativism – CARM
https://carm.org/relativism

What is Relativism?
https://carm.org/what-relativism

Excerpt:

Relativism is the philosophical position that all points of view are equally valid, and that all truth is relative to the individual. This means that all moral positions, all religious systems, all art forms, all political movements, etc., are truths that are relative to the individual. Under the umbrella of relativism, whole groups of perspectives are categorized. In obvious terms, some are:

- **cognitive relativism** (truth) - Cognitive relativism affirms that all truth is relative. This would mean that no system of truth is more valid than another one, and that there is no objective standard of truth. It would, naturally, deny that there is a God of absolute truth.

- **moral/ethical relativism** - All morals are relative to the social group within which they are constructed.
- **situational relativism** - Ethics (right and wrong) are dependent upon the situation.

… Some typical expressions that reveal an underlying presupposition of relativism are comments such as: "That is your truth, not mine;" "It is true for you, but not for me;" and "There are no absolute truths." Of course, these statements are illogical, which I demonstrate in the paper "Refuting relativism." Relativism is invading our society, our economy, our schools, and our homes. Society cannot flourish nor survive in an environment where everyone does what is right in his own eyes, where the situation determines moral truth, and that lying and cheating are okay as long as you don't get caught. Without a common foundation of truth and absolutes, our culture will become weak and fragmented…

Moral Relativism
http://www.moral-relativism.com/

Excerpt:

Moral Relativism - What's It All About?
Moral relativism is the view that ethical standards, morality, and positions of right or wrong are culturally based and therefore subject to a person's individual choice. We can all decide what is right for ourselves. You decide what's right for you, and I'll decide what's right for me. Moral relativism says, "It's true for me, if I believe it."

Moral Relativism - Is It Really Neutral?
Moral relativism has steadily been accepted as the primary moral philosophy of modern society, a culture that was previously governed by a "Judeo-Christian" view of morality. While these "Judeo-Christian" standards continue to be the foundation for civil law, most people hold to the concept that right or wrong are not absolutes, but can be determined by each individual. Morals and ethics can be altered from one situation, person, or circumstance to the next. Essentially, moral relativism says that anything goes, because life is ultimately without meaning. Words like "ought" and "should" are rendered meaningless. In this way, moral relativism makes the claim that it is morally neutral…

Ethical Relativism
http://philosophy.lander.edu/ethics/relativism.html

Relativism (Friesian School)
http://www.friesian.com/relative.htm

Relativism by Branch / Doctrine
http://www.philosophybasics.com/branch_relativism.html

Absolutism

Absolutism

http://www.newworldencyclopedia.org/entry/Absolutism

Excerpt:

The term ‘absolutism’ has both a moral and political connotation. In terms of morality, ‘absolutism’ refers to at least two distinct doctrines. Firstly, absolutism may refer to the claim that there exists a universally valid moral system, which applies to everyone whether they realize it or not. In this sense, absolutism is opposed to moral relativism, which denies the existence of universally applicable moral principles. Secondly, absolutism may refer to the claim that moral rules or principles do not admit any exceptions. Immanuel Kant, for instance, is an absolutist (in this sense) with respect to lying, because he held that it is never permissible to lie. This variety of absolutist need not maintain that all moral principles are absolute. Most contemporary defenders of absolutism would not hold that lying is always impermissible but may maintain this of (e.g., torture).

In terms of politics, ‘absolutism’ refers to a type of government in which the ruler’s power is absolute, that is, not subject to any legal constraints. The European monarchies, especially those of France, Spain, and Russia, between the fifteenth and eighteenth centuries provide perhaps the clearest examples of absolute rule, although forms of absolutism have existed in most parts of the world. It was not until the end of the eighteenth century that the prevalence of absolute rule in Europe began to wane.

The word ‘absolutism’ does not have an entirely uniform meaning within contemporary moral and political writings. This article outlines three central uses of the term, which may serve as an introduction to the topic.

Meta-ethical absolutism

“Absolutism” (or 'moral absolutism') refers, firstly, to a doctrine about the nature of morality (meta-ethics), according to which there are true or justifiable moral principles that have application to everyone, or at least, all moral agents (excluding infants and the mentally impaired for example). In other words, there are moral rules that apply to all people, including those who do not acknowledge these principles but live their lives in accordance with other, false, principles. Moral absolutism in this sense is committed to the existence of universal moral principles and for this reason is sometimes called universalism.

Moral absolutism in our first sense is opposed to moral relativism, which denies that there are any moral principles that have universal application. Rather, according to the relativist, moral principles apply locally, that is, only to the groups of people who accept them. In understanding the dispute between absolutism and relativism, it is important to distinguish the question of ‘’universal applicability’’ from ‘’universal acceptance.’’ The relativist does not deny that is possible (or even actual) that could be moral principles accepted by everyone. What he denies is that these principles would also apply to people who did not accept them. For example, suppose that as a result of globalization, everyone in the world came to ‘’accept’’ (roughly) the western moral code. (This is the moral code shaped by the influences of Judaism and Christianity and held by most people living in Europe and North America.) This would not imply the existence of any universal and absolute moral code for it would not imply that this code applied to others, such as future humans, who did not endorse this way of ethical thinking. So the relativist would argue that a moral code could be universally accepted, without being universally valid, and hence fail to be absolute.

Moral absolutism presupposes objectivism—the doctrine that moral principles are true, or justified, independently of anyone’s belief that they are true or justified. This is because conventional moral codes could not have any universal validity—for they are true only insofar as they are believed to be true.

Secondly, although moral absolutism is committed to their being a universally valid set of moral principles, it is not committed to saying that anyone currently knows this universal moral code. So although a moral absolutist maintains that there is one and only one proper moral code and that everyone ought to live by it, he need not maintain that the code is known. However, it presumably must be knowable, and once it is discovered all are morally obliged to live by it. The reader is cautioned, however, that absolutists often write as though they do know some of these principles, and at least one contemporary writer characterizes absolutism in terms of ''knowledge'' of an absolute moral code (see Cook 1999).

Many normative theories that would typically be discussed in an introductory ethics class count as species of absolutism in our first sense. For example, utilitarianism presents a theory of morality according to which actions are right just in case they produce more overall welfare than available alternatives. This is an absolute account of morality, for it implies that there is, in all circumstances, one correct answer as to what it is right to do. This applies to everyone, even to those who did not know about or accept the utilitarian principle. Similarly, Kant's theory is also a species of absolutism for it holds that moral right and wrong are all ultimately determined by a basic principle of practical reason—the categorical imperative—and hence applicable to all rational agents. Utilitarianism and Kantianism are both forms of monism, the view that there is ultimately only one absolute and basic moral principle. However, not all forms of absolutism make this assumption. W.D. Ross's theory, for example, endorses a plurality of absolute moral principles, none of which are any more basic than any other (see intuitionism). This is still an absolutist account of morality in our first sense, that is the sense opposed to relativism, because it claims universal applicability. W. D. Ross's prima facie duties prescribe, for example, that it is always prima facie wrong to break a promise. (See also ethics, normative ethics)

Moral absolutism

"Absolutism" (or 'moral absolutism) refers also to a particular type of ethical theory, that is, a normative theory according to which some actions (action-types) are absolutely forbidden. Absolutism in this sense says, for example, that it is always wrong to kill, or always wrong to lie, or always wrong to tortue another. It is important to notice, however, that absolutism is not a theory of ''which'' actions are absolutely prohibited or required but only a theory that there ''are'' some actions absolutely outlawed in this way. Absolutism upholds only the formal requirement that some moral principles admit of no exceptions—that there are some moral principles it is always wrong to break. This implies that it is possible to be an absolutist about any action-type whatsoever, although most absolutists argue for their position by means of torture, killing of the innocent, and so on.

Moral absolutism in this second sense is often held as opposed to consequentialism. Consequentialism is a theory according to which actions are right just in case they promote overall value in comparison with other alternatives. The upshot of this account is that no particular action (or action-type) could be absolutely wrong. For example, torturing a small child may produce more value (or less disvalue) than the killing of an entire nation. Therefore, for a consequentialist, torturing a small child in order to save a country is permissible, if indeed not positively required. By contrast, moral absolutism holds that some actions are absolutely wrong; they could never be right no matter what consequences of failing to do them might be. So, an absolutist would say that it is morally wrong to torture a child in order to save an entire nation. Absolutism says that some actions are wrong whatever the consequences. Or again, moral absolutism about lying would say that the lying is always wrong, whatever the consequences. Consequentialism is sometimes construed as one type of absolutist moral theory: for instance, it is absolutely wrong not to act in such a way that promotes overall value.

Which actions or types of action are traditionally regarded as absolutely wrong? Historically, philosphers have been absolutists with regarded to many types of actions such as lying, adutery, and sodomy. However, in a contemporary setting, torture and executing the innocent are two of the actions most commonly held to be absolute prohibitions. And these are also the most plausible sort of cases. In fact, the United Nations Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or

Punishment (1987) upholds an absolutism of this form. "No exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification of torture" (Article 2). This resolution says that no matter what the expected consequences of torture may be—for example, preventing New York City from being bombed by terrorists—torture is impermissible. It would be morally wrong to torture a terrorist in order to find out where a bomb was being hidden, even if the consequences of not doing so would be quite catastophic.

Given its emphasis on moral principles, and opposition to consequentialism, it may seem unclear how absolutism differs from deontology. The answer is that absolutism is a species of deontology. Absolutism endorses two claims: (1) some actions are intrinsically right or wrong; (2) the consequences of an action of this sort (e.g., lying) can never override its intrinsic rightness or wrongness. By contrast, a deontological ethical theory is committed to (1) but not to (2). All absolutist theories are therefore deontological, but not all deontological theories are absolutist.

Although deontological ethical theories are not necessarily absolutist, some important deontologists have been. Kant's infamous discussion of the inquiring murderer suggests that he held that the deontological constraint on lying is absolute. In his infamous essay, 'On a Supposed Right to Lie from Altruistic Motives', Kant argues against the permissibility of lying even to a man whom one knows to be in the process of attempting a murder, going about looking for his victim. Kant saus that 'to be truthful (honest) in all deliberations … is a sacred and absolutely commanding decree of reason, limited by no expediency.' Kant is therefore an absolutist, for he would argue against lying under any conditions. This is what makes him an absolutist: lying is forbidden in every situation; it is never permissible to lie.

Similarly, an important contemporary deontologist, Charles Fried, endorses absolutism in the following passage: "Ordinary moral understanding, as well as many major traditions of Western moral theory, recognize that there are some things which a moral man will not do, no matter what…It is part of the idea that lying or murder are wrong, not just bad, that these are things you must not do–no matter what. They are not mere negatives that enter into a calculus to be outweighed by the good you might do or the greater harm you might avoid. Thus the norms which express deontological judgments–for example, Do not commit murder–may be said to be absolute. They do not say: 'Avoid lying, other things being equal', but 'Do not lie, period'." (Fried 1978) (See also Elizabeth Anscombe.)

Non-absolutist deontologists, such as W.D. Ross hold that one may in exceptional circumstances break deontological constraints. Ross distinguishes between prima facie duties and what he calls duties proper. The concept of a prima facie duty is the concept of a duty, which though it is a significant reason for not doing something, is not absolute, but must be weighed up against other duties. A duty proper refers to the action that must be done when all the prima facie duties have been considered and weighed. To illustrate, Ross thinks that we have duties to keep our promises, and duties of benevolence: these are, then, prima facie duties. Insofar as these prima facie duties come into conflict (and one cannot keep a promise and act with benevolence), one must decide on the basis of contextual details, which of these duties is most pressing. The action which is judged to be, all things considered, the right thing to do, is the duty proper. Ross's theory is an example of a moderate deontology, that is, deontology without absolutism.

Moral Absolutism Versus Moral Relativism

http://www.liberty.edu/divinity/?PID=26955&ID=653923

Absolutism, Relativism and Universalism in the Study of Human Behavior

http://eyewitness.utep.edu/3331/Lonner&Malpass1994%20Chap%2018.pdf [PDF]

Political Absolutism

https://www.britannica.com/topic/absolutism-political-system

Excerpt:

Absolutism, the political doctrine and practice of unlimited, centralized authority and absolute sovereignty, as vested especially in a monarch or dictator. The essence of an absolutist system is that the ruling power is not subject to regularized challenge or check by any other agency, be it judicial, legislative, religious, economic, or electoral. King Louis XIV (1643–1715) of France furnished the most familiar assertion of absolutism when he said, “L’état, c’est moi” (“I am the state”). Absolutism has existed in various forms in all parts of the world, including in Nazi Germany under Adolf Hitler and in the Soviet Union under Joseph Stalin.

Portrait of King Louis XIV, by Charles Le Brun, *c.* 1655.

Photos.com/Jupiterimages

A brief treatment of absolutism follows..

The most commonly studied form of absolutism is absolute monarchy, which originated in early modern Europe and was based on the strong individual leaders of the new nation-states that were created at the breakup of the medieval order. The power of these states was closely associated with the power of their rulers; to strengthen both, it was necessary to curtail the restraints on centralized government that had been exercised by the church, feudal lords, and medieval customary law. By claiming the absolute authority of the state against such former restraints, the monarch as head of state claimed his own absolute authority.

By the 16th century monarchical absolutism prevailed in much of western Europe, and it was widespread in the 17th and 18th centuries. Besides France, whose absolutism was epitomized by Louis XIV, absolutism existed in a variety of other European countries, including Spain, Prussia, and Austria.

The most common defense of monarchical absolutism, known as “the divine right of kings” theory, asserted that kings derived their authority from God. This view could justify even tyrannical rule as divinely ordained punishment, administered by rulers, for human sinfulness. In its origins, the divine-right theory may be traced to the medieval conception of God’s award of temporal power to the political ruler, while spiritual power was given to the head of the Roman Catholic church. However, the new national monarchs asserted their authority in all matters and tended to become heads of church as well as of state, as did King Henry VIII when he became head of the newly created Church of England in the 16th century. Their power was absolute in a way that was impossible to achieve for medieval monarchs, who were confronted by a church that was essentially a rival centre of authority.

More pragmatic arguments than that of divine right were also advanced in support of absolutism. According to some political theorists, complete obedience to a single will is necessary to maintain order and security. The most elaborate statement of this view was made by the English philosopher Thomas Hobbes in Leviathan (1651). A monopoly of power also has been justified on the basis of a presumed knowledge of absolute truth. Neither the sharing of power nor limits on its exercise appear valid to those who believe that they know—and know absolutely—what is right. This argument was advanced by

Vladimir Ilich Lenin to defend the absolute authority of the Communist Party in Russia after the Bolshevik Revolution in 1917.

Vladimir Ilich Lenin, 1918.

Tass/Sovfoto

What is (Political) Absolutism?
https://www.thoughtco.com/what-was-absolutism-1221593

Moral Absolutism by Branch / Doctrine
http://www.philosophybasics.com/branch_moral_absolutism.html

Moral Absolutism Versus Moral Relativism
http://www.liberty.edu/divinity/?PID=26955&ID=653923

What does moral absolutism say about ethics and morality?
https://www.compellingtruth.org/moral-absolutism.html

What is Moral Absolutism?
https://www.gotquestions.org/moral-absolutism.html

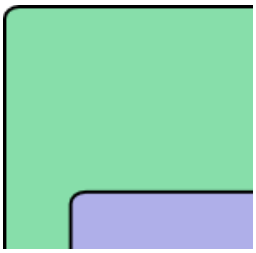
Absolutism, Relativism and Universalism in the Study of Human Behavior
http://eyewitness.utep.edu/3331/Lonner&Malpass1994%20Chap%2018.pdf [PDF]

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 posses 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

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.

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

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…

See also: **Education Praxis**

The Diabolical System of Diaprax

http://www.christianmediaresearch.com/cmc-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.

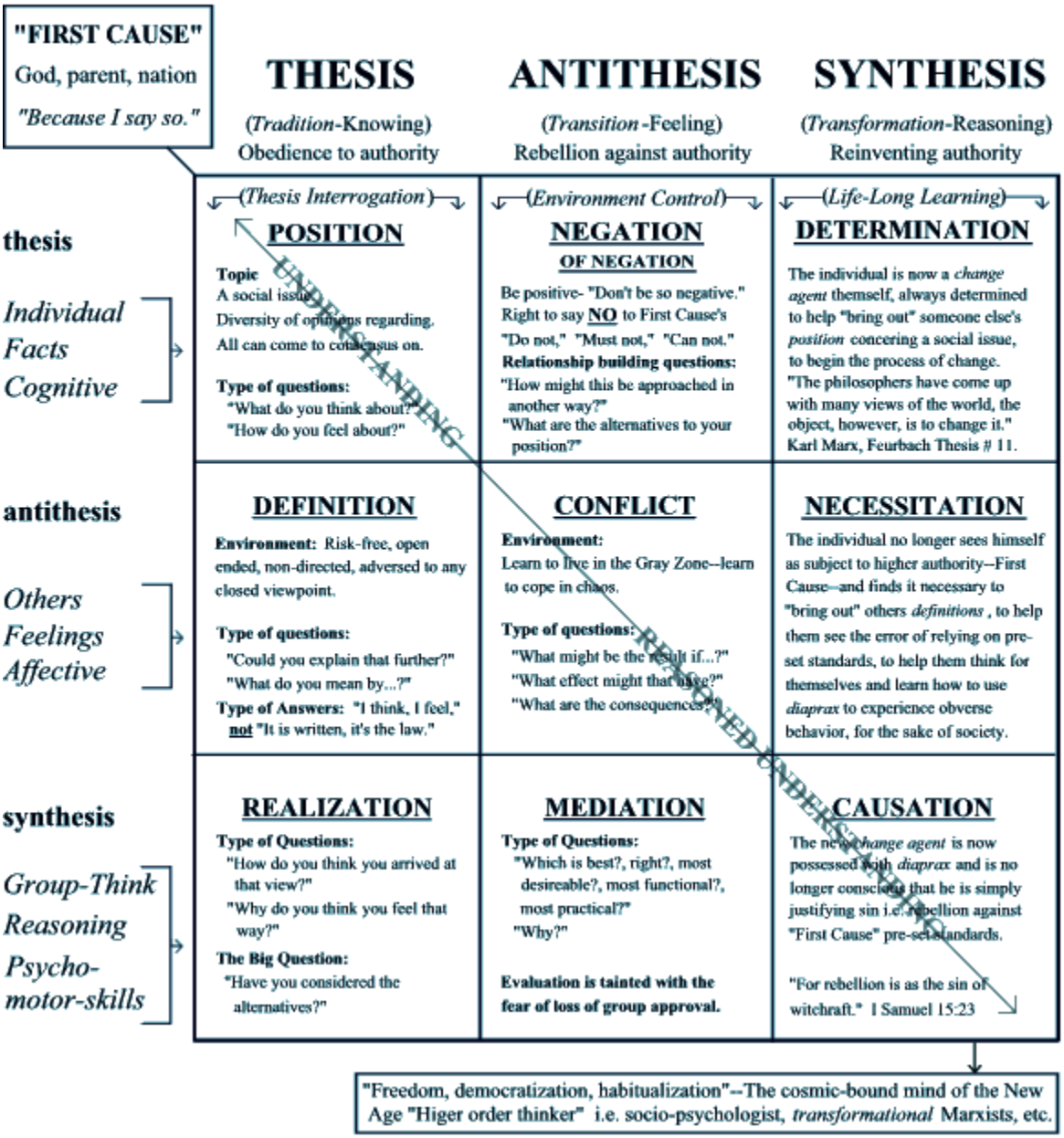
See also following section…

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 persons position regarding a social issue. This is done to help the facilitator in selecting those questions which will most effectively break down the persons 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

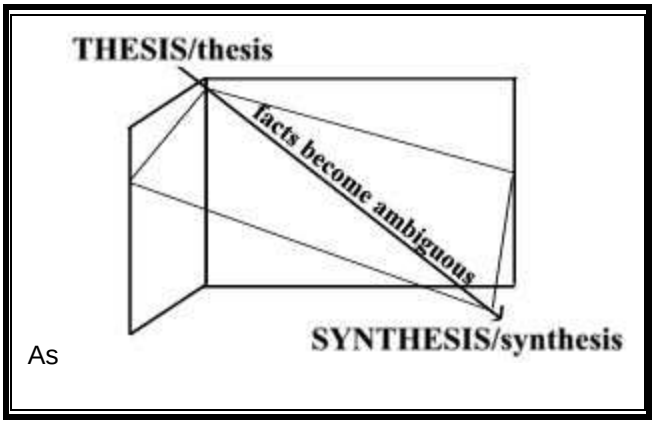
In the last row, and final sub-phase, **synthesis**, each person must come to realize that the **CAUSE** for his or her being is the reasoning process. That it is by higher-order thinking skills, experienced in *diaprax*, that the quest for world harmony and peace is to be realized. The higher-order 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/thesis**. And finally as one arrives at the farthermost 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).



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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 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 solders. 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.

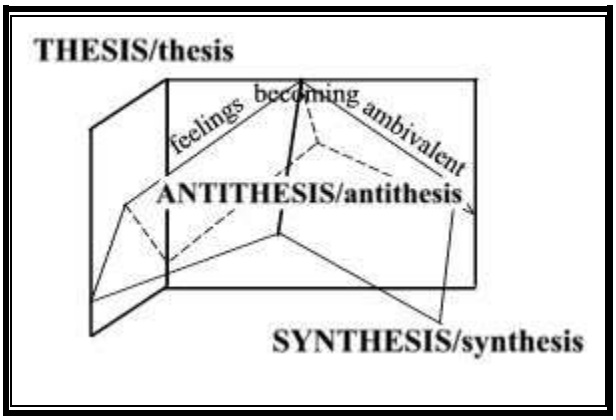
Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; FOR THAT THEY HATED KNOWLEDGE, AND DID NOT CHOOSE THE FEAR OF THE LORD: They would none of my counsel: they despised all my reproof. Therefore shall

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).

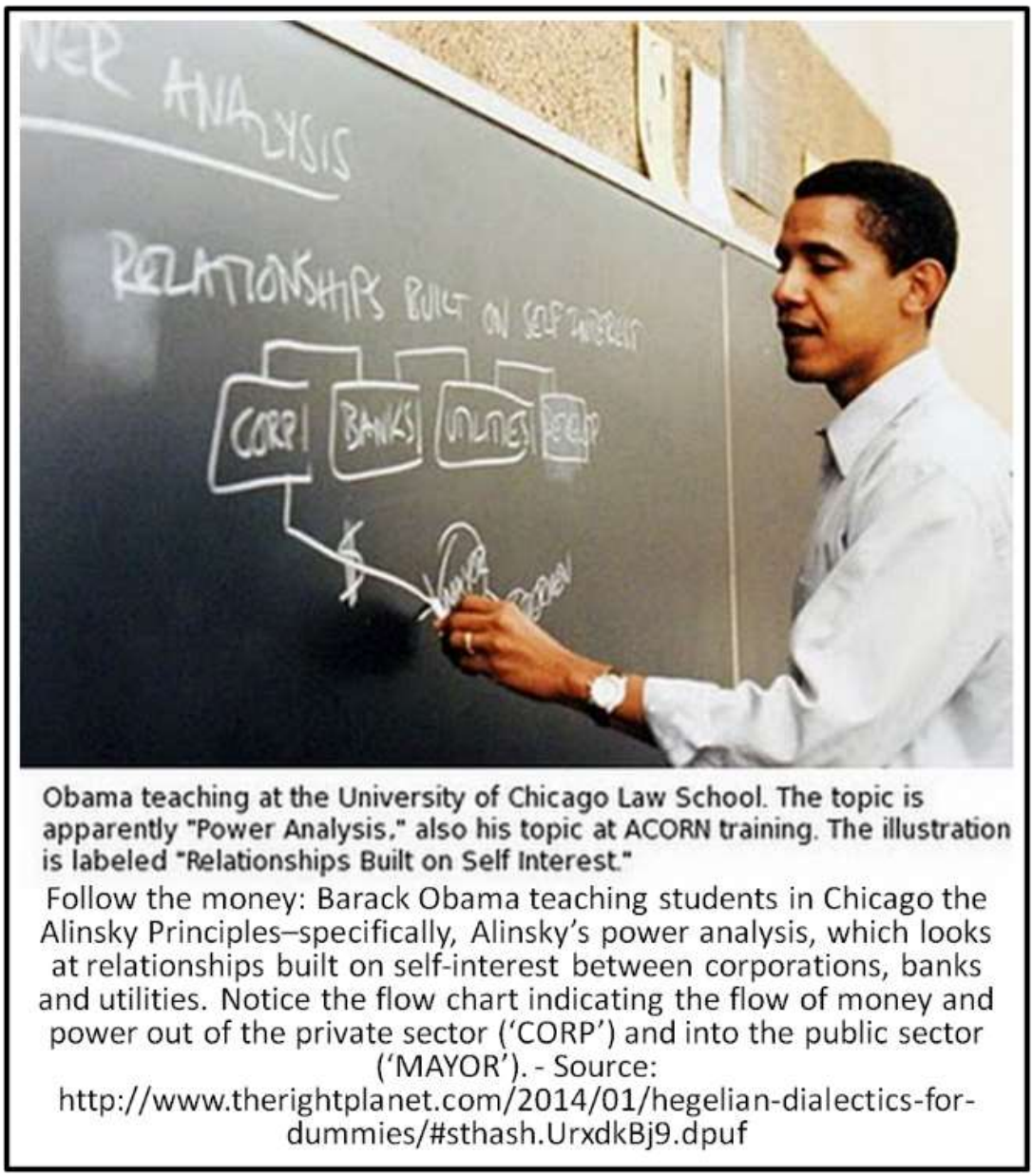
These socio-psychologists may imagine they are able to evaluate wherever they are, but in reality they cannot. The emotion of having to admit they are wrong, when a fact is present that refutes the process itself, causes them to treat it as a hypothesis, to redefine it so it is no longer a fact. They 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

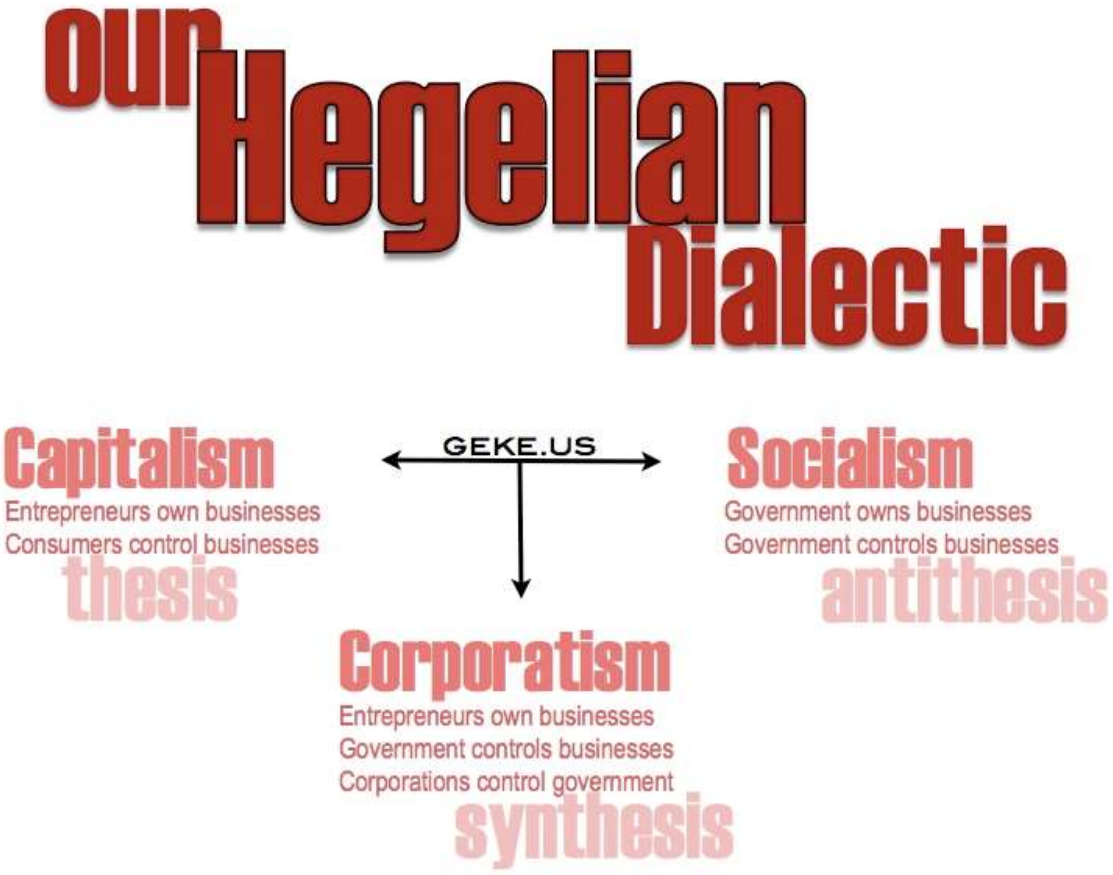
Dean Gotcher: The hustling of you…

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, whyour 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 *******



http://www.geke.us/Dialectic.html

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

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://jaysondbradley.com/2014/10/11/10-christian-examples-logical-fallacies/

The Logic of Christian (Biblical) Universalism
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 [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."[1] 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

An Introduction to the Thought of Alvin Plantinga
https://www.crossway.org/blog/2017/04/an-introduction-to-the-thought-of-alvin-plantinga/

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 [PDF]

Method in Modern Philosophy – A Reply (by Plantinga to Keller)
http://www.andrewmbailey.com/ap/Method_Christian_Philosophy.pdf [PDF]

Christian Philosophy at the End of the 20th Century (Plantinga)
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 [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 [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]

See also: "**Advice from a Christian Philosopher**"

Against Materialism (Plantinga)
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 [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]

Unbelievable? Ask Alvin Plantinga Anything - answering your questions (2017)

https://www.premierchristianradio.com/Shows/Saturday/Unbelievable/Episodes/Unbelievable-Ask-Alvin-Plantinga-Anything-answering-your-questions [Audio]

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**

Valid Argument?

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	◊(∃x)Ax	pr
2	□(x)(Ax ≡ □Bx)	pr
3	□(x)(Bx ⊃ Ox)	pr
4	(Y)[W(Y) ≡ (□(∃x)Yx ∨ (□~(∃x)Yx)]	pr
5	(Y)[(∃Z)□(x)(Yx ≡ □Zx) ⊃ W(Y)]	pr
6	(∃Z)□(x)(Ax ≡ □Zx)	2, EG
7	[(∃Z)□(x)(Ax ≡ □Zx) ⊃ W(A)]	5, UI
8	W(A) ≡ (□(∃x)Ax ∨ (□~(∃x)Ax)	4, UI
9	W(A)	6, 7 MP
10	W(A) ⊃ (□(∃x)Ax ∨ (□~(∃x)Ax)	8, Equiv, Simp
11	□(∃x)Ax (□~(∃x)Ax)	9, 10 MP
12	~◊~~(∃x)Ax ∨ (□(∃x)Ax)	11, Com, ME
13	◊(∃x)Ax ⊃ □(∃x)Ax	DN, Impl
14	□(∃x)Ax	1, 13 MP
15	□(x)(Ax ≡ □Bx) ⊃ (□(∃x)Ax ⊃ □(∃x)□Bx)	theorem
16	□(∃x)□Bx	14, 15 MP (twice)
17	□(x)(Bx ⊃ Ox) ⊃ (□(∃x)□Bx ⊃ □(∃x)□Ox)	theorem
18	□(∃x)□Ox	16, 17 MP (twice)
19	(∃x)□Ox	18, NE

[Source: 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

Excerpt:

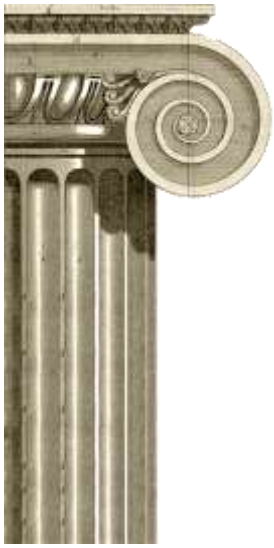
> Proverbs 2:6. For the Lord gives wisdom: out of His mouth cometh knowledge and understanding."
>
> Proverbs 24:3-4. Through wisdom a house is built; and by understanding it is established; and by knowledge the rooms are filled..."
>
> If parents taught their children these three skills they would have 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 **[Recommended]**
http://www.cmfnow.com/articles/pc401.htm

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 dialect**. 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 [PDF]

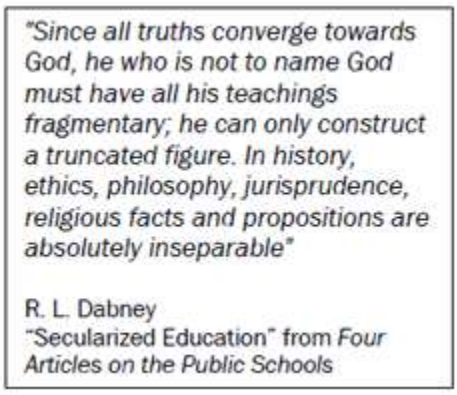
Excerpt:

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.



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 [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 Apology, Crito, Phaedo CLEMENT- Exhortation to Greeks	Delian League Solon, Lycurgus Pericles Alcibiades, Lysander Persian War Thermopylae, Salamis Marathon, Plataea Darius I, Xerxes I	Algebra 1 Life Science	ANCIENT Greek Hebrew Latin
2nd	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	Peloponnesian War Philip II, Alexander Roman Republic Augustus Caesars Roman Expansion Constantine	Euclid's Elements Physical Science	.
3rd	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	Church fathers- Augustine, Origen Tertullian Justin Martyr, Polycarp Church Councils- Lyons Nicaea, Constantinople Rise of Islam Holy Roman Empire Roman Catholic Church Orthodox Church	"Euclidian Geometry" Biology	
4th	CERVANTES- Don Quixote CALVIN- Institutes LUTHER- Commentary on Galatians BACH- St. Matthew Passion	Crusades Ottoman Empire Renaissance Reformation	Alg. 2 Chemistry	Shakespeare MODERN German

	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	30 Years War English Political History Rise of Proquizantism Huguenots American Puritans		French Spanish
5th	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	Enlightenment Enlightened Despots French Revolution American Revolution Rise of Liberalism Industrialization American Expansion German Political History Napoleon American Civil War	Pre-Calc/ Advanced Mathematics Physics I	

Francis Shafer on Education (1982 speech)
http://www.gbt.org/text/f.html

Libre Fellowship
http://www.labri.org/

Libre Ideas Library **[Recommended]**
http://www.labri-ideas-library.org/

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**

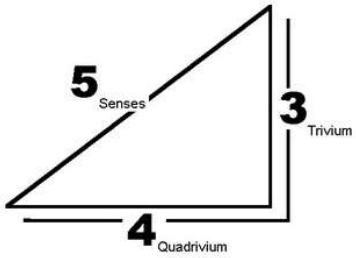
The Quadrivium consisted of:

- **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 medival 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

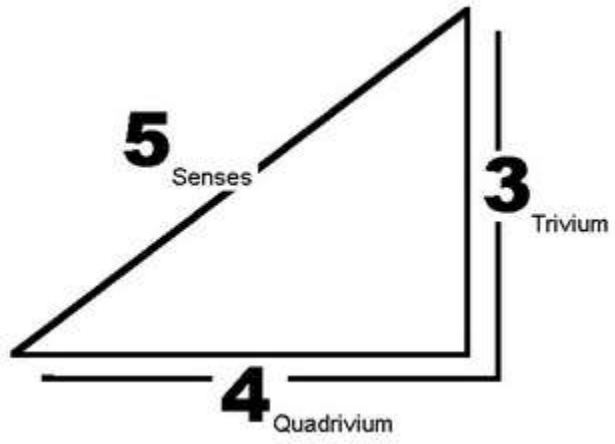
The 7 Liberal Arts - Trivium, Quadrivium and Logical Fallacies

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

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

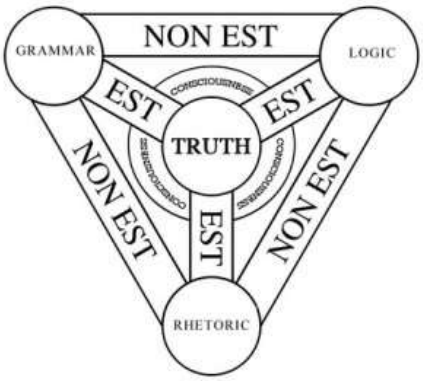
- **Division**: Since a component has a particular trait and it consists of A, B and C it can be concluded that A, B and C must have the same trait as the component itself
- **False causal relationship**: Arguing that a particular event was caused by previous event just because this previous event happened 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.

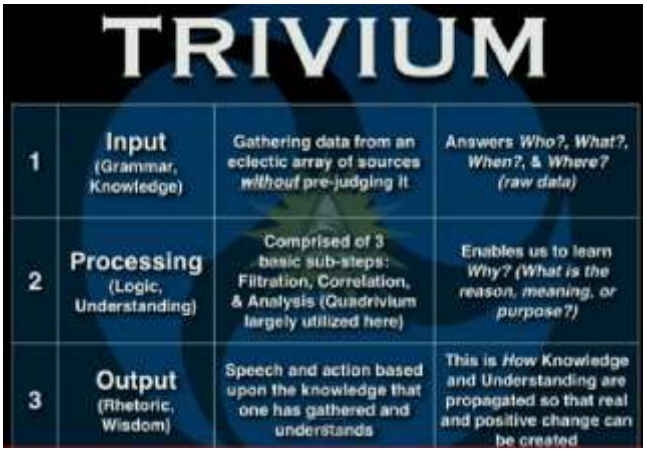
Jan Irvin (the person being interviewed, above) is not a Christian, specializes in Gnostic [knowledge] materials and various conspiracies, such as mind control. He has done articles on "The Magic Mushroom" and Christianity put forth by John Allegro in his (Allegro's) book, "The Sacred Mushroom and the 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.

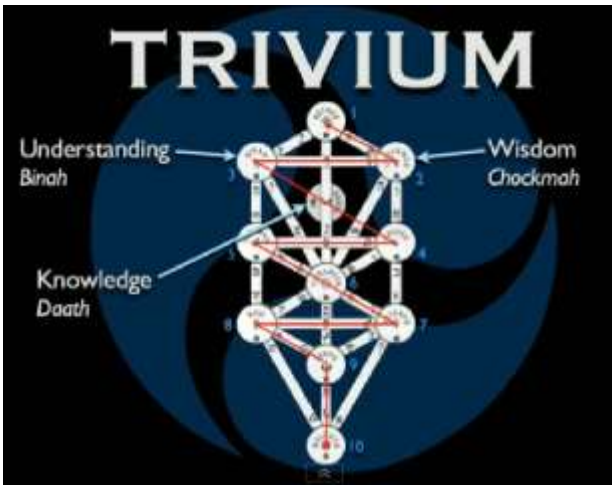
Here's a Youtube interview of Irvin (under 7 min.) about the Talmud and it's hatred toward the gentiles.
https://www.youtube.com/watch?v=lgLLqWSo2YQ

Here's an article critical of Irvin and his observable arrogance and "psychological problems". (also

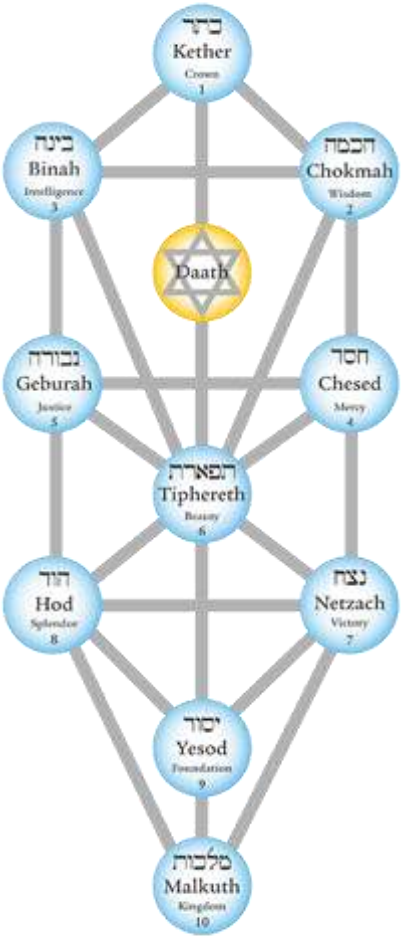
independently mentioned by others)
http://blog.banditobooks.com/an-open-letter-to-jan-irvin/

Screen images from another explanation of the Trivium (on Youtube; there are many similar):





[Source: 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]

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]

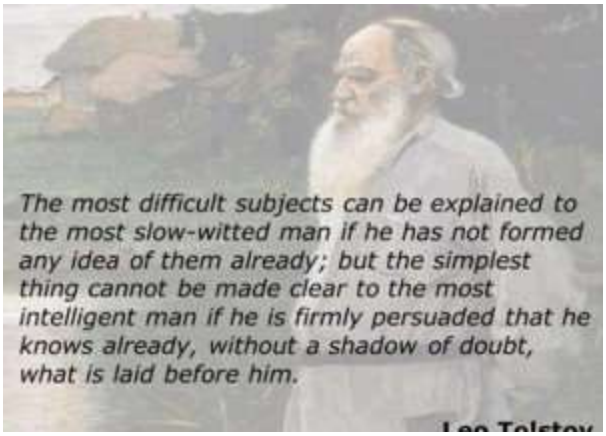
On the Trivium: Historic & Modern Application (Classic vs Modern Education)
http://www.classical-homeschooling.org/application.html

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 educaton 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.biblicaltheology.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:

	Ancient Greek Education (as taught in Public Schools today)	Ancient Hebrew Education
Goal	Prepare individuals to serve the state.	Prepare individuals to serve God.
How Accomplished	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.
Result	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.
Curriculum	Humanism Evolution Social Studies	Bible Creation Science "His Story" (true history) Character Self-government (internal obedience to God)

Subjects		
Curriculum **Content**	Trivium, the three stages: 1. Grammar 2. Logic (Dialectic) 3. Rhetoric	The three main orders of study in ancient Israel consisted of: 1. Religious education 2. Occupational skills 3. Military training with the basis of all knowledge being the fear of the Lord (Psalm 111:10; Proverbs 1:7).
Curriculum Text	Books by Homer, Aristotle, Virgil, Pliny, Cicero.	God's Word. Orthodox schools did not study subjects derived from Classical tradition.
Heroes	Homer, Plato, Socrates, Aristotle, Epicurus, Zeno	Abraham, Isaac, Jacob, Joshua and David (Old Testament)
Philosophy	Lawlessness: To each his own. Look out for Number One. There are no absolutes.	Lawfulness: Love one another. The last shall be first. Deny thyself. Obey God's Commandments.
	That this is a rebellious people, lying children, children that will not hear the law of the Lord (Isaiah 30:9).	*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).

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 – 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

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 [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	*Traditional*		*Contemporary*	
Philosophical - orientation	***Realism***	***Idealism & Realism***	***Pragmatism***	***Pragmatism***
Theoretical-orientation	***Perennialism***	***Essentialism***	***Progressivism***	***Reconstructionism***
Direction in time	preserving the past		growth, reconstruct present, change society, shape future	
Educational value	fixed, absolute, objective		changeable, subjective, relative	
Educational process	focuses on teaching		focuses on active self-learning	
Intellectual focus	train, discipline the mind		engage in problem-solving, social tasks	
Subject-matter	for its own self-importance		all have similar value	
Curriculum	composed of three Rs		three Rs, arts, sciences, vocational	
Learning	cognitive learning, disciplines		exploratory, discovery	
Grouping	homogeneous		heterogeneous, culturally diverse	
Teacher	disseminates, lectures, dominates instruction		facilitates, coaches, change agent	
Student	receptacle, receives knowledge, passive		engages discoverer, constructs knowledge	
Social	direction, control, restraint		Individualism	
Citizenship	cognitive, personal development		personal, social development	
Freedom and Democracy	conformity, compliance with authority, knowledge and discipline		creativeness, self-actualization, direct experiences	
Excellence vs. Equality	excellence in education, academic, rewards and jobs based on merit		equality of education, equal change to disadvantaged	
Society	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-qprogressiveq-education.html

Ending Progressive Public Education
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**

TRADITIONAL vs. PROGRESSIVE LEARNING
Comparison of Two Types of Education

Description	Traditional (Classical)	Progressive (Ex.: Common Core / CSCOPE) 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, *U.S. Constitution*, *Bill of Rights*, and *Declaration of Independence*
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

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Download chart handouts at www.drcarolehhaynes.com

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 [PDF]

5 Major Educational Philosophies (Introduction; MS Word *.doc file)
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.

Education Praxis

***See also*: The Diabolical System of Diaprax**

What is Praxis?

http://infed.org/mobi/what-is-praxis/

Few educators speak of *praxis*. Those that do tend to link it to the work of Freire. Yet while *praxis* may not be part of many workers overt vocabulary, practice, a pale derivative, is. So what is praxis and why should educators be concerned with it?

Freire Institute: Concepts Used by Pablo Freire

http://www.freire.org/component/easytagcloud/118-module/praxis/

Praxis (Action/Reflection)

It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection.

Generative Themes

According to Paulo Freire, an epoch "is characterized by a complex of ideas, concepts, hopes, doubts, values and challenges in **dialectical interaction with their opposites striving towards their fulfilment**". The concrete representation of these constitute the themes of the epoch. For example, we may say that **in our society some of these themes would include the power of bureaucratic control** or the social exclusion of the elderly and disabled. In social analysis these themes may be discovered in a concrete representation in which the **opposite theme is also revealed (i.e., each theme interacts with its opposite).**

Easter Experience

Paulo Freire says that "those who authentically **commit themselves to the people** must re-examine themselves constantly. This **conversion is so radical as not to allow for ambivalent behaviour**… **Conversion to the people requires a profound rebirth**. **Those who undergo it must take on a new form of existence**; they can no longer remain as they were."

Dialogue

To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realize that **through dialogue existing thoughts will change and new knowledge will be created**.

Conscientization

The process of developing a critical awareness of one's social reality through reflection and action. **Action is fundamental because it is the process of changing the reality**. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs.

Codification

This is a way of gathering information in order to build up a picture (codify) around real situations and real people. **Decodification is a process whereby the people in a group begin to identify with aspects**

of the situation until they feel themselves to be in the situation and so able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus.

Banking concept of knowledge

The concept of education in which "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing".

[Note: Bold type under titles added by this compiler.]

Meaning and Use of the word "Praxis"
https://english.stackexchange.com/questions/3008/use-of-the-word-praxis

What is Praxis? Discussed in Relation to Hegel, Marx, Nietzsche and Sartre
(Graduate Student Paper)
http://www.waikato.ac.nz/__data/assets/pdf_file/0005/149261/NatalieCowley.pdf [PDF]

What do Marxists mean by "praxis"?
https://www.quora.com/Marxism-What-do-Marxists-mean-by-praxis

Alternate meaning with regard to ETS teacher certification exams:

Praxis test – Pre-Professional Skills Test (P-PST)
https://en.wikipedia.org/wiki/Praxis_test

See also:

Dialectics and Other Philosophical Concepts Used in Churches

What is praxis? etc.

Diaprax - Dialectic and Praxis

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://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.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://truthinamericaneducation.com/common-core-state-standards/

http://truthinamericaneducation.com/

Bloom's Taxanomy

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
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 Knowedge:

http://www.criticalthinking.org/data/pages/26/85578917d13eb2f2bcccd3da05a055eb51366ecae05e8.pdf

Instructional Design: The Taxonomy Table (Fisher, 2007)

KNOWLEDGE DOMAIN	*Remember*	*Understand*	*Apply*	*Analyze*	*Evaluate*	*Create*
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**
Complex Overt Response	**Performs task or objective in a confident, proficient, and habitual manner**	**Use titration to determine the Ka for an unknown weak acid.**
Adaptation	**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?**
Organization	**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**
Receiving	**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.**
Responding	**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.**
Valuing	**Internalizes an appreciation for (values) the objectives, phenomena, or activity**	**I seek out information in popular media related to my class.**
Organization	**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.**

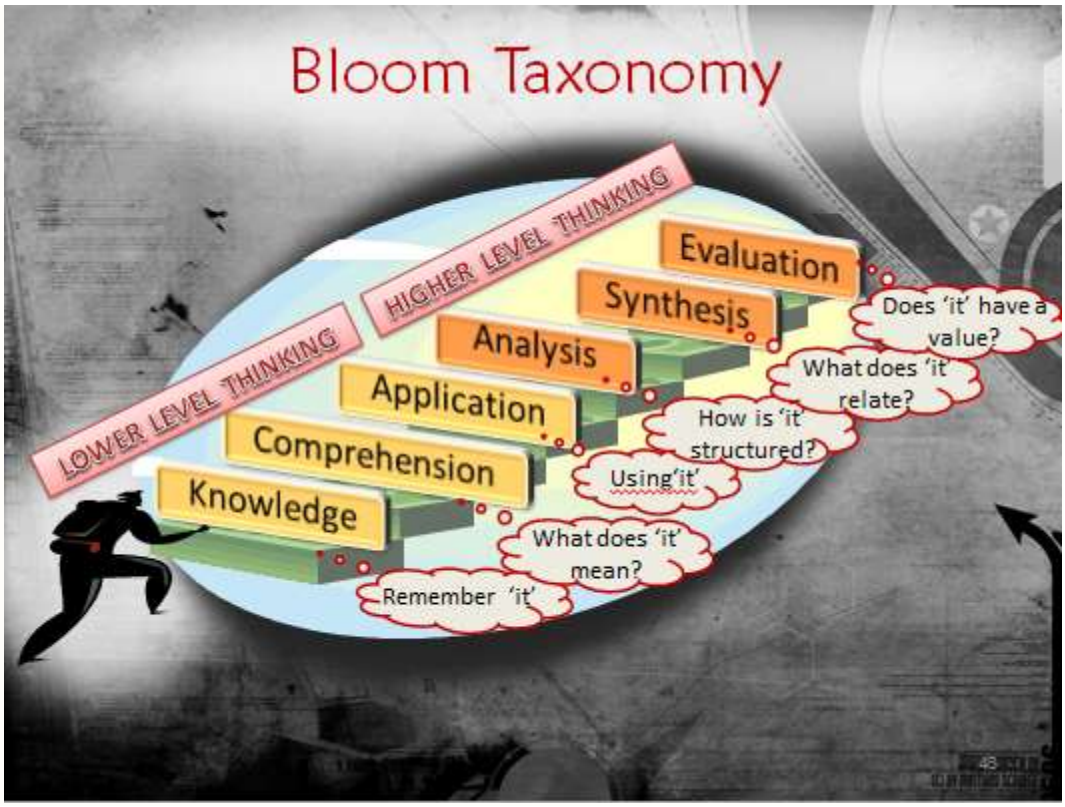
To determine the level of expertise required for each measurable student outcome, first decide which of these three broad categories (knowledge-based, skills-based, and affective) the corresponding course goal belongs to. Then, using the appropriate Bloom's Taxonomy, look over the descriptions of the 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

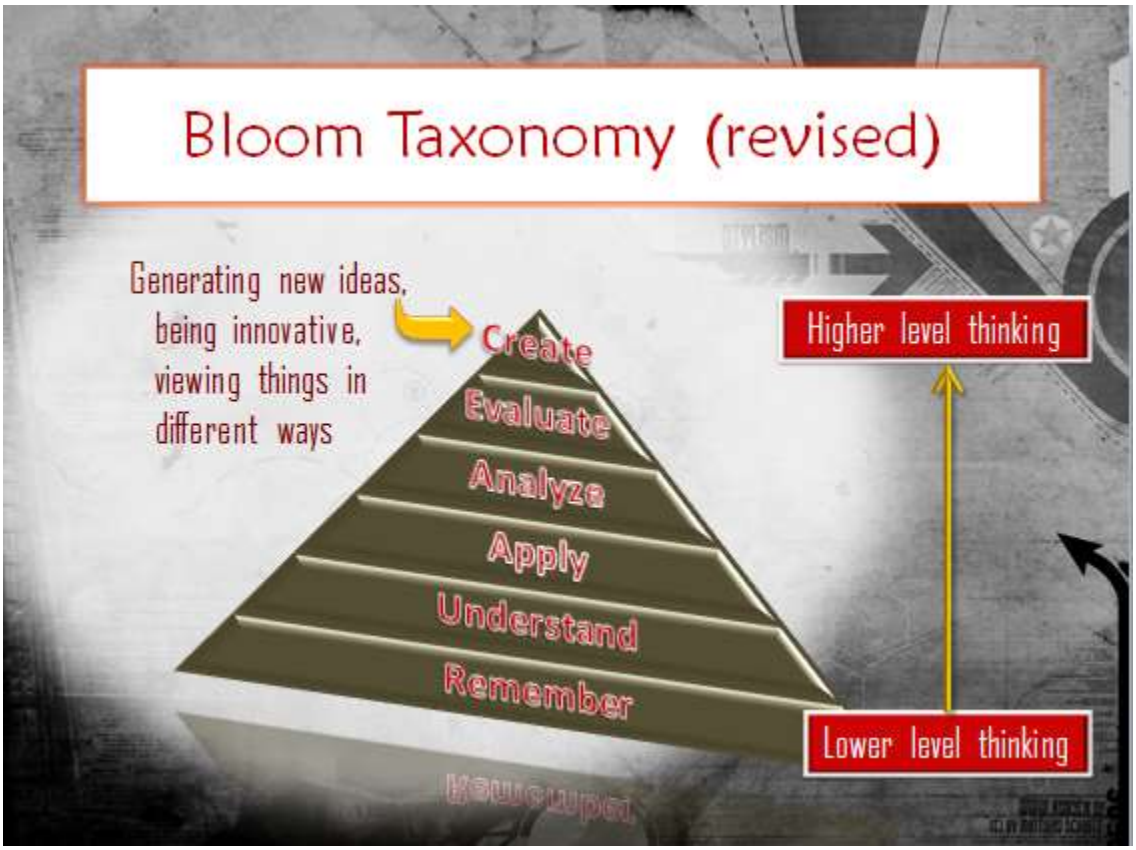
Excerpt:

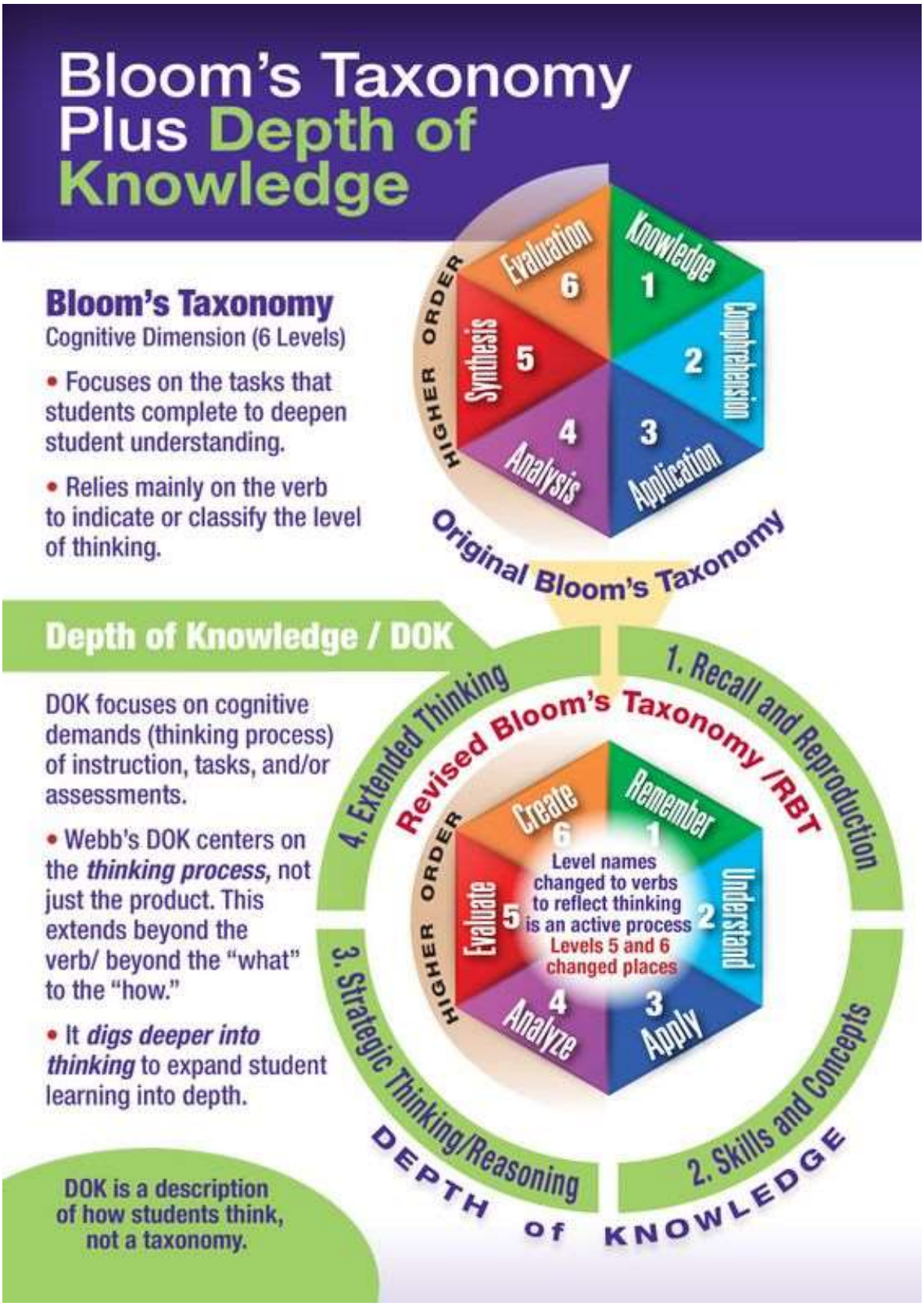
Original Bloom's Taxonomy



Revised Bloom's Taxonomy

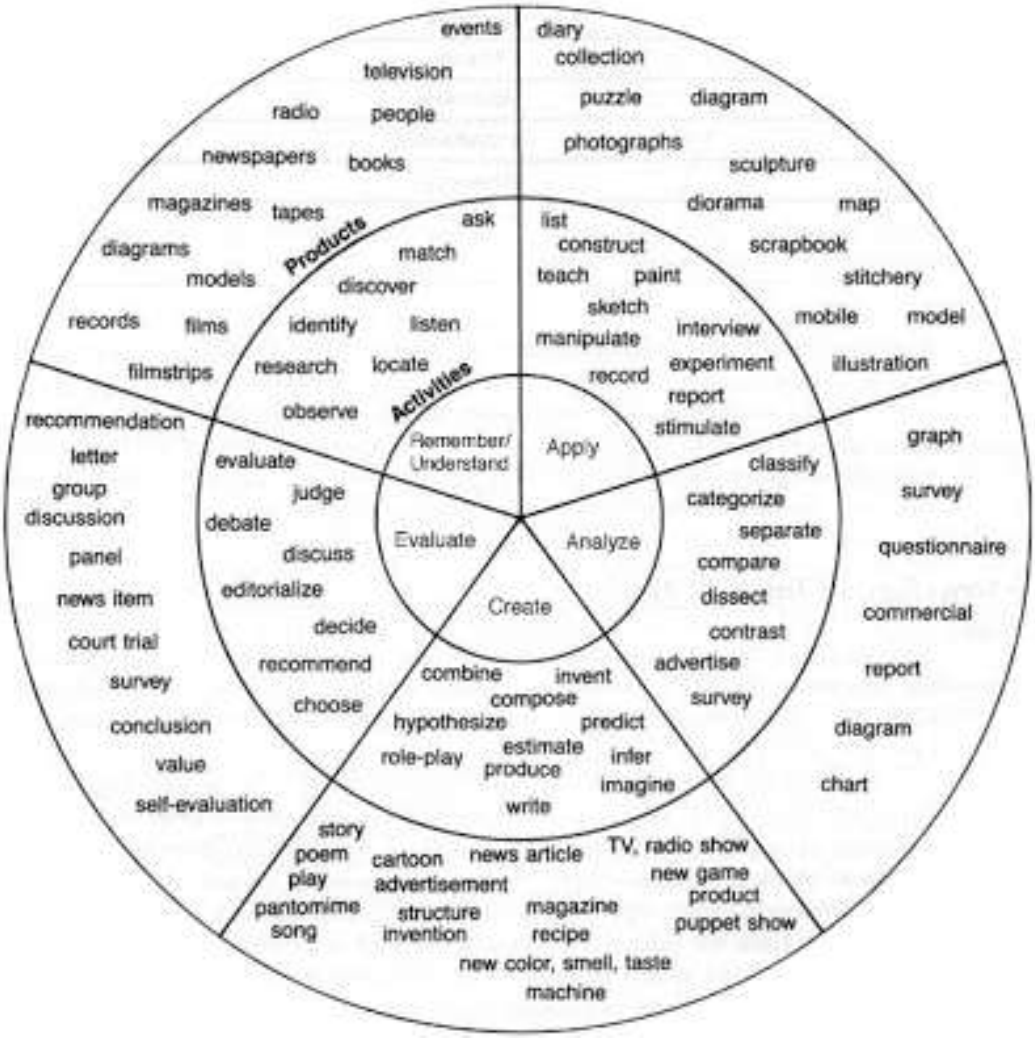
The original Bloom's taxonomy has undergone various modifications to reflect new development in cognitive research. The new (modified) Bloom's Taxonomy was based on the work of Anderson and Krathwohl who incorporates knowledge from contemporary research on learning and human cognition into its model. 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 Taxonomy (revised)
Generating new ideas, being innovative, viewing things in different ways
Create
Evaluate
Analyze
Apply
Understand
Remember
Higher level thinking
Lower level thinking

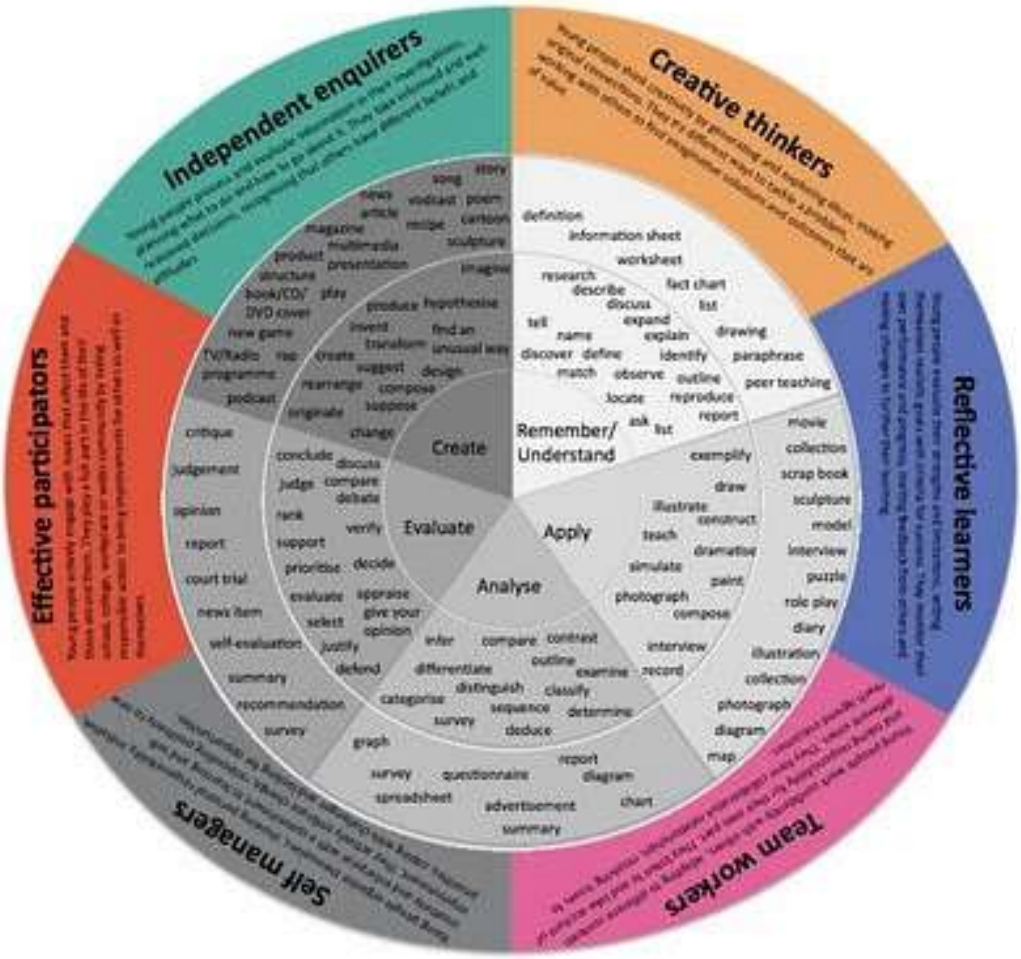


Source: educatorstechnology.com

Bloom's Revised Taxonomy Wheel

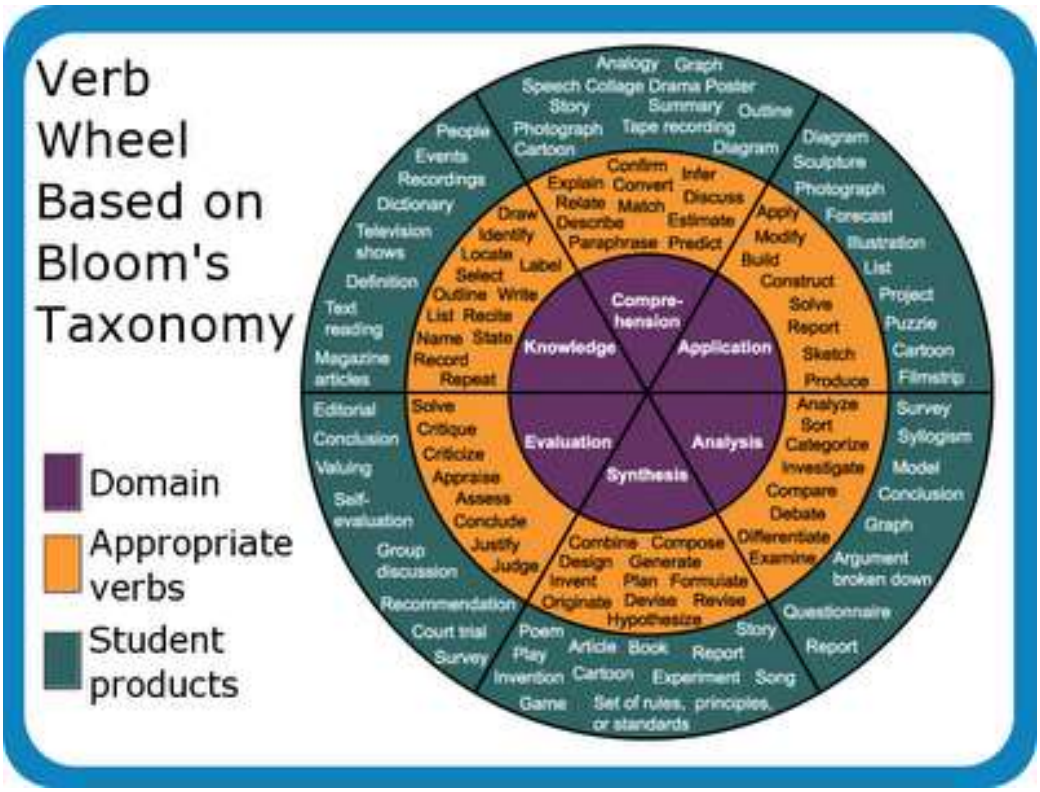


Source: *http://www.cobbk12.org/sites/alt/training/Blooms/circle.GIF*



***Source**: http://www.mmiweb.org.uk/downloads/bloomimages/bloom_plts.jpg*

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!
LOTS
HOTS
Remembering
Remembering is when memory is used to produce definitions, facts or lists, or recite or retrieve material.
Understanding
Understanding is about constructing meaning from different types of function be they written or graphic.
Applying
Applying refers to situations where learned material is used through products like models, diagrams, presentations, interviews and simulations.
Analyzing
Analyzing means breaking material or concepts into parts, determining how the parts interrelate to one another or to an overall structure or purpose.
Evaluating
Evaluating means making judgements based on criteria and standards through checking and critiquing.
Creating
Creating is about putting elements together to form a functional whole, and reorganising elements into a new pattern or structure by planning or producing.
Bookmarking
Bullet-pointing
Copying
Defining
Describing
Duplicating
Favouriting
Finding
Googling
Highlighting
Identifying
Labelling
Liking
Listening
Listing
Locating
Matching
Memorizing
Naming
Networking
Numbering
Quoting
Recalling
Reading
Reciting
Recognizing
Recording
Reteling
Repeating
Retrieving
Searching
Selecting
Tabulating
Telling
Visualizing
Advanced searching
Annotating
Associating
Boolean searches
Categorizing
Classifying
Commenting
Comparing
Contrasting
Converting
Demonstrating
Describing
Differentiating
Discussing
Discovering
Distinguishing
Estimating
Exemplifying
Explaining
Expressing
Extending
Gathering
Generalizing
Grouping
Identifying
Indicating
Inferring
Interpreting
Journaling
Paraphrasing
Predicting
Relating
Subscribing
Summarizing
Tagging
Tweeting
Acting out
Administering
Applying
Articulating
Calculating
Carrying out
Changing
Charting
Choosing
Collecting
Completing
Computing
Constructing
Demonstrating
Determining
Displaying
Examining
Executing
Explaining
Implementing
Interviewing
Judging
Editing
Experimenting
Hacking
Loading
Operating
Painting
Playing
Preparing
Presenting
Running
Sharing
Sketching
Uploading
Using
Advertising
Appraising
Attributing
Breaking down
Calculating
Categorizing
Classifying
Comparing
Concluding
Contrasting
Correlating
Deconstructing
Deducing
Differentiating
Discriminating
Dividing
Distinguishing
Estimating
Explaining
Illustrating
Inferring
Integrating
Linking
Mashing
Mind mapping
Ordering
Organizing
Outlining
Planning
Pointing out
Prioritizing
Questioning
Separating
Structuring
Surveying
Arguing
Assessing
Checking
Criticizing
Commenting
Concluding
Considering
Convincing
Critiquing
Debating
Defending
Detecting
Editorializing
Experimenting
Grading
Hypothesising
Judging
Justifying
Measuring
Moderating
Monitoring
Networking
Persuading
Posting
Predicting
Rating
Recommending
Reflecting
Reframing
Reviewing
Revising
Scoring
Supporting
Testing
Validating
Adapting
Animating
Blogging
Building
Collaborating
Composing
Constructing
Designing
Developing
Devising
Directing
Facilitating
Filming
Formulating
Integrating
Inventing
Leading
Making
Managing
Mixing/remixing
Modifying
Negotiating
Originating
Orating
Planning
Podcasting
Producing
Programming
Publishing
Role playing
Simulating
Solving
Structuring
Video blogging
Wiki building
Writing
global digital citizen foundation
globaldigitalcitizen.org
REFERENCES
http://edorigami.wikispaces.com/Bloom%27s+Digital+Taxonomy
http://www.fresnostate.edu/academics/oie/documents/assesments/Blooms%20Level.pdf
http://www.cte.cornell.edu/documents/Assessment%20-%20Blooms%20Taxonomy%20Action%20Verbs.pdf

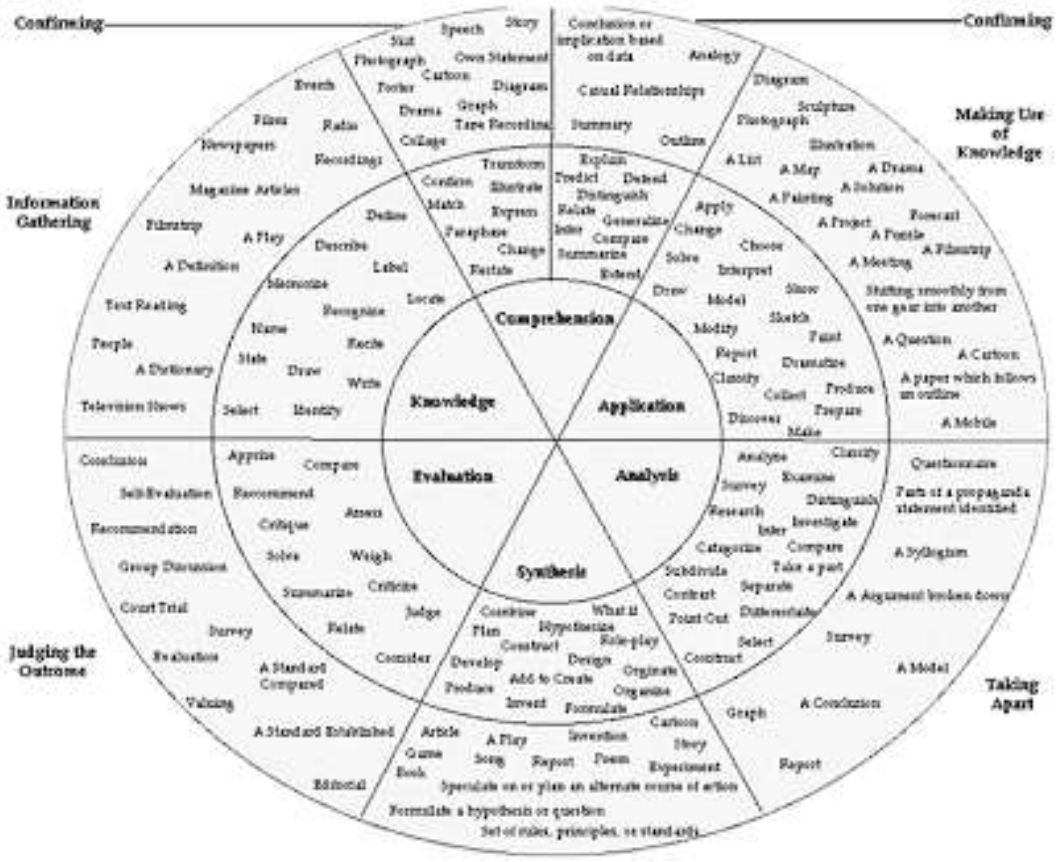


Source: *http://www.alline.org/euro/images/bloomwheel.png*

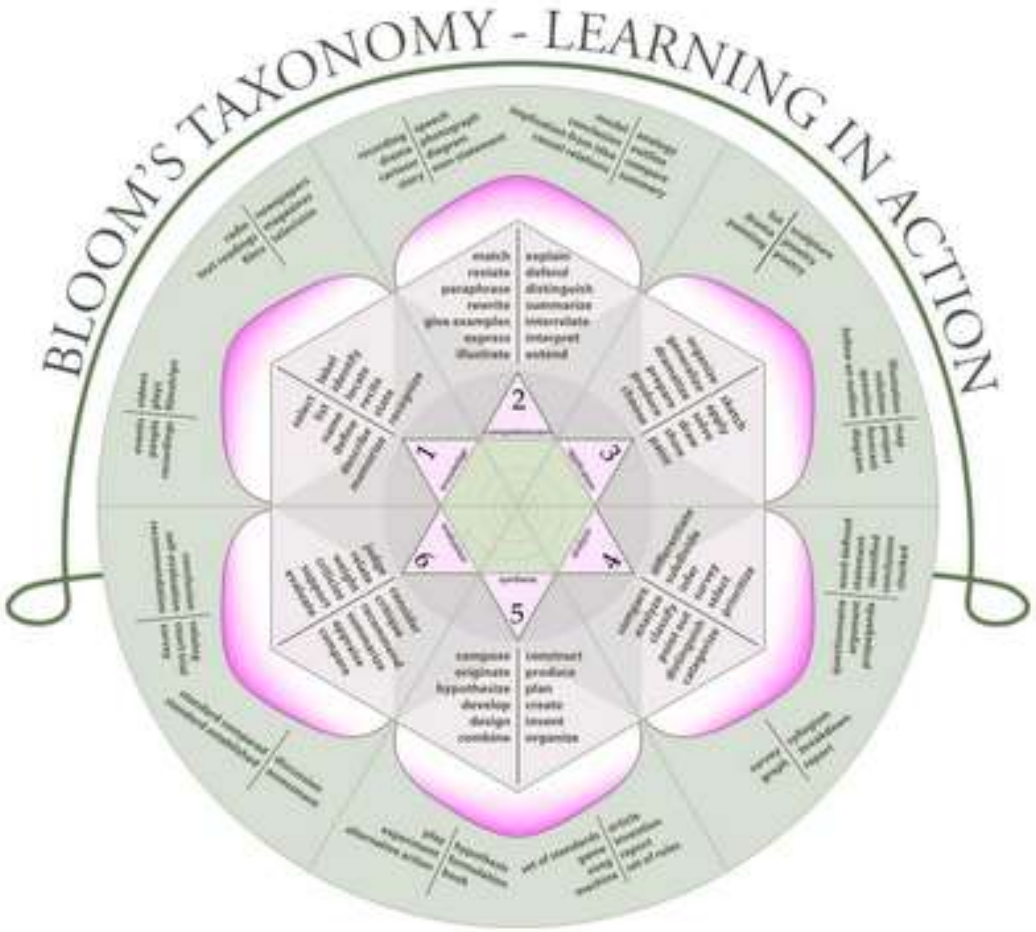
BLOOM'S TAXONOMY and Costa's Levels of Questioning

The Student will...

Knowledge (Remembering)	Comprehension (Understanding)	Application (Applying)	Analysis (Analyzing)	Synthesis (Creating)	Evaluation (Evaluating)
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.
Introduction of knowledge **Level One—the basement**		*Practice knowledge learned* **Level Two— the ground floor**		*Demonstrates mastery of knowledge learned* **Level Three—the penthouse**	
By doing the following...		***By doing the following...***		***By doing the following...***	
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	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	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	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, build, combine, compose, construct, create, develop, estimate, form a new..., generate, hypothesize, imagine, improve, infer, invent, modify, plan, predict, produce, propose, reorganize, rewrite, revise, simplify, synthesize	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
Knowledge—Level 1A (Remembering)	***Comprehension—Level 1B*** (Understanding)	***Application—Level 2A*** (Applying)	***Analysis—Level 2B*** (Analyzing)	***Synthesis—Level 3A*** (Creating)	***Evaluation—Level 3B*** (Evaluating)
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?	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 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...?



Source: http://teaching.uncc.edu/sites/teaching.uncc.edu/files/media/files/image/resources/pedagogy/diagramforwriting.gif



Source: *http://en.wikipedia.org/wiki/File:Blooms_rose.svg*

Sample Action Words for Stating Learning Objectives Listed by Domain and Levels of Learning

	Knowledge /Comprehension	Application	Problem Solving
COGNITIVE	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
AFFECTIVE	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
PSYCHOMOTOR	Complete Demonstrate Distinguish Hear Identify Locate Manipulate Move Pick up Point to Practise Press Pull Push See Select Set up 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 *By R. W. Paul*	Five Types of Questions Newer Views on Learning/Socratic-Questioning *By Leslie Owen Wilson*	
Questions for clarification: How do you say that? How does this relate to our discussion?	**Factual** 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.	*Example* *Name the Shakespeare play about the Prince of Denmark?*
Questions that probe assumptions: What could we assume instead? How can you verify or disapprove that?	**Convergent** 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.	*Example* *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.)*
Questions that probe reasons or evidence: What would be an example? What is ... analogous to? What do you think causes to happen ...? Why?		
Questions about viewpoints and perspectives: 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 ...?	**Divergent** 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.	*Example* *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?*
Questions that probe implications and consequences: 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?	**Evaluative** 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.	*Example* *Compare and contrast the death of Ophelia with that of Juliet?* *What are the similarities and differences between Roman gladiatorial games and modern football?*
Questions about the question: What is the point of this question? Why do you think I asked this question? What does ... mean? How does ... apply to everyday life?	**Combinations** These are questions that blend any combination of the above.	

Bloom's Taxonomy

Levels of Questioning	Question Cues					Examples
Knowledge Identification and recall of information Knowledge of dates, events, places Knowledge of major ideas Mastery of subject matter	List	Define	Tell	Describe	Identify	*List the main characteristics for the main characters.* *Arrange scrambled story pictures in sequential order.* *Match statements with the characters who said them.* *Describe ...*
	Show	Label	Collect	Examine	Tabulate	
	Quote	Name	Who	When	Where	
Comprehension 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	Explain	Discuss	Compare	Extend		*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.*
	Interpret	Predict	Describe	Contrast		
	Outline	Restate	Summarize	Distinguish		
Application Use information, rules, principles Use methods, concepts, theories in new situations Solve problems using required skills or knowledge	Apply	Demonstrate	Calculate	Complete		*Transfer the new character to a new setting.* *Why is ... significant?* *Do you know another situation where ...?* *What factors would you change if ...?*
	Illustrate	Show	Solve	Examine		
	Modify	Relate	Change	Classify		
Analysis Separation of the whole into component parts Seeing patterns Organization of parts Recognition of hidden meanings	Analyze	Explain	Arrange	Select		*Select parts of the story that were funniest, saddest, happiest, most unbelievable.* *Compare and/or contrast two of the main characters.* *Differentiate fact from opinion.* *What evidence can you list for ...?* *Classify ... according to ...*
	Separate	Connect	Divide	Infer		
	Order	Classify	Compare	Debate		
Synthesis Use of old ideas to create new ones Relate knowledge from several areas Generalize from given facts Predict, draw conclusions	Combine	Rearrange	Create	What if?	Rewrite	*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.*
	Design	Integrate	Substitute	Compose	Prepare	
	Modify	Plan	Invent	Formulate	Generalize	
Evaluation Development of opinions, judgments, or decisions Make choices based on reasoned argument Verify value of evidence Recognize subjectivity & assess value of theories	Assess	Grade	Recommend	Judge		*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.*
	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%202%20-%20Differentiation%20Resource%20_0_0.pdf

Excerpt:

Contextualising differentiation

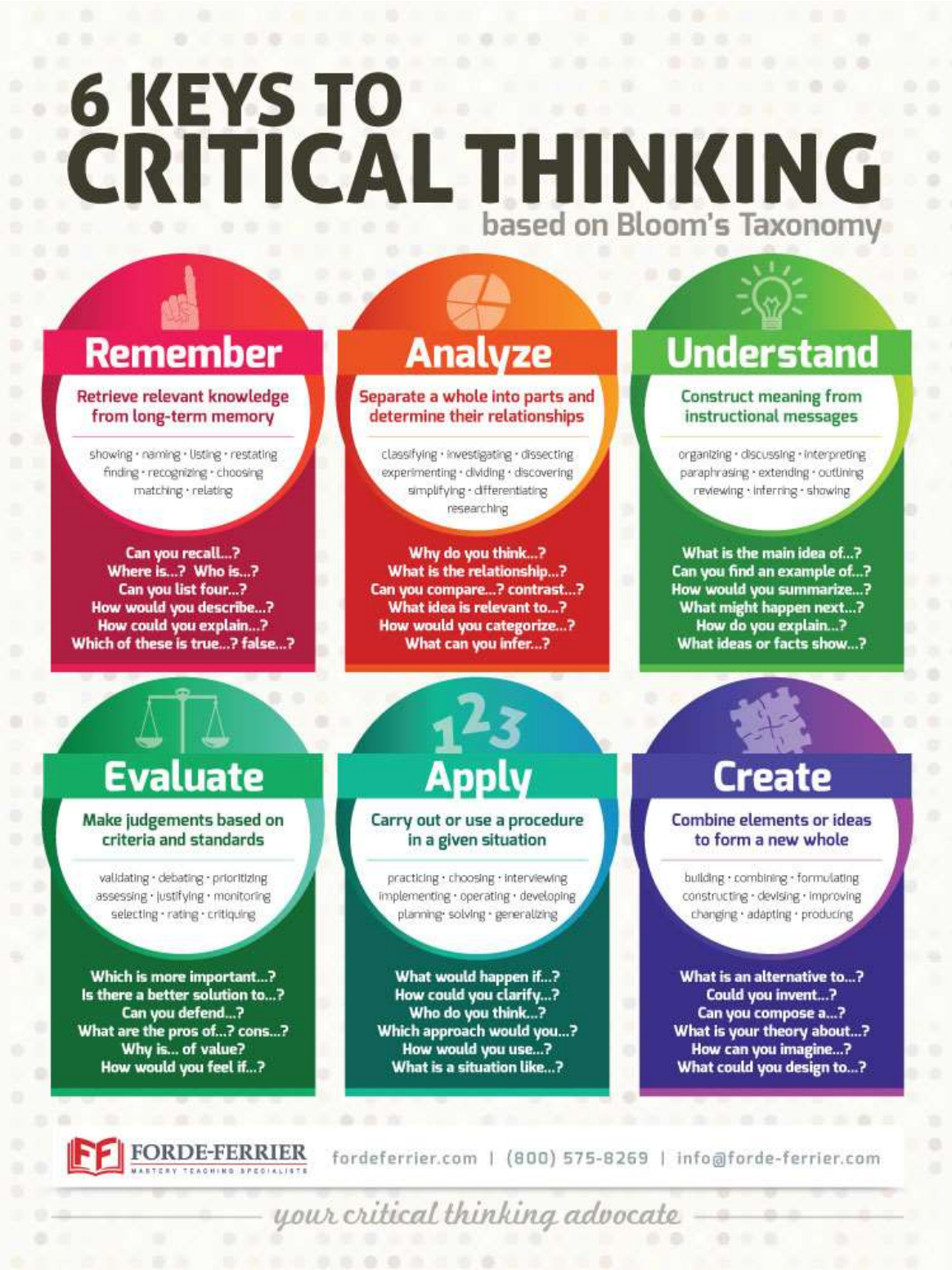
So what exactly is differentiation? Heacox (2002) defines differentiation as '*changing the pace, level, or kind of instruction you provide in response to individual learners' needs, styles or interests*' while Willis, S. & Mann, L., (2000) states that '*differentiation is a teaching philosophy based 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.

6 Keys to Critical Thinking (Based on Bloom's Taxonomy)



****** END: Bloom's Taxonomy sub-section ******

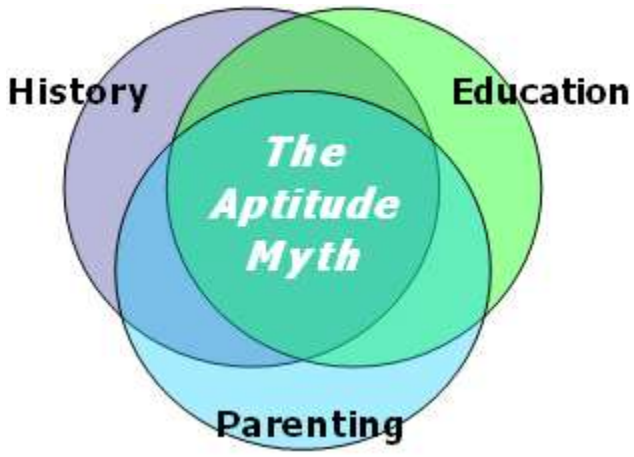
The Aptitude Myth

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 Hellenistic Philosophy

https://fjmorgan.wordpress.com/2009/10/03/paul-and-hellenistic-philosophy/

Excerpt:

> There is a great deal in Paul's letters which seems to be interrelated with Hellenistic philosophical concepts…
>
> Paul was a native of Tarsus, a city on the Cilician plain in the southeastern corner of modern Turkey. As a Hellenistic city, Tarsus was originally settled by Greeks from Ionia and was deeply influenced by Greek culture, language, and institutions (Polhill 6-7). Paul's letters demonstrate that he was fluent in an educated style of Greek, and his citation of Hellenistic poets (1Co 15:33, Ac 17:28, Tit 1:12) points to the probability that Paul was the beneficiary of a formal Greek education (Polhill 10).
>
> According to Polhill, "Strabo wrote that Tarsus 'surpassed' Athens and Alexandria in its love for Philosophy" (8). While the degree of Hellenistic influence on Paul is a matter of debate among scholars, the sheer fact that he was reared in the Tarsian cultural milieu, makes it difficult to believe that Paul would not have been impacted by Hellenistic philosophy. At the very least he was familiar with the philosophical zeitgeist and was able to hold his own with Greek philosophers as evidenced by his interaction with the Stoics and Epicureans in Athens (Ac 17:16-34).

How did Paul's education help him spread the Gospel?

http://www.answers.com/Q/How_did_Paul%27s_education_help_him_spread_the_Gospel

Excerpt:

> Paul's education prepared him to be an effective speaker and gave him the knowledge to use a particular group's own cultural background as a starting point to show how Jesus fit in with their philosophy. For example, his extensive knowledge of the Torah and rabbinical writings allowed

him to argue that Jesus was the fulfillment of Messianic prophesies. His knowledge of Greek culture and philosophy allowed him to point out that Jesus was the ideal towards whom their philosophers had been striving, and that in fact the Greeks had already been worshipping Him as "the unknown God" ... they just hadn't known his name. Both of these strategies won converts. Read Acts chapter 17 for more details.

As usual mans pride shines through in is inability to understand that God did and does not need us to spread his word, It seems the smarter we think we are the dumber God knows we are. Pauls education is irrelevant. I heard a joke once about Hillary and Bill Clinton: They pulled up to a gas station and the attendant once dated Hillary. Bill laughed at her and said, "Wow, just think where you would have happened if you would have married him," and she laughed and said, "Ya, he could have been president and you could have been pumping gas." Turn off your pride, He spoke this universe into existence. Hello, where were you little man/woman.

Paul and the Greek Philosophers: An Apologetic

https://humblesmith.wordpress.com/2014/02/04/paul-the-greek-philosophers-an-apologetic/

The Bible, in Acts 17:16-34, tells of when the apostle Paul is in Athens and addresses Greek philosophers. This passage can be shown to give support for the Bible as accurate history.

Acts 17 has Paul speaking to the Epicurean and Stoic philosophers in a key meeting place, the Areopagus, a location which still exists in the ancient city. Many modern teachers, including Christians, make the mistake of thinking the ancient Epicurean and Stoic philosophers taught ideas which were similar to the modern words *epicurean* and *stoic*. However, the ancient philosophies taught different things than what the modern words mean.

Paul's speech shows a great knowledge of the teachings of these schools of philosophy, even to the point of showing Paul to be a scholar of note. The speech has Paul quoting ancient writer Epimenides in v.28 when he says ". . . for in Him we live and move and have our being" which is a direct quote from the poem *Cretica*. Paul takes this statement, which in the Greek poem is a statement about Zeus, and applies it to the one true God, the God of Israel. In the same verse Paul also quotes the Greek writer Aratus, in the poem *Phaenomena*, when Paul says "For we are also His offspring." So here we have Paul apparently quoting the Greek philosophers' own literature with ease, quotes that we can readily confirm today as accurate.

If we compare the teachings of the Epicureans and Stoics as documented in Frederick Copleston's classic work *A History of Philosophy*, we can conclude that Paul not only had an intimate knowledge of both schools of philosophy, but in his speech systematically refuted many of their major teachings. The following chart demonstrates what the philosophers taught with portions of Paul's speech in Acts 17: …

Did Paul Make a Fundamental Mistake in Athens? – Paul the Philosopher (Part I)

http://www.reclaimingthemind.org/blog/2010/04/did-paul-make-a-fundamental-mistake-in-athens-paul-the-philosopher-part-i/

Paul as a Culturally-Relevant Bridge-Builder: Paul the Philosopher (Part II)

http://www.reclaimingthemind.org/blog/2010/06/paul-as-a-culturally-relevant-bridge-builder-paul-the-philosopher-part-ii/

Paul, the New Socrates in Athens: Paul as Philosopher (Part III)

http://www.reclaimingthemind.org/blog/2010/09/paul-the-new-socrates-in-athens-paul-as-philosopher-part-iii/

Acts 17: Paul and the Greek Philosophers

https://humblesmith.wordpress.com/2011/02/19/acts-17-paul-and-the-greek-philosophers/

Excerpt:

> In Acts chapter 17, the apostle Paul is in Athens. He ends up at the place where the Greek philosophers discuss and debate, and ends up giving a long speech to them. Acts tells us that Paul was addressing the Epicurean and Stoic philosophers.
>
> In the course of this speech, Paul starts with what the Greeks would understand, and eventually ends up with the gospel message, speaking of the resurrection of Jesus. He was successful, for Acts 17 tells us some became Christians during Paul's message.
>
> I did a study of the content of Paul's message in Acts 17, comparing Paul's message with what the ancient Epicurean and Stoics believed. Without going into tedious detail, the summary is this: Paul understood very well what the pagan philosophers taught, for in his speech, he systematically goes through the main teachings of both of these groups and uses Christianity to refute what they teach, point-by-point. Keep in mind that the Epicureans and Stoics did not teach the same things as what is meant by the modern definitions of the words "epicurean" and 'stoic"……which is a mistake made by many. The same man, Paul, who tells us to beware of philosophy, understood philosophy well enough to refute bad philosophy with the truth of scripture. Paul's message was surgically accurate, based on a knowledge of the truth and knowledge of the false philosophy.
>
> Paul's speech tells us that he understood very well what these philosophers believed. Paul even quotes a couple of their teachers in his sermon. Perhaps a surprise to some is the fact that in Acts 17 the Bible quotes non-Christian philosophers in an effort to give the gospel message to lost people.
>
> What can we learn from this? The Biblical pattern can be summarized as "start where they are." When we reach out to non-believers, we start at the point where they can understand, and then quickly move them to the message of the gospel.
>
> We should not expect non-Christians to understand Christian lingo, theology, mannerisms, etc. but rather we should adapt the *container* of our message to fit the culture where we're speaking. But the *content* of the message should never change: all people are sinners and separated from God. So God, through Jesus, paid the price for our separation, and gave us life by rising from the dead. Through faith in Jesus, we can have fellowship with God again, and Jesus is the only way of being saved from eternal separation from God.
>
> The questions all Christians should ask themselves are these: Am I reaching out to a lost world? Am I going out to Athens, or am I expecting Athenians to come to Me? When I speak to lost people, am I able to start where they are, then lead them to Jesus, the only true way? Am I able to follow Paul's example by knowing enough of the false teachings in the world, and enough of God's truth, to refute the error and present the truth?

Philosophy in the New Testament

https://www.studylight.org/dictionaries/hbd/p/philosophy-in-the-new-testament.html

Excerpt:

> Philosophical systems abounded in the first century A.D. Among the most notable were Stoicism, Epicureanism, Platonism, Cynicism, Philonism, and Skepticism. The writers of the New Testament mention philosophy only twice. In Colossians 2:8 , Paul warned his readers to beware of philosophy. Paul had in mind no particular philosophy; rather, he condemned any system of thought which denied the full divinity of Christ. The Colossian Christians were threatened by a teaching (probably Gnostic) contrary to the gospel Paul delivered. In Acts 17:18 , Luke mentioned that Epicurean and Stoic philosophers engaged Paul in debate. Their motives were clearly a desire for speculation rather than an active pursuit of the truth of the gospel.
>
> There are conceptual points of contact in the New Testament with various philosophies. The early Christians encountered the wide range of philosophies in their missionary activity. These early Christians adapted concepts familiar to their audience in their witness and writings. Paul, as a learned man, reflected a knowledge of the major philosophies in his letters. Paul quoted from Stoic works in his speech at the Areopagus (Acts 17:28). His statement in Philippians 4:11 is similar to Stoic ideas. Paul's question-and-answer style in Romans 3:1-4 and 1 Corinthians 6:2-19 are very similar to Cynic diatribe (a lively semiconversational technique). Philonic or Platonic thought is reflected in Hebrews, for example, where the writer identifies the earthly sanctuary as a copy or shadow of the perfect heavenly sanctuary (see 1 Corinthians 8-10). The presence of ideas in the New Testament similar to some of the philosophical notions of the day is undeniable. It must be emphasized, however, that the theological presuppositions of a Christian writer and a first century philosopher were vastly different.

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.

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

Saint Paul's Application of Greek Philosophy

http://www.virtueonline.org/saint-pauls-application-greek-philosophy

http://biblicalanthropology.blogspot.com/2014/12/saint-pauls-application-of-greek.html [Alternate Link]

"Christians often overlook Paul's application of Greek philosophy and miss some of the more subtle points of his theology."

The "Conscience" According to Paul
http://www.biblicaltheology.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

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://elshaddaiministries.us/messages/notes/5771/20101227rabbishaul.pdf [PDF]
Covers Greek philosophy knowledge of Paul and history of Christians vs Jewish Believers
http://www.elshaddaiministries.us/storefront/pdf/20091221hrc_replтheo.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 [Alternate link to PDF copy]

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

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.

Paul's Use of Aristotelian Enthymeme's in New Testament Scripture: Turning "Head Knowledge" into "Heart Knowledge"

By:Kevin Jones. Memphis Theological Seminary Journal, Vol. 50

Excerpt:

> A challenge for many pastor-teachers in leading a congregation in making the connection between "Head Knowledge" (Knowing scripture/spiritual knowledge mentally) and "Heart Knowledge" (The practical application of that knowledge to their life). Engaging an audience to participate in the learning process and actively participate in spiritual truth requires rhetorical tools that guide the audience to participate in the persuasion process. One such rhetorical tool is Aristotle's rhetorical syllogism or enthymeme, a type of syllogism that intentionally leaves out one or two parts of the syllogism requiring the audience to complete the logical process. By participating in the enthymatic process, a message recipient engages in the persuasion process and compliance gaining is increased.
>
> When a rhetor uses an enthymeme and the recipient of the message participates in the process, they become more committed to the persuasion process and are more apt to apply the lesson to their lives (Gass and Seiter). In the New Testament, Paul engaged the enthymeme as a persuasive tool repeatedly. By looking at Paul's use of the enthymeme, insight is provided into how Paul engaged in teaching the early church. This [short] essay will examine the use of the enthymeme by Paul in his New Testament writings by first, examining Paul's exposure to a rhetorical education; second, defining the enthymeme; and finally identifying enthymemes in scripture.

11 Quotes from Philosophers In the Apostle Paul's Day.

http://scribblepreach.com/2014/11/13/10-philosophy-quotes-to-help-you-understant-the-apostle-paul/

"In his magisterial work, "Paul and the Faithfulness of God", N.T. Wright keys us in on the Greco-Roman voices that would have been swirling around in Paul's day.

Here are 10 beautifully translated quotes from Wright's book, marking the major philosophical movements of Paul's time:…"

Paul's Olympic Games Terminology in the New Testament
http://www.biblefood.com/olympics.html

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

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.

Why Christians Accepted Greek Natural Philosophy, But Muslims Did Not

https://www.brusselsjournal.com/node/3934

Excerpt:

> My main thesis in this essay is that Christianity was a Greco-Roman religion in a way which Islam never was or could be. Islam was founded outside of the Greco-Roman world. Christianity was founded within this world, and gradually grew accustomed to Greco-Roman culture. This had a major long-term impact on how the adherents of these two religions treated the Greco-Roman legacy. Before I explain this, let me first say something about Roman civilization and why it was possible for Christianity to take over the Roman Empire.

Worldview and Christo-Platonism
http://danieltrainingnetwork.org/worldview-christo-platonism-what-is-the-gospel/

see also **Randy Alcorn's:** Christoplatonism [PDF] [Video];

Platonic Dualism: Neoplatonism, Christoplatonism

Platonism's Influence on Christian Eschatology [PDF]

The World of the Apostle Paul
https://probe.org/the-world-of-the-apostle-paul/

N.T. Wright and the Faithfulness of Paul: Part 3: Paul's Worldview
https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-3-pauls-worldview/

The Disciples' Encounter with Worldview Evangelism
https://www.gci.org/evang/evang12

Paul and the Philosophers - Baylor University
http://www.baylor.edu/content/services/document.php/239229.pdf [PDF]

Heresies, Controversies, and Schisms in the Early Church, Part I
http://www.biblescholars.org/2013/05/heresies-controversies-and-schisms-in-the-early-church.html

(Includes discuss of Greek philosophy influences)

Philosophy and Superstition (Paul on Mars' Hill – the Areopagus)

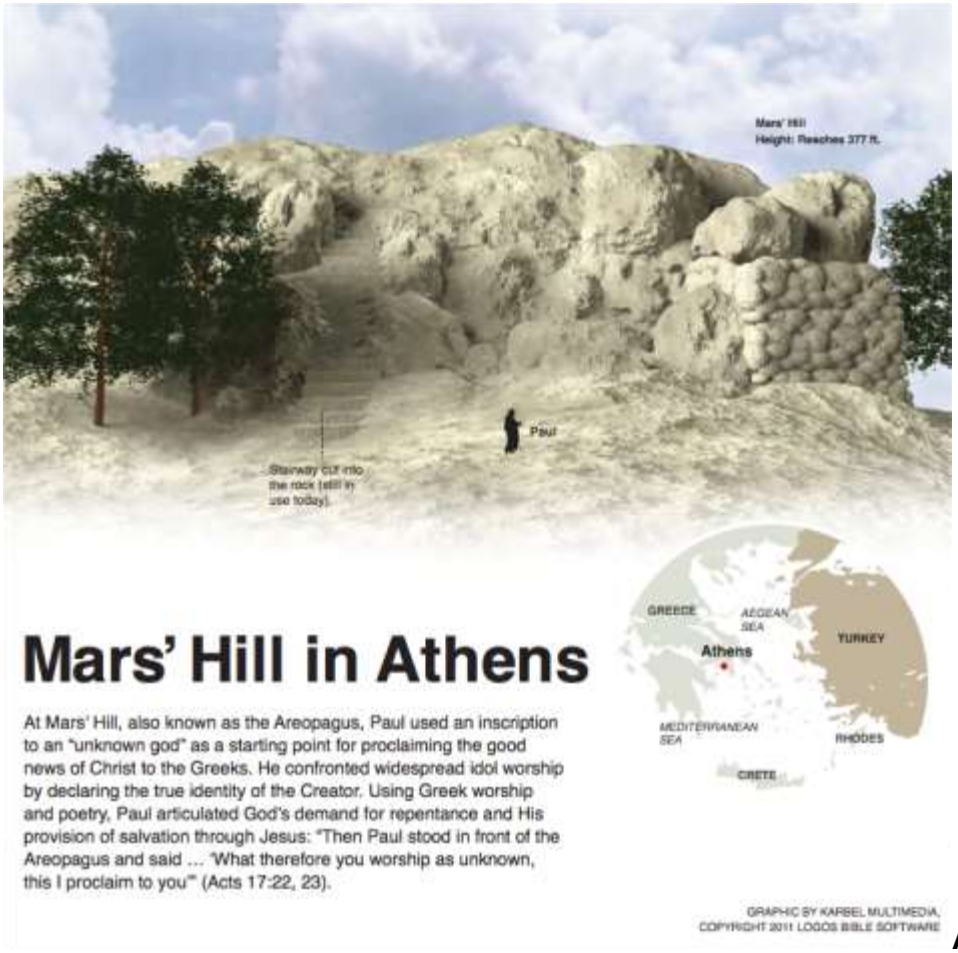
http://www.ligonier.org/learn/devotionals/philosophy-and-superstition/

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)

[see also previous page]



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 babbler*** 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 uersal 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)

See also: **Dating of the Bible**

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/gbgp.htm

Christianity vs Stoicism (College research paper) [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.[15] 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.[16] 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

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/

Stoic and Christian – Conceptions of Happiness

http://www3.dbu.edu/naugle/pdf/stoic_christian_views.pdf [PDF]

What is Hellenism, and how did it influence the early church?
http://www.gotquestions.org/Hellenism.html

Post-Aristotelian Philosophy: Hellenistic & Roman Philosophy: Epicureanism
http://pk.b5z.net/i/u/2167316/f/Chart_of_Epicureanism_cwk.pdf [PDF]

Historical Period > Ancient > Hellenistic
http://www.philosophybasics.com/historical_hellenistic.html

The Hellenistic or Post-Aristotelian period of the Ancient era of philosophy comprises many different school of thought developed in the Hellenistic world (which is usually used to mean the spread of Greek culture to non-Greek lands conquered by Alexander the Great in the 4th Century B.C.). It is usually considered to begin with the deaths of Alexander the Great in 323 B.C. and of Aristotle in 322 B.C.).

It includes the following major philosophers:

Pyrrho (c. 360 - 270 B.C.) Greek
Epicurus (341 - 270 B.C.) Greek
Zeno of Citium (334 - 262 B.C.) Greek
Philo of Alexandria (20 B.C. - A.D. 50) Egyptian-Jewish
Plotinus (A.D. 205 - 270) Egyptian-Greek

Greeks, Romans, Egyptians and Syrians living outside Greece incorporated elements of Persian and Indian philosophy into their works, superimposing these ideas on the legacy handed down by the Socratic and Pre-Socratic philosophers of Classical Greece.

During this period, Stoicism, Skepticism, Epicureanism and Neo-Platonism flourished.

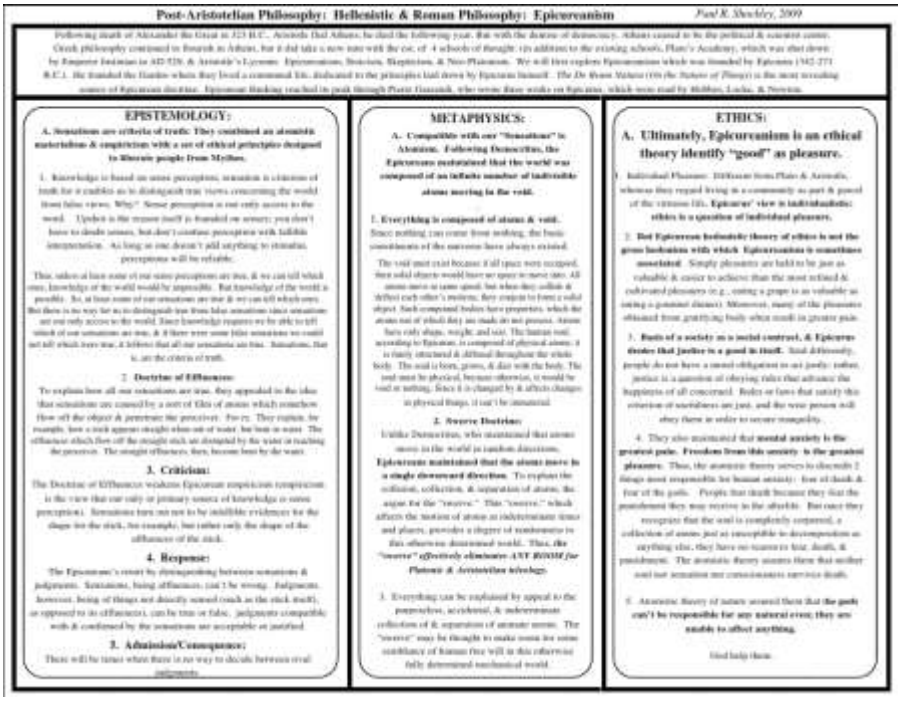
To some extent the Hellenistic period overlaps the Roman period, and the distinction is as much geographical as historical.

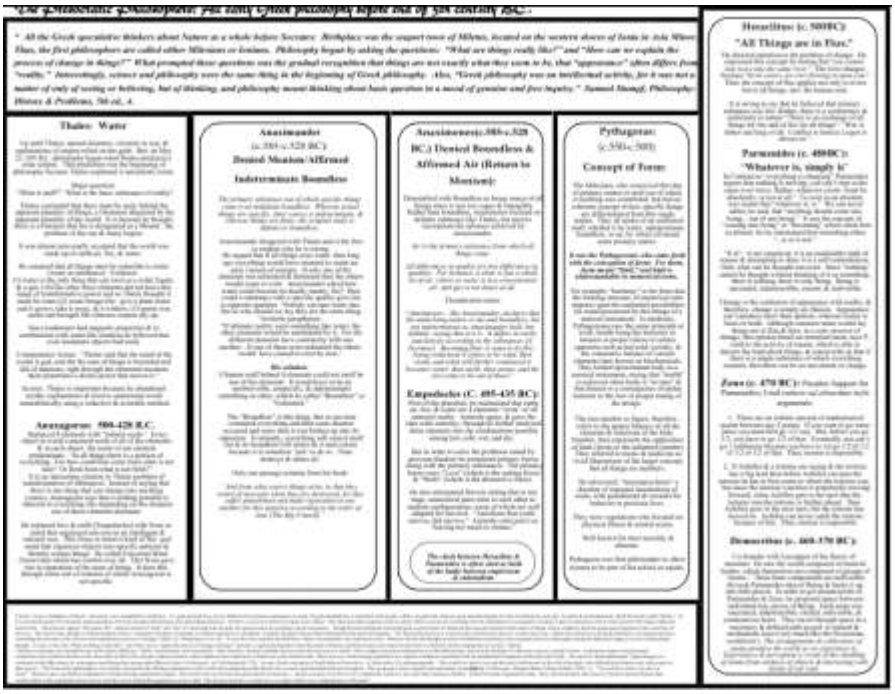
Stoics and Epicureans
http://www3.dbu.edu/naugle/pdf/stoic_christian_views.pdf [PDF]

Paul R Shockley – resources on Philosophy and Christianity [Recommended]

http://www.prshockley.org/about_paul [About: http://cbshouston.edu/paul-shockley]

Example charts (also has PowerPoint presentations, talks to churches, etc.):





Example church talks (PDFs): Dealing with Doubt, Know One's Worldview: Starting Point for Doing Apologetics, Introduction to Apologetics, Be Methodical in Doing Apologetics

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

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

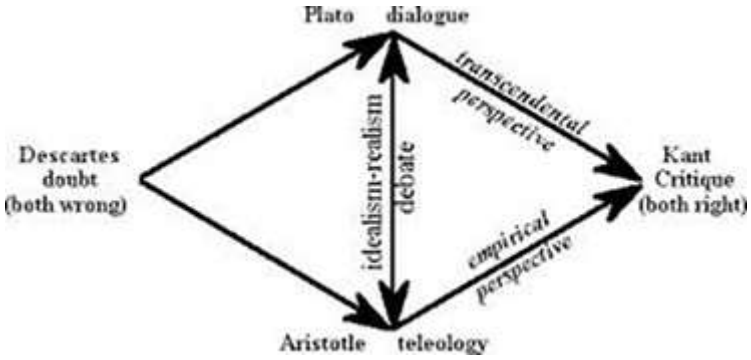
https://en.wikipedia.org/wiki/Theory_of_Forms

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.

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)

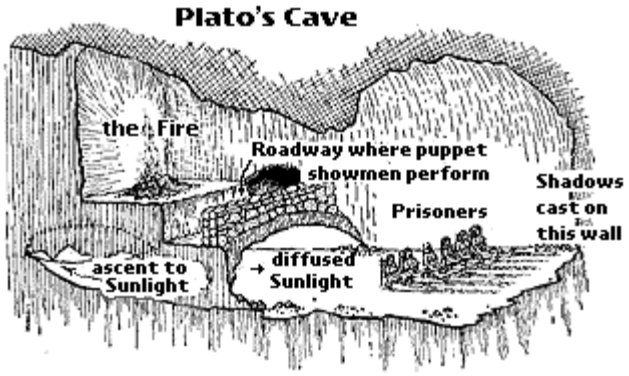
see http://en.wikipedia.org/wiki/Soul#Socrates_and_Plato

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".)…

Pluto'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 worlview in action. This list is far from exhaustive.

Biblical Worldview	**Stereotype of Platonic Christianity**
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 sterotyping Platonic Christianity but this helps us see the issues. This post is not meant to 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 [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.

Philosophy and Early Christianity

http://www.york.edu/fewheel/Intro%20Phil%20&%20Ethics/power%20points/Unit%201/Philosophy%20and%20Early%20Christianity.htm

Excerpt:

* Christianity developed out of Judaism, so its concept of God was very different from that of the general Greco-Roman world.
* Jewish views of God
* Transcendent – independent of space & time
* Not to be identified with nature
* Personal
* Powerful – would intervene in time/space on behalf of people
* Creator of the world
* ONE GOD!!

* Many Greek philosophers spoke of the Logos as the rational principle that holds the universe together.
* Reason was a tool for discovering the foundation and purpose of the universe.
* Stoicism emphasized reason in that they saw one type of reason and wisdom for all people.
* This meant one rule of conduct for all. (Sophists disagreed - relativists)
* Moral freedom for all – your station in life is an accident – all are “brothers.”
* One must obey reason – to rule passion

* The early Christians believed basically the same about God as the Jews.
* In addition, they taught that God had uniquely revealed himself in Jesus.
* John may have had the Greek idea of the Logos partially in mind when he called Jesus the Logos. (John 1:1, 14)
* Paul may have had similar ideas of Jesus as God’s wisdom (though this is also in the Jewish tradition).

* Philo of Alexandria (a first century Jewish scholar) had said that Plato's idea of the Good is God.
* Philo was blending Greek philosophy with Jewish thought.
* Some early Christians followed Philo in blending Greek Philosophy with Christian teaching.
* Justin Martyr said that Socrates was a model for Christian martyrs.
* He also said that the Greek philosophers had gotten many of their ideas from the Jewish prophets.

* Some early Christians were influenced by Gnosticism, a philosophical system based on Greek thinking as well as several other systems (Jewish, Persian, etc).
* Gnostics claimed they had secret knowledge revealed directly from God.
* Clement of Alexandria was raised in Athens and was comfortable with using Greek philosophy. He spoke out against the Gnostics.
* Tertullian (Carthage) disagreed – he asked, "What has Athens to do with Jerusalem?"

* There was wide disagreement over whether Christian teachers should use Greek philosophy.
* It is clear that the more Christian teachers used Greek philosophy, the less Jewish Christianity became in its thinking.
* But this was a cultural process as well
* Paul struggled with presenting a Jewish Messiah to a Greco-Roman world
* He preferred to use the term Lord in Roman culture
* Very soon Christianity left its Jewish roots and became more Greek – Latin in its ways and thinking.

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 [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=Ng_bfpNxw8I 1 The Teleological Argument (Plato-Aristotle-Aquinas)
https://www.youtube.com/watch?v=E9KMaDf9JTo 2 The Teleological Argument (Paley's watch analogy)
https://www.youtube.com/watch?v=yFMlLNPM8EU 3 Hume's objection to the Teleological Argument (TA)
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 [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]

N.T. Wright: Historical Paul and 'Systematic Theology' (2014) [Recommended]

http://ntwrightpage.com/2017/02/24/historical-paul-and-systematic-theology/

Excerpts:

Putting Paul in his Place

That task of location has, supposedly, been the aim of much biblical study. However, even in the hallowed halls of the historical critics things have often been very different. A hundred years ago a genuine effort was being made, by people like Adolf Deissmann, to locate Paul within that complex world; but this was largely abandoned in the long years of existential and neo-Kantian interpretation led by Rudolf Bultmann. Instead, exegetes have arranged their Pauline work around a string of essentially theological debates, which swirl around one another confusingly and routinely twist the texts to fit. These debates grow out of, and flow into, one another, though, again confusingly, they do not map on to one another. Was Paul basically writing about anthropology or cosmology (Bultmann vs. Kasemann)? Was the centre of his thought justification or salvation history (Kasemann vs Stendahl, echoing older debates between the followers of F. C. Baur and those who were arguing for some form of *Heilsgeschichte*, ending notably with Cullmann)? Or, taking a different tack, was Paul really an *apocalyptic* theologian, or a proponent of salvation-history (Martyn)? Or is the real opposition 'apocalyptic' against 'justification' itself (Campbell)? And so on. In particular, of course, we have had thirty-five years of trench warfare between something which I originally labelled the 'new perspective', but which is now both quite old and certainly highly pluriform – 'not-so-new perspectives', in other words – and something which inevitably gets called the 'old perspective'. And the heat aroused by this debate is certainly not caused by rival hypotheses of historical exegesis. Everyone knows that there are big theological issues at stake, though since the exegetes are not trained to address them and the theologians don't want to know about the historical basis for the argument this remains a dialogue of the deaf. As Bertrand Russell said of a long-standing argument he had had with one of his former wives: She still thinks she is right, and I still think I am right. Once again: the mystery of the non-marriage of theology and exegesis.

At the heart of my argument, both in the book and today, is the belief that the so-called historical-critical school of exegesis, as it has spent its energies prolifically over the last century, has by and large led us into a quagmire of false antitheses: *not because it was historical and critical but because it was not nearly historical or critical enough*. Here is the irony of the school that runs from Baur to Bultmann to Kasemann and on to Martyn and others today: they have used enough 'history' to fill their pages with learned footnotes, but part of their 'critical' stance has been precisely and explicitly to stand over against the text, helping Paul to say more clearly what they thought he was really trying to say, peeling away not only layers of later glosses but also the parts where Paul, unaccountably to this school, persisted in thinking and writing more like a first-century Jew and less like a good existentialist Lutheran. This method, dignified with the name *Sachkritik*, 'material criticism', has bedevilled some of the main work of the last hundred years. While we acknowledge and even applaud the intention to enable the biblical text to speak into very specific and dangerous situations, such as Germany between the wars, the elevation of that unique and peculiar moment, with all its cultural and philosophical currents, into a hermeneutical grid for interpreting the New Testament, was itself a triumph of an essentially anti-Jewish, anti-historical and I believe anti-Pauline impetus. Even when it celebrates its great triumphs, such as Kasemann's commentary on Romans, it always needed, but alas did not always have, a slave in the back of the chariot to whisper in the great man's ear, 'Remember you too are historically situated.'

***See also my separate* references resource:**
Notes on Paul and Romans (and Galatians plus Ephesians)

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

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. **Counse**l 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*** בִּין (to distinguish, to separate, to discern, to perceive p. 113)
> - ***knowledge*** דַּעַת (knowing me σοφια *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

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.apttoteach.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/

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on foreknowledge, predestination, election, freewill as well as current biblical scholars, such as N.T. Wright and more.

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

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

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.

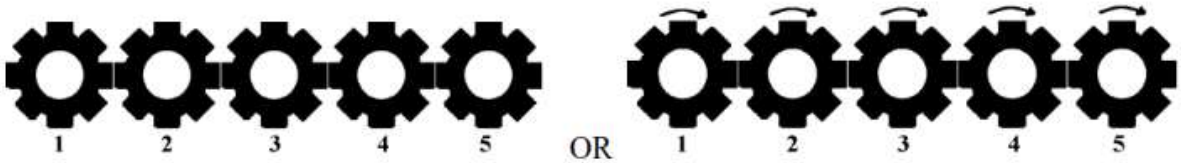
https://carm.org/if-god-knows-our-free-will-choices-do-we-still-have-free-will

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

[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

NOTE: See my separate “Reference Notes on Paul and Romans (and Galatians plus Ephesians)” for more resources on foreknowledge, predestination, election, freewill as well as current biblical scholars, such as N.T. Wright and more.

Short Summary of Belief Systems:

https://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism_vs_open_theism_vs_molinism_vs/

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.

Jumping Ships from Open Theism to Compatibilism

https://stanrock.net/2015/04/01/jumping-ships-from-open-theism-to-compatibilism/

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on Calvinism, Arminianism and other theological belief systems as well as current biblical scholars, such as N.T. Wright and more.

Keeping the Main Thing - The main thing is Jesus Christ and His gospel. Book Review: hand in HAND by Randy Alcorn

http://keepingthemainthing.blogspot.com/2014/12/book-review-hand-in-hand-by-randy-alcorn.html

Excerpt:

God's sovereignty and human choice are two truths taught in the Bible yet can be complicated. We have two groups of Christians who have debated about this for years. You have the Calvinists who believe that God is sovereign especially in the choosing of those who are saved. We have the Arminians who believe God is sovereign but man has the choice to accept God or not based on their free will.

Most books on this issue is usually written by one side or the other giving a defense for their beliefs. Usually the author is highly respected theologian on one side of the fence. I am happy to review this book by Randy Alcorn because he is an apologist who is respected by both Calvinists and Arminians. hand in HAND is a book that addresses the issue of God's sovereignty and the man's free will to choose in a way that those who are not familiar with the struggle this doctrine has brought to many Christians for years.

Alcorn does what he does best and that is giving the introductions to Calvinism and Arminism in a user-friendly style. He talks about the difference both sides have on doctrines of the Christian faith such as Predestination, Grace, and for whom Christ died for. Alcorn also gives different views besides Calvinists and Arminians on the sovereignty of God such as Libertarianism and Hyper-Calvinism.

The rest of the book deals with how God's sovereignty and human choice play hand in hand, hence the title of the book. Alcorn also addresses Open Theism and how it is contrary to God's sovereignty which is something Christians need to know. He also addresses God's sovereignty in working all things together for good.

I am really grateful that Alcorn addresses that Christians must always go to the Bible for what they believe. While it is important to study theological systems, they are not breathed out by God. The Bible is breathed out by God. We can quote our favorite theologians till we are blue in the face but if we miss out on what the Bible teaches, then we are people who no longer depend on God's word as the final authority.

This book was a breath of fresh air because Alcorn presented his writings in a way that anyone can read on the issue of God's sovereignty. This is a must read for every Christian regardless if you are a Calvinist or Arminian. There is a discussion guide in the back of the book which will be great for small group or one-on-one discipleship.

Spurgeon’s Theology: Embracing Biblical Paradox

http://www.epm.org/resources/2010/Mar/22/spurgeons-theology-embracing-biblical-paradox/

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.

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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 ("Middle Knowledge")--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. ***See also*: Molinism**

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/molinism-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 Spanish 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, despite not being Roman Catholic, 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 ***See also*: 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	THE "FIVE POINTS" OF CALVINISM
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.	**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.
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	**Unconditional Election** God's choice of certain individuals unto salvation before fore 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', 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 Arminian, 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.

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 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 DortThis 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.

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 DortThis 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/]

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on Calvinism, Arminianism, and other forms of doctrine and traditions; as well as current biblical scholars, such as N.T. Wright and more.

Calvinism vs. Arminianism: What Does the Bible Teach? [Recommended]

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…

We are not robots, for, as with Adam and Eve, we have choices to make and the capacity to do so. Neither would it be true to say, however, that God is reactive to what we choose. Some have suggested that God only knows the possibilities of our choices, not the exact choice. Obviously, this is foolishness because God knows all. Thus, we are left with a paradox of God's sovereignty, which includes predestination and the free will of man. Somehow both exist, and we must accept the tension. To veer to either extreme, which Calvinism and Arminianism in many ways are, without balancing it with the other will lead us to very unbiblical conclusions and behavior. We must balance God's sovereignty with man's responsibility.

Let's now look at Calvinism's teachings and Arminianism's teachings.
…

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]

Keeping the Main Thing - The main thing is Jesus Christ and His gospel.
Book Review: hand in HAND by Randy Alcorn
http://keepingthemainthing.blogspot.com/2014/12/book-review-hand-in-hand-by-randy-alcorn.html

Excerpt:

God's sovereignty and human choice are two truths taught in the Bible yet can be complicated. We have two groups of Christians who have debated about this for years. You have the Calvinists who believe that God is sovereign especially in the choosing of those who are saved. We have the Arminians who believe God is sovereign but man has the choice to accept God or not based on their free will.

Most books on this issue is usually written by one side or the other giving a defense for their beliefs. Usually the author is highly respected theologian on one side of the fence. I am happy to review this book by Randy Alcorn because he is an apologist who is respected by both Calvinists and Arminians. hand in HAND is a book that addresses the issue of God's sovereignty and the man's free will to choose in a way that those who are not familiar with the struggle this doctrine has brought to many Christians for years.

Alcorn does what he does best and that is giving the introductions to Calvinism and Arminism in a user-friendly style. He talks about the difference both sides have on doctrines of the Christian faith such as Predestination, Grace, and for whom Christ died for. Alcorn also gives different views besides Calvinists and Arminians on the sovereignty of God such as Libertarianism and Hyper-Calvinism.

The rest of the book deals with how God's sovereignty and human choice play hand in hand, hence the title of the book. Alcorn also addresses Open Theism and how it is contrary to God's sovereignty which is something Christians need to know. He also addresses God's sovereignty in working all things together for good.

I am really grateful that Alcorn addresses that Christians must always go to the Bible for what they believe. While it is important to study theological systems, they are not breathed out by God. The Bible is breathed out by God. We can quote our favorite theologians till we are blue in the face but if we miss out on what the Bible teaches, then we are people who no longer depend on God's word as the final authority.

This book was a breath of fresh air because Alcorn presented his writings in a way that anyone can read on the issue of God's sovereignty. This is a must read for every Christian regardless if you are a Calvinist or Arminian. There is a discussion guide in the back of the book which will be great for small group or one-on-one discipleship.

Spurgeon’s Theology: Embracing Biblical Paradox
http://www.epm.org/resources/2010/Mar/22/spurgeons-theology-embracing-biblical-paradox/

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).

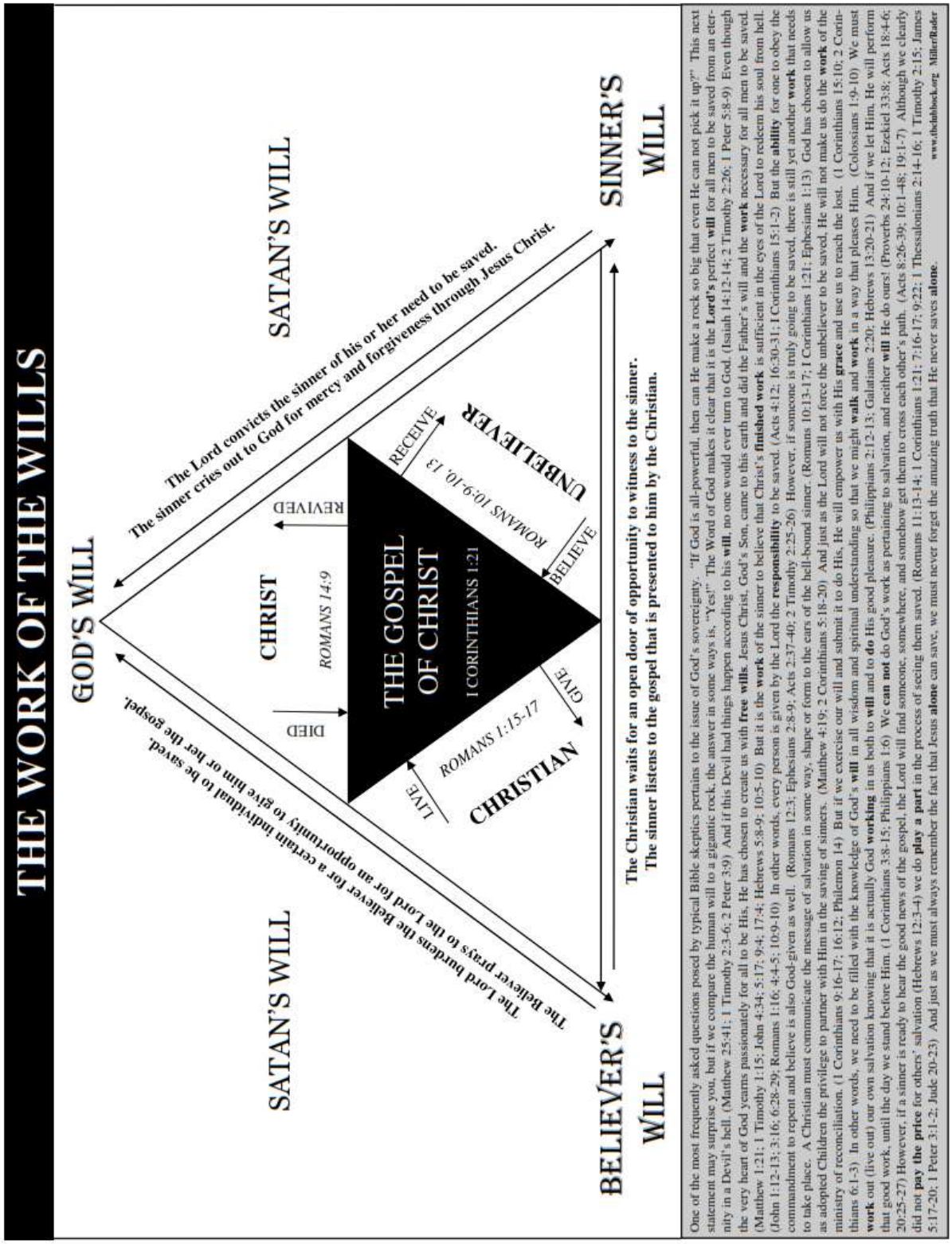
People can take one of two extremes in regard to this question. Some emphasize the sovereignty of God to the point that human beings are little more than robots simply doing what they have been sovereignly programmed to do. Others emphasize free will to the point of God not having complete control and/or 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]

NOTE: See my separate “Reference Notes on Paul and Romans (and Galatians plus Ephesians)” for more resources on foreknowledge, predestination, election, freewill as well as current biblical scholars, such as N.T. Wright and more.

The Work of the Wills - Chart



[Source: http://www.tbclubbock.org/Resources/Charts/The_Work_of_the_Wills.pdf]

SOVEREIGNTY OF GOD VS FREE WILL OF MAN

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

	Implicit Positive	Explicit Positive		Implicit Negative	Explicit Negative
God's Sovereignty	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 **(No verses!)**
Man's Free Will	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 **(No verses!)**		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.

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

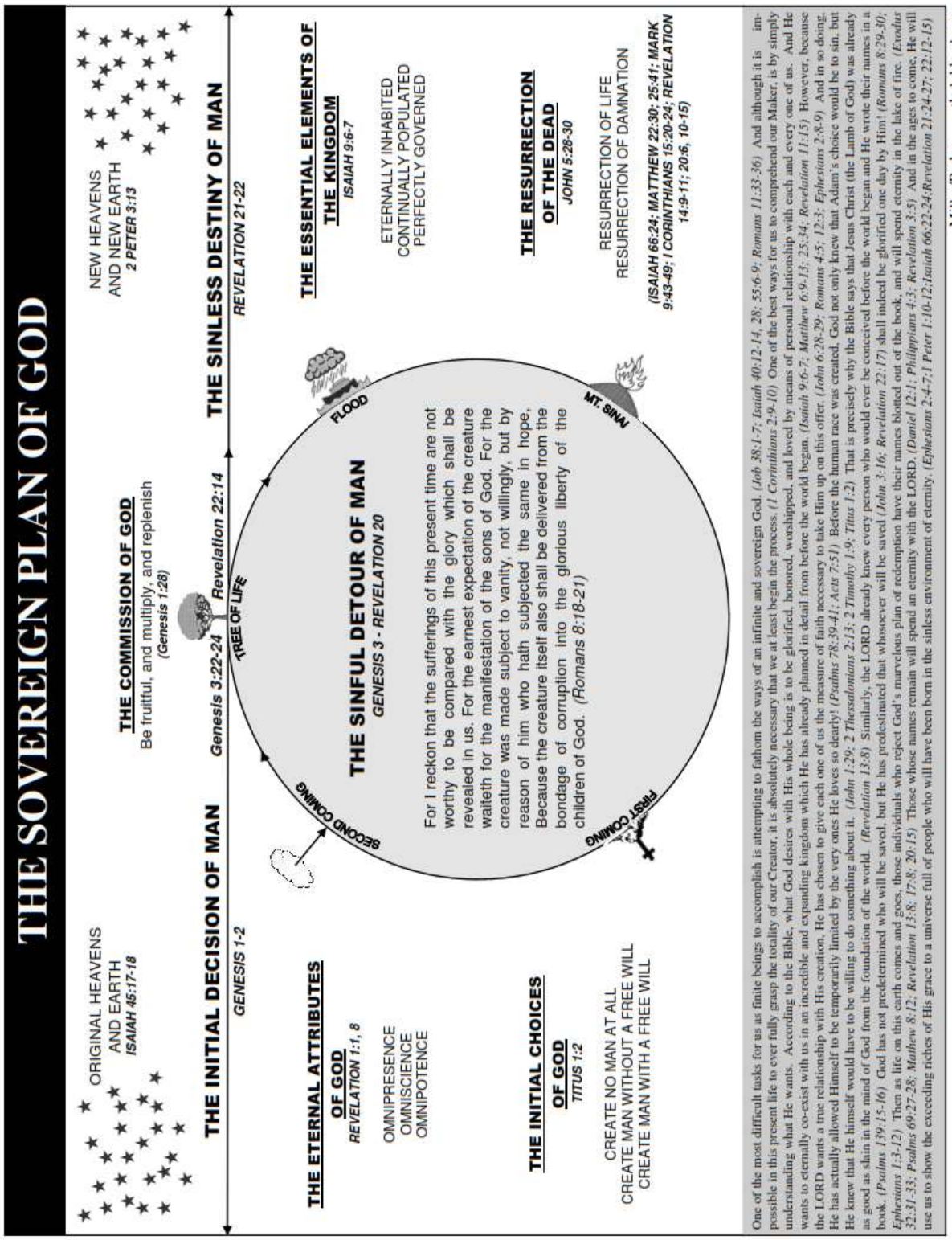
out of the praetorium so He wouldn't be handed over to the Jews to be crucified? Would Jesus then have to wait 7 years and then try again to be crucified? And if we say "if Judas/Pilate/Annas didn't do it, someone else would have", then we're only playing a mental shell game and dodging the real question 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.



[Source: http://www.tbclubbock.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

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on foreknowledge, predestination, election, freewill; various theological traditions and soteriological theologies; as well as current biblical scholars, such as N.T. Wright and more.

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

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.

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

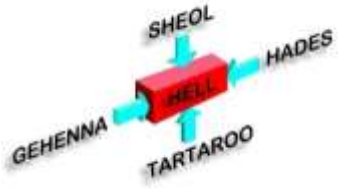
Source: Internet Modern History Sourcebook at Fordham University

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."
>
> *Kerussein* [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."…

Open Theism

Wikipedia: Open theism, also known as **openness theology** and **free will theism**, is a theological movement that has developed within evangelical and post-evangelical Protestant Christianity as a response to ideas related to the synthesis of Greek philosophy and Christian theology. It is typically advanced as a biblically motivated and philosophically consistent theology of human and divine freedom (in the libertarian sense), with an emphasis on what this means for the content of God's foreknowledge and exercise of God's power.

In short, open theism says that since God and humans are free, God's knowledge is dynamic and God's providence flexible. While several versions of traditional theism picture God's knowledge of the future as a singular, fixed trajectory, open theism sees it as a plurality of branching possibilities, with some possibilities becoming settled as time moves forward. Thus, the future as well as God's knowledge of it is *open* (hence "open" theism). Other versions of classical theism hold that God fully determines the future, entailing that there is no free choice (the *future* is closed). Yet other versions of classical theism hold that even though there is freedom of choice, God's omniscience necessitates God foreknowing what free choices are made (God's *foreknowledge* is closed). Open theists hold that these versions of classical theism are out of sync with:

1. the biblical concept of God
2. the biblical understanding of divine and creaturely freedom

and/or result in incoherence. Open Theists tend to emphasize that God's most fundamental character trait is love, and that this trait is unchangeable. They also (in contrast to traditional theism) tend to hold that the biblical portrait is of a God deeply moved by creation, experiencing a variety of feelings in response to it.

Comparison of open and Reformed theism

The following chart compares beliefs about key doctrines as stated by open theists and Calvinists after "the period of controversy" between adherents of the two theisms began in 1994. During this period the "theology of open theism . . . rocked the evangelical world".

Doctrine	Open Theism	Calvinism
Scripture (the Bible). "In the Christian tradition, the Old and the New Testaments are considered Holy Scripture in that they are, or convey, the self-revelation of God."	"Committed to affirming the infallibility of Scripture"	Scripture is "the infallible Word of God".
God's Power. "God's power is limited only by God's own nature and not by any external force."	"God is all-powerful."	"God is all-powerful."
God's Sovereignty. "God's ultimate Lordship and rule over the universe".	Portraying God as ordaining whatever happens reduces "humans to robots".	"Nothing that exists or occurs falls outside God's ordaining will. *Nothing*, including no evil person or thing or event or deed."
God's Perfection. "God as lacking nothing and free of all moral imperfection".	Believes in "(because Scripture teaches) the absolute perfection of God."	Believes that, because "Scripture says" it, God "will always do what is right".

God's Foreknowledge. "God's knowing things and events before they happen in history".	"God is omniscient" about "settled" reality, but the future that God "leaves open" can be known only as open "possibility" without specific foreknowledge.	Classically Augustinian-Calvinist view: "God knows the future because he preordains it."
The Fall. "The disobedience and sin of Adam and Eve that caused them to lose the state of innocence in which they had been created. This event plunged them and all mankind into a state of sin and corruption."	God "does not unilaterally and irrevocably decide what to do". God's decisions are influenced by "human attitudes and responses".	"Ultimate reason" for the Fall was "God's ordaining will".
Free Will. "The term seeks to describe the free choice of the will which all persons possess. Theological debates have arisen over the ways and to the extent to which sin has affected the power to choose good over evil, and hence one's 'free will'."	Promotes incompatibilism, the doctrine that "the agent's power to do otherwise" is "a necessary condition for acting freely".	Promotes compatibilism, the doctrine that "freedom" of the will requires only "the *power* or *ability* to do what one will (desire or choose) to do" without constraint or impediment, even if what one wills is determined.
Free Will and God's Sovereignty. A "caustic debate" began about 1990 over "*God's* sovereignty and human free will".	Saying that God governs human choices reduces "angels or humans to robots in order to attain his objectives."	God governs "the choices of human beings", but without "cancelling [their] freedom and responsibility".
Theodicy issue. "The justification of a deity's justice and goodness in light of suffering and evil".	To meet the "conditions of love", God exercises "general rather than specific sovereignty, which explains why God does not prevent all evil". Also, God "does not completely control or in any sense will evil" because the world is "held hostage to a cosmic evil force".	Because "Scripture says" it, God "will always do what is right".

The term "open theism" was introduced in 1980 with theologian Richard Rice's book *The Openness of God: The Relationship of Divine Foreknowledge and Human Free Will*. The broader articulation of open theism was given in 1994, when five essays were published by Evangelical scholars (including Rice) under the title *The Openness of God*. Recent theologians of note espousing this view include: Clark Pinnock (deceased as of 2010), Greg Boyd, Thomas Jay Oord, John E. Sanders, Dallas Willard, Jürgen Moltmann, Richard Rice, C. Peter Wagner, John Polkinghorne, Hendrikus Berkhof, Adrio Konig, Harry Boer, Bethany Sollereder, Matt Parkins, Thomas Finger (Mennonite), W. Norris Clarke (Roman Catholic), Brian Hebblethwaite, Robert Ellis, Kenneth Archer (Pentecostal) Barry Callen (Church of God), Henry Knight III, Gordon Olson, and Winkie Pratney. A significant, growing number of philosophers of religion affirm it: Peter Van Inwagen, Richard Swinburne (Orthodox), William Hasker, David Basinger, Nicholas Wolterstorff, Dean Zimmerman, Timothy O'Connor, James D. Rissler, Keith DeRose, Richard E. Creel, Robin Collins (philosopher/theologian/physicist), J. R. Lucas, Vincent Brümmer, (Roman Catholic), Richard Purtill, A. N. Prior, Alan Rhoda, Jeffrey Koperski, Dale Tuggy, and Keith Ward. Biblical scholars Terence E. Fretheim, Karen Winslow, and John Goldingay affirm it. Others include writers Madeleine L'Engle and Paul C. Borgman, mathematician D.J. Bartholomew and biochemist/theologian Arthur Peacocke.

The dynamic omniscience view has been affirmed by a number of non Christians as well: Cicero (1st century BC) Alexander of Aphrodisias (2nd century) and Porphyry (3rd century). God's statement to Abraham "Now I know that you fear me" (Gen 22:12) was much discussed by Medieval Jewish

theologians. Two significant Jewish thinkers who affirmed dynamic omniscience as the proper interpretation of the passage were Ibn Ezra (12th century) and Gersonides (14th century).

Philosophical arguments

Open theists maintain that traditional classical theists hold the classical attributes of God together in an incoherent way. The main classical attributes are as follows:

- All-good: God is the standard of moral perfection, all-benevolent, and perfectly loving.
- Simplicity: God has no parts, cannot be differentiated, and possesses no attribute as distinct from His being.
- Immutability: God cannot change in any respect.
- Impassibility: God cannot be affected by outside forces.
- Omnipresence: God is present everywhere, or more precisely, all things find their location in God.
- Omniscience: God knows absolutely everything: believes all truths and disbelieves all falsehoods. God's knowledge is perfect.
- Omnipotence: God can do anything because he is all-powerful and not limited by external forces.

Contradictions in the traditional attributes are pointed out by open theists and atheists alike. Atheist author and educator George H. Smith writes in his book *Atheism: The Case Against God* that if God is omniscient, meaning God knows the future, God cannot be omnipotent, meaning God can do anything, because: "If God knew the future with infallible certainty, he cannot change it – in which case he cannot be omnipotent. If God can change the future, however, he cannot have infallible knowledge of it". While this argument has historically been used by some Open Theists, currently most Open Theists affirm that God knows the future perfectly, but simply deny God believes the future is fixed. Such Open Theists would still use the argument if the referent of "the future" is that of a complete and unchanging future. Some traditional theists would respond to the above argument by pointing out that God is the author of the future, and thus there is no more contradiction in saying God knows the future and is sovereign over it than in saying "Shakespeare was free to make Romeo and Juliet as he would, but having made it he is not free to make it different from how he had." However, this response is only available to classical theists who believe God determines the entirety of the future. A traditional theist would also postulate that since God is omniscient, God would also know every possible future. But while this response is available to traditional theists who reject determinism, it creates a problem for traditional freewill theists who think God knows the future to be linear and static, because there would be a mismatch between God's linear understanding of the future and the dynamic, branching future itself.

Open theism also answers the question of how God can be blameless and omnipotent even though evil exists in the world. H. Roy Elseth gives an example of a parent that knows with certainty that his child would go out and murder someone if he was given a gun. Elseth argues that if the parent did give the gun to the child then the parent would be responsible for that crime. However, if God was unsure about the outcome then God would not be culpable for that act; only the one who committed the act would be guilty. This position is, however, dubious, as a parent who knows his child was probable, or likely, or even possibly going to shoot someone would be culpable; and God knew that it was likely that man would sin, and thus God is still culpable. An orthodox Christian might try, on the contrary, seek to ground a Theodicy in the Resurrection, both of Christ and the general Resurrection to come, though this is not the traditional answer to evil. Another position put forth by Orthodox Christians is to point out that God is the ultimate law giver and thus there exists no objective standard of good or evil above God regulating God. Therefore, the so-called problem of evil, which presupposes such an independent standard, is not an

objection that a Bible believing Christian has to respond to. (For example, see Gordon Clark "God and Evil Problem Solved")

Another claim made by open theists is that the traditional understanding of providence is incompatible with a real love relationship with God. It is claimed that for someone to have a real love relationship, it must be give and take. Each member opens themselves up and becomes vulnerable. They point out that God, throughout the Bible, is shown as grieving over Israel's rebellion. They claim that if the future was known to be fixed, then Israel could not have freely chosen to rebel and God could not be genuinely grieving, knowing that this was the only possibility. Israel's actions would have been set in stone millennia before they were ever born. They would have been compelled by fate or providence to take those actions. This would be the same as a relationship between a programmer and computer. Open theists, such as John Sanders, claim that the only way a relationship can be real is if there is freedom to choose.

It should be noted that open theists believe God's infinite intelligence affords him an infinite understanding of all possibilities in the universe. God, therefore, is never caught off-guard by any event which comes to pass, but is perfectly prepared.

Varieties of open theists

Philosopher Alan Rhoda has described several different approaches several open theists have taken with regard to the future and God's knowledge of it.

- Voluntary Nescience: The future is alethically settled but nevertheless epistemically open for God because he has voluntarily chosen not to know truths about future contingents. William Lane Craig holds this position, as did (it is thought) Dallas Willard.
- Involuntary Nescience: The future is alethically settled but nevertheless epistemically open for God because truths about future contingents are in principle unknowable. William Hasker, Peter Van Inwagen,[1] and Richard Swinburne espouse this position.
- Non-Bivalentist Omniscience: The future is alethically open and therefore epistemically open for God because propositions about future contingents are neither true nor false. J. R. Lucas and Dale Tuggy espouse this position.
- Bivalentist Omniscience: The future is alethically open and therefore epistemically open for God because propositions asserting of future contingents that they 'will' obtain or that they 'will not' obtain are both false. Instead, what is true is that they 'might and might not' obtain. Greg Boyd and Arthur Prior hold this position."

Criticism

Open theism has been strongly criticized by some Protestant, especially Calvinist, theologians and ministers. Opponents include Bruce A. Ware, Tom Schreiner, John Frame, John Piper, Millard Erickson, and Norman Geisler. Geisler, in his book *Creating God in the Image of Man?* argues against open theism and in favor of a view which includes all the traditional attributes of God. He quotes Exodus 3:14 ("I am who I am") and claims that it establishes God's aseity. From there, Geisler deduces Simplicity, Necessity, Immutability, Impassibility, Eternity, and Unity. While Open Theists would affirm God's aseity, they would derive this attribute on other grounds, and deny that it entails all the attributes Geisler thinks it does. Geisler also addresses the claims that the Classical attributes were derived from the Greeks with three observations:

1. The quest for something unchanging is not bad;
2. The Greeks did not have the same concept of God;
3. Philosophical influences are not wrong in themselves.

An open theist might respond that all such criticisms are misplaced. As to #1, it is not characteristic of open theists to say that the quest for something unchanging is bad. Indeed, open theists believe God's character is unchanging. As to #2, open theists do not characteristically say traditional forms of classical theism have exactly the same concept of God as the Greeks. Rather, they argue that they imported only some unbiblical assumptions from the Greeks. They also point to theologians of the Christian tradition who, throughout history, didn't succumb so strongly to Hellenistic influences. As to #3, open theists don't argue that philosophical influences are bad in themselves. Rather, they argue that some philosophical influences on Christian theology are unbiblical and theologically groundless. Consider John Sanders' statement in *The Openness of God*: "Christian theology, I am arguing, needs to reevaluate classical theism in light of a more relational metaphysic (not all philosophy is bad!) so that the living, personal, responsive and loving God of the Bible may be spoken of more consistently in our theological reflection..."

Opponents of open theism, both Arminians, and Calvinists, such as John Piper, claim that the verses commonly used by open theists are anthropopathisms (see anthropopathy). They suggest that when God seems to change from action A to action B in response to prayer, action B was the inevitable event all along, and God divinely ordained human prayer as the means by which God actualized that course of events.

They also point to verses that suggest God is immutable, such as:

- Malachi 3:6: For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.[54]
- Numbers 23:19: God is not a man that He should lie, nor is He a mortal that He should relent. Would He say and not do, speak and not fulfill?[55][56][57]
- 1Samuel 15:29: And also, the Strength of Israel will neither lie nor repent, for He is not a man to repent."
- Isaiah 46:10: [I] tell the end from the beginning, and from before, what was not done; [I] say, 'My counsel shall stand, and all My desire I will do.'

Those advocating the traditional view see these as the verses that form God's character, and they interpret other verses that say God repents as anthropomorphistic. Authors who claim this can be traced back through Calvin, Luther, Aquinas, Ambrose, and Augustine. Open theists note that there seems to be an arbitrary distinction here between those verses which are merely anthropopathic and others which form God's character. They also note that the immediate sense of the passages addressing God's inalterability ought to be understood in the Hebrew sense of his faithfulness and justice.

Open Theism

http://drjohnsanders.com/open-theism/

Excerpt:

Open theism is a model of God emphasizing divine love and responsiveness to creatures. The term “open” is used in two important ways: (1) God is open to what creatures do and (2) the future is open in that there is more than one possible future. What we call “the” future is not an already determined blueprint of what will happen—it is not set in stone. Rather, it is like a create your own story book.

It resonates with the spirituality of many Christians throughout the history of the church especially when it comes to prayer. Many Christians feel that our prayers or lack of them can make a difference as to what

God does. It also addresses questions about how we should understand God's role in suffering and evil in our lives.

God gives freedom to humans and does not micromanage what happens. God enters into genuine give-and-receive relations with creatures. For example, God truly responds to our prayers. God responds to contingencies and adjusts divine plans, if necessary, in response to our prayers and actions. Though the divine nature does not change, God does have changing emotions, plans, and actions. Also, because God chooses to elicit our free collaboration in divine plans God takes risks that we will act in ways contrary to the divine intentions.

The model arises out of theological traditions that affirm human freewill but modifies them on two key points. First, open theism holds that God is temporal and everlasting rather than timeless (atemporal). Second, because the future exists as possibilities of what might happen God possesses what is called dynamic omniscience in which God has exhaustive knowledge of the past and present and understands "the future" as what might happen. Divine omniscience is dynamic in that God constantly acquires knowledge of which possible future actions creatures select to actualize. The so-called "future" does not exist as a reality and since God knows reality as it is, the future is not known. God is not caught off-guard-since God knows the possibilities and anticipates what we will do. Open theists reject other accounts of divine knowledge such as simple foreknowledge or middle knowledge.

The affirmation of divine temporality and dynamic omniscience are the most controversial elements in this proposal. However, the **watershed issue** in the debate is not whether God has exhaustive definite foreknowledge of future events but whether God is ever affected by and responds to what we do. This is the same watershed that divides theological determinism (such as Calvinism) from traditional freewill forms of Christianity such as Eastern Orthodoxy, Wesleyanism, and Arminianism.

The name *open theism* was coined in the 1990's by a group of theologians and philosophers though the view actually existed prior to the time of Jesus and there are Jewish and Islamic varieties as well. Support for the view utilizes reasons from sources such as the Bible, theology, philosophy, and life experiences. Though proponents believe a strong case for open theism can be made, they do not claim that it is the only rational position that Christians can affirm.

Why I Am an Open Theist | Open Theism Series | Part 1 | Jesse Morrell
https://www.youtube.com/watch?v=-9fhwaF4p0Y [Video]

Greg Boyd on Open Theism (the open view of the future)
https://www.youtube.com/watch?v=SyZQySJeg4g
(Talks about his progression from Calvinism for a couple years, in 1980's then move to Open Theism)

What is Open Theism? (Greg Boyd) (2012) [Recommended]
https://www.youtube.com/watch?v=gApXDGjyksw [Video] (< 4 min.)

Q&A w/ Greg Boyd & Bruxy Cavey - Open Theism, Social Activism/Politics (2016)
https://www.youtube.com/watch?v=FDhHwfVwMwc (<9min; Good quick OT explanation in 1st half) [Video]

What Do You Think About Greg Boyd? (Response by Wayne Grudem) (2016)
https://www.youtube.com/watch?v=YPgFnvku7qE

Open Theism

https://butbyhisgrace.files.wordpress.com/2011/04/opentheism.pdf [PDF]

Excerpt:

Open Theism is a theological movement that offers a new conception of God and related doctrines. Its proponents consider themselves to be evangelical and are from an Arminian background; however, they move beyond classical Arminianism in certain key doctrinal areas. Open Theism significantly modifies traditional concepts of God as it reexamines and redefines certain key aspects of *God's nature* and *God's relationship with the world*.

Defining Open Theism

Where does the term *open* come from? In what respect is Open Theism "open?" Open Theists have two things in mind when they speak of openness: *God* is open to the future and the *future* is open to God. Clark Pinnock explains:

> God rules in such a way as to uphold the created structures and, because he gives liberty to his creatures, is happy to accept *the future as open, not closed*, and a relationship wit the world that is dynamic, not static. We believe that the Bible presents an open view of God as living and active, involved in history, relating to us and changing in relation to us…. God's openness means that *God is open to the changing realities of history*, that God cares about us and lets what we do impact him.

More specifically, as Bruce Ware puts it, Open Theism is essentially a model of God and the world "in which the doctrine of divine foreknowledge (i.e., particularly knowledge of future free human choices) is denied so as not to preclude (as they see it) the genuineness of future contingencies and future free human choices. Hence, the future is 'open…'" In other words, the Open model, human free will requires the future's being to a certain extent open, or In other words, on *unknowable*, which in turn requires God's being open to, or *not knowing*, certain aspects of the future. God must be open to the future, because the future must be open to God, because man must be free in relation to God. This explains why Open Theism is also known as Free Will Theism, because a certain understanding of human free will figures so prominently in the model…

…

Open Theism offers, against Calvinist and Arminian brands of Classical Theism as well as Process Theism, a provocative model of God, the world, and God's relation to the world. At the heart of Open Theism is a logic that runs something like this:

1. *God must be open to the future—that is, He must not know all of it.*

2. *The previous is true because the future must be open to God—that is, it must not all be knowable, even to God.*

3. *The previous is true because man must be free in the libertarian sense—that is, in his free choices he must be absolutely autonomous from God's unilateral control.*

4. *The previous is true because genuine reciprocity of relationship demands it.*

It truly all comes down then, in my opinion, to the principle of reciprocity: the great divine project—that which God wants more than anything else out of this world—is the formation of personal, loving, reciprocal relationships with His creatures. Reciprocity demands libertarian freedom; libertarian freedom demands an unknowable future; and an unknowable future demands a God who cannot know it.

Open Theism – A Review of the Issues
https://adventistbiblicalresearch.org/sites/default/files/pdf/Open%20Theism.pdf [PDF]

Excerpt:

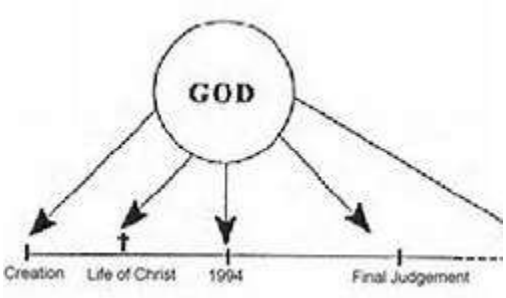
One of the controversies that have created a bit of a stir in evangelical theological circles in recent times is the debate over what has come to be called, among others, "open theism." The term "open theism" is noted to have been introduced in 1980 with the publication of Seventh-day Adventist theologian Richard Rice's *Openness of God.* The issue was not broadly discussed, however, until 1994 when five essays were published by five Evangelical scholars, including Rice, under the title *TheOpenness of God*.

The Opennes of God Controversy (by Ligon Duncan) (2001) (Cricitical)
http://old.thirdmill.org/newfiles/jl_duncan/jl_duncan.OpennessofGod.pdf [PDF] **[Recommended]**

The Opennes of God – Review (2005) [PDF]
https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/02-exodus/text/articles/barrick-opennesofgod-tmsj.pdf

"For those who are thoroughly familiar with the doctrine of God as taught in classical, Reformed orthodoxy and the arguments for it, we recommend the *The Openness of God* unreservedly as a source of information about open theism."

The Theological Problems with Open Theism
https://pastorbrianchilton.wordpress.com/2014/09/08/the-theological-problems-with-open-theism/



FYI: Series: Examining Jesus by the Historical Method (2016)
https://bellatorchristi.com/series-examining-jesus-by-the-historical-method/

An Introduction to the Open Theism Controversy (2004)
http://www.spiritandtruth.org/teaching/documents/articles/13/13.pdf [PDF]

See also, "*Process Theology & Open Theism: What's the Difference?*", in the Process Theology section.

The Opennes of God – Does Prayer Change God? **(2001)**
https://www.tms.edu/m/tmsj12g.pdf [PDF]

A proper understanding of two OT prayers, one by Hezekiah and one by Moses, helps in determining whether prayer is the means by which God gets His will done on earth or the means by which the believer's will is accomplished in heaven. A chronological arrangement of the three records of Hezekiah's prayer in 2 Kings, 2 Chronicles, and Isaiah reveals the arrogance of Hezekiah in his plea for God to heal him. Because Hezekiah missed the opportunity to repent of his self-centered attitude, God revealed that his descendants would become slaves in Babylon, but Hezekiah's arrogance kept him from being concerned about his children and grandchildren. His pride further showed itself in his inability to trust God for defense against the Assyrians. God healed Hezekiah, not so much because of his prayer, but because of the promises that God had made to Hezekiah's ancestors about sustaining the Davidic line of kings. Hezekiah's prayer changed Hezekiah, not God. Moses' prayer in Exodus 32 sought a change from God's expressed intention of putting an end to Israel and starting over again with just Moses. This suggestion was not something that the Lord ever intended to occur; such a course would have voided His expressed purpose for the twelve tribes of Israel (Genesis 49). God did not change His mind regarding His plan for the twelve tribes; He rather altered His timing in order to keep His promises to them. What He did in response to Moses' prayer cannot be taken as normative action. His "change of mind" was a tool to elicit a change of response in Moses. Moses' prayer changed Moses, not God.

McCormack's Barth & Open Theism

Intro: https://anopenorthodoxy.wordpress.com/2014/04/19/mccormack-barth-and-open-theism/

Provides a shortend/summarized form of McCormack's book (Ch. 10) to be covered in Parts 1-3.

Part 1: https://anopenorthodoxy.wordpress.com/2014/04/23/mccormacks-barth-open-theism-part-1/

Summary and highlighting of McCormack's Ch. 10 "The Actuality of God: Karl Barth in Conversation with Open Theism" (in *Engaging the Doctrine of God: Contemporary Protestant Perspectives* [Baker, 2008])

Part 2: https://anopenorthodoxy.wordpress.com/2014/05/01/mccormacks-barth-open-theism-part-2/

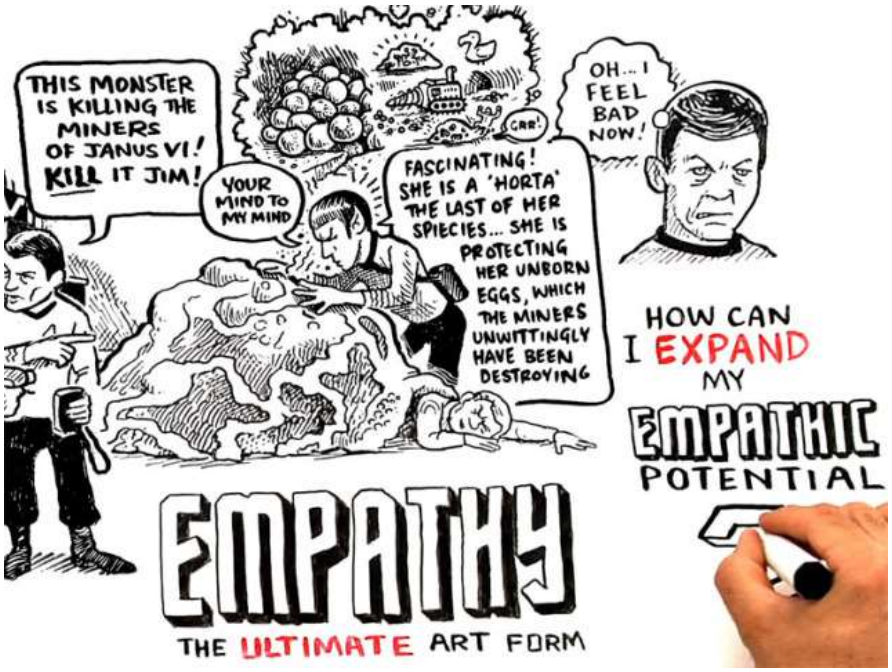
We previously boiled the chapter down to 21 core points which as we understand them essentially reduce to the claim that *Christology is why open theism is false*. We'll consider McCormack's essential argument.

Part 3: https://anopenorthodoxy.wordpress.com/2014/05/01/mccormacks-barth-open-theism-part-2/

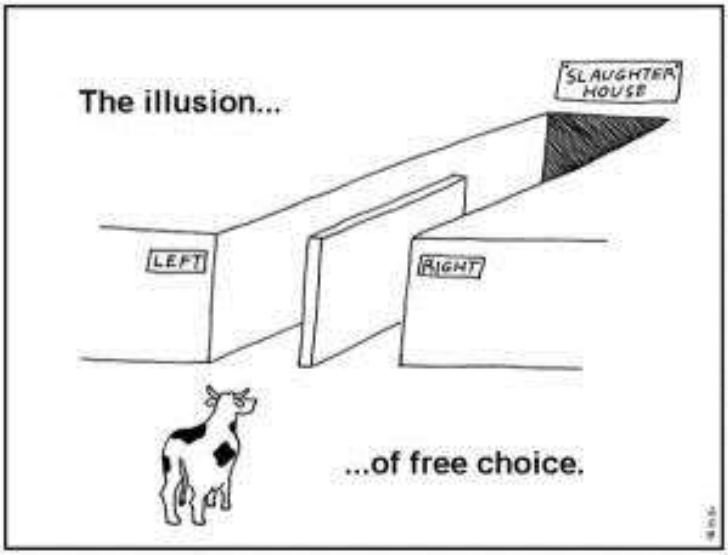
Some further comments, explanations and final thoughts.

Experimental Open Theism?—Part 1

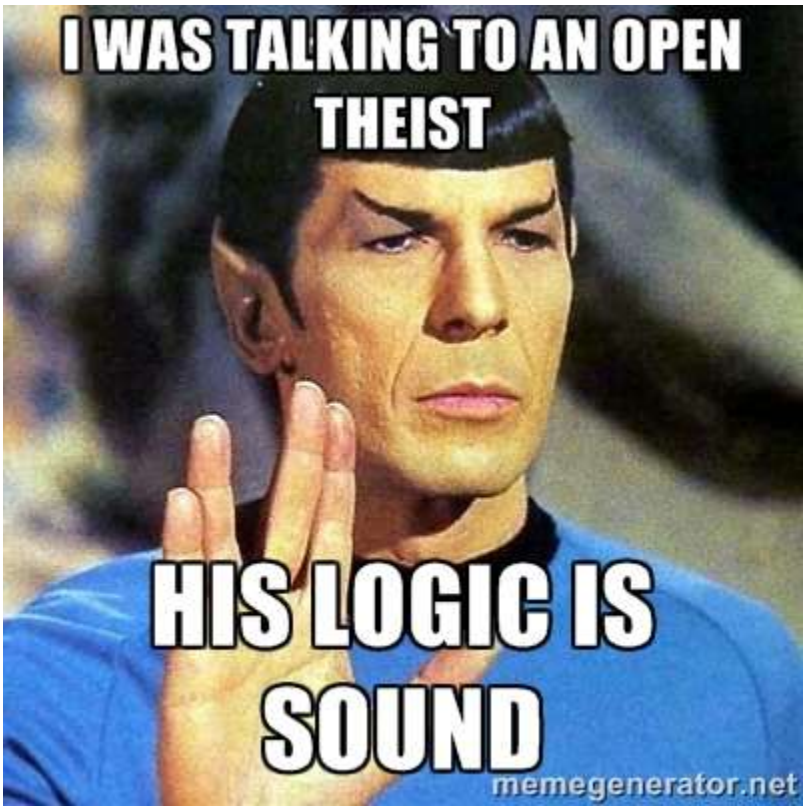
Part 1: https://anopenorthodoxy.wordpress.com/2014/05/20/experimental-open-theism-part-1/



Part 2: https://anopenorthodoxy.wordpress.com/2014/05/20/experimental-open-theism-part-2/



Part 3: https://anopenorthodoxy.wordpress.com/2014/05/21/empathetic-open-theism-part-3/



Source: https://openairoutreach.wordpress.com/2014/11/23/funny-christian-bible-memes-calvinism-arminianism-pelagianism-open-theism-etc/

The Marvelous Omnipotence of Love

http://www.jesusjazzbuddhism.org/the-marvelous-omnipotence-of-love-john-coltrane-open-theism-and-process-theology.html

Some theological jazz riffs on openness, Influenced by process theology and open theism, In appreciation of the life and music of John Coltran [includes Audio]

Bibliography of Works on Open Theism (2001)

http://www.spiritandtruth.org/teaching/documents/articles/13/13.pdf [PDF]

Process Theology

Process Theology & Open Theism: What's the Difference? (answer by Greg Boyd)
http://reknew.org/2014/03/process-theology-open-theism-whats-the-difference/

Excerpt:

I wrote my doctoral dissertation on Process thought (*Trinity and Process*) where I critiqued the metaphysics of Charles Hartshorne and tried to demonstrate that one can adopt a system that has all the explanatory power of Process Thought (PT) without its unorthodox implications. **The unorthodox implications are these.**

- In PT, God exists eternally in relation to a non-divine world. So PT denies "creation ex nihilo"
- In PT, God is bound to metaphysical principles that govern both God and the world. So God isn't able to really interact with the world as a personal being. God must always, of necessity, respond in ways that the metaphysics of the system stipulate. This means…
- In PT God can't intervene in unique ways, like personally answering prayer
- In PT God can't intervene and perform miracles
- In PT God can't become uniquely embodied, as he is in Christ.

These are pretty serious shortcomings. I hope it's clear that PT has got little in common with Open Theism other than that we both believe the future is partly comprised of possibilities. But even here there is a major difference. In Open Theism, **God *chooses* to create a world with an open future,** while in PT **God has created *of necessity*.**

I am very concerned that so many progressive thinking evangelicals are flirting with Process Thought. It's really not a friendly home for anything like orthodox Christianity. While many find the dynamic and relational ontology of process thought, compelling—I can see how this is attractive— the intrinsic nature of the system is hostile to the Christian faith.

If you want to go deeper on this topic, my book *Trinity and Process* seeks to clarify all that's positive with PT while avoiding all that's negative. For a succinct summary of some of the shortcomings of PT, see chapter 9 in my book *Satan and the Problem of Evil*.

Open Theists and Inerrancy Clark Pinnock on the Bible and God (Norman Geisler)
http://normangeisler.com/category/process-theology/

Process Theology in the Church (Homebrewed Christianity; Audio)
https://homebrewedchristianity.com/2012/07/14/process-theology-in-the-church/

Providence Chart: Process Theology and Openness Theology (or Free Will Theism)

MODELS OF PROVIDENCE*

Theology I — J.Q. Martini

Model	Bible	Providence & Freedom	Distinctives	Relation to Future	Evil, Suffering & Prayer	Proponents
Process Theology *"Process thought, with its different understanding of perfection, sees the divine creative activity as based upon responsiveness to the world. Since the very meaning of actuality involves internal relatedness, God as an actuality is essentially related to the world. Since actuality as such is partially self-creative, future events are not yet determinate, so that even perfect knowledge cannot know the future, and God does not wholly control the world. Any divine creative influence must be persuasive, not coercive."*[1]	N/A (Process is a philosophical theology, based on the philosophy of A.N. Whitehead. As such, biblical support is not foundational to the view. Many, however, have claimed some compatibility with portions of the Bible, including God's changeableness and relation to creation (as in Openness, below) and those suggesting the eternality of matter (e.g., Gen 1[1-2]).	Human freedom is emphasized and imperative to shaping the events of history. God has an aim he is moving history toward and works by *persuading* people to adopt his plan. He is also moving toward His own end, as a being *in process*. Providence is very risky. God has insufficient power to control all events so risks the very real possibility of rejection and His plans thwarted.	• All reality (including God) is in process and involved in creative self-determination. • God is essentially related to His creation, which is necessary for Him to be what He is as a creative loving God. • Matter is co-eternal with God	The future is not knowable because it is as yet an undetermined and non-existent reality based on the decisions of free beings (including God). God experiences time and is affected by the events which transpire within time so that the future is both unknowable to God and also not wholly determined by Him.	Evil and suffering are the result of natural causes (in which case, not really evil) and human irresponsibility. Prayer affects God's decisions, but mostly affects the person praying, making them disposed to God's working in their lives.	John B. Cobb, Jr. Charles Hartshorne David Ray Griffin Norman Pittenger *Alfred North Whitehead*
Openness Theology or Free-Will Theism *"Process thought holds that God can't predetermine or foreknow with certainty anything about the distant future. Open theists rather maintain that God can and does predetermine and foreknow whatever he wants to about the future. Indeed, God is so confident in his sovereignty, we hold, he does not need to micromanage everything. He could if he wanted to, but that would demean his sovereignty. So he chooses to leave some of the future open to possibilities, allowing them to be resolved by the decisions of free agents."*[2]	Num 14[11-19] Luke 15[7] 1 Kings 20[6] Gen 6[6] 1 Sam 15[10, 35] Jer 3[6-7] An emphasis on verses showing that God experiences change and is affected by His creation, on the conditional nature of predictive prophecy, and that the future is partially open.	God restricts His power in order to enter into relationship with libertarianly free beings (i.e., beings free to do otherwise). God has a plan for creation, and is capable of bringing that plan about, but chooses to do so in relationship with His creation. Free beings (including the angelic realm) are capable of resisting God's will making God's providential care risky. God is infinitely resourceful to bring His plan about despite resistance, and while respecting His creation's libertarian freedom.	• Rejection of both Calvinist determinism and Arminian foreknowledge. • Humans are libertarianly free. • The future is partly unknown to God—God knows what *He* will do, but cannot know what free beings will do before they choose. • Emphasis on the conditional nature of much predictive prophecy • God experiences time.	The future is partially open, based on the decisions of free beings (including God). This does not limit God's omniscience: the future is not there so is not logically knowable. Knowing the future would undermine the freedom of God's creatures because they would not then be free to do otherwise.	Evil and suffering can be often attributed to human sin and natural causes. It is also caused by demonic powers, which are waging war against God. Prayer very much affects God's decisions so that by our prayers we can contribute to changing not only our own circumstances, but also God's mind and intention on certain issues.	Clark H. Pinnock John Sanders Gregory Boyd William Hasker *Hendrikus Berkhof* *A logical trajectory of free-will thinkers from church history.*

1

Process Theology (in upper half) vs Opennes Theology (in lower half)

See larger view on next page…

Theology I

J.Q. Martini

MODELS OF PROVIDENCE*

Model	Bible	Providence & Freedom	Distinctives	Relation to Future	Evil, Suffering & Prayer	Proponents
Process Theology *"Process thought, with its different understanding of perfection, sees the divine creative activity as based upon responsiveness to the world. Since the very meaning of actuality involves internal relatedness, God as an actuality is essentially related to the world. Since actuality as such is partially self-creative, future events are not yet determinate, so that even perfect knowledge cannot know the future, and God does not wholly control the world. Any divine creative influence must be persuasive, not coercive."*[1]	N/A (Process is a *philosophical* theology, based on the philosophy of A.N. Whitehead. As such, biblical support is not foundational to the view. Many, however, have claimed *some* compatibility with portions of the Bible, including God's changeableness and relation to creation (as in *Openness*, below) and those suggesting the eternality of matter (e.g., Gen 1^{1-2}).	Human freedom is emphasized and imperative to shaping the events of history. God has an *aim* he is moving history toward and works by *persuading* people to adopt his plan. He is also moving toward His own end, as a being *in process*. Providence is very risky. God has insufficient power to control all events so risks the very real possibility of rejection and His plans thwarted.	• All reality (including God) is in process and involved in creative self-determination. • God is essentially related to His creation, which is necessary for Him to be what He is as a creative loving God. • Matter is co-eternal with God	The future is not knowable because it is as yet an undetermined and non-existent reality based on the decisions of free beings (including God). God experiences time and is affected by the events which transpire within time so that the future is both unknowable to God and also not wholly determined by Him.	Evil and suffering are the result of natural causes (in which case, not really *evil*) and human irresponsibility. Prayer affects God's decisions, but mostly affects the person praying, making them disposed to God's working in their lives.	John B. Cobb, Jr. Charles Hartshorne David Ray Griffin Norman Pittenger *Alfred North Whitehead*
Openness Theology or Free-Will Theism *"Process thought holds that God can't predetermine or foreknow with certainty anything about the distant future. Open theists rather maintain that God can and does predetermine and foreknow whatever he wants to about the future. Indeed, God is so confident in his sovereignty, we hold, he does not need to micromanage everything. He could if he wanted to, but that would demean his sovereignty. So he chooses to leave some of the future open to possibilities, allowing them to be resolved by the decisions of free agents."*[2]	Num $14^{12,20}$ Luke 15^{7} 1 Kings 20^{6} Gen 6^{6} 1 Sam $15^{10,35}$ Jer 3^{6-7} An emphasis on verses showing that God experiences change and is affected by His creation, on the conditional nature of predictive prophecy, and that the future is partially open.	God restricts His power in order to enter into relationship with libertarianly free beings (i.e., beings free to do otherwise). God has a plan for creation, and is capable of bringing that plan about, but chooses to do so in relationship with His creation. Free beings (including the angelic realm) are capable of resisting God's will making God's providential care risky. God is infinitely resourceful to bring His plan about despite resistance, and while respecting His creation's libertarian freedom.	• Rejection of both Calvinist determinism *and* Arminian foreknowledge. • Humans are libertarianly free. • The future is partly unknown to God—God knows what *He* will do, but cannot know what free beings will do before they choose. • Emphasis on the conditional nature of much predictive prophecy • God experiences time.	The future is partially open, based on the decisions of free beings (including God). This does not limit God's omniscience: the future is not there so is not logically knowable. Knowing the future would undermine the freedom of God's creatures because they would not then be free to do otherwise.	Evil and suffering can be often attributed to human sin and natural causes. It is also caused by demonic powers, which are waging war against God. Prayer very much affects God's decisions so that by our prayers we can contribute to changing not only our own circumstances, but also God's mind and intention on certain issues.	Clark H. Pinnock John Sanders Gregory Boyd William Hasker *Hendrikus Berkhof* *A logical trajectory of free-will thinkers from church history.*

What is process theology?

https://carm.org/what-is-process-theology

> Process theology is the theological position that God is changing as is our knowledge about God, God is not immutable, Jesus is not God in flesh, and the Bible is not God's inerrant Word.

Process theology is the philosophical and theological position that God is changing, as is the universe. Therefore, our knowledge of God must be progressing as we learn more about him and it can never rest in any absolutes, which is why process theologians deny the absolutes of God's immutability and truth. Furthermore, this would mean that absolute knowledge of God would not be achievable, and a self-revelation of God (in the person of Jesus Christ and the Bible) would also not be possible. This would open the door for humanistic philosophy and/or false theological systems to be "rationalized" by process theologians.

Logically speaking, if process theology maintains that God is progressing and changing, then given an infinite amount of time in the past, God may not have actually been God. Also, it could be argued from this perspective that there is something outside of God that works upon him, bringing him into a greater knowledge and increased greatness. This would be problematic because it would need to study what that "something" is.

In process theology, God does not know the future exhaustively. He can guess at what may or may not happen, but absolute knowledge is not attainable until events actually occur.

Process theologians deny that Jesus Christ is God in flesh and therefore mankind has no need for salvation.

Process theology denies the Scriptures which teach that God has always been God (Psalm 90:2) and that God is unchanging (Malachi 3:6; Hebrews 13:8). Of course, it denies and contradicts God's word regarding the necessity of the Savior and the deity of Christ (John 1:1, 14; Colossians 2:9).

https://www.gotquestions.org/process-theology.html

Process theology is based on the philosophy that the only absolute which exists in the world is change. Therefore, God, too, is constantly changing. The Bible clearly states that process theology is false. Isaiah 46:10 is unequivocal regarding God’s sovereignty and unchanging nature: “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, ‘My counsel shall stand, and I will do all my pleasure.’” Jesus Christ, the second Person of the Trinity, is equally unchanging: “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). The Bible is clear that His plans do not change according to the whims of mere men (Psalm 33:11). He “does not change like shifting shadows” (James 1:17). But process theology does not consider the Bible to be inspired or to be our final authority.

The Bible expresses many attributes, qualities, and characteristics of God. These include His holiness (Isaiah 6:3; Revelation 4:8); sovereignty (1 Chronicles 29:11; Nehemiah 9:6; Psalm 83:18; Isaiah 37:20); unity (Deuteronomy 6:4); omnipresence (Psalm 139:7-10); omniscience (Job 28:24; Psalm 147:4-5); omnipotence (Job 42:1-2); self-existence (Exodus 3:14; Psalm 36:9); eternality (Psalm 90:2; Habakkuk 1:12); immutability (Psalm 33:11; James 1:17); perfection (Deuteronomy 32:3-4); infiniteness (Job 5:9; 9:10); truth (Deuteronomy 32:4; Psalm 86:15); love (1 John 4:8, 16); righteousness (Psalm 11:7; 119:137); faithfulness (Deuteronomy 7:9; Ps. 89:33); mercy (Psalm 102:17); graciousness (Exodus 22:27; Nehemiah 9:17, 31; Psalm 86:15; 145:17); justice (Psalm 111:7; Isaiah 45:21); and freedom (Job 23:13; Proverbs 21:1). God uses these in the world and actively exercises all of these today. God transcends all of His creation, yet He is personal and knowable.

Process theology denies the deity of Jesus Christ, saying that Jesus has no intrinsic difference from any other man. Additionally, the humanistic philosophy of process theology teaches that mankind does not require salvation, while the Bible is clear that without Christ, man is hopelessly lost and doomed to hell for eternity. Scripture teaches that Jesus Christ is God (Isaiah 9:6-7; Matthew 1:22-23; John 1:1, 2, 14; 20:28; Acts 16:31, 34; Philippians 2:5-6; Colossians 2:9; Titus 2:13; Hebrews 1:8; 2 Peter 1:1) and that without His death on the behalf of sinners (Romans 3:23; 6:23; 2 Corinthians 5:21) no one could ever be saved (John 1:12; 3:18; 3:36; 14:6; Acts 4:10-12; 16:30-31).

Theopedia: Process Theology
http://www.theopedia.com/process-theology

Wikipedia: Process Theology
https://en.wikipedia.org/wiki/Process_theology

SEP: Process Theism
https://plato.stanford.edu/entries/process-theism/

What is Process Theology?
https://processandfaith.org/wp-content/uploads/2015/07/what-is-process-theology.pdf [PDF]

Online: https://beliefinstitute.com/article/process-theology

Online Foreword (by Stephen Pirie):

In having learned of the field of "Process Physics" and that "Process Physics is at the same time deeply bio-logical - reality is revealed as a self-organising, evolving and competitive information processing system", I've also learned of a parallel approach in ... theology.

The article reproduced below and with permission, gives a holistic, congruent perspective to many traditional religious beliefs. In particular Marjorie's Q 18. and her answer spells out a very holodynamic-systems view: For these reasons it is included at this website, along with similar articles that help bridge traditional religious beliefs with emerging holodynamic-systems world-views.

It’s all Process, Baby, all the way down
https://anopenorthodoxy.wordpress.com/2013/05/02/its-all-process-baby-all-the-way-down/

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

http://www.theopedia.com/process-theology

http://www.dtl.org/article/process.htm

Process Thought

What is Process Thought?
http://www.ctr4process.org/about/what-process-thought

Excerpt:

With a foundation in the metaphysical system of Alfred North Whitehead (among others), and a methodology that integrates both speculation and empirical verification, process thought brings its unique metaphysical perspective to bear on many fields of reflection and action.

Ultimately, process thought seeks to integrate and reconcile the diverse facets of human experience (i.e. ethical, religious, aesthetic, and scientific intuitions) into one coherent explanatory scheme. The most common applications of process thought are in the fields of philosophy and theology. However, process has also found a meaningful foothold in many other discussions, including ecology, economics, physics, biology, education, psychology, feminism, and cultural studies…

What is Process Thought?
http://www.jesusjazzbuddhism.org/what-is-process-thought.html

(Introduction to Process Thought and A. N. Whitehead via synopsis with corresponding links to 22 teaching videos)

An Examination of Open Theism
https://bible.org/article/examination-open-theism

The Opennes of God – A Critical Assessment
http://learntheology.com/the-openness-of-god-a-critical-assessment.html

Excerpt:

Open Theism: What Is It? – Two Key Components

…As already stated open theism attempts to chart a middle course between classical or traditional theism and some version of a finite or process God. There are two main components of the proposal, which take us to the heart of the view.

First, there is a very strong emphasis on divine love and the relationality of God as the supreme characteristic of God. Richard Rice states it this way:

From a Christian perspective, love is the first and last word in the biblical portrait of God. According to 1 John 4:8: "Whoever does not love does not know God, for God is love." The statement *God is love is as* close as the Bible comes to giving us a definition of the divine reality…. Love is not something God happens to do, it is the one divine activity that most fully and vividly discloses God's inner reality. Love, therefore, is the very essence of the divine nature. Love is what it means to be God.

Given this emphasis on God's love and relationality, open theists contend that we should view God's relation to the world in more dynamic ways, that is, in a give-and-take relationship. They insist that classical theism has left us with a static, non-relational deity who "never experiences novelty, adventure, spontaneity, or creativity," an "aloof monarch, removed from the contingencies of the world, unchangeable in every aspect of his being, as an all-determining and irresistible power, aware of everything that will ever happen and never taking risks." But, as open theists contend, this is not the relational and loving God of Scripture. In Scripture, we see a God who not only influences us, but one that we influence as well; indeed a God who responds to our responses, a God who takes risks. Thus, in contrast with classical theism, open theism does not believe that God controls all things. Instead God, like us, learns and grows in his knowledge and experience as history unfolds.

A second key component of open theism is their embrace of libertarian human freedom. In the current philosophical literature there are two basic views of human freedom which are primarily discussed and adopted—an indeterministic notion referred to in various ways such as incompatibilism or libertarian freewill, and a deterministic notion referred to as compatibilism or soft determinism. The view of incompatibilism maintains that a person's act is free if it is not causally determined. For incompatibilists this does not mean that our actions are random or arbitrary. Reasons and causes play upon the will as one chooses, but none of them is *sufficient* to incline the will decisively in one direction or another. Thus, a person who acts freely could always have chosen otherwise than he did. In contrast to libertarianism is the view of compatibilism. This position maintains that human actions are causally determined, yet free as long as the agent is not forced to act contrary to his desires.

It cannot be emphasized enough that open theism's embrace of libertarian freewill is not a minor point but rather it is central to its very proposal. In fact, open theists, in my view, are quite consistent (i.e., logically, not biblically) in noting two major entailments that result from their acceptance of libertarian free will: a reduced view of divine sovereignty and a redefined view of divine omniscience.

Because God has chosen to create free human creatures, he has voluntarily chosen to limit himself in order to invite human beings to have dominion over the world as fellow-partners with him. However, since God has delegated power to his creatures, he has chosen to make himself vulnerable—i.e., a risk-taker. The entailment of this for divine sovereignty is that God *cannot* guarantee that nothing can go contrary to his will, but rather that "God is able to deal with any circumstances that may arise"—not unless he intervenes, in such a way as to take away our freedom. Open theists believe that God has the capacity to intervene in this way to "keep things on track." However, they deny that God could consistently and pervasively exercise his power to intervene in this manner given his commitment to create and uphold libertarian freewill. So, in the end, God must respond and adapt to surprises and to the unexpected. Clark Pinnock states it this way: "God sets goals for creation and redemption and realizes them ad hoc in history. If Plan A fails, God is ready with Plan B."

In addition, given libertarian freewill, open theists maintain that God is omniscient (i.e., knowing all that can be known), but his knowledge does not include the future free actions of human beings since it is not logically possible to know those actions before they are chosen. For open theists, God's knowledge includes all things past and present as well as the range of future possibilities, but even God cannot know what will actually happen in the future until it happens. Hence, to a large extent, reality is "open" rather than closed. As Pinnock reminds us,

Genuine novelty can appear in history which cannot be predicted even by God. If the creature has been given the ability to decide how some things will turn out, then it cannot be known infallibly ahead of time how they will turn out…. I stand against a classical theism which has tried to argue that God can control and foresee all things in a world where humans are free.[21]

Even in this brief description of open theism, it should be quite obvious that open theism is a major departure from historic Christianity's understanding of God. With its denial of God's ability to know future free human choices; its presentation of an ad hoc deity viewed either as the "master chess player" or

“ultimate psychoanalyst” working out his intentions for the world in response to our actions; its over-emphasis on divine love at the expense of God’s holiness, majesty, and glory; open theism, if adopted, presents a serious challenge to Christian theology. But what are the arguments given for such a radical view? And especially what are the Scriptural arguments? Let us now briefly turn to four main arguments for the view under the following categories: biblical, philosophical, historical, and practical…

3 Ways Arminians are Calvinists, Deists or Open Theists (by a pro-Calvinist)

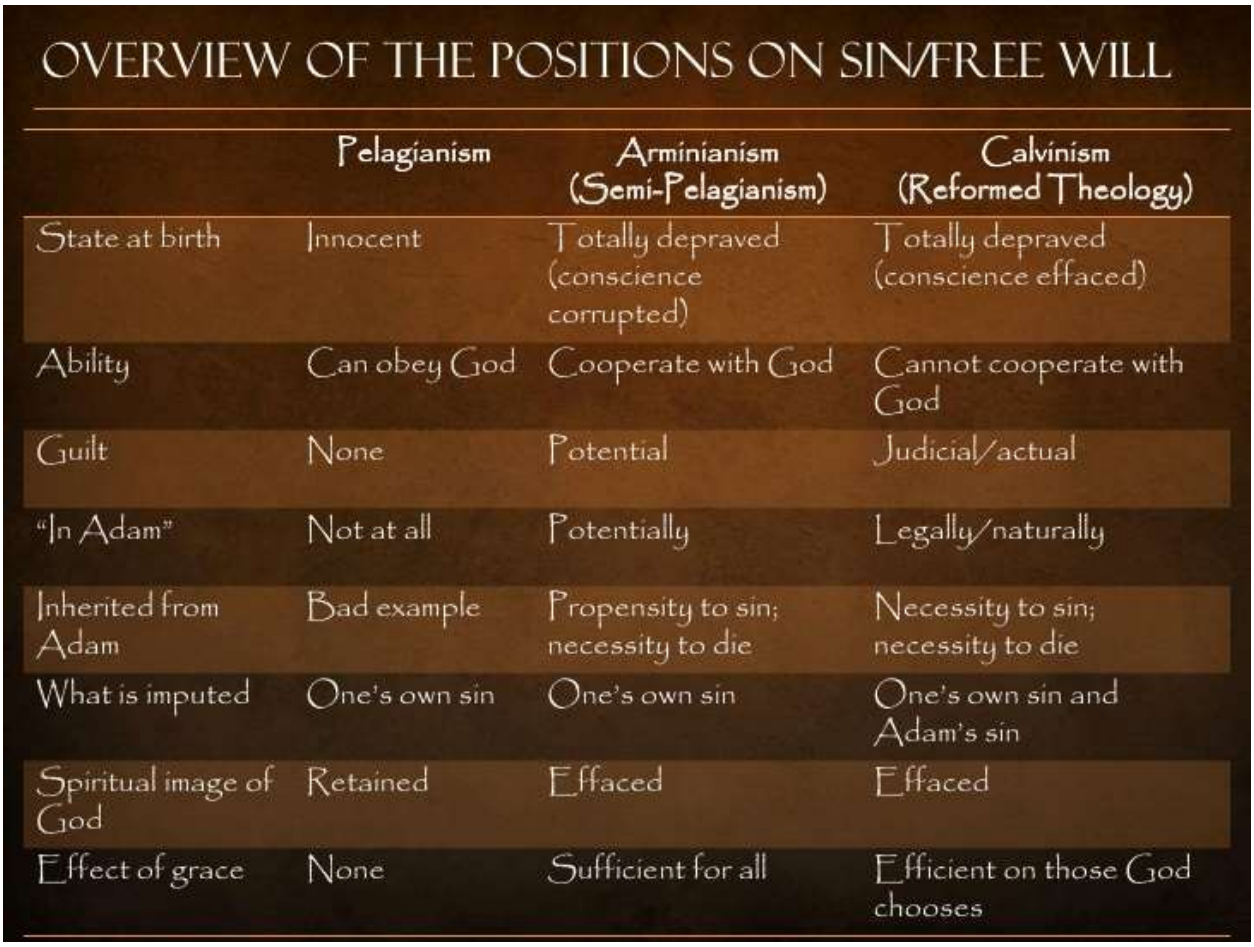
http://yuriystasyuk.com/3-ways-arminians-are-either-calvinist-deist-or-open-theist/

Excerpt:

	GODS KNOWLEDGE	GODS POWER	GODS INVOLVEMENT	OUR WORLD	WHY?
OPEN THEISM	DOES NOT KNOW ALL He doesn't know when evil will happen	NOT ALL POWERFUL is limited in knowledge and power	IS HERE Cares about people and what happens here	Evil happens	God didn't know when it would happen, so he couldn't stop it. He limits himself so people can have free will. **God is limited.**
DEISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil.	NOT HERE Has left, doesn't care, or refuses to get involved.	Evil happens	**God doesn't get involved.**
CALVINISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil	IS HERE Cares about people and what happens here	Evil happens	God specifically permits evil to happen, for a greater good. Though we may not understand why, we can trust that Him. **God is all-powerful, all-knowing, and ordains evil to ultimately end evil.**
ARMINIANISM	KNOWS ALL, including when each evil will happen	ALL-POWERFUL has power to stop each individual evil	IS HERE Cares about people and what happens here	Evil happens	While having the exact same beliefs about God as Calvinists do, Arminians offer a range of answers that include all three opposing views.

The Bible says that God is all-powerful and all-knowing. He can do literally anything and he knows literally everything. I would argue that in light of these two attributes, Arminianism is unfair. It accuses Calvinism of making God the author of evil, accuses Deism of making God uncaring, and accuses Open Theism of making God weak. Yet different statements by Arminians appear to be coming from each of those same views. All of those views contradict each other, yet Arminianism states all of them at different times. And it much choose only one to avoid contradictions. There is really only those three positions. A fourth is not permitted by the laws of reason.

Arminianism or semi-pelagianism does not have a full and consistent answer to the question of "why did this specific evil to happen?" Rightly so, they will point to the agents of evil, satan, demons, or sinners. But then, when asked "where was God? Is he not powerful enough to stop those agents?" their answers diverge, and they borrow one from either Calvinists, Open Theists, or Deists. One of the reasons for this is because many would first override God's supreme sovereignty, or his involvement, rather than human free will…



OVERVIEW OF THE POSITIONS ON SIN/FREE WILL

	Pelagianism	Arminianism (Semi-Pelagianism)	Calvinism (Reformed Theology)
State at birth	Innocent	Totally depraved (conscience corrupted)	Totally depraved (conscience effaced)
Ability	Can obey God	Cooperate with God	Cannot cooperate with God
Guilt	None	Potential	Judicial/actual
"In Adam"	Not at all	Potentially	Legally/naturally
Inherited from Adam	Bad example	Propensity to sin; necessity to die	Necessity to sin; necessity to die
What is imputed	One's own sin	One's own sin	One's own sin and Adam's sin
Spiritual image of God	Retained	Effaced	Effaced
Effect of grace	None	Sufficient for all	Efficient on those God chooses

Source: https://image.slidesharecdn.com/sfs-introduction-101217174154-phpapp01/95/gods-sovereignty-free-will-and-salvation-introduction-34-728.jpg?cb=1293002451

Calvinism - Arminianism - and Proportion Theology
https://www.raptureforums.com/forums/threads/calvinism-arminianism-and-proportion-theology.82353/

Molinism ("Middle Knowledge")

Wikipedia: Molinism

https://en.wikipedia.org/wiki/Molinism

Molinism, named after 16th Century Spanish 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, despite not being Roman Catholic, 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.

Question: "What is Molinism and is it biblical?"

https://www.gotquestions.org/molinism.html

Answer: Molinism is named for the 16th-century Jesuit, Luis de Molina. Molinism is a system of thought that seeks to reconcile the sovereignty of God and the free will of man. The heart of Molinism is the principle that God is completely sovereign and man is also free in a libertarian sense. Molinism partly seeks to avoid so-called "theological determinism": the view that God decrees who will be saved or damned without any meaningful impact of their own free choice. Today's highest-profile defenders of Molinism are William Lane Craig and Alvin Plantinga.

The primary distinctive of Molinism is the affirmation that God has middle knowledge (*scientia media*). Molinism holds that God's knowledge consists of three logical moments. These "moments" of knowledge are not to be thought of as chronological; rather, they are to be understood as "logical." In other words, one moment does not come before another moment in time; instead, one moment is logically prior to the other moments. The Molinist differentiates between three different moments of knowledge which are respectively called natural knowledge, middle knowledge and free knowledge.

1. Natural Knowledge – This is God's knowledge of all necessary and all possible truths: all things which "can be." In this "moment" God knows every possible combination of causes and effects. He also knows all the truths of logic and all moral truths. This knowledge is independent of God's will, a point few if any theologians would dispute.

2. Middle Knowledge – This is God's knowledge of what a free creature would do in any given circumstance. This knowledge consists of what philosophers call counterfactuals of creaturely freedom. These are facts about what any creature with a free will would freely do in any circumstance in which it could be placed. This knowledge, like natural knowledge, is independent of God's will.

3. Creative command – this is the "moment" where God actually acts. Between His knowledge of all that is or could be, and all that actually comes to be, is God's purposeful intervention and creation.

4. Free Knowledge – This is God's knowledge of what He decided to create: all things that "actually are." God's free knowledge is His knowledge of the actual world as it is. This knowledge is completely dependent on God's will.

Using middle knowledge, Molinism attempts to show that all of God's knowledge is self-contained, but it is ordered so as to allow for the possibility of man's free will. In other words, man is completely free, but God is also completely sovereign—He is absolutely in control of all that happens, and yet humanity's choices

are not coerced.

According to Molinism, God omnisciently knows what you would have been like had you lived in Africa instead of Australia, or had a car accident that paralyzed you at age 9. He knows how the world would have been changed had John F. Kennedy not been assassinated. More importantly, He knows who would choose to be saved and who would not, in each of those varying circumstances.

Accordingly, it is out of this (middle) knowledge that God chooses to create. God has middle knowledge of all feasible worlds, and He chooses to create the world that corresponds to His ultimate desires. Therefore, while a person is truly free, God is truly in control of who is or is not saved. Molinists differ on how God defines His underlying desires. For example, some believe God is seeking the maximum number of people to be saved. Others believe God creates in order to maximize some other divine goal.

Is Molinism biblical?

Molinists point to various texts to establish that God has "middle knowledge." For example, Matthew 11:21–24 where Jesus denounces Chorazin and Bethsaida. Here, Jesus tells those cities that "if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." This type of "if-then" is an example of divine knowledge of what would happen given a different set of circumstances. As such, Molinism sees this verse as evidence that the doctrine of middle knowledge is true.

Strictly speaking, Molinism is a view that cannot be rebutted or defended wholly on biblical grounds. The same is true of other philosophical-theological systems such as Calvinism or Arminianism. Middle knowledge is a philosophical concept that attempts to uphold both the sovereignty of God and the free will of man. At the same time, it can be evaluated on multiple levels, including biblically and philosophically.

Molinism is often criticized by both Calvinists and Arminians. Calvinists claim that holding to human free will denies God's absolute sovereignty. Arminians claim that, if God is in control of who is or is not saved, then free will is merely an illusion. Molinists would argue that both sovereignty and free will are biblically represented and real, and that middle knowledge allows both a God who is completely in control and a humanity who is completely free.

Not all people feel Molinism is the best way to think about God's sovereignty and human free will. The Bible teaches that God is sovereign over all things (Proverbs 16:33; Matthew 10:29; Romans 11:36; Ephesians 1:11), even human decisions (Proverbs 20:24; 21:1). Although God does not stir men to sin (James 1:13), He is still working everything, from individuals to nations, to the end that He has willed (Isaiah 46:10–11). God's purposes do not depend upon man (Acts 17:24–26). Nor does God discover or learn (1 John 3:20; Job 34:21–22; Psalm 50:11; Proverbs 15:3). All things are decreed by God's infinitely wise counsel (Romans 11:33–36).

That being said, it should be noted that Molinism would agree with everything said in the above paragraph. It is not on this level where Calvinists and Molinists disagree. Where Calvinism, Arminianism, and Molinism disagree most is in interpreting doctrines such as total depravity and limited atonement, in light of these other ideas.

Molinism 101

http://www.ligonier.org/blog/molinism-101/

Excerpt:

In conclusion, we may say that there is much that is interesting and puzzling about Molinism, but the Reformed response to it has been—and should continue to be—that not only are there unresolved difficulties in the idea of middle knowledge itself, it is also an unnecessary speculation. Scripture scarcely mentions anything that may be thought to give support to Molinism, while teaching perfectly clearly that God works all things, even the evil actions of people who act with full responsibility, after the counsel of His own will. As Peter said on the Day of Pentecost, Jesus was “delivered up according to the definite plan and foreknowledge of God” and lawless men crucified and killed him (Acts 2:23).

What is molinism and is it biblical?

https://carm.org/what-molinism

Molinism is named after the 16th century Jesuit theologian named Luis de Molina (1535-1600). It deals with what is called "Middle Knowledge" and is an attempt to harmonize the sovereign omniscience of God and the position known as the libertarian free will of man. Libertarian free will is the teaching that fallen man is still sufficiently free to be able to equally choose or reject God if only presented with the right information. Middle knowledge is best understood when compared with other issues pertaining to God's knowledge.

1. Natural Knowledge - God knows all things that are possible and logically necessary. He knows all the possible combinations of all events and human choices. It is natural for God to know such things as logical truths, how many stars there are, and all potential events that might occur in different circumstances.

2. Middle Knowledge - God knows what any free will choice would be of any person at any time in any circumstance. This means that God's knowledge pertaining to people is contingent on human free will choices. Another name for Middle Knowledge is 'scientia media.' Two verses used to support Middle Knowledge are Matt. 11:21-24 and 1 Cor. 2:8. This is dealing with 'counterfactuals,' things that would have happened if circumstances were different but have not actually occured.

3. Free Knowledge - God necessarily knows in totality all that actually exists that He has freely chosen to create.

Basically, we can see Molinism as the teaching that God knows what the potential free will choices of people will be and chooses who will be saved based on that knowledge. In other words, God sovereignly predestines and saves those whom He knows will choose Him.

The problems here are multifaceted. First, it means that God looks into the future to see what people will do and saves them based on their choices. Therefore, God reacts to man's choices, and God saves a person based on some quality (the ability to make a right choice) that the person possesses. But this is showing partiality (favoring one person over another based on a quality in/of that person)--something that God condemns (Rom. 2:11). Also, Molinism does not answer why one person chooses God and another does not when it is God who makes the person and puts him in that place and time. In other words, what is it about the human free will that God has made that enables him to choose God or not? Just saying it is up to the individual doesn't answer the question. The hard-core Molinist cannot answer this question adequately.

Second, Middle Knowledge means that God learns what the actual choices of people will be only when they occur. God would then be ignorant about man's future choices. This violates the scripture that says God knows all things (1 John 3:20)--not just all things that actually happen. In fact, the very verses used by Molinists to support Middle Knowledge (Matt. 11:21-24 and 1 Cor. 2:8) can be used to show that God's knowledge is absolute when it comes to potential events, not developing. He doesn't learn. He knows!

Third, Middle Knowledge (as it relates to human freedom) fails to properly understand the depravity of man. The scriptures do not say that the unregenerate can freely choose God. In fact, the contrary is taught. It is man who is deceitful (Jer. 17:9), full of evil (Mark 7:21-23), loves darkness (John 3:19), does not seek for God (Rom. 3:10-12), is ungodly (Rom. 5:6), dead in his sins (Eph. 2:1), by nature a child of wrath (Eph. 2:3), cannot understand spiritual things (1 Cor. 2:14), and a slave of sin (Rom. 6:16-20). Therefore, what is important here is understanding that an unbeliever is incapable of understanding and accepting Christ given the condition of his nature in a fallen, unregenerate state. This is why the Bible says such things as it is God who appoints people to believe (Acts 13:48), chooses who is to be holy and blameless (Eph. 1:4), calls according to His purpose (2 Tim. 1:9), chooses us for salvation (2 Thess. 2:13-14), grants the act of believing (Phil. 1:29), grants repentance (2 Tim. 2:24-26), causes us to be born again (1 Pet. 1:3), draws people to Himself (John 6:44, 65), predestines us to salvation (Rom. 8:29-30) and adoption (Eph. 1:5) according to His purpose (Eph. 1:11), makes us born again not by our will but by His will (John 1:12-13), and works faith in the believer (John 6:28-29).

Though God does know all things actual as well as potential, He also knows exactly what choices we will make at any time and not because God is a good guesser but because God has predestined and ordained whatsoever comes to pass (Acts 4:27-28; Eph. 1:11).

Theopedia: Molinism

http://www.theopedia.com/molinism

Excerpt:

Molinism is an attempt to provide a solution to the classic philosophical problems associated with God's providence, foreknowledge and the freedom of humanity. This view may be traced to the 16th century Jesuit theologian Luis de Molina - hence, the name *Molinism*. Specifically, it seeks to maintain a strong view of God's sovereignty over creation while at the same time preserving the belief that human beings have self-determined freedom, or libertarian free will.

"Molina's doctrine is called *scientia media*, or middle knowledge, because it stands in the middle of the two traditional categories of divine epistemology as handed down by Aquinas, natural and free knowledge. It shares characteristics of each and, in the logical order of the divine deliberative process regarding creation, it follows natural knowledge but precedes free knowledge."^ [1]^

"Luis de Molina's solution to the freedom/foreknowledge dilemma has had a revival of sorts in the latter half of the twentieth century, most notably through the efforts of William Lane Craig, Alfred Freddoso, Jonathan Kvanvig, Thomas Flint, and Alvin Plantinga. In short, these thinkers have followed the Jesuit Counter-Reformer in postulating a middle knowledge between God's natural and free knowledge."

MOLINISM

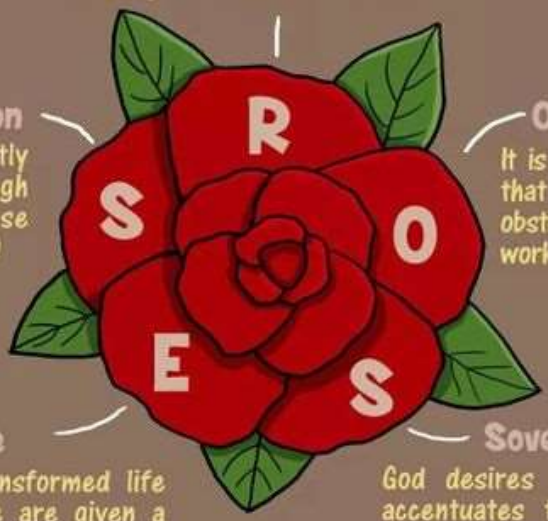
CRISTIANOS /cristianosDHED

Named after the 16th century Spanish Jesuit theologian, Luis de Molina, it is a doctrine about God's knowledge that seeks to reconcile God's sovereignty and man's free will.

Molinism's acronym. (ROSES)

Radical Depravity
Every aspect of our being is affected by the fall and renders us incapable of saving ourselves or even of wanting to be saved. (Rom 3:11)

Singular Redemption
Christ died sufficiently for every person, although efficiently only for those who believe. (Jn 3:18)



Overcoming Grace
It is God's persistent beckoning that overcomes our wicked obstinacy (Jn 16:8). God's work of salvation is monergistic, yet resistible.

Eternal Life
The believers enjoy a transformed life that is preserved, and we are given a faith which will remain.

Sovereign Election
God desires the salvation of all, yet accentuates that our salvation is not based on us choosing God but on God choosing us. (1 Jn 4:19)

The five "Calvinistic" tenets of Molinism

1- God controls all things.
2- Man does not contribute to his salvation.
3- God is Author and Completer of salvation.
4- Individual election is unconditional.
5- The believer is eternally secure in Christ.

The five "Arminian" tenets of Molinism

1- God is not the author of sin.
2- God desires the salvation of all.
3- Christ died for all people.
4- God's grace is resistible.
5- At crucial times, humans have the ability to choose.

Main source: Salvation & Sovereignty - Kenneth Keathley.

Note: The majority of Molinists hold to the acronym ROSES, but that's not the case for every one of them, since it is not a soteriological doctrine, it is very flexible on the subject of salvation.

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/

Luis de Molina: The Life and Theology of the Founder of Middle Knowledge (Review)

https://faithalone.org/journal-articles/book-reviews/luis-de-molina-the-life-and-theology-of-the-founder-of-middle-knowledge/

Excerpt:

Kirk MacGregor has written a tour de force on the life and theology of Luis de Molina. Luis de Molina, the originator of Molinism or "Middle Knowledge" was a Spanish Jesuit priest who lived and developed his theology in the late 1500's, during the era of the Reformation and Counter-Reformation. He died in Madrid in 1600.

Middle Knowledge seeks to adequately explain and reconcile scriptures which express God's decrees and sovereignty over the affairs of man with scriptures that equally reflect the libertarian free will and choice of individual men. Molina's views were rejected by a large portion of the Catholic church at the time when written. They found acceptance, for the most part, only within Jesuit circles for centuries, until "re-discovered" by evangelical thinkers in the mid-1970's. Over the last 40 plus years, Middle Knowledge has emerged and become a very popular view to explain the tension between the free-will of man and the sovereignty of God across many diverse theological systems within evangelicalism.

MacGregor's book is the most comprehensive work written to date on Molina and his views. It reflects original work in Molina's writings never before done to the knowledge of modern scholarship. And while it thoroughly develops and reflects the theological teachings of Molina, it does so within the historical context of his life and doctrinal development within the church. Readers will enjoy and come away with a better understanding of key people and issues and the doctrines that surfaced as a result from the early beginnings of church history until the time when Molina wrote.

Free Grace readers do need to be aware, however, that both Molina and MacGregor hold to Lordship salvation, and this surfaces at a few places in the book. Similarly, Molina held that any "believer" that fell away from the faith was really not a believer at all and had not surrendered his life to Christ. But as long

as the Free Grace reader is discerning, the book will be enlightening and helpful for their theological growth. Many individuals within Free Grace circles embrace Middle Knowledge as a rational way of harmonizing sovereignty and free will.

I heartily recommend reading *Luis de Molina* for a better understanding of Middle Knowledge and personal growth in the theological doctrines of God's sovereignty and man's free will!

Explain Thomist vs Molinist predestination (reddit forum) Catholic Perspective
https://www.reddit.com/r/Catholicism/comments/7fndj0/explain_thomist_vs_molinist_predestination/

***See also*: Calvinism vs. Arminianism vs. Open Theism vs. Molinism**

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on related doctrines as well as current biblical scholars, such as N.T. Wright and more.

Compatibilism

Wikipedia: Compatibilism

https://en.wikipedia.org/wiki/Compatibilism

Excerpt:

Compatibilism is the belief that free will and determinism are compatible ideas, and that it is possible to believe in both without being logically inconsistent.[1] Compatibilists believe freedom can be present or absent in situations for reasons that have nothing to do with metaphysics. They define free will as freedom to act according to one's motives without arbitrary hindrance from other individuals or institutions.

For example, courts of law make judgments, without bringing in metaphysics, about whether an individual was acting of their own free will in specific circumstances. It is assumed in a court of law that someone could have done otherwise than they did—otherwise no crime would have been committed.

Similarly, political liberty is a non-metaphysical concept. Statements of political liberty, such as the United States Bill of Rights, assume moral liberty, i.e. the ability to choose to do otherwise than one does

History

Compatibilism was championed by the ancient stoics and medieval scholastics (such as Thomas Aquinas), and by Enlightenment philosophers (like David Hume and Thomas Hobbes). More specifically, the scholastics, including Thomas Aquinas, rejected what would now be called "incompatibilism"—they held that humans could do otherwise than they do, otherwise the concept of sin is meaningless. As for the Jesuits, their concern was to reconcile the claim of God's foreknowledge of who would be saved with moral agency. The term "compatibilism" itself was coined as late as the 20th century.

During the 20th century, compatibilists presented novel arguments that differed from the classical arguments of Hume, Hobbes, and John Stuart Mill. Importantly, Harry Frankfurt popularized what are now known as Frankfurt counterexamples to argue against incompatibilism, and developed a positive account of compatibilist free will based on higher-order volitions. Other "new compatibilists" include Gary Watson, Susan R. Wolf, P. F. Strawson, and R. Jay Wallace.

Contemporary compatibilists range from the philosopher and cognitive scientist Daniel Dennett, particularly in his works *Elbow Room* (1984) and *Freedom Evolves* (2003), to the existentialist philosopher Frithjof Bergmann. Perhaps the most renowned contemporary defender of compatibilism is John Martin Fischer.

Theopedia: Compatibilism

https://www.theopedia.com/compatibilism

Excerpt:

Compatibilism, sometimes called soft determinism, is a theological term that deals with the topics of free will and predestination. It seeks to show that God's exhaustive sovereignty is compatible with human freedom, or in other words, it claims that determinism and free will are compatible. Rather than limit the exercise of God's sovereignty in order to preserve man's freedom, compatibilists say that there must be a different way to define what freedom really means.

Basic beliefs

Compatibilism, in contrast to Libertarian free will, teaches that people *are* free, but defines freedom differently. Compatibilism claims that every person chooses according to his or her greatest desire. In other words, people will always choose what they want-- and what they want is determined by (and consistent with) their moral nature. Man freely makes choices, but those choices are determined by the condition of his heart and mind (i.e. his moral nature). Libertarian free will maintains that for any choice made, one could always equally have chosen otherwise, or not chosen at all.

The problem of Free Will – Compatibilism versus Determinism

https://broganocallaghan.wordpress.com/2013/01/03/the-problem-of-free-will-compatibilism-versus-determinism/

Question: "What is compatibilism?"

https://www.gotquestions.org/compatibilism.html

Excerpt:

Answer: Compatibilism is an attempt to reconcile the theological proposition that every event is causally determined, ordained, and/or decreed by God (i.e., determinism, not to be confused with fatalism)—with the free will of man. Promulgated originally from a philosophical viewpoint by the Greek Stoics and later by numerous philosophers such as Thomas Hobbes and David Hume, and from a theological viewpoint by theologians such as Augustine of Hippo and John Calvin, the compatibilist concept of free will states that though the free will of man seems irreconcilable with the proposition of determinism, they both do exist and are "compatible" with one another.

The foundation of the compatibilistic concept of free will is the means by which "will" is defined. From a theological viewpoint, the definition of the will is viewed in light of the revealed, biblical truths of original sin and the spiritual depravity of man. These two truths render the definition of "will" in regard to fallen man as "captive to sin" (Acts 8:23), a "slave of sin" (John 8:34; Romans 6:16-17) and subject only to its "master," which is sin (Romans 6:14). As such, although the will of man is "free" to do as it wishes, it wishes to act according to its nature, and since the nature of the fallen will is sinful, every intent of the thoughts of the fallen man's heart is "only evil continually" (Genesis 6:5, cf. Genesis 8:21). He, being naturally rebellious to that which is spiritually good (Romans 8:7-8; 1 Corinthians 2:14), "is bent only on rebellion" (Proverbs 17:11). Essentially, man is "free" to do as he wishes, and he does just that, but man simply cannot do that which is contrary to his nature. What man "wills" to do is subject to and determined solely by his nature.

Here is where compatibilism makes the distinction between man having a free will and being a "free agent." Man is "free" to choose that which is determined by his nature or by the laws of nature. To illustrate, the laws of nature prohibit man from being able to fly, but this does not mean that man is not free. The agent, man, is only free to do that which his nature or the laws of nature allow him to do. Theologically speaking, though the natural man is unable to submit himself to the law of God (Romans 8:7-8) and unable to come to Christ unless the Father draws him to Him (John 6:44), the natural man still acts freely in respect to his nature. He freely and actively suppresses the truth in unrighteousness (Romans 1:18) because his nature renders him unable to do otherwise (Job 15:14-16; Psalm 14:1-3; 53:1-3; Jeremiah 13:23; Romans 3:10-11). Two good examples of Jesus' confirmation of this concept can be found in Matthew 7:16-27 and Matthew 12:34-37.

With the distinction between free agency and free will defined, compatibilism then addresses the nature of

the free agency of man in respect to the theological proposition known as determinism and/or the biblical truth of the omniscient nature of God. The foundational issue is how man can be held accountable for his actions if his actions were always going to occur (i.e., the future is not subject to change) and could not have been anything other than that which occurred. Although there are numerous passages of Scripture that address this issue, there are three primary passages to examine…

Compatibilism

https://www.monergism.com/topics/free-will/compatibilism

Excerpt:

Compatibilism (also known as *soft determinism*), is the belief that God's predetermination and meticulous providence is "compatible" with voluntary choice. In light of Scripture, human choices are believed to be exercised voluntarily but the desires and circumstances that bring about these choices about occur through divine determinism (see Acts 2:23 & 4:27-28). It should be noted that this position is no less deterministic than hard determinism - be clear that neither soft nor hard determinism believes man has a free will. Our choices are only our choices because they are voluntary, not coerced. We do not make choices contrary to our desires or natures. Compatibilism is directly contrary to libertarian free will. Therefore voluntary choice is not the freedom to choose otherwise, that is, without any influence, prior prejudice, inclination, or disposition. Voluntary does mean, however, the ability to choose what we want or desire most. The former view is known as contrary choice, the latter free agency. (Note: compatibilism denies that the will is free to choose otherwise, that is, free from the bondage of the corruption nature,for the unregenerate, and denies that the will is free from God's eternal decreee.)

"The fact that no man can choose to live a sinless life is proof positive that he has no free will. He is held captive under the yoke of sin and thus he sins willingly and of necessity ... and he cannot do otherwise."
- John Hendryx

Christ dwells within us not for the purpose of sinking our being into His being, nor of substituting Himself for us as the agent in our activities; much less of seizing our wills and operating them for us in contradiction to our own immanent mind; but to operate directly upon us, to make us good, that our works, freely done by us, may under His continual leading, be good also.
- B.B. Warfield

Jumping Ships from Open Theism to Compatibilism

https://stanrock.net/2015/04/01/jumping-ships-from-open-theism-to-compatibilism/

What is Compatibilism and Is It Biblical?

https://carm.org/what-is-compatibilism-and-is-it-biblical

Excerpt:

Compatiblism is the position that human free will is compatible with God's absolute divine sovereignty.

"The term indicates that absolute divine sovereignty is compatible with human significance and real human choices." (Grudem, Wayne A.; Grudem, Wayne A.. Systematic Theology: An Introduction to Biblical Doctrine, Making Sense of Series, p. 1238)

Theologians and philosophers sometimes debate about how compatibilism is possible. Generally speaking, people claim that for a person to be morally responsible, he must be able to act freely. If his choices are determined, then how can he be morally responsible? Those who hold to libertarian free will seek to answer the question by saying that unbelievers act in a manner consistent with their nature and that their choices are truly free but not determined in any way by God. Compatibilists, on the other hand, would say that human free will choices are consistent with the sovereign providence of God.

Compatibilism not only states that that human free will and God's sovereign providence are compatible with each other, but it also states that people act in according to their natures and desires. Their desires are consistent with their fallen, immoral nature. Since people are fallen, they act in a manner consistent with their fallenness. Therefore, unbelievers will never freely choose to receive Christ. This is because they are slaves to sin (Rom. 6:14-20), are full of evil (Mark 7:21-22), cannot accept spiritual things (1 Cor. 2:14), do not seek for God and can do no good (Rom. 3:10-12). Therefore, God must intervene for anyone to be saved.

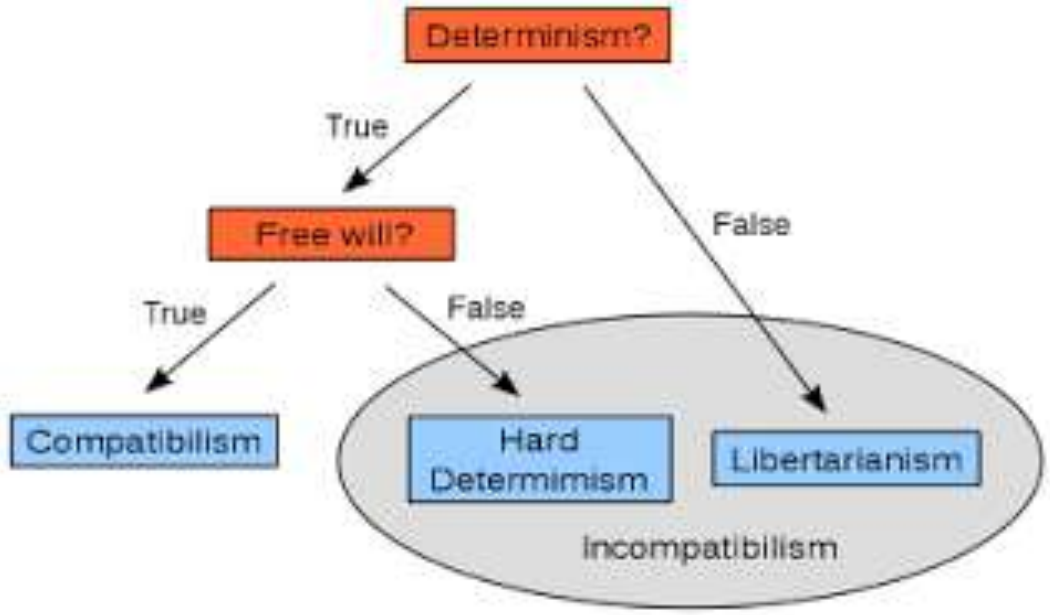
Nevertheless, the debate continues because some will say that if unbelievers can do nothing but evil because they are restricted by their fallen nature to do so, then how they morally responsible? They object and say that for a person to be morally responsible, he must be able to choose between good and bad. But if it is true that a person's fallen nature does not allow him to choose between good and bad, then libertarians argue that they cannot be held morally responsible.

Philosophy 2010 Exam Notes

http://phi2010.blogspot.com/2014/07/final-exam-summer-b-mwf-1025am.html

Excerpt:

3.1
Causal Determinism (every event has a cause that makes it happen + laws of nature) and Hard determinism (the doctrine that there are no free actions). Hard determinism assumes that if CD is true, then there are no free actions because as our bodies made up of matter, we must be subjects to the same laws of causation. In class we discussed an argument to problematize HD. If HD is true, then there is no human responsibility: i.e., if we are not free, we cannot be responsible for our actions (since one is responsible if and only if one can make choices).



3.2
Compatibilism is the belief that free will and determinism are not mutually exclusive.

Soft determinism: Determined actions can nevertheless be free. One "soft" theory is Traditional Compatibilism (Free actions are 1- caused by one's will and 2- not externally constrained). The reasoning is this:

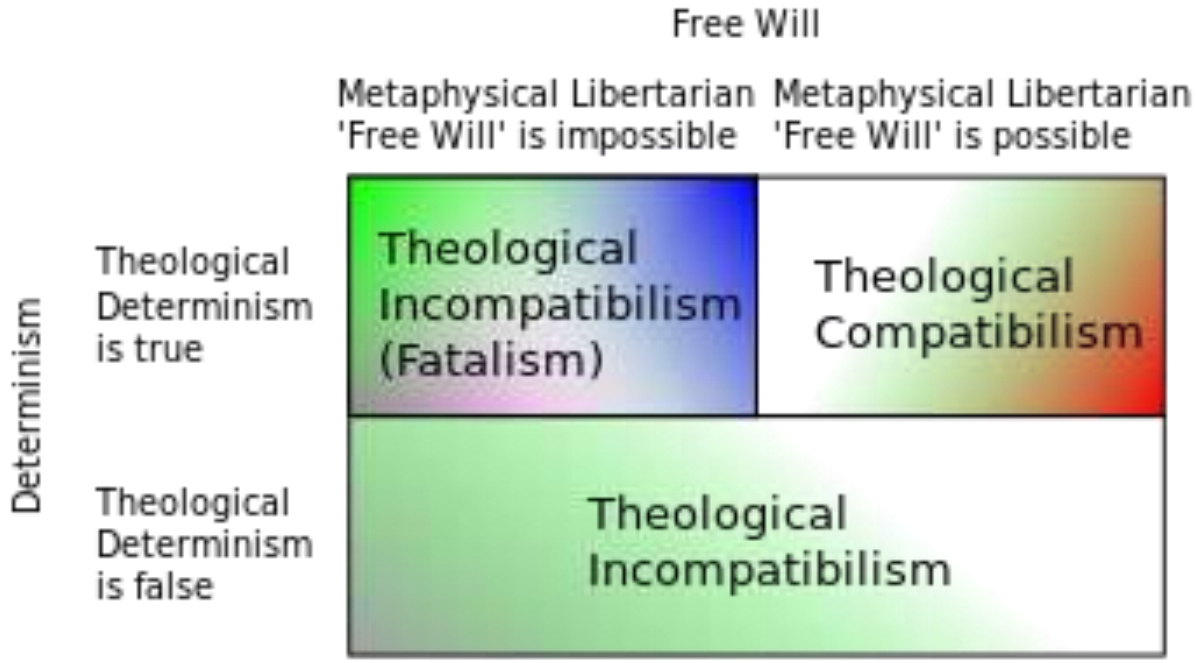
> Principle of alternative possibilities: one can be held responsible for doing something only if one could have done otherwise. "could have done otherwise" means "if you had chosen otherwise, then you would have done otherwise." Think of our "fork-example" of a student being late for class. He chooses (A) "having coffee with lots of traffic," instead of (B) "not having coffee and no traffic." For Traditional Compatibilism the student is responsible for being late since "if he had choosen (B) instead of (A), he would have been on time for class.

"Hierarchical Compatibilism: First and Second Order Desires; Second Order Volitions. Remember: A first order desire is directed to an object or state of affairs, a second order desire is a desire about a desire, a

second order volition is a second order desire one decisely acts upon. Harry Frankfurt's three drug addicts:

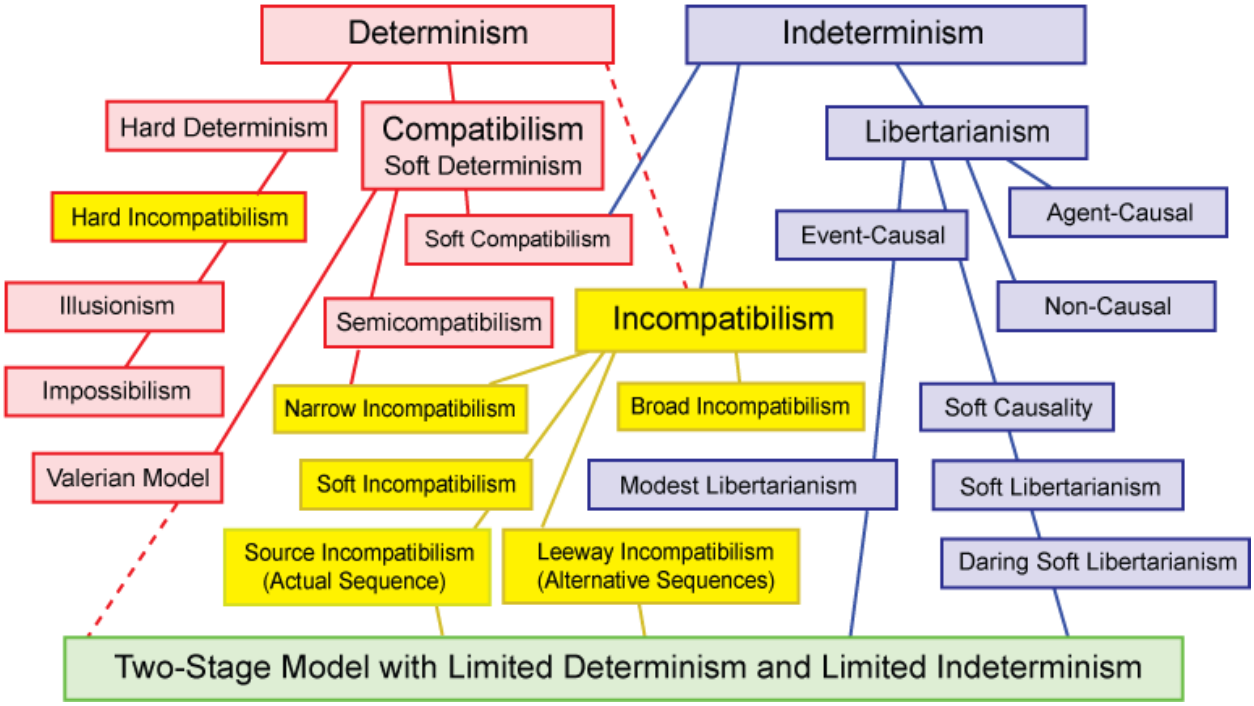
> (Let's call a first order desire: FOD, a second order desire: SOD, a second order volition: SOV); So we get the following:
>
> > Wanton addict: FOD, not SOD, not SOV, not free.
> > Happy Addict: FOD, SOD, SOV, free.
> > Unwilling Addict: FOD, SOD (only this desire is against his taking the drug, not SOV, not free).C/E to Hierarchical Compatibilism: Slote's Hypnotized patient and The Willing Bank Teller. One proves that SOV can be manipulated from the inside. The other shows rthat SOV can be manipulated beyond our control.

Punishment: How do compatibilists see punishment? p. 203. Punishment cannot be retributive (eye-for-an-eye). The only legitimate way of punishment is rehabilitation and deterrence. Criminal actions are dictated by genes and habits (nature and nurture). Retributive punishment makes sense if it's deserved. But nothing people do is up to them.



Source: https://en.wikipedia.org/wiki/Free_will

The "family tree" of determinism shows how determinism is not black and white.



Source: https://relevancy22.blogspot.com/

http://revjimc.blogspot.com/2015_03_01_archive.html

Compatibilistic Determinism

http://www.reformationtheology.com/2007/08/compatibilistic_determinism.php

Calvinistic Compatibilism: A Discussion of Divine Causation, Human Freedom and Moral Responsibility

http://theoparadox.blogspot.com/2013/05/calvinistic-compatibilism-discussion-of.html

Excerpt:

Calvinistic Compatibilism: A Discussion of Divine Causation, Human Freedom and Moral Responsibility

Below is an excerpt addressing the subject of divine causation and compatibilism. This has been adapted from a series of responses I recently shared with some non-Calvinist Christians who have taken an

incompatibilist position (i.e. their belief is that God's pre-determination of everything is incompatible with human freedom of choice and moral responsibility). I argue here for the opposite view, that God's sovereign pre-determination of everything is perfectly compatible with human freedom of choice and moral responsibility for our actions. This is excerpted from an ongoing conversation in the comments at the following blog post:

http://atheologyintension.wordpress.com/2013/03/21/2376/

Dear Non-Calvinist friends:

You present an interesting argument. The main thrust seems to be that Reformed theology makes God the author of evil, and in so doing removes man's freedom and moral responsibility. This objection is not new; it has been a common challenge faced by Calvinistic thinkers for centuries. I believe the argument is flawed, and I will explain why in detail. First, here is a summary:

1. The argument fails to distinguish between hyper Calvinism and mainstream Calvinism
2. The argument is based on a faulty understanding of mainstream Calvinism, which affirms compatibilism rather than mere determinism.
3. The argument is based on a faulty understanding of compatibilism, which affirms human freedom and responsibility in addition to determinism.
4. The argument groundlessly assumes compatibilism is impossible and self-contradictory.
5. The argument is based rationalism rather than a sound, Biblical epistemology (theory of knowledge)
6. The argument gives undue credit to the human mind's ability to peer into the unrevealed.
7. The Argument fails to present a Biblically and logically sound alternative to the Reformed approach, which it rejects based on multiple misunderstandings.

Historically, Calvinists have taken a variety of positions, from a VERY SOFT compatibilism to a VERY HARD determinism. You have quoted from several examples of this diversity. A.W. Pink (depending on the day of the week), Vincent Cheung and Gordon Clark are in the line of the more hyper brand of Calvinists, who are most likely to espouse the hardest form of determinism without apology. You extol this as being somehow more “consistent.” Others like Piper, Packer and Frame are more likely to express a compatibilism that affirms human freedom as a mystery within (and even upheld by) divine ordination. I have read Calvin’s discussion of free will in the Institutes; he is a textbook compatibilist, at least in that part of his writings.

So I think it is a bit unfair for you to say Calvinistic ordination always “collapses into causal determinism” and then disparage the softening statements of compatibilism offered by the more moderate voices in the group. This would be akin to me saying that an Arminian view of free will collapses into Pelagianism (or perhaps Open Theism), while ignoring the Classical Arminian’s affirmation of Total Depravity (which strongly inhibits – or rather, *kills* – libertarian freedom), and Prevenient Grace (which ackowledges the deadness and – gratefully – affirms our need for divine grace). I prefer to view the more moderate/mainstream Calvinists’ softening statements as evidence of a commitment to Biblical balance, preventing them from falling into the philosophical trap of hard determinism (the kind hypers veritably revel in). I do not see the softening statements as logical contradictions, but an attempt to be consistent with Scripture, grounded in the humility that confesses God’s ways are superior to our highest intellect…

Theological Compatibilism: A Case of Faith Seeking Understanding (Paul Helm)

http://paulhelmsdeep.blogspot.com/2009/05/theoogical-comptibilism-case-of-faith.html

Excerpt:

In 'Helm's God and the Authorship of Sin' (a Chapter in *Reason, Faith and History*: *Essays for Paul Helm*, ed. M.W.F Stone (Aldershot, Ashgate, 2008)) Peter Byrne considers two arguments that I have used in defending God against the charge that he is the author of sin, and finds both of them seriously wanting. The arguments were advanced in *Eternal God* and *The Providence of God* respectively.

[The] first argument has to do with the defence of theistic compatibilism (as it might be called) against the charge of secular compatibilists such as Antony Flew, that given theistic compatibilism God must be the author of sin. I respond by arguing that if secular, atheistic compatibilism preserves human responsibility, (as Flew claims) then theistic compatibilism may also preserve human responsibility. The second argument has to do with my claim that, with respect to the moral character of God, compatibilist theism is in no better or worse case than free will theism of various stripes. This is because if, on the view of theistic compatibilism, God is the author of evil, then he is compromised in a parallel way by the supposition that evil is the consequence of the exercise of libertarian free choices with which our Creator has endowed us. As Byrne notes, each of these arguments is defensive, and one of them is an explicitly ad hominem argument. I shall consider the two arguments in order…

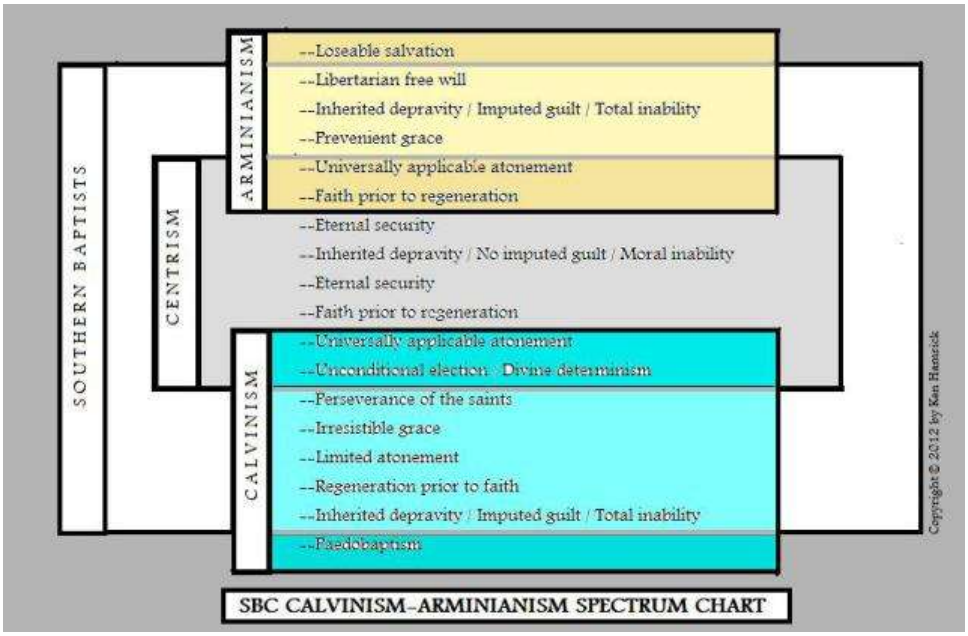
Theological Compatibilism: A Case of Faith Seeking Understanding

http://paulhelmsdeep.blogspot.com/2009/06/theological-compatibilism-two-counter.html
(Byrne's First Counter-Argument)

Southern Baptist Convention (SBC)

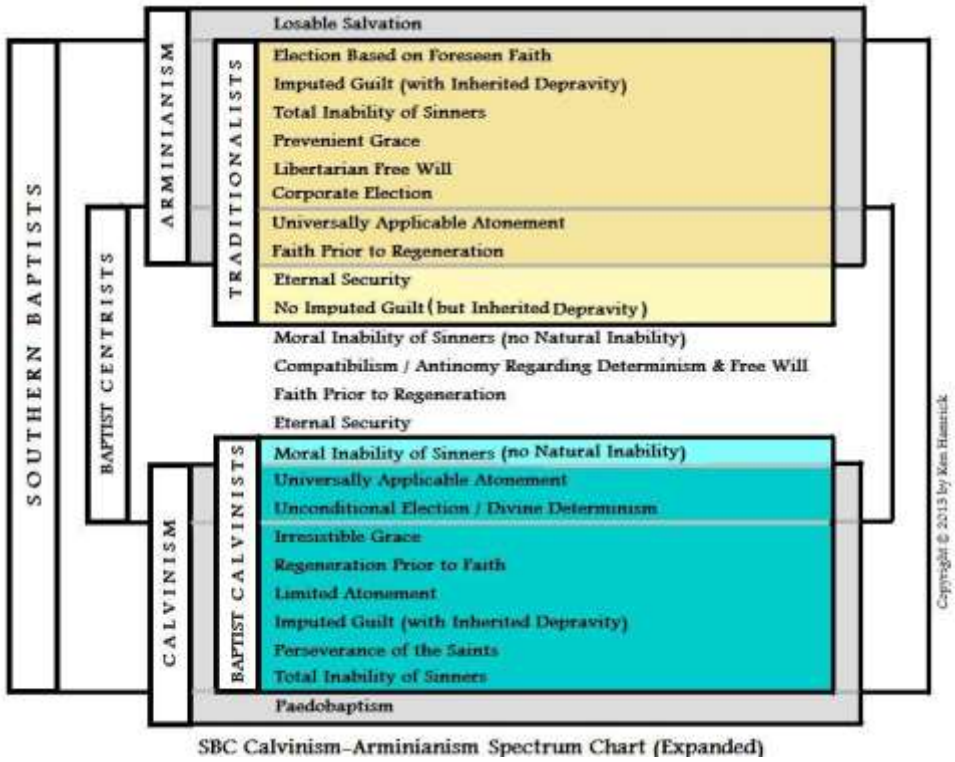
SBC Calvinism-Arminianism Spectrum Chart

https://sbcopenforum.com/2013/02/27/sbc-calvinism-arminianism-spectrum-chart/



Expanded SBC Calvinism-Arminianism Spectrum Chart

https://sbcopenforum.com/2013/03/06/expanded-sbc-calvinism-arminianism-spectrum-chart/



SBC Calvinism–Arminianism Spectrum Chart (Expanded)

Luther vs Calvin vs Reformed vs Lutheran

Calvin vs Luther: Similarities and Differences
http://sbcvoices.com/john-calvin-vs-martin-luther-similarities-and-differences/

Reformed vs Calvinism (Forum)
https://www.christianforums.com/threads/reformed-vs-calvinism.873371/

Lutheran and Calvinism [PDF]
http://users.clas.ufl.edu/bron/PDF--Christianity/Santmire--Lutheranism%20and%20Calvinism%20%5Btemp%5D.pdf

Was Luther a Calvinist?
https://www.thegospelcoalition.org/article/was-luther-a-calvinist

5 Views of the Eucharist
http://christianityinview.com/eucharist.html

Lutherans vs the Reformed
http://beggarsallreformation.blogspot.com/2012/12/lutherans-vs-reformed.html

Excerpt:

Luther and Calvin were two men that God used mightily in the Protestant Reformation. Both men loved the Lord, both men held to the 5 Sola's, Christ Alone, Faith alone, Scripture Alone, Grace Alone, and everything to The Glory of God Alone. But they did have their differences. Today's post in a just a brief survey of some of those differences…

10 Differences Between Martin Luther and John Calvin
http://evangelicalfocus.com/magazine/1085/10_differences_between_martin_luther_and_john_calvin

Why Wesley and Not Calvin
http://www.catalystresources.org/why-wesley-and-not-calvin/

Martin Luther Biography

Wikipedia: Martin Luther
https://en.wikipedia.org/wiki/Martin_Luther

Martin Luther | Speaker: Eric Metaxas (Oct. 2, 2017) [Recommended]
https://www.youtube.com/watch?v=gQD52TMgjnI [Video]

Grace Chapel Church (October 1, 2017) – Author/Speaker Eric Metaxas speaks on the significance and legacy of Martin Luther and the Protestant Reformation. Based on Metaxas' book *Martin Luther: The Man Who Rediscovered God and Changed the World*

Eric Metaxas Discusses Life and Work of Martin Luther at Proclaim 17 (Feb. 2017)
https://www.youtube.com/watch?v=k8Xj8x-fzgo [Video] **[Recommended]**

Syndicated radio show host, popular author, and speaker Eric Metaxas talked about the life and work of Martin Luther on February 28, 2017, during a session for the Pastors Track of Proclaim 17, the NRB International Christian Media Convention, in Orlando, Florida. Metaxas, who will publish "*Martin Luther: The Man Who Rediscovered God and Changed the World*" in October, emphasized Luther's faithfulness to God's Word over all other things.

Martin Luther: The Man Who Rediscovered God – CBN Interview of Eric Metaxas (2017)
https://www.youtube.com/watch?v=zPq5VzScwvU [Video] **(Oct. 4, 2017)**

Why Martin Luther's 'Ninety-Five Theses' are still important
(Fox News Interview of Eric Metaxas) (Oct. 4, 2017)
https://www.youtube.com/watch?v=gTl9I-mzSyA [Video]

Martin Luther: The Man Who Rediscovered God and Changed the World
(Eric Metaxas) (Oct. 22, 2017) (Lecture with Q&A at Memorial Drive Presbyterian) [Recommended]
https://www.youtube.com/watch?v=eOljzKwaI0A [Video]

A Conversation about Martin Luther with Eric Metaxas and Chuck Swindoll
(Oct. 31, 2017) (Stonebrier Community Church) (MetaxasTalk)
https://www.youtube.com/watch?v=uDkt8CetVr8 [Video]

Martin Luther and the 95 Theses – Facts and Summary (History Channel)
http://www.history.com/topics/martin-luther-and-the-95-theses [text and video]

Line of Fire (Dr. Michael Brown): An Interview with Eric Metaxas re: Martin Luther
https://www.youtube.com/watch?v=ljj4meRLRc8 [Video/Audio] **(Nov. 1, 2017)**

Martin Luther's Doctrines (Reformation Theology) (2014)
https://www.youtube.com/watch?v=bY9lSNfOWZY [Video]

Luther and the Protestant Reformation: Crash Course World History #218 (2014)
https://www.youtube.com/watch?v=1o8oIELbNxE [Video]

Theopedia: Martin Luther
http://www.theopedia.com/martin-luther

Excerpt:

Martin Luther (Nov 10, 1483 - Feb 18, 1546) was a German theologian, an Augustinian monk, and an ecclesiastical reformer whose teachings inspired the Reformation and deeply influenced the doctrines and culture of the Lutheran and Protestant traditions. Luther's call to the Church to return to the teachings of the Bible led to the formation of new traditions within Christianity and to the Counter-Reformation, the Roman Catholic reaction to these movements.

Luther's contributions to Western civilization went beyond the life of the Christian Church. Luther's translations of the Bible helped to develop a standard version of the German language and added several principles to the art of translation. Luther's hymns inspired the development of congregational singing in Christianity. His marriage on June 13, 1525, to Katharina von Bora began a movement of clerical marriage within many Christian traditions.

http://www.beliefnet.com/faiths/christianity/galleries/5-interesting-facts-about-martin-luther.aspx?p=3

Martin Luther was born in November 10, 1483 in Germany to Hans and Margarette Luder. He was born,Martin Luder, but it is rumored he opted to change his name to something more academic sounding. His father was a successful miner and ore smelter and his upbringing was humble. Luther would later pursue lawschool but then forego that route to begin a spiritual journey he could have never planned for.

A Man Named Martin Luther - The Moment (2016)
https://www.youtube.com/watch?v=ANNwv-j_4_0 [Video]

A Man Named Martin: The Moment examines the errant teachings and wayward traditions of the Late Medieval Church that eventually sparked the Protestant Reformation, a theological overhaul set in motion most notably by Martin Luther's nailing of the 95 Theses to the church door at Wittenberg.

As a follow-up Bible study to 2015's A Man Named Martin-Part 1: The Man, this three-session Bible study takes a close look at the widespread teachings of the late Medieval Church that were superfluous to the Bible or not scripturally grounded. Among them were purgatory, penance, celibacy, prayers for the dead,

transubstantiation, the treasury of merits of Christ, devotion to Mary and the rosary, the institution of the papacy, and the one most often linked to the Reformation: the sale of indulgences.

Joining forces in examining these aberrant teachings and the role Martin Luther had in debating and, ultimately, rejecting them is a cast of scholars, professional church workers, and pastors. Here Dr. Paul Maier, Dr. Ken Schurb, Dr. John Nunes, Dr. Joel Lampe, Dr. Susan Mobley, Dr. Joel Biermann, and others, along with The Lutheran Hour Speaker and host Dr. Gregory Seltz, add insight and expertise to this fascinating period in the life of Martin Luther.

A Man Named Martin Luther – The Movement (2017)

https://www.youtube.com/watch?v=s7JUcjRJ-MU [Video]

Martin Luther - PBS Documentary (2014)

Part 1: https://www.youtube.com/watch?v=dHFblXYiXo4

Part 2: https://www.youtube.com/watch?v=zK3iRNWUths

Martin Luther OSA (German: [ˈmaɐ̯tiːn ˈlʊtɐ]) 10 November 1483 -- 18 February 1546) was a German monk, Catholic priest, professor of theology and seminal figure of the 16th-century movement in Christianity known later as the Protestant Reformation. He strongly disputed the claim that freedom from God's punishment for sin could be purchased with monetary values. He confronted indulgence salesman Johann Tetzel, a Dominican friar, with his Ninety-Five Theses in 1517. His refusal to retract all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor.

Luther taught that salvation and subsequently eternity in heaven is not earned by good deeds but is received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin and subsequently eternity in Hell.His theology challenged the authority of the Pope of the Roman Catholic Church by teaching that the Bible is the only source of divinely revealed knowledge from God] and opposed sacerdotalism by considering all baptized Christians to be a holy priesthood.[3] Those who identify with these, and all of Luther's wider teachings, are called Lutherans even though Luther insisted on Christian as the only acceptable name for individuals who professed Christ.

His translation of the Bible into the vernacular (instead of Latin) made it more accessible, which had a tremendous impact on the church and on German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible. His hymns influenced the development of singing in churches. His marriage to Katharina von Bora set a model for the practice of clerical marriage, allowing Protestant priests to marry.

In two of his later works, Luther expressed antagonistic views toward Jews, writing that Jewish synagogues and homes should be destroyed, their money confiscated, and liberty curtailed. These statements and their influence on antisemitism have contributed to his controversial status.

Martin Luther died in 1546, still convinced of his Reformation theology, and with his decree of excommunication by Pope Leo X still effective. On his deathbed, Luther was asked, 'Are you ready to die trusting in your Lord Jesus Christ and to confess the doctrine which you have taught in his name?'. He answered, 'Yes' before taking his final breath.

Martin Luther – Encyclopedia Britannica
https://www.britannica.com/biography/Martin-Luther

Line of Fire (Dr. Michael Brown): Martin Luther and the Jews (Oct. 31, 2017)
https://askdrbrown.org/library/martin-luther-and-jews [Link to Video]

Dr. Brown shares some shocking quotes from the writings of Martin Luther

Preface to the Letter of St. Paul to the Romans (by Martin Luther)

http://www.ccel.org/l/luther/romans/pref_romans.html

http://www.ccel.org/ccel/luther/prefacetoromans.html

http://messiahskingdom.com/resources/The-Gospel/luther-romans.pdf [PDF]

https://christianhistoryinstitute.org/study/module/luther-romans/

For Luther, Romans is the very heart of the gospel, so he wants to turn the brightest spotlight on it. As he starts by saying, “This letter is truly the most important piece in the New Testament.”

The main aim of the *Preface* is to explain all the theological language Paul uses in Romans such as “grace” and “faith.” “Otherwise” he says “there is no use in reading it.” In the extract below he explains law, and faith.

Catholic doctrine taught that God makes us righteous by giving us the strength to keep his laws. In response to this Luther is at pains to define law in a way that makes it impossible for us to keep.

This makes way for the importance of faith, the attitude of the heart that is acceptable to God. But Luther is also at pains to show that the attitude of the heart is then reflected in outward acts, so no one can say “If I'm saved by faith, I don’t need to do good works.”

Luther’s translation quickly became the German Bible. It was so well—read that it molded the German language — so you can imagine the influence that this preface has had. In it Luther unpacks for the common Christian the meaning of the essential Protestant belief: it is not the good we do that puts us right with God, it is the good we trust him to do in us. We are justified by faith, not works.

Luther and Lutheranism

https://www.elca.org/Faith/ELCA-Teaching/Luther-and-Lutheranism

Martin Luther – ReligionFacts

http://www.religionfacts.com/martin-luther

Excerpt:

The life of Martin Luther is one of the most fascinating stories in the history of Christianity. It has all the stuff of a good novel: parental conflict, spiritual agony, life-changing moments, near-misses, princes, popes, emperors, castles, kidnapping, mobs, revolution, massacres, politics, courage, controversy, disguises, daring escapes, humor and romance. And not only is it a good story, it marks a major turning point in western history and in Christianity.

Martin Luther is known as the man who ignited the Protestant Reformation. He was born in 1483 into a strict German Catholic family. His parents intended him for a law career, but he became a monk and a theology professor instead. A sensitive soul, he struggled mightily with a guilty conscience and an intense fear of God and hell until he realized the doctrine of "justification by faith" while studying the book of Romans…

Compare and contrast the attitudes of Martin Luther and John Calvin toward political authority and social order.

https://wbphillipskhs.pbworks.com/w/file/fetch/65554170/luther-v-calvin-handout.pdf [PDF]

Compare and contrast the attitudes of Martin Luther and John Calvin toward political authority and social order.

Similarities:

--In general

1) Both Calvin and Luther were Protestant reformers who wanted to curb the abuses of the Catholic Church and return to a more spiritual Christianity.

--Political Authority

1) Both denied the political (and religious) power of the pope.
2) Both sought regional ecclesiastical autonomy.

--Social Order

1) Both believed in the power of lay people to read and interpret the scriptures.
   a. Luther: equal in God's eyes (in the kingdom of God)
   b. Calvin: the elect

Differences:

--Political Authority

Luther:

1) Luther believed in the political and religious autonomy of the state (*cuius regio, eius religio*).
2) Luther did no want to alter the current political structure (he needed the support of the German princes)

Calvin:

1) Calvin believed that the church and state should be one. In Geneva, their was cooperation between magistrates and the clergy in matters of internal discipline (the Consistory consisted of both syndics, elders, and pastors)

--Social Order

Luther:

1) Luther was a social conservative and did not want to restructure society (Peasants' Revolt).
2) People were equal in the eyes of the Lord only.

Calvin:

1) Calvin wanted to restructure society according to his moral code.
2) Calvin was socially more egalitarian. The concept of the elect and the combination of church and state forced everyone to live by the same moral rules.

Martin Luther and the birth of the modern world (Exclusive Eric Metaxas book excerpt)

http://www.theblaze.com/news/2017/10/27/exclusive-eric-metaxas-book-excerpt-martin-luther-and-the-birth-of-the-modern-world/

Editor's note: On the 500th anniversary of The Ninety-Five Theses, Eric Metaxas, radio host and author of the bestselling book, "*Martin Luther*," looks at the historic influence of the humble monk who started the Protestant Reformation.

The following is excerpted from "*Martin Luther: The Man Who Rediscovered God and Changed the World*" by Eric Metaxas, published on October 3, 2017 by Viking, an imprint of Penguin Random House LLC. Copyright © Eric Metaxas, 2017.

A statue of Martin Luther, whose 95 theses of 1517 set in motion the Reformation, stands in the city center in Eisenach, Germany.

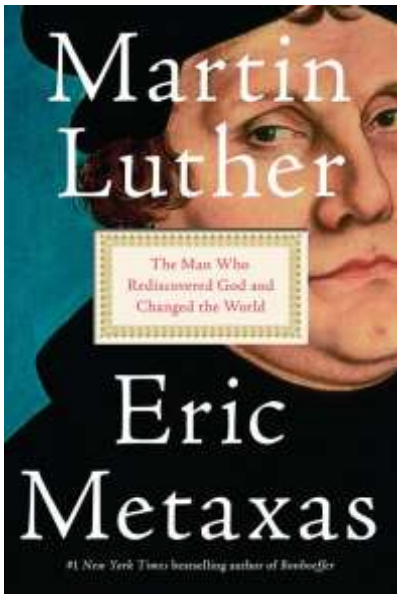
(Sean Gallup/Getty Images)

There isn't a historian the last five centuries who could argue against the idea that Luther's stand at the Diet of Worms—before the assembled powers of the empire, and against the theological and political and ecclesiastical order that had reigned for centuries, and therefore against the whole of the medieval world—was one of the most significant moments in history. It ranks with the 1066 Norman Conquest and the 1215 signing of the Magna Carta and the 1492 landing of Columbus in the New World. And in its way, it far outweighs all of those historic moments.

If ever there was a moment where it can be said the modern world was born, and where the future itself was born, surely it was in that room on April 18 at Worms. There can be no question that what happened that day unequivocally led to all manner of things in the future, among them the events 254 years and one day later, on April 19, 1775, when the troops at Lexington and Concord took a stand for liberty against tyranny. So much followed from that moment and so much has been made of it that it bears our taking a closer look at what exactly happened at Worms, and what did not.

Luther's Appeal to Conscience

Much of what has been written about that moment homes in on the word "conscience." Luther declared, "My conscience is captive to the Word of God." He continued, "To go against conscience is neither safe nor right." But so many historians have conflated our modern ideas about conscience with Luther's very different ideas about it that we have accepted a deeply mistaken idea about what Luther meant, and therefore about what his stand at Worms meant. Of course Luther never said the English word "conscience"; that word is a translation from his German and Latin. The words he used, usually translated as "conscience," cannot perfectly be translated as what we today mean by that word. The German word he used, Gewissen, really means "knowing." And the Latin word, conscientia, means "with knowing." But there is nothing about these words in Luther's day that even implies what we today mean by the word "conscience." The modern concept of conscience has come to mean something almost completely subjective, as though each of us has his own barometer and that barometer were sacrosanct, as though each person's truth were comparable to truth itself. Indeed, the subjective idea of each person's truth has fairly trumped the idea of an objective truth. It implies that each of us has his own truth, and that truth is one's conscience.



Many of the toughest critics of Luther rightly aver that the line between the one and the other concepts of truth and conscience was crossed when Luther took his stand at Worms. Once the interpretation of the Scriptures and the concept of truth was taken away from the church itself, it was given away to each individual, and real and objective truth itself was effectively abolished. Once the authority of the church was broken up and the opportunity to disagree with the church was possible, anyone might disagree with any authority, and a thousand churches might spring up, each with its own version of the truth. This is indeed precisely what happened.

But it is important to see that despite what both his critics and his de- fenders have often said, Luther was never coming near anything of the kind. His concept of the word "conscience" was not our modern view, in which conscience takes its cue from the autonomous self. On the contrary, his concept of truth did not vary one iota from the accepted Roman Catholic view. The only difference between his view and the church's view was in the idea that one's conscience must obey God himself. The Catholic church reserved the right to say that it and it alone spoke for God, whereas Luther, in pointing out that the pope had erred and church councils had erred, was saying that the church could not reserve the right to speak for God. Therefore, if the church—via pope and councils—was able to err and to sometimes not speak for God and God's truth, Luther asserted the idea that only the Scriptures could be that inerrant standard to which everyone—including the church—must repair. Thus, if the Scriptures plainly said something different from what councils and popes said, it must be the councils and the popes who were in error and were obliged to change their views. There was no other recourse. And Luther, in saying that he could not go against con- science, was simply saying that if his own understanding, his own knowledge, as guided by plain logic and clear arguments, showed him that Scripture said one thing and anyone else—even the church—said another, he had no choice but to go with what the Scriptures said. The Word of God trumped all else. So it was not Luther's conscience that trumped anything. It was the Word of God that trumped everything. One's conscience was only one's ability to understand these things, and because he understood the Word of God clearly, he had no choice but to follow it. Luther was one of few who during that time had studied the Word of God carefully, so he had opportunity to observe that it was inerrant in a

way that the church councils and popes were not. He therefore concluded that only the Scriptures spoke for God. The church must therefore bow to that greater authority.

But something else that arises out of this discussion about conscience has to do with the difference between power and truth. By demanding over and over that he be shown where he was mistaken—if he was indeed mistaken, as the church was saying—Luther appealed to the idea that anyone could understand what the Scripture said if one only dared to look at it. He knew that if he could force them all merely to look at it, to show him his error, they would see that in fact it was they who had been in error. There was no other way for him to convince them than to bother them to look for themselves. But because they were unwilling to do this, they were ignoring what the Scriptures said and were asserting the naked power of the church. Forcing people to believe did not comport with Luther's view of the God of the Scriptures. God was all powerful and omniscient, and he alone defined truth and indeed was truth. But he did not assert that power in a way that ever smacked of power in the worldly sense. He had always and ever shown himself in weakness. Jesus washed the feet of his disciples. Jesus died on the cross for those who had mocked and rejected him. God did not crush us but showed us mercy, and Luther could see that the church had not adopted this view, but had itself become wed to worldly power. It took money that was not its own and burned those who disagreed with what it taught. Luther was trying to call the church back to its true roots, to a biblical idea of a merciful God who did not demand that we obey but who first loved us and first made us righteous before he expected us to live righteously. This was the good news of the Gospel that the church had so horribly obscured. And it was what had freed Luther from the horrors of his previous life. This was truth itself, and the church's disturbing response to his attempts to get it to see these things only proved that God was not on its side in this. He would do all he could to get it to see this, including be willing to die for it, if it came to that. He feared that less than he feared God and denying God's truth.

Many historians have put Luther forward as the first to put "individual conscience" before the authority of the church and empire. But ironically, he was not at all asserting the freedom of the individual to do as he pleased. He was asserting the freedom of the individual to do as God pleased—if and when the church or the state attempted to abrogate that freedom. Luther was asserting the modern idea of freedom of religion and freedom of con- science for the first time in history. These things point not to man as a new free agent but to God himself. That it would be possible for someone to abuse these ideas to do what God did not want him to do was always the risk, so to the extent that Luther made that risk and error possible, he may be held responsible for that. But the alternative to opening things up to this risk is to accept the sheer authority of church or state, and that was far worse. So yes, to some extent, Luther's stand at Worms created new problems that we did not have before, but to a larger extent it gave us genuine liberty in a way that would lead to a new freer and deeper understanding of what God wanted. Just as Jesus had called upon the Pharisees to stop their outward obedience to God and go far deeper, to inward obedience, so Luther called upon every Christian to cease the petty obedience to church that was nothing when compared to the freedom and joy of actually obeying God.

Eric Metaxas' latest book about Martin Luther turns some centuries-long legends upside down

http://www.theblaze.com/news/2017/10/30/eric-metaxas-latest-book-about-martin-luther-turns-some-centuries-long-legends-upside-down/

A statue of 16th-century theologian Martin Luther stands on Marktplatz square in Wittenberg, Germany. On Oct. 31, 1517, Luther nailed his 95 Theses to a door of the nearby Schlosskirche Church. (Sean Gallup/Getty Images)

Martin Luther's 95 Theses have been considered for centuries as the young German monk's most thunderous act of defiance toward the Roman Catholic Church, but author Eric Metaxas shakes up some of the old legends with new discoveries about Luther in his latest book, "*Martin Luther, The Man who Rediscovered God and Changed the World.*"

"Luther was the most influential person in 2,000 years aside from Jesus," said Metaxas, who lives in New York City.

Five hundred years ago, Martin Luther's 95 Theses, which were pinned Oct. 31, 1517, to the wall of Castle Church in Wittenberg, Germany, sparked the beginning of the Protestant Reformation. In 1517, Luther spoke out against various practices of the church, including the purchase of indulgences that replaced confession and allowed people to buy their forgiveness of sin. It was Luther's love of the church that inspired him to speak out against its leaders, according to Metaxas.

The 95 Theses questioned religious authority and common practices. Luther argued that Scripture is the source of religious authority rather than the leaders of the Catholic Church.

In 1518, Luther was summoned before an imperial diet and ordered to defend his teachings to Cardinal Thomas Cajetan. However, Cajetan defended the church's authority and use of indulgences. One year after the 95 Theses were presented to the church, the first papal commission found Luther's teachings to

be scandalous and offensive. Eventually, Pope Leo X excommunicated Luther from the Catholic Church. This forever divided the Catholic Church and is believed to be the beginning of Reformation.

During a recent phone interview with TheBlaze, Metaxass added that many beliefs surrounding Luther are distorted.

What new information did Metaxas discover about Martin Luther?

• Luther was trying to help, not divide, the church by questioning some of its practices.
• He was a "loving and obedient son of the church."
• Luther was funny and "such a wild man" that readers will find themselves "laughing out loud."
• The 95 Theses were almost certainly not pinned by Luther to the church wall on Oct. 31, 1517. It's likely that someone else was sent to do it for him. Also, at that time, placing messages on the wall of the church is how people shared information with each other.
• Luther was believed to have been poor, but he was not. His father was a wealthy and successful businessman in mining. Luther attended the finest schools.

Why did Metaxas write this book?

Two of Metaxas' friends came up with the idea for the book and told him he was "the one" who should write it. At first, he resisted the idea, but they kept talking about it.

After doing some research, Metaxas realized Luther was a wildly funny man and it inspired him to write the book.

The history of Luther is something "everyone in America should understand," according to Mataxas.

"There's a direct line from Luther and the gospels to what we today call freedom of religion and American-style government," Metaxas said, adding that he hopes mainstream readers as well as "not serious Christians" will be attracted to reading the book that was released earlier this month.

Unlike the character in his New York Times best-selling book, "Bonhoeffer: Pastor, Martyr Prophet, Spy" Metaxas told TheBlaze he had a lot of fun bringing this entertaining character to life.

Anything else to add?

"The main thing to understand is the Reformation didn't have to happen this way," Metaxas explained. "The Vatican handled it [Luther's 95 Theses] dramatically."

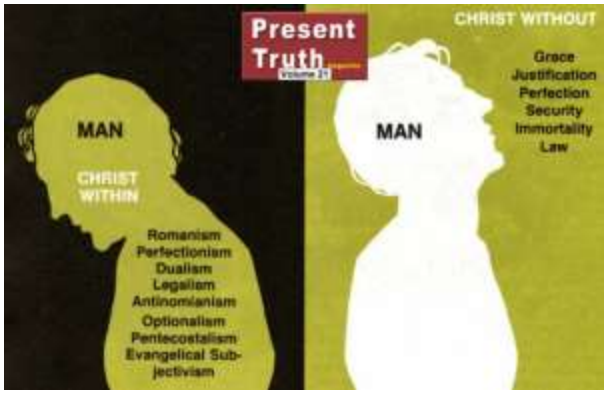
Following is anti-Reformed and anti-Calvinist…

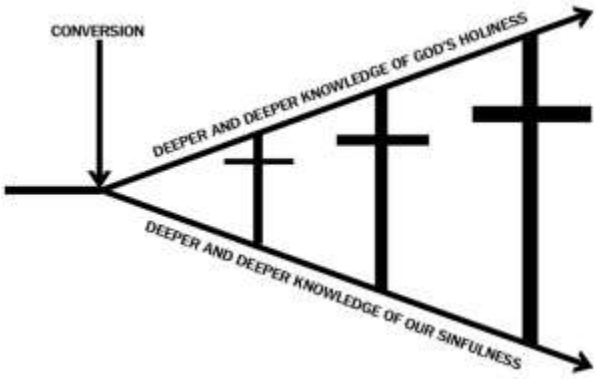
The Magnum Opus of the Reformation: Martin Luther's Heidelberg Disputation, Part 7: Martin Luther's Unveiling of the Bondage of the Will

https://paulspassingthoughts.com/tag/the-false-reformation-gospel/

Excerpts:

…So, if you look at two slides on the program slide show, you see two contemporary illustrations published by the Reformed camp that explain where we have come to this point. The two man chart explains the metaphysics,

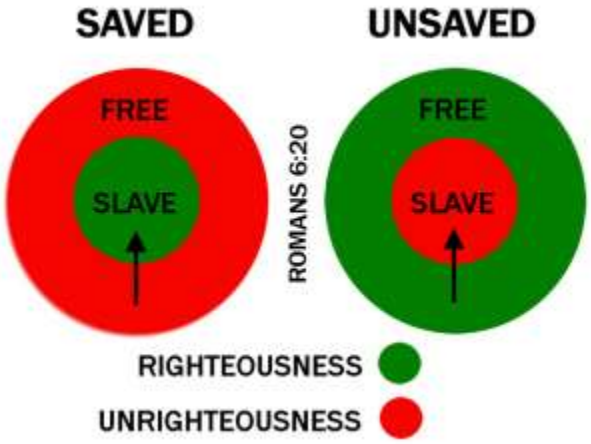




and the cross chart explains the application as stated in this thesis by Luther: "For as much as we accuse ourselves, so much God pardons us…" His use of Isaiah 43:26 pretty much puts it in a nutshell: confession of sin leads to ongoing justification which can only be found in the institutional church. If we believe man has no will to choose good, and that everything we do is sin, we qualify to be forgiven for purposes of ongoing justification. It's not complicated.

…So, what is the biblical view of the will? Romans chapter 6. Before one is saved, they are enslaved to sinful desires and free to do good works. Slavery indicates the type of wages that the slave gets—only wages for death. Unsaved people are also indifferent to the law that they will be ultimately judged by. They do not love God's law. But, they definitely have a free will to follow their God-given conscience and receive rewards for doing so. A person who lives a good common sense life will of course suffer fewer calamities than the foolish. But in the end, this only means less condemnation.

The saved person also has a free will. They are enslaved to righteousness, but unfortunately free to commit sin. However, they do not receive wages of death because they are no longer under the condemnation of the law. They can only receive wages for life. They are no longer indifferent to the law, but love God's law and its truth. The chart below may help:



The new birth is a reversal of sin and slavery resulting in a change of direction. No one sins perfectly, and no one loves perfectly. It's a direction, not perfection. But if you look at the Reformed cross chart again, neither is it a downward direction of sinful perfection resulting in making the cross bigger.

From another article:

…The Reformers believed that reality is a narrative written by God in which mankind is written into the script. Reformers such as Jonathan Edwards believed that man has no *will* per se, but God preordains every thought that precedes every act of man which makes it seem as if man has a will...

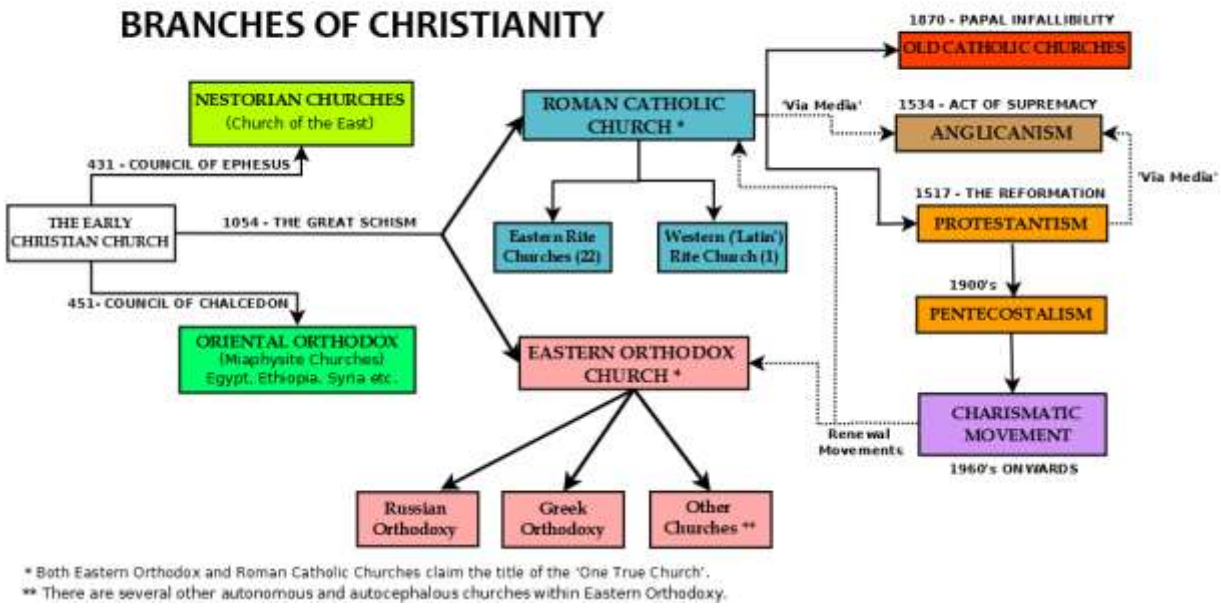
Sola fide. The assumption is faith alone for salvation/justification. By far, this is the one that the Reformers get the most mileage out of. Using this assumption, they continually talk about sanctification in a justification way. Eventually, sanctification becomes justification. Eventually, the Christian life becomes perpetual re-justification which is the Reformation gospel in a nutshell.

Protestantism is truly the super-cult of the ages.

And the institutional church finds itself in a huge dilemma. Traditional institutional worship beginning with the Reformation was tailored for perpetual re-justification down to the *alter call* routine. The Lord's Table is a solemn ceremony where additional grace is imparted through repentance. In reality, the first century assemblies met for dinner, and the fellowship meal was supposed to remind them of their fellowship with God and His Son. It was all very informal and not for the purpose of imparting additional grace.

The gatherings were an extension of worshipful living specifically designed for private homes and nothing more. The institutional version is an extension of two pillars of Reformed theology: the doctrine of progressive justification, and the politics of church-state. Hence, traditional institutional worship necessarily circumvents the original intent of Christ's mandate for His assemblies...

Denominations / Branches of Christianity



Source: http://forums.waitingtillmarriage.org/topic/1664-what-exactly-are-denonimations/

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

Christian Denominations – Where Do They All Come From?
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]

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

See also:

(Denomimation Demographics)

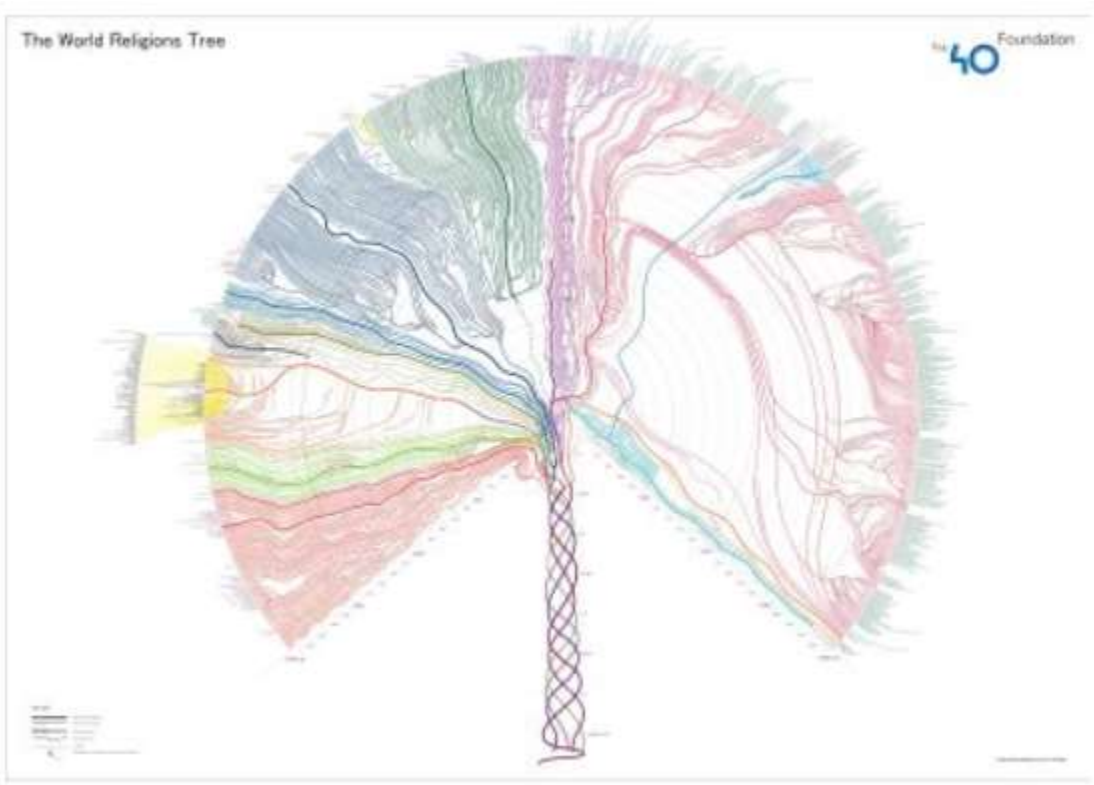
Reformed Denominations / **Wesleyan Denominations**

Christianity in 2 Hours or Less

Denominations Theological Expressions Compared

Return to: **Denominations / Branches of Christianity**

World Religion Tree
http://funki.com.ua/ru/portfolio/lab/world-religions-tree/

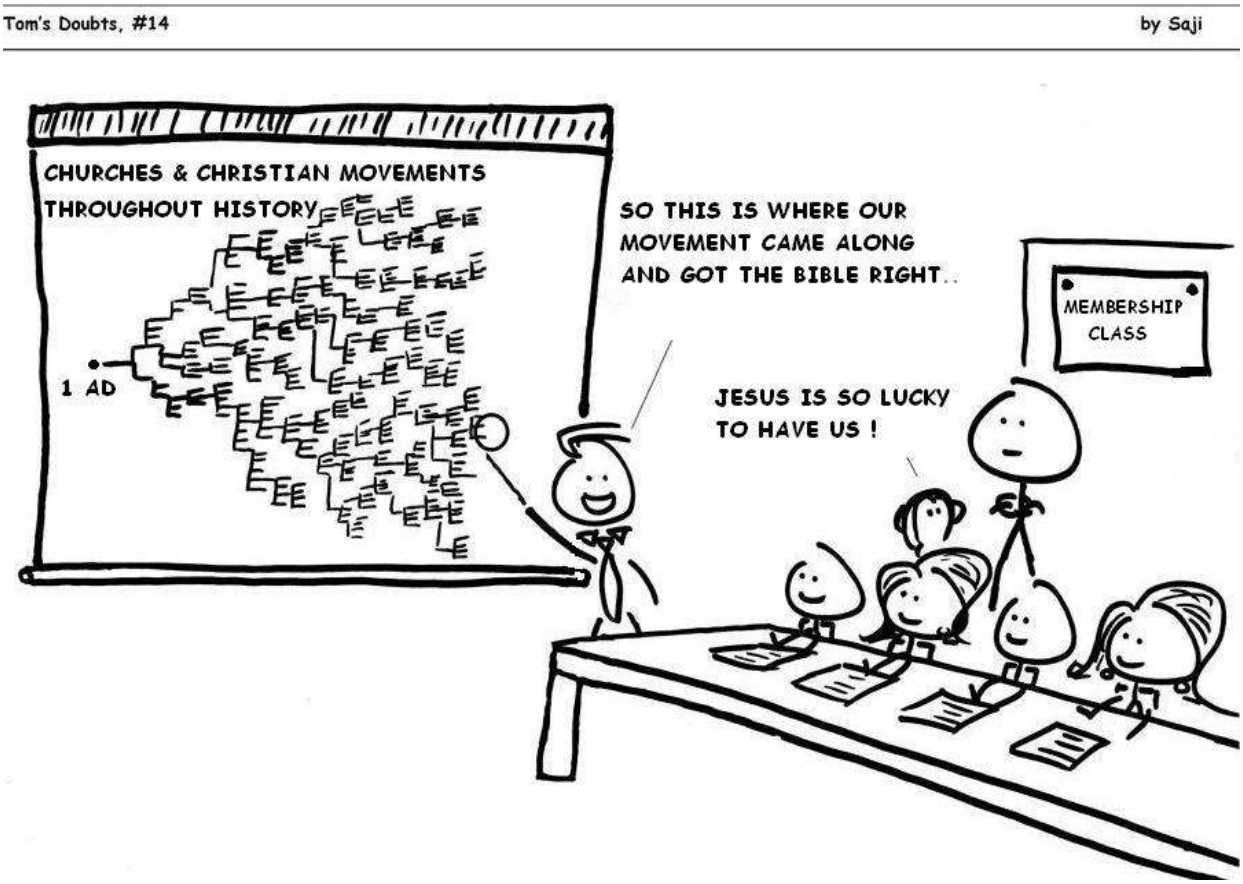


Church Denomination Chart – Gordon-Conwell Theological Seminary [MS Word Doc] **(2014)**
http://www.gordonconwell.edu/mentored-ministry/documents/1DENOMINATIONALCHART2014.doc

Denominational Chart (Gordon-Conwell) [PDF] **(2012)**
http://www.gordonconwell.edu/mentored-ministry/documents/DENOMINATIONALCHART2011-2012.pdf

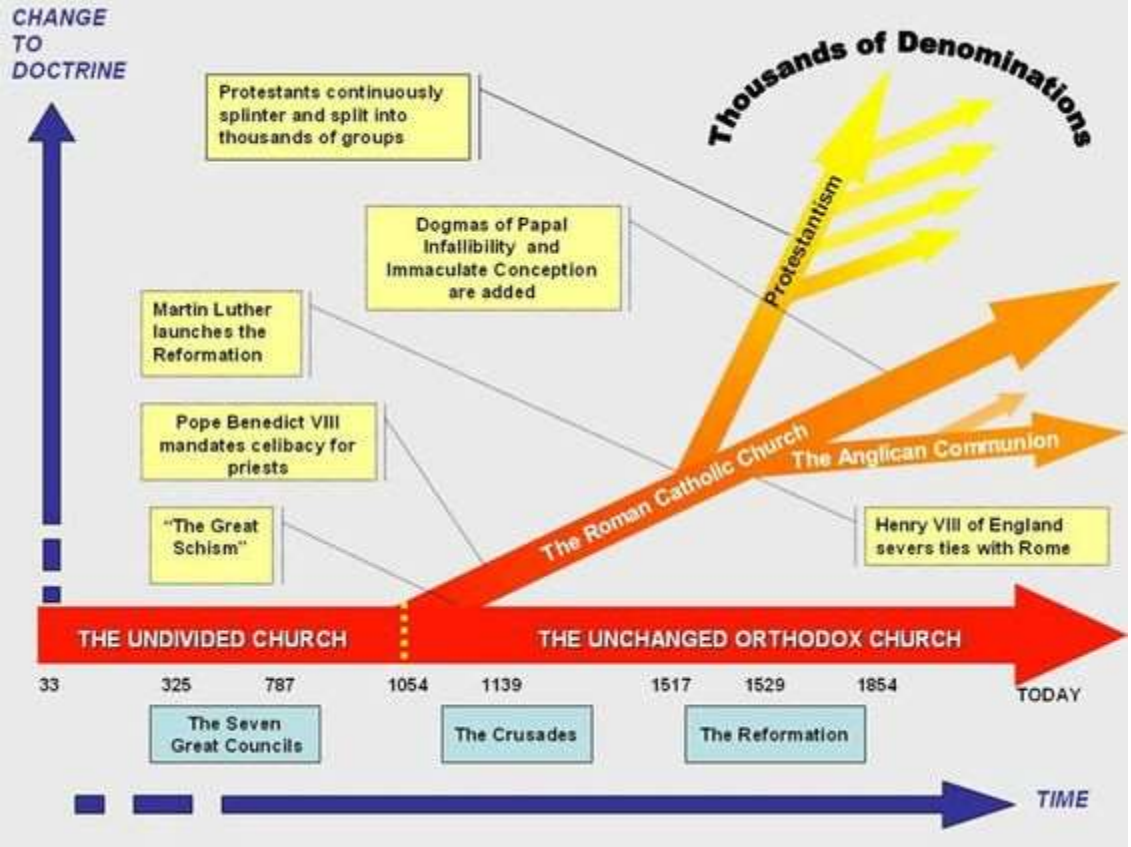
See also: **Weslyan Denominations**

Denominations - Reformed



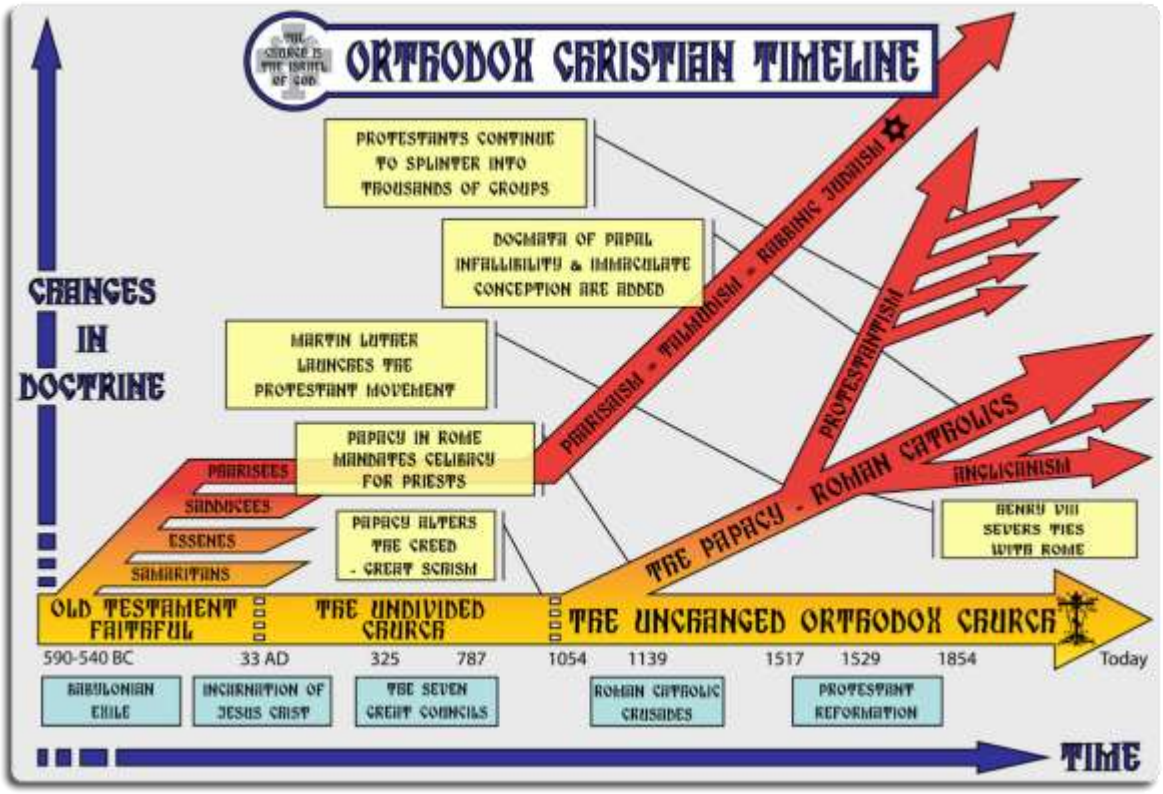
Source: http://www.oodegr.com/english/protestantism/protestantism.htm

From an Orthodox Church Perspective…



Return to: [Denominations / Branches of Christianity]

Orthodox Christian Church Timeline



[Source: https://christconquers.wordpress.com/israel-as-the-people-of-god/the-orthodox-christian-church-is/]

(See larger view of above image on next page)

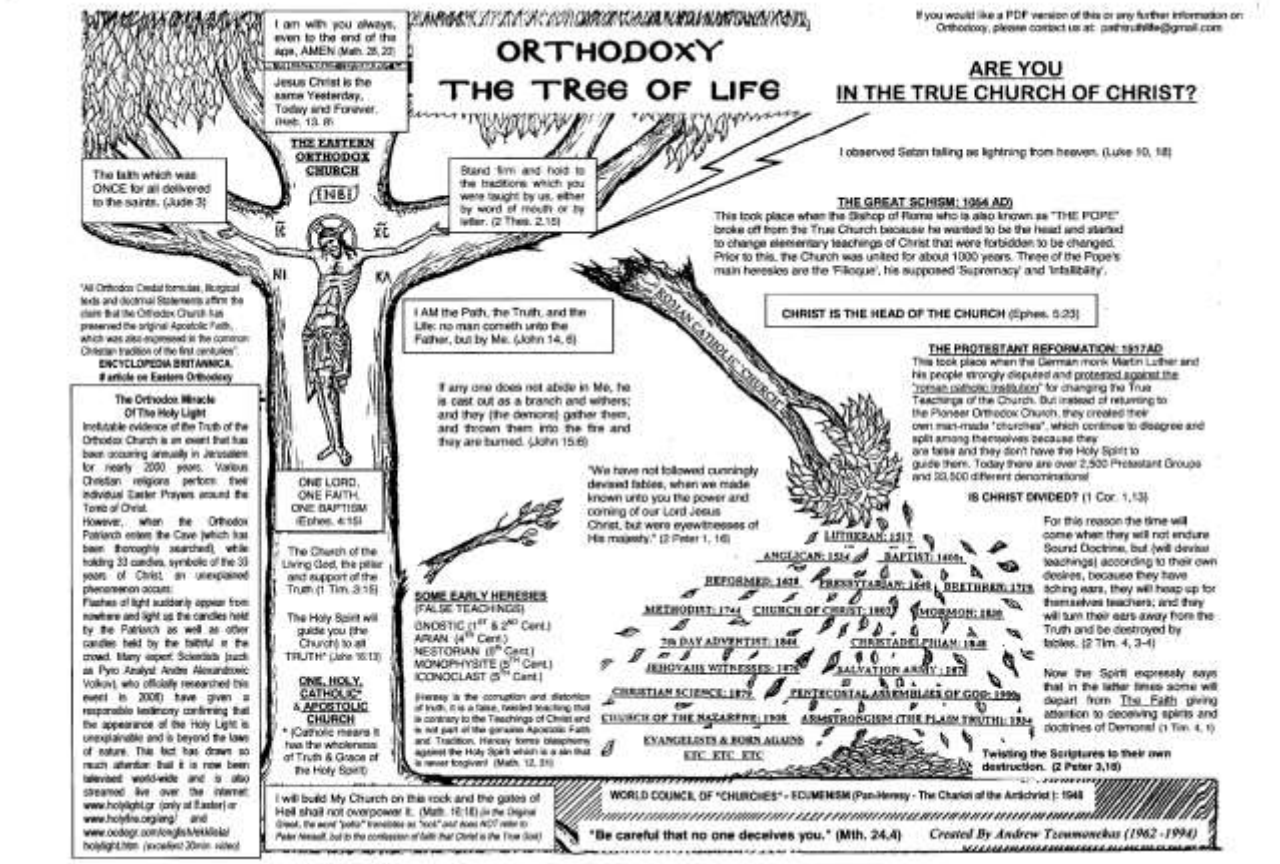
Orthodox Church Timeline
http://orthodoxfaith.co.uk/timeline

Church of the East Timeline
http://www.oxuscom.com/timeline.htm

Timeline of Orthodoxy in Russia
https://orthodoxwiki.org/Timeline_of_Orthodoxy_in_Russia

The Orthodoxy Tree of Life

http://travelemissary.com/about-me/orthodox-links/



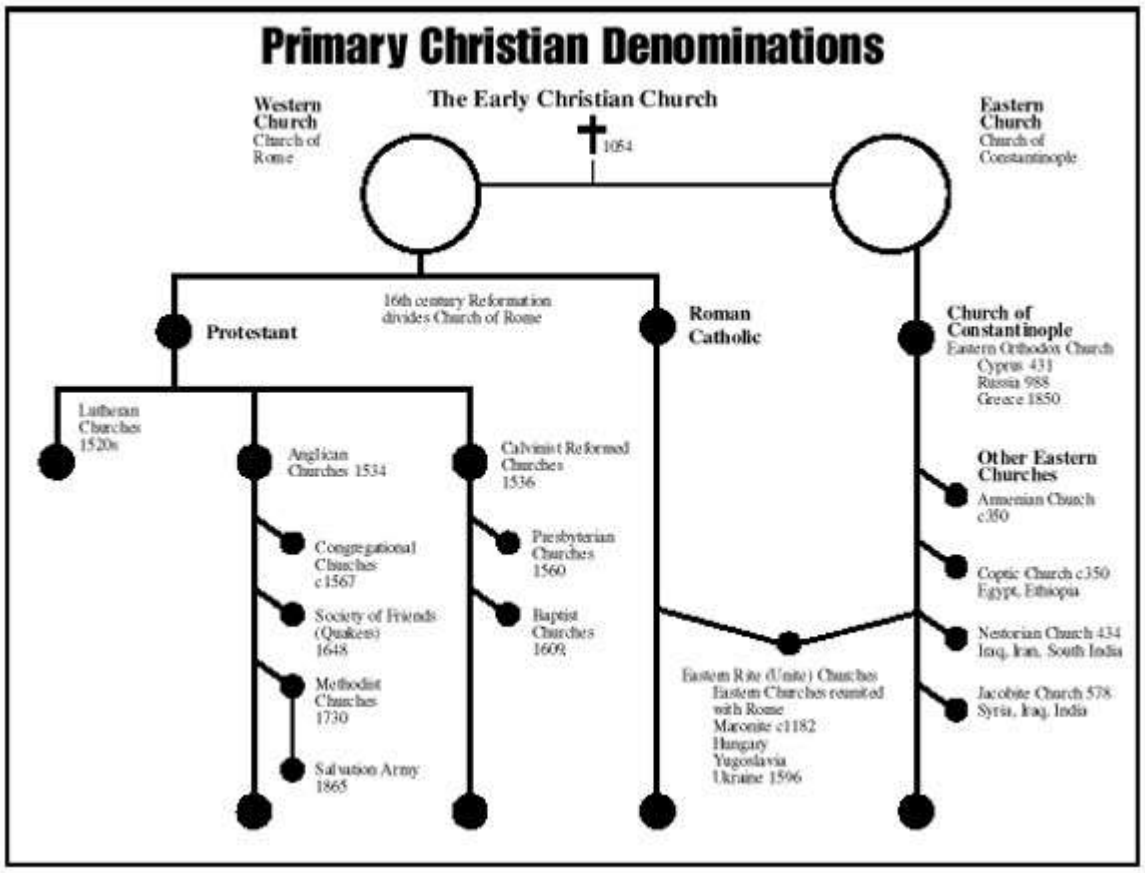
Differences Between Orthodox and Catholic

http://www.ocf.org/OrthodoxPage/reading/ortho_cath.html

http://slideplayer.com/slide/6182237/ [PPT]

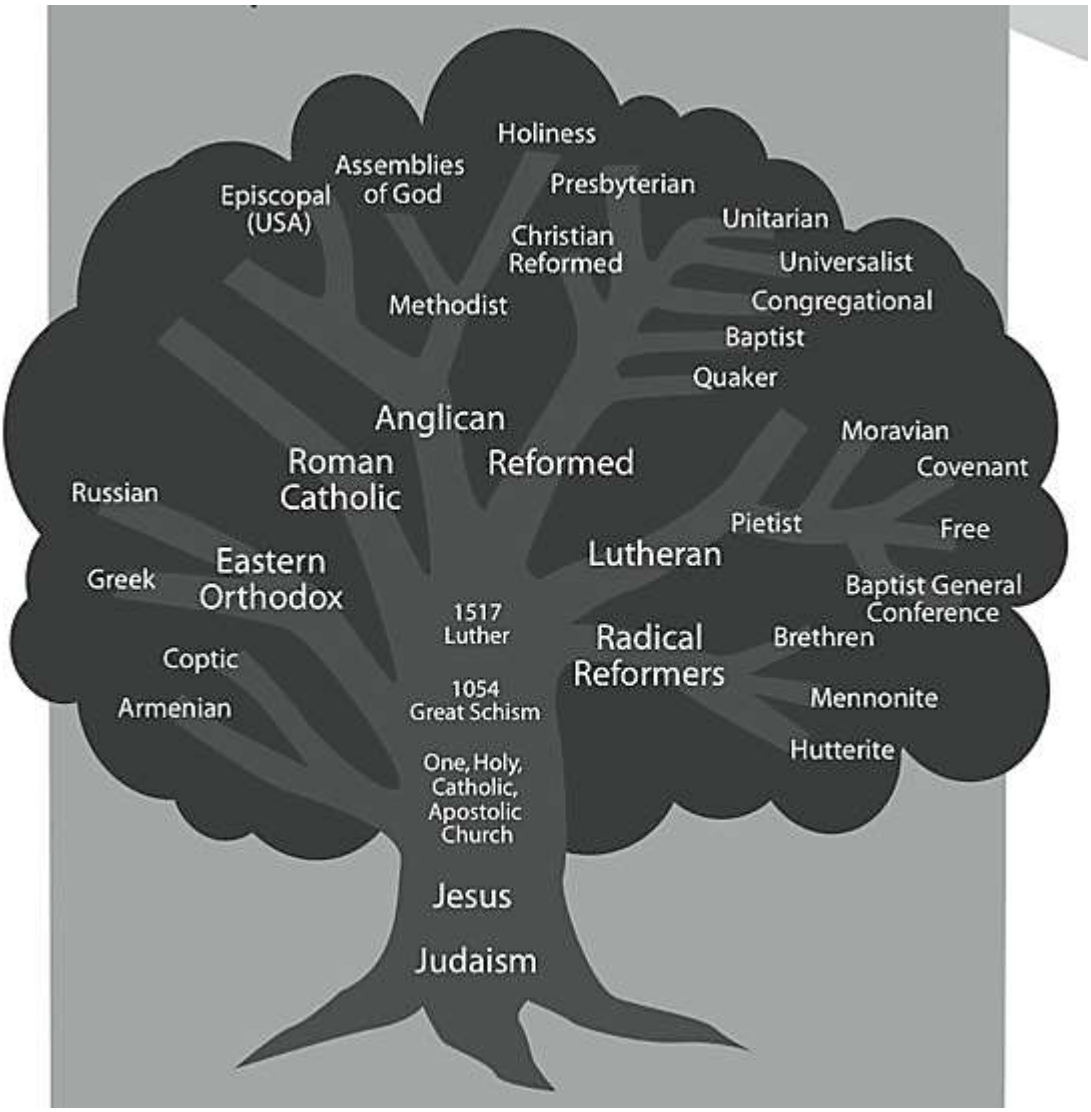
http://keywordteam.net/gallery/204075.html

http://www.waupun.k12.wi.us/Policy/other/dickhut/religions/20%20Branches%20of%20Christ.html



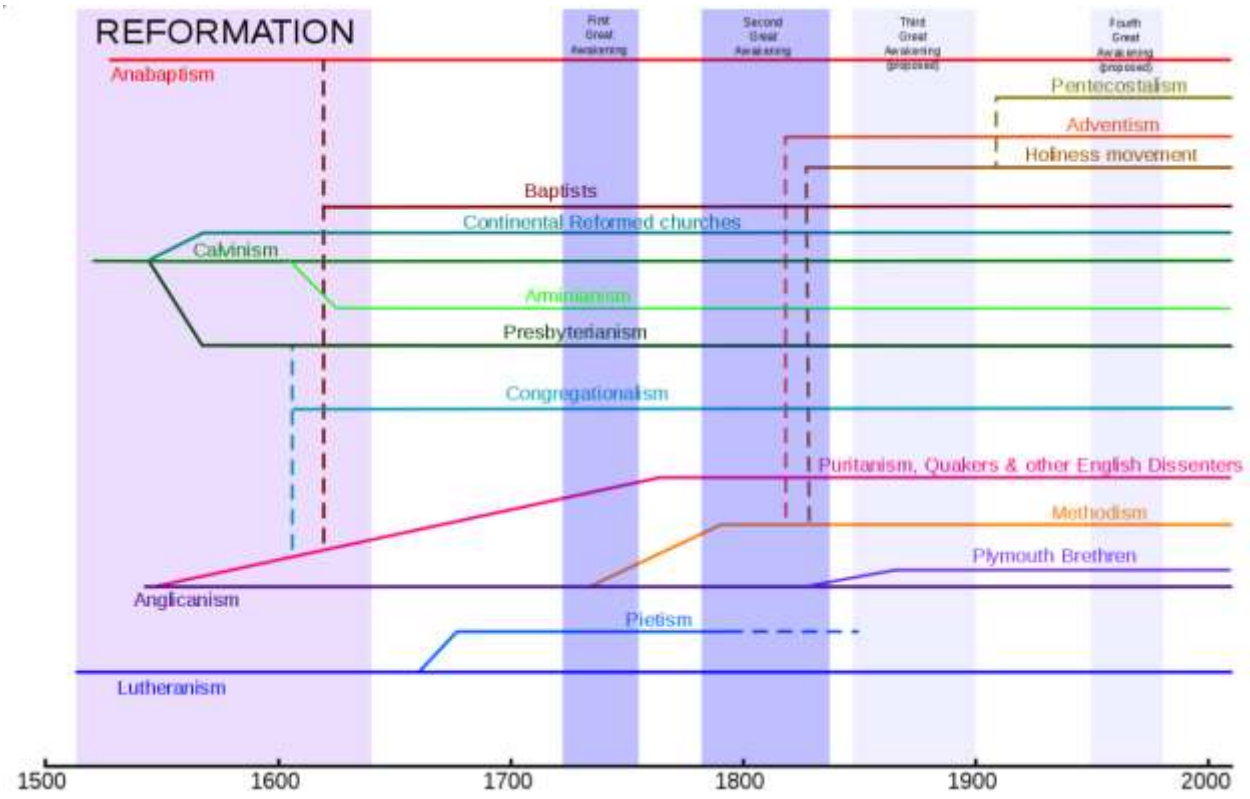
Return to: [Denominations / Branches of Christianity]

Denomination Tree

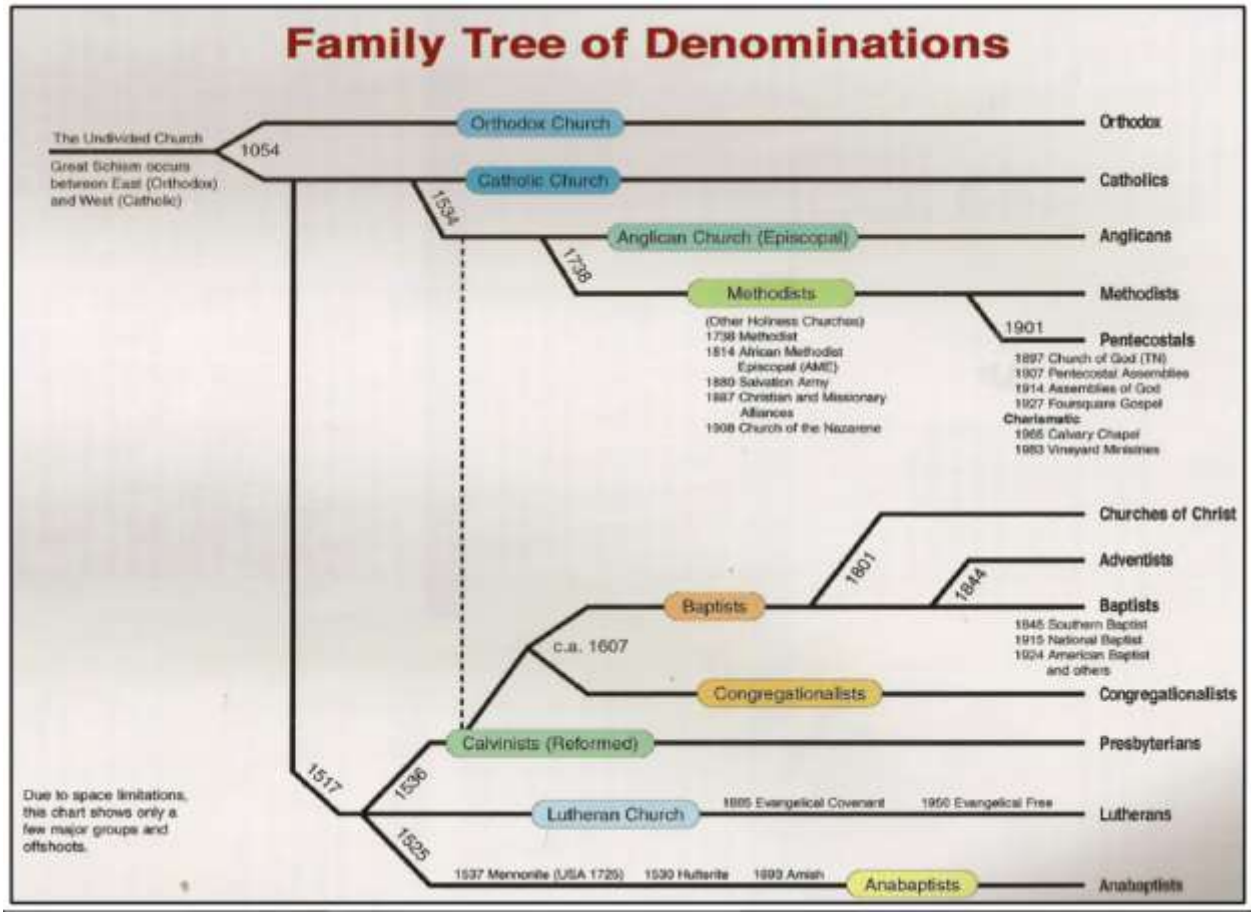


Return to: [Denominations / Branches of Christianity]

Protestant Timeline (from 1500 AD)



Return to: [Denominations / Branches of Christianity]



See also: **Weslyan Denominations**

Denominations - Reformed

Return to: **Denominations / Branches of Christianity**

***See also my other separate reference resource for more denomination details*:**

The Complete Sayings of Jesus – NKJV with Appendix

Origins of Denominations - Part 1

DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Adventism	Massachusetts	1831	William Miller
American Baptist	Providence, Rhode island	1639	Roger Williams
Apostolic Faith Mission	United States	1900	Group
Assembly of God	Hot Springs, Arkansas	1914	Group
Baptist Church	London, England	1607	John Smyth
Brethren (Dunkards)	Sewarzenau, Germany	1708	Hochmann & Mack
Brethren in Christ	United States	1820	Group
Catholic Apostolic Church	England	1830	Group
Christadelphians	United States	1844	John Thomas, MD
Christian Church	Midway, Kentucky	1859	Group
Christian Science	Boston, Massachusetts	1879	Mary Baker Eddy
Church of England	England	1535	King Henry VIII
Church of God	Monroe County, Tennessee	1886	Group
Church of God	United States	1880	D. S. Warner
Church of God Holiness	Atlanta, Georgia	1914	K. H. Burrus
Church of Living God	Wrightsville, Arkansas	1889	William Christian
Congregational Church	Massachusetts	1684	Group
Cumberland Presbyterian	Dickson County, Tennessee	1810	Group
Dutch Reformed Church	Holland	1560	Group
Evangelical Church	Pennsylvania	1803	Jacob Albright
Evangelical and Reformed	Cleveland, Ohio	1834	Group
Foursquare Gospel	Los Angeles, California	1917	Almee S. McPherson
Freewill Baptist	New Durham, North Carolina	1780	Benjamin Randall
Full Gospel Church	Goldsboro, North Carolina	1935	R. H. Askew
Greek Orthodox Church	Greece	1053	Group

Barnes Bible Charts

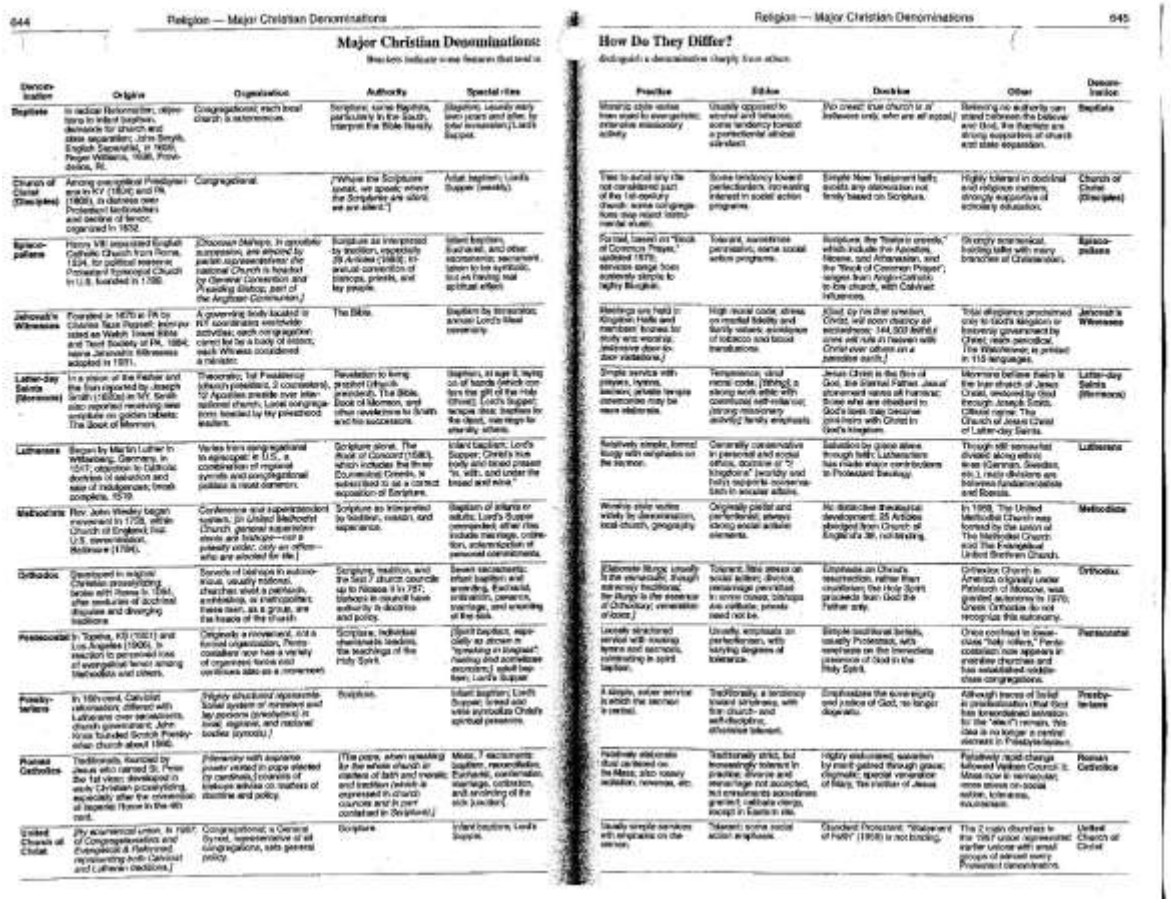
Origins of Denominations - Part 2

DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Holiness Church	Chicago, Illinois	1907	Howard Hoopie
House of David	Michigan	1903	Group
Independent Witness	Van Alstyne, Texas	1900	C. B. Jernigan
Jehovah s Witnesses	Pennsylvania	1874	Charles T. Russell
Lutheran Church	Augsburg, Germany	1530	Martin Luther
Mennonite Church	Zurich, Switzerland	1525	Group
Methodist Church	London, England	1729	John Wesley
Methodist Episcopal	Baltimore, Maryland	1874	Group
Mormon Church	Seneca, New York	1830	Joseph Smith
Mormons Reorganized	Wisconsin	1852	Joseph Smith II
Moravian Church	Kunwald Bohemia	1457	Group
Nazarene Church	Los Angeles, California	1895	P. E. Bresee
New Apostolic Church	Hamburg, Germany	1862	Pruess
Pentecostal Holiness	Anderson, South Carolina	1898	Group
Pilgrim Holiness Church	Cincinnati, Ohio	1897	Group
Plymouth Brethren	Dublin, Ireland	1829	Group
Presbyterian Church	Switzerland	1535	John Calvin
Primitive Baptist	North Carolina	1765	Group
Quakers	England	1650	George Fox
Roman Catholic	Rome, Italy	696	Boniface III (1st Pope)
Salvation Army	London, England	1865	William Booth
Seventh-Day Adventism	Massachusetts	1846	Ellen G. White
Spiritualist Church	United States	1848	Andrew J. Davis
Unitarians	Poland	1500s	Faustus, Socinus, et. al.
Universalist Church	New Jersey	1770	John Murray

Barnes Bible Charts

US Document – Major Christian Denominations – How Do They Differ?

http://inside.sfuhs.org/dept/history/US_History_reader/Chapter1/majorchristiandenom.htm



644 Religion — Major Christian Denominations

Major Christian Denominations:

Denomination	Origins	Organization	Authority	Special rites
Baptists	In radical Reformation; objections to infant baptism, advocate for church and state separation; John Smyth, English Separatist, in 1606; Roger Williams, 1638; Providence, RI.	Congregational; each local church is autonomous.	Scripture; some Baptists, particularly in the South, interpret the Bible literally.	Baptism, usually early teen years and after, by total immersion; Lord's Supper.
Church of Christ (Disciples)	Among evangelical Presbyterians in KY (1804) and PA (1808), in distress over Presbyterian fundamentalism and decline of fervor; organized in 1832.	Congregational.	("Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.")	Adult baptism; Lord's Supper (weekly).
Episcopalians	Henry VIII separated English Catholic Church from Rome, 1534, for political reasons. Protestant Episcopal Church in U.S. founded in 1789.	Diocesan bishops. In apostolic succession, are ordained by parallel superintendents (the national Church is headed by General Convention and Presiding Bishop; part of the Anglican Communion.)	Scripture as interpreted by tradition, especially 39 Articles (1563); bi-annual convention of bishops, priests, and lay people.	Infant baptism, eucharist, and other sacraments; sacrament taken to be symbolic, but is having real spiritual effect.
Jehovah's Witnesses	Founded in 1870 in PA by Charles Taze Russell; incorporated as Watch Tower Bible and Tract Society of PA, 1884; name Jehovah's Witnesses adopted in 1931.	A governing body located in NY coordinates worldwide activities; each congregation cannot be a body of elders; each Witness considered a minister.	The Bible.	Baptism by immersion; annual Lord's Meal ceremony.
Latter-day Saints (Mormons)	In a vision of the Father and the Son reported by Joseph Smith (1820s) in NY, Smith also reported receiving new revelations on golden tablets: The Book of Mormon.	Theocratic; 1st Presidency (church president, 2 counselors), 12 Apostles preside over international church; Lures congregations headed by lay priesthood leaders.	Revelation to living prophet (church president). The Bible, Book of Mormon, and other revelations to Smith and his successors.	Baptism, at age 8, laying on of hands (which confers the gift of the Holy Ghost); Lord's Supper; temple rites; baptism for the dead, marriage for eternity, others.
Lutherans	Began by Martin Luther in Wittenberg, Germany, in 1517; objection to Catholic doctrines of salvation and sale of indulgences; break complete, 1519.	Varies from congregational to episcopal; in U.S., a combination of regional synods and congregational polities is most common.	Scripture alone. The Book of Concord (1580), which includes the three Ecumenical Creeds, is subscribed to as a correct exposition of Scripture.	Infant baptism; Lord's Supper; Christ's true body and blood present "in, with, and under the bread and wine."
Methodists	Rev. John Wesley began movement in 1738, within Church of England; first U.S. denomination, Methodist (1784).	Conference and superintendent system. In United Methodist Church, general superintendents and bishops—not a priestly order, only an officer—who are elected for life.]	Scripture as interpreted by tradition, reason, and experience.	Baptism of infants or adults; Lord's Supper remembered, other rites include marriage, ordination, solemnization of personal commitments.
Orthodox	Developed in eastern Christian provinces/dioceses; broke with Rome in 1054, after centuries of doctrinal disputes and diverging traditions.	Synods of bishops in autocephalous, usually national, churches; each church elects a patriarch, archbishop, or metropolitan; these men, as a group, are the heads of the church.	Scripture, tradition, and the first 7 church councils up to Nicaea II in 787; bishops in council have authority in doctrine and policy.	Seven sacraments; infant baptism and anointing, Eucharist, ordination, penance, marriage, and anointing of the sick.
Pentecostal	In Topeka, KS (1901) and Los Angeles (1906), in reaction to perceived loss of evangelical fervor among Methodists and others.	Originally a movement, not a formal organization; Pentecostalism now has a variety of organized forms and numerous sects as a movement.	Scripture; individual charismatic leaders, the teachings of the Holy Spirit.	(Spirit baptism, especially as shown in "speaking in tongues" healing and exorcism.) adult baptism; Lord's Supper.
Presbyterians	In 16th cent. Calvinist reformation; differed with Lutherans over sacraments, church government; John Knox founded Scotch Presbyterian church about 1560.	Highly structured representative system of ministers and lay persons (presbyters) in local, regional, and national bodies (synods).]	Scripture.	Infant baptism; Lord's Supper; bread and wine symbolize Christ's spiritual presence.
Roman Catholics	Traditionally, founded by Jesus who named St. Peter the 1st vicar; developed in early Christian proselytizing, especially after the conversion of Imperial Rome in the 4th cent.	Hierarchy with supreme power vested in pope elected by cardinals; covenants of bishops advise on matters of doctrine and policy.	(The pope, when speaking for the whole church in matters of faith and morals, and tradition (which is expressed in church councils and in pers' contained in Scripture).]	Mass, 7 sacraments: baptism, reconciliation, Eucharist, confirmation, marriage, ordination, and anointing of the sick (unction).
United Church of Christ	(By ecumenical union, in 1957, of Congregationalists and Evangelical & Reformed, representing both Calvinist and Lutheran traditions.]	Congregational; a General Synod, representative of all congregations, sets general policy.	Scripture.	Infant baptism; Lord's Supper.

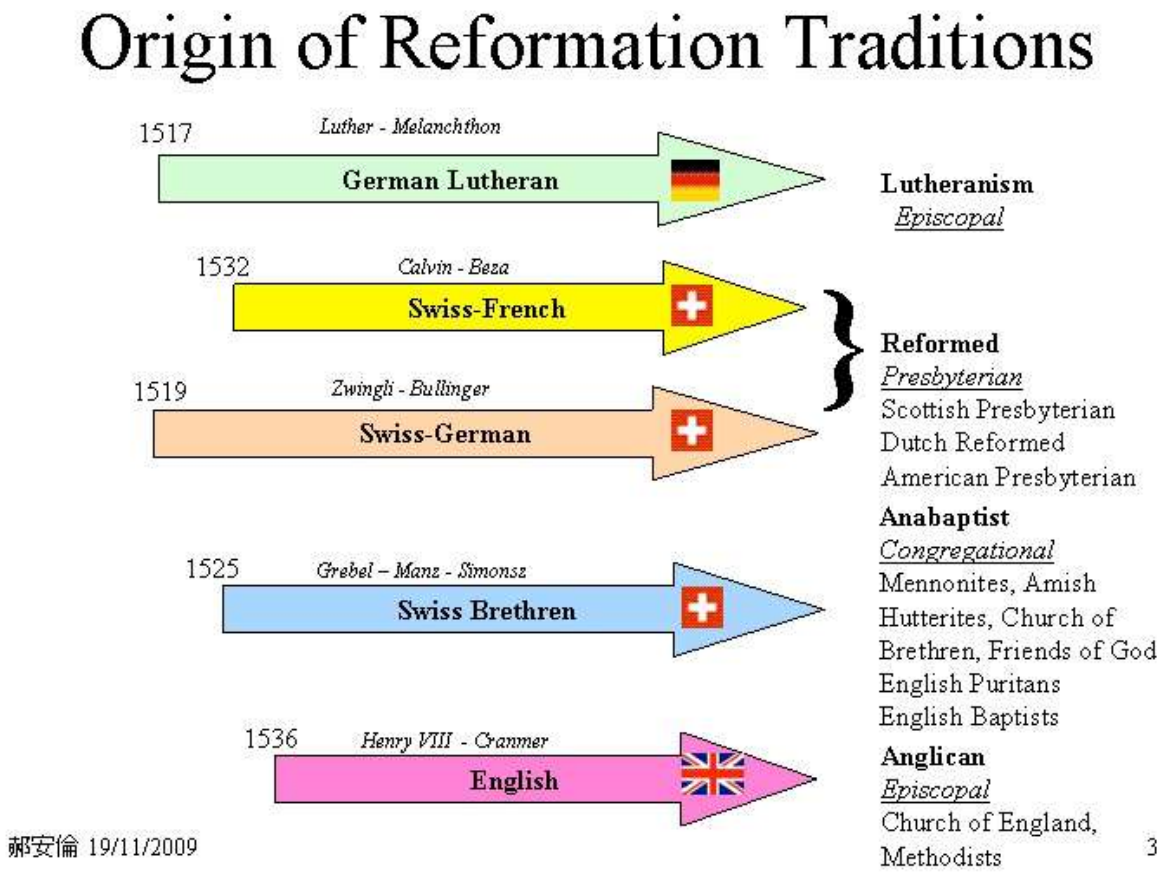
645 Religion — Major Christian Denominations

How Do They Differ?

Practice	Bible	Doctrine	Other	Denomination
Missionary-style revivals from coast to coast/geographic; extensive missionary activity.	Usually opposed to alcohol and tobacco; some tendency toward a premillennial biblical literalism.	[No creed; true church is all believers only, who are all equal.]	Believing no authority can stand between the believer and God, the Baptists are strong supporters of church and state separation.	Baptists
Tries to avoid any title not considered part of the 1st-century church; some congregations drop recent denominational names.	Some tendency toward perfectionism, increasing interest in social action programs.	Simple New Testament faith; avoids any elaboration not firmly based on Scripture.	Highly tolerant in doctrinal and religious matters; strongly supportive of scholarly education.	Church of Christ (Disciples)
Formal, based on "Book of Common Prayer," updated 1979; services range from solemnly simple to highly liturgical.	Tolerant, sometimes permissive, some social action programs.	Scriptures, the Creeds (or apostolic," which include the Apostles, Nicene, and Athanasian, and the "Book of Common Prayer"); ranges from Anglo-Catholic to the church, with Calvinist influences.	Strongly ecumenical, having latter with many branches of Christendom.	Episcopalians
Meetings are held in Kingdom Halls and members' homes for study and worship; extensive door-to-door visitations.]	High moral code; stress on marital fidelity and family values; avoidance of tobacco and blood transfusions.	Christ, by his first ancestor, Christ, will soon destroy all wickedness; 144,000 faithful ones will rule in heaven with Christ over others on a paradise earth.]	Total allegiance proclaimed only to God's kingdom or theocratic government by Christ; reads periodical, The Watchtower, is printed in 115 languages.	Jehovah's Witnesses
Simple service with prayers, hymns, sermon; private temple ceremonies may be more elaborate.	Temperance; strict moral code; tithing; a strong work ethic with communal self-reliance; strong missionary activity; family emphasis.	Jesus Christ is the first of God, the Eternal Father. Jesus' atonement opens all humans; those who are obedient to God's laws may become joint heirs with Christ in God's kingdom.	Mormons believe theirs is the true church of Jesus Christ, restored by God through Joseph Smith, Official name: The Church of Jesus Christ of Latter-day Saints.	Latter-day Saints (Mormons)
Relatively simple, formal liturgy with emphasis on the sermon.	Generally conservative in personal and social ethics, doctrine of "2 kingdoms" (worldly and holy) applied to numerous facts in secular affairs.	Salvation by grace alone through faith; Lutheranism has made major contributions to Protestant theology.	Through still somewhat divided along ethnic lines (German, Swedish, etc.), most divisions are between fundamentalists and liberals.	Lutherans
Worship style varies widely by denomination, local church, geography.	Originally partial and perfectionist; always strong social activist elements.	No distinctive theological development; 25 Articles abridged from Church of England in 39, not binding.	In 1968, The United Methodist Church was formed by the union of The Methodist Church and The Evangelical United Brethren Church.	Methodists
[Extreme liturgy, usually in the vernacular, though sometimes traditional; the liturgy is the essence of Orthodoxy; veneration of icons.]	Tolerant; less stress on social action; divorce, remarriage permitted in some cases; bishops are celibate; priests need not be.	Emphasis on Christ's resurrection, rather than crucifixion; the Holy Spirit proceeds from God the Father only.	Orthodox Church in America, originally under Patriarch of Moscow, was granted autonomy in 1970; Greek Orthodox do not recognize this autonomy.	Orthodox
Loosely structured service with soaring hymns and sermons, culminating in spirit baptism.	Usually emphasis on perfectionism, with varying degrees of tolerance.	Simple traditional beliefs, usually Protestant, with reverence on the immediate presence of God in the Holy Spirit.	Once confined to lower-class "holy rollers," Pentecostalism now appears in mainline churches and has established middle-class congregations.	Pentecostal
A simple, sober service in which the sermon is central.	Traditionally, a tendency toward strictness, with fair church- and self-discipline, otherwise tolerant.	Emphasizes the sovereignty and justice of God, no longer dogmatic.	Although traces of belief in predestination (that God has foreordained salvation for the "elect") remain, this idea is no longer a central element in Presbyterianism.	Presbyterians
Relatively elaborate ritual centered on the Mass; also rosary recitation, novenas, etc.	Traditionally strict, but increasingly tolerant in practice; divorce and remarriage not accepted, but annulments sometimes granted; celibate clergy, except in Eastern rite.	Highly elaborated, salvation by merit gained through grace; Dogmatic; special veneration of Mary, the mother of Jesus.	Relatively rapid change followed Vatican Council II; Mass now in vernacular; more stress on social action, tolerance, ecumenism.	Roman Catholics
Usually simple services with emphasis on the sermon.	Tolerant; some social action emphasis.	Standard Protestant; "Statement of Faith" (1958) is not binding.	The 2 main churches in the 1957 union represented earlier unions with small groups of almost every Protestant denomination.	United Church of Christ

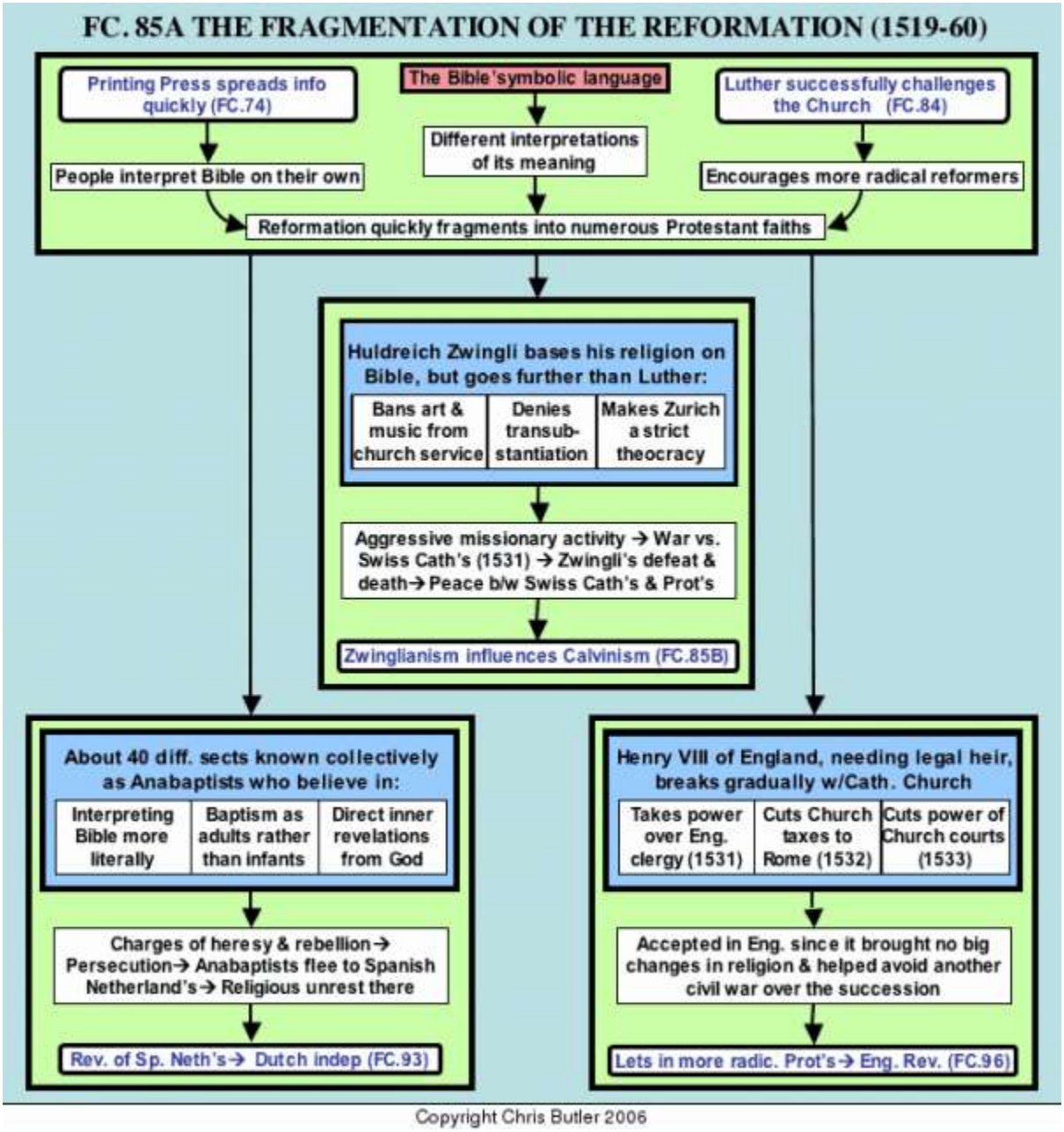
Return to: Denominations / Branches of Christianity

Reformed Denominations



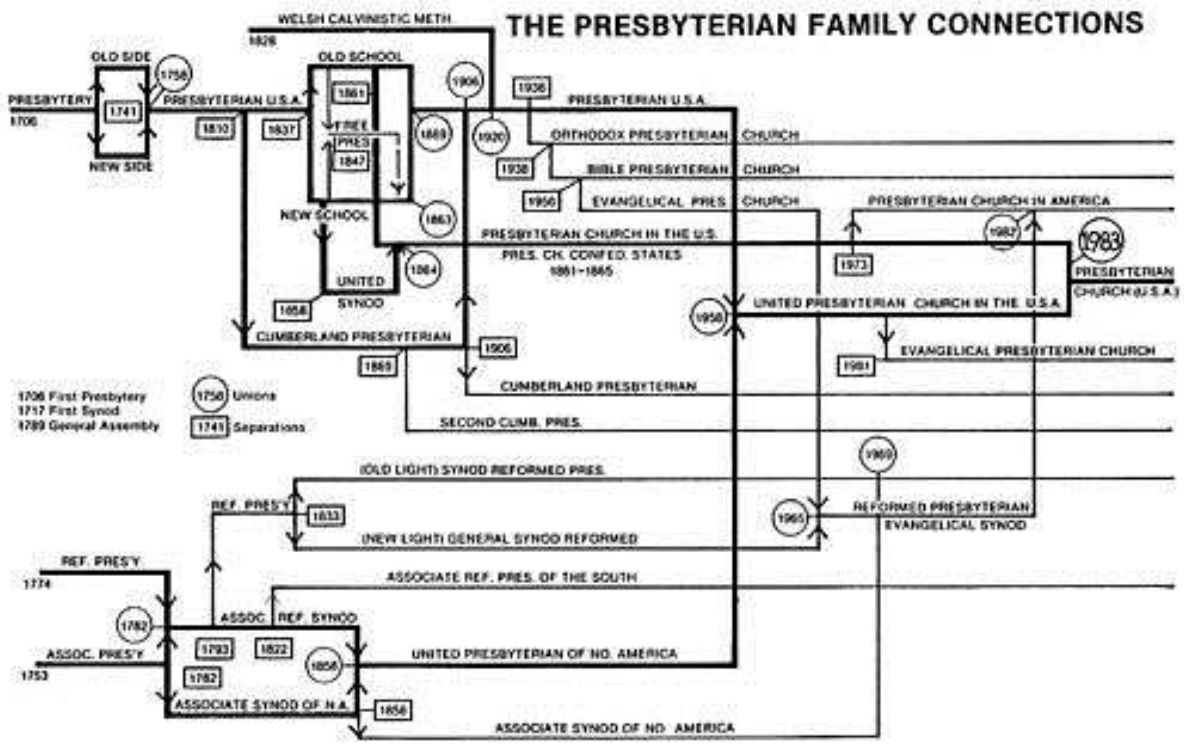
Source: http://haudenschild-com.blogspot.com/2011/02/calvin-zwinglis-stepchildren_19.html

See also: **Denominations / Branches of Christianity**



Source: http://www.flowofhistory.com/node/592

List of Reformed denominations in North America

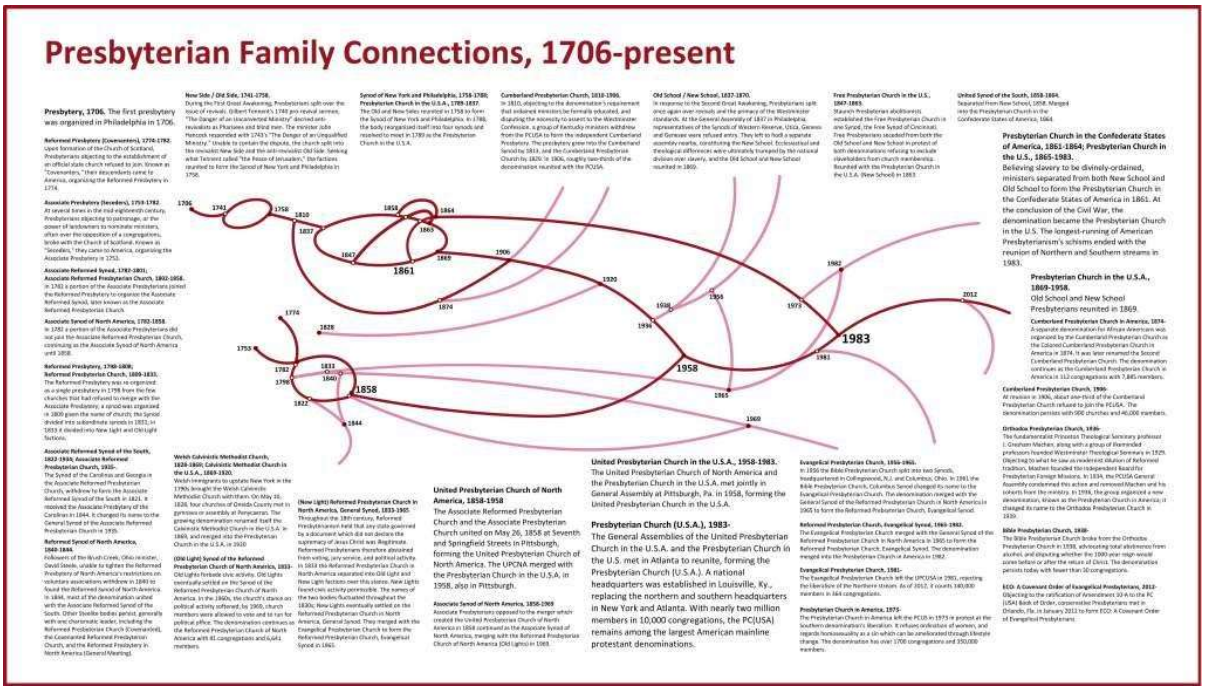


Source: https://upload.wikimedia.org/wikipedia/commons/thumb/3/32/Presbyterian_Family_Connections.jpg/500px-Presbyterian_Family_Connections.jpg

See also: **Denominations / Branches of Christianity**

Family Tree of Presbyterian Denominations

http://history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations

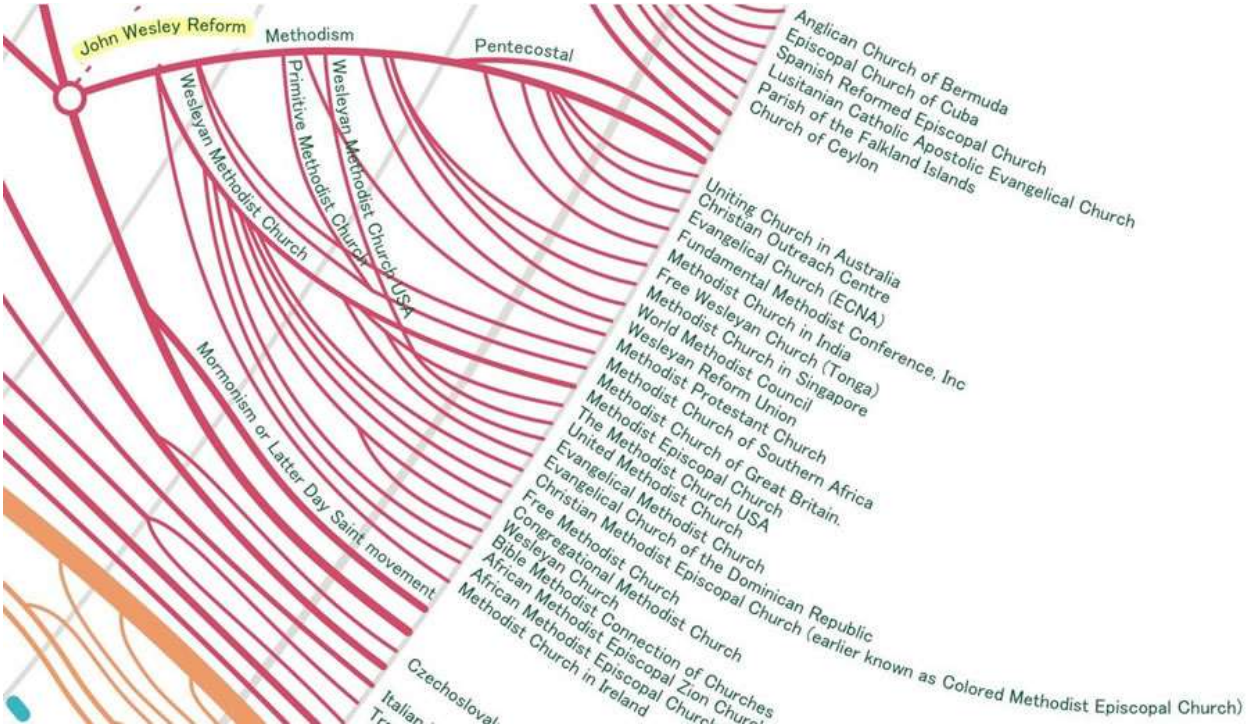


(Above downloadable as JPG or PDF)

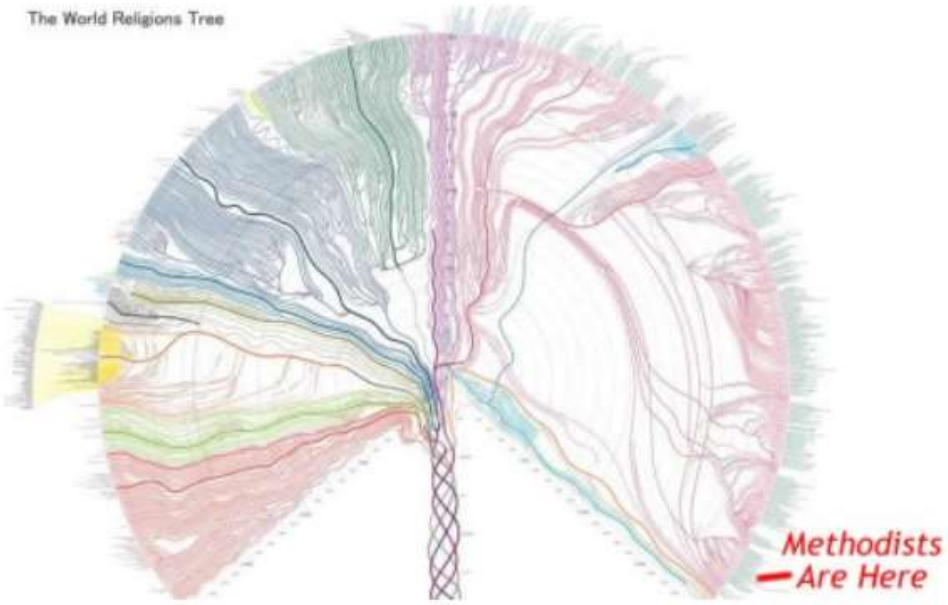
See larger view on next page…

Presbyterian Family Connections, 1706-present
1706
1741
1758
1820
1837
1857
1861
1864
1869
1906
1983
1647
1745
1753
1776
1782
1798
1811
1822
1838
1844
1858
1874
1934
1958
1965
1969
1979
1982
2012
Presbyterian Church in the Confederate States of America, 1861-1864; Presbyterian Church in the U.S., 1865-1983.
Presbyterian Church in the U.S.A., 1869-1958;
Old School and New School Presbyterians reunited in 1869.
United Presbyterian Church in the U.S.A., 1958-1983.
Presbyterian Church (U.S.A.), 1983-.

Hacking Christianity :: Rev. Jeremy Smith | The Wesleyan Church Branches of the World Religions Tree
http://methoblog.com/2014/01/the-wesleyan-church-branches-of-the-world-religions-tree/

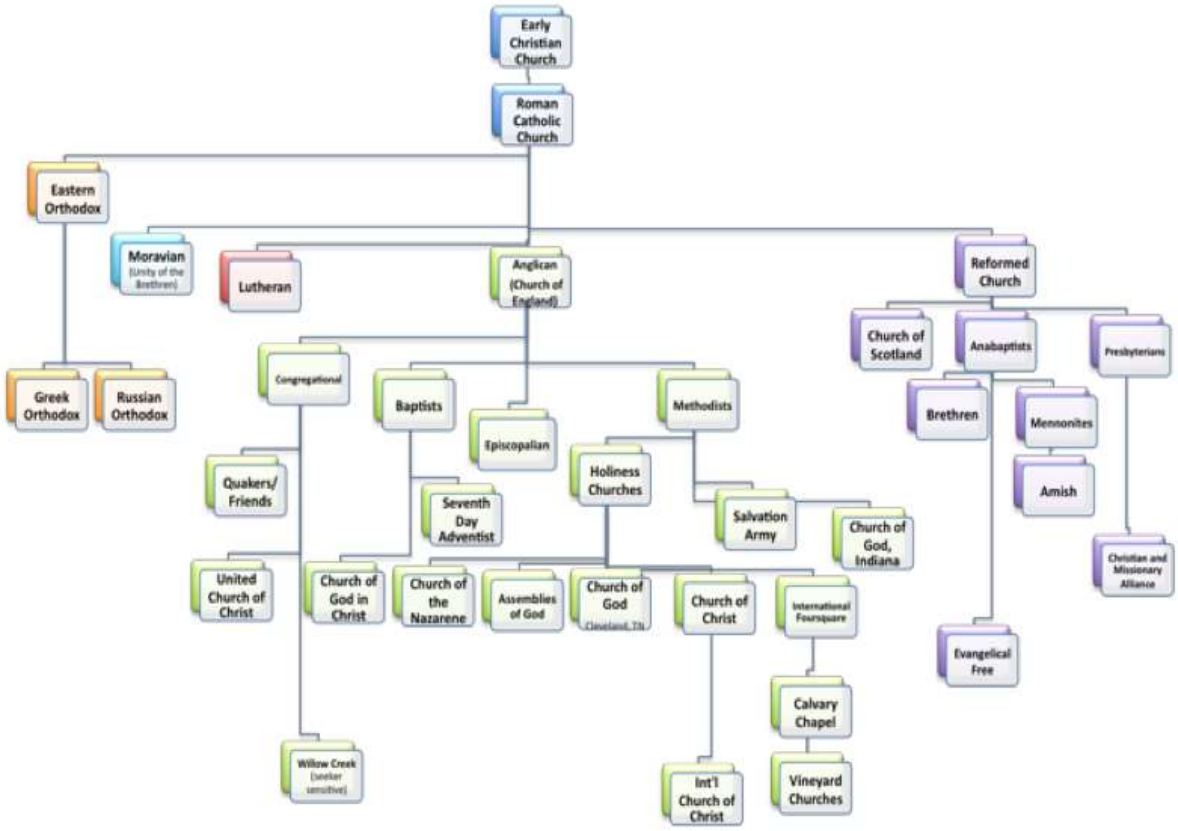


This above (previous page) image is a section of the larger [World Religion Tree]



The Family Tree of Christian Denominations

https://wesleygospel.com/2011/12/26/the-family-tree-of-christian-denominations/



See also: **Denominations / Branches of Christianity**

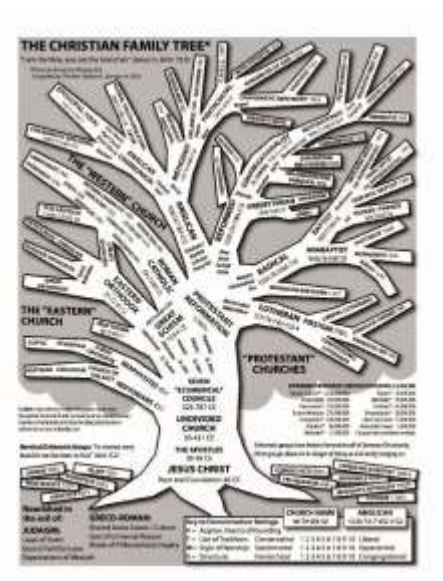
Christianity in 2 Hours or Less (Anglican Perspective)

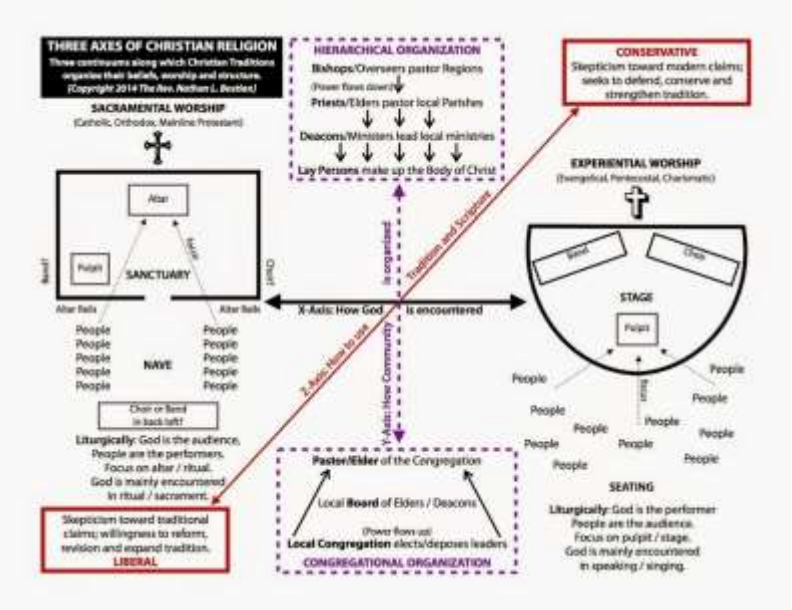
http://natebostian.blogspot.com/2014/12/christianity-in-two-hours-or-less.html

https://drive.google.com/file/d/0B9uX1KQ33IUuWEhiMUtaYXBPOGs/view?usp=sharing [PDF]

Excerpt:

This information packet [both the web page, with images, text and vidos, and the downloadable PDF packet] is not aimed at a comprehensive understanding of different Christian beliefs or history. Rather it is aimed at giving students a basic set of categories and vocabulary to make sense of the situation when they encounter a Christian or a Church different from their own tradition. For instance, many of my [Anglican] students will be exposed to Catholic worship or Charismatic worship at some point, and I want them to have enough information to orient themselves when they do.





Videos included (to go with charts and terminology):

Comparison of Catholic and Orthodox Liturgical Practices
https://www.youtube.com/watch?v=dApWNfJgGC4

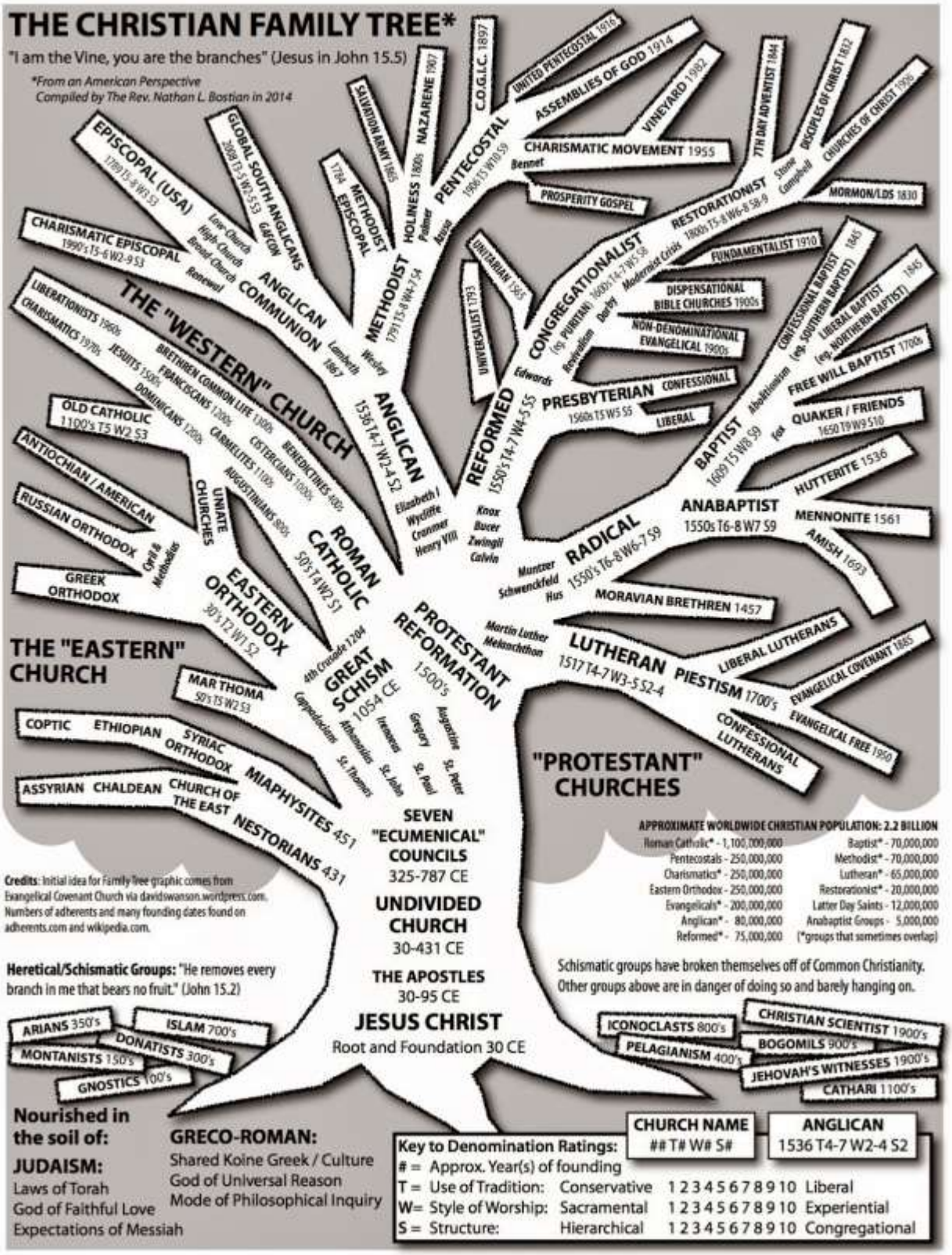
Botafumeiro
https://www.youtube.com/watch?v=2QFd_55El1I

Luther and the Protestant Reformation: Crash Course World History #218
https://www.youtube.com/watch?v=1o8oIELbNxE

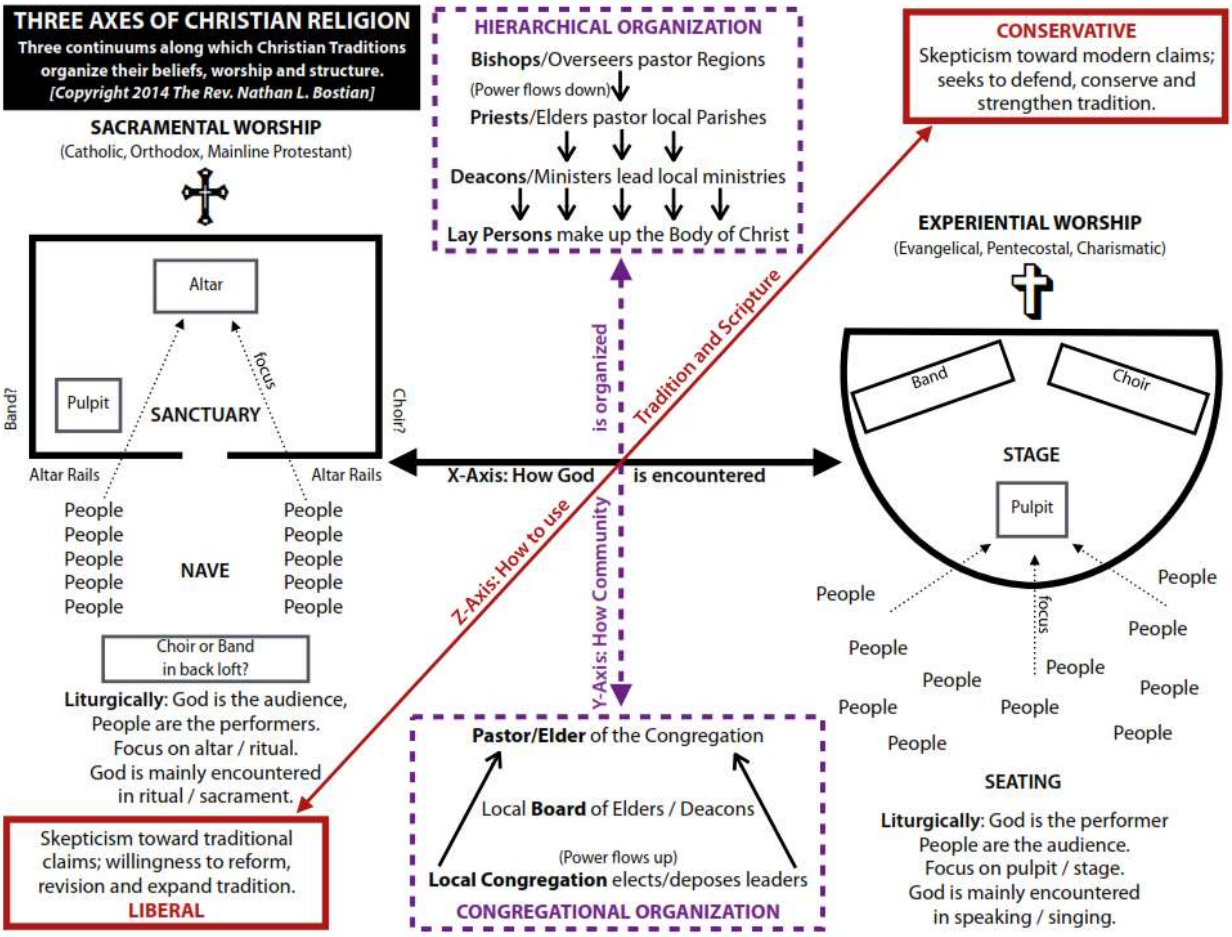
Billy Graham - Is your heart right?
https://www.youtube.com/watch?v=dKHL3UttNeA

Speaking in Tongues Medical Study proves Holy Spirit praying
https://www.youtube.com/watch?v=vsDYBSQWdoo

Christianity from Judaism to Constantine: Crash Course World History #11
https://www.youtube.com/watch?v=TG55ErfdaeY

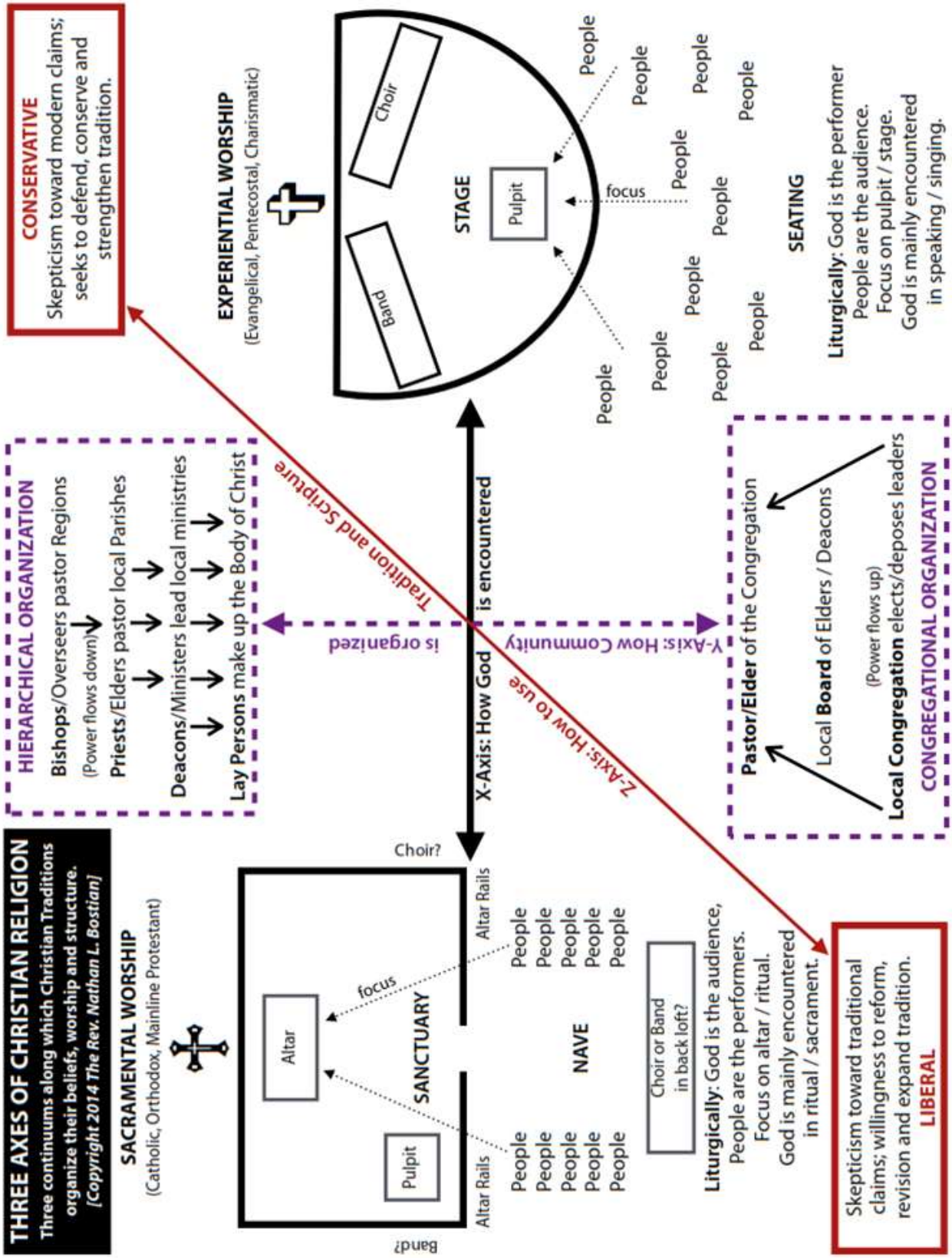

THE CHRISTIAN FAMILY TREE*
"I am the Vine, you are the branches" (Jesus in John 15.5)
*From an American Perspective
Compiled by The Rev. Nathan L. Bostian in 2014
EPISCOPAL (USA) 1789 T1-8 W1-3 S3
GLOBAL SOUTH ANGLICANS 2009 T2-5 W2-5 S3
SALVATION ARMY 1865
NAZARENE 1907
C.O.G.I.C. 1897
UNITED PENTECOSTAL 1916
ASSEMBLIES OF GOD 1914
VINEYARD 1982
7TH DAY ADVENTIST 1844
DISCIPLES OF CHRIST 1812
CHURCHES OF CHRIST 1906
CHARISMATIC MOVEMENT 1955
Bennet
Stone
Campbell
1784 METHODIST EPISCOPAL
HOLINESS 1800s
PENTECOSTAL 1906 T5 W10 S9
Palmer
Azusa
PROSPERITY GOSPEL
MORMON/LDS 1830
RESTORATIONIST 1800s T5-8 W6-8 S6-9
CHARISMATIC EPISCOPAL 1990's T5-6 W2-9 S3
Low Church
High Church
Broad Church
Renewal
GAFCON
ANGLICAN COMMUNION
Lambeth 1867
Wesley
METHODIST 1791 T5-8 W4-7 S4
UNITARIAN 1961
UNIVERSALIST 1793
CONGREGATIONALIST (vs. PURITAN) 1600s T4-7 W5 S6
Modernist Crisis
FUNDAMENTALIST 1910
1845
DISPENSATIONAL BIBLE CHURCHES 1900s
Darby
NON-DENOMINATIONAL EVANGELICAL 1900s
Revivalism
CONFESSIONAL BAPTIST (vs. SOUTHERN BAPTIST)
LIBERAL BAPTIST (vs. NORTHERN BAPTIST)
1845
Edwards
FREE WILL BAPTIST 1700s
THE "WESTERN" CHURCH
LIBERATIONISTS 1960s
CHARISMATICS 1970s
JESUITS 1500s
BRETHREN COMMON LIFE 1300s
FRANCISCANS 1200s
DOMINICANS 1200s
CARMELITES 1100s
CISTERCIANS 1000s
BENEDICTINES 400s
AUGUSTINIANS 300s
REFORMED 1550's T4-7 W4-5 S5
PRESBYTERIAN 1560s T5 W5 S5
CONFESSIONAL
LIBERAL
Abolitionism
BAPTIST 1609 T5 W8 S9
QUAKER / FRIENDS 1650 T9 W3 S10
Fox
OLD CATHOLIC 1100's T5 W2 S3
ANTIOCHIAN / AMERICAN
RUSSIAN ORTHODOX
Cyril & Methodius
UNIATE CHURCHES
ROMAN CATHOLIC 50's T4 W2 S1
ANGLICAN 1536 T4-7 W2-4 S2
Elizabeth I
Wycliffe
Cranmer
Henry VIII
Knox
Bucer
Zwingli
Calvin
RADICAL 1550's T6-8 W6-7 S9
Muntzer
Schwenckfeld
Hus
ANABAPTIST 1550s T6-8 W7 S9
HUTTERITE 1536
MENNONITE 1561
AMISH 1693
MORAVIAN BRETHREN 1457
GREEK ORTHODOX
EASTERN ORTHODOX 30's T2 W1 S2
THE "EASTERN" CHURCH
MAR THOMA 50's T5 W2 S3
4th Crusade 1204
GREAT SCHISM 1054 CE
PROTESTANT REFORMATION 1500's
Martin Luther
Melanchthon
LUTHERAN 1517 T4-7 W3-5 S2-4
LIBERAL LUTHERANS
PIETISM 1700's
EVANGELICAL COVENANT 1885
EVANGELICAL FREE 1950
CONFESSIONAL LUTHERANS
"PROTESTANT" CHURCHES
Cappadocians
Athanasius
Irenaeus
Gregory
Augustine
St. Paul
St. Peter
St. John
St. Thomas
COPTIC
ETHIOPIAN
SYRIAC ORTHODOX
MIAPHYSITES 451
ASSYRIAN
CHALDEAN
CHURCH OF THE EAST
NESTORIANS 431
SEVEN "ECUMENICAL" COUNCILS 325-787 CE
UNDIVIDED CHURCH 30-431 CE
THE APOSTLES 30-95 CE
JESUS CHRIST
Root and Foundation 30 CE
APPROXIMATE WORLDWIDE CHRISTIAN POPULATION: 2.2 BILLION
Roman Catholic* - 1,100,000,000
Pentecostals - 250,000,000
Charismatics* - 250,000,000
Eastern Orthodox - 250,000,000
Evangelicals* - 200,000,000
Anglican* - 80,000,000
Reformed* - 75,000,000
Baptist* - 70,000,000
Methodist* - 70,000,000
Lutheran* - 65,000,000
Restorationist* - 20,000,000
Latter Day Saints - 12,000,000
Anabaptist Groups - 5,000,000
(*groups that sometimes overlap)
Credits: Initial idea for Family Tree graphic comes from Evangelical Covenant Church via davidswanson.wordpress.com. Numbers of adherents and many founding dates found on adherents.com and wikipedia.com.
Heretical/Schismatic Groups: "He removes every branch in me that bears no fruit." (John 15.2)
Schismatic groups have broken themselves off of Common Christianity. Other groups above are in danger of doing so and barely hanging on.
ARIANS 350's
ISLAM 700's
DONATISTS 300's
MONTANISTS 150's
GNOSTICS 100's
ICONOCLASTS 800's
CHRISTIAN SCIENTIST 1900's
PELAGIANISM 400's
BOGOMILS 900's
JEHOVAH'S WITNESSES 1900's
CATHARI 1100's
Nourished in the soil of:
JUDAISM:
Laws of Torah
God of Faithful Love
Expectations of Messiah
GRECO-ROMAN:
Shared Koine Greek / Culture
God of Universal Reason
Mode of Philosophical Inquiry
Key to Denomination Ratings:
CHURCH NAME ## T# W# S#
ANGLICAN 1536 T4-7 W2-4 S2
# = Approx. Year(s) of founding
T = Use of Tradition: Conservative 1 2 3 4 5 6 7 8 9 10 Liberal
W= Style of Worship: Sacramental 1 2 3 4 5 6 7 8 9 10 Experiential
S = Structure: Hierarchical 1 2 3 4 5 6 7 8 9 10 Congregational

Three Axes of Christian Religion (note: "Axes" is plural for "Axis)



(See below for Common Christian Terminology related to above chart)

See larger view on next page…


THREE AXES OF CHRISTIAN RELIGION
Three continuums along which Christian Traditions organize their beliefs, worship and structure.
[Copyright 2014 The Rev. Nathan L. Bostian]
SACRAMENTAL WORSHIP
(Catholic, Orthodox, Mainline Protestant)
Band?
Altar Rails
Pulpit
Altar
focus
SANCTUARY
NAVE
Choir?
Altar Rails
People
Choir or Band in back loft?
Liturgically: God is the audience, People are the performers. Focus on altar / ritual. God is mainly encountered in ritual / sacrament.
Skepticism toward traditional claims; willingness to reform, revision and expand tradition.
LIBERAL
HIERARCHICAL ORGANIZATION
Bishops/Overseers pastor Regions
(Power flows down)
Priests/Elders pastor local Parishes
Deacons/Ministers lead local ministries
Lay Persons make up the Body of Christ
is organized
Tradition and Scripture
Z-Axis: How to use
X-Axis: How God
is encountered
Y-Axis: How Community
Pastor/Elder of the Congregation
Local Board of Elders / Deacons
(Power flows up)
Local Congregation elects/deposes leaders
CONGREGATIONAL ORGANIZATION
CONSERVATIVE
Skepticism toward modern claims; seeks to defend, conserve and strengthen tradition.
EXPERIENTIAL WORSHIP
(Evangelical, Pentecostal, Charismatic)
Band
Choir
STAGE
Pulpit
focus
People
SEATING
Liturgically: God is the performer
People are the audience.
Focus on pulpit / stage.
God is mainly encountered in speaking / singing.

COMMON CHRISTIAN TERMINOLOGY

1. THREE AXES TO UNDERSTAND CHRISTIAN TRADITIONS: One way to understand Christian traditions is by looking at where they fall on three axes of: **(i)** How they use Scripture and Tradition in building their beliefs (more conservative or liberal?); **(ii)** How they worship (more sacramental or experiential?); and **(iii)** How they structure their community (more hierarchical or congregational?)

1a. CONSERVATIVE - A broad movement across Christian traditions that is skeptical toward modern claims and change. They seek to defend, conserve and strengthen tradition. A group may be conservative in one area (such as doctrine), while being liberal in another (such as worship).

1b. LIBERAL - A broad movement across Christian traditions that is skeptical of traditional, conservative and exclusivist interpretations of Christianity. It stresses the "broad" commonalities across traditions, and seeks to integrate faith with reason and science.

1c. SACRAMENTAL - A form of Christian spirituality in which God's presence is primarily mediated by certain rituals, especially the sacrament of the Mass or Eucharist. Sacraments are "outward and visible signs of God's inward and spiritual grace" working through our rituals. Worship is focused on the altar and God is the audience while the people are the performers of the liturgy.

1d. EXPERIENTIAL - A form of Christian worship in which God's presence is primarily mediated by human experience, especially by encountering God's Word in preaching, singing and prayer. Worship is focused on the preacher and musicians, God is the performer, and people are the audience.

1e. HIERARCHICAL - A Church structure in which power flows from the top leadership down. Typically, there is a well-organized system of leadership with the "three fold" ministry of regional bishops/overseers, local priests/pastors, who are helped by deacons/ministers.

1f. CONGREGATIONAL - A Church structure in which power flows up from the people. Typically, local congregations elect or depose their leadership, and leaders only serve at the pleasure of the people.

2. EASTERN ORTHODOXY - A Church Tradition rooted in the first New Testament Churches around the near East and Greece. They tend to be extremely conservative. Their worship is highly sacramental with layers of icons, vestments, candles and incense. Their structure is also extremely hierarchical, with national churches led by archbishops that are called Patriarchs or Metropolitans.

2a. LITURGY - Comes from a Greek word for "work of the people". It refers to how the work of the people is organized in worship. Every Christian group has this either written down or implicitly, because every group has organized patterns for their worship.

2b. ECUMENICAL COUNCILS - Worldwide meetings of bishops from 325-787 which defined boundaries about who God and Christ are, and how we approach God. God is Trinity: Three persons in one Being. Christ is Divine and Human united in one Person. Icons and sacraments are used to approach God. Nestorians and Miaphysites disagreed with exact wording, while agreeing on substance.

3. ROMAN CATHOLIC - A Church Tradition rooted in the Church planted by Peter and Paul. They are relatively conservative, with very sacramental worship focused on the Mass (and six other sacraments). They are the most hierarchical Church with all power flowing from the Bishop of Rome.

3a. POPE - This is the bishop of the Church of Rome. While many traditions such as Orthodoxy and Anglicanism accept him as the rightful Bishop of Rome, Catholics say that he is the chief pastor of the entire Church across with whole world, and "infallible" when he officially defines doctrines.

3b. APOSTOLIC SUCCESSION - The hierarchical idea that, in order for a bishop to be legitimate, he must be in the line of an historic succession of ordinations that stretches back to the Apostles and Christ.

3c. MASS - This is the Roman Catholic name for the sacrament of Eucharist or Holy Communion. It is the principal act of worship in Orthodoxy, Catholicism, Anglicanism and Lutheranism.

3d. ADORATION - This is a Roman Catholic meditative and worship practice in which the worshipper spends time viewing and praying in the presence of the consecrated bread of Eucharist. The presence of Christ in the sacrament is supposed to be a tangible way to draw closer to God.

4. MAINLINE - This refers to the older, established denominations that largely came over from Europe. This usually refers to Protestant denominations such as Episcopalians, Lutherans, and Presbyterians, but can include Catholics as well. They trend more liberal on belief systems.

4a. ANGLICANISM - A worldwide tradition rooted in the Church of England, but including national churches such as the Episcopal Church, united around "Common Prayer" using liturgies from a Book of Common Prayer. They are usually conservative in keeping the Creeds, hierarchy, apostolic succession, and sacramental worship, while often liberal in gender roles, women's ordination and sexual norms.

4b. REFORMED - A worldwide tradition rooted in the theology of thinkers like John Calvin. Their worship tends to be structured, but not sacramental. They are often led by elders or presbyters. They tend to stress God's sovereign control, our inability to do good, and God's sheer grace in saving us.

4c. ORDINANCES - A view held by many Protestants that rituals are mere symbols which do not share God's presence. Usually only two rituals are "ordered" by Christ: Baptism and the Lord's Supper.

4d. BELIEVER'S BAPTISM - A view of many congregationalist protestants rejecting baptism of young children. In this, baptism must be part of a conscious adult choice to have faith in Christ.

4e. FUNDAMENTALISM - A very conservative movement that rejects Liberalism and much of Modern culture. It stresses what it views as traditional elements of religion, especially: Biblical inerrancy, Virgin Birth, Literal resurrection, Christ's immanent return, and traditional sexual, gender and racial norms.

5. EVANGELICAL - A broad movement across Protestantism that stresses a personal relationship with Jesus as Lord and Savior, an emotional conversion experience, and a conservative view of the Bible.

5a. BORN AGAIN - An Evangelical term that refers to a personally-felt conversion to Christ as Lord and Savior. This happens at a specific time, when we consciously choose to accept Christ.

5b. SINNER'S PRAYER - The prayer someone prays when "born again", which emphasizes personal sinfulness, God's forgiveness through Christ, and acceptance of Jesus as personal Savior and Lord.

5c. DISPENSATIONALISM - A type of Evangelical theology that teaches God works differently in different eras of history. They often deny God does miracles or causes people to speak in tongues in our era. They affirm Christ will return unexpectedly and "rapture" his followers to heaven with him.

5d. NON-DENOMINATIONAL - A version of Evangelical Christianity (and many charismatic groups) in which the local congregation refuses to join membership with a larger, established denomination.

6. PENTECOSTALISM - This is a movement that started in 1906 in Azusa CA. It is characterized by miracles, prophecy, and glossolalia. They insist that glossolalia is THE evidence that someone has been "baptized in the Spirit", and as a result were often kicked out to form new denominations.

6a. CHARISMATIC - This is a movement within Christianity that started in the 1955 with an Episcopal priest, Fr. Dennis Bennett. It is similar to Pentecostals, but does not insist that everyone has the gift of glossolalia. Mostly, these people stayed in their own denominations.

6b. SPIRITUAL GIFTS - Empowerments given by the Holy Spirit so that followers of Jesus may live like Jesus did and do ministry like Jesus did. Includes "miraculous" gifts and natural "talents".

6c. BAPTISM IN THE HOLY GHOST - A pentecostal/charismatic term for the first time someone is "filled" with the Holy Spirit. It is a person's "immersion" into the life and experience of the Spirit.

6d. FILLED WITH THE SPIRIT - A pentecostal/charismatic term for the experience of being overwhelmed with, and controlled by, the Holy Spirit. As the Spirit is "released" through a person, they manifest positive experiences (such as joy and peace) and spiritual gifts.

6e. GLOSSOLALIA - This Greek word means "to speak in tongues". It refers to the Spiritual gift given to early Christians which enabled them to speak human languages they did not know, or to be able to speak in "heavenly" languages.

6f. SLAIN IN THE SPIRIT - A pentecostal/charismatic term for the overpowering of the Spirit's presence, in which someone falls down or even passes out because of the experience.

6g. PROSPERITY GOSPEL - A charismatic movement that stresses how God not only wants to heal our body and spirit, but also give us riches and power too. Usually we must plant a "seed" of money given to preachers (said to represent God) in order to reap a harvest of wealth. Often taught by TV preachers.

Christianity in 2 Hours or Less **(Anglican Perspective) continues…**

Mainly for students and/or parishioners who are familiar with Mainline sacramental worship, but may not be familiar with Orthodoxy, Catholicism, Evangelicalism, Pentecostals or Charismatics…

Crash Course on Christian History (12m)
https://www.youtube.com/watch?v=TG55ErfdaeY

Orthodox Vespers Service
https://www.youtube.com/watch?v=EYDV7a0yzUg

Orthodox Divine Liturgy Gospel Procession
https://www.youtube.com/watch?v=Q7WMuf9xaoA

Comparison of Catholic and Orthodox Liturgical Practices
https://www.youtube.com/watch?v=dApWNfJgGC4

Pope Benedict celebrates Mass in St. Peter's Basilica
https://www.youtube.com/watch?v=Gazna4HcU18

The Botafumeiro at the Cathedral of Santiago de Compostela
https://www.youtube.com/watch?v=2QFd_55El1I

Crash Course on the Reformation (15m)
https://www.youtube.com/watch?v=1o8oIELbNxE

Billy Graham preaches 1957 New York City Crusade (start at 11:30)
https://www.youtube.com/watch?v=5oeMUf7R6Z8

MLK Jr. "I have a dream" 1963 (start at 12:00)
https://www.youtube.com/watch?v=smEqnnklfYs

Hillsong United leading worship
https://www.youtube.com/watch?v=HcnfT4arZtI

Billy Graham Altar Call
https://www.youtube.com/watch?v=dKHL3UttNeA

TD Jakes Altar Call at Potter's House
https://www.youtube.com/watch?v=d_owBQjCg0U

ABC Report on Tongues: Interviews (8m)
https://www.youtube.com/watch?v=s9Ep0WHAsIY

ABC Report on Tongues: Research (8m)
https://www.youtube.com/watch?v=NZbQBajYnEc

Benny Hinn: Slain in the Spirit / Healing
https://www.youtube.com/watch?v=MLHShyZrOKE

Robert Tilton on Prosperity (and a funny rant)
https://www.youtube.com/watch?v=XVjSui1Kuck

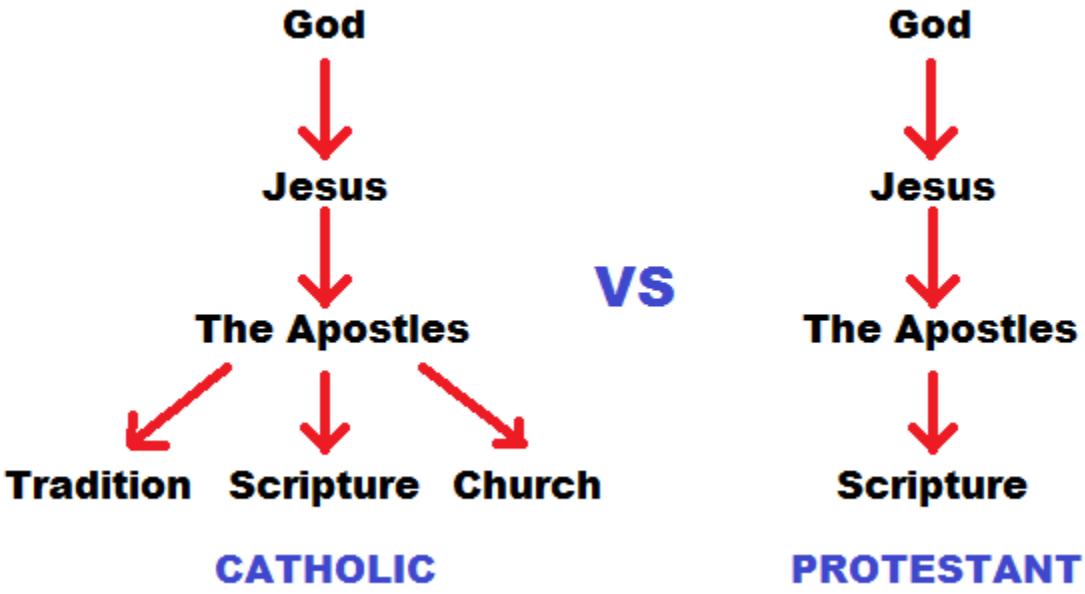
Joel Osteen: "Take Control Of Your Happiness"
https://www.youtube.com/watch?v=czskiZDiuc8

Joel Olsteen "Step out of the boat" (poor video/audio quality)
https://www.youtube.com/watch?v=Uc0z-kSjKPQ

END: Christianity in 2 Hours or Less

Return to: **Denominations / Branches of Christianity**

Church Religious Authority: Catholic vs Protestant



***See also my other separate reference resources*:**

Reference *Notes for Paul and Romans* (and Galatians plus Ephesians)

The Complete Sayings of Jesus – NKJV with Appendix

Denomination Expressions Compared

DIFFERENT SYSTEMS OF THEOLOGY
"I am on Paul, I of Apollos, I of Cephas, and I of Christ"

http://www.apttoteach.org/Theology/Introduction/pdf/103_Different_expressions.pdf [PDF]

Protestant vs Catholic Doctrinal Positions

Area	*Issue*	*Protestant position*	*Catholic Position*
Scripture	Sufficiency	Scripture alone	church tradition plus Scripture
	Apocrypha	rejected	accepted
Man	Original sin	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	Human will	in bondage to sin	free to do spiritual good
Salvation	Predestination	rooted in God's decrees	rooted in God's foreknowledge
	Atonement	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation – blessings passed on to sinners through sacraments
	Grace of God	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	Good works	produced by the grace of God, unworthy of merit of any kind	meritorious
Salvation	Regeneration	work of the Holy Spirit in the elect	grace infused at baptism
	Justification	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
The church	Church and Salvation	distinction between visible and invisible church	outside the (visible) church there is no salvation
	Sacraments	means of grace only as received by faith	convey justifying and sanctifying grace
	Priesthood	all believers priests	mediators between God and man
	Transubstant-iation	rejected	affirmed
After life	Purgatory	denied	affirmed

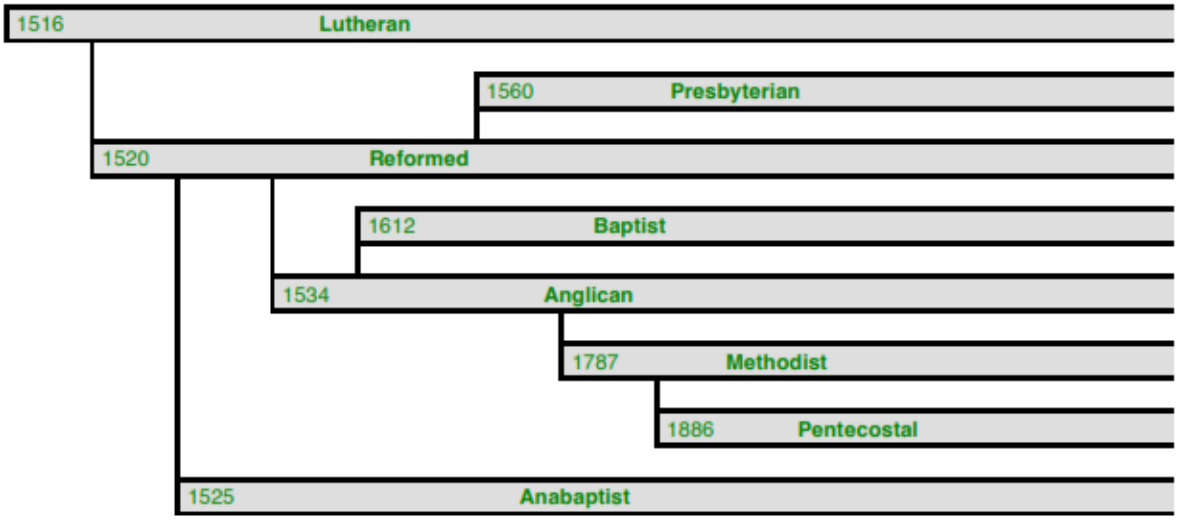
Continued next page…

…Continued from previous page

Lutherans vs Reformed Protestants Differences

Issue	*Lutheran position*	*Reformed position*
Order of decrees	calling, illumination, conversion, regeneration, justification, sanctification, glorification	election, predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification
Grace of God	grace received through baptism or preaching, enabling one to avoid resisting the regeneration grace of God	irresistible
Repentance	leads to faith	flows from faith
Baptism	works regeneration, removing guilt and power of sin	Incorporation into the Covenant of Grace
Lord's supper	Christ present in the sacraments objectively	Sign and seal of the Covenant of Grace to believers; Christ present by faith
Church and state	state church to tutor in the faith the rulers who support Protestantism	holy commonwealth, in which church and state, both Christian, perform their separate functions
Regulative principle	whatever is not forbidden in Scripture is permissible	whatever is not commanded in Scripture is forbidden

This material is modified from Robert C. Walton's Chronological and Background Charts of Church History published by Zondervan



Those theologies that have a strong emphasis upon

What God has done FOR us.

1. Natural Theology (Deism)

Natural theology is the attempt to attain an understanding of God and his relationship to the universe by means of rational reflection, without appealing to special revelation such as the self-revelation of God in Christ and in Scripture.

2. Lutheran Theology

Lutheran Theology builds around the three fundamental doctrines of *sola scriptura* (Scripture alone), *sola gratia* (grace alone), and *sola fide* (faith alone).

3. Reformed Theology (Presbyterian)

Reformed theology builds around the central theme of the sovereignty of God. The whole of reality falls under the supreme rule of God.

4. Fundamentalist Theology (Many ultra conservative denominations and independent congregations)

(religiousmovements.lib.virginia.edu/nrms/fund.html)

Fundamentalist theology is evangelical theology with an attitude.

5. Evangelical Theology (Most conservative denominations)

Evangelical theology embraces the major tenants of the reformed faith as expressed in the following characteristics:

a. It looks to the Bible as the supreme norm of truth for Christian belief and practice - the biblical message enshrined in its narratives and its interpretations of those narratives.

b. It holds a supernatural world-view that is centered in a transcendent, personal God who interacts with, and intervenes in, creation.

c. It focuses on the forgiving and transforming grace of God through Jesus Christ in the experience called conversion as the center of authentic Christian experience.

d. It believes that the primary task of Christian theology is to serve the church's mission of bringing God's grace to the whole world through proclamation and service.

See also: Deism, Lutheran Theology, Reformed Theology

Those theologies that have a strong emphasis upon

What God has done IN us.

1. Anabaptist Theology (Baptist)

Anabaptists did not stress systematic theological studies. Rather, doctrine was forged as it applied to life. Anabaptists were characterized by missionary zeal, separation of life, and an emphasis on ecclesiology.

2. Arminian Theology (Methodist)

Arminian theology is concerned to preserve the justice (fairness) of God. How could a just God hold individuals responsible for obedience to commands they are powerless to obey. Arminian Theology emphasizes divine foreknowledge, human responsibility and free will, and universal (common) enabling grace.

3. Wesleyan Theology (Methodist)

Wesleyan theology is essentially Arminian but has a stronger sense of the reality of sin and of dependence on divine grace.

4. Pentecostal Theology (many denominations)

Pentecostal theology is usually Arminian in its leaning with a strong emphasis on a "second blessing" or experience with the Holy Spirit that gives the Christian power to minister in the supernatural and a love for emotional praise and worship.

5. Existential Theology (Elements in many mainline denominations)

Existential theologians claim that we have to "demythologize" Scripture. "To demythologize Scripture is to reject not Scripture or the Christian message, but the world-view of a past epoch." That means to explain everything supernatural as myth. The important part of Christian faith consequently becomes a subjective experience, rather than an objective truth) see Salvation). The Bible, when demythologized, does not talk about God, but about man.

6. Neo-orthodox Theology (Conservative wing of many mainline denominations)

Neo-orthodoxy is more a hermeneutic than it is a complete systematic theology. It reacted against late-nineteenth-century liberalism and strove to retain the essence of Reformation theology while still adapting to contemporary issues. It is a theology of encounter between God and man.

See also: Arminianism, Existential Theology, Neo-Orthodox Theology

Those theologies that have a strong emphasis upon

What God has done THROUGH us.

1. Traditional Roman Catholic Theology

Theology is constantly evolving in its understanding of the Christian faith. The Ignatian principle of accommodation and J.H. Newman's principle of development reflect the changing nature of Roman Catholic theology. Catholicism's trait of change is due mainly to the authoritative position given to church teaching.

2. Liberal Theology (Elements in many mainline denominations)

Liberal theologians seek to articulate Christianity in terms of contemporary culture and thinking. They attempt to maintain the essence of Christianity in modern terms and images.

3. Liberation Theology (Politically activistic liberalism in many mainline seminaries)

Theology is not seen as a system of dogmas but rather as a way to initiate social change. This view has been called the "liberation of theology" (H. Segundo). This theology grew out of Vatican II and the liberal theologians' attempts to wrestle with social, political, and economic inequities in the face of a Christianity no longer based on a biblical world view. Much of the setting for liberation theology has been Latin America, and this theology has become an answer to the political oppression of the poor. The proponents often have different views; there is really no "unified" liberation theology. Rather, it is a number of closely related "alternatives" springing from common roots. Rather than a classical theology concerned with such theological matters as the nature of God, man, or the future, liberation theology is concerned with this world and how changes may occur through political action. In Latin America, especially, Roman Catholic theologians have sought to combine Christianity and Marxism.

4. Black Theology (Some African American churches)

Black theology is a form of liberation theology that has its center in the theme of oppression of blacks by whites. It came out of the "need for black people to define the scope and meaning of black existence in a white racist society" (Cone). It emerged in the last two decades in the wave of liberation movements as an expression of black consciousness and seems to speak to the issues that blacks must contend with on a daily basis.

5. Contemporary Feminist Theological Models (Elements in some mainline denominations and seminaries)

1. **Rejectionist** (Post-Christian) Sees the Bible as promoting an oppressive patriarchal structure and rejects it as nonauthoritative. This is sometimes termed "gender feminism."
2. **Loyalist** (Evangelical) Sees no radically oppressive sexism in the biblical record.

What can we learn from each of these theologies?

1. Roman Catholicism's emphasis on the whole (church) being more than the sum of its parts (individual believers) is a strength.
2. Natural Theology's respect for common sense is its strength.
3. Lutheran's distinction between law and grace is a needed emphasis.
4. Anabaptist's separation of church and state is helpful.
5. Reformed Theology's attention to systematics and objective truth is a strength.
6. Arminian Theology's emphasis on human responsibility is important.
7. Pentecostal Theology's openness to emotional praise and the supernatural manifestation of the Spirit in the present.
8. Weslyan Theology's emphasis on holistic conversion is important.
9. Liberal Theology's openness to all truth is admirable.
10. Existential Theology's emphasis on personal integrity of faith is vital.
11. Neo-orthodox Theology's emphasis on personal subjective encounter with Christ is admirable.
12. Liberation Theology's application of the gospel to social structures is important.
13. Black Theology's attention to the WASP influences on theology is helpful.
14. Feminist Theology's sensitivity to the abusive treatment of women by the church over the years is helpful.
15. Fundamentalist Theology's sensitivity to separation from worldliness and tenacity for the authority of the Bible is its strength.

Additional resources

http://www.docscrewbanks.com/pdf/different-types-of-theology

http://www.docscrewbanks.com/pdf/christian-denominations-chart

Where Do We Belong?

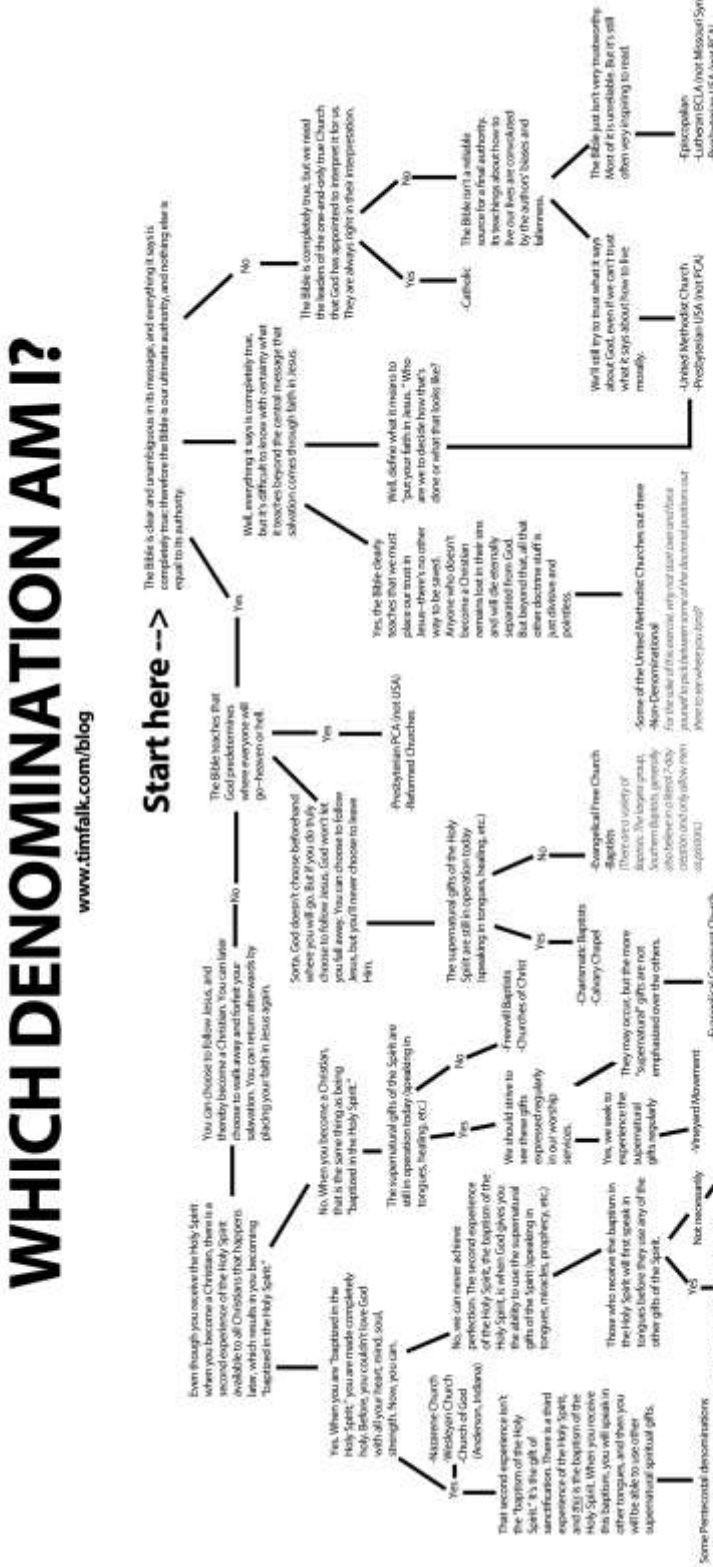
Where Do We Belong?

Evangelical • Word-based • Personal Conversion • Human Freedom • Revivalism • Pietism • Personal holiness and Discipline • Church "invisible" • Congregational • Religion of the Heart	**Roman Catholic** • Sacrament-based • Rational Theology • Holy Orders • Unity of Apostolic Teaching • Liturgical • Social Action • Authority through centralization • Church visible and invisible inseparable
Reformed • Word-based • God's Sovereignty • God's Covenants • Personal holiness and Discipline • "Work-Ethic" • "Church invisible" but organized • Elder-based • Community of the Elect	**Eastern Orthodox** • Sacrament Based • Mystical Theology • Holy Orders • Unity of Apostolic Teaching • Liturgical • Social Action • Authority through collegiality (councils, consensus) • Church infallible as body of Christ

----Adapted from "The Disciplined Center" by Scott McLaughlin, and "Classic Christianity" by Thomas Oden.

[Source: http://keywordteam.net/gallery/204075.html]

Which Denomination Am I?



Comparison between Orthodoxy, Protestantism and Roman Catholicism

http://www.padfield.com/acrobat/taylor/denominations.pdf [PDF]

Topic	Orthodox	Protestant	Roman Catholic
Apostolic Succession	This is an important part of Orthodox belief and ensures continuity with the church that Christ founded.	With the exception of the Anglicans and some Lutherans, this idea is rejected. Rather it is important to emphasise continuity of teaching with that of the apostles, rather than a direct line of succession.	As in Orthodoxy, this is of vital importance to the church. There is also some degree of mutual recognition of the validity of Orthodox ordinations.
Bible - Composition of	Accept the 39 Old Testament and 27 New Testament books, but also a collection of books not found in the original Hebrew Bible. These are known as *Deuterocanonicals* i.e. a second canon of scripture.	Protestants reject the deuterocanonicals as not being inspired scripture and term them *Apocrypha* (Greek: 'Hidden Things').	Agrees with Orthodoxy as to the validity of these books.
Clergy - Qualification for	Priests and Bishops must be male, but deaconesses are permitted, though the order is dormant. Priests and deacons may marry before ordination but not after. Bishops, on the other hand, must be celibate.	The majority of Protestants do not require celibacy as a condition of election to the clergy. Many churches practice female ordination, including those within the Anglican communion, where the issue of female episcopacy is currently being discussed.	All clergy are required to be male. Priests and Bishops must also be celibate, with the exception of Eastern Rite Catholics and Anglican married clergy who subsequently convert to Catholicism. These groups are allowed to have married priests.
Eucharist - Significance of	Commonly termed the 'Mystic Supper' or 'Divine Liturgy' - This makes present Christ's sacrifice and therefore forgiveness of sins is obtained through it. It is also an encounter with the Risen Christ.	The Eucharist, like Baptism is only a symbol of grace. The sacrificial nature of the Eucharist is also rejected.	The position is similar to the Orthodox. The Eucharist is also known as the 'Holy sacrifice of the Mass'.
Eucharist - Presence of Christ in	During the Eucharist, the Priest calls down the Holy Spirit (in Greek: *epiklesis*) upon the gifts (the bread and the wine). They then change into the actual body and blood of Christ. The precise way in which this happens is a divine mystery.	The bread and wine, being symbols, do not change substance. There are however, a wide variety of views held within Protestantism on this subject (e.g. some Anglicans accept the Catholic view, whereas Baptists deny it).	As in Orthodoxy, the Priest invokes the Holy Spirit during the Mass. However, the consecration becomes effective through the Priest, who acts in the person of Christ. The gifts change completely into Christ's body and blood and this change is termed 'Transubstantiation' i.e. the outward appearance remains the same, but the substance changes.
Eucharist - Distribution of	The consecrated elements can only be received by members. Orthodox policy is to have communion in both kinds (i.e. both the bread and wine are given to those present).	The elements are usually offered to all Christians who feel able to partake of them. The vast majority of Protestant churches have communion in both kinds.	As with Orthodoxy, only members of the church may receive. In some Catholic Churches, the bread alone is given to the congregation, the Priest receiving the wine. However, it is becoming common for churches to have communion in both kinds.

Holy Spirit	The third person of the Trinity, proceeding from the Father alone as in the original Nicene Creed. The Father sends the Spirit at the intercession of the Son. The Son is therefore an agent only in the procession of the Spirit.	The Holy Spirit proceeds from both the Father and the Son. The Nicene creed includes the *filioque* (Latin: 'and the son').	Agrees with the Protestant view. Ambrose of Milan (340-397) wrote: 'When the Holy Spirit proceeds from the Father and the Son, He is not separated from the Father, He is not separated from the Son'.
Marriage and Divorce	Marriage is a mystical union between a man and a woman. Divorce is generally only allowed in cases of adultery, though there are exceptions.	Marriage is a contract, but is not unbreakable. Divorce is discouraged, but permitted as evidence of human weakness. Some denominations permit remarriage in church.	Marriage is seen as an unbreakable contract & a type of Christ and the church. Remarriage after divorce is not permitted unless there is some canonical impediment to the marriage. In this situation, an annulment may be granted.
Mary - Assumption and Immaculate conception of	The Assumption is accepted and it is agreed that Mary experienced physical death, but the Immaculate conception is rejected. Orthodox belief is that the guilt of original sin is not transmitted from one generation to the next, thus obviating the need for Mary to be sinless.	Both are denied. The claim that Mary was sinless is rejected - only Christ was sinless.	Both are dogmas of the church. The church has not as yet decided whether Mary actually experienced Physical death. The dogma of the Immaculate Conception states that Mary, was at conception 'preserved immaculate from all stain of original sin' and should not be confused with the virgin birth.
Mary - Position of	Mary is venerated as *Theotokos* (Greek: 'God-bearer'). By this is meant that the son she bore was God in human form. She is first amongst the saints and 'ever-virgin'.	Mary was a holy woman who was chosen to bear the Son of God. Her perpetual virginity and intercession are denied.	The view is similar to the Orthodox church - the title 'Mother of God' being used more commonly than *Theotokos*. This title forms one of the 'Marian Dogmas' of the Church. The others are Mary's perpetual virginity, assumption and immaculate conception.
Pope - Authority of	As the Bishop of Rome, he has a primacy of honour when Orthodox, not of jurisdiction. At present, his primacy is not effective as the papacy needs to be reformed in accordance with Orthodoxy. His authority is	The Pope is the leader of the Catholic church, having no authority to speak for the church as a whole.	The Pope is the 'Vicar of Christ' i.e. the visible head of the church on earth and spiritual successor of St. Peter. He has supreme authority (including that over church councils) within Christendom (The

	thus no greater or lesser than any of his fellow Bishops in the church.		*Power of the keys*).
Pope - Infallibility of	Papal Infallibility is rejected. The Holy Spirit acts to guide the church into truth through (for example) ecumenical councils. This Orthodoxy recognises the first seven ecumenical councils (325-787) as being infallible.	Protestants also reject Papal infallibility. The only source of infallible teaching is that found in the Bible.	The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church. This is a dogma and is therefore a required belief within Catholicism.
Purgatory	An intermediate state between earth and heaven is recognised, but cleansing and purification occur in this life, not the next.	Purgatory is rejected - Christ's death on the cross is sufficient to remove the penalty for all our sins.	A state of cleansing and preparation for heaven. Also a state where the punishment due to unremitted venial sins may be expiated.
Sacraments	There are at least seven Sacraments (known as 'Mysteries' in Orthodoxy): Baptism, Chrismation, Eucharist, Holy Orders, Holy Unction, Marriage (Holy Matrimony) and Penance (Confession). The list is not fixed.	Generally, only two sacraments (also known as *Ordinances*) are recognised: Baptism and the Eucharist (often called 'Holy Communion' or the 'Lord's Supper').	The number of Sacraments is fixed at seven and is the same list as that in Orthodoxy, with the exception of Chrismation, which is generally known as 'Confirmation'.
Sacraments - Effect of	The Mysteries convey grace to those who participate in them worthily.	There is a diverse range of opinions, but many Protestants regard the Sacraments as symbols or reminders of Grace already given.	Agrees with the Orthodox position. The Sacraments are signs that effect that which they signify.
Saints	A special group of holy people, who are venerated. They may act as intercessors between God and Man and may be invoked in prayer.	All Christians are saints, called to imitate Christ. Only Christ may mediate between God and Man.	The position is very similar to Orthodoxy. For sainthood, it is also required that at least two verifiable miracles have occured as a result of the intercession of that person.

Salvation	Salvation is "faith working through love" and should be seen as a life long process. The Ultimate aim of every Orthodox Christian is to obtain *Theosis* or union with God. This is done through living a holy life and seeking to draw closer to God.	Salvation is the free and unmerited gift of God to man. It is obtained by grace through faith in Christ alone. Through Christ's atoning sacrifice, we are rendered acceptable to God and judged righteous (justified) in his sight.	Salvation is by grace, specifically sanctifying grace, which is given initially through Baptismal regeneration and then maintained through the Sacraments, which are 'channels of grace'.
Scripture - Importance of	There is one source of divine revelation: Tradition. Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils etc. are also part of it.	Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice (One of the foundational principles of Protestantism).	Alongside Sacred Scripture, Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) are to be considered sources of divine revelation. Tradition and scripture are interpreted by the *magisterium* or teaching authority of the church.
Worship and Liturgy	The 'Divine Liturgy' is the centre of Orthodox spirituality. Worship is usually in the vernacular, though Greek is also used.	There are a wide variety of worship styles. Examples include the spontaneity of the Pentecostal churches, and the more traditional worship of the Anglican churches in the Catholic tradition.	Worship is centred around the Mass. Following the Vatican II council (1962-5), greater emphasis was placed on worship in the vernacular, though the traditional Latin ('Tridentine') Mass is also used.
Topic	**Orthodox**	**Protestant**	**Roman Catholic**

A Chart *of* Competing Dogmas

by Shane Rosenthal

Classical Protestant	Catholic	Evangelical	Liberal Protestant	Naturalism
View of God? God is personal (Trinitarian). Immanence and transcendence affirmed (Jer. 23:23). Only faith in Christ gives access to God (Rom 5:1-2)	**View of God?** God is personal (Trinitarian). Transcendence is emphasized such that Christ himself is seen as inaccessible, hence: "To Jesus through Mary"	**View of God?** God is personal (Trinitarian). Strong emphasis on God's immanence, hence a relationship with God as one's best friend is stressed	**View of God?** God is impersonal (often this goes in pantheistic directions). More emphasis is placed on transcendence	**View of God?** God does not exist. Since this world is all there is, nothing transcends. There is only entertainment here and now
How do you know God? God has revealed himself in nature, in history, and the pages of Scripture (General & Special Revelation)	**How do you know God?** Through Scripture & Authoritative Tradition. Medieval mysticism: the sense of the divine / the beatific vision	**How do you know God?** Through my experience and relationship with him. It just works (pragmatism). "I just choose to believe" (fideism)	**How do you know God?** The sense of the divine. Faith as a blind leap. Feeling of absolute dependence. "I know God in community."	**Why don't you believe in God?** Science has settled the question. Faith is an irrational leap. All religion is superstition. Matter is all there is (materialism)
Who is Jesus? Jesus is the Messiah: God in human flesh. He proved his identity by his resurrection from the dead, and will come again	**Who is Jesus?** Similar to the Protestant position. More emphasis placed on his divine transcendence.	**Who is Jesus?** Jesus is God in human flesh. Practical emphasis is on his role as a teacher, helper, therapist, life-coach and friend	**Who was Jesus?** Jesus was an enlightened teacher. He was not divine, but shows us all the way to God	**Who was Jesus?** Jesus, if he existed, was a Gandhi-like teacher who focused on peace, love and sharing our toys. Political messiahs fill a void
Creeds, Dogma, Theology? Facts + meaning = doctrine. Creeds are expressions the church's timeless convictions. We should know what we believe and why we believe it	**Creeds, Dogma, Theology?** Creeds are expressions the church's timeless convictions, but these are equal in authority with Scripture, since the Spirit inspired both	**Creeds, Dogma, Theology?** "I don't want to know *about* god" Knowledge puffs up, we should focus on practical matters. "Deeds not Creeds" / No creed but Christ	**Creeds, Dogma, Theology?** Doctrine divides; service unites. Church creeds are "outdated expressions of the superstition of earlier generations" (Fosdick). Social activism preferred	**Creeds, Dogma, Theology?** Dogma / competing religions keep us from our utopian dream. "Imagine there's no heaven, it's easy if you try. No hell below us above us only sky..."
Heaven & Hell? Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven and Hell as classically understood do not exist. We should strive to make heaven a reality here on earth	**Heaven & Hell?** This world is all there is. Thus, heaven & hell are states of mind. Hence the phrases, "I'm in heaven," or "war is hell"
Essence of Christianity? Christ died and was raised for our justification. Focus is on what God did 2000 years ago, proclaimed through word & sacrament	**Essence of Christianity?** God has made salvation possible through the work of Christ, mediated through the church and a person's cooperation w/grace.	**Essence of Christianity?** Christianity is not a religion but a relationship. Focus is on what God is doing in my life now. "Practical Christian Living," "The Worship experience."	**Essence of Christianity?** Christianity is primarily a vehicle primarily for communal and social transformation. Focus is on what *we are doing for God in the world right now*	**Essence of Christianity?** At its root it's superstition. But functionally it's about community providing a sense of meaning, values, and comfort (like all other religions)
Classical Protestant	**Catholic**	**Evangelical**	**Liberal Protestant**	**Naturalism**
What is the Bible? A collection of ancient texts (history, poetry, wisdom, etc), all telling one story of God's self revelation unfolding through time. The story of redemptive history	**What is the Bible?** Similar to the Protestant view. Scripture however is of equal weight with tradition	**What is the Bible?** The Bible is primarily viewed as the owner's manual for life, or God's little instruction book. The focus is on practical and therapeutic utility	**What is the Bible?** A collection of morality tales similar to Aesop's Fables. The point isn't redemptive history, but timeless eternal principles	**What is the Bible?** Primarily viewed as a work of fiction and superstition that encourages bigotry & narrow mindedness
How is one Justified? By grace alone through faith alone, rooted in the finished work of Christ alone	**How is one Justified?** By faith working through love	**How is one Justified?** We're justified by the one act of faith; by making a decision to follow Jesus	**How is one Justified?** Justification implies God is an angry authoritarian deity. He, she, it accepts us as we are	**How is one Justified?** No God, no need for justification All guilt is psychological
How Should We Then Live? We live lives of thankfulness and gratitude. We worship God in church (corporately), and in the context of our callings (serving others with our gifts)	**How Should We Then Live?** Good works / indulgences reduce one's time in purgatory. Worship is almost exclusively formal (taking place within the walls of the church)	**How Should We Then Live?** Emphasis on private / individual spirituality. My personal prayer life, devotion, and religious experiences	**How Should We Then Live?** Emphasis on social responsibility Social activism / equality for all, "participating with God in the redemption of the world." Liberation theology	**How Should We Then Live?** Since there are no authorities, life is about personal comfort and pleasure. Socially, the highest good amounts to sharing the world's goods and resources
How do you persuade others? Catechize children. Share the good news with outsiders. Be patient, respectful and winsome. As in Acts, share *what* you believe & *why*. Pray for God's regenerating grace	**How do you persuade others?** Though there are some exceptions, modern Catholics have not emphasized private personal evangelism. Strong emphasis on the catechism of the young. Still, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Share with others what God has done in your life. Be a friend. Let your life be a testimony to others. Youth are not well instructed in the faith, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Actions speak louder than words. "Preach the gospel at all times, when necessary, use words." Social gospel / soup kitchen evangelism. The gospel is the soup. Youth often grow up wondering "Why go to church?"	**How do you persuade others?** Through elites in positions in power, who control the conversation in education and media. Today's youth do not have to study naturalism or pluralism, it's the default position
What is Faith? Faith is knowledge, assent & trust. It's the empty hand that receives	**What is Faith?** Faith is one of the cardinal virtues	**What is Faith?** Faith is blind, but proved by experience. It's an act of the will	**What is Faith?** Faith is possibility thinking, feeling of dependence, having hope for the future, a blind leap	**What is Faith?** Faith is blind superstition. Faith is opposed to reason
What is the Church? Invisible: The communion of saints throughout history. Visible: the institution in which word and sacrament are rightly preached / administered. Predominantly linked with folk culture	**What is the Church?** The church is a divine institution consisting of a strictly ordered hierarchy (Pope, Cardinals, Bishops, Priests, Deacons, Laypersons, etc.). Linked with high culture	**What is the Church?** Sometimes it means all Christians throughout the world. But mostly it refers to the place Christians go on Sunday for a worship experience, fellowship, and a moral pep-talk. Linked with low / pop culture	**What is the Church?** The church is a social institution on par with the Rotary Club. Importance of tradition and community. Linked with elite / high culture	**What is the Church?** The church is either associated with the building itself or the social institution (which provides a sense of community).

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Salvation Today: Some Reflections on the Christian Doctrine of Salvation

http://www.biblicalstudies.org.uk/pdf/ijt/37-1_082.pdf [PDF]

Looks at contemporary approaches: Existential Theology, Liberation Theology, Process Theology, Evangelical Theology and calls for a "biblically justifiable and contextually relevant understanding of salvation."

Concepts of Salvation

https://quizlet.com/86820998/introducing-christian-doctrine-chapter-31-conceptions-of-salvation-flash-cards/

sacramentalist concept of salvation

View that salvation or grace is obtained by means of a rite involving use of a physical object. For example, in traditional Roman Catholicism, grace is believed to be actually transmitted and received by taking the bread of the Eucharist into one's body.

social gospel movement

Since the basic human problem lies not in a perverted human nature but in an evil social environment, instead of attempting to cure individuals we must alter the conditions leading to their illness.

liberation theologies

A cluster of theologies that includes black, feminist, and Third World theologies. Since the basic problem of society is the oppression and exploitation of the powerless classes by the powerful, salvation consists in deliverance (or liberation) from such oppression.

existential theology

Since human selfishness and autonomous action constitutes a rejection of all that the human is intended to be, salvation consists of responding to God's call to live authentically and abandon self and illusory security.

secular theology

The true meaning of salvation is realizing one's capability and utilizing it, becoming independent of God, coming of age, affirming oneself, and getting involved in the world.

religionless Christianity

View developed by Dietrich Bonhoeffer that God has educated his highest creature to be independent of him. In secularization God has been striving to bring the human race to a point of self-sufficiency. http://www.followingjesus.org/religionless-christianity/ (Contradicts above statement) **[Recommended]**

evangelical theology

Sin is a broken relationship with God and spoilage of the very nature of the person. Thus, salvation requires that the individual's legal status be changed from guilty to not guilty and the condition of the heart be changed through new birth.

***See also my other separate reference resources*:**

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

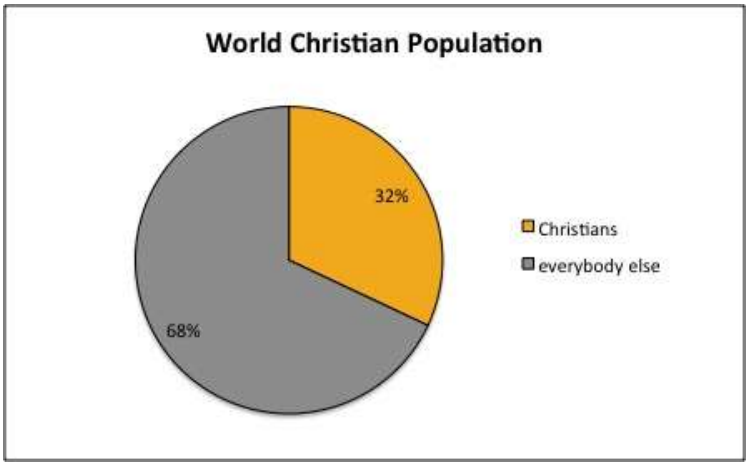
The Complete Sayings of Jesus – NKJV with Appendix

Denomination and Religious Demographics

Christian Demographics & Denominations

http://www.beliefnet.com/columnists/religion101/2012/11/christian-demographics-denominations-part-one.html
http://www.beliefnet.com/columnists/religion101/2012/11/christian-demographics-denominations-part-two.html

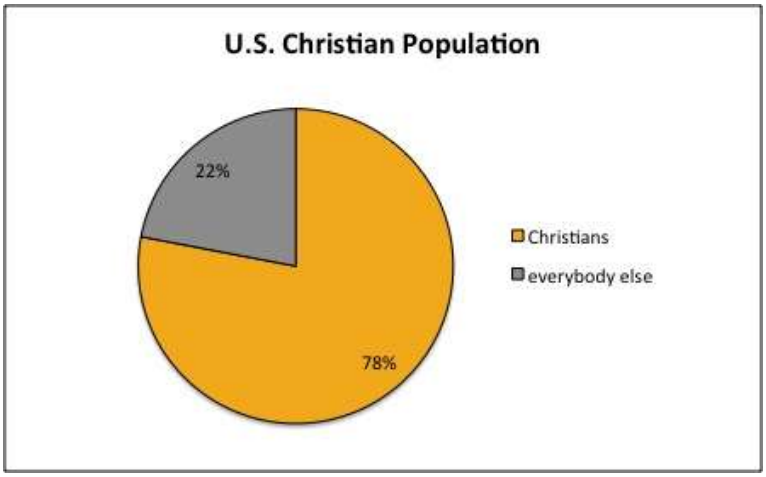
While Christianity may be the religion with the greatest number of adherents in the world, it nevertheless remains a minority when compared to the total human population of the world:



As the above chart amply illustrates, Christianity in all of its forms (Catholic, Orthodox, Protestant, etc.) together only amounts to roughly *one-third* of the total global population. It may indeed be the largest of the world's religions; but even so, more than *two-thirds* of the global populace is non-Christian.

That's the size of Christianity's *worldwide* footprint. Moving from this global perspective to a *national* one, however, presents us with a very different picture.

The United States is often said to be a "Christian" nation. And while this would be incorrect if one is talking about its government (the U.S. is a secular republic, not a Christian theocracy), it is correct if instead one is talking about its demographics. Just how correct such an assessment is can be seen by viewing the following chart:

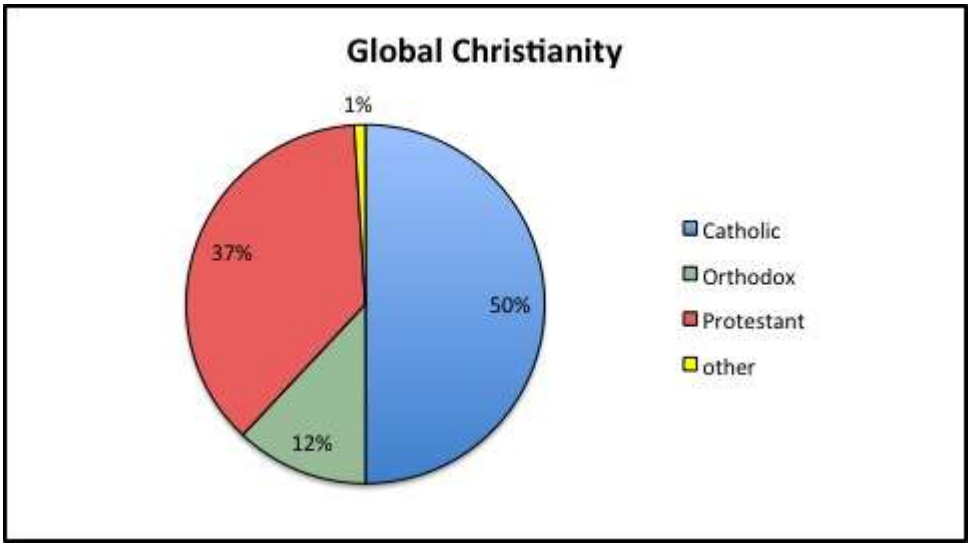


The United States is clearly an overwhelmingly Christian nation, in the strictly limited demographic sense that nearly 80% of its population self-identifies as “Christian” of one sort or another. (Bear in mind that Christianity is vastly more diverse than many people seem to realize).

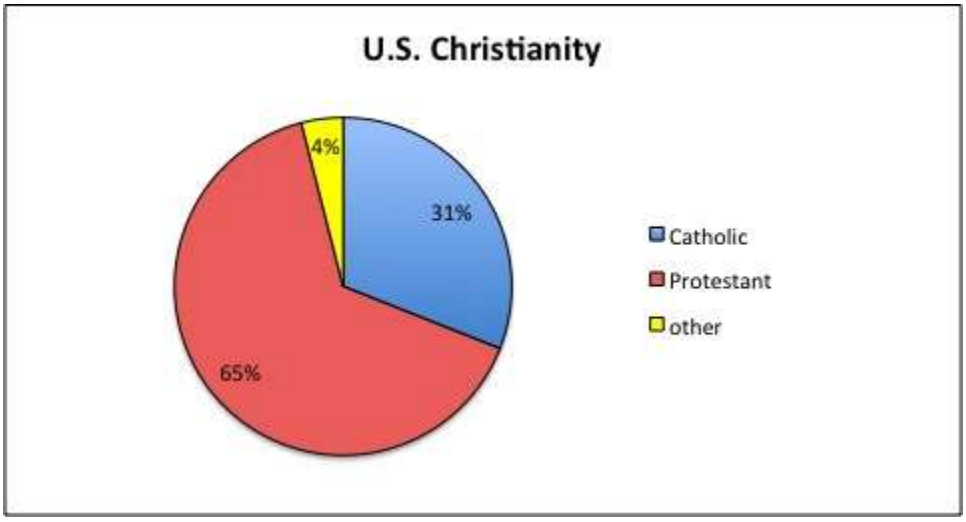
Christians therefore constitute a large majority (78%) of the *domestic U.S.* population, whereas on the wider world stage Christians constitute only a minority (32%) of the total *global* population.

Now, how does all of this break down, in terms of Christianity’s major wings, branches, denominations, and other internal subdivisions (all of that “vast diversity” I mentioned)?

Christianity *worldwide* breaks down, in terms of its various branches, wings, and internal subdivisions:



Now, moving from a broadly global perspective to a narrowly *national* one, we can see at once that a similar breakdown of American Christianity presents us with a very different picture:

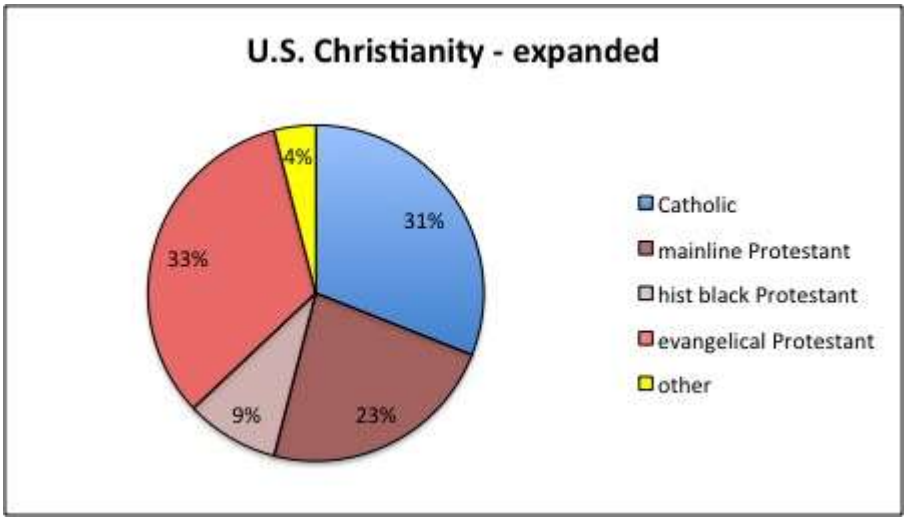


Clearly, the U.S. is not only an overwhelmingly Christian nation; it is also a very *Protestant* nation. Whereas Catholics outnumber Protestants on the world stage (50% vs. 37% of Christians globally), here at home it is the other way around: American Catholics are outnumbered by American Protestants by more than two to one (31% vs. 65% of U.S. Christians).

The remaining 4% of U.S. Christians is composed of various Orthodox Christians, Mormons, Jehovah's Witnesses, and miscellaneous others.

As mentioned in my previous post, Protestantism is not one thing, but many; American Protestantism is accordingly highly fragmented and quite diverse. Thousands of individual Protestant denominations, sects, and independent churches exist within the U.S. However, we may at least group all of them into a very few major Protestant subcategories.

Doing so makes the world of American Christianity look like this:



Most American Protestants can be placed into one of three broad categories: mainline (23%), evangelical (33%), and historically black (9%) churches and congregations.

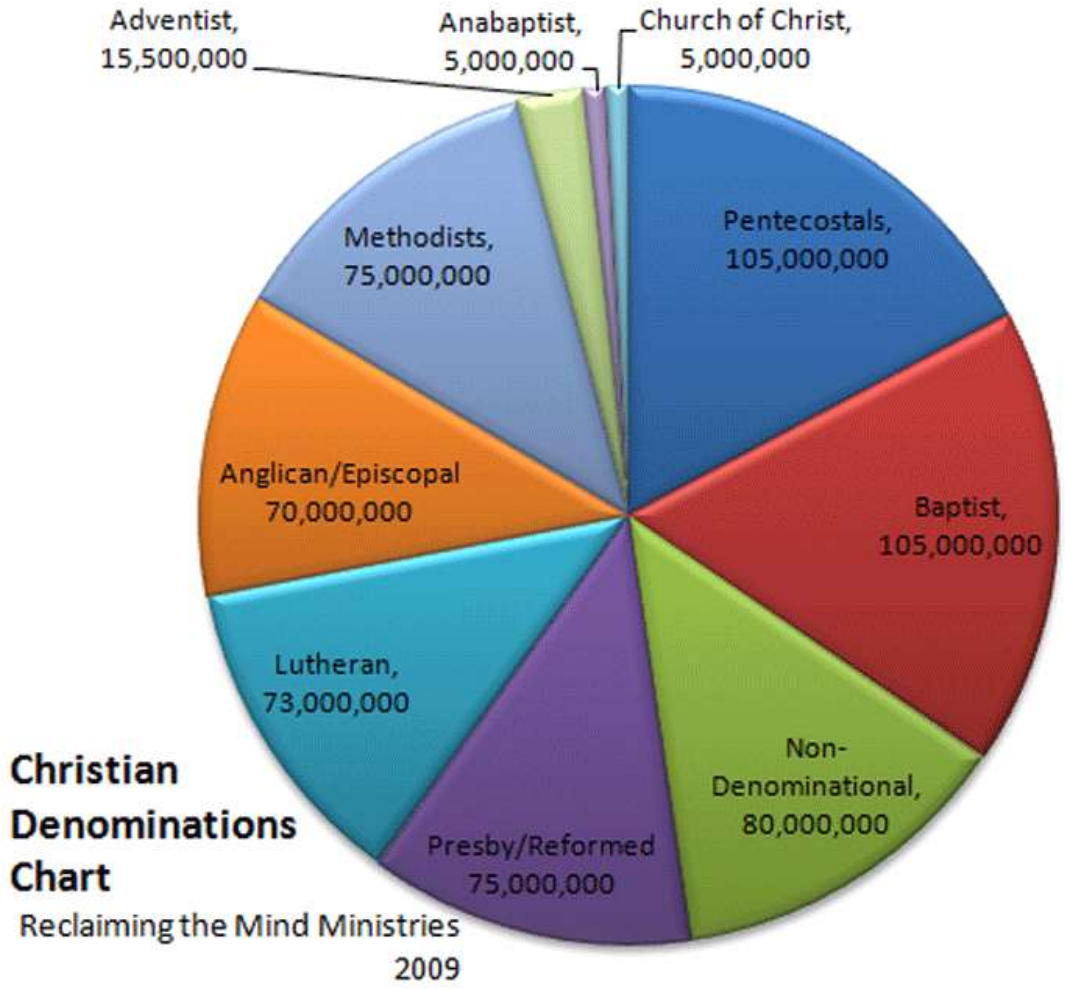
The mainline or "mainstream" churches are the older, long-established, usually (but not always) theologically moderate to liberal Protestant denominations: Baptists, Methodists, Lutherans, Presbyterians, Episcopalians, and so forth. In recent decades they have not been growing; their populations are aging, and their numbers are somewhat in decline.

By contrast, in recent decades, evangelical Christianity seems to be increasing in popularity (and in numbers). Ranging from theologically moderate to conservative, evangelical Protestantism is associated with a number of conservative denominations — Southern Baptists, Church of Christ, Assemblies of God, Church of the Nazarene — as well as with a growing number of independent non-denominational churches, some of which are currently among the largest and fastest-growing in the U.S. There are now about as many American evangelicals as there are American Catholics, and about as many evangelicals as both mainline Protestants and historically black church members combined.

Historically black churches are just what the term implies: American Protestant church communities that have traditionally served primarily African-American congregations. Among the largest and best-known are the African Methodist Episcopal (AME) Church, and the Church of God in Christ (COGIC). Such historically black denominations account for about 9% of American Christians.

As all of this amply illustrates, Christianity today is far more diverse and fragmented than it might first appear to the casual onlooker. Diversity certainly seems to be its watchword.

Major Protestant Christian Denomination Percentages
http://www.theinformedservant.com/christian-denominations-pt-1-dividers-of-the-house/



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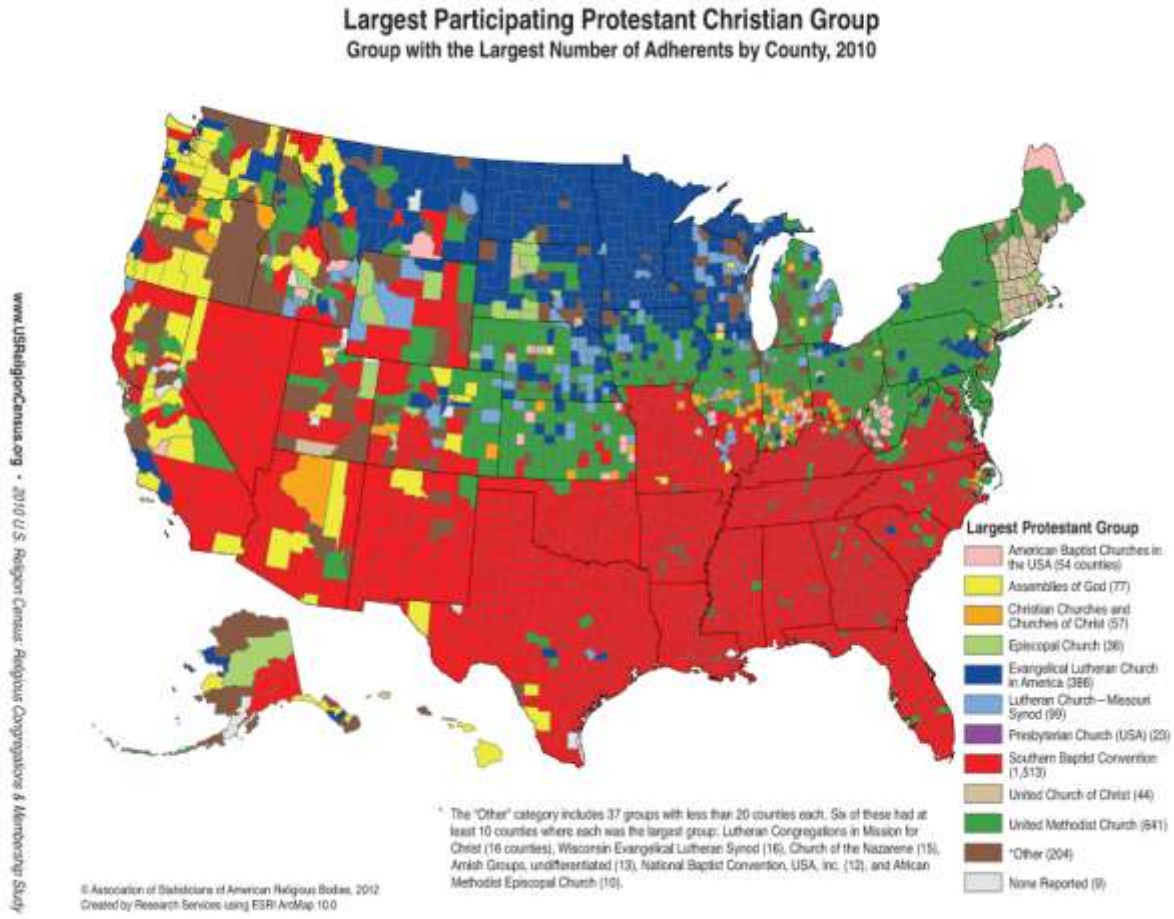
Where the Protestants Roam: Map of Protestant Denominations in the US

http://www.patheos.com/blogs/blackwhiteandgray/2012/10/where-the-protestants-roam-map-of-protestant-denominations-in-the-us/

Seemed like a good time to show a map of the distribution of Protestant denominations throughout the country. This map is from the always interesting Association of Statisticians of American Religious Bodies, and it highlights the strong regional flavor of Protestantism.



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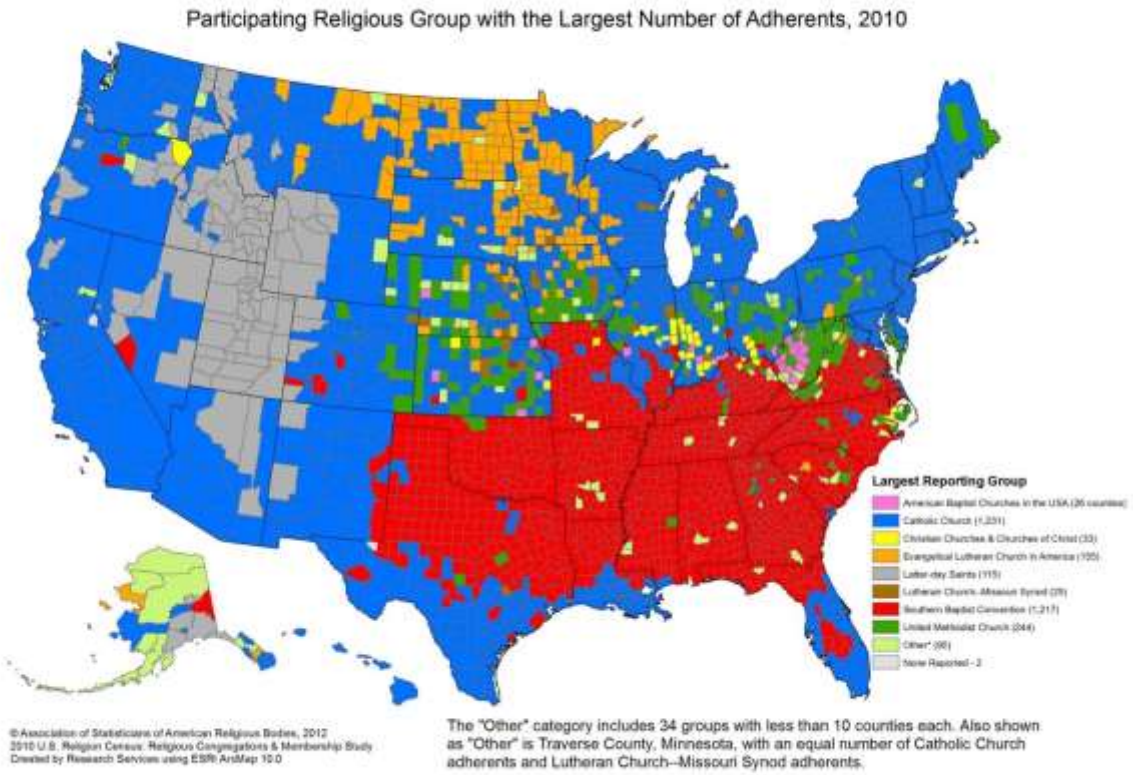
Largest Religions by County

https://www.washingtonpost.com/blogs/govbeat/wp/2014/06/04/the-second-largest-religion-in-each-state/?utm_term=.c52ef6eac243



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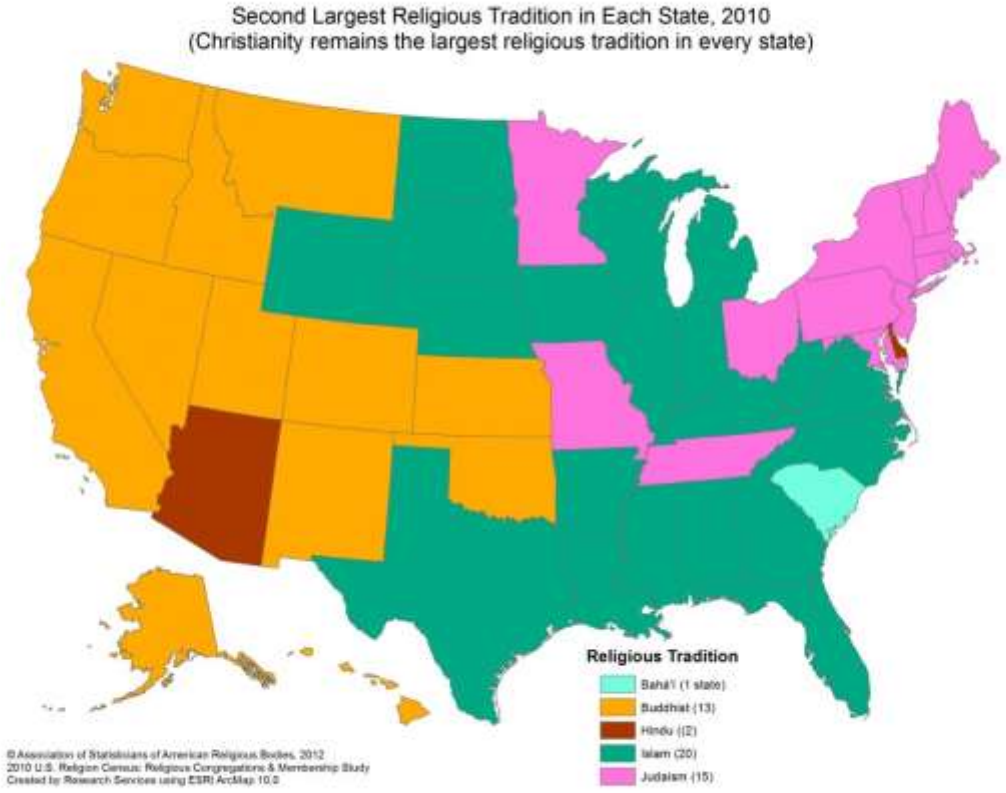
Second Largest Religion after Christianity by State

https://www.washingtonpost.com/blogs/govbeat/wp/2014/06/04/the-second-largest-religion-in-each-state/?utm_term=.c52ef6eac243



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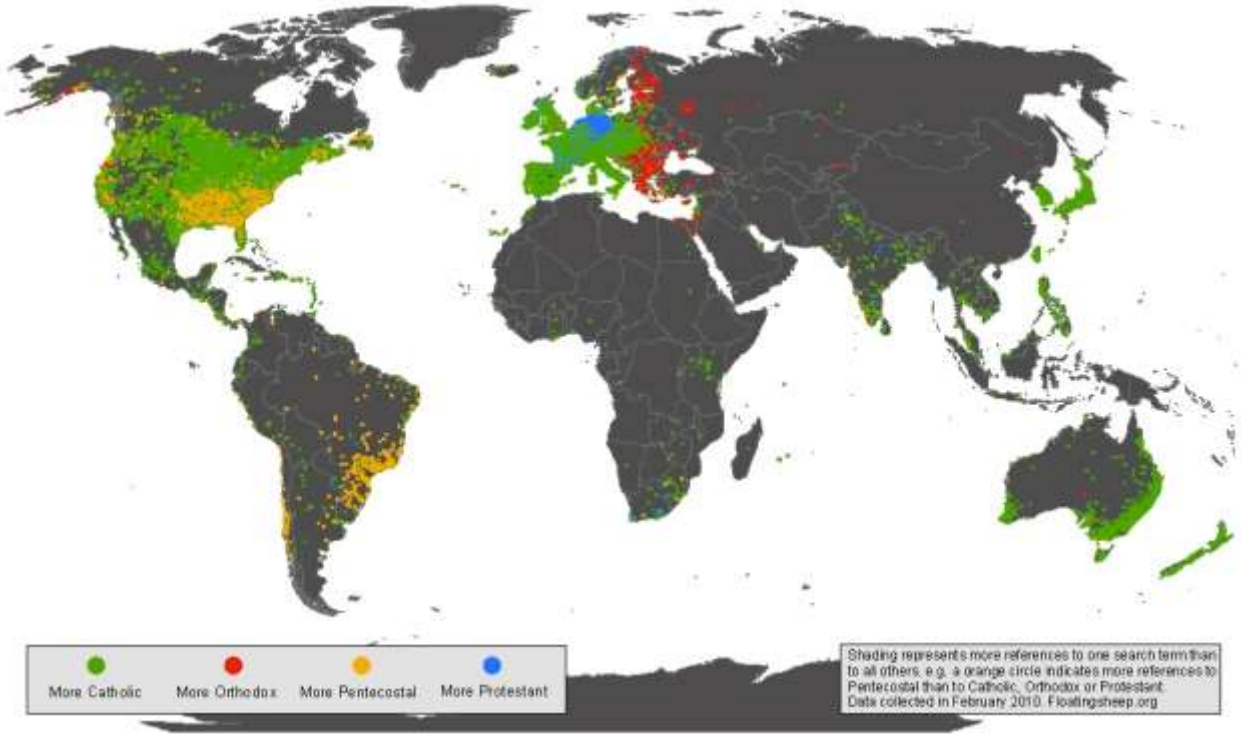
https://christianity.stackexchange.com/questions/14517/is-there-a-good-overview-of-christian-denominations-churches-and-their-mapping-b



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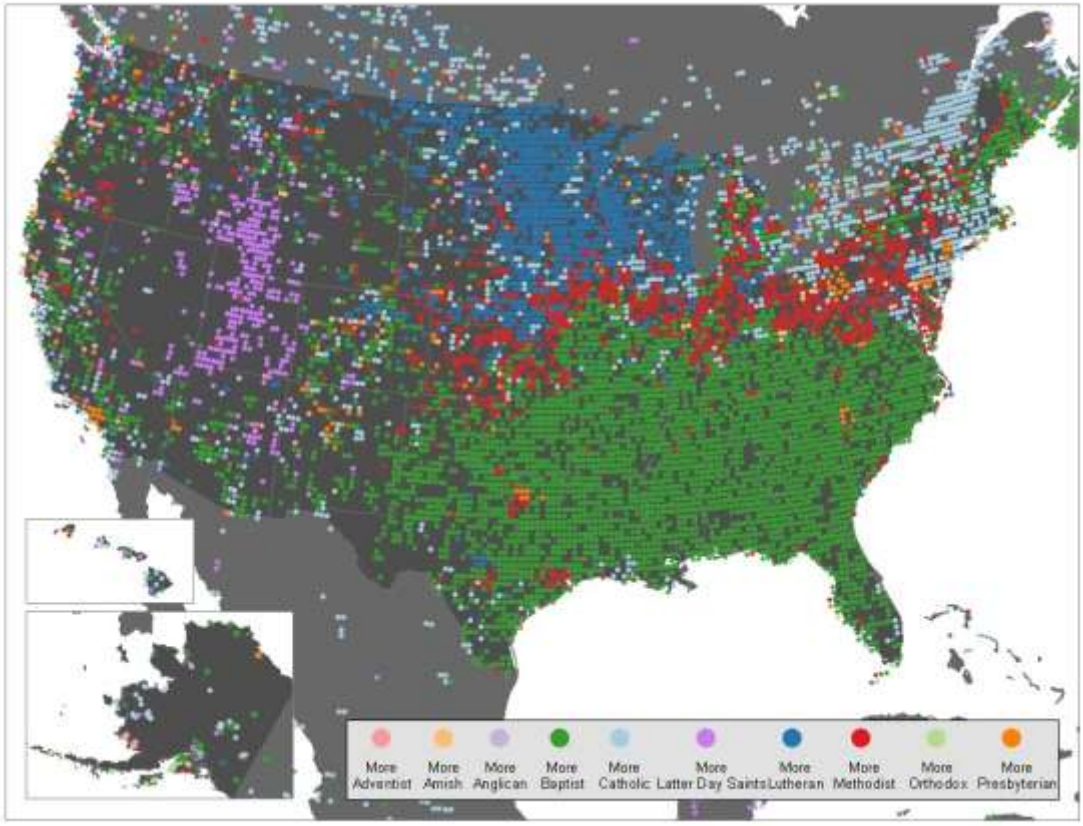
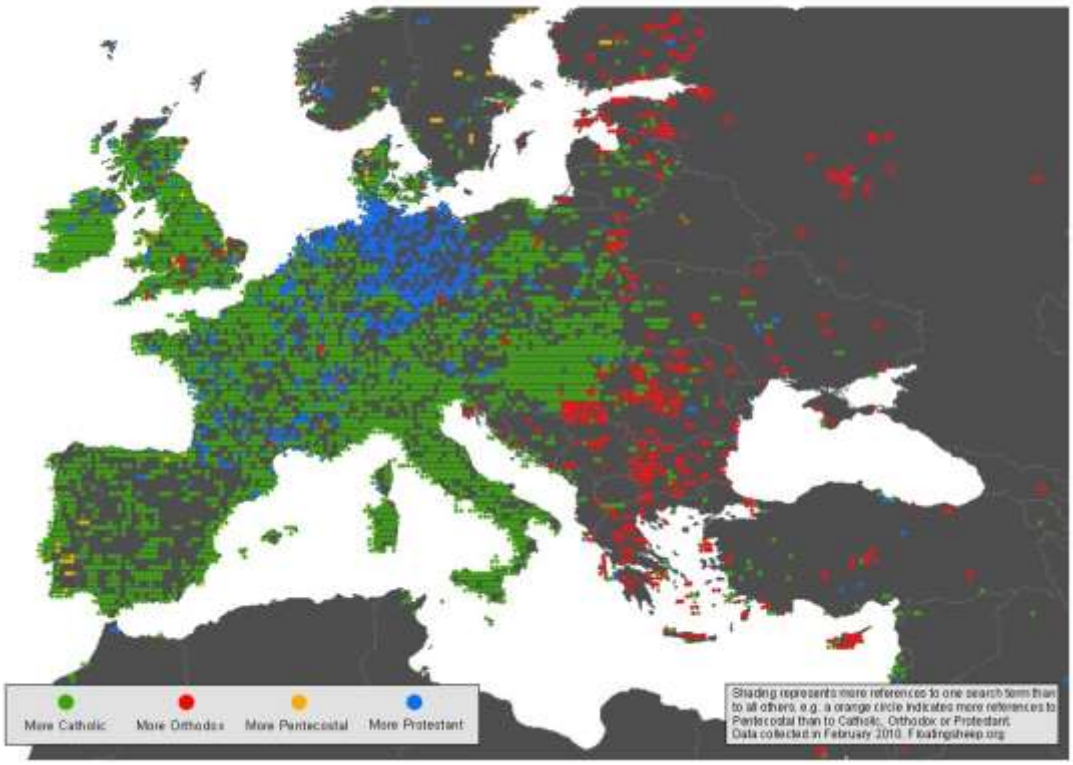

More Adventist
More Amish
More Anglican
More Baptist
More Catholic
More Latter Day Saints
More Lutheran
More Methodist
More Orthodox
More Presbyterian

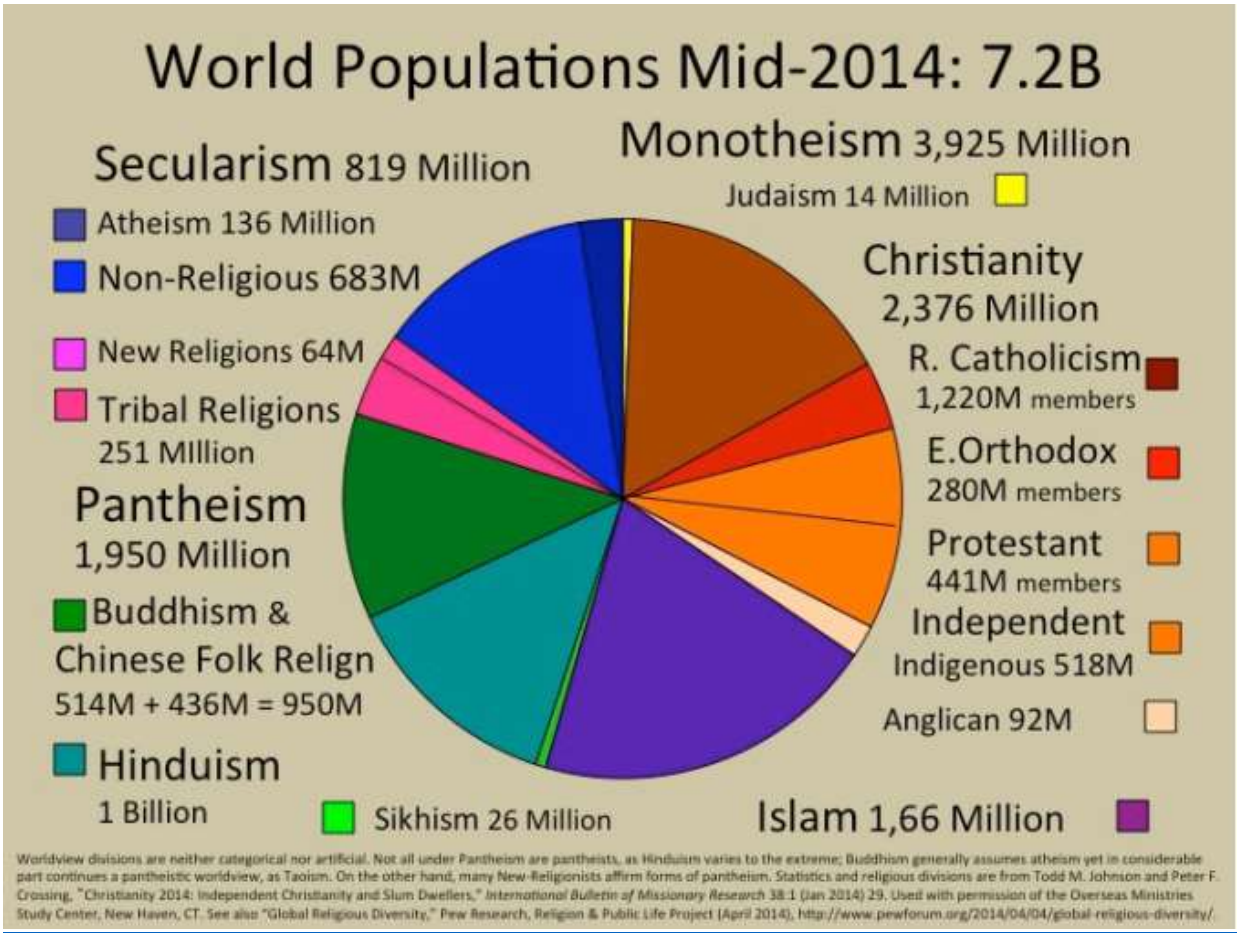

More Catholic
More Orthodox
More Pentecostal
More Protestant
Shading represents more references to one search term than to all others, e.g. a orange circle indicates more references to Pentecostal than to Catholic, Orthodox or Protestant.
Data collected in February 2010. Kwalingsheep.org

FYI: World Religions Population Breakdown

https://seekingourgod.wordpress.com/2015/04/10/

This chart was published in April of 2014 in an effort to show the world population and the breakdown of different religions around the world.

(Please note, there appears to be an error [or it's just not easy to read] in the Islam number with where the comma is placed. The correct way should be (at least) 1,66*0* million, or in other words 1.6 billion)



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Religious Affiliation and Attitudes Demographics

- Adherents.com – find out how many Methodists (or other religious adherents) are in your state. Compilation of data from several different sources.
- American Religion Data Archive Create maps and charts of religious affiliation by state and county. Access to other surveys on religious affiliation and opinion. Funded by the Lilly Endowment through the Pennsylvania State University.
- American Religious Identification Survey conducted by the City University of New York. Key findings and statistics for the Unites States can be found on this web site.
- Barna Research conducts public opinion surveys of Christians and provides analysis of Christian Churches.
- Hartford Institute for Religion Research a source for various studies on culture and religion. Includes links to other research centers and denominational statistical offices.
- North American Jewish Databank statistics are not available online, but information on research conducted nationwide and in various communities can be found here. Contact information for data sources is provided.
- Religious Congregations and Membership: 2000is a report from the Glenmary Research Center. This Catholic group conducts a census of religious bodies every decade at the same time as the U.S. Census. Highlights and summary information can be found at the web site along with information on how to purchase the full report.
- Yearbook of American and Canadian Churches is a book published yearly by the National Council of Churches in the USA. Includes statistical information on religious congregations as well as contact information for denominational offices. Includes most religious bodies found in Canada and the United States. The web site includes current statistics for Christian denominations who are members of the NCCUSA.

From: http://www.sbdcnet.org/industry-links/demographics-links

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Antinomianism

Wikipedia: Antinomianism

https://en.wikipedia.org/wiki/Antinomianism

Excerpts:

In Christianity, an antinomian is one who takes the principle of salvation by faith and divine grace to the point of asserting that the saved are not bound to follow the Law of Moses.

The distinction between antinomian and other Christian views on moral law is that antinomians believe that obedience to the law is motivated by an internal principle flowing from belief rather than from any external compulsion.

The term antinomianism emerged soon after the Protestant Reformation (c. 1517) and has been used as a pejorative against Christian thinkers and sects who carried their belief in justification by faith further than was customary. Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. This makes antinomianism an exaggeration of justification by faith alone.

Examples of antinomians being confronted by the religious establishment include Martin Luther's critique of antinomianism and the Antinomian Controversy of the 17th century Massachusetts Bay Colony. The term originated in the 16th century, but the topic has its roots in Christian views on the old covenant extending back to the 1st century. It can also be extended to any individual who rejects a socially established morality. Few groups explicitly call themselves antinomian, other than Christian anarchists…

Christianity

Antinomianism has been a point of doctrinal contention in the history of Christianity, especially in Protestantism, given the Protestant belief in justification through faith alone versus justification on the basis of merit or good works or works of mercy. Most Protestants consider themselves saved without having to keep the commandments of the Mosaic law as a whole; that is, their salvation does not depend upon keeping the Mosaic law. However, salvific faith is generally seen as one that produces obedience, consistent with the reformed formula, "We are justified by faith alone but not by a faith that is alone," in contrast to rejecting moral constraint.

The term antinomianism was coined by Martin Luther during the Reformation to criticize extreme interpretations of the new Lutheran soteriology. In the 18th century, John Wesley severely attacked antinomianism.

A general consensus has been historically reached as to which laws of the Old Testament Christians are still enjoined to keep. These moral laws, as opposed to civil or ceremonial laws, are derivative of what St. Paul indirectly refers to as natural law (Rom. 2.14–15). Mosaic law has authority only insofar as it reflects the commands of Christ and the natural law. Christian sects and theologians who believe that they are freed from more moral constraint than is customary are often called "antinomian" by their critics. Thus, classic Methodist commentator Adam Clarke held, "The Gospel proclaims liberty from the ceremonial law, but binds you still faster under the moral law. To be freed from the ceremonial law is the Gospel liberty; to pretend freedom from the moral law is Antinomianism." Contemporary evangelical theologian J. I. Packer states that antinomianism, "which means being anti-law, is a name for several views."

Gnosticism

The term antinomian came into use in the sixteenth century, but the doctrine itself can be traced in the teaching of earlier beliefs.[9] Early Gnostic sects were accused of failure to follow the Mosaic Law in a manner that suggests the modern term "antinomian". Most Gnostic sects did not accept the Old

Testament moral law. For example, the Manichaeans held that their spiritual being was unaffected by the action of matter and regarded carnal sins as being, at worst, forms of bodily disease.

The Old Testament was absolutely rejected by most of the Gnostics. Even the so-called Judaeo-Christian Gnostics (Cerinthus), the Ebionites (Essenian) sect of the Pseudo-Clementine writings (the Elcesaites), take up an inconsistent attitude towards Jewish antiquity and the Old Testament. In this respect the opposition to Gnosticism led to a reactionary movement. If the growing Christian Church, in quite a different fashion from Paul, laid stress on the literal authority of the Old Testament, interpreted, it is true, allegorically; if it took up a much more friendly and definite attitude towards the Old Testament, and gave wider scope to the legal conception of religion, this must be in part ascribed to the involuntary reaction upon it of Gnosticism.

Marcion of Sinope was the founder of Marcionism which rejected the Hebrew Bible in its entirety. Marcion considered the God portrayed in the Bible to be a lesser deity, a demiurge, and he claimed that the law of Moses was contrived. Such deviations from the moral law were criticized by proto-orthodox rivals of the Gnostics, who ascribed various aberrant and licentious acts to them. A biblical example of such criticism can be found in Revelation 2:6–15, which criticizes the Nicolaitans, possibly an early Gnostic sect.

Theopedia: Antinomianism

http://www.theopedia.com/antinomianism

Excerpts:

Antinomianism comes from the Greek meaning lawless. In Christian theology it is a pejorative term for the teaching that Christians are under no obligation to obey the laws of ethics or morality. Few, if any, would explicitly call themselves "antinomian," hence, it is usually a charge leveled by one group against an opposing group.

Antinomianism may be viewed as the polar opposite of legalism, the notion that obedience to a code of religious law is necessary for salvation. In this sense, both antinomianism and legalism are considered errant extremes.

Antinomianism among Christians

In the case of Christianity, the controversy arises out of the doctrine of grace, the forgiveness of sins and atonement by faith in Jesus Christ. If God forgives sins, what exactly is the disadvantage in sinning, or the reward of obedience?

There are several issues that are addressed by the charge of antinomianism. The charge may represent the fear that a given theological position does not lead to the edification of the believer or assist him in leading a regenerate life. Doctrines that tend to erode the authority of the church and its right to prescribe religious practices for the faithful are often condemned as antinomian. The charge is also brought against those whose teachings are perceived as hostile to government and established authority.

The first people accused of antinomianism were found, apparently, in Gnosticism; various aberrant and licentious acts were ascribed to these by their orthodox enemies; we have few independent records of their actual teachings. In the Book of Revelation 2:6-15, the New Testament speaks of Nicolaitans, who are traditionally identified with a Gnostic sect, in terms that suggest the charge of antinomianism might be appropriate.

Roman Catholicism tends to charge Protestantism with antinomianism, based in part on the distinctively Protestant doctrine of _sola fide_, salvation by faith alone, and the typical Protestant rejection of the elaborate sacramental liturgy of the Roman church, and its body of canon law. Within Roman Catholicism itself, Blaise Pascal accused the Jesuits of antinomianism in his Lettres provinciales, charging that Jesuit casuistry undermined moral principles. Charges of antinomianism have also been bandied about within the Protestant camp as well; Martin Luther accused Johannes Agricola of antinomianism and rejecting the notion of a moral law; other Protestant groups that have been so accused include the Anabaptists and Mennonites. Calvinists have also drawn charges of antinomianism. In the history of American Puritanism, Roger Williams was accused of antinomian teachings by the Puritan leadership of New England.

Theological charges of antinomianism typically imply that the opponent's doctrine leads to various sorts of licentiousness, and imply that the antinomian chooses his theology in order to further a career of dissipation. The conspicuous austerity of life among surviving groups of Anabaptists or Calvinists suggests that these accusations are mostly for rhetorical effect.

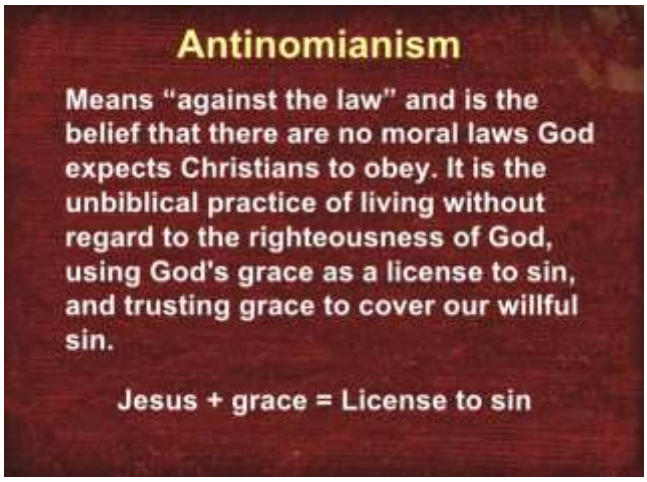
CARM: Antinomianism

https://carm.org/dictionary-antinomianism

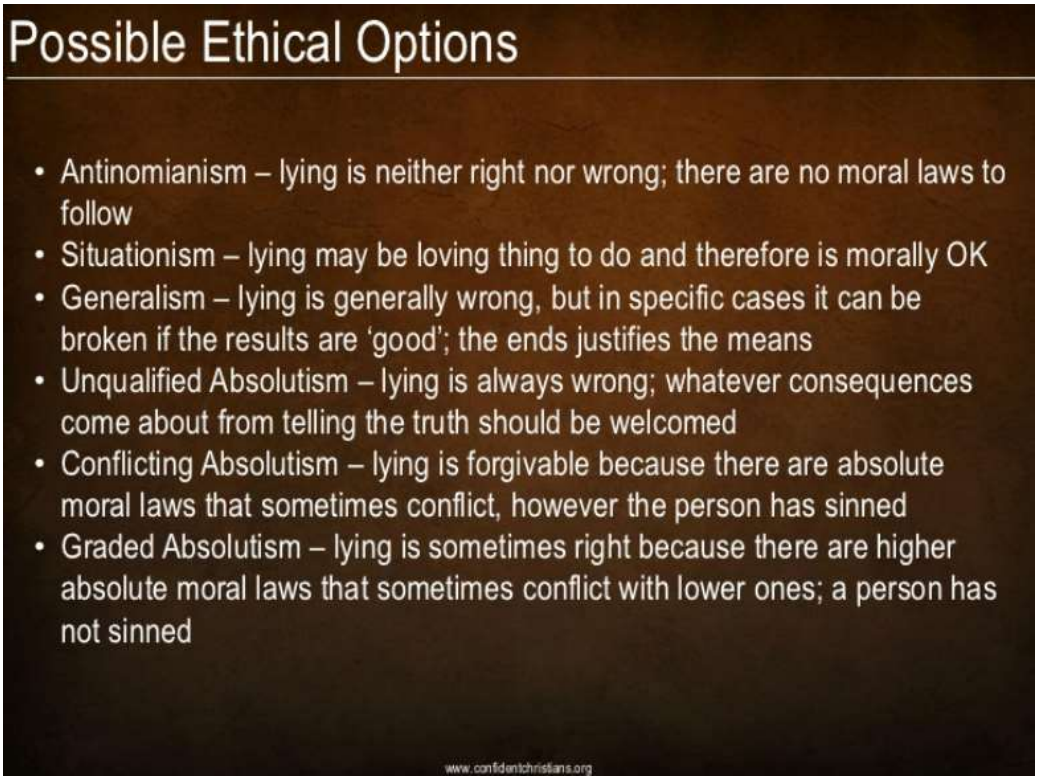
Excerpt:

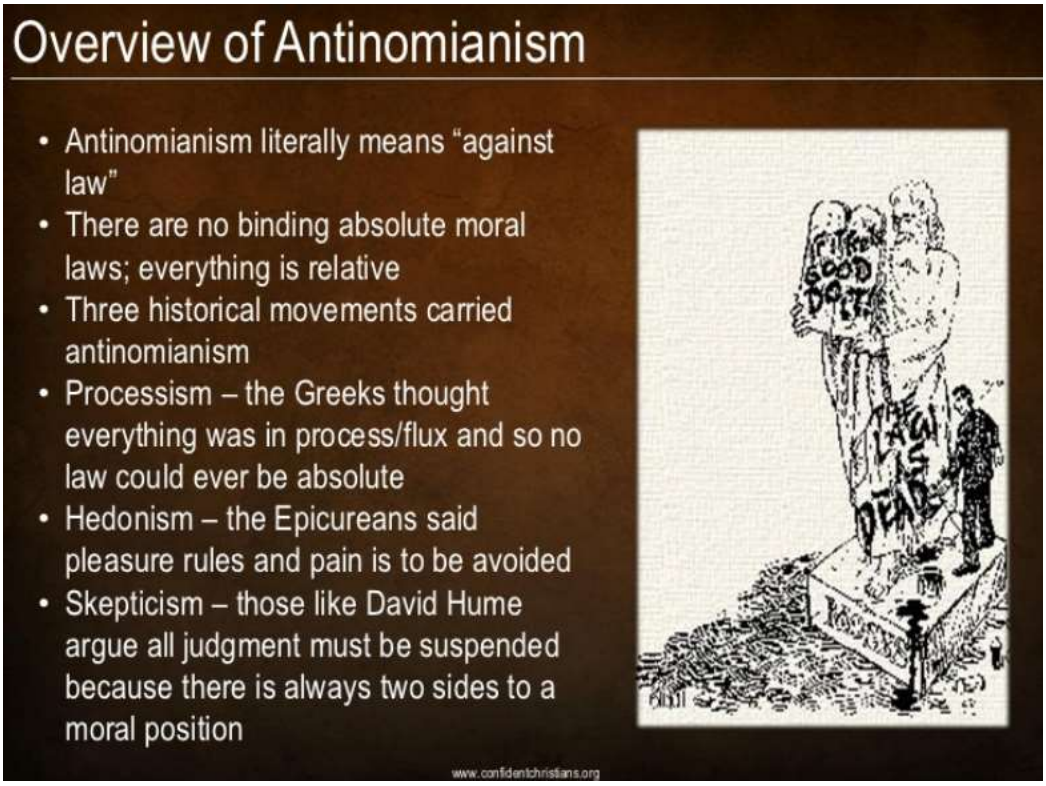
The word antinomianism comes from the Greek anti, against, and nomos, law. It is the unbiblical practice of living without regard to the righteousness of God, using God's grace as a license to sin, and trusting grace to cleanse of sin. In other words, since grace is infinite and we are saved by grace, then we can sin all we want and still be saved. It is wrong because even though as Christians we are not under the Law (Rom. 6:14), we still fulfill the Law in the Law of love (Rom. 13:8, 10; Gal. 5:14; 6:2). We are to love God with all our heart, soul, strength, and mind, and our neighbor as ourselves (Luke 10:27) and, thereby, avoid the offense of sin which cost God His only begotten Son. Paul speaks against the concept of antinomianism in Rom. 6:1-2: "Are we to continue in sin that grace may abound? May it never be! How shall we who died to sin still live in it?" We are not to use the grace of God as a means of sin. Instead, we are to be controlled by the love of God and in that way bear the fruit of the Holy Spirit (Gal. 5:22-25).

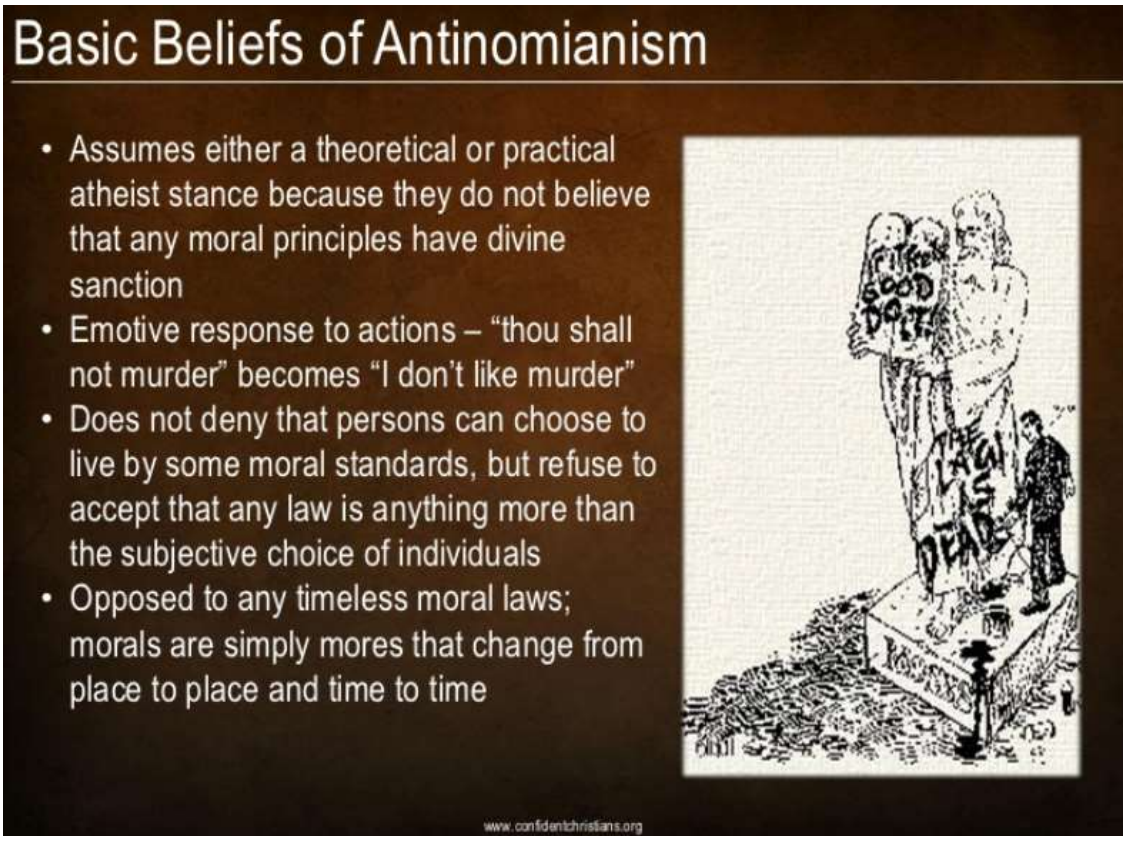
https://www.slideshare.net/godswillromania/01-why-the-gospel-is-important

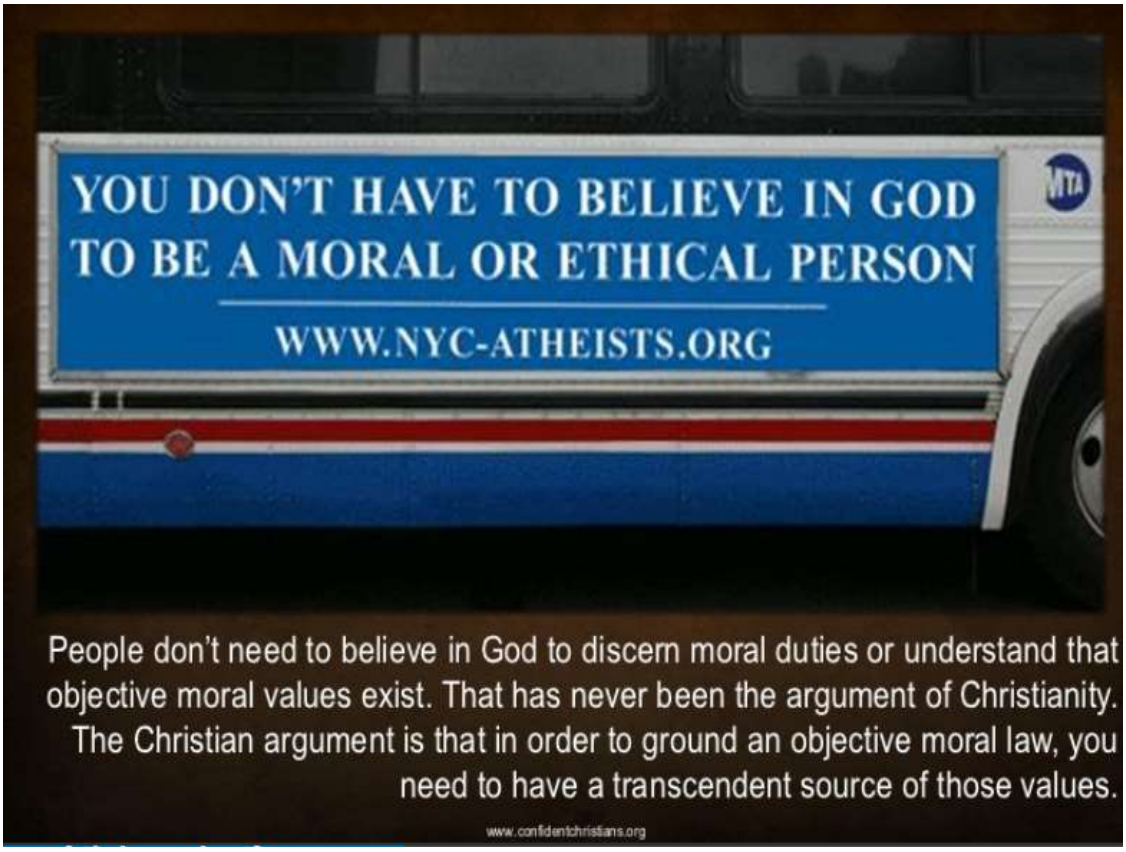


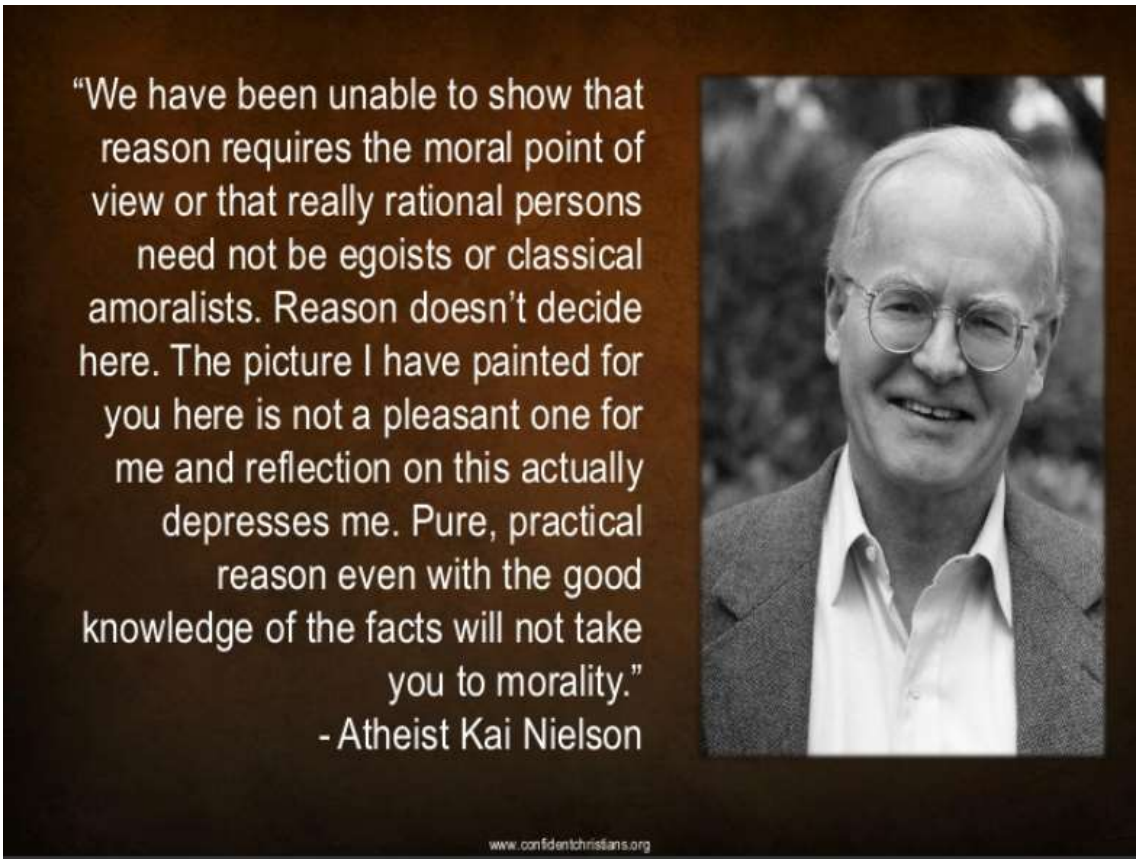
Antinomianism – Got Ethics – Ethical Questions (Slideshow)
https://www.slideshare.net/schumacr/got-ethics-ethical-options

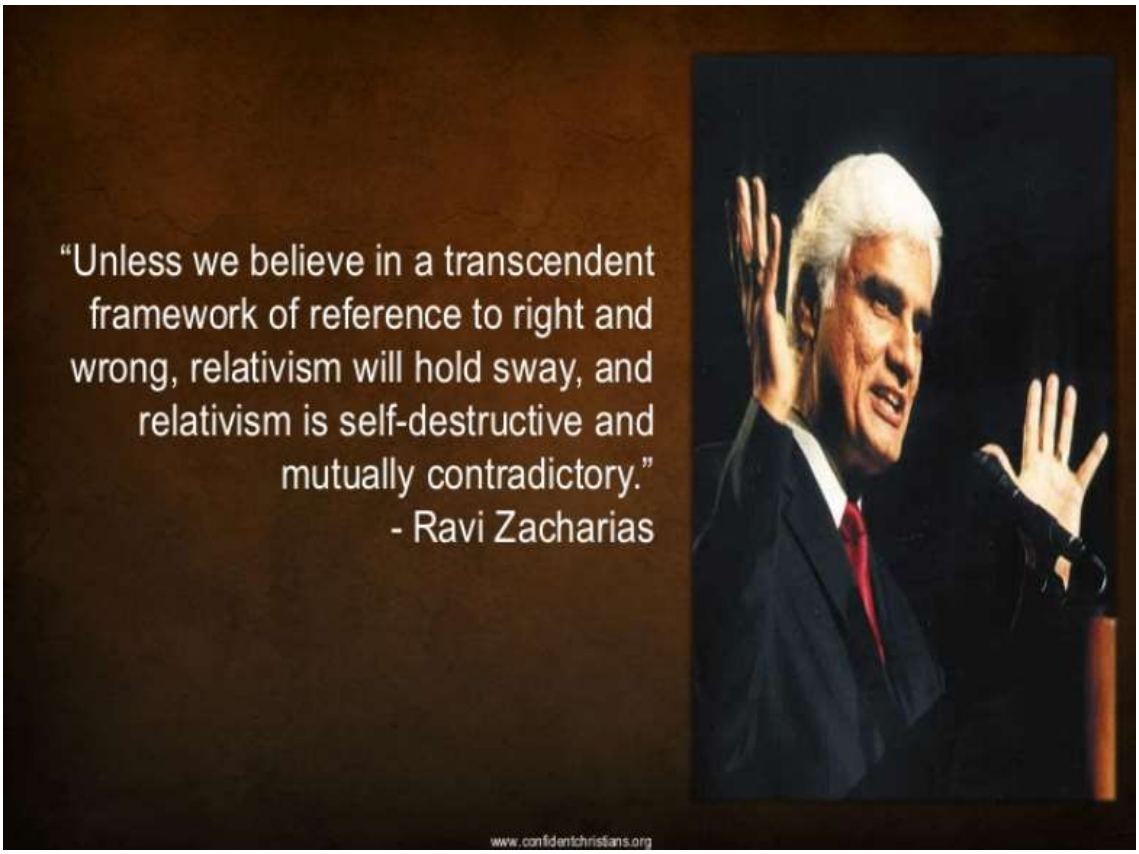


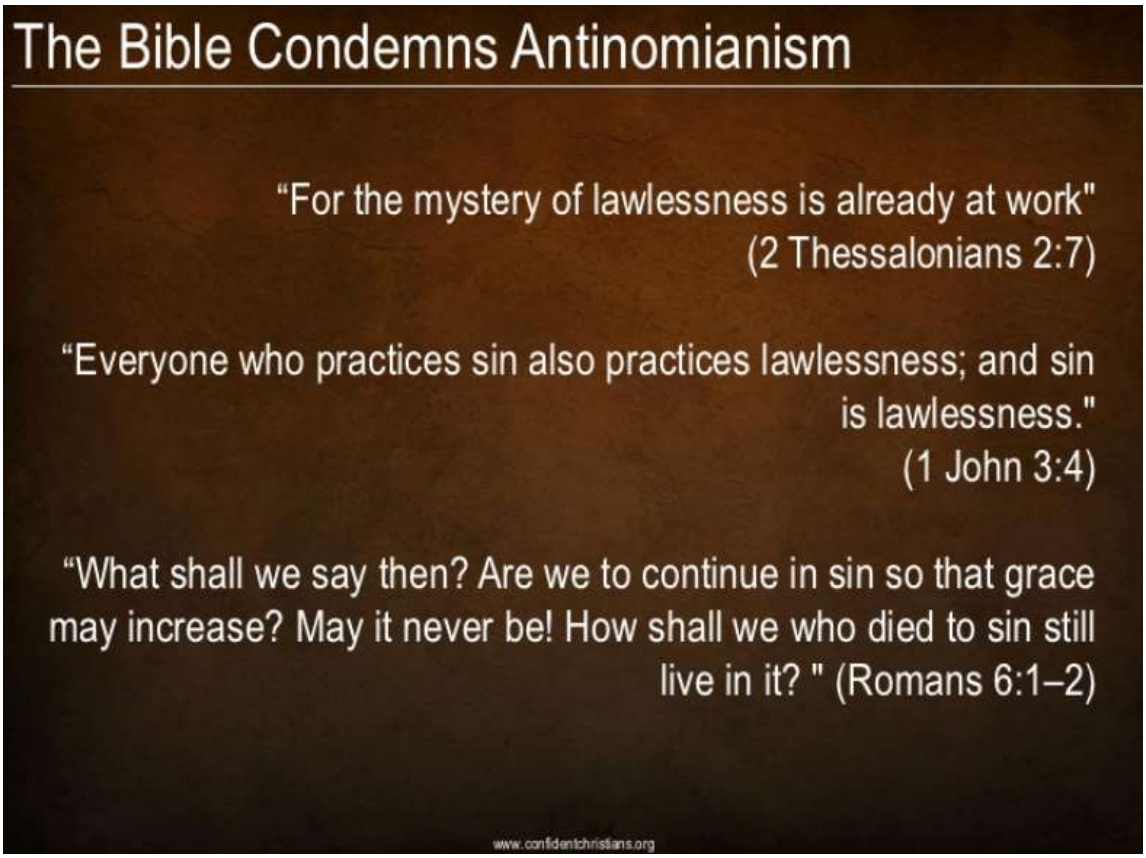


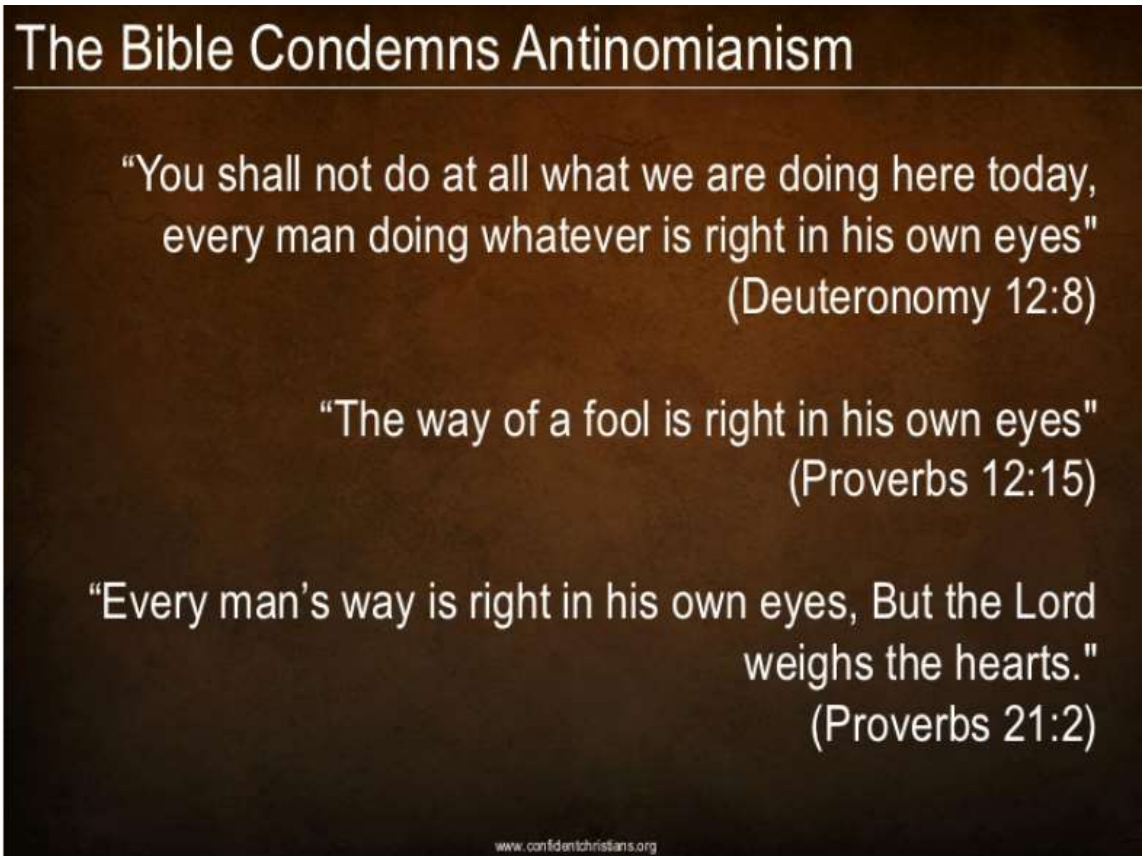

Basic Beliefs of Antinomianism
• Assumes either a theoretical or practical atheist stance because they do not believe that any moral principles have divine sanction
• Emotive response to actions – "thou shall not murder" becomes "I don't like murder"
• Does not deny that persons can choose to live by some moral standards, but refuse to accept that any law is anything more than the subjective choice of individuals
• Opposed to any timeless moral laws; morals are simply mores that change from place to place and time to time
I like GOOD DO IT
THE LAW IS DEAD
www.confidentchristians.org

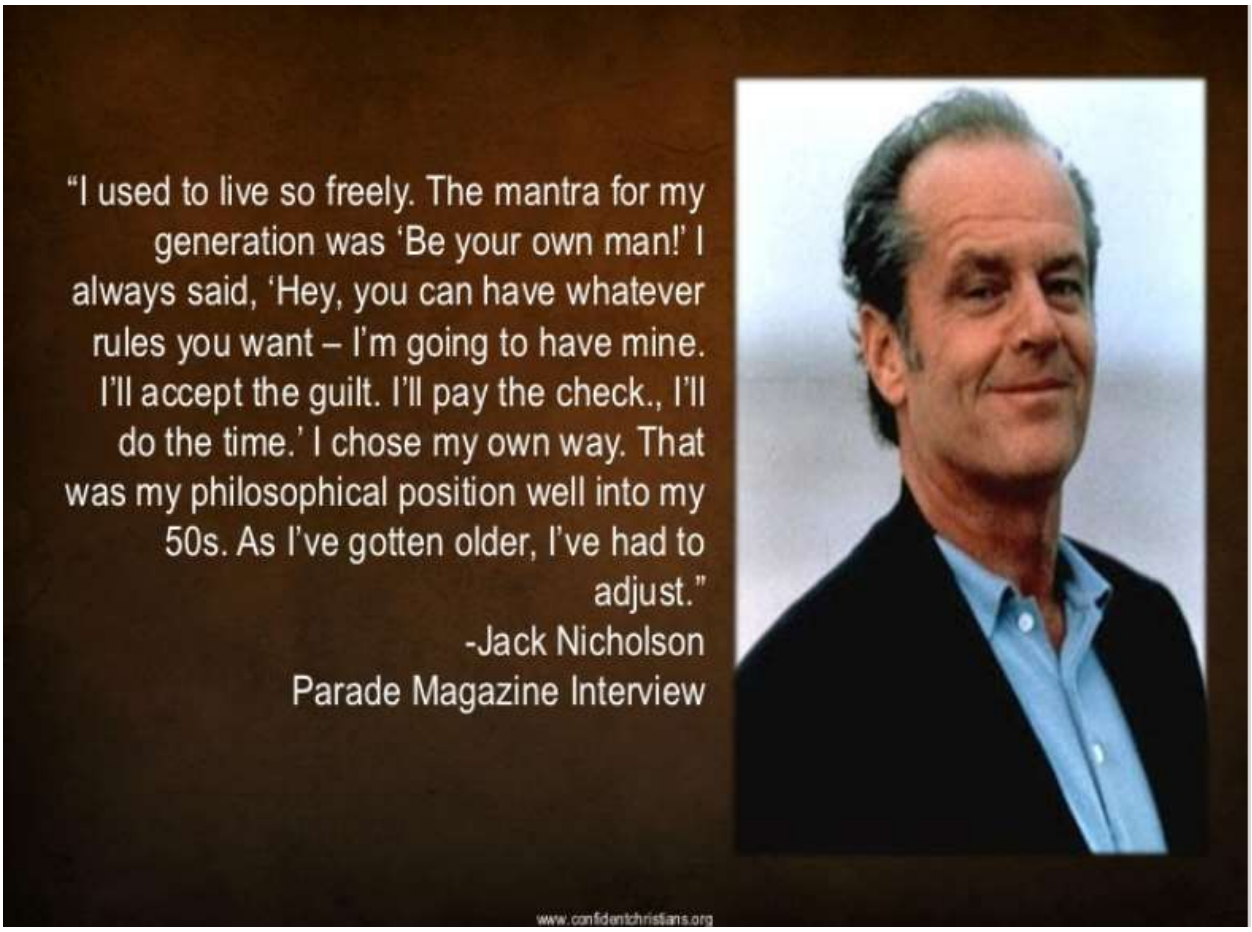

YOU DON'T HAVE TO BELIEVE IN GOD TO BE A MORAL OR ETHICAL PERSON
WWW.NYC-ATHEISTS.ORG
MTA
People don't need to believe in God to discern moral duties or understand that objective moral values exist. That has never been the argument of Christianity. The Christian argument is that in order to ground an objective moral law, you need to have a transcendent source of those values.
www.confidentchristians.org


"We have been unable to show that reason requires the moral point of view or that really rational persons need not be egoists or classical amoralists. Reason doesn't decide here. The picture I have painted for you here is not a pleasant one for me and reflection on this actually depresses me. Pure, practical reason even with the good knowledge of the facts will not take you to morality."
- Atheist Kai Nielson
www.confidentchristians.org


"Unless we believe in a transcendent framework of reference to right and wrong, relativism will hold sway, and relativism is self-destructive and mutually contradictory."
- Ravi Zacharias
www.confidentchristians.org


The Bible Condemns Antinomianism
"For the mystery of lawlessness is already at work" (2 Thessalonians 2:7)
"Everyone who practices sin also practices lawlessness; and sin is lawlessness." (1 John 3:4)
"What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? " (Romans 6:1–2)
www.confidentchristians.org


The Bible Condemns Antinomianism
"You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes" (Deuteronomy 12:8)
"The way of a fool is right in his own eyes" (Proverbs 12:15)
"Every man's way is right in his own eyes, But the Lord weighs the hearts." (Proverbs 21:2)
www.confidentchristians.org


"I used to live so freely. The mantra for my generation was 'Be your own man!' I always said, 'Hey, you can have whatever rules you want – I'm going to have mine. I'll accept the guilt. I'll pay the check., I'll do the time.' I chose my own way. That was my philosophical position well into my 50s. As I've gotten older, I've had to adjust."
-Jack Nicholson
Parade Magazine Interview
www.confidentchristians.org

Deism

Wikipedia: Deism

Deism (/ˈdiː.ɪzəm/ DEE-iz-əm] or /ˈdeɪ.ɪzəm/ DAY-iz-əm; derived from Latin "deus" meaning "god") is a philosophical position that posits that a god does not interfere directly with the world. It also rejects revelation as a source of religious knowledge and asserts that reason and observation of the natural world are sufficient to determine the existence of a single creator of the universe.

Deism gained prominence among intellectuals during the Age of Enlightenment, especially in Britain, France, Germany, and the United States. Typically, these had been raised as Christians and believed in one God, but they had become disenchanted with organized religion and orthodox teachings such as the Trinity, Biblical inerrancy, and the supernatural interpretation of events, such as miracles. Included in those influenced by its ideas were leaders of the American and French Revolutions.

Today, deism is considered to exist in the classical and modern forms, where the classical view takes what is called a "cold" approach by asserting the non-intervention of deity in the natural behavior of the created universe, while the modern deist formulation can be either "warm" (citing an involved deity) or "cold" (citing an uninvolved deity). These lead to many subdivisions of modern deism, which tends, therefore, to serve as an overall category of belief…

Theopedia: Deism

http://www.theopedia.com/deism

Deism is the belief that God has created the universe but remains apart from it and permits his creation to administer itself through natural laws. Deism thus rejects the supernatural aspects of religion, such as belief in revelation in the Bible, and stresses the importance of ethical conduct. In the eighteenth century, numerous important thinkers held deist beliefs.

Deism became prominent in the 17th and 18th centuries during the Age of Enlightenment, especially in the United Kingdom. Deism spread to France, notably via the work of Voltaire, to Germany, and to America.

Deism versus Theism

Prior to the 17th century the terms ["Deism" and "Deist"] were used interchangeably with the terms "theism" and "theist", respectively. . . Theologians and philosophers of the seventeenth century began to give a different signification to the words.... Both [theists and Deists] asserted belief in one supreme God, the Creator.... and agreed that God is personal and distinct from the world. But the theist taught that God remained actively interested in and operative in the world which he had made, whereas the Deist maintained that God endowed the world at creation with self-sustaining and self-acting powers and then abandoned it to the operation of these powers acting as second causes.

The theory of Pandeism was later developed in an effort to reconcile the conceits of Pantheism with Deism.

The Deism Site
http://www.deism.com/index.html

Deism is the recognition of a universal creative force greater than that demonstrated by mankind, supported by personal observation of laws and designs in nature and the universe, perpetuated and validated by the innate ability of human reason coupled with the rejection of claims made by individuals and organized religions of having received special divine revelation. (For an outstanding article on the definition of Deism click here.)

N.T. Wright on Evolution, Deism, Separation of Church & State, & Heaven on Earth
http://www.patheos.com/blogs/thepangeablog/2012/04/29/n-t-wright-on-evolution-deism-church-and-state/

Links to video: https://www.youtube.com/watch?v=_yPCTnGMRFM [Video]

N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

See also: **3 Ways Arminians are Calvinists, Deists or Open Theists (for chart)**

Theism

Worldviews

Theism

Theopedia: Theism

http://www.theopedia.com/theism

Theism affirms both the existence of a transcendent God and one that is involved in Creation. Or, according to Webster's dictionary, it is "belief in the existence of one God viewed as the creative source of the human race and the world who transcends yet is immanent in the world."

Theism may be most readily understood in contrast to:

- Deism - a belief in a God, but one who is not immanent or active in the world.
- Atheism - a belief that there is no God.
- Pantheism - a belief that God is everything and everyone, and consequently, that everyone and everything is God.
- Apatheism - neither belief nor disbelief in a God, considering the issue to be unimportant.

While a strict definition of Theism may not necessarily imply belief in only one God, it is usually associated with Monotheism rather than Polytheism.

Deism versus Theism

Prior to the 17th century the terms ["Deism" and "Deist"] were used interchangeably with the terms "theism" and "theist", respectively. . . Theologians and philosophers of the seventeenth century began to give a different signification to the words.... Both [theists and Deists] asserted belief in one supreme God, the Creator.... and agreed that God is personal and distinct from the world. But the theist taught that God remained actively interested in and operative in the world which he had made, whereas the Deist maintained that God endowed the world at creation with self-sustaining and self-acting powers and then abandoned it to the operation of these powers acting as second causes.

Wikipedia: Theism

Theism is broadly defined as the belief in the existence of a deity or multiple deities. In popular parlance, or when contrasted with deism, the term often describes the classical conception of god(s) that is found in monotheistic and polytheistic religions; a belief in a god or in gods without the rejection of revelation as is characteristic of deism.

Atheism is commonly understood as rejection of theism in the broadest sense of theism, i.e. the rejection of belief in a god or gods. The claim that the existence of any deity is unknown or unknowable is agnosticism.

The term *theism* derives from the Greek *theos* meaning "god". The term *theism* was first used by Ralph Cudworth (1617–1688). In Cudworth's definition, they are "strictly and properly called Theists, who affirm, that a perfectly conscious understanding being, or mind, existing of itself from eternity, was the cause of all other things"

See also: Deism

Worldviews

Theodicy

What is Theodicy?: Theodicy is a branch of philosophy dealing with the issue of evil in light of the existence of God. If God is just and holy and good, then how do evil and misery exist? That's the question theodicy wrestles with. History's most famous statement of the "problem of evil" comes from the ancient Greek philosopher Epicurus:

> *Is God willing to prevent evil, but not able?*
> *Then he is not omnipotent.*
> *Is he able, but not willing?*
> *Then he is malevolent.*
> *Is he both able and willing?*
> *Then whence cometh evil?*
> *Is he neither able nor willing?*
> *Then why call him God?*

Of course, most people have no experience with philosophers. They do, however, watch movies, and a slightly modified version of this idea came from the character of Lex Luthor in a recent action film:

> *"If God is all powerful, he cannot be all good. And if he's all good, then he cannot be all powerful."*
> – Batman v Superman: Dawn of Justice

The biggest hurdle in discussing theodicy is a tendency to waffle on the definitions of certain words. Or to color certain words with a meaning that is not part of the argument. So, in order to really understand the concept of theodicy, one has to carefully define his terms and then stick to those definitions…

Why Evil if God is Good? Two Approaches but which one is right? (2017)
https://www.youtube.com/watch?v=6xStGU11FDM&t=753s [Audio]
Dr. Leighton Flowers, plays clips of leading apologists and theologians regarding Theodicy, the problem of evil.

Soteriology101 Podcast: Theodicy: Why Evil if God is Good – Two Approaches
http://traffic.cast.plus/57b5ec8fb1e770152ebcd8ae/traffic.libsyn.com/soteriology101/Theodicy_.mp3 [Audio]

50 thoughts on "Theodicy: Two Approaches but which one is right?"
https://soteriology101.wordpress.com/2017/07/27/theodicy-two-approaches-but-which-one-is-right/

See also: **Predestination, Election, Chosen, and Related Terms**; **Calvinism vs Arminianism**

Ravi Zacharias - Who is responsible for evil? (2010)
https://www.youtube.com/watch?v=xUohtd2hP78 [Audio]

Ravi Zacharias - Born to be good or born to be evil (2010)
https://www.youtube.com/watch?v=Dkp88KxhkG0 [Audio]

Ravi Zacharias - How could an all-powerful, all-loving God allow evil to exist?
https://www.youtube.com/watch?v=NAm8iK8VhV0 [Audio] Ravi on John Ankerber Show **(2016)**

N.T. Wright on Satan and Evil 3 (2009)
https://www.youtube.com/watch?v=JhrkB_55qaY [Audio]

Also, regarding the fall of Adam and Eve…

See: **Lapsarianism**

***See also my separate resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

Responding to the Problem of Evil

Dualism

CARM: What is dualism?

https://carm.org/questions-dualism

Dualism designates “two parts” and is the position that the universe consists of two opposing principles--though not limited to only two. There are variations within dualism. Moral dualism would see the opposites of good and evil. Personal dualism (Mind-Body-Dualism) would deal with the human being as consisting of mind and body. There are property dualists (the mind is a property of physical matter) and substance dualists (the mind is a different substance than physical matter) [Cartesian dualism]. **Religious dualism** is the belief that there are two opposite powers in the universe: good and evil. Some say that this is manifested in the biblical revelation of God versus Satan. A common representation of these opposites is known from the Taoist religion as Yin and Yang.

Dualism is unbiblical since Scripture does not teach that the universe consists of opposites, nor does it affirm that Satan and God are equal and opposing forces. God, according to Scripture, is infinitely greater than Satan and will eventually cast Satan into hell. This could not be done if they were equal and opposing forces.

Wikipedia: Dualism

https://en.wikipedia.org/wiki/Dualism

The dualism between God and Creation has existed as a central belief in multiple historical sects and traditions of Christianity, including Marcionism, Catharism, Paulicianism, and Gnostic Christianity. Christian dualism refers to the belief that God and creation are distinct, but interrelated through an indivisible bond. In sects like the Cathars and the Paulicians, this is a dualism between the material world, created by an evil god, and a moral god. Historians divide Christian dualism into absolute dualism, which held that the good and evil gods were equally powerful, and mitigated dualism, which held that material evil was subordinate to the spiritual good. The belief, by Christian theologians who adhere to a libertarian or compatibilist view of free will, that free will separates humankind from God has also been characterized as a form of dualism. The theologian Leroy Stephens Rouner compares the dualism of Christianity with the dualism that exists in Zoroastrianism and the Samkya tradition of Hinduism. The theological use of the word dualism dates back to 1700, in a book that describes the dualism between good and evil.

The tolerance of dualism ranges widely among the different Christian traditions. As a monotheistic religion, the conflict between dualism and monism has existed in Christianity since its inception. The 1912 *Catholic Encyclopedia* describes that, in the Catholic Church, "the dualistic hypothesis of an eternal world existing side by side with God was of course rejected" by the thirteenth century, but mind-body dualism was not. The problem of evil is difficult to reconcile with absolute monism, and has prompted some Christian sects to veer towards dualism. Gnostic forms of Christianity were more dualistic, and some Gnostic traditions posited that the Devil was separate from God as an independent deity. The Christian dualists of the Byzantine Empire, the Paulicians, were seen as Manichean heretics by Byzantine theologians. This tradition of Christian dualism, founded by Constantine-Silvanus, argued that the universe was created through evil and separate from a moral God.

The Cathars, a Christian sect in southern France, believed that there was a dualism between two gods, one representing good and the other representing evil. The Roman Catholic Church denounced the Cathars as heretics, and sought to crush the movement in the 13th century. The Albigensian Crusade

was initiated by Pope Innocent III in 1208 to remove the Cathars from Languedoc in France, where they were known as Albigesians. The Inquisition, which began in 1233 under Pope Gregory IX, also targeted the Cathars.

Alternatively, in ontological dualism, the world is divided into two overarching categories. The opposition and combination of the universe's two basic principles of yin and yang is a large part of Chinese philosophy, and is an important feature of Taoism. It is also discussed in Confucianism.

Theopedia – Dualism in the Development of Trinitarian Theology

http://www.theopedia.com/development-of-trinitarian-theology

Before the Nicene Creed

Since Christianity is a religion derived from Judaism, it should not be a surprise that from the beginning it has been adamantly monotheistic. The early 2nd century Apologists like Justin Martyr rejected Marcionite and Gnostic dualism wholeheartedly and asserted the oneness of God in strong, almost Platonistic language.

The difficulty present in early Christianity was integrating this strongly monotheistic tradition with the new revelation available in Jesus Christ. Essentially, this new revelation was that God had made Himself known through and in the person of Jesus of Nazareth, the hoped-for Messiah of Israel. This God-Man was clearly described as being divine, yet was presented as a distinct person from God the Father. Christ himself revealed the coming Spirit of God who also possessed divine attributes and too was spoken of as distinct from the Father. These statements of Jesus, along with the teaching of the epistles of Paul and John, presented a unique theological challenge to the early Christians.

By the close of the New Testament era, there were clear statements of Christ's pre-existence and His role in the creation of the world (cf. John 1). From the words of the NT Scriptures alone there were nascent suggestions of Trinitarianism in various liturgical formulations of the early church; for instance, baptisms in the Church were always done in the name of the Father, the Son and the Holy Spirit.

Speaking of Trinitarianism in the ante-Nicene period is somewhat anachronistic, since the word Trinity (Lat. *trinitas*) was first coined by the Latin father Tertullian in the 2nd century, and the Trinitarian doctrine was not solidified as dogma until the early 4th century. A systematic presentation of the development of Trinitarian theology is best seen in a roughly chronological fashion, from the the Canon of Scripture, through the early church fathers, and the world-defying Athanasius. However, Roger Olson reminds us that "Christian belief in God as triune did not arise in the fourth century with Roman emporer Constantine and the Christian bishops that he dominated. Belief that it arose then as part of a vague paganizing or Hellenizing of Christianity is a caricature often promoted by anti-trinitarian cults and sects" (Roger Olson, *The Mosaic of Christian Belief*, p. 135)…

N.T. Wright on Dualism

http://girardianlectionary.net/res/wright_dualism.htm

http://mattstone.blogs.com/christian/2016/08/n-t-wright-on-dualism.html

Excerpt:

Excerpt from N. T. Wright's *The New Testament and the People of God*, Vol. 1 of the series "Christian Origins and the Question of God" (Minneapolis: Fortress, 1992), pages 252-256.

(iv) Types of Duality

It is often said that some types of Judaism are characterized by 'dualism', or are in danger of falling into it. 'Apocalyptic' is still often spoken of in this way; it is thought to be pessimistic, envisaging the only hope for the world in terms of a coming cosmic catastrophe; to have a distant view of Israel's god which needs to be filled out by the presence of angelic mediators; and to divide the world into two, in the style of the Qumranic 'War of the Sons of Light against the Sons of Darkness' (1QM). Further, it used to be said, and still is in some quarters, that all this shows a derivation from the dualism of ancient Iranian Zoroastrianism.

The problem with this is that the word 'dualism' is used in several quite different senses, by no means always differentiated. Furthermore, the word 'dualism' itself is heavily loaded in some circles, often indicating disapproval; but several of the things which are asserted to be 'dualistic' are perfectly normal features of most if not all biblical theology, and we must make a careful distinction between that which the great majority of Jews accepted as normal and that with which some, exceptionally, flirted. I propose therefore that, to begin with, we refer to 'dualities', rather than 'dualisms', and save the latter term for certain specific dualities. There are at least ten types of duality, as follows.

1. Theological/ontological duality. The postulation of heavenly beings other than the one god, even if these beings exist at his behest and to do his will. This belief is called 'dualism' in some recent scholarship.

2. Theological/cosmological duality. If pantheism is a classic form of monism, the differentiation between the creator god and the created order is often seen as itself a sort of 'dualism'.

3. Moral duality. The positing of a firm distinction between good and evil, e.g. in the realm of human behaviour. Most religions maintain some such distinction, but some forms of pantheism have tried to remove it, not least by labelling it 'dualism' and associating it with other dualisms that are deemed to be unwelcome.

4. Eschatological duality. The distinction between the present age and the age to come, usually reckoning the present age as evil and the age to come as good.

5. Theological/moral duality. Expressed classically in Zoroastrianism and some forms of Gnosticism, this view postulates that there are two ultimate sources of all that is: a good god and a bad god. In 'hard' versions, the two are locked in struggle for ever; in 'soft' versions, the good one will eventually win.

6. Cosmological duality. The classic position of Plato: the world of material things is the secondary copy or shadow of the 'real' world of the Forms, which are perceived by the enlightened mind. In many different versions, this view filtered down as a mainline belief of the Greco-Roman (and the modern Western) world: that which can be observed in the physical world is secondary and shabby compared with that which can be experienced by the mind or spirit. (In some modern versions the order is reversed, putting the material first and the spiritual second.)

7. Anthropological duality. The human-centred version of cosmological dualism. Humans are bipartite creatures, a combination of body and soul, which are arranged in a hierarchy: soul ahead of body in many religions and philosophies, body ahead of soul in many political agendas.

8. Epistemological duality. The attempt to differentiate sharply between that which can be known by means of human observation and/or reason and that which can be known only through divine revelation.

9. Sectarian duality. The clear division of those who belong to one socio-cultural-religious group from those who belong to another.

10. Psychological duality. Humans have two inclinations, a good one and a bad one; these are locked in combat, and the human must choose the good and resist the evil.

Where did first-century Judaism stand in relation to these bewildering and often-confused types of duality? There are at least four types that are embraced by most Jews of the period, and at least three that are usually rejected, with possibility of debate about the other three.

We have already made it clear that in rejecting pantheism Judaism embraced the distinction between the creator god and the created world (type 2). This reveals itself in the normal biblical language about heaven and earth: heaven is created by the one creator in order to be the location of himself and his entourage, whereas earth is where humans live. This is not, however, to be equated with cosmological duality (type 6), on which see below. It is, further, clear throughout Judaism that a distinction was maintained between good and evil in the realm of human actions: even Josephus, with his strong doctrine of divine providence, clearly thinks that some humans act wickedly (type 3). Many if not most Jewish writings of the period show a belief in angels and other 'supernatural' beings (type 1). Virtually all second-temple Jews, with the possible exception only of the aristocracy, believed that they were living in a 'present age' which was a time of sorrow and exile, and which would be succeeded by an 'age to come' in which wrongs would be righted and Israel's god would set up his kingdom (type 4). If any or all of this deserves to be called 'dualism', then most first-century Jews (and most early Christians) were dualists.

However, I think this would be a confusing conclusion. The word 'dualism' has obtained its primary force in modern discussion from three of the other types, which were emphatically rejected by most Jews of the period. In respect of type 5, we will search for a long time through first-century Jewish literature without finding any evidence of the belief that there is an evil force which is equal in power to the creator god, and when we do find such evidence we are justified in supposing that the majority of Jews would have regarded the idea as outside the limit of legitimate speculation. Type 5 is thus widely rejected. Equally, Philo again provides the exception that proves the rule when it comes to types 6 and 7: Jews in general did not divide the world rigidly into the physical and the noumenal/spiritual, and even Philo himself shows at various points that, even if the 'real meaning' of a passage of scripture, or a Jewish ritual, is to be found in a spiritualized sphere, the material sense and performance are by no means to be despised or neglected. He thus offers a soft version of types 6 and 7; most Jews would have rejected both in favour of a more integrated cosmology and anthropology. Most Jews would have held that heaven and earth, though themselves distinct, both reveal the divine glory; humans, though thoroughly at home in the space-time universe, are also open to the world of heaven, to the presence and influence of the divine. Worship and prayer are not attempts to reach across a void, but the conscious opening of human life to the god-dimension which is ever-present.

The remaining three types are harder. With reference to epistemological duality (type 8), it is clear that many Jews of this period did make a fairly sharp distinction between what can be known by human observation and/or reason and what can only be known by divine revelation. This distinction has a long history, going back (for instance) to the story of Joseph in Genesis 41.14-28. An apocalypse claims to unveil secrets otherwise unknowable; a *pesher* commentary, the 'true' hidden meaning of a biblical prophecy; a discussion of *halakah*, that which was given orally by Israel's god to Moses on Mount Sinai; a Philonic allegory, the secret hidden meaning of the text. Even Josephus appears to place considerable

value on the ability to foretell the future, an ability which he claimed for himself as well as for others. Yet many Jews, such as Josephus himself, make the attempt to see what Israel's god is doing *within* the ordinary world of observation, and devise logical rules whereby, with the aid of human reason, truth and holiness can be perceived. We will therefore probably not go far wrong if we postulate a wide spectrum of opinion on type 8. Similarly, sectarian duality (type 9) is obviously embraced by some, notably the Essenes and, to some extent, the Pharisees, and is rejected by those Jews who were in favour of a relaxed attitude towards their pagan neighbours. Finally, psychological duality (type 10) was held by the rabbis, with their doctrine of the two 'inclinations'. But there is little early evidence for it.

These distinctions between different types of duality, and the analysis I have suggested, is not simply undertaken out of curiosity or for the sake of intellectual tidiness. It is most important in understanding the theological options that lay before first-century Jews, and the close interrelation of those options with the socio-political reality that they faced. It may therefore help if we set out these types of duality in their three columns. Those on the left are more or less normal to all mainline Judaism; those on the right, definitely marginal. Those in the centre are held by some, but not all. It is only those on the right, I propose, that deserve the title 'dualism' proper; only they posit a radical split in the whole of reality.

regularly accepted	***possible***	***marginal***
1. theological/ontological		5. theological/moral
2. theological/cosmological		6. cosmological
3. moral		7. anthropological
4. eschatological		
	8. epistemological	
	9. sectarian	
	10. psychological	

Notes

1. e.g., recently, Hayman 1991; Sanders 1992, 249f.

2. An example almost at random: Conzelmann 1969, 24; cf. Sanders 1992, 249. Sometimes quoted in this connection is 4 Ezra 7.50: 'the Most High has made not one world but two'. See below, category (9).

3. The fullest brief account I know in relation to our literature is that of Charlesworth 1969, 389 n.1, distinguishing ten types which correspond quite closely with those below, which I worked out independently before coming across his article. Sanders (1992, 523 n.21) says that he has discussed the relation of monotheism and dualism in his forthcoming *Anchor Bible Dictionary* article on 'Sin/Sinners (NT)'. In his present work he uses 'dualism' in a variety of senses in the same passage.

4. See again Hayman 1991.

5. e.g. Schürer 3.881, referring to Philo.

6. See von Rad 1965, 301ff. This feature is referred to as 'dualism' in e.g. E. Isaac's introduction to *1 En.* (in Charlesworth 1983), 9f.

7. cf. Perrin 1983 [1974], 128; Charlesworth 1985, 48 (on *Jubilees*). It is sometimes said that the Scrolls exemplify this sort of 'dualism': e.g. Schürer 2.589; Urbach 1987, 162f. For a sensitive discussion of this see Charlesworth 1969.

8. For the (standard) use of 'dualism' here; cf. e.g. Urbach 1987, 26, 75, etc.; and cp. Nickelsburg 1984, 216 on *I En.* 42.

9. The first of these is the classic Gnostic account of anthropology.

10. e.g. C. Burchard in Charlesworth 1985, 190f.

11. Charlesworth 1969, 389. This may apply in particular to the 'two spirits' doctrine in 1QS (discussed, but rejected, in ibid., 395f.); it certainly applies to the 'two inclinations' doctrine of the rabbis (cf. Schechter 1961 [1909] chs. 15, 16; Urbach 1987 [1975, 1979], 471-83).

12. e.g. the 'two ways' scheme in 1QS.

13. See the discussion in Rowland 1982, 92, with *Mart. Isa.* 2.4; 4.2 as examples of passages which perhaps go beyond this limit.

14. e.g. *de Migr.* 89-93, discussed in this context by Borgen 1984, 260f.

15. A good example of this belief in the immediate presence of the god-dimension of reality is 2 Kgs. 6.17.

16. See Segal 1986, 178: 'the issue of monotheism was parallel to the issue of community composition.'

Are You a Dualist? Is that Bad? Just ask N.T. Wright

https://derekzrishmawy.com/2012/11/09/are-you-a-dualist-is-that-bad-just-ask-n-t-wright/

Excerpt:

I was reminded of this little discussion when reading this article by Wright on anthropology, or the theology of humanity, in the Apostle Paul's thought. In it, he offers this helpful summary of his own discussion in NTPG [*The New Testament and the People of God*, Vol. 1].

So let's run through these types of dualism or duality, beginning with four types that would be comfortably at home within ancient Jewish thought:

1. a heavenly duality: not only God exists, but also angels and perhaps other heavenly beings;
2. a theological or cosmological duality between God and the world, the creator and the creature;
3. a moral duality between good and evil;
4. an eschatological duality between the present age and the age to come.

All of these dualities a first-century Jew would take for granted. But none of them constitutes a dual*ism* in any of the following three senses:

1. a theological or moral dualism in which a good god or gods are ranged, equal and opposite, against a bad god or gods;
2. a cosmological dualism, a la Plato, in which the world of space, time and matter is radically inferior to the noumenal world; this would include, perhaps, dualisms of form and matter, essence and appearance, spiritual and material, and (in a Platonic sense) heavenly/earthly (something like this would be characteristic of Philo);
3. an anthropological dualism which postulates a radical twofoldness of soul and body or spirit and body (this, too, would be familiar in Philo).

Then there are three more which might be possible within ancient Judaism:

1. epistemological duality as between reason and revelation – though this may be problematic, since it's really the epistemological face of the cosmological dualism which I suggest ancient Jews would mostly reject;

2. sectarian duality in which the sons of light are ranged against the sons of darkness, as in Qumran;
3. psychological duality in which the good inclination and the evil inclination seem to be locked in perpetual struggle, as in Rabbinic thought.

It's important to know about these different sorts dualisms in order to keep a clear theological head on your shoulders wading into these discussions–which I know you do everyday. But seriously, for Christians wanting to understand reality out of a properly Christian worldview, or theological framework, we have to keep in mind what Wright underlines here:

The radical rejection by most ancient Jews, in particular, of what we find in Plato and in much oriental religion, and the radical embrace of space, time and matter as the good gifts of a good creator God, the place where this God is known and the means by which he is to be worshipped – all this remains foundational, and is firmly restated and underlined in the New Testament. Creational, providential and covenantal monotheism simply leave no room for those four dualisms in the middle. In particular, I argued that such dualisms tend to ontologize evil itself, whereas in first-century Judaism evil is not an essential part of the creation, but is the result of a radical distortion within a basically good created order.

While we might not all agree with his judgments on Plato's dualisms or body and soul, it's important to keep distinct the things that ought to be distinct (God/creation, good/evil, present age/age to come, etc.) while avoiding tearing apart those things that should be kept together. That basic creational framework of a good God who creates a good world that gets distorted by sin is the backdrop of God's redemption of all things in Christ. This is what the ancient gnostics missed when they created a Jesus who was simply a redeemer who saved people's souls from their bodies–in which case, who cares what you do with your body? This is what is absent in pantheistic theologies that drag God into the world, who end up giving us a "compassionate" God that, in the end, is just as trapped in the world's agony as we are, instead of being the distinct, but sovereign redeemer who can fix it. This is what modern Evangelicals sometimes miss with their tendency for evacuating from the world, despising creation, and simply waiting for Jesus to come back and rapture them out of their nicely air-conditioned churches they hide in most of the week.

God freely created the world distinct from himself, he loves it–he's going to save it. He wants his people out in the world, in it, but not of it, proclaiming that good news, and working for it *out in the world*.

The bottom-line is: if you don't keep your dualisms straight, you might lose the Gospel.

Homiletics Interview: N. T. Wright (2006)

https://www.homileticsonline.com/subscriber/interviews/wright.asp

(which includes discussion re: dualism)

Excerpts:

HOMILETICS: *One of the things that was going on early on, were varieties of the Gnostic experience. Yet one can make a case that Gnosticism is still alive and well. It seems paradoxical to find strains of Gnosticism — "we know something" — thriving in a postmodern, in many ways, agnostic — "we don't know anything" — world.*

WRIGHT: There are all sorts of paradoxes which slosh around as soon as you get into Gnosticism, because there are different types and varieties. It's a very slippery thing. But the constant is the **dualism**. And within post-modernity the **dualism** begets this conspiracy theory, or conspiracy quest: What you see isn't actually as real as it may appear and we're going to tell you the story which enables you to get around the back and find out what's really going on. That's very post modern, but it's also very gnostic.

HOMILETICS: *But also, what's very postmodern is that there's no meta-narrative and there's no sense of absolutes; questions, no answers. Yet in Gnosticism there is a meta-narrative and knowledge and the acquisition thereof is that toward which we should aspire.*

WRIGHT: That's absolutely right and one of the features of postmodernity is that people pick and choose bits of everything, and a lot of people today within postmodernity are given permission to have a bit of this and a bit of that. So at key moral points, for instance, they might actually pick up some of the gnostic rhetoric because it happens to fit with the other things they're going after.

But yes, you're absolutely right. Any serious postmodernist faced with a serious Gnostic would say: "What do you mean a spark of light deep within your self? I can deconstruct that just as well as I can deconstruct anything else!" So there is an uneasy juxtaposition of contemporary Gnosticism and postmodernity, although, in a sense, where they both meet is that both of them sustain empire, or at least, ironically, can't critique empire.

… **[*See also:* Worldviews]**

HOMILETICS: *Speaking of what are you talking about …* [laughs] *could you explain what you mean when you refer to the "Gnosticism" of the religious right?*

WRIGHT: Oh yes! Like all varieties of Gnosticism, it doesn't press all the buttons, but it certainly presses some. The religious right has routinely lived with quite a radical **dualism** of "this world is not my home, we're just a-passin' through," we got to get to heaven, that's what it's all about. If you believe in heaven and hell, you're a real Christian; if you don't, you're not. They believe in salvation by grace, which is not a Gnostic belief because the Gnostic believes that he or she is a spark of light as they are in the present, and they don't need grace for that, so that's a major disjunction.

But then, there is this idea that the world is just really so much rubbish, this is just a silly old world, God is going to throw in the trash can. We're going to be raptured up to heaven and then there will be a great Armageddon and the sooner the better.

HOMILETICS: *So eschatology is a big part of this?*

WRIGHT: Eschatology is a very big part of it.

HOMILETICS: *Very popular.*

WRIGHT: Very popular, but it's an eschatology of the wrong kind of judgment. It's a judgment of smash, bang, you're finished. As opposed to the judgment you find in the Bible, where, if you read the Psalms, the animals and the trees of the fields are going to clap their hands because Yahweh is coming to judge the world. In other words, Yahweh is coming to sort it out!

HOMILETICS: *So when you use the word "judgment," you're reminding us that judgment is really the good news.*

WRIGHT: Judgment is *part* of the good news. Judgment is the other end of the story that begins with the good creation. Then the "putting to right" of creation in the New Creation. That's absolutely critical. It's possible for people to think they're orthodox because they've ticked the right boxes. Creation: Yeah, I'm a creationist. Judgment: Yeah, I believe all those guys are going to get their comeuppance, et cetera. And they tick the right boxes but they mean the wrong things by them.

If you join up those boxes in a more biblical way, you get a strong view of creation, a strong view of judgment as putting creation to rights, and resurrection as where those two things meet in the middle. The resurrection of Jesus is the advance "putting to rights" of the cosmos.
…

HOMILETICS: *In your lecture last night, you referenced C.S. Lewis, and in any event, I was going to ask you about Lewis. Two part question. I would like you to comment about Lewis' contribution to his own time — an enduring contribution, I'm sure, and I'd also like you to respond to those who have said that what Lewis did for his own generation, N.T. Wright is doing for his.*

WRIGHT: Lewis was an extraordinary man is his own day because Oxford where he lived and worked for most of his adult life — he only went to Cambridge in the last few years — was pretty cynical, pretty skeptical, pretty anti-Christian, or at least Christianity was all right as long as it stayed in the college chapel and you didn't jump up and down and frighten the horses about it.

In other words, you could go and have these nice old-fashioned prayers and sing a few hymns and the music would be jolly good, but don't actually allow it to infect anything else in the world.

And Lewis clearly wasn't satisfied with that. Having himself been a skeptic and then becoming converted, he realized that the Jesus he was following was either the Lord of Everything or he wasn't the Lord at all. He has that famous line that **"every square inch of space and every split second of time is claimed by God and counter-claimed by Satan."** In other words, there's no neutral territory.

So Lewis found himself compelled to accept invitations to go on the radio, to write these books of apologetics, even though his colleagues at Oxford sneered at him and scorned him and were jealous of his literary success — he was a brilliant writer. They were jealous to the point where when the relevant chair came up at Oxford (in Oxford only the very senior people have professorships) and he was the natural candidate for it, he was passed over. "He's been talking about God on the radio; that will never do." There was a sort of social stigma as well as an ideological stigma. It was as though he had used the wrong fork for the fish or something like that. You could see all the people on High Table looking down their nose saying, "Oh dear, poor chap, he doesn't know his manners. What a shame!" That was the attitude.

So I have enormous respect for Lewis. He was a man of great courage who with a small group of friends whom he needed — he was a bachelor for most of his life — he had the courage to go on doing what he did.

At the same time, some elements of his apologetics seem to me simply not to work. He wasn't a first-century historian. He could have been. He was a voracious reader. He knew an enormous amount of

material. He had a photographic memory — I'm hugely jealous of that myself. But when he's writing about Jesus, he really doesn't understand what was going on in first-century Judaism, he doesn't understand what the real issues were around the kingdom of God, and I think that although he is robust is his belief in the bodily resurrection, I think he still thinks in terms of a heaven/hell polarization, although he was pushing the boundaries in *The Great Divorce* where heaven is more real and more solid and more like what I would call the new heaven and new earth. But I don't think he'd fully worked all that out and there is a kind of residual **dualism** within Lewis which I think was not fully resolved.

There's the line at the end of one of the children's stories, there's the old professor says, "It's all in Plato, it's all in Plato. What do they teach them in these schools?" And I think, "Well, it is and it isn't, actually." There's stuff in the New Testament that would horrify a good Platonist.

HOMILETICS: *But his work made a lot of sense to those who were trying to make sense of their faith.*

WRIGHT: Oh yes, and still does. His book, *Miracles*, is the only book I knew when I was an undergraduate, which actually took seriously what it means to think of the miraculous. Many of his Christian friends would say, "Well, if you believe in God, then God can do anything, so of course miracles happen." Lewis wouldn't be content with that. He's actually wrestling with the issue. "What's going on here?" And especially his treatment of the resurrection, I found very profound. …

Middleton's "Strange Views" on Eschatology: The Tom Wright Connection, Part 1
https://jrichardmiddleton.wordpress.com/2014/04/14/the-tom-wright-connection-part-1/

My Introduction to Tom Wright: The Tom Wright Connection, Part 2
https://jrichardmiddleton.wordpress.com/2014/04/15/the-tom-wright-connection-part-2/

A Bunch of "Shout Outs" from Wright: The Tom Wright Connection, Part 3
https://jrichardmiddleton.wordpress.com/2014/04/21/the-tom-wright-connection-part-3/

What's Dualism Got to Do with It? The Tom Wright Connection, Part 4
https://jrichardmiddleton.wordpress.com/2014/04/23/the-tom-wright-connection-part-4/

Dualism (Catholic perspective)

http://www.newadvent.org/cathen/05169a.htm

Excerpt:

(From Latin duo, two).

Like most other philosophical terms, has been employed in different meanings by different schools.

First, the name has been used to denote the religious or theological system which would explain the universe as the outcome of two eternally opposed and coexisting principles, conceived as good and evil, light and darkness, or some other form of conflicting powers. We find this theory widely prevalent in the East, and especially in Persia, for several centuries before the Christian Era. The Zend-Avesta, ascribed to Zoroaster, who probably lived in the sixth century B.C. and is supposed to be the founder or reformer of the Medo-Persian religion, explains the world as the outcome of the struggle between Ormuzd and Ahriman. Ormuzd is infinite light, supreme wisdom, and the author of all good; Ahriman is the principle of darkness and of all evil. In the third century after Christ, Manes, for a time a convert to Christianity, developed a form of Gnosticism, subsequently styled Manichaeism, in which he sought to fuse some of the elements of the Christian religion with the dualistic creed of Zoroastrianism (see MANICHAEISM and ZOROASTER). Christian philosophy, expounded with minor differences by theologians and philosophers from St. Augustine downwards, holds generally that physical evil is the result of the necessary limitations of finite created beings, and that moral evil, which alone is evil in the true sense, is a consequence of the creation of beings possessed of free wills and is tolerated by God. Both physical and moral evil are to be conceived as some form of privation or defect of being, not as positive entity. Their existence is thus not irreconcilable with the doctrine of theistic monism.

Second, the term dualism is employed in opposition to monism, to signify the ordinary view that the existing universe contains two radically distinct kinds of being or substance — matter and spirit, body and mind. This is the most frequent use of the name in modern philosophy, where it is commonly contrasted with monism. But it should not be forgotten that dualism in this sense is quite reconcilable with a monistic origin of all things. The theistic doctrine of creation gives a monistic account of the universe in this sense. Dualism is thus opposed to both materialism and idealism. Idealism, however, of the Berkeleyan type, which maintains the existence of a multitude of distinct substantial minds, may along with dualism, be described as pluralism…

Dualism in Philosophy

The Mind-Body Problem

http://www.philosophy-index.com/philosophy/mind/mind-body.php

The mind-body problem is an ongoing problem in the philosophy of mind and in metaphysics, concerning the nature of the relationship between the mind, or conciousness, and the physical world.

The mind-body problems asks a number of questions: Are the mind and body are separate substances or elements of the same substance? What is their relationship to each other? What is conciousness? And how can conciousness arise out of ordinary matter?

There are a number of responses to the mind-body problem, though none have universal acceptance. A number of these positions are outlined below:

- **Dualism**, the position that the mind is essentially not physical, and exists separately from the body. Dualism comes in various forms:
    - Interactionism, which states that the mind and body have causal interaction.
    - Occasionalism, which states the apparently causal links between mind and body are actually divine intervention.
    - Parallelism, which states that the apparent causal link between mind and body is an illusion, and that mind and body run parallel to one another.
    - Property dualism, which holds that the mind emerges from the body, and obtains status as something separate.
- **Monism**, the position that the mind and body are not fundamentally separate. There are several types of mind-body monism:
    - Physicalism, including most commonly-held positions today, which asserts that the mind may be reduced to the physical processes of the brain.
        - Behaviourism, which holds that talk about mental states can be reduced to talk about behaviours.
        - Functionalism, which states that mental states are caused by behaviours, senses and other mental states.
        - Type physicalism, which argues that mental states are equivalent to brain states.
    - Idealism, which claims that the mind is all that exists.
        - Phenomenalism, which reduces the physical world to perceptions which exist within the mind alone.

The mind-body problem was brought up in antiquity, and can be seen in the works of Plato, though its modern formulation can be credited to René Descartes, who also presents a dualist response.

Substance Dualism

http://www.philosophy-index.com/philosophy/mind/substance-dualism.php

Substance Dualism is a variety of dualism in the philosophy of mind which states that two sorts of substances exist: the mental and the physical.

Substance dualism is a fundamentally ontological position: it states that the mental and the physical are separate substances with independant existence. Physical things are extended in space and do not possess any thought. Mental things have thought as their very essence, but do not have any extension in the physical world.

Substance dualism is a position favoured by various religions, because the distinct mind can easily by synonymous with the soul. Plato was similarly a substance dualist, believing that the soul inhabits the body temporarily, and otherwise exists in the infinite metaphysical realm of the forms (or rational knowledge).

Opposed to substance dualists (aside from monists) are property dualists, who argue that the mind emerges from the arrangement of the physical as a property of it. Property dualists also place an ontological distinction between mind and body, but deny that they are separate, independant substances.

The Mind-Body Problem, Part 1: Substance Dualism

https://www.philosophytalk.org/blog/mind-body-problem-part-1-substance-dualism

Excerpt:

You have a mind and you have a body. What's the connection between the two? All of us are aware of our physical being—our bodies—and we also have an immediate experience of our mental states—our thoughts, emotions, and sensations—but figuring out the relation between these has not been easy.

The oldest and by far the most popular explanation of the relationship between mind and body is called *substance dualism*. Let's unpack this term, starting with the notion of "substance." Philosophers use the term "substance" differently than it's used in ordinary speech. In the vernacular, substances are stuff like toothpaste or olive oil, but in philosophical jargon, substances are just *things*. Your left foot, the planet Neptune, and Donald Trump's hair are substances in this technical, philosophical sense.

The term "dualism" refers to *kinds* of substances. If you're a substance dualist you think that there are two kinds of things. There are physical things and there non-physical things. Imagine that you are taking an inventory of everything in the entire universe. You are holding a clipboard with a piece of paper that's divided into two columns. Column One is labeled "physical" and Column Two is labeled "non-physical." If you are a substance dualist, you think that some things belong in Column One (for example, your body, Neptune, and Trump's hair) while other things belong in Column Two (for example, God, souls, and minds). Alternatively, if you are a *physicalist*—someone who believes that everything is physical—then you believe that everything belongs in Column One and nothing belongs in Column Two (we will be exploring physicalism in a future installment of this blog).

Of course, the part of your body that's most relevant to this discussion is the squishy piece of matter that's lodged between your ears—your brain. If you're a substance dualist you believe that your mind and your brain are not the same thing. Your brain is a physical thing—to put it crudely, it's a piece of meat—while your mind, the locus of your conscious experiences, isn't a physical thing at all.

There are powerful reasons why substance dualism has been so attractive to so many people for so long. To many (probably, most) people, this view of things just seems obviously true. Think about it. Your body has characteristics that your mind doesn't seem to have. It's palpable. It's extended in space. It has surfaces, mass, and volume. You can touch it, weigh it, and measure it. But the mind that you are using right now to think about your body seems like a totally different kind of thing…

Descartes, Elisabeth, and My Left Foot
https://www.philosophytalk.org/blog/descartes-elisabeth-and-my-left-foot

Dualism (links to video; has listening notes)
https://www.philosophytalk.org/shows/dualism

Dualism and Mind
http://www.iep.utm.edu/dualism/

Excerpt:

Dualists in the philosophy of mind emphasize the radical difference between mind and matter. They all deny that the mind is the same as the brain, and some deny that the mind is wholly a product of the brain. This article explores the various ways that dualists attempt to explain this radical difference between the mental and the physical world. A wide range of arguments for and against the various dualistic options are discussed.

Substance dualists typically argue that the mind and the body are composed of different substances and that the mind is a thinking thing that lacks the usual attributes of physical objects: size, shape, location, solidity, motion, adherence to the laws of physics, and so on. Substance dualists fall into several camps depending upon how they think mind and body are related. *Interactionists* believe that minds and bodies causally affect one another. *Occasionalists* and *parallelists*, generally motivated by a concern to preserve the integrity of physical science, deny this, ultimately attributing all apparent interaction to God. Epiphenomenalists offer a compromise theory, asserting that bodily events can have mental events as effects while denying that the reverse is true, avoiding any threat to the scientific law of conservation of energy at the expense of the common sense notion that we act for reasons.

Property dualists argue that mental states are irreducible attributes of brain states. For the property dualist, mental phenomena are non-physical properties of physical substances. Consciousness is perhaps the most widely recognized example of a non-physical property of physical substances. Still other dualists argue that mental states, dispositions and episodes *are* brain states, although the states cannot be conceptualized in exactly the same way without loss of meaning.

Dualists commonly argue for the distinction of mind and matter by employing Leibniz's Law of Identity, according to which two things are identical if, and only if, they simultaneously share exactly the same qualities. The dualist then attempts to identify attributes of mind that are lacked by matter (such as privacy or intentionality) or vice versa (such as having a certain temperature or electrical charge). Opponents typically argue that dualism is (a) inconsistent with known laws or truths of science (such as the aforementioned law of thermodynamics), (b) conceptually incoherent (because immaterial minds could not be individuated or because mind-body interaction is not humanly conceivable), or (c) reducible to

absurdity (because it leads to solipsism, the epistemological belief that one's self is the only existence that can be verified and known)…

1. Dualism

The most basic form of dualism is ***substance dualism***, which requires that mind and body be composed of two ontologically distinct substances. The term "substance" may be variously understood, but for our initial purposes we may subscribe to the account of a substance, associated with D. M. Armstrong, as what is logically capable of independent existence. (Armstrong, 1968, p. 7). According to the dualist, the mind (or the soul) is comprised of a non-physical substance, while the body is constituted of the physical substance known as matter. According to most substance dualists, mind and body are capable of causally affecting each other. This form of substance dualism is known as *interactionism*.

Two other forms of substance dualism are *occasionalism* and *parallelism*. These theories are largely relics of history. The occasionalist holds that mind and body do not interact. They may seem to when, for example, we hit our thumb with a hammer and a painful and distressing sensation occurs. Occassionalists, like Malebranche, assert that the sensation is not caused by the hammer and nerves, but instead by God. God uses the occasion of environmental happenings to create appropriate experiences.

According to the parallelist, our mental and physical histories are coordinated so that mental events appear to cause physical events (and vice versa) by virtue of their temporal conjunction, but mind and body no more interact than two clocks that are synchronized so that the one chimes when hands of the other point out the new hour. Since this fantastic series of harmonies could not possibly be due to mere coincidence, a religious explanation is advanced. God does not intervene continuously in creation, as the occasionalist holds, but builds into creation a pre-established harmony that largely eliminates the need for future interference.

Another form of dualism is ***property dualism***. Property dualists claim that mental phenomena are non-physical properties of physical phenomena, but not properties of non-physical substances. Some forms of epiphenomenalism fall into this category. According to epiphenomenalism, bodily events or processes can generate mental events or processes, but mental phenomena do not cause bodily events or processes (or, on some accounts, anything at all, including other mental states). (McLaughlin, p. 277) Whether an epiphenomenalist thinks these mental epiphenomena are properties of the body or properties of a non-physical mental medium determines whether the epiphenomenalist is a property or substance dualist.

Still other dualists hold not that mind and body are distinct ontologically, but our mentalistic vocabulary cannot be reduced to a physicalistic vocabulary. In this sort of dualism, mind and body are conceptually distinct, though the phenomena referred to by mentalistic and physicalistic terminology are coextensive.

The following sections first discuss dualism as expounded by two of its primary defenders, Plato and Descartes. This is followed by additional arguments for and against dualism, with special emphasis on substance dualism, the historically most important and influential version of dualism.

Substance Dualism

https://www.youtube.com/watch?v=RS4PW35-Y00 [Video]

Consciousness and the Brain – Substance Dualism
http://consciousnessandthebrain.com/substance-dualism/

Substance Dualism
http://cw.routledge.com/textbooks/alevelphilosophy/data/A2/Mind/SubstanceDualism.pdf [PDF]

René Descartes: The Mind-Body Distinction
http://www.iep.utm.edu/descmind/

Dualism in the Philosophy of Mind (2005) (Encyclopedia of Philosophy)
http://fas-philosophy.rutgers.edu/zimmerman/Dualism.in.Mind.pdf [PDF]

Excerpt:

Mind-body dualism is the doctrine that human persons are not made out of ordinary matter, at least not entirely. Every person has—or, on many versions of the view, simply is identical to—a soul. A soul is said to have little in common with human bodies and other material objects but is in one way or another responsible for a person's mental life.

Mind-body dualism is sometimes called "substance dualism," to distinguish the view from "property dualism"—the thesis that mental properties (such as being in pain, thinking of Vienna) are in some way significantly different from or independent of physical properties (such as having neurons firing in one's brain in a certain pattern). Property dualism is meant to allow for what is often called "dual-aspect theory": persons are material objects with a nonphysical, mental "aspect" but no nonphysical *parts*—that is, no immaterial soul.

The entry begins with a brief discussion of property dualism, only to set it to one side in order to examine substance dualism in detail: its varieties, the traditional objections to the view, and the most popular arguments in its favor…

Property and Substance Dualism
https://www.philosophybro.com/archive/property-and-substance-dualism

According to substance dualism, mental things and physical things are two totally different kinds of *things*. It would probably mean that no matter how much we study the brain, even if we managed to achieve a *perfect understanding* of the brain's crazy intricate inner workings, it won't be enough to understand the *mind*, or our mental experiences of subjective consciousness, because we're *looking at the wrong fucking thing*. "Hey, quit studying that brain, it's not even the right…substance, you idiot." Maybe if we figured out how the brain and the mind hook up, we'd learn *something* about the mind, but if substance dualism is true, then no amount of information about the brain would ever be enough to fully explain how the mind works.

According to property dualism, though, there's only one kind of *substance*, and it just has different kinds of properties. So we only have to look at one thing, the brain, and that's where we'd find both mental

properties and physical properties. *If* we fully understood the brain, we'd have enough information to also explain but also, it would mean there's a bunch more shit to understand about the brain than if substance dualism is true.

So, in short: substance dualism says "Oh no you've got the wrong thing entirely, stupid" and property dualism says "yeah, no, go on, keep looking at the brain, we'll get it eventually."

That seems simple enough – let's just keep looking at the brain and if we get to the end and we still don't understand the mind, we're done, right? But here's the problem: how do we know when we're at the end?

[Warning: the above article contains course language.]

Is Property Dualism Better Off than Substance Dualism? (2012) (Student Paper?)

https://www.unc.edu/~ujanel/Is%20Property%20Dualism%20Better%20Off%20than%20Substance%20Dualism_January%202012.pdf [PDF[

Case for Dualism

http://www.newdualism.org/papers/S.Brisbane/case_for_dualism.html

Excerpt:

Issues within the mind-body debate generally surround two predominant ones. The first concerns whether a human is made of only one component, such as matter, or two components, such as mind and matter. The second is, if there are two components and they affect each other, then how do they interact? Being aware of these issues, I now turn to briefly describe substance dualism and the varieties that this paper is concerned with.

Substance Dualism

Substance dualism generally holds that the body is a physical object having physical properties and that the mind is a mental substance containing mental properties irreducible to the physical.[1] When one experiences pain for example, the body may incur certain electrical and chemical stimuli (physical properties), which results in the self or soul consciously experiencing the felt quality and awareness of pain (mental property). Thus, it is argued within substance dualism that the soul and brain closely interact with each other, though they are different substances with differing properties.

In defending substance dualism, I will be specifically siding with the "essence" of the Cartesian and Thomistic forms, without further developments such as Parallelism and Occasionalism which attempt to provide solutions specifically for the mind-body interaction problem. Although it is beyond this paper to explore all the distinctions between the Cartesian and Thomistic sides, it is worth noting two.

Firstly, Cartesians tend to reduce the soul to the mind, whereas Thomists believe the mind to be a faculty of the soul that requires certain physical states to obtain in the brain and central nervous system before the mind can function.[2] Being aware of these differences between the soul, mind and body, the second distinction is that Cartesians view the mind as a substance separate from the body which is considered to be a purely physical object. Thomists however, will insist upon a more intimate relationship where the soul provides the form or essence of the body. As such, Thomists believe that the soul can exist in a

disembodied form, although as philosopher Scott B. Rae writes, "the body is an ensouled biological and physical structure that depends on the soul for its existence."[3] (emphasis mine)

Dualism – Swineburne's Position

http://tedsider.org/teaching/415/HO_dualism.pdf [PDF]

Note: Swineburn, an Orthodox Christian, is a defender of substance dualism

Excerpt:

Objections to Dualism

(a) The epistemological objection
(i) If Dualism is true, then we have no knowledge of personal identity
(ii) But we do have some knowledge of personal identity
(iii) Therefore, Dualism is false

(b) The traditional problem of skepticism

Idealism: Reality is entirely mental
Realism: A large part of reality is non-mental. This part would be exactly as it actually is if there were no minds.

(i) If Realism is true, then we have no knowledge of the external world
(ii) But we do have some knowledge of the external world
(iii) Therefore, Realism is false

(c) The problem of interaction
Soul theorists must account for causal interaction between souls and physical objects, despite the fact that souls lack the physical properties involved in familiar causal interactions

(d) Souls are gratuitous

Encyclopedia Britannica: Dualism

https://www.britannica.com/topic/philosophy-of-mind/Explanatory-gaps#ref1052210

Excerpts:

Substance dualism and property dualism

…Confronted with the problems about identity and explanatory gaps, some philosophers have opted for one version or another of mind-body dualism, the view that mental phenomena cannot in any way be reduced to physical phenomena. In its most radical form, proposed by Descartes and consequently called Cartesianism, dualism is committed to the view that mind constitutes a fundamentally different substance, one whose functioning cannot be entirely explained by reference to physical phenomena alone. Descartes went so far as to claim (in accordance with contemporary church doctrine) that this substance was an immortal soul that survived the dissolution of the body. There are, however, much more modest forms of dualism—most notably those concerned with mental properties (and sometimes states and events)—that need not involve any commitment to the persistence of mental life after death.

Causal relations and epiphenomenalism

It is important to distinguish such claims about the dualistic nature of mental phenomena from claims about their causal relations. In Descartes's view, mental phenomena, despite their immateriality, can be both causes and effects of physical phenomena ("dualistic interactionism"). The dualist does not ipso facto deny that physical phenomena in the brain quite regularly cause events in the mind and vice versa; he merely denies that those phenomena are identical to anything physical.

A problem with dualistic interactionism, however, concerns the evident lack of any causal break in the internal processes of the human body. So far as is known, there is no particular state of any part of the body—no action of any muscle, no secretion of any substance, no change in any cell—that cannot in principle be explained by existing physical theories, assuming it can be explained at all (quantum indeterminacy is irrelevant to the present point). Serious evidence of so-called "paranormal" phenomena, such as telepathy, is yet to be found. More generally, there seems to be very good reason to think that the physical world forms a closed system, obeying conservation laws such as the conservation of mass and the conservation of energy. Consequently, there would appear to be no explanatory need to introduce nonphysical phenomena, whether substances or properties, into any account of human activities. (In contrast, before the introduction of electromagnetism in the late 19th century, there were myriad phenomena that could not be explained without supposing the existence of another force in addition to gravitation.)

In response to this difficulty, dualists have tried to exempt the mental from any causal role. Leibniz claimed that mental events were neither causes nor effects of any physical events—they were simply "synchronized" by God with physical phenomena, a view known as "parallelism." A more moderate position, originally advocated by the English biologist T.H. Huxley (1825–95) and revived by the Australian philosopher Frank Jackson in the late 20th century, is that mental phenomena are the effects, but not the causes, of physical phenomena. Known as "epiphenomenalism," this view allows for the evident causal laws relating physical stimuli and perceptual experiences but does not commit the dualist to claims that might conflict with the closure of physics.

These responses, however, may serve only to make the problem worse. If the mental really does not have any effects, then it becomes entirely unclear why one should believe that it exists. What possible reason could there be for believing in the existence of something in the spatiotemporal world that does not affect anything in that world in any way? Epiphenomenal mental phenomena would seem to be no different in this respect from epiphenomenal angels who accompany the planets without actually pushing them. At this point it becomes hard to resist the invitation that dualism extends to eliminativism, the view that mental phenomena do not exist at all…

Dualism by Branch / Doctrine

http://www.philosophybasics.com/branch_dualism.html

Excerpt:

Introduction

Dualism in Metaphysics is the belief that there are **two kinds of reality**: material (physical) and immaterial (spiritual). In Philosophy of Mind, Dualism is the position that mind and body are in some categorical way **separate from each other**, and that mental phenomena are, in some respects, **non-physical** in nature.

It can be contrasted (both as a metaphysical concept and as regards Philosophy of Mind) with various kinds of Monism (including Physicalism and Idealism), and with Pluralism, which holds that ultimately there are **many** kinds of substance, rather than just two.

Dualism appeals to the **common-sense intuition** of the vast majority of non-philosophically-trained people, and the mental and the physical do seem to most people to have quite **different**, and perhaps irreconcilable, properties. Mental events have a certain **subjective** quality to them (known as **qualia** or "the ways things seem to us"), whereas physical events do not. Critics of dualism have often asked how something totally **immaterial** can affect something totally **material** (the **problem of causal interaction**). With the knowledge gained from **modern science**, few, if any, **neuroscientists** would consider taking a dualist position, and Monistic beliefs like Physicalism are now much more common within the field of philosophy.

History of Dualism

Dualism can be traced back to Plato and Aristotle, and also to the early **Sankhya** and **Yoga** schools of **Hindu** philosophy.

Plato first formulated his famous **Theory of Forms**, distinct and **immaterial substances** of which the **objects** and other phenomena that we **perceive** in the world are nothing more than mere **shadows**. He argued that for the **intellect** to have access to these universal concepts or ideas, the mind must itself be a **non-physical**, immaterial entity.

Aristotle argued that if the intellect were a specific **material organ** (or part of one) then it would be **restricted** to receiving only certain kinds of information (in the same way as the eye is restricted to receiving visual data). Since the intellect is capable of receiving and reflecting on **all forms** of data, then it must **not** be a physical organ and so must be **immaterial**.

Neo-Platonic Christians identified Plato's Forms with **souls** and believed that the soul was the **substance** of each individual human being, while the **body** was just a shadow or copy of these eternal phenomena. For St. Thomas Aquinas, the soul was still the substance of the human being but, similar to Aristotle's proposal, it was only through its manifestation **inside** the human body that a person could be said to be a **person**.

However, Dualism was most precisely formulated by René Descartes in the 17th Century. Descartes was the first to formulate the **mind-body problem** in the form in which it exists today, and the first to clearly identify the **mind** with **consciousness** and **self-awareness**, and to distinguish this from the **brain**, which was the physical seat of **intelligence**. He realized that he could **doubt** whether he had a **body** (it could be that he was **dreaming** of it or that it was an **illusion** created by an evil demon), but he could **not**

doubt whether he had a **mind**, which suggested to him that the mind and body must be different things. However, the immaterial mind and the material body, while being **ontologically distinct** substances, **causally interact** in some unspecified way through the **pineal gland**.

Types of Dualism

- **Substance Dualism** (or **Cartesian Dualism**) argues that the mind is an **independently existing substance** - the mental does not have extension in space, and the material cannot think. This is the type of Dualism most famously defended by Descartes, and it is compatible with most **theologies** which claim that immortal souls occupy an independent **"realm"** of existence distinct from that of the physical world.
- **Property Dualism** (also sometimes known as **Token Physicalism**) maintains that the mind is a group of **independent properties** that emerge from the brain, but that it is **not a distinct substance**. Thus, when matter is organized in the appropriate way (i.e. in the way that living human bodies are organized), mental properties emerge.
  There are three main types of Property Dualism:
  - **Interactionism**, which allows that mental causes (such as beliefs and desires) **can** produce material effects, and vice-versa. Descartes believed that this interaction physically occurred in the pineal gland.
  - **Occasionalism**, asserts that a material basis of interaction between the material and immaterial is **impossible**, and that the interactions were really caused by the **intervention of God** on each individual occasion. Nicholas Malebranche was the major proponent of this view.
  - **Parallelism** (or **Psychophysical Parallelism**), holds that mental causes only have mental effects, and physical causes only have physical effects, but that God has created a **pre-established harmony** so that it **seems** as if physical and mental events (which are really **monads**, completely independent of each other) cause, and are caused by, one another. This unusual view was most prominently advocated by Gottfried Leibniz.
  - **Epiphenomenalism**, which asserts that mental events are **causally inert** (i.e. have **no physical consequences**). Physical events can cause other physical events, and physical events can cause mental events, but mental events cannot cause anything, since they are just **causally inert** by-products of physical events which occur in the brain (i.e. **epiphenomena**) of the physical world. This doctrine was first formulated by **Thomas Henry Huxley** in the 19th Century, although based on Thomas Hobbes' much earlier Materialism theories.
- **Predicate Dualism** argues that more than one **predicate** (how we describe the subject of a proposition) is required to make sense of the world, and that the **psychological** experiences we go through cannot be redescribed in terms of (or reduced to) **physical predicates** of natural languages.
- **Epistemological Dualism** (also known as Representationalism or **Indirect Realism**) is the view in Epistemology that the world we see in **conscious experience** is not the real world itself, but merely a miniature virtual-reality replica of that world in an **internal representation**.

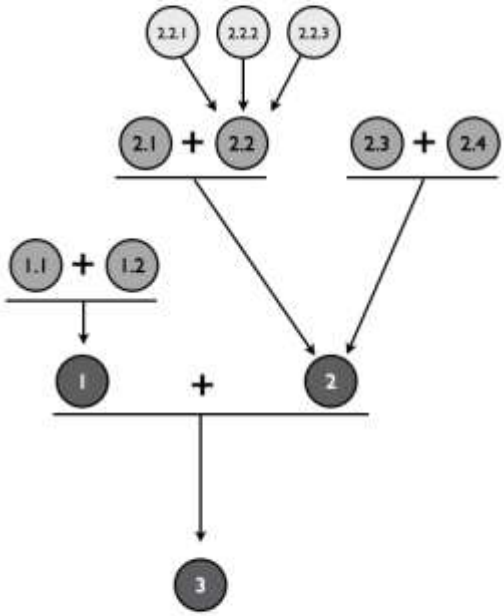
Dualism – Powerpoint Presentation

http://michaeljohnsonphilosophy.com/wp-content/uploads/2013/09/Ch-1-Dualism.pptx [PPT]
(From Chp. 1 of *Philosophy of a Mind: A Beginner's Guide*, by Ian Ravenscroft)

Substance Dualism (Part One): The Basic Argument

http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-one-basic.html

The Argument for Substance Dualism



(1) If we can exist without bodies, then we cannot be bodies.

(1.1) If x and y are identical, then x cannot exist without y; but if x and y are not identical, then x can exist without y (axioms of identity).

(1.2) Therefore, if we are identical to our bodies, then we cannot exist without them; but if we are not identical to our bodies, we can exist without them.

(2) We can exist without bodies.

(2.1) If it is conceivable that x can exist without y, then it is possible that x can exist without y.

(2.2) It is conceivable that we could exist without bodies (including brains).

(2.2.1) The Afterlife Example

(2.2.2) The Annihilation Example

(2.2.3) The Cartesian Demon Example

(2.3) An object, event or state of affairs can exist without its accidental properties; it cannot exist without its essential properties.

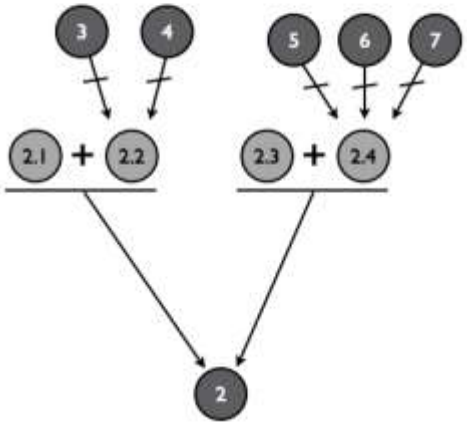
(2.4) An essential property of beings like us is that of thought or thinking; having a body is a strictly accidental property of beings like us.

(3) Therefore, we cannot be bodies.

Substance Dualism (Part Two): Criticisms of The Basic Argument

http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-two-criticisms.html

Criticisms of Premise 2 of the Substance Dualist Argument



(2.1) If it is conceivable that x can exist without y, then it is possible that x can exist without y.

(2.2) It is conceivable that we could exist without bodies (including brains).

(2.3) An object, event or state of affairs can exist without its accidental properties; it cannot exist without its essential properties.

(2.4) Having a body is a strictly accidental property of beings like us.

(2) Therefore, we can exist without bodies.

(3) Our imagining of the possibilities might be too vague and superficial to count as true conceivability.

(4) While conceivability might be a reliable guide to some types of metaphysical possibility, it is not a reliable guide to all types. Furthermore, it might be that the mind-body relation is a type of metaphysical necessity that can only be established through empirical investigation.

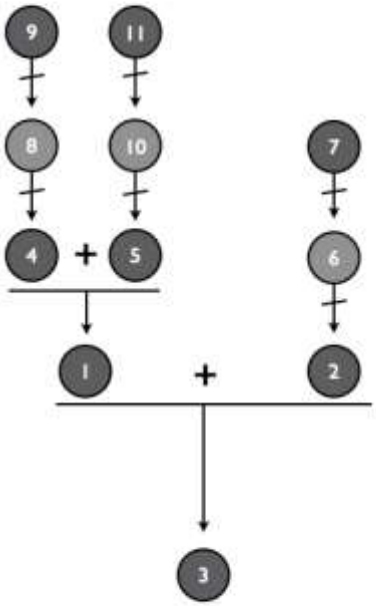
(5) The conceptual method is an insufficient method for establishing the essential properties of all objects.

(6) The reliance on the conceptual method is question-begging.

(7) Descartes's procedure may lead us to miss out on some of the essential properties of persons.

Substance Dualism (Part Three): The Problem of Other Minds
http://philosophicaldisquisitions.blogspot.com/2011/05/substance-dualism-part-three-problem-of.html

Substance Dualism - The Problem of Other Minds



(1) If substance dualism is true, then we cannot know the mental states of others.

(2) We do, on at least some occasions, know the mental states of others.

(3) Therefore, substance dualism is false.

(4) For knowledge of the mental states of others to be possible, there must be a reliable connection between certain physical indicators and mental entities.

(5) If substance dualism is true, there is no reliable relationship between the mental and the physical.

(6) Our belief that we can know the minds of others is part of our intuitive, pre-theoretical worldview - this is not a reliable guide to truth.

(7) We should only discard parts of our pre-theoretical worldview if we have compelling reasons to do so - such reasons do not exist in the case of substance dualism.

(8) Inference from physical indicators in not the only way to know the minds of others; we could acquire such knowledge through, for example, ESP.

(9) Evidence for ESP is patchy at best; furthermore people who don't have ESP still appear to, occasionally, know the minds of others solely by inference from physical indicators.

(10) The substance dualist can, by inductive inference, argue that the one-mind-for-every-human-body-relation is the most plausible.

(11) This inference is not warranted because the reference sample is too small.

Substance vs Property Dualism and Religion (From a Student's Perspective)

http://u.osu.edu/philosophy1100h/2014/11/13/substance-vs-property-dualism-and-religion/

Today in class we had a very engaging discussion on substance and property dualism philosophical thought and how it pertains to our perception of the human soul, an important religious concept. Substance dualism claims that the mind (soul) is a separate identity than the physical human being that will live on past their deterioration of our bodies, while Property dualism claims that the mind, although different than the physical human frame, is still linked and thus will end with our death. To me, this argument sounds incredibly similar to a classic argument between atheists and theists: is our soul able to continue on without our physical frame? Coming from a religious background, I always favored the theists when regarding the separate nature of our souls, something that science can't explain. *Yet.* When viewing this same argument with the substance vs property dualism thought patterns, I actually found myself favoring the property dualist thought. With the forward progress of technology, scientists and doctors can examine our brain at microscopic levels to see how our brain functions and how our thoughts and memories are processed. If they eventually prove that the mind and our thoughts are all a function of the physical brain and our personal identity is not as unique as originally thought, how can our soul be able to live on past death? If our mind/soul is connected to our physical body and property dualists are correct on their thinking, how can substance dualism offer a rebuttal? This perplexing question, though, relies on the eventual scientific discovery of the connection between thoughts and the mind, while religion is more along the lines of belief until proven otherwise. So for now, I personally side with the substance dualists, but I hope everyone else will keep their mind open to change just like I plan too.

An Overview of the Monism-Dualism Debate on Human Composition (2013)

https://cct.biola.edu/overview-monism-dualism-debate-human-composition/

Excerpt:

For two thousand years Christians of all stripes (clergy and laypersons, scholars and uneducated, young and old, and across denominations) have traditionally understood human beings to be composed of two substances: a physical body and a spiritual soul. While some have argued that the non-physical substance includes two different kinds of non-body parts (i.e., a soul *and* a separate spirit), the point is that humans have been understood as consisting of a physical body on one hand and some non-physical something on the other. This two-fold understanding of human composition is sometimes referred to as "substance dualism."

But recently a number of different challenges to substance dualism have been articulated by scholars in various academic disciplines. Questions have arisen in the historical and theological disciplines. Biblical scholars have observed that terms like "soul" and "spirit" have flexible uses in the Bible and sometimes refer simply the whole person and not parts of persons. Theologians note that in the Bible, especially the Old Testament, God seems to deal with humans in a more holistic way, and certainly theology affects the whole person. Historians have suggested that dualistic thinking about human composition entered Christian thinking from Greek philosophy and not from Scripture.

Questions have also been raised in the philosophical disciplines. Metaphysicians suggest that the notion of a non-physical substance seems rather incoherent, and even if granted, the ability for the immaterial to interact with the material (presumed by dualistic views) seems untenable. Ethicists note that dualistic thinking has had negative impacts in that the soul has been over-emphasized and the body undervalued to the point of neglect and/or abuse. Others propose that dualism seems unnecessarily complex for understanding human existence since the complexities of human existence seem to be adequately accounted for by "levels" of experience rather than some completely other substance.

Most recently, questions have been raised in the scientific disciplines. In the expanding research of neuroscientists, experiments seem to indicate that consciousness is entirely a physical occurrence (as is the thing that *has* consciousness, i.e., the physical brain), and that mental states are dependent upon particular brain states. For psychologists, the human being seems to have every experience, including emotions, in the body; and even "out-of-body" experiences are reported with references to physicality.

While versions of these kinds of questions about substance dualism have been around for a long time, the last few decades have seen a rise in such concerns in thinking about the body–soul question (a.k.a. the mind–body problem). So much so that philosophers, scientists, and theologians have been proposing monistic views of human composition over against substance dualism. That is, more and more scholars—including Christian thinkers in these disciplines—are suggesting that humans are not composed of two substances (physical and non-physical) but of one substance (physical).

Now, to be clear, there are not just two options here, substance dualism or monism. Rather, there are a variety of dualistic views and a variety of monistic views about what human persons are. We can place the variety of views about human composition on a left-to-right continuum with the strongest monistic views on one end and the strongest dualistic views on the other end. Here is a sketch of such a continuum that identifies eight different explanations of the body–soul question (acknowledging that there are other more nuanced positions between those marked here).

For those interested in investigating book-length treatments on these positions, here are prime examples of each of the eight views:

1. Reductive Materialism: Francis H. Crick, *The Astonishing Hypothesis: The Scientific Search for the Soul* (New York: Simon & Schuster, 1994).

2. Nonreductive Physicalism: Nancey Murphy, *Bodies and Souls, or Spirited Bodies?* (Current Issues in Theology; New York: Cambridge University Press, 2006).
3. Constitution View: Kevin J. Corcoran, *Rethinking Human Nature: A Christian Materialist Alternative to the Soul* (Grand Rapids: Baker, 2006).
4. Emergent Dualism: William Hasker, *The Emergent Self* (Ithaca, NY: Cornell University Press, 1999).
5. Holistic Dualism: John W. Cooper, *Body, Soul & Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (rev. ed.; Grand Rapids: Eerdmans, 2000).
6. Substance Dualism: J. P. Moreland and Scott B. Rae, *Body and Soul: Human Nature and the Crisis in Ethics* (Downers Grove: InterVarsity Press, 2000).
7. Radical Dualism: Sir John Eccles and Daniel N. Robinson, *The Wonder of Being Human: Our Brain and Our Mind* (New York: Free Press, 1984).
8. Idealism: Keith Ward, *More than Matter? Is There More to Life Than Molecules?* (Grand Rapids: Eerdmans, 2011). We can note here that idealism is a monistic view that stresses the non-physical rather than the physical. Thus, at idealism our continuum curves back on itself into a circle with position eight standing next to position 1.

Should a Christian Be a Mind-Body Dualist? — NO' (2000) (Student Paper?)

http://people.umass.edu/lrb/files/bak04shoM.pdf [PDF]

Excerpt:

Through the ages, Christians have almost automatically been Mind-Body dualists. The Bible portrays us as spiritual beings, and one obvious way to be a spiritual being is to be (or to have) an immaterial soul. Since it is also evident that we have bodies, Christians naturally have thought of themselves as composite beings, made of two substances—a material body and a nonmaterial soul. Despite the historical weight of this position, I do not think that it is required either by Scripture or by Christian doctrine as it has developed through the ages. So, I want to argue that there is a Christian alternative to Mind-Body Dualism, and that the reasons in favor of the alternative outweigh those in favor of Mind-Body Dualism.

The version of Mind-Body Dualism that has attracted Christians is Substance Dualism. Substance Dualism is the thesis that there are two kinds of finite substances: material (e.g., bodies) and nonmaterial (e.g., souls). On this view, we human persons are fundamentally, at least in part, nonmaterial substances. A Substance Dualist holds either that a human person is identical to a nonmaterial soul or is identical to a composite of a nonmaterial soul and a material body...

[The above article goes on to propose a “Constitutional View” ???]

Descartes, dualism and monism

http://mindandphilosophy.blogspot.com/2012/07/descartes-dualism-and-monism.html

Excerpt:

Let's assume that both you and me do have minds; I guess it would be way easier to think this post over if you had some free mind to use. Otherwise the idea of thought without a mind might get a little bit tricky – but as you're about to see, thought **could** exist without a mind. Anyway, before I become completely incomprehensible let's start on with our bodies.

René Descartes
(1596-1650)

You probably do not have to think much to say what your body really is. You know that you've just used a hand to open this blog and you'll probably use it again to scroll this blog for other posts or maybe to close this window (but please don't do it now). You know your body is something physical – you can touch it, you can see it, sometimes you can even smell it, and if you were desperate enough you could try to taste it. However the problem of what exactly made you open this blog, read it, and finally close it is more complex. I guess most people, probably including you as well, would say that they did so because they **wanted** to. They **thought** that this blog would be interesting to read so they gave it a try. You may therefore argue that because you are able to think you have also your own **mind**. That would mean that everyone of us has the mind **and** the body. In the philosophy of mind this view is called **dualism**. It means that the body and the mind (not to be confused with the brain which is a part of the body!) are not the same and that mind is not something physical thus it can't be neither touched nor seen (and you can't taste it either). One of the most famous philosophers who believed in dualism and who is often regarded as the father of this mind-body problem is a French philosopher René Descartes (he was the first philosopher whose works I began to read, and if you still haven't read any of his texts, I really recommend that you start with "Discourse on the Method" – you can easily find it on the Internet).

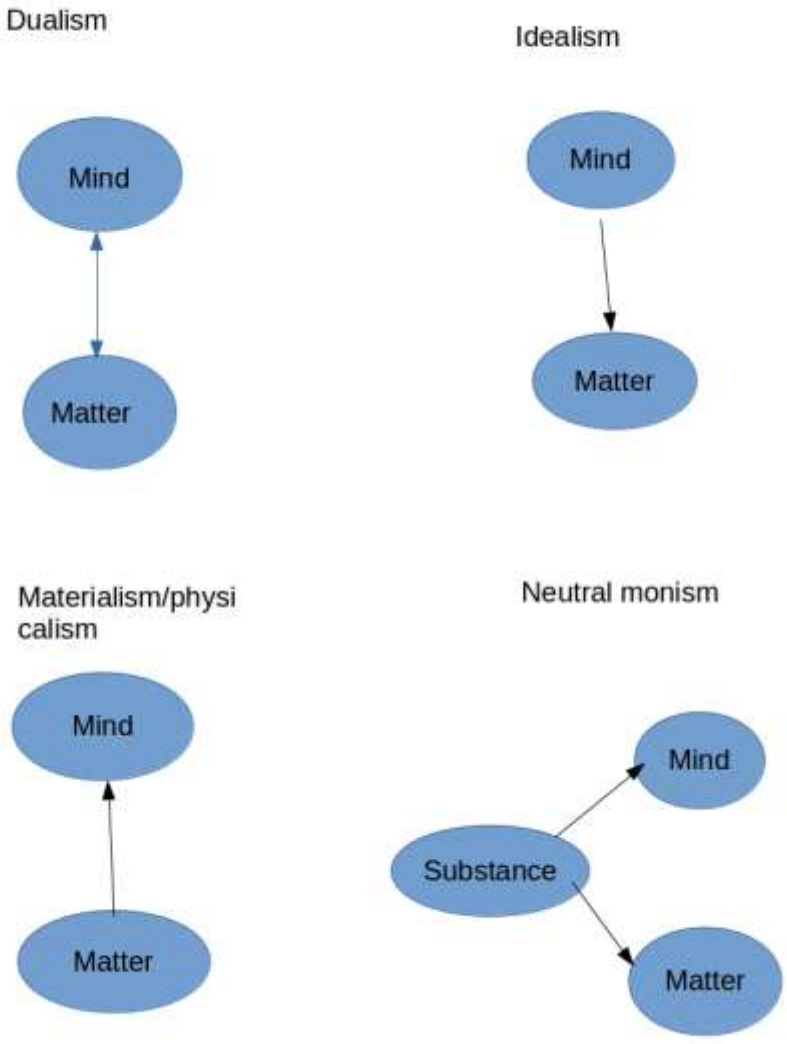
Other philosophers, however, argue that the mind and the body **are** actually identical. Personally, I don't agree with them but you're free to choose which theory you find to be the right one. The theory I'm talking about is called **monism**. As you probably might have guessed, apart from the view that the body and the mind are real there are also two other theories: **physicalism** stating that only body is real and **idealism** whose supporters maintain that the reality we can now is mental in its nature. A physicalist would argue that seeing your own body has nothing to do with your mind. He would explain that this is strictly a physical process which involves the light, your retina, nerves and finally your brain which creates the image of your body. You may think "All right, I could believe that seeing is – at least to some extent – a physical process (a blind dualist would not be able to see his body!) but what about the feelings? Love, sadness, happiness? They are mental states!". A physicalist is prepared and would answer that this is all about the hormones, for instance endorphins make you happy. There are also idealists who believe that the nature of the reality is mental – however weird may it sound it is quite an interesting theory to study (even though I'm not an idealist). Most idealists admit that the thinking process cannot exist without a thinker, what makes their theory different from the physicalism is that the source of thought is not a body. Thinking depends entirely on the mind and not on the brain. Some idealists claim that the physical reality is no more than an illusion of the mind. It is as difficult to argue with this view as it is in the case of physicalism. One cannot prove that the physical process is not a mental state nor that a mental process is

not a physical process. I believe this is a vicious circle and the number of counterarguments is practically infinite.

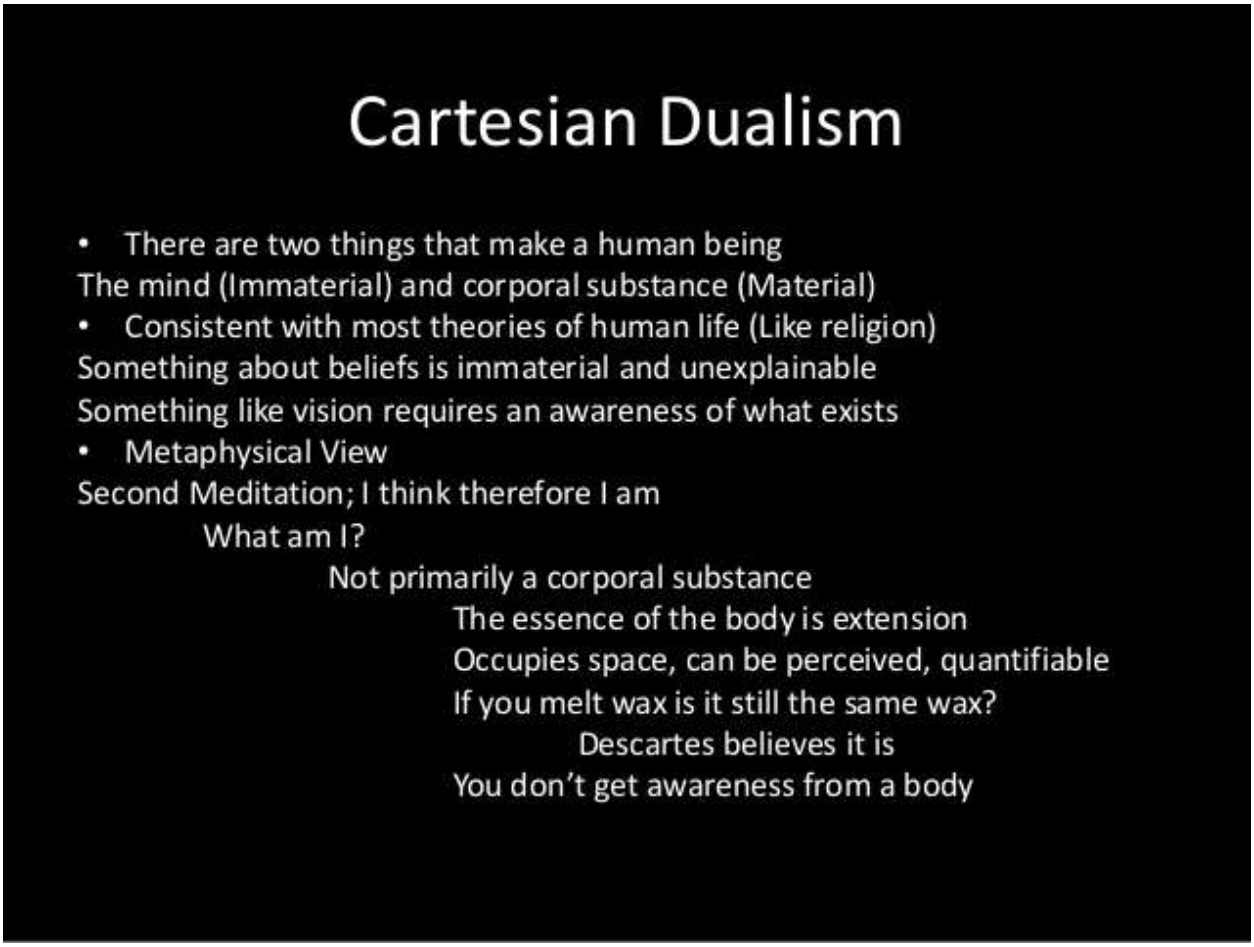
So to sum up – the two major theories in the philosophy of mind are dualism (mind and body) and monism (mind or body). It is up to you which theory you will choose – and to be honest, probably nobody will be able to prove you're wrong. I think it's all about what you feel is right… oops, physicalists don't feel – my bad!

The differences between dualism, idealism, materialism and neutral monism

https://fascinatingfuture.wordpress.com/2015/02/14/the-differences-between-dualism-idealism-materialism-and-neutral-monism/

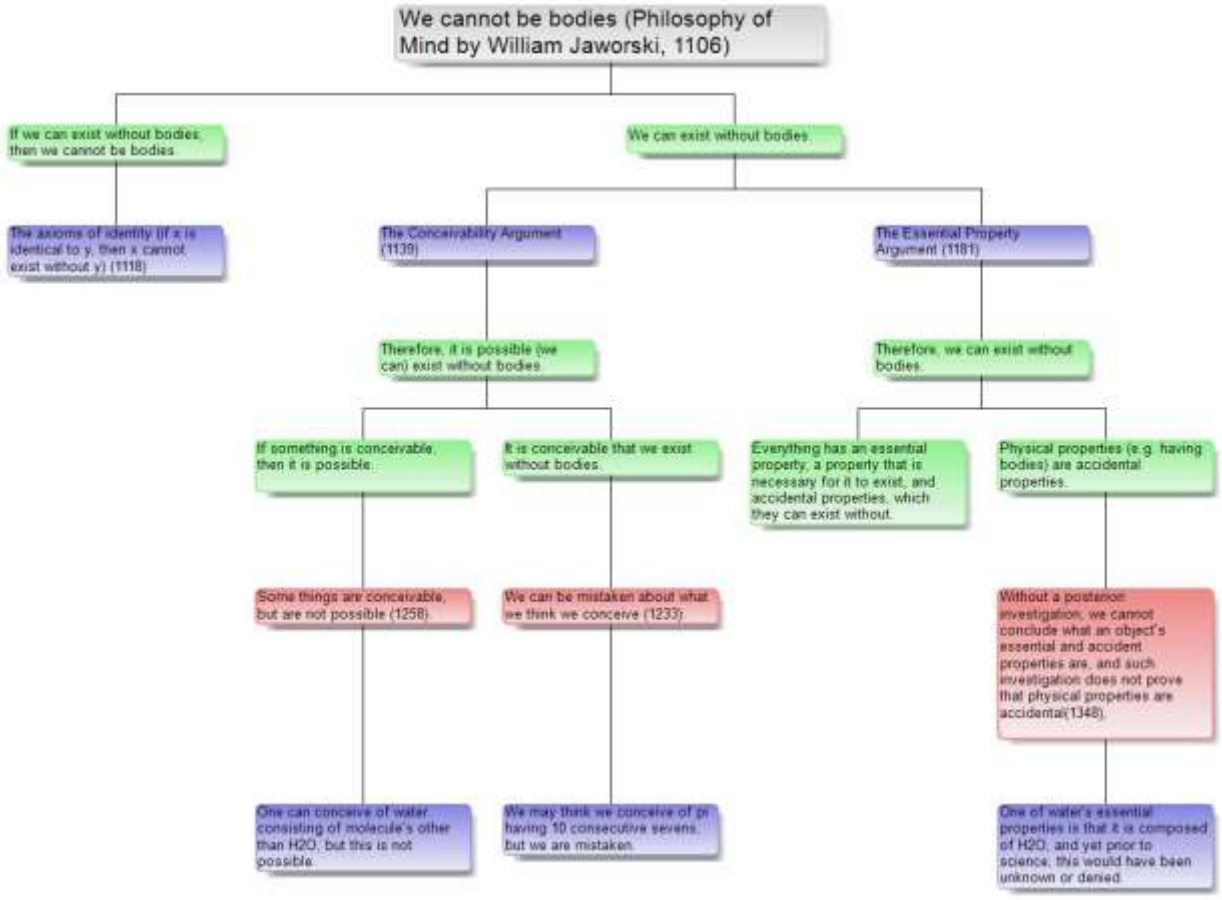


Philosophy 101: Introduction to Philosophy
https://www.slideshare.net/jcklp1/philosophy-101-27845564



Philosophy of Mind 3: Substance Dualism

https://mountincompetence.wordpress.com/2014/08/28/philosophy-of-mind-3-substance-dualism/



Philosophy of Mind & Cognitive Psychology
https://www.slideshare.net/scaruffi/tat1-47012477 (Slideshow)

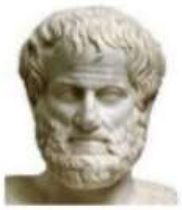
The Mind-Body Debate

- Is our mind made of matter?
- Is it made of a different substance?
- What differentiates the mental from the non-mental?
- How do our mind and our body relate?
- Is our mind inside our body?
- Is our mind born with the body?
- Will it die with the body?
- Does it grow with the body?

Dualism

- Dualism: mind and body are made of two different substances
  - Substance dualism: the mind is a different (nonphysical) substance altogether from the brain
    - René Descartes (1649)
      - "Res extensa" (things that have an extension) and "res cogitans" (things that think) belong to two separate realms, and cannot be studied with the same tools

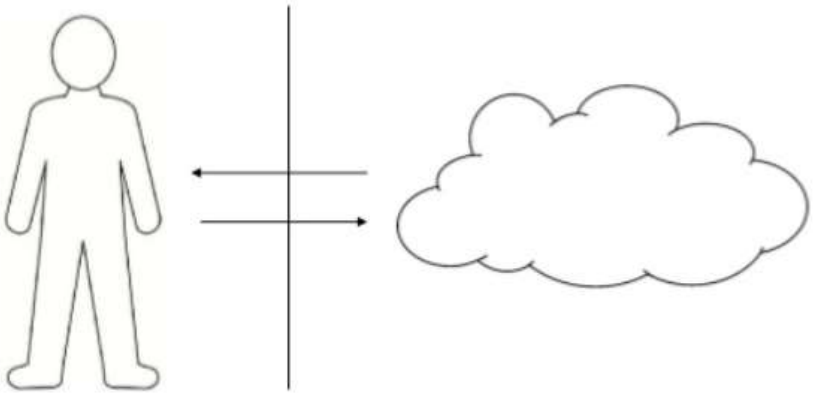
Dualism



- Substance Dualism
  - Aristoteles: living and nonliving things
  - Descartes:
    - Emphasis on mind, not on life
    - The brain is the seat of the body-mind interaction
  - Newton's Physics is a direct consequence of that approach: Physics studies the realm of matter, and only deals with matter

Dualism

- Dualism
  - The Dualist's dilemma: how do mind and body interact?



Dualism

- Epiphenomenalism (Charles Bonnet - 1754)
  - The mind if an accidental product of the brain
  - The mind merely observes the behavior of the body, although it believes that it actually causes it.
  - Donald Davidson's anomalous monism (1970)

Dualism

- Property Dualism: the mind is the same substance as the brain, but comes from a different class of properties (that are exclusive of the brain).

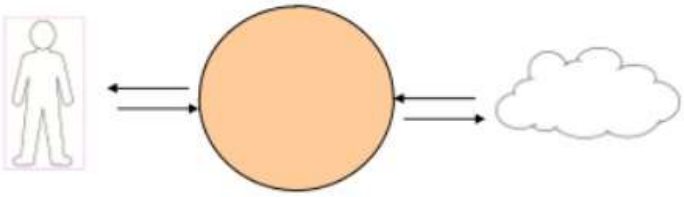
  - Charles Dunbar Broad (1925):
    - The universe is inherently layered
    - Each layer has its own properties
    - Each layer yields the following layer but cannot explain the new properties that emerge with it
    - At each level some properties apply, but at the immediately higher level some other properties apply
  - Supervenience/ Jaegwon Kim (1984)

Dualism

- Supervenience/ examples
  - Biological properties "supervene" (or "are supervenient") on physical properties, because the biological properties of a system are determined by its physical properties.
  - Biological and physical properties of an organism are different sets of properties, but the physical ones determine the biological ones.
  - Chemical compounds have density and conductivity, whereas biological organisms have growth and reproduction.
  - Another example: electrons have mass and spin, but electricity has potential and intensity

Dualism

- Trialism: another way to explain how mind and body interact
  - Karl Popper's and John Eccles' world of ideas (1977)
  - Rudy Rucker's mindscape (1982)
  - Roger Penrose's protoconsciousness (1989)



Monism

- Monism: only one substance exists
  - Materialism: only matter exists
  - Idealism: only mind exists

Monism

- Monism
  - Baruch Spinoza (17th century)
    - God is all that exists (he is what is), there is nothing that is not God ("pantheism")

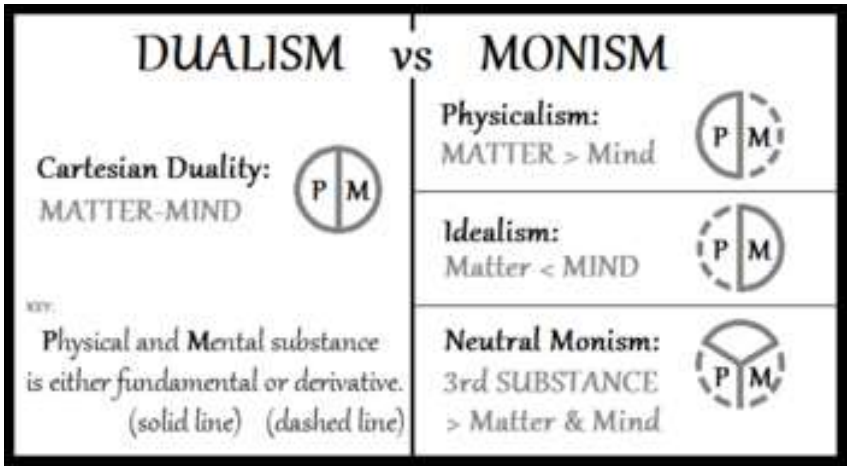
Idealism

- Idealism: only mind exists
  - Gottfried Leibniz (17th c)
    - Everything has a mind ("panpsychism")
    - Minds come in degrees, starting with matter (whose minds are very simple) and ending with God (whose mind is infinite)

  - George Berkeley (18th c)
    - All we know is our perceptions ("esse est percipi")
    - The only thing that exists is the experiences of our mind

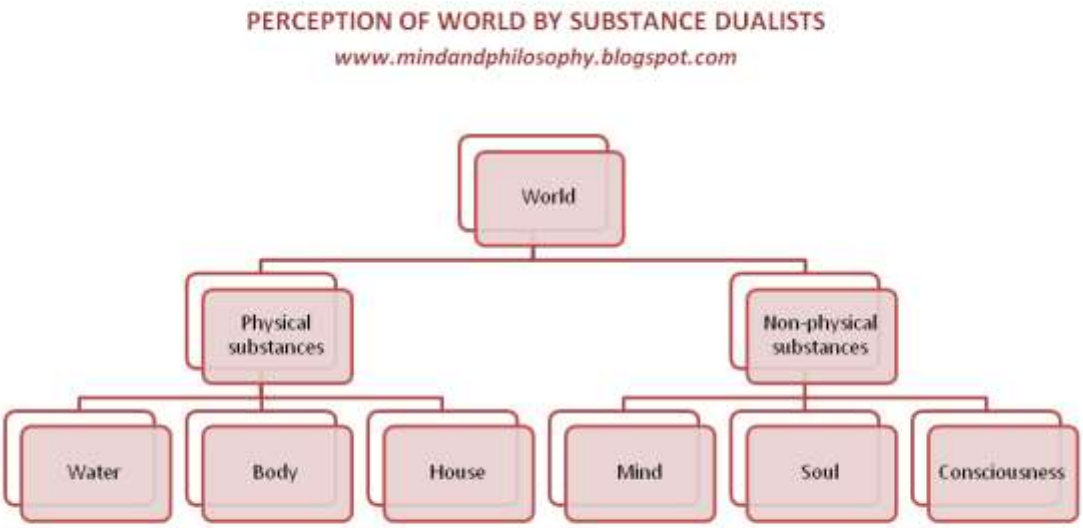
Dualism	Substance Dualism	Descartes	
	Property Dualism	Broad	
		Supervenience	Kim
	Trialism	Popper, Penrose, Rucker	
	Epiphenomenalism	Bonnet	
Monism	Idealism	Berkeley	
		Panpsychism	Leibniz
	Pantheism	Spinoza	
	Neutral Monism	Russell	
	Materialism		
	Identity Theory		Place, Feigl, Smart
	Anomalous Monism		Davidson
Behaviorism	Ryle		
	Eliminative Materialism	(Feyerabend, Rorty, Churchland)	
Functionalism			
	Computational Functionalism	Putnam, Fodor, Stich, Block	
	Homuncular Functionalism	Dennett, Lycan, Minsky	

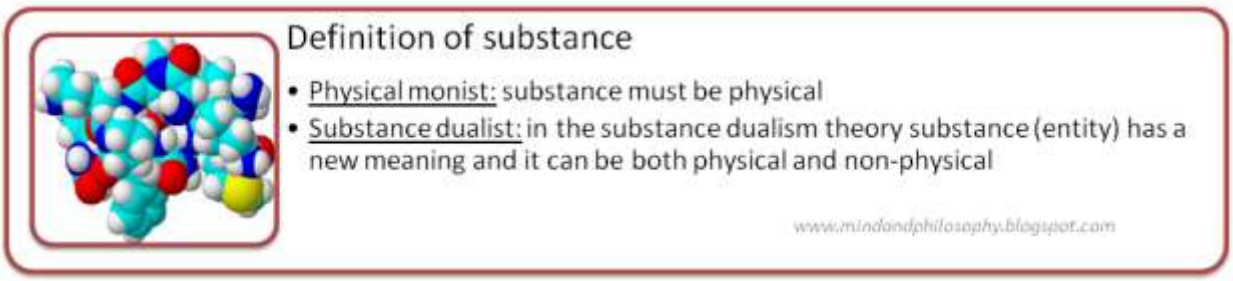
Mind–body problem
https://en.wikipedia.org/wiki/Mind%E2%80%93body_problem

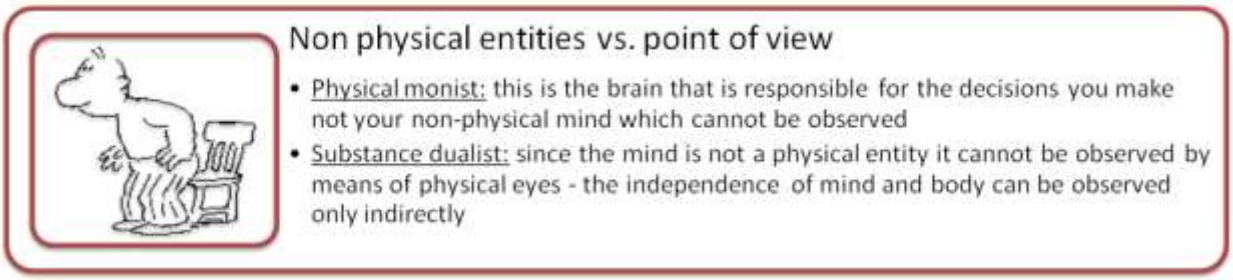


Physical monism vs. substance dualism - arguments

http://mindandphilosophy.blogspot.co.uk/2012/07/physical-monism-vs-substance-dualism.html







Monism vs. Dualism?

http://personalitycafe.com/critical-thinking-philosophy/93771-monism-vs-dualism.html

The following chart outlines all the major theories of the relationships between the mind and the body discussed by modern Western thinkers. "Monist" theories argue there is basically only one thing or substance in us, and that it's either physical or mental or a combination of both. "Dualist" theories argue that there are two such substances.

Positions on Mind/Body Problem		
Mind/Body Theory	Type	Central Claims
1. Materialism, or Phyiscalism	Monist	Only bodies and their brains exist. Mental states are somehow reducible to physical states. The "soul" or "mind" is just an illusion. Comes in many varieties.
a. Identity Theory/Reductive Materialism	Monist	Each type of mental state is identical to a type of brain state. One day neurological science will be able to precisely map out this indentity.
b. Functionalism/Anomalous Monism	Quasi-Monist	Functionalism: Mental states are functional states that might be realized in different ways in different organisms. Anamalous Monism: Mental states "supervene" upon physical ones, though they cannot be fully translated into physical descriptions. (A "weak" form of materialism.)
2. Interactionism	Dualist	Mind and body are separate substances that interact casually. Sometimes referred to as "Cartesian Dualism" or simply "Dualism".
3. Epiphenomenalism	Monist	The mind is a mere epiphenomenon, or by-product, of physical processes. It does not cause physical actions.
4. Phenomenalism, or "Dual Aspect Theory".	Quasi-Dualist	All we really know are our mental phenomena. Though physical processes probably cause mental events, there is an irreducible subjective quality to an individual's thought and experience. We don't know what it's like to be a bat (Nagel).
5. The New Mysterians	Unclear	Our limited human intellects cannot comprehend how a piece of meat – our brains – could be conscious. Yet we can be sure that strict materialism and dualism are both hopelessly flawed.
6. Double Aspect Theory, or Neutral Monism	Monist	Mind and body are two distinct aspects of a single neutral substance.
7. Idealism	Monist	Only minds and their thoughts exist. Physical things exist insofar as they are perceived.
8. Parallelism or Preestablished Harmony	Dualist	Mind and body are separate things, but physical events parallel mental events, perhaps guaranteed by a preestablished harmony.
9. Occasionalism	Dualist	Physical events take place on the same occasion as their corresponding mental events, perhaps guaranteed by God's will.

Monism

Monism (Catholic Perspective)

http://www.newadvent.org/cathen/10483a.htm

Excerpt:

(From the Greek *monos*, "one", "alone", "unique").

Monism is a philosophical term which, in its various meanings, is opposed to Dualism or Pluralism. Wherever pluralistic philosophy distinguishes a multiplicity of things, Monism denies that the manifoldness is real, and holds that the apparently many are phases, or phenomena, of a one. Wherever dualistic philosophy distinguishes between body and soul, matter and spirit, object and subject, matter and force, the system which denies such a distinction, reduces one term of the antithesis to the other, or merges both in a higher unity, is called Monism.

In metaphysics

The ancient Hindu philosophers stated as a fundamental truth that the world of our sense-experience is all illusion (*maya*), that change, plurality, and causation are not real, that there is but one reality, God. This is metaphysical Monism of the *idealistic-spiritual* type, tending towards mysticism.

Among the early Greek philosophers, the Eleatics, starting, like the Hindus, with the conviction that sense-knowledge is untrustworthy, and reason alone reliable, reached the conclusion that change, plurality, and origination do not really exist, that Being is one, immutable, and eternal. They did not explicitly identify the one reality with God, and were not, so far as we know, inclined to mysticism. Their Monism, therefore, may be said to be of the *purely idealistic* type.

These two forms of metaphysical Monism recur frequently in the history of philosophy; for instance, the idealistic-spiritual type in neo-Platonism and in Spinoza's metaphysics, and the purely idealistic type in the rational absolutism of Hegel.

Besides idealistic Monism there is Monism of the materialistic type, which proclaims that there is but one reality, namely, matter, whether matter be an agglomerate of atoms, a primitive, world-forming substance (see IONIAN SCHOOL OF PHILOSOPHY), or the so-called cosmic nebula out of which the world evolved.

There is another form of metaphysical Monism, represented in these days by Haeckel and his followers, which, though materialistic in its scope and tendency, professes to transcend the point of view of materialistic Monism and unite both matter and mind in a higher something. The weak point of all metaphysical Monism is its inability to explain how, if there is but one reality, and everything else is only apparent there can be any real changes in the world, or real relations among things. This difficulty is met in dualistic systems of philosophy by the doctrine of matter and form, or potency and actuality, which are the ultimate realities in the metaphysical order. Pluralism rejects the solution offered by scholastic dualism and strives, with but little success, to oppose to Monism its own theory of synechism or panpsychism (see PRAGMATISM). The chief objection to materialistic Monism is that it stops short of the point where the real problem of metaphysics begins.

In theology

The term *Monism* is not much used in theology because of the confusion to which its use would lead. Polytheism, the doctrine that there are many gods, has for its opposite Monotheism, the doctrine that there is but one God. If the term Monism is employed in place of Monotheism, it may, of course, mean

Theism, which is a monotheistic doctrine, or it may mean Pantheism, which is opposed to theism. In this sense of the term, as a synonym for Pantheism, Monism maintains that there is no real distinction between God and the universe. Either God is indwelling in the universe as a part of it, not distinct from it (pantheistic Immanentism), or the universe does not exist at all as a reality (Acosmism), but only as a manifestation or phenomenon of God. These views are vigorously combated by Theism, not only on considerations of logic and philosophy, but also on considerations of human life and conduct. For the ethical implications of pantheism are as detrimental to it as its shortcomings from the point of view of consistency and reasonableness. Theism does not deny that God is indwelling in the universe; but it does deny that He is comprised in the universe. Theism does not deny that the universe is a manifestation of God; but it does deny that the universe has no reality of its own. Theism is, therefore, dualistic: it holds that God is a reality distinct from the universe and independent of it, and that the universe is a reality distinct from God, though not independent of Him. From another point of view, theism is monistic; it maintains that there is but One Supreme Reality and that all other reality is derived from Him. *Monism* is not then an adequate equivalent of the term *Theism*.

Physical monism vs. substance dualism - arguments

http://mindandphilosophy.blogspot.co.uk/2012/07/physical-monism-vs-substance-dualism.html

Monism vs. Dualism?

http://personalitycafe.com/critical-thinking-philosophy/93771-monism-vs-dualism.html

Opinions on Monism

http://www.writeopinions.com/monism

Expert:

For the academic journal, see The Monist.

Monism is the philosophical view that a variety of existing things can be explained in terms of a single reality or substance. The wide definition states that all existing things go back to a source which is distinct from them (e.g. in Neoplatonism everything is derived from The One). A commonly-used, restricted definition of monism asserts the presence of a unifying substance or essence.

One must distinguish "stuff monism" from "thing monism". Stuff monism posits that only one kind of stuff (e.g. matter or mind) exists, although many things may be made out of this stuff. Thing monism posits that, strictly speaking, there exists only a single thing (e.g. the universe), which can only be artificially and arbitrarily divided into many things.

In contrast to monism are metaphysical dualism and metaphysical pluralism.

The term *monism* originated from Western philosophy, and has often been applied to various religions.

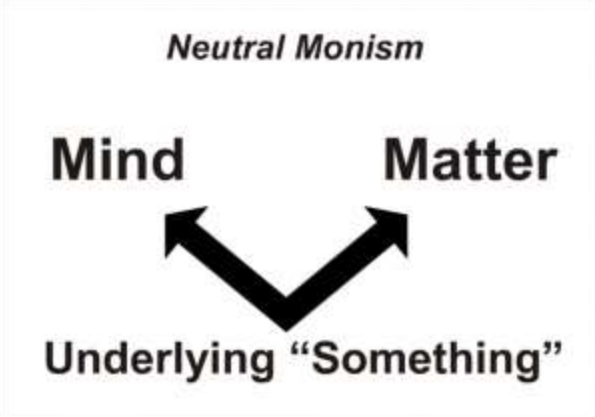
Philosophy of Mind & Cognitive Psychology
https://www.slideshare.net/scaruffi/tat1-47012477 (Slideshow)

Monism

- Monism: only one substance exists
  - Materialism: only matter exists
  - Idealism: only mind exists

Monism

- Monism
  - Baruch Spinoza (17th century)
    - God is all that exists (he is what is), there is nothing that is not God ("pantheism")

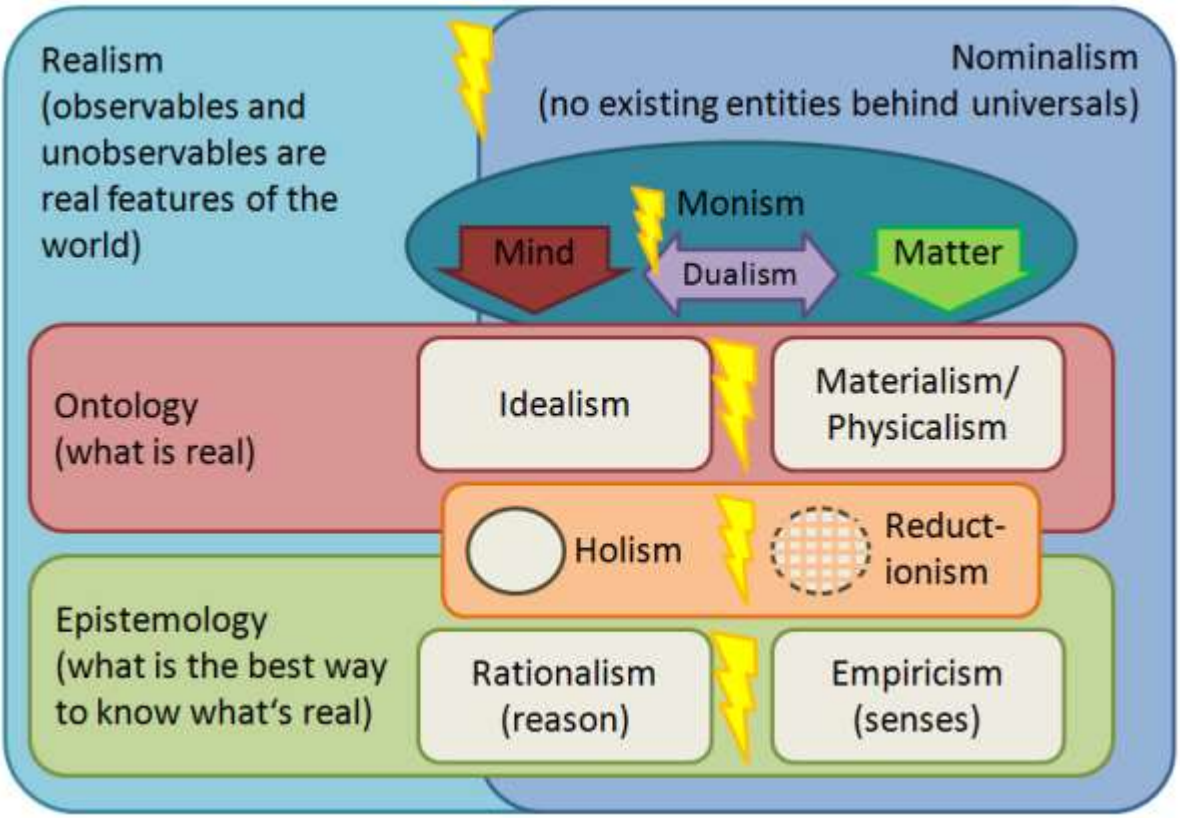


There is no One!

https://magagpa.wordpress.com/2017/04/22/there-is-no-one/

Excerpt:

In an earlier letter on my worldview, I labelled myself as a monist. Recently, I found that this needs further elaboration and maybe a correction. Maybe I had a wrong idea of what is “monism”, a term with a long history in western philosophical discourse. The two fields of inquiry we are interested in, here, are ontology (the question of what is real) and epistemology (what is knowledge, what are we able to know about reality).



Basic terminology in Western metaphysics.

Western philosophy is predominantly characterised by the dichotomy of mind and matter. This ontological dualism is built on a strong substance metaphysics: The materialist believes that the one underlying substance of everything is matter and that mental phenomena arise from material processes (for example, thoughts and imagination are the effect of neuronal activity in the brain). The idealist believes the opposite – that the one substance is mind and that the entire perception of the phenomenon “matter” is a mental creation. Both are, in their own way, monists – there is only one substance. Attempts to moderate between the two are dual-aspect monism or neutral monism, for example in Spinoza’s work. Furthermore, there is a strong religious association with the term monism: those who believe that there is only one almighty divine entity as the substance-creator (a god) are religious monists.

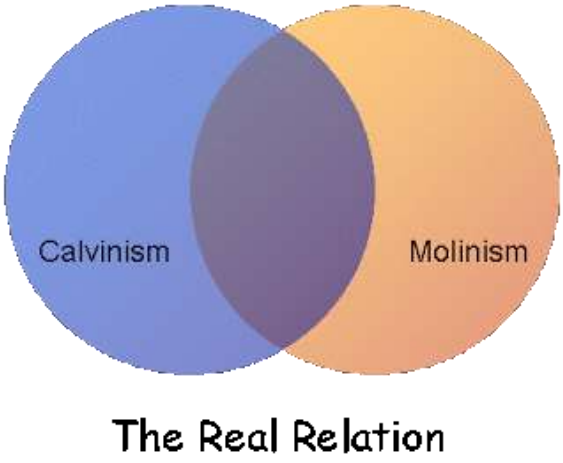
Strictly speaking, monistic idealists and materialists are still dualists since they obviously separate mind and matter. What I had in mind when calling my metaphysical viewpoint monistic was a non-separation of the two, a strict non-dualism. Perhaps, I may call it “dialectic monism” to make it clearer: For me as a convinced epistemological constructivist (all we know is constructed by our mind on the foundations of

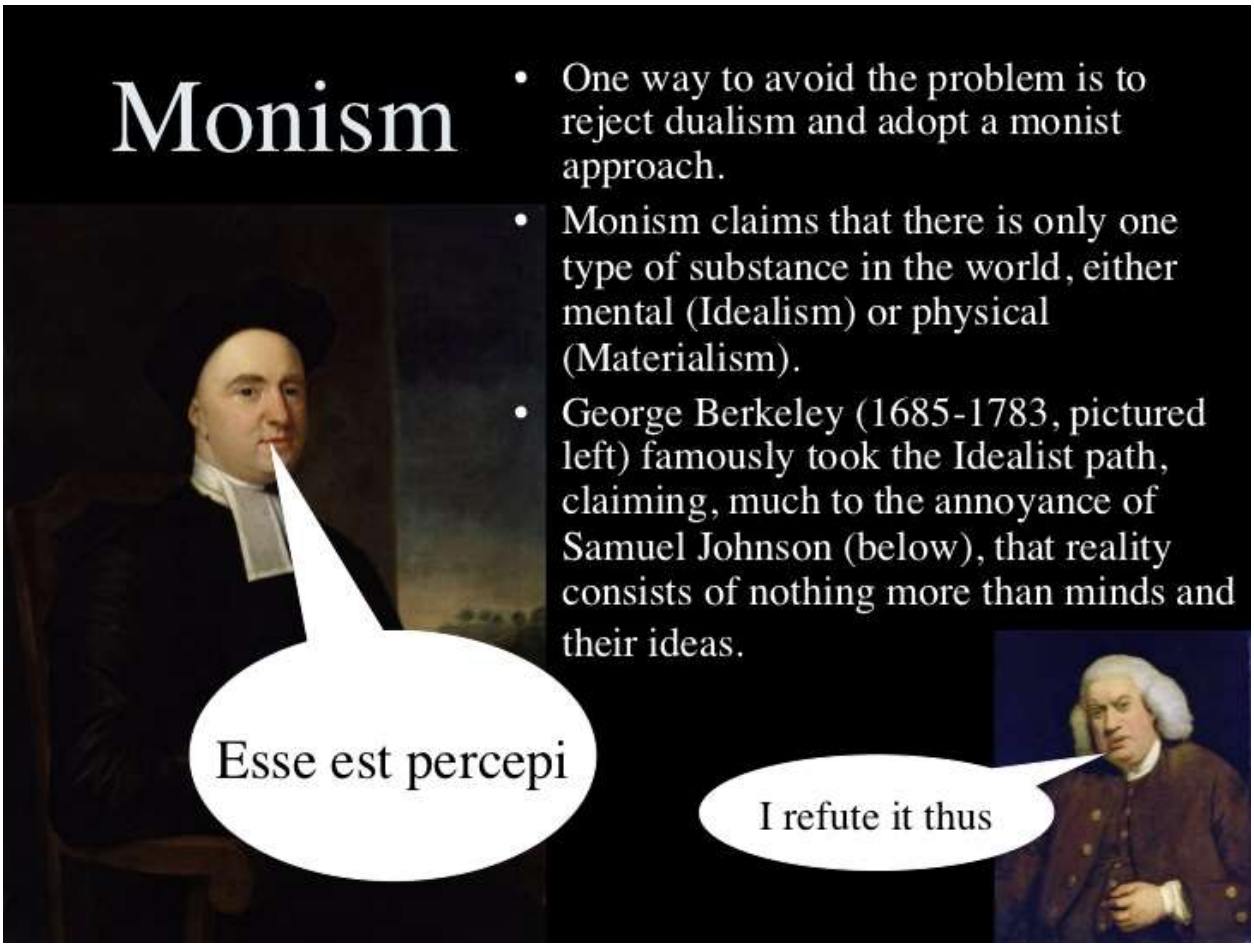
our experiences and formations) and holist (everything is interconnected in a net of conditionality), both mind and matter are embedded into an ultimate reality that "works" by only one set of mechanisms (are call it "laws"). As described earlier, the emergent character of an ever-changing world – the *dependent arising* in Buddhist philosophy – brought about the feature of conscious perception and cognitive processes. This is the origin of our mind. With our current knowledge about "nature" we may say that it arises from matter. However, at the same time – that is: dialectically – the whole concept of "matter" is the product of our mental reflections on our surrounding. And here my "monism" – thought of as "non-separation" or "emptiness" – comes into play: We easily fall victim of the illusion that our mental processing of the world is somehow separated from the "real" world outside of our mind. We separate into me and you, me and the world, inside and outside, and so forth. This conscious ontology is the phenomenal or conventional reality, but not the ultimate reality or actuality. The call for oneness is, therefore, a prescriptive one: If our goal is to progress towards enlightenment, we need to understand that there is no metaphysical substance, permanence and separable identity of things, but emptiness, impermanence and interconnectedness. In this respect, my "monism" may not be understood as "there is only one", but as "there is only everything".

A next question would be if there is an analogous insight for epistemological monism: The "mind-monist" – the rationalist – would claim that all knowledge is a result of mental reasoning (rationality). The "matter-monist" – the (traditional) empiricist – would understand all knowledge as the result of incoming experiential triggers that are caused by matter (for example, light, sound waves, molecular exchange, etc.). Again, dialectic monism replies that both are working interconnectedly. Ratio needs experience from interaction with the surrounding, while the processing of the experience itself is enabled through a sense-making by our conscious rationality (as depicted in my tree of knowledge). Again, there is no one (ratio or experience), but only everything (the experiential margin of our perception, the pattern formations of the past, our choice of strategies for sense-making and meaning-construction, etc.).

Review and the Intermediate State

http://metaschema.blogspot.com/2017/04/the-consummation-class-11-review-and.html



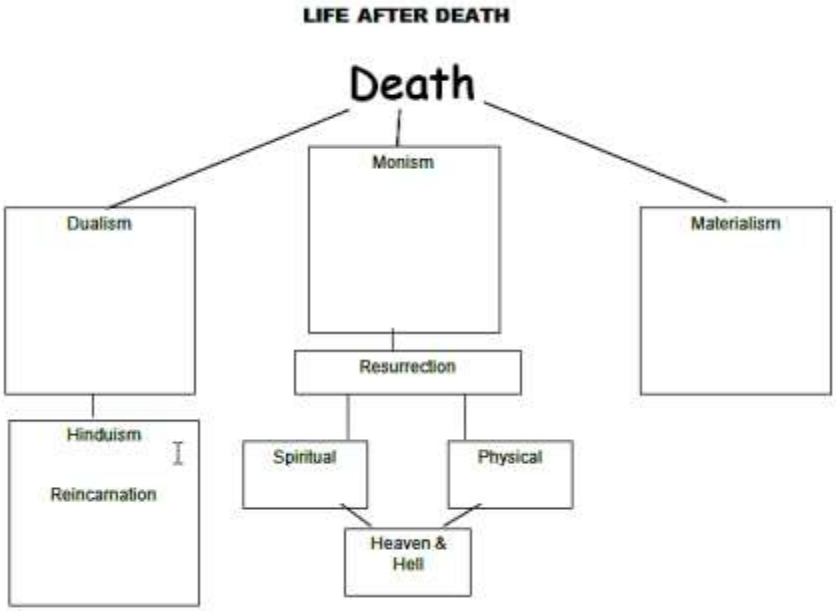


***See also* Dualism section for comparisons with Monism**

Life After Death

https://hokmahrevision.wordpress.com/2013/10/28/life-after-death/

Excerpt:



Dualism and back to Plato

Plato believed that people were made up of a body and a soul. The soul, he believed, was imprisoned in the body and desired release. The soul was very much the guiding principle of the person. Obviously there was a link between the soul and the world of Forms.

At death the soul was released and returned to the world of Forms. It could then return and inhabit another body.

Essentially the soul was thought to be immortal.

Descartes 1596-1650

When studying Descartes we talk about substance dualism. According to substance dualism, our minds and our bodies are two distinct substances capable of existing apart…

Points to be made supporting dualism

1. It is central to the beliefs of at least two major eastern world religions.
2. It is a popular way of coping with death among many westerners – the belief that a loved one's spirit has "gone to heaven" after death.
3. It is also incorporated into the religion of spiritualism.
4. There are some people who talk of having "out of body experiences."

Against dualism

1. Some materialists suggest there is no life after death and therefore no need for the division between body and soul.
2. Peter Geech raises the question of recognition of a disembodied soul.
3. The Christian church teaches about resurrection, including bodily resurrection. In reality much of the language of Christianity in this area is veiled and obscure and the church does little to dispel what it regards as the myth of dualism.

Monism and Religion

This maintains the integrity of body and soul. Christianity would wish to place itself in this category, but at times not only is a concise understanding difficult to ascertain, but the language used to describe life after death is obscure.

Old Testament

In most of the Old Testament there is no belief in life after death. The only clear reference to it in the Protestant Bible is in the Book of Daniel 12:2-4. This is a late work of Apocalyptic literature.

New Testament

Jesus rose from the dead at the end of the gospels. (Matthew 28, Mark 16, Luke 24 and John 20-21).

Gospel evidence

There are two views about the nature of Jesus' resurrection. Some see this as a spiritual event whereby Jesus appears and disappears…Luke 24:13-35. At other times Jesus demands to be touched and eats with the disciples … a sort of bodily proof… Luke 24:36-43. This debate is one which is closely argued by New Testament theologians. While the details need not concern us here, it is as well to know that the debate exists about the nature of Jesus' resurrection.

St Paul's letters

1. St Paul accepted that he was called to be an apostle by the risen Jesus who appeared to him from heaven on the road to Damascus. Acts 9. For Paul the resurrection of Jesus was an undisputed fact. He also said if Jesus had not risen from the dead the Christianity would be a waste of time. 1 Corinthians 15:12-19.
2. Paul also believed that because of Jesus' resurrection, believers hope that they will rise from the dead to be with Christ 1 Corinthians 15:20-22.

3. He even speculated about the nature of the resurrection body that awaits believers. 1 Corinthians 15:35-46. On earth one has a physical body; yet there awaits in heaven a spiritual body for each person.

Paul is quite complex in this matter, but it is worth knowing his main points in detail. It helps to understand his position and goes some way to explaining the various strands of thinking in Christianity.

Heaven, Hell and Purgatory
Heaven was traditionally the place of God and the place to which Christians hope they will go after death.
Hell – this became in Christian thinking a place of punishment and torture, ruled over by the devil. A great deal of the imagery of Hell depends on Jewish thinking about Gehenna, (a valley near Jerusalem), legends about the underworld and Christian thinking about the fate of Satan.
Many 20th century thinkers, in an attempt to make primitive imagery more acceptable to the modern world prefer to talk about Hell as a place of separation from God.

Purgatory – a belief among some Christians, who think that it is a place where people who die go after death, where their relationship with God is tested and purified so that they may eventually progress to heaven.

Judgement – again a cornerstone of Christian teaching, but not one I would recommend you dig too deeply over on this topic – briefly for the following reasons.

1. Some Christian teachings imply that there is a judgemnent after death (see above)
2. The New Testament seems to imply that judgement comes at the end of the world…the final judgement.
3. Philosophically the concept of judgement depends rather on the nature of one's decision about freewill. If, as a Determinist would claim, we have no freewill then judgement of God on human actions would be unjust and irrelevant for God would be judging actions which were not the responsibility of the person concerned!

Predestination and Divine Election ***See*: Theodicy**
One can trace this back as far as Augustine's Theodicy on the question of evil. You may remember Augustine's ideas about the *privation theory* of evil and the belief that none of us is worth of heaven because all humans bear the sin of Adam and deserve to be condemned. However through the action of God's grace and the human response to this some may be saved.

This basic idea was developed at the time of the Reformation by **John Calvin** 1509-1564 into the theory of Divine Election. Some people are destined for heaven because of their relationship with God and some are not. God chooses!

One of Calvin's followers **Theodore Beza** 1519-1605 developed the full blown doctrine of predestination. All human acts are controlled by God – including one's final destination – heaven or hell.

Monism and Materialism
Generally this is much more straightforward. Monism again refers to a person being a single entity. The body cannot be divorced from the soul at death. Materialists therefore claim that any form of life after death must be physical and for most this means that they reject the idea of an after-life.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

Materialism (Philosophical)

NDT: Materialism

The doctrine that whatever exists is either physical matter, or depends upon physical matter. Thus stated, the doctrine is vague enough to have had numerous expressions from the materialism of Democritus (c. 460-c. 370 BC) and Epicureanism, in which everything is reducible to the movements of atoms, to the mechanical materialism of Thomas Hobbes (1588-1679) and the physicalism both of logical positivism and the dialectical materialism of Karl Marx. Besides being a philosophical position with definite ontological explanations (the denial of the existence of minds or spirits), materialism may also be regarded as a research program and research methodology with no such implications.

Materialism is opposed both by forms of mind-body dualism (e.g. that of Descartes) and by a more general anti-reductionism, which warns that although the universe has a materialistic aspect it is invalid to conclude that it is 'nothing but' matter. At first glance the biblical stress on humanity as part of the creation may seem hospitable to a wholly material creation, but the biblical doctrine of personal continuity after bodily death (2Co 5:1-10) appears to rule this out (see Immortality; Intermediate State).

'Materialism' may also refer to an ethical outlook which regards the only worth-while pursuit to be that of wealth and sensual gratification, but there is no logical connection between the philosophical doctrine of materialism and this ethical stance.

Bibliography: J. R. Smythies (ed.), *Brain and Mind* (London, 1965). P.H.

NOTE: For issues and details related to Heaven, life after death, the Intermediate State, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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.

Reconstructionts 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 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 reinstituted. 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
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

The Blessing of Dominion Theology (2008) (R. J. Rushdoony)
https://chalcedon.edu/magazine-issues/the-blessing-of-dominion-theology

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 [PDF]

What is dominion theology / theonomy / Christian reconstructionism?
https://www.gotquestions.org/dominion-theology.html

Excerpt:

Dominion theology refers to a line of theological interpretation and thought with regard to the role of the church in contemporary society. Dominion theology is also known as Christian reconstructionism and theonomy. Dominion theology states that biblical Christianity will rule all areas of society, personal and corporate. Christian reconstructionism reasons that society will be reconstructed by the Law of God as preached in the gospel and the Great Commission. Theonomy is a post-millennial view believing that all of the moral laws contained in the Old Testament are yet binding today. Although these might sound somewhat disparate, they have all been closely linked together to the point that people often use the terms interchangeably.

Those who hold these views believe that it is the duty of Christians to create a worldwide kingdom patterned after the Mosaic Law. They believe that Christ will not return to earth until such a kingdom has been established. The principal goal, then, of dominion theology and Christian reconstructionism is political and religious domination of the world through the implementation of the moral laws, and subsequent punishments, of the Old Testament (the sacrificial and ceremonial laws having been fulfilled in the New Testament). This is not a government system ruled by the church, but rather a government conformed to the Law of God.

Dominion theology / Christian reconstructionism is largely based upon a post-millennial view of covenantalism. Post-millennialism is the belief that Christ will return to earth after the thousand-year reign of God's kingdom, and covenantalism refers to the belief that biblical history is divided into three major covenants supposedly described in Scripture—of redemption, of works, and of grace. Adherents believe that we currently exist under the covenant of grace, that the church and Israel are the same, and we are now in the millennial Kingdom of God. Man, under the covenant of grace, is responsible to rule the world, to hold dominion over it in obedience to the laws of God…

Dominion Theology
https://arcapologetics.org/comparative-religion/dominion-theology/

http://www.empoweredbychrist.org/-over-view-of-dominion-theology.html

http://www.patheos.com/blogs/jesuscreed/2012/07/26/dominion-theology/

Dominion Theology – Periodicals
http://onlinebooks.library.upenn.edu/webbin/book//browse?type=lcsubc&key=Dominion%20theology%20--%20Periodicals

Analytical Table and Harmony of the Mosaic Law
https://www.blueletterbible.org/study/parallel/paral11.cfm

********** END: Theonomy sub-section **********

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more resources on various views and doctrines of eschatology, systems of theology, as well as current biblical scholars, such as N.T. Wright and more.

Oxford Biblical Studies Online: Focus on Essays

http://global.oup.com/obso/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

Let My People Stay Revisionism, Millennialism, and American Slavery

The Bible and the Internet

Theodicy

Rahab, Comedy, and Feminist Interpretation

The Qurʾan and the Syriac Bible

Humor in the New Testament

The Bible and Happiness

Sampling Reception Criticism: William Blake and the Decalogue

Humor in the Apocrypha

The King James Bible's 400th Anniversary in Retrospect

Rabbinic Literature and the Christian Scriptures: An Evolving Relationship

Humor in the Old Testament

Hanukkah

Jonah and Genre

The Feast of Passover

Gnosticism

The Book of Revelation

Scholarship and Belief

Archaeology

Holes in the Tower of Babel

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.

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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 Yeḥezkel 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/

Beware of Philosophy
http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/ARTB/k/526/Beware-of-Philosophy.htm

Paul R. Shockley.org: (under: Bethany, Bethel and SLBC)

The following are links to PDFs, except where noted:

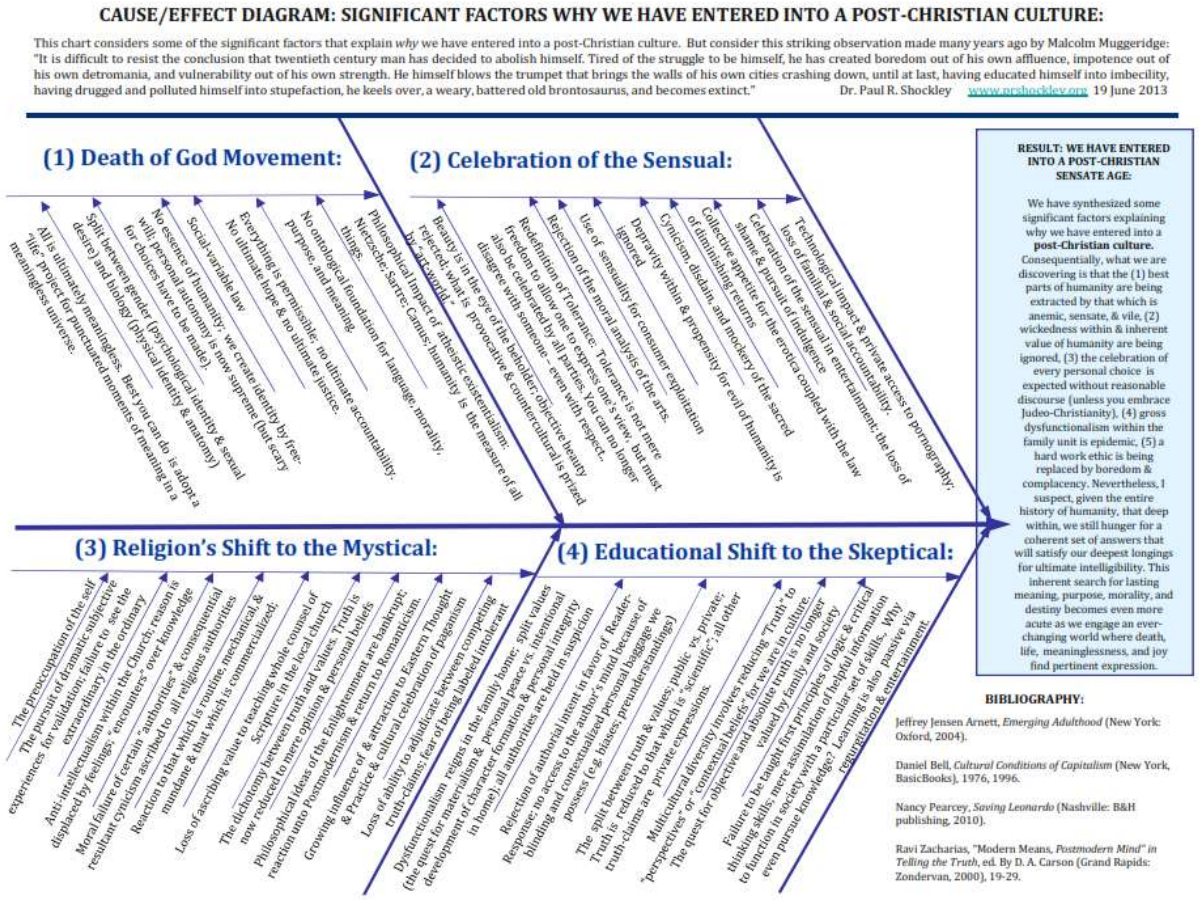
Lecture 1: An Introduction to Christian Apologetics
http://fk.b5z.net/i/u/2167316/f/Lecture_1_An_Introduction_to_Christian_Apologetics_Outline_SLBC.pdf

Lecture 2: Dealing with Doubt

Lecture 3a: Know One's Worldview: Starting Point for Doing Apologetics
http://fk.b5z.net/i/u/2167316/f/Lecture_2_Know_One_s_Worldview_Starting_Point_for_Doing_Apologetics_Outline_SLBC.pdf

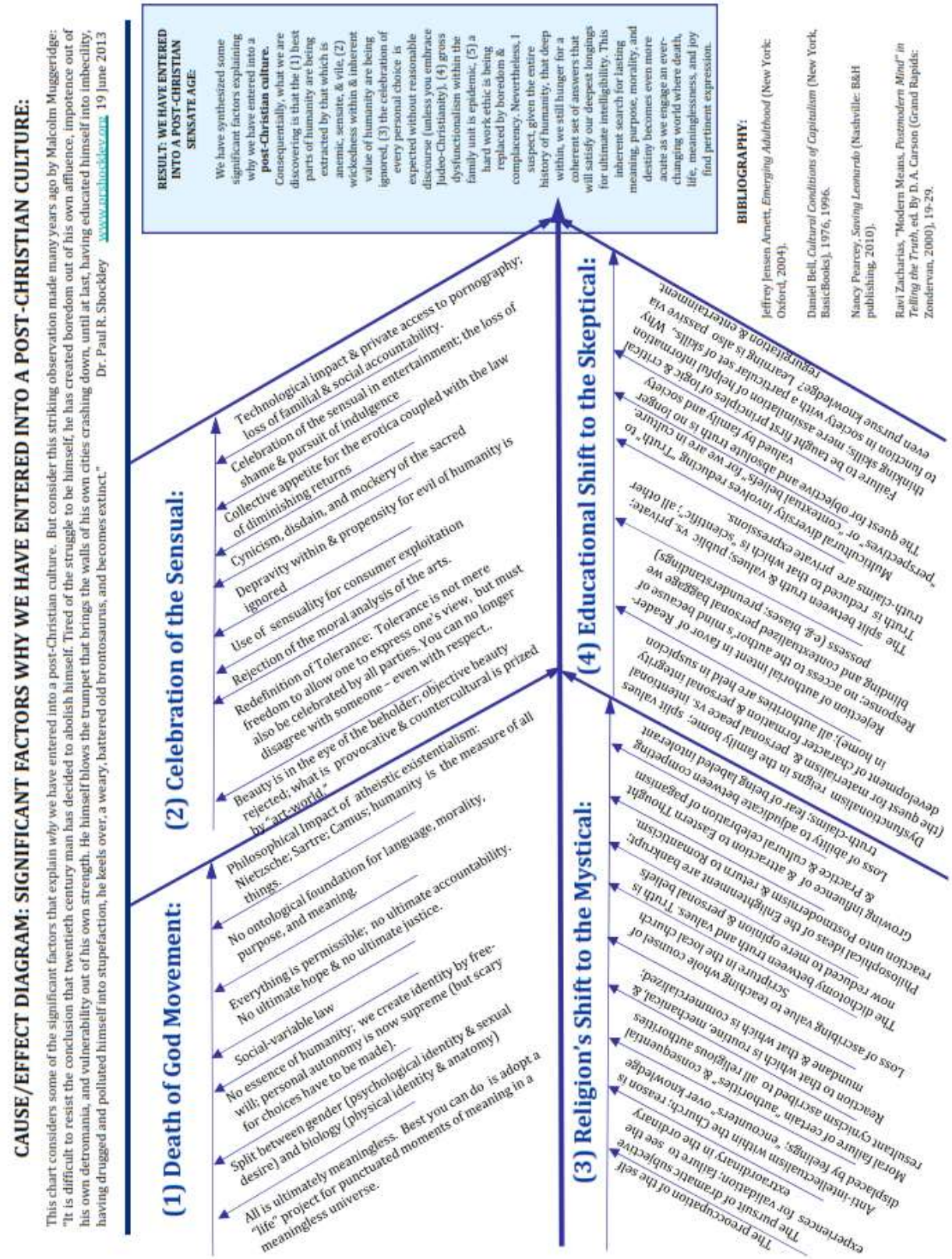
Lecture 3b: Worldview Thinking: 4 Factors Why We have Entered into A Post-Christian Culture

"I am particularly indebted to Dr. Ravi Zacharias for introducing these four major factors and to Nancy Pearcey for expanding Dr. Francis Schaeffer's insights into the truth-value split that dominates both the modern and postmodern mindset."



See larger view, next page…

Worldview Thinking: 4 Factors Why We have Entered into A Post-Christian Culture



Lecture 3c Introduction to Worldview Thinking
http://fk.b5z.net/i/u/2167316/f/Lecture_3_What_is_a_worldview_Bethel_Revised_1.pdf

Lecture 3d: Know Why You Believe What You Believe
Supplement 1a: Powerpoint on Lecture 3

Supplement # 1b: Be Methodical in Doing Apologetics
This supplement offers an overview of the first three lectures with some added material we did not talk about.

Supplement # 2: A Closer Look at Truth
This article offers a deeper look into the correspondence view of truth.

Lecture 4: Cultural Apologetics: We Become What We Behold: The Search for Significance and Value in an Image Driven Age

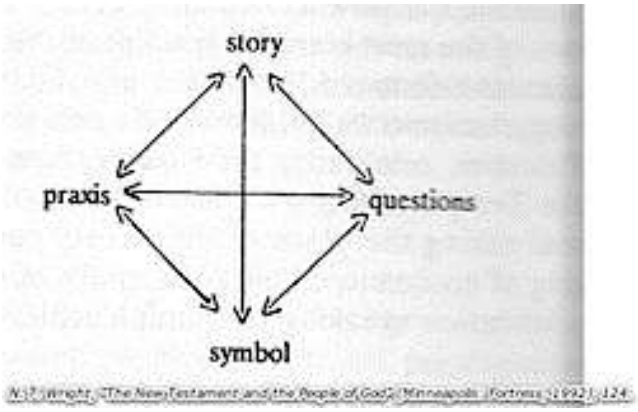
Lecture 5: A Cumulative Case for God's Existence
Lecture 5 b: Cumulative Case for God's Existence - PDF of Powerpoint
Lecture 5 C: How to build a cumulative case argument from ground zero [PPT]

Lecture 6: Aesthetic Value of Nature in Everyday Living

Lecture 7: The Existence of God and the Reality of Evil

Worldviews

Here's how Wright diagrams worldview in *The New Testament and the People of God.*



He then goes on to say that the part we refer to as *culture* runs between symbol and praxis.

Source: https://nickmelazzo.wordpress.com/page/48/

See also: Paul's Worldview for description of diagram as applied to Paul

FYI: N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

Introduction: N.T. Wright and the Biblical Worldview (2006)
https://biblicalstudies.org.uk/pdf/ref-rev/15-2/15-2_intro.pdf [PDF]

***See also:* Paul's Worldview**

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)" for more from N.T. Wright and topics related to the writings of Paul, including Romans.

What's in a worldview? | Todd Weir | TEDxUniversityofGroningen (2017)

https://www.youtube.com/watch?v=0I6LAYwN3Jk [Video]

It is often said that those who don't understand history are doomed to repeat it. As a historian, I am a bit more humble. I think the task of history is to illuminate key aspects of the present day from a new angle and in this way, give us new approaches to old problems. In this TED talk I will challenge you to rethink your assumptions about one of the key concepts in today's thinking about politics and religion: worldview. If you turn on the news, you may hear pundits ask "what is Trump's worldview?" or speak of a "clash of worldviews" behind Brexit. Yet, this word, which seems so suited to our present day, has made a long journey. Where did the term worldview originate? How did it come to represent both religion and secular philosophies, politics as well as culture? What is "Christian worldview"? Why did Hitler embrace this term for his movement, while after the war American liberals rejected it? By delving into the history of Germany, the Netherlands and the United States to answer these questions, we will arrive back at the present moment and see the clash of worldviews in a new light.

Todd Weir is Professor of History of Christianity and Modern Culture at the University of Groningen. His research revolves around the relationship between religion and secularism. In 2014 he published a study on Secularism and Religion in Nineteenth Century Germany: The Rise of the Fourth Confession with Cambridge University Press. Todd is now researching the transnational history of the term **worldview/*Weltanschauung*** from 1790 to the present. This talk was given at a TEDx event using the TED conference format but independently organized by a local community.

[Not flushed out/explained by the speaker well enough for my tastes, but provides an explanation of the origin of concept of secular "worldview".]

Wikipedia: Worldview

https://en.wikipedia.org/wiki/World_view

A world view or worldview is the fundamental cognitive orientation of an individual or society encompassing the whole of the individual's or society's knowledge and point of view. A world view can include natural philosophy; fundamental, existential, and normative postulates; or themes, values, emotions, and ethics. The term is a calque of the German word *Weltanschauung* [ˈvɛlt.ʔanˌʃaʊ.ʊŋ] (listen), composed of *Welt* ('world') and *Anschauung* ('view' or 'outlook').[3] The German word is also used in English.

It is a concept fundamental to German philosophy and epistemology and refers to a *wide world perception*. Additionally, it refers to the framework of ideas and beliefs forming a global description through which an individual, group or culture watches and interprets the world and interacts with it. Worldview remains a confused and confusing concept in English, used very differently by linguists and sociologists. It is for this reason that Underhill suggests five subcategories: world-perceiving, world-conceiving, cultural mindset, personal world, and perspective (see Underhill 2009, 2011 & 2012). Worldviews are often taken to operate at a conscious level, directly accessible to articulation and discussion, as opposed to existing at a deeper, pre-conscious level, such as the idea of "ground" in Gestalt psychology and media analysis. However, core worldview beliefs are often deeply rooted, and so are only rarely reflected on by individuals, and are brought to the surface only in moments of crises of faith.

...

One of the most important concepts in cognitive philosophy and cognitive sciences is the German concept of *Weltanschauung*. This expression has often been used to refer to the "wide worldview" or "wide world perception" of a people, family, or person. The *Weltanschauung* of a people originates from the unique world experience of a people, which they experience over several millennia. The language of a people reflects the *Weltanschauung* of that people in the form of its syntactic structures and

untranslatable connotations and its denotations.

The term *Weltanschauung* is often wrongly attributed to Wilhelm von Humboldt, the founder of German ethnolinguistics (see Trabant). As Jürgen Trabant points out, however, and as Underhill reminds us in his *Humboldt, Worldview and Language* (2009), Humboldt's key concept was *Weltansicht*. *Weltanschauung*, used first by Kant and later popularized by Hegel, was always used in German and later used in English to refer more to philosophies, ideologies and cultural or religious perspectives, than to linguistic communities and their mode of apprehending reality.

Weltansicht was used by Humboldt to refer to the overarching conceptual and sensorial apprehension of reality shared by a linguistic community (Nation). But Humboldt maintained that the speaking human being was the core of language. Speech maintains worldviews. Worldviews are not prisons which contain and constrain us, they are the spaces we develop within, create and resist creatively in speaking together.

A worldview can be expressed as the "fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives."

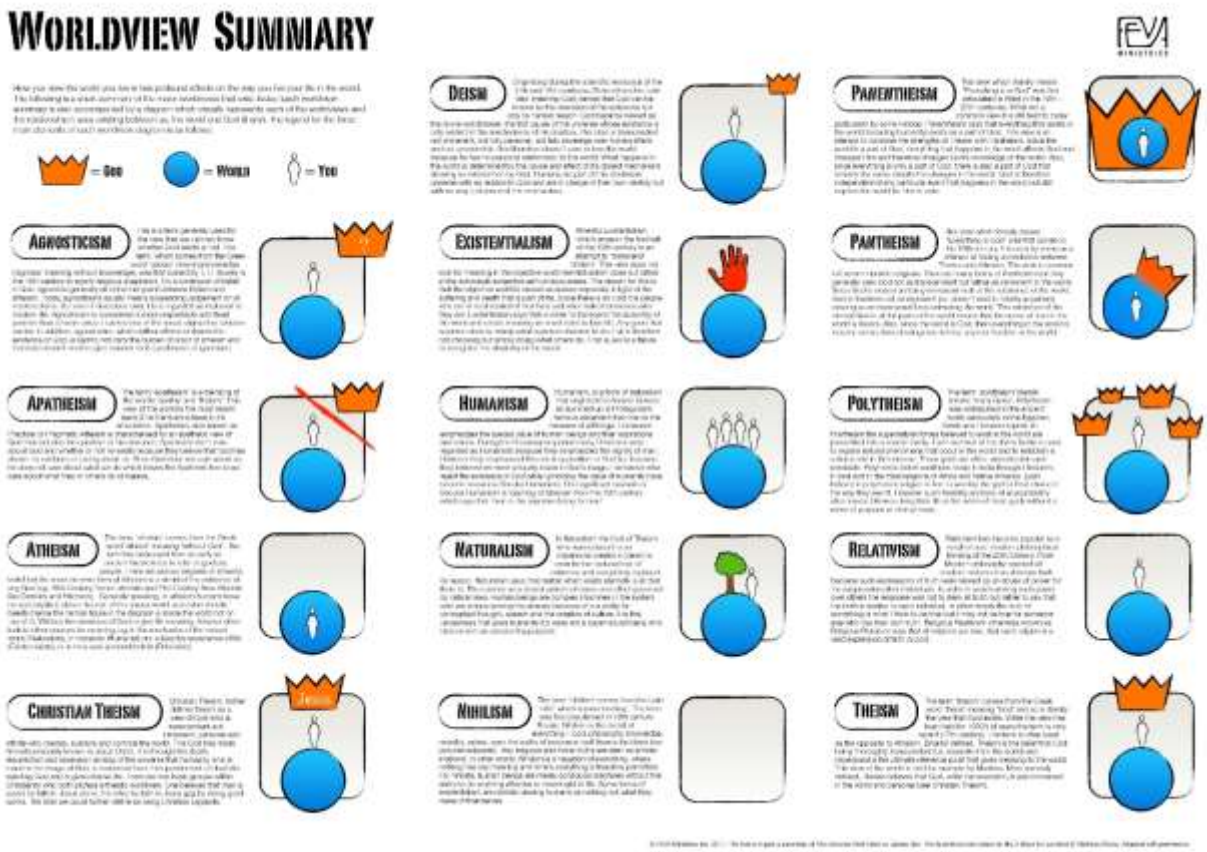
If it were possible to draw a map of the world on the basis of *Weltanschauung*, it would probably be seen to cross political borders—*Weltanschauung* is the product of political borders and common experiences of a people from a geographical region, environmental-climatic conditions, the economic resources available, socio-cultural systems, and the language family.] (The work of the population geneticist Luigi Luca Cavalli-Sforza aims to show the gene-linguistic co-evolution of people).

If the Sapir–Whorf hypothesis is correct, the worldview map of the world would be similar to the linguistic map of the world. However, it would also almost coincide with a map of the world drawn on the basis of music across people.

Worldview Summary

http://www.feva.org/pdf/wv_sum.pdf [PDF]

https://visualunit.me/2011/12/19/worldview-summary/

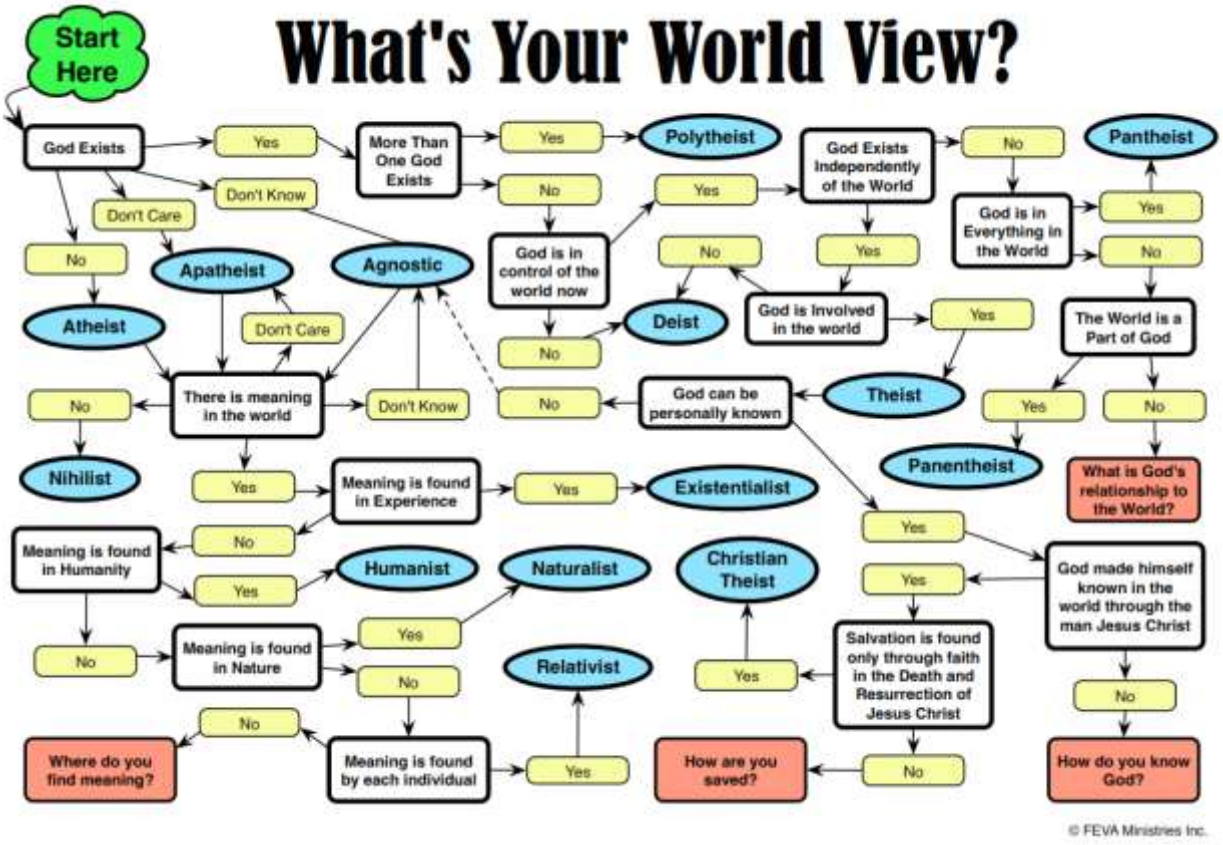


Alternate source: https://visualunit.files.wordpress.com/2011/10/worldview-summary-diagrams-final.jpg

See next page for larger view…

WORLDVIEW SUMMARY
How you view the world you live in has profound effects on the way you live your life in the world. The following is a short summary of the major worldviews that exist today. Each worldview summary is also accompanied by a diagram which visually represents each of the worldviews and the relationship it sees existing between us, the world and God (if any). The legend for the three main elements of each worldview diagram is as follows:
= God
= World
= You
AGNOSTICISM
This is a term generally used for the view that we can not know whether God exists or not. The term, which comes from the Greek word 'gnosis' meaning knowledge ('agnosis' meaning without knowledge), was first coined in the 19th century by eighty religious skeptics. On a continuum of belief in God, agnostics generally sit in the mid-point between theism and atheism. Today, agnosticism usually means suspending judgement on all matters divine. But even if God does exist, He is regarded as irrelevant to modern life. Agnosticism is considered a more respectable anti-theist position than atheism since it carries less of the social stigma that atheism does. Agnosticism is considered a more rational position than theism as the existence of God, is said to not carry the burden of proof of atheism and therefore doesn't need to give reasons for it's profession of ignorance.
APATHEISM
The term 'Apathetism' is a blending of the words 'apathy' and 'theism'. This view of God is also known as Practical or Pragmatic Atheism. Apathetists don't care about God and whether or not he exists because they believe that God has shown no evidence of caring about us. Since God does not care about us, he does not care about what we do which leaves the Apathetist free to not care about what they or others do or believe.
ATHEISM
The term 'atheism' comes from the Greek word 'atheos' meaning 'without God'. The term has been used from as early as 200BC to describe various groups of people. There are various degrees of atheistic belief but the most extreme form of Atheism is a denial of the existence of any God (eg. 18th Century French atheists and 21st Century New Atheists like Dawkins and Hitchens). Generally speaking, in atheism humans have no special place above the rest of the natural world as in other theistic beliefs (hence the human figure in the diagram is inside the world not on top). Without God as the reason for existence, the origin of the natural world (Naturalism), in humanity (Humanism) our subjective experience of life (Existentialism), or in their own personal beliefs (Relativism).
CHRISTIAN THEISM
Christian Theism, further defines theism as a belief in God as a transcendent and immanent, personal and infinite who creates, sustains and controls the world. This God has made himself personally known in Jesus Christ. It is through His death, resurrection and ascension as king of the universe that humanity, who is made in the image of God, is reclaimed from their punishment of death for their sin and God's perfect plan for creation is restored. There are No Other Gods Christian Theism declares. There are No Other Ways that man is saved by faith in Jesus alone, the other by faith in Jesus and by doing good works. The later we could further define as being Christian Legalists.
Jesus
DEISM
Originating during the scientific revolution of the 17th and 18th centuries, Deism (from the Latin 'deus' meaning God) denies that God can be known through revelation (the Bible) and instead only by human reason. God became viewed as the divine watchmaker, the first cause of the universe whose existence is only evident in the mechanisms of his creation. This God is transcendent not immanent, not fully personal, not fully sovereign over human affairs and not providential. God therefore doesn't care or lose the world because he has no personal relationship to the world. What happens in the world is merely the result of the laws of creation that God has set in motion allowing no intervention by God. Humans are part of this clockwork universe with no relation to God and are in charge of their own destiny but with no way to transcend the mechanism.
EXISTENTIALISM
Atheistic Existentialism which arose in the first half of the 19th century is an attempt to 'transcend atheism'. This view does not look for meaning in the objective world like Naturalism but rather in the individuals subjective self consciousness. The reason for this is that the objective world is viewed as absurd especially in light of the suffering and death that is part of life. Since there is no God it is people who are in total control of their lives and who make themselves who they are. Existentialism says that in order to transcend the absurdity of the world and create meaning we must learn to love life. Any 'good' that is done in this world is meaningful because of our choice to do it. Evil is the failure of choosing but simply doing what others do. That is, evil is a failure to recognize the absurdity of the world.
HUMANISM
Humanism, is a form of naturalism that originated in Ancient Greece as summed up in Protagoras's famous statement that 'man is the measure of all things. Humanism emphasises the special value of human beings and their aspirations and values. During the Renaissance period many Christians were regarded as Humanists because they emphasised the dignity of man. However they emphasised this not in opposition to God but because they believed we were uniquely made in God's image. Humanists who do not believe in God are called Secular Humanists. Secular Humanists have become known as Secular Humanists. One significant example of Secular Humanism is blazoning of Marxism from the 19th century which says that 'man is the supreme being for man'.
NATURALISM
In Naturalism the God of Theism who was reduced to an impersonal creator in Deism is even further reduced and completely removed by reason. Naturalism says that matter which exists eternally is all that there is. The cosmos as a closed system of cause and effect governed by natural laws. Human beings are complex machines in the system who are unique among the animals because of our ability for conceptual thought, speech and the creation of culture. It is this uniqueness that gives humanity its value not a supernatural being who creates with an overarching purpose.
NIHILISM
The term 'nihilism' comes from the Latin 'nihil' which means 'nothing'. The term was first popularised in 19th century Russia. Nihilism is the denial of everything - God, philosophy, knowledge, morality, values, even the reality of existence itself (hence the blank box pictured adjacent). Any religious and moral truths are seen as entirely irrational. In other words, Nihilism is a negation of everything, where nothing has any meaning and where everything is therefore permitted. For Nihilists, life is meaningless and there is no point in living. Without the ability to do anything effective or meaningful in life, Some forms of existentialism are nihilistic viewing humans as nothing but what they make of themselves.
PANENTHEISM
This view which literally means "Everything is in God" was first articulated in West in the 19th - 20th century. It is also the most common view it is still held to today, particularly by some Hindus. Panentheism says that everything that exists in the world (including humanity) exists as a part of God. This view is an attempt to combine the strengths of Theism with Pantheism. Since the world is a part of God, everything that happens in the world affects God and changes Him and therefore changes God's knowledge of the world. Also, because the world is a part of God, there is a sense in which God transcends remains the same despite the changes in the world. God is therefore independent of any particular event that happens in the world but still requires the world for him to exist.
PANTHEISM
This view which literally means "Everything is God" was first coined in the 18th century. It is seen by some as a attempt at finding a mediation between Theism and Atheism. This view is common in Eastern monistic religions. There are many forms of Pantheism but they all have one thing in common - God is not personal, transcendent. Since God is viewed as being immanent in all of the substance of the world, God is therefore not omnipresent (i.e. doesn't exist in totality anywhere) existing as an impersonal force animating the world. This existence of the eternal God in all the parts of the world means that the sense of time in the world is illusory. Also, since the world is God, then everything in the world is in some sense divine leaving man without any real freedoms in the world.
POLYTHEISM
The term 'polytheism' literally means 'many Gods.' Polytheism was widespread in the Ancient Greek and Roman Empires. In Polytheism the supernatural forces believed to exist in the world are personified into a cosmic family. Each member of the divine family is used to explain natural phenomena that occur in the world and to establish a cultures role in the universe. These gods are often unpredictable and unstable. Polytheism based cultures today in India through Hinduism, Africa and Asia. Polytheistic religions are also found in the Ancient Near East. Those who believe in polytheistic religion is free to worship the god of their choice in the way they see fit. However such flexibility and lack of accountability often leaves followers living their life at the whim of these gods without a sense of purpose or eternal hope.
RELATIVISM
Relativism has become popular as a result of post-modern philosophical thinking of the 20th Century. Post-modernism rejects the idea of absolute truth because such expressions of truth were viewed as an abuse of power for the suppression other individuals. In order to avoid exerting such power over others the response was not to deny all truth but rather to say that the truth is relative to each individual. In other words the truth of something is what I think to be true but it may not be true for someone else who thinks their own truth is valid. Religious Relativism is also known as Religious Pluralism which says that all religions are true, that each religion is a valid expression of faith in God.
THEISM
The term 'theism' comes from the Greek word 'theos' meaning 'God' and so is literally 'belief in God'. The term was first coined in 1696 and has been used for 1000's of years the term is only recent (17th century). The term is often used as the opposite to Atheism. Broadly defined, Theism is the belief that God being thoroughly transcendent (i.e. separate from the world) and immanent (i.e. present in the world) and personal is the ultimate reference point that gives meaning to the world. This view of the world is held for example by Muslims. More narrowly defined, Theism is used to describe the belief in God, which is believed to be personal, transcendent, and immanent in the world and personal (see Christian Theism).

What's Your Worldview?
http://www.feva.org/pdf/world_view.pdf [PDF]



What in the World is a Worldview?

http://www.reasons.org/articles/what-in-the-world-is-a-worldview

Excerpt:

…Therefore, a well-thought-out course or worldview needs to answer twelve ultimate concerns that philosophers identify as "the big questions of life:" The answers given to these inquiries not only provide focus and purpose in life, but they can also (as a system) be tested for logical coherence, correspondence to reality, explanatory power and scope, and internal and external livability.

The Big Twelve

A viable worldview must offer adequate answers to these questions

Ultimate Reality	What kind of God, if any, actually exists?
External Reality	Is there anything beyond the cosmos?
Knowledge	What can be known, and how can anyone know it?
Origin	Where did I come from?
Identity	Who am I?
Location	Where am I?
Morals	How should I live?
Values	What should I consider of great worth?
Predicament	What is humanity's fundamental problem?
Resolution	How can humanity's problem be solved?
Past / Present	What is the meaning and direction of history?
Destiny	Will I survive the death of my body and, if so, in what state?

What is a Worldview? Ravi Zacharias on Origin, Meaning, Morality, and Destiny

https://vimeo.com/47662226 [Video]

I am totally convinced the Christian faith is the most coherent worldview around. Everyone: pantheist, atheist, skeptic, polytheist has to answer these questions: Where did I come from? What is life's meaning? How do I define right from wrong and what happens to me when I die? Those are the fulcrum points of our existence. I deal with cultural issues whether they be in the Middle East, Far East, the Orient or the West. You broach questions in the context of their culture and then present Christian answers.
- Ravi Zacharias

World Views

http://www.leaderu.com/orgs/probe/docs/w-views.html

Excerpt:

Components Found in All World Views

In addition to putting world views to these tests, we should also see that world views have common components. These components are self-evident. It is important to keep these in mind as you establish your own world view, and as you share with others. There are four of them.

First, **something exists**. This may sound obvious, but it really is an important foundational element of world view building since some will try to deny it. But a denial is self- defeating because all people experience cause and effect. The universe is rational; it is predictable.

Second, **all people have absolutes**. Again, many will try to deny this, but to deny it is to assert it. All of us seek an infinite reference point. For some it is God; for others it is the state, or love, or power, and for some this reference point is themselves or man.

Third, **two contradictory statements cannot both be right**. This is a primary law of logic that is continually denied. Ideally speaking, only one world view can correctly mirror reality. This cannot be overemphasized in light of the prominent belief that tolerance is the ultimate virtue. To say that someone is wrong is labeled intolerant or narrow-minded. A good illustration of this is when we hear people declare that all religions are the same. It would mean that Hindus, for example, agree with Christians concerning God, Jesus, salvation, heaven, hell, and a host of other doctrines. This is nonsense.

Fourth, **all people exercise faith**. All of us presuppose certain things to be true without absolute proof. These are inferences or assumptions upon which a belief is based. This becomes important, for example, when we interact with those who allege that only the scientist is completely neutral. Some common assumptions are: a personal God exists; man evolved from inorganic material; man is essentially good; reality is material.

As we dialogue with people who have opposing world views, an understanding of these common components can help us listen more patiently, and they can guide us to make our case more wisely.

Six World View Questions

Have you ever been frustrated with finding ways to stir the thinking of a non-Christian friend? We are confident the following questions will be of help. And we are also confident they will stir your thinking about the subject of world views.

We will answer these questions with various non-Christian responses. Christian responses will be discussed later in this article.

First, **Why is there something rather than nothing?** Some may actually say something came from nothing. Others may state that something is here because of impersonal spirit or energy. And many believe matter is eternal.

Second, **How do you explain human nature?** Frequently people will say we are born as blank slates, neither good nor evil. Another popular response is that we are born good, but society causes us to behave otherwise.

Third, **What happens to a person at death?** Many will say that a person's death is just the disorganization of matter. Increasingly people in our culture are saying that death brings reincarnation or realization of oneness.

Fourth, **How do you determine what is right and wrong?** Often we hear it said that ethics are relative or situational. Others assert that we have no free choice since we are entirely determined. Some simply derive "oughts" from what "is." And of course history has shown us the tragic results of a "might makes right" answer.

Fifth, **How do you know that you know?** Some say that the mind is the center of our source of knowledge. Things are only known deductively. Others claim that knowledge is only found in the senses. We know only what is perceived.

Sixth, **What is the meaning of history?** One answer is that history is determined as part of a mechanistic universe. Another answer is that history is a linear stream of events linked by cause and effect but without purpose. Yet another answer is that history is meaningless because life is absurd.{5}

The alert Christian will quickly recognize that the preceding answers are contrary to his beliefs. There are definite, sometimes startling differences. World views are in collision. Thus we should know at least something about the world views that are central to the conflict. And we should certainly be able to articulate a Christian world view.

Examples of World Views

In his excellent book, *The Universe Next Door*, James Sire catalogs the most influential world views of the past and present. These are Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheism, and New Age or New Consciousness.{6}

Deism, a prominent world view during the eighteenth century, has almost entirely left the scene. The Deist believes in God, but that God created and then abandoned the universe.

Nihilism, a more recent world view, is alive among many young people and some intellectuals. Nihilists see no value to reality; life is absurd.

Existentialism is prominent and can be seen frequently, even among unwitting Christians. The Existentialist, like the Nihilist, sees life as absurd, but sees man as totally free to *make himself* in the face of this absurdity.

Christian Theism, Naturalism, and New Age Pantheism are the most influential world views presently in the United States. Now we will survey each of them.

Christian Theism

Let's return to the six questions we asked earlier and briefly see how the Christian Theist might answer them.

Question: **Why is there something rather than nothing?** Answer: There is an infinite-personal God who has created the universe out of nothing.

Question: **How do you explain human nature?** Answer: Man was originally created good in God's image, but chose to sin and thus infected all of humanity with what is called a "sin nature." So man has been endowed with value by his creator, but his negative behavior is in league with his nature.

Question: **What happens to a person at death?** Answer: Death is either the gate to life with God or to eternal separation from Him. The destination is dependent upon the response we give to God's provision for our sinfulness.

Question: **How do you determine what is right and wrong?** Answer: The guidelines for conduct are revealed by God.

Question: **How do you know that you know?** Answer: Reason and experience can be legitimate teachers, but a transcendent source is necessary. We know some things only because we are told by God through the Bible.

Question: **What is the meaning of history?** Answer: History is a linear and meaningful sequence of events leading to the fulfillment of God's purposes for man.

Christian Theism had a long history in Western culture. This does not mean that all individuals who have lived in Western culture have been Christians. It simply means that this world view was dominant; it was the most influential. And this was true even among non-Christians. This is no longer valid. Western culture has experienced a transition to what is called Naturalism.

Worldview Comparison Chart

http://molinebaptist.org/wp-content/uploads/2014/02/Worldview-Comparison-Chart.pdf [PDF}

There are eight major worldviews. Other worldviews exist but are based upon one or more of these eight: Theism, Deism, Naturalism, Nihilism, Existentialism, Pantheism, New Age and Post Modernism.

Seven propositions are used to broadly compare these eight basic worldviews. They are:
1. What is the nature of God or ultimate reality?
2. What is the nature of the cosmos?
3. What is the nature of humanity?
4. What is the result of human death?
5. What is the basis of human knowing?
6. What is the basis of ethics?
7. What is the basis of history?

BACKGROUND

Deism – Deism evolved in the 17th century as Christian Theism became chaotic and quarrelsome between denominations. Knowledge changes location and authority from God to humanity. By the 18th century Deism was virtually abandoned because of too many conflicting and untenable positions. The danger is that Deism proved to be a transitional worldview between Theism and Naturalism.

Naturalism – Naturalism evolved between the 17th and 18th centuries. It is a dangerous contender that endures even today. Its strongest assertions are that "matter" is all that matters and reason is the sole basis for truth.

Nihilism – Nihilism evolved in the late 18th century. Friedrich Nietzsche mostly credited with founding Nihilism and he wrote the most damaging statement that, "God is dead". Nihilism is the logical conclusion of all worldviews except Theism. It is characterized by the denial of everything, absence of meaning and nothingness.

Existentialism – Existentialism gained popularity in the mid-20 century and it took Nihilism seriously. Its greatest goal was to transcend Nihilism. Two major forms are followed: Atheistic Existentialism which is a parasite to pure Naturalism and Theistic Existentialism which is a parasite to pure Theism. Only the Atheistic form is compared in the chart.

Pantheism – Pantheism originated as a worldview in the mid-17th century, but aspects existed in ancient forms of Hinduism since 1,000 BC. Philosopher Baruch Spinoza argued against Descartes' dualist theory of a separate body and spirit. It gained popularity in America in the 1960's.

New Age – New Age roots trace back to ancient Gnosticism. It appeared in America in the 1960's with a growing interest in the 70's and a wide awareness in the 80's. By the 1990's it achieved general acceptance. It is highly syncretic of all other worldviews, especially Pantheism and Animism (not compared here). It depends heavily upon the notion of and pursuing altered states of consciousness.

Post Modernism – Post Modernism has similarities to Naturalism and Existentialism. It evolved in the mid-20th century and is marked by a pluralism of perspectives and a plethora of philosophical possibilities. Its defining concepts include relativism, absence of truth and antiideologies. Metanarratives don't exist but their stories are meaningful and useful. Nevertheless, no story has absolute corresponding truth.

[External link to chart (PDF)]

PROBLEMS

Deism – It is an inconsistent and unstable worldview. Ethical system is illogical since they claim nothing is inherently right or wrong. Knowledge works outward from the empirical specifics to general, universal truths, however, no human can understand enough specifics to draw confident conclusion about the general. Humans can't be significant or have individuality in a closed universe. This is determinism which leads to apathy and hopelessness.

Naturalism – It is a circular reasoning of complexity of matter. This worldview takes a determinist view based on inexorable cause and effect, but, insists upon freewill. Without freewill there can be no morality. Extinction at death poses a major problem regarding any sense of purpose. There is no tenable explanation for the origins of the universe.

Nihilism – Logic and reason are not provable. The closed universe is boxed in (it's inconclusive without outside measurement or comparison). Extinction is psychologically unsettling. Chance is offered as a means for freewill but that's not possible in a closed system. Knowledge, meaning and ethics are also boxed in and can't be proven without outside measurement or comparison. Nihilism denies the meaning of everything including art, yet, its strongest adherents are artists and writers.

Existentialism – Relegating ethics to one's own subjective judgment leads to solipsism. There's no answer to death or the concept of eternity deep within one's being.

Pantheism – It insists upon an impersonal God and impersonal soul. However, karma acts like a moral personal being that judges an individual being determining success and failure and what in form a person should be reincarnated. Techniques leading to the One require actions like chanting and meditation but they are professed illusions themselves and therefore ultimately meaningless. Improving one's karma is not love for another's sake but is self-serving.

New Age – A closed universe denies a transcendent God which also denies the basis for absolute ethics. This leads to solipsism, egoism and megalomania. They believe in demigods, demons and spiritual guardians that haunt the inner space which must be placated by rituals or controlled by incantation. Knowledge and truth is based in the self which leads to epistemological nihilism. Proposing the self to be God leads to infinite regression of "am I the dreamer or the dream"?

Post Modernism – Post Modernism states that too much confidence has been placed in human reason. They state that language is closely related with power and authority. These points the Christian Theist generally finds agreement. The rejection of any and all metanarratives (overarching explanation for life and reality) is itself a metanarrative. The proposition that we can't know reality but only tell stories about it is self-referential. Using language to claim that language is indeterminate is a paradox. Claiming that human reason and certitude is insufficient rests on the sufficiency and certainty of human reason. All these positions are contradictory but have increasingly gained acceptance in American society.

[External link to chart (PDF)]

Chart begins on next page…

	Worldviews							
Proposit-ions	**Theism**	**Deism**	**Naturalism**	**Nihilism**	**Existential-ism**	**Pantheism**	**New Age**	**Post Modernism**
God Or Ultimate Reality	God is infinite, personal, transcendent, imamnent, omniscient, sovereign and he *IS* good	God is transcendent God is NOT imamnent, personal, omniscient or sovereign God is neither good nor evil	God does NOT exist Only matter exists eternally and is all there is Nothing comes from nothing There is no spiritual element	God does NOT exist Only matter exists eternally and is all there is Nothing comes from nothing Reality itself is in doubt	God does NOT exist Only two types of being: objective and subjective Objective is matter and law of cause and effect Subjective is awareness, intellect and freedom The subjective is merely a shadow of the objective Humans are subjective beings that control and create meaning and value	God exists God (universe/ nature) is all and in all, the totality of all and identical with divinity God is NOT a personal being God is the One and ultimate reality	The self is the prime reality The self's perception is reality, including imagination The self creates reality The self is God and a universe unto itself	God does NOT exist Matter exists eternally but can't be fully known Truth about reality is forever hidden We are left with telling stories about reality which can be useful but void of absolute truth
Cosmos	God created the cosmos ex nihilo The universe is orderly The universe is open	God created the cosmos like a clock/ machine The universe is closed It's in its normal state, it's not fallen	The cosmos is a uniformity of cause and effect It is a closed system No change or reordering is possible from within or from outside	The cosmos is a uniformity of cause and effect It is a closed system No change or reordering is possible from within or from outside	The cosmos is a uniformity of cause and effect It is a closed system The human subjective realm is an open system The objective world is eternal but the subjective is not	God is all that exists Anything that appears to exist that isn't God is an illusion Distinction requires thought, but Pantheism searches for the oneness in everything	Each self is a universe unified unto itself The cosmos is two realms of visible as experienced through ordinary awareness and the invisible as experienced through altered states of consciousness The visible is real, orderly and open to reordering The invisible is "next door", with different ordering and laws The spirit dimension is characterized by brilliance and color	Doubt is cast on the law of cause and effect as objective reality It is a closed system that accepts the incongruence of chance and internal reordering by nature, evolution and survival of the fittest
Humanity	Humans are created in God's image Humans are personal, limitedly transcendent, limited knowing, know right from wrong, desire community and are creative	Humans are personal, intelligent and have capacity for community and creativity Humans do NOT have determination or individuality apart from the machinery	Humans are only complex machines of matter The invention of computers fuel their position Insist that humans are unique due to reason and speech Human thought and sense of ethics gives us value above other matter	Humans are only complex machines of matter, just part of the system Freewill is an illusion, just part of the system Strict determinism, mere pinballs in the machine Awareness is just a part of the machine looking at itself	In the objective realm essence precedes existence In the human subjective realm existence precedes essence Humans define themselves by awareness and determinacy Each human is free to think, act and dream; he is king of his own subjective world	Atman is Brahman – the human soul is the soul of the cosmos; each person's soul is God All roads lead to the One Awareness, personality, knowledge and ethics disappear when one becomes one with the One It's about techniques not belief or faith Waking life leads to dreaming life, then deep sleep and finally awakened life of pure consciousness	Humans are God; prime reality Increasing awareness propels one toward a radically transformed being The Age of Aquarius bring perfect health, happiness and transcendent joy in a utopian Nirvana	Friedrich Nietzsche critiqued Descartes' "I think therefore I am" by turning it around and asked does the thinking create the "I"? Such radical doubt caused radical damage to any sort of human certitude
Death	Each individual is transformed Either glorified in an eternal existence with God - or – Condemned to eternal	Deism offers no explanation for death or what comes after it It's a normal part of the clockwork	Death is extinction of personality and individuality Matter in the body is disorganized at death Only a sense of immortality exists through progeny, work in	Death is the extinction of personality and individuality Matter merely returns to matter	Death is the extinction of an individual's subjectivity The subject returns to an object in the objective world Death is the ultimate absurdity which creates anxiety	Death is the extinction of the individual The soul can't pass out of existence Karma and reincarnation rule this view	Humans are a unity beyond physical form Death is a transition to another stage of life Near death stories or experiences are valued Believe in past recall, channeling and reincarnation	Death is extinction Only a sense of immortality exists through progeny, work in society or enduring influence upon others However, they don't claim that they can really know

	existence separated from God in hell		society or enduring influence upon others					
Knowing	God gives the ability to know We can know the universe We can know God through "special revelation in God's word Ultimate "special" revelation is found in Jesus Christ	Humans have intellect but Deism doesn't understand how God is and can only be known behind nature Empiricism, reason and experience is the only way to know	Empiricism, reason and experience is the only way to know Nothing is revealed from outside the closed system	Empiricism, reason and experience is the only way to know Nothing is revealed from outside the closed system	Observation and experience is the only way to know The knower assimilates knowledge which becomes the knower	Knowledge passes away and is an illusion because it requires dualism between the knower and what can be known; Pantheism insists on oneness in all	Knowing is based in personal experience The self creates reality What one sees, imagines and experiences is reality and what is known	Confidence is lost in human reason and ability to know anything Nothing we think we know can be proved by outside reality Language is a human construct, the cosmos doesn't speak We make the self through language, there is no substantial self Language and stories give power to the teller
Ethics	God created everything and all systems including ethics God's character is goodness and he is the standard of ethics – not humanity	Ethics is limited only to observing nature Nature is right, (whatever is, is right) Deism affirms Theistic ethics but NOT their basis for	Ethics applies only to human beings Value is a construct of humans, not of nature There are no ethics in nature Ethics stem from societal and situational experience Moral absolutes do	There is no right and wrong in nature Humans have no morality in a closed system Absolutes do NOT exist	There is no right and wrong in the objective world Action affirms one's values and is therefore good, no one can choose evil Good is only measured from within one's subjective world The only evil or wrong is passivity	Good and evil pass away because ethics require distinction which is fundamentally opposed to oneness of all things	Only the visible realm of ordinary consciousness observes ethical standards The invisible realm of altered states of consciousness transcends ethics	Ethics flow from the construct of language Ethics and truth are what a community agrees upon Truth is whatever those in power say it is, there's no appeal to a higher authority Rules are oppression, no rules or agreed rules are freedom
	Ethics are absolute	them	NOT exist					
History	History is linear, sequential and is leading somewhere History has meaning History is a record of God's involvement in creation and with humanity	History is linear It isn't leading somewhere It doesn't have meaning It isn't important in itself History unfolds in no other way than it has	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History has a self-activating origin, i.e. Darwinian evolution Humans are not the goal of history or evolution	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History has a self-activating origin, i.e. Darwinian evolution Humans are not the goal of history or evolution	History is a linear record of cause and effect It has no direction or purpose It entails all matter with a subset of humans History is self-activating without explanation Humans are not the goal of history or evolution	Oneness with the One passes beyond time and space Time is an illusion History is essentially cyclical (consider vantage points along a river) History is disregarded as irrelevant	History is linear Humanity is moving toward a higher transcendent state There's no proposed statement of origin	Post Modernists engage in revisionist history by creating the past in the image of the present and according to the judgment of the historian These historians practice subjectivity and no longer use scholarly footnotes

A Comparison of Major Worldviews [PDF]

http://web001.rbc.org/pdf/discovery-series/windows-on-the-world-a-comparison-of-major-worldviews.pdf

What's a Christian Worldview?

http://www.focusonthefamily.com/faith/christian-worldview/whats-a-christian-worldview/whats-a-worldview-anyway

Four Models of Western Religious Thought

http://www.hisglory.us/World%20View%20Index/worldviewindex.htm#Chart

Four Models of Western Religious Thought				
	Secular Humanism	**Marxism-Leninism**	**Cosmic Humanism**	**Biblical Christianity**
Source	**Humanist Manifesto I & II**	**Writings of Marx and Lenin**	**Writings of Spangler, Ferguson, etc**	**Bible**
Theology	Atheism	Atheism	Pantheism	Theism
Philosophy	Naturalism	Dialectical Materialism	Non-Naturalism	Supernaturalism
Ethics	Ethical Relativism	Proletariat Morality	Ethical Relativism	Ethical Absolutes
Biology	Darwinian Evolution	Darwinian/ Punctuated Evolution	Darwinian/ Punctuated Evolution	Creation/ Intelligent Design
Psychology	Monistic Self-Actualization	Monistic Pavlovian Behaviorism	Collective Consciousness	Dualism
Sociology	Non-Traditional World State Ethical Society	Abolition of Home, Church and State	Non-Traditional Home, Church and State	Home, Church, State
Law	Positive Law	Positive Law	Self-Law	Biblical/ Natural Law
Politics	World Government (Globalism)	New World Order	New Age Order	Justice, Freedom, Order
Economics	Socialism	Socialism/ Communism	Universal Enlightened Production	Stewardship of Property
History	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historical Resurrection

The positivist and phenomenological worldviews

http://ro.uwe.ac.uk/RenderPages/RenderLearningObject.aspx?Context=7&Area=1&Room=1&Constellation=2&LearningObject=41

Worldview Chart

https://www.summit.org/resources/worldview-chart/

https://truthandreasonblog.wordpress.com/2006/02/20/worldview-chart/

https://www.summit.org/wp-content/uploads/2016/08/10.05.2017-WVchart.pdf [PDF]

	Biblical Christianity	Islam	Secularism	Marxism	New Spirituality	Postmodernism
	©Summit Ministries® 2017					
Source	Bible	Qur'an, Hadith, Sunnah	Humanist Manifesto I, II & III	Marx, Engels, Lenin, Mao	MacLaine, Spangler, Chopra, Walsch	Nietzsche, Foucault, Derrida, Rorty
Theology	Trinitarian Monotheism	Monotheism	Atheism	Atheism	Pantheism	Theological Suspicion
Philosophy	Dualism	Dualism	Naturalism & Materialism	Dialectical Materialism	Spiritual Monism	Anti-Realism
Ethics	Agape	Divine Command Theory	Moral Relativism or Utilitarianism	Proletariat Morality	Karma	Cultural Relativism
Biology	Special Creation	Special Creation	Neo-Darwinian Evolution	Punctuated Equilibrium	Spiritual Evolution	Anti-Essentialism
Psychology	Mind/Body Dualism (Fallen)	Mind/Body Dualism (un-fallen)	Mind/Body Monism (Self-Actualization)	Mind/Body Monism (Classical Conditioning)	Mind/Body Monism (Fourth Force)	Decentered Self
Sociology	Sphere Sovereignty	Ummah	Personal Autonomy	Proletariat Society	Collective Consciousness	Social Construction
Law	Natural Law	Shariah Law	Legal Positivism	Proletariat Law	Self-Law	Critical Legal Studies
Politics	Subsidiarity	Islamic Theocracy	Progressivism	Statism	Autarchy	Political Pessimism or Liberalism
Economics	Biblical Stewardship	Shariah Economics	Economic Interventionism	Socialism	Universal Enlightened Production	Economic Interventionism
History	Redemptive Narrative	Pan-Islam	Social Progress	Historical Materialism	Evolutionary Godhood	Historical Revisionism

Worldviews Chart

http://www.summit.org/resources/worldview-chart/

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**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
THEOLOGY	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
PHILOSOPHY	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
ETHICS	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
BIOLOGY	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
PSYCHOLOGY	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
SOCIOLOGY	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
LAW	Divine/Natural Law	Shari'ah Law	Positive Law	Proletariat Law	Self-Law	Critical Legal Studies
POLITICS	Justice, Freedom, Order	Islamic Theocracy (Global Islam)	Liberalism (Secular World Gov't)	Statism (Communist World Gov't)	Self-Government (New World Order)	Leftism
ECONOMICS	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
HISTORY	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

	Christianity	Islam	Secular Humanism	Marxism-Leninism	Cosmic Humanism	Post-Modernism
	Bible	**Qur'an, Hadith, Sunnah**	**Humanist Manifestos I, II, III**	**Marx, Engels, Lenin, Mao**	**MacLaine, Spangler, Chopra, Walsch**	**Nietzsche, Foucault, Derrida, Rorty**
Theology	Theism (Trinitarian)	Theism (Unitarian)	Atheism	Atheism	Pantheism	Atheism
Philosophy	Supernaturalism (Faith and Reason)	Supernaturalism (Faith and Reason)	Naturalism	Dialectical Materialism	Non-Naturalism	Anti-Realism
Ethics	Moral Absolutes	Moral Absolutes	Moral Relativism	Proletariat Morality	Moral Relativism (Karma)	Cultural Relativism
Biology	Creationism	Creationism	Neo-Darwinian Evolution	Punctuated Evolution	Cosmic Evolution	Punctuated Evolution
Psychology	Mind/Body Dualism (Fallen)	Mind/Body Dualism (Un-fallen)	Monism (Self-Actualization)	Monism (Behaviorism)	Higher Consciousness	Socially-Constructed Selves
Sociology	Traditional Family, Church, State	Polygamy, Mosque, Islamic State	Non-Traditional Family, Church, State	Classless Society	Non-Traditional Family, Church, State	Sexual Egalitarianism
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Economics	Stewardship of Property	Stewardship of Property	Interventionism	Scientific Socialism	Universal Enlightened Production	Interventionism
History	Creation, Fall, Redemption	Historical Determinism (Jihad)	Historical Evolution	Historical Materialism	Evolutionary Godhood	Historicism

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World View Chart

http://www.generationword.com/diagrams_and_charts.html

	CHRISTIAN	ISLAM	SECULAR HUMANISM	MARXISM-LENINISM	COSMIC HUMANISM	POST-MODERNISM
THEOLOGY	God exits, is intelligent, powerful, loving, just. Died for sins.	Allah, one God, creator, master of universe	No God. Scientific process made God obsolete. Only matter. Man is matter.	Marx was atheist. Combat Religion. Atheism needs to overthrows existing social conditions.	All things are divine. God is within us and things. We discover this.	Not atheists like sec. hum. Like Nietzsche: "God is dead" or unbelievable
PHILOSOPHY	2 Co. 10:5; Col. 2:8; Non-Christian worldviews are vain and deceitful. Christian view is reasonable	Also, a "revealed" religion and is assumed to be reasonable	Only matter exists. Know only through scientific process and senses.	Materialism. THESIS is the way it is. ANTITHESIS is the opposite of the way it is. SYNTESIS is the way it becomes as a result of the struggle.	God is in everything. Everything is spiritual When this is realized the physical will not exist. Enlightened mind controls matter.	Objective reality is rejected. Reality is constructed by what a human thinks or believes. No universal truth or absolutes.
ETHICS	God is absolute & unchanging. He hates evil and loves good. God revealed his character.	Qur'an and Muhammad are foundational	Humans decide standards and values	Whatever advances communism is good and whatever stands in the way is evil. Thus, kill the opposition.	Follow inner universal god-consciousness to determine your right or wrong. Only evil is to say there is moral absolutes.	Local community determines moral truth. No "grand narrative" so each community of people identify ethics.
BIOLOGY	Only the creationist perspective can account for design, laws, order. Science tells us about God's universe.	Universe created by Allah, but Genesis is corrupted	Natural selection. Mutations provide variations. Evolution slow. If evolution is false there is no Secular Humanism	Depend on evolution and spontaneous generation. THESIS + ANTITHESIS=SYNTHESIS Clashes and leaps=change	Man evolving from disharmony to harmony. Evolution guides man from material world to spiritual beings, godhood	Rejects order and design of history so patterned evolution is replaced with chance and random leaps
PSYCHOLOGY	Emphasize spiritual. Understand fallen, sinful nature. Recognize need for salvation. Face guilt and repent	Man is not fallen. Adam forgiven and left no trace of sin in man	Monism (only body). Man is good. Achieve mental health by meeting physical and material needs. Behaviorism.	Everything a man does is: 1-from physical makeup 2-influence of environment Man is limited to this, but Marx expects man to revolt?	Society, environment stifle the god within us. Man must realize he is perfect, his impulses and intuitive urges are good.	We are many selves created from language, geography, family, education so we are a social construction.
	The individual & the social order are important to God: Marriage, family, state	Family, religion, state are not distinguished	Civilization, culture are evil and make man evil. Family is the worst. Government education is most desirable method for abolishing old institutions	Everyone is both the laborer and the owner of production. No need for government, church or family since empowered men are responsible to act right	Evil in man is due to traditional society (especially in the West). Rebel against traditional values: fathers, families, state, free enterprise,	Even playing field by focusing on the cultural fringe: poor, oppressed, homosexual. Demonize privileged like white males, businesses.
LAW	Natural and revealed. Based on God's character. Government controls sinful man. All have unalienable rights, made in God's image	Law based not in God's character but on God's determined law	State has sovereign power to determine law since they are highest power. Crime is fault of social order not criminal. "Truth" is merely legal.	Sovereignty is taken from state and given to the working class. Law originate with property owners. Get rid of property and there will be no need for law.	Each person decides what is right. Need for law will fade away as we grow into god-consciousness.	Western understanding & justice is the root of problem. Get rid of white male view. Less objectivity, focus on subjectivity, minorities
POLITICS	God ordained the state, but it is limited, never totalitarian. Never removes freedom, religion or family.	Global Islamic theocracy set up under rule of Allah's laws	World government is next in evolution's process. This is the road to utopia. Goal: World Peace	Working class rises up to seize production & politics to form a world rule by working class until the state is no longer needed	Government exists because some are unaware of god in them. One world government will lead to spiritual unity	Empower women, minorities, homosexual. Get rid of white males and Western culture
ECONOMICS	System must check mans injustice and make man responsible to produce. Free Enterprise	Based on unity, care of poor, free will, responsibility	Man capable of planning perfect economy. Strict central control of world economy. Interventionist.	Economics determine all institutions. Society based on production. Improved slavery to feudalism to capitalism to socialism to abolish private property for a communistic world order. All needs met.	Traditional economic models stress material, so hinders enlightenment. Spiritual harmony will cause material needs to flow towards you.	Goal is to alleviate all human suffering through government's economic intervention
HISTORY	Movement through history from creation, fall, redemption, restoration	Allah oversees & leads history to ultimately express his will	No supernatural influence or purpose. Without design history moves from simple to complex	History is THESIS+ ANTITHESIS=SYNTHESIS at work. History is a result of biological & economic evolution	Moving toward god-consciousness into unified enlightenment. Christians, etc. hinder this process	Facts are inaccessible since writers of history record their views. We re-write it w/ our own 'truth'

*This information was studied and reorganized from Summit Ministries at **http://www.summit.org** by Generation Word at **http://www.generationword.com***

See larger view on next page…

…Continue from prior page

	CHRISTIAN	ISLAM	SECULAR HUMANISM	MARXISM-LENINISM	COSMIC HUMANISM	POST-MODERNISM
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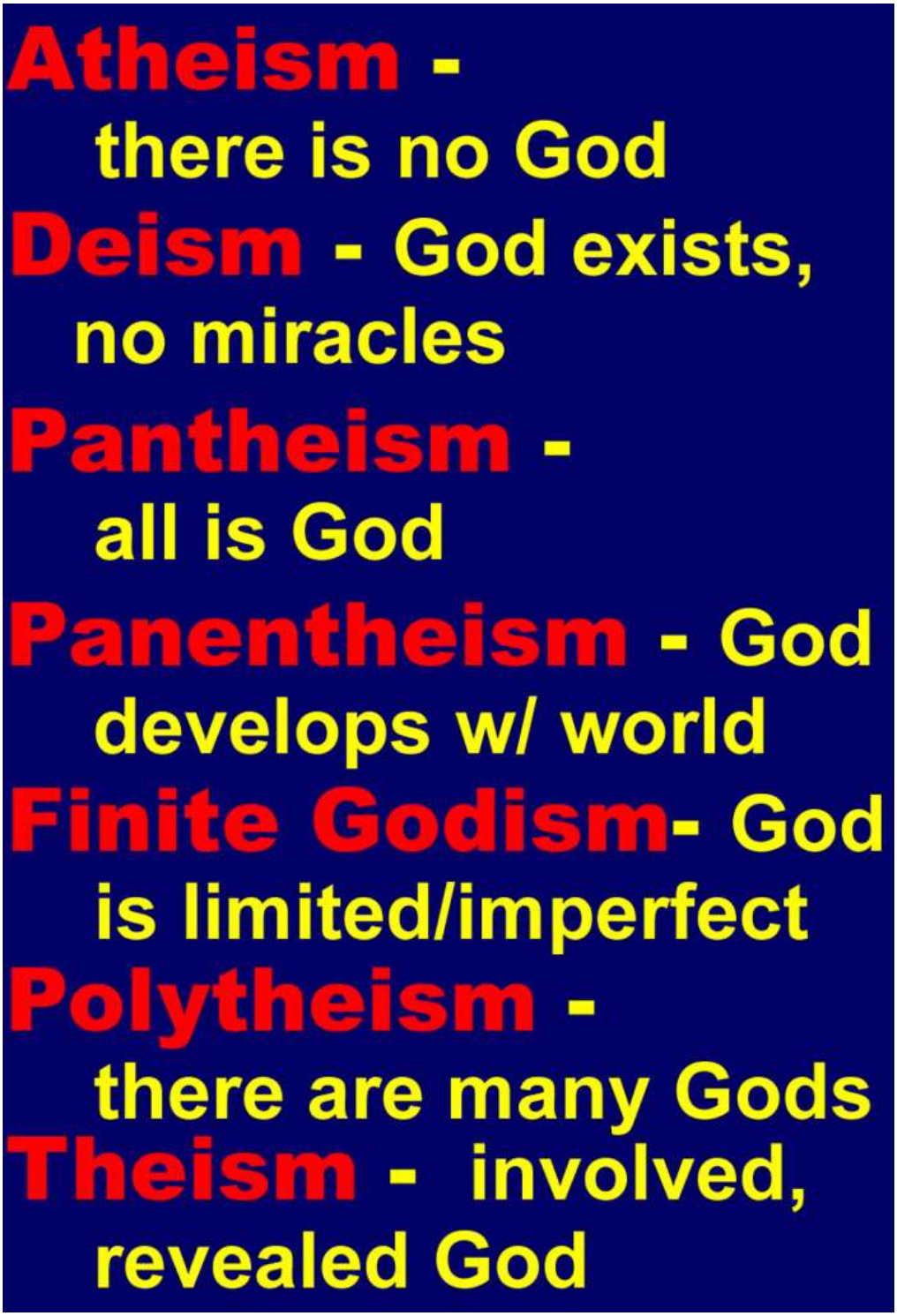
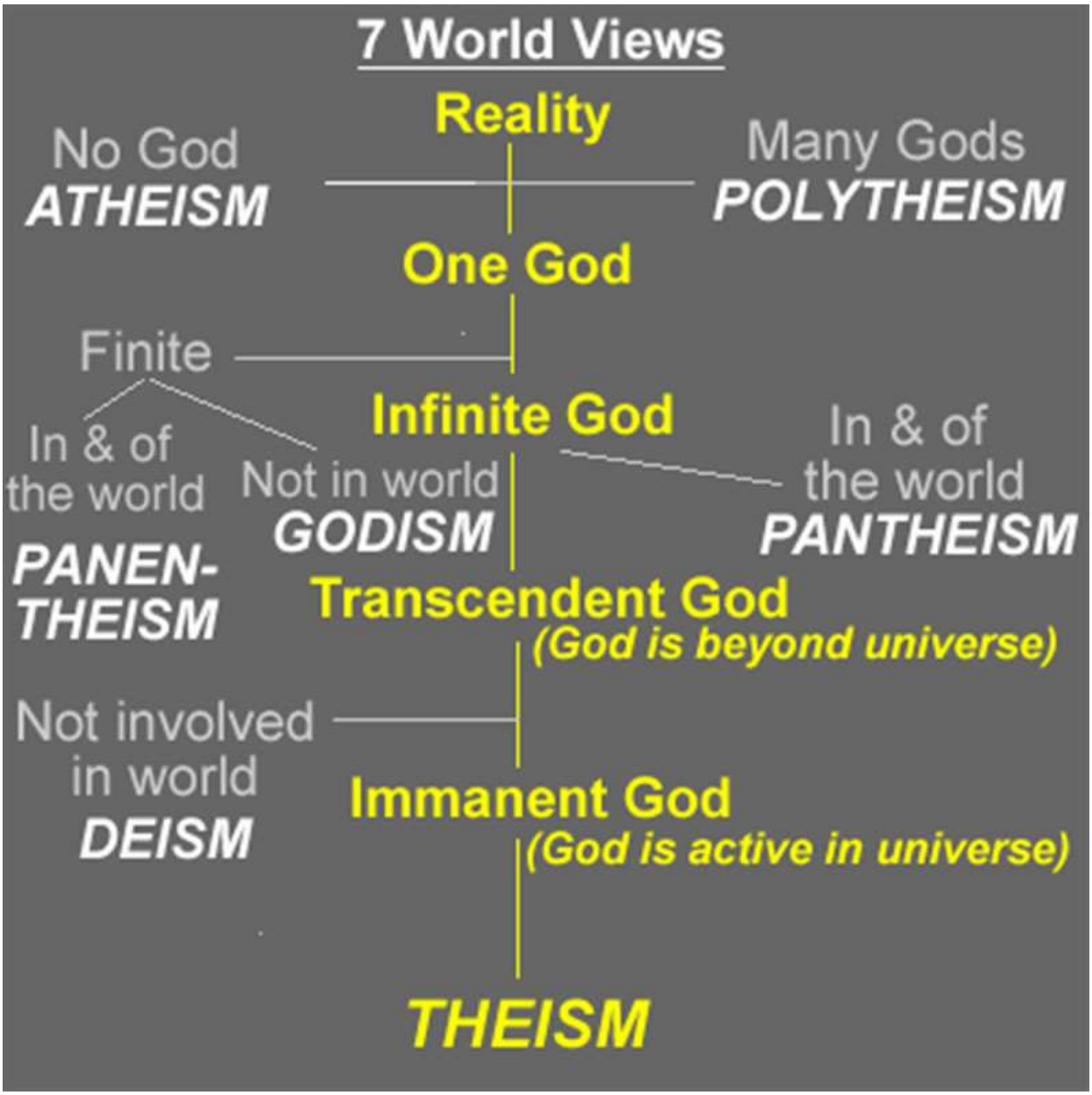
World Views Concerning God



Seven (7) World Views



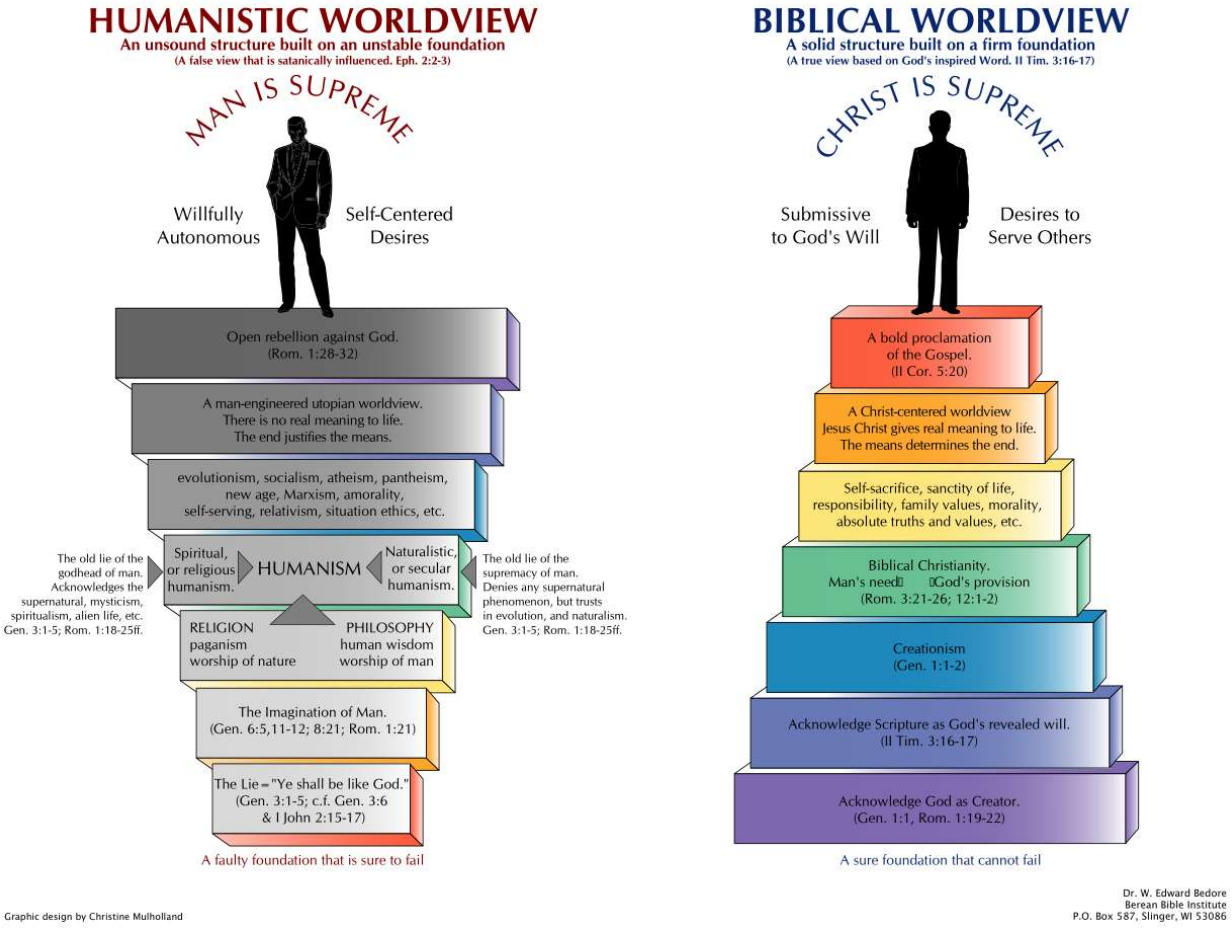
World Views

http://www.generationword.com/diagrams_and_charts.html

Secular Humanism	Cosmic Humanism	Marxism and Leninism
SECULAR HUMANISM - No God exists - Only matter - Man decides right/wrong - Natural selection - Man is good, only body - Culture makes man evil - State is sovereign -World Governemtn = World Peace - Man plans perfect economy - History has no purpose	Cosmic Humanism - All is divine - everything is spiritual - society stifles god in man - man is good - each person decides - world government = world peace	MARXISM-LENINISM - Overthrow religion - materialism - advance communism - evolution - no need for government - no private property - history results form evolution
Christian	**Post-Modernism**	
CHRISTIAN - God exists - Christianity is resonable - God is absolute - Creation explains design - Man is fallen - Social institutions - Law based on God - State is ordained - Free Enterprise - Move from fall to redemption	Post-Modernism - God is dead - Reality constructed by man - local communities decide on truth - reject order and design - even playing field - Western culture is evil - empower minorities -demonize majority -alleviate human suffering -rewrite history	

Humanistic vs Biblical Worldview

https://kettlemorainebiblechurch.weebly.com/charts.html



See larger view on next page…

BIBLICAL WORLDVIEW
A solid structure built on a firm foundation
(A true view based on God's inspired Word. II Tim. 3:16-17)
CHRIST IS SUPREME
Submissive to God's Will
Desires to Serve Others
A bold proclamation of the Gospel. (II Cor. 5:20)
A Christ-centered worldview Jesus Christ gives real meaning to life. The means determines the end.
Self-sacrifice, sanctity of life, responsibility, family values, morality, absolute truths and values, etc.
Biblical Christianity. Man's need God's provision (Rom. 3:21-26; 12:1-2)
Creationism (Gen. 1:1-2)
Acknowledge Scripture as God's revealed will. (II Tim. 3:16-17)
Acknowledge God as Creator. (Gen. 1:1, Rom. 1:19-22)
A sure foundation that cannot fail
Dr. W. Edward Bedore
Berean Bible Institute
P.O. Box 587, Slinger, WI 53086
HUMANISTIC WORLDVIEW
An unsound structure built on an unstable foundation
(A false view that is satanically influenced. Eph. 2:2-3)
MAN IS SUPREME
Willfully Autonomous
Self-Centered Desires
Open rebellion against God. (Rom. 1:28-32)
A man-engineered utopian worldview. There is no real meaning to life. The end justifies the means.
evolutionism, socialism, atheism, pantheism, new age, Marxism, amorality, self-serving, relativism, situation ethics, etc.
Spiritual, or religious humanism.
HUMANISM
Naturalistic, or secular humanism.
The old lie of the godhead of man. Acknowledges the supernatural, mysticism, spiritualism, alien life, etc. Gen. 3:1-5; Rom. 1:18-25ff.
The old lie of the supremacy of man. Denies any supernatural phenomenon, but trusts in evolution, and naturalism. Gen. 3:1-5; Rom. 1:18-25ff.
RELIGION paganism worship of nature
PHILOSOPHY human wisdom worship of man
The Imagination of Man. (Gen. 6:5,11-12; 8:21; Rom. 1:21)
The Lie = "Ye shall be like God." (Gen. 3:1-5; c.f. Gen. 3:6 & I John 2:15-17)
A faulty foundation that is sure to fail
Graphic design by Christine Mulholland

You Say vs God Says

YOU SAY	GOD SAYS	BIBLE VERSES
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)

World Views Introduction (including Modernism and Postmodernism)

https://bible.org/seriespage/1-world-views-introduction

Excerpt:

3. Naturalism

There is no God. The world and mankind just evolved. Men are just the product of their environment. Morality is decided by man. There is no purpose to history; it just happens. When you die, you cease to exist.

4. Pluralism

Naturalism has undergone a major change in the past 50 years. Enough of a change that it deserves its own category—Pluralism. Pluralism is very similar to Naturalism, but it's sort of a cafeteria style world view. People mix and match various aspects of the other world views. It is extremely inconsistent, but that doesn't seem to matter in a postmodern world.

The shift from Naturalism to Pluralism corresponds to the shift from Modernism to Postmodernism.

I've used the terms modernism and postmodernism a couple times already and some of you may be wondering what in the world I'm talking about. So, let's define them.

Modernism: Prior to the Renaissance everyone believed in God and the supernatural. But around 1500 several things happened. Gutenberg developed the printing press which made books available to the masses and learning grew exponentially. Martin Luther began the Reformation, the Renaissance began with the whole new emphasis on art, science, humanism, etc. Reality was what you could see and measure. The myth of progress captivated the world. Man came to believe that science would solve all the problems of mankind. Science would discover the cure for all diseases, control the weather, end poverty, bring about world peace, etc. There were World Fairs touting the marvels of the modern age. This period, called "Modernism," lasted from the 1500's to 1960's. Incidentally, lots of folks believed in post-millennialism as a direct result of this. They thought we were in the millennium and Christ was coming back at the end of it. But that's another lesson.

Postmodernism: But after the Second World War, people were disillusioned. (Including the post-millennialists) The war to end all wars (WWI) didn't. WWII and the holocaust happened. It was obvious we weren't going to bring about world peace. Science wasn't curing very many diseases. In fact, cancer was becoming more and more prevalent. People recognized that science wasn't solving man's problems. Science hadn't brought about a utopia of progress uniting the human race like it promised. In fact, modernism was rather weak on relationships. People were just cogs in the machine. So, society began rejecting modernism (science) and moving toward something we call "postmodernism." The name "post"-modernism means "after"-modernism. People are now looking for something else to explain reality. Since naturalism has rejected the existence of God, we have moved from science (with its truth/facts) to existentialism which is basically experience, spirituality, and pragmatism (whatever works).

This shift from modernism to postmodernism is a process, and our generation is right in the middle of it and as such, we are all a little of both.

I think one of the best ways to illustrate this is by comparing older commercials with new ones. Old commercials had guys in white lab coats touting the virtues of various products. Why were they in white lab coats? Because it made them look like scientists and led you to believe that what they were claiming was a scientific fact. Postmodern commercials, on the other hand, consist of beautiful and or rugged looking individuals having a good time in exotic locations. Compare the old Coke/Pepsi "taste test"

commercials with the more recent ones. The “taste test” was supposedly a scientific measurement. More people preferred Pepsi. Now you are inundated with multiple images of folks having a great time drinking Coke. Or you’re encouraged to just “Be a Pepper,” etc.

Postmodernism

https://www.xenos.org/essays/five-worldviews

Reality

Reality must be interpreted through our language and cultural "paradigm." Therefore, reality is "socially constructed."

Man

Humans are nodes in a cultural reality – they are a product of their social setting. The idea that people are autonomous and free is a myth.

Truth

Truths are mental constructs meaningful to individuals within a particular cultural paradigm. They do not apply to other paradigms. Truth is relative to one’s culture.

Values

Values are part of our social paradigms as well. Tolerance, freedom of expression, inclusion, and refusal to claim to have the answers are the only universal values.

A Summary of Postmodern Philosophy **[Recommended]**

https://www.allaboutworldview.org/a-summary-of-postmodern-philosophy-faq.htm

Excerpt:

Kevin J. Vanhoozer, Research Professor of Systematic Theology at Trinity Evangelical Divinity School, is a shrewd observer of the Postmodern scene and a somewhat sympathetic critic. In addition, he understands the important role Nietzsche played in expressing the foundational ideas for Postmodernism.[1] He writes, “Nietzsche, the patron saint of postmodernity, prophesied accurately: if God is dead, then it’s interpretation ‘all the way down.’...[O]ne word only points to another word and never to reality itself. No one interpretation can ever be regarded as final. As in interpretation, so in life: everything becomes undecidable.”[2]

Vanhoozer points us to the late C.S. Lewis, who foresaw the shift toward Postmodernist thinking. Lewis’ term for this movement is “bulverism” after its imaginary inventor Ezekiel Bulver. Vanhoozer explains: “Lewis imagines the moment that bulverism was born, when five-year-old Ezekiel heard his mother say to his father, ‘Oh, you say that because you are a man.’ Bulver intuitively grasped the stunning implication: arguments need not be refuted, only situated. One rebuts a thought simply by calling attention to the

genealogy or location of its thinker."[3] Probably nothing in Postmodernism today would surprise Lewis.

A Summary of Postmodernism

Vanhoozer offers a concise summary of Postmodern philosophy:

1. The mark of the Postmodern condition of knowledge is a move away from the authority of universal science toward narratives of local knowledge.[4]
2. Postmodernists reject the notion of universal rationality; reason is always situated within particular narratives, traditions, institutions, and practices.
3. Postmodernists reject unifying, totalizing, universal schemes in favor of new emphases on difference, plurality, fragmentation, and complexity.
4. Postmodernists reject the notion that the person is an autonomous individual with a rational consciousness that transcends his or her particular place in culture, language, history, and gendered body.
5. Postmodernists agree with Nietzsche that "God" (that is to say, the supreme being of classical theism) has become unbelievable, as have the autonomous self and the meaning of history.
6. What we know about things is linguistically, culturally, and socially constructed. Language stands for the socially constructed order within which we think and move and have our being.[5]

Notes:

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[1] See Arthur Herman, The Idea of Decline in Western History (New York, NY: The Free Press, 1997), Will Du rant's The Story of Philosophy, and John P. Koster, The Atheist Syndrome (Brentwood, TN: Wolgemuth & Hyatt Publishers, 1989) for background material on Nietzsche.
[2] Penner, Christianity and the Postmodern Turn: Six Views, 78.
[3] Ibid., 76.
[4] Postmodernists were not the first to offer such a view of knowledge. Bertrand Russell held a similar view—"all truths are particular truths." See Mary Midgley, Evolution as a Religion (London, UK: Rutledge Classics, 2002), 127. Midgley offers a classic critique of this position, quoting Wittgenstein that "particular propositions cannot always be prior to general ones. Both are elements in language, which is itself an element in our whole system of behaviour. In a crucial sense, the whole is always prior to its parts. And unquestionably this kind of belief in a law-abiding universe... is a precondition of any possible physical science."
[5] Kevin J. Vanhoozer, ed., Postmodern Theology (Cambridge, UK: Cambridge University Press), 10–13.

***See also my other separate resource*: Mere Christianity – C.S. Lewis**

Postmodernism and the Uniqueness of Christ

https://www.bethinking.org/jesus/postmodernism-and-the-uniqueness-of-christ

Postmodernism

Postmodernism is a notoriously slippery word. Different people use it to mean different things. We will try to attempt a definition, but first of all we ought to think about where it has come from, what sort of things have given rise to it, and what is the modernism that postmodernism seems to want to define itself as after, or refuting or surpassing.

We have always been fascinated with how to express the really real, whether it be through art, literature, philosophy, architecture or economics. To understand what is real and to be able to express it is a long-standing quest.

Modernism, as a phase in culture, is always associated with The European Enlightenment, The Industrial Revolution and with Scientific Empiricism: the idea that what is really real is whatever is open to exact measurement with our senses. The goal of representing the really real, was understood as being able to perfectly measure and convey an object, a place or a person. The invention of photography during the modernist period was seen by many as the ultimate way to achieve this goal. Even Picasso could say that he had nothing else to learn about representation.

Photography started a crisis in representing the real. It does a pretty good job of recording an instant freeze frame of a moment, but fails in many other areas which are crucial to understanding people and the world. It doesn't do a good job of capturing movement, which the Impressionists tried to correct, it replaces originality with technology, it only allows one viewpoint at a time. Through realising the limitations of photography to capture and convey reality, the whole ability to precisely measure reality began to be called into question. And with it the Modernist quest for perfect scientifically provable data on what constitutes reality anyway. Hence, we find that in reaction Picasso and others started to paint their vision of reality in completely different and anti-representational ways. Similar things had already happened in philosophy, particularly with the work of Nietzsche. And in many other areas: architecture to ethics, music to particle physics, the underpinnings of disciplines started to accept that rigorous measurement might not be the only measure of reality, or even the most important one.

The next step was to question whether we are able to measure reality at all, and certainly whether the rigorous imposition of scientific materialism on to every day life was actually liveable with. For example modernism heralded World War One as the war to end all wars – the war that would finally put an end to conflict as we learned to put scientific rationalism into everyday practice. World War Two therefore raised a fatal challenge to scientific rationalism.

There has arisen then a distrust of measures of reality that say "we have got it all." Experimentation, it is claimed, simply doesn't bear it out, or where it does, it leads to totalitarianism such as communist Russia -- the largest single attempt to try to measure and control life according to scientific enlightenment principles.

If the heart of modernism was the idea that the large-scale explanation could provide all the answers, at the heart of postmodernism is the complete refusal of this idea. Hence in his famous and provocative book The Postmodern Condition, Jean Francois Lyotard could define postmodernism as "a suspicion of metanarratives." Lyotard's statement is the natural outcome of the collapse of representation, and thinkers who challenge enlightenment suppositions about measuring and categorising reality. We are now expected to accept that if big narratives do not provide satisfaction of humane living conditions, then the only alternative is to live by a set of micro-narratives. Each of us works out his or her own story, believing that any wider foundation for truth or behaviour is unavailable.

I want you to note that although the effects of this sort of argument can be seen across many areas of life and study, it is primarily an issue about thought. Thinking, it is argued, simply doesn't allow us access to truth. It is the fact that postmodernism is rooted in a way of thinking that means it crosses boundaries so easily. We now have postmodern thinking in areas that were never modernist to start with.

Postmodernism has gone beyond the bounds of the modernist debate into new areas and is, I believe, here to stay.

Distrust of Metanarratives

Here then is a first pillar in our definition of postmodernism: distrust of metanarratives. You will see that it is not only anti-modern, but it is also anti-authority of any sort. The desire is to replace supposedly tyrannical external authority, with the self as arbiter of truth.

The sort of objective knowledge sought by modernism, postmodernism claims is simply not available, and hence our actions, our thoughts, our very selves do not gain significance from without from obeying some external standard but only from within. There is no possibility that critical or value judgements can be verified by any external criterion. Hence the only available measure of significance, value or truth is the self. Indeed, the words no longer communicate anything of lasting significance, because they themselves do not relate to any external criteria for judgement, but mean only what the self wishes them to mean. As the novelist William Golding said "If God is dead; if man is the highest; good and evil are decided by majority vote." This is the ultimate end of the relativist position that we are unable to know whether our values are good or bad.

Relativism

Here is the second pillar of postmodernism relativism:. The idea that all knowledge or claims to truth are only relative to other claims to truth, not to some external standard. Hence there is no criteria for judging between them. We are the ones who give value and meaning to things now.

It is for this reason that anyone who now claims to have THE truth is immediately labelled as intolerant. Because if we have THE truth, then we are saying that other people are wrong, and by a relative definition we have no right or criteria to do that. Therefore, we must simply be arrogant, even fascist. We simply want power. By relativist standards, Christians are actually unethical to claim that there is only one way to God.

But what has actually happened here is that there has been a separation between the language of belief and the language of truth. Belief no longer needs to be connected to truth, only to opinion or feeling. Because what I feel is now the most important benchmark of the validity of a belief. What it does for me is the most important criteria for deciding on the value of a belief.

Philosophical Pluralism

Hence we get to our third and final pillar of postmodernism: philosophical pluralism. Not the pluralism that says we belong to a multi-faceted society with lots of different races colours and creeds living side by side, but the pluralism that maintians that because nothing is absolutely true that therefore all options in religion and belief are equally valid. In this environment we are encouraged to pick and mix our own worldview from a whole smorgasbord of options. Our choices need not be long term, and little commitment is required of us. Indeed the increasing variety of choices make it increasingly difficult for many people to think in terms of value judgement at all. Hyperchoice, far from increasing our options in the area of belief is rapidly killing the likelihood of making reasoned decisions.

Continued next page…

The Uniqueness of Christ

So much for postmodernism. What about the uniqueness of Christ? What do we mean when we say "the uniqueness of Christ"? And what are the implications of His uniqueness for a contemporary culture that denies truth and deifies self?

Christ is unique in all sorts of ways, isn't he? He is unique in knowledge, His teaching is unique, His death and resurrection are unique, His miracles are unique, His sinless life is unique, His rescuing ministry is unique. The way in which He reveals God is unique. His character is unique both king and servant.

Perhaps most importantly for our culture we need to say that Jesus' authority is unique.

Exercise:

Q. On what grounds can Jesus claim to have unique authority?

A. Jesus taught as one with authority, not like other people. Mark 1:27, Luke 4:36. His authority to speak, His authority to act, in short His ministry and life all derive from who He is.

Q. Read John 5:16-27. Where does Jesus' authority come from? What sort of authority does He have?

A. Jesus is the Son of God par excellence. He does only and exactly what the Father does. So close is the identification, and so clear, that the Jews want to kill Him for making Himself equal with God. Jesus' uniqueness is not primarily in a sinless life, or an exemplary ministry, although those things are both unique and wonderful. No Jesus' uniqueness is primarily that this is the sovereign, almighty creator God made flesh.

His ability to carry out His ministry all hangs on that. For example in Mark 2:7 Jesus forgives sins and the Pharisees ironically ask "who can forgive sins except God alone?". And of course the answer is nobody. Only the most offended party to a sin can forgive and that is God. Or take a miracle like the calming of the storm a unique event if ever there was one. The disciples are left stunned with one question in their minds who on earth is this that we have hitched up with? And the answer is obvious the one who stills waves is the one who makes oceans with the word of His mouth. He can still them because of who He is.

This is no fiction imposed on Jesus by later writers. Jesus is very happy to claim the prerogatives of God for Himself in a way that was simply unthinkable in a monotheistic culture as strong as this one. He accepts worship as God from Thomas after the resurrection "my Lord and my God," he identifies Himself in the language of divinity, especially in the great I AM statements in John's gospel. I AM the great OT expression of God's name and self. I AM the bread of life, I AM the true vine, I AM the good shepherd, before Abraham was I AM.

Jesus has unique authority then because of who He is. God is sovereign, knows everything and reveals things. Jesus clearly is in possession of unique knowledge.

Exercise:

Q. Read John 3:11-13. Why is Jesus' knowledge unique? What must we do in response to Jesus words according to these verses?

A. The unmissable claim of the New Testament is that God left footprints in the sand in Palestine. Jesus is to be obeyed. His words are true, because he is God. His revelation of God is perfect. He is, in the words of Colossians 1 the image of the invisible God the exact representation of His being.

And most importantly He is the unique offering for sin. We cannot pay the price ourselves except with judgement and death and Hell. But God the Father gave His only Son as an atoning sacrifice for sin. He made Him who knew no sin to BE sin for us so that we might become the righteousness of God in Him. 2 Cor 5:21. And that, far from being self-empowering is deeply humbling. Far from being able to claim my own merits, I have to come to the foot of the cross and admit my sin, admit that that was God there dying for me, and humbly asks for His forgiveness.

When Thomas falls at Jesus feet and worships Him as Lord and God, that is in no way a subjective or relativist thing. He wasn't just God to Thomas, but I can take or leave Him or make up my own version. He is God over all. Read Col 1:15-20.

So when He commands He has the right to perfect obedience. We are His, by the fact that he made us and as Christians by the fact that he bought us with His blood.

Exercise:

So we need to ask ourselves, how does Christ's uniqueness impinge on this whole question of postmodernism. Remember our three pillars of postmodernism: distrust of metanarratives, relativism and pluralism.

Q. How do each of these challenge Christ's unique right to our obedience? What do they say about His authority and Godship?

Q. How does understanding Christ's uniqueness challenge these three pillars of postmodernism? With Bible references.

Q. Why is it vital to be secure about the uniqueness of Jesus?

A. Metanarrative God's salvation plan of which Jesus is the culmination, is a vital metanarrative. Misunderstand this and you are doomed, literally.

A. Relativism Jesus knows and reveals accurately. he commands obedience and deserves it. Makes him the centre not me. Relativism says everything is there to fulfil me, finds meaning in me, etc. Jesus says that the one who needs satisfying is not me but God. Only in Jesus' sacrificial death does God's justice find the satisfaction for our sinfulness.

A. Pluralism John 14: I am the only way to God.

How then should we respond to the confrontation between a culture that denies Christ's uniqueness and the God who demands that fall on our knees and honour His Son?

Postmodernism and the Jesus of history

https://www.postost.net/2003/09/postmodernism-and-jesus-history

There is both a diachronic (historical) and a synchronic (a-historical, existential) dimension to the development of a theology for the emerging church. The argument has for the most part been developed synchronically in response to cultural and philosophical changes taking place both inside and outside the church. Biblical stories are treated as types and exemplars of general spiritual truths. The diachronic or historical dimension has been neglected. We do not understand well enough the historical-eschatological narrative that brings us to the point at which we may properly address the postmodern questions about identity, community, mission, truth, culture, and so on.

The development and implementation of a critical-realist or strongly historical hermeneutic and the postmodernization of evangelical theology are two distinct tasks, but there are important links between them.

1. Perhaps the most important link is a practical and opportunistic one. The current crisis of confidence and the growing willingness (born largely from desperation) to experiment with new forms of church have created the sort of opening needed to get a more realistic understanding of Jesus, of his mission, and of the nature and purpose of the community which he initiated into the mainstream.

What is needed is a usable, public hermeneutic that does not merely serve the interests of an unthinking pre-emptive dogmatism. The challenge here is in the words ‘usable’ and ‘public’. Such a hermeneutic must be consistent with the standards and methods of ordinary rationality, which is likely to reflect an interaction rather than a conflict between modern and postmodern habits of thought, and must be allowed to shape popular, and not merely scholarly, Christian discourse. To put it in Wright’s terms, the portrait of Jesus that is emerging from ‘Third Quest’ scholarship needs to have an impact at pew-level’ and at ‘street-level’ (cf. N.T. Wright, *Who was Jesus?*, 16, with reference to the work of E.P. Sanders).

2. An historically oriented hermeneutic presents what is probably the most effective means of deconstructing the controlling paradigms of modern evangelical interpretation while, at the same time, offering the possibility of re-constructing an alternative narrative coherent and powerful enough to motivate a recognizably ‘evangelical’ commitment.

3. There is the further advantage with a critical-realist hermeneutic that it gives priority to the historical and theological referents behind the text. In that sense it is pragmatic. In this way we may hope to avoid both the modern preoccupation with abstracted propositional truth and the postmodern distrust of the texts and of the project of exegesis.

A critical-realist hermeneutic is the product not of church practice and teaching but of scholarly investigation. This has certain advantages. One is that we may hope to reduce the gulf that has opened up between biblical scholarship and the thought-world of the church. Another is that it will allow for a more tentative, open-minded management of the truth. We come much closer to the standpoint of postmodernism if we recognize that truth is always an emergent value and cannot be separated from the complex, unpredictable process of coming to understand.

On the face of it, Wright’s insistence on the historicality of the gospel narratives runs counter to the postmodern distrust of purported historical knowledge, but it may be in its particularity that the story about Jesus finds its plausibility within the framework of a more suspicious epistemology. The history of dogmatic interpretation has always moved from the particular and concrete to the abstract and universal and has then re-imagined the historical starting point in universal terms. Postmodernism resists the dogmatic argument, but it may be possible to return to a more confidently reconstructed historical narrative and restate its inherent truthfulness in a way that does not ignore the limitations and difficulties of historiography.

What Is Postmodernism in Religion?

https://www.learnreligions.com/what-is-postmodernism-700692

Postmodernism Definition

Postmodernism is a philosophy that says absolute truth does not exist. Supporters of postmodernism deny long-held beliefs and conventions and maintain that all viewpoints are equally valid.

In today's society, postmodernism has led to relativism, the idea that all truth is relative. That means what is right for one group is not necessarily right or true for everyone. The most obvious example is sexual morality. Christianity teaches that sex outside of marriage is wrong. Postmodernism would claim that such a view might pertain to Christians but not to those who don't follow Jesus Christ; therefore, sexual morality has become much more permissive in our society in recent decades. Taken to extremes, postmodernism argues that what society says is illegal, such as drug use or stealing, is not necessarily wrong for the individual.

Five Main Tenets of Postmodernism

Jim Leffel, a Christian apologist, and director of The Crossroads Project outlined the primary tenets of postmodernism in these five points:

1. Reality is in the mind of the beholder. Reality is what's real to me, and I construct my own reality in my mind.
2. People are not able to think independently because they are defined—"scripted," molded—by their culture.
3. We cannot judge things in another culture or another person's life, because our reality may be different from theirs. There is no possibility of "transcultural objectivity."
4. We are moving in the direction of progress, but are arrogantly dominating nature and threatening our future.
5. Nothing is ever proven, either by science, history, or any other discipline.

Postmodernism Rejects Biblical Truth

Postmodernism's rejection of absolute truth causes many people to reject the Bible. Christians believe God is the source of absolute truth. Jesus Christ proclaimed himself to be *the* Truth: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6, NIV).

Not only do postmodernists deny Christ's claim to be the truth, but they also dismiss his statement that he is the only way to heaven. Today Christianity is ridiculed as arrogant or intolerant by those who say there are "many paths to heaven." This view that all religions are equally valid is called **pluralism**.

In postmodernism, all religion, including Christianity, is reduced to the level of opinion. Christianity asserts that it is unique and that it *does* matter what we believe. Sin exists, sin has consequences, and anyone ignoring those truths has to face those consequences, Christians say.

Biblical Jesus vs Postmodern Jesus

Postmodernism, Part 18: Antichrist
https://serfdomalley.com/2017/07/29/postmodernism-part-18-antichrist/

Postmodernism, Part 18: Basic Economics
https://serfdomalley.com/tag/postmodernism/

Postmodernism, Part 34: Tarantulas (links to series articles 1 – 34)
https://serfdomalley.com/2018/08/15/postmodernism-part-34-tarantulas/

Postmodernism, Part 35: Nationalism and Internationalism (links to 31-34)
https://serfdomalley.com/2019/01/30/postmodernism-part-35-nationalism-and-internationalism/

What is postmodernism? Is it a problem? The following continues a series of posts explaining postmodernism. It is based on the excellent *Explaining Postmodernism: Skepticism and Socialism from Rousseau to Foucault*, by Prof. Stephen Hicks (with support from Bertrand Russell's *History of Western Philosophy*.) (Additional support includes *The Fall of Paris*, by Alistair Horne; *The Red Flag: A History of Communism*, by David Priestland; *Civil War in France: The Paris Commune*, by Karl Marx and V. I. Lenin; *The Paris Commune*, by Ernest Bax; *Socialism* by Ludwig von Mises.

A Review of Explaining Postmodernism by Stephen Hicks
https://areomagazine.com/2018/10/17/a-review-of-explaining-postmodernism-by-stephen-hicks/

It might seem unusual to review a book that was originally published in 2004. But *Explaining Postmodernism* has enjoyed a recent resurgence of popularity. Jordan Peterson has praised the book, and Hicks himself has become a well-known commentator on postmodernism, although he has more than his fair share of zealous critics.

I've been writing and reading a lot on the topic of postmodernity—particularly what I call postmodern conservatism—of late. While I admire some of the postmodern authors discussed by Hicks, I have generally been critical of postmodernism as a whole. Moreover, while I am personally affiliated with the Left and disagree with Hicks' objectivist political outlook, I agree that postmodernism and its various activist offshoots wield too much cultural influence, especially in academia. I fall into a category I have elsewhere called the post-postmodern Left. So I read Hicks' book to see if he offered any especially useful intellectual weapons with which to push back against the pomo dragon.

Unfortunately, *Explaining Postmodernism* is full of misreadings, suppositions, rhetorical hyperbole and even flat out factual errors. Moreover, these problems aren't limited to Hicks' interpretation of postmodern authors, who are really only the focus of the beginning and end of the book. It extends across much of the modern Western canon, and includes very crude characterizations of seminal thinkers such as Hume, Kant, Hegel, Popper, Wittgenstein and many others. For Hicks, virtually the entire post-Descartes philosophical canon is apparently committed to irrationalist collectivism.

The Enlightenment and Its Discontents

The book's problems begin on the very first page, with Hicks' list of seminal postmodern authors. He includes obvious picks such as Jacques Derrida, Michel Foucault and Jean-Francois Lyotard, three of Hicks' four horsemen of postmodernity. But others—Richard Rorty and Jacques Lacan—have a debatable association with postmodernity and some of those included were even outright critics of postmodernism, such as the feminist legal scholar Catherine Mackinnon, author of "Points Against Postmodernism," and Luce Irigaray, whose work is a frequent target of postmodern feminists due to its alleged *essentialism*.

Normon Geisler: A Response to Philosophical Postmodernism

https://normangeisler.com/a-response-to-philosophical-postmodernism/

A Brief Background of Postmodernism

Premodernism is often thought of as the time before 1650 A.D. The dominant theme was metaphysics or the study of being (reality). Modernism then began with Rene Descartes around 1650 and turned attention to epistemology or how we know. The precise date of Post-modernism is in dispute. Although its roots go to Friedrich Nietzsche (d. 1900), it did not begin to take shape until around 1950 with Martin Heidegger and began to occupy a front seat in the discussion a decade or two later with Derrida. The primary focus of Post-modernism is hermeneutics or how to interpret. The object of interpretation can be history, art, or literature, but deconstructing it is the center of focus.

Someone has illustrated the difference between the three periods of thought by the image of a referee. The Pre-modern referee says: "I call them like they are." The Modern referee claims, "I call them like I see them." But the Post-modern referee declares: "They are nothing until I call them."

Forerunners of Postmodernism

Modern western thought begins with two main streams: empiricism and rationalism. David Hume represented the former and Rene Descartes the latter. The empiricists stressed the senses and the rationalist the mind. The empiricists began *a posteriori* in sense experience, but the rationalist began *a priori* with innate ideas in the mind. Immanuel Kant synthesized the two streams, arguing that the senses provide the *content* of our knowledge but the mind gives *form* to it. He claimed that the mind without the senses is empty, but the senses without the mind are blind. The unfortunate result of his brilliant but tragic synthesis was agnosticism. We cannot know reality as it is in itself but only as it is after it is mediated to us through the senses and formed by the categories in our mind. Hence, metaphysics—knowing reality in itself—is impossible.

Kantian agnosticism gave rise to **Sø**ren Kierkegaard's fideism on the one hand and Nietzsche's atheism on the other hand. Acknowledging the Kantian gulf between appearance and reality, Kierkegaard suggest a "leap of faith" to the "wholly other" God who transcends all capacity to know him with our minds. Nietzsche, on the other hand preferred not to leap to an unknown God but to pronounce God dead and simply go on willing the eternal recurrence of the same state of affairs forever.

In the absence of any absolute Mind to express any absolute meaning, Ludwig Wittgenstein built on Frege's conventionalism and insisted that we are all locked inside a linguistic bubble which allows us to make no cognitively meaningful statements about the mystical (metaphysical) beyond. That is to say, without saying God is dead, he insisted that all meaningful *talk* about God is "dead" (i.e., meaningless).

Borrowing Edmund Husserl's phenomenological method, the later Martin Heidegger posited a new hermeneutic which, giving up on any metaphysical knowledge of reality, attempted to retrieve rays of truth to shine through poetry (particularly that of Friedrich Holderlin). It is out of this context that Jacque Derrida conceived his hermeneutical method of deconstructions by which one deconstructs a text and reconstructs it over and over again. Before we analyze that more carefully, it will be helpful to contrast Modern and Post-Modern thought in general.

Contrast of Modernism and Post-Modernism

As can be seen from the following chart, there is an import shift between modern and post-modern thought. The general shift is from epistemology to hermeneutics; from absolute truth to relative truth; from seeking the author's meaning finding to the reader's meanings; from the structure of the text to destructing the text; from the goal of knowing truth to the journey of knowing:

Modernism	Postmodernism
Unity of thought	Diversity of thought
Rational	Social and psychological
Conceptual	Visual and poetical
Truth is absolute	Truth is relative
Exclusivism	Pluralism
Foundationalism	Anti-foundationalism
Epistemology	Hermeneutics
Certainty	Uncertainty
Author's meaning	Reader's meanings
Structure of the text	Deconstructing the text
The goal of knowing	The journey of knowing

The Nature of Postmodernism

Postmodernism is a condition where [since God is dead] "anything is possible and nothing is certain" (Vaclav Havel). Nietzsche pronounced "God is dead," but there are several different meanings that can be given to this phrase "God is Dead." It can mean God is dead–

1. Epistemologically–Kant
2. Mythologically—Nietzsche
3. Dialectically—Hegel
4. Linguistically—Ayer
5. Phenomenalogically—Husserl
6. Existentially–Sartre
7. Cognitively—Wittgenstein
8. Hermeneutically—Heidegger/Derrida

Of course, many of these thinkers also believe God is dead *actually*(e.g., Nietzsche, Sartre, and Derrida), but this is beside the point at hand here, namely, the methodology of Post-Modern deconstructionism.

Jacques Derrida: Post-Modernism

Two of the dominant figures in Post-modernism are Jacque Derrida and Paul-Michel Foucault. Derrida wrote: *Of Grammatology ('67); Speech and Phenomena ('67); Writing and Difference ('67); Limited Inc. (1970); Post Card: From Socrates, Freud and Beyond (1972); Specters of Marx (1994).*

Foucault wrote: *Madness and Civilization* (1961); *Death and Labyrinth (1963); The Order of Things* (1966); *Discipline and Punish* (1975);*Archaeology of Knowledge* (1976), and *History of Sexuality* (1976-

1984).
The starting point for their post-modern thought was Nietzsche's death of God. For if

If there is no Absolute *Mind*, then there is-

1. No absolute *truth* (epistemological relativism)
2. No absolute *meaning* (semantical relativism)
3. No absolute *history* (reconstructionism)

And if there is no Absolute *Author*, then there is—

4. No absolute *writing* (textual relativism)
5. No absolute *interpretation* (hermeneutical relativism)

And if there is no Absolute *Thinker*, then there is—

6. No absolute *thought* (philosophical relativism)
7. No absolute *laws of thought* (anti-foundationalism)

And if there is no Absolute *Purposer*, then there is—

8. No absolute *purpose* (teleological relativism)

If there is no Absolute *Good*, then there is—

9. No absolute *right* or *wrong* (moral relativism)

The Death of All Absolute Values in Post-Modernism

"Without God and the future life? How will man be after that? It means everything is permitted now" (*The Brothers Karamazov,* Vintage, 1991, p. 589). As Jean Paul Sartre put it, "I knew myself alone, utterly alone in the midst of this well-meaning little universe of yours. I was like a man who's lost his shadow. And there was nothing left in heaven, no right or wrong, nor anyone to give me orders" (Sartre, *The Flies*, 121-122 in *No Exit and Three Other Plays*). Aldous Huxley acknowledge this same conclusion when he wrote, "The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom" *(Ends and Means*, 272).

Perhaps no one described it better than Bertrand Russell when he wrote of a world without God: "Man is the product of causes which had no prevision of the end they were achieving…. His origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms…. All the noonday brightness of human genius, are destined to extinction in the vast death of the solar system…. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built" (Bertrand Russell, "A Free Man's Worship" (in *The Basic Writings of Bertrand Russell, 67*).

In short, the root of Post-modernism is atheism and the fruit of it is relativism—relativism in every area of life and thought. Of particular interest is the post-modern attack on foundationalism, history, and textual interpretation and how this has affected Christian thought.

The Attack on Foundationalism

Foundationalism is the view that there are fundamental self-evident first principles which form the basis of all knowledge. It is at least as old as Plato and Aristotle in the Western world, though it has been the unwitting foundation of Christian Thought from the beginning of time.

There is an important distinction between two basic kinds of foundationalism often neglected by post-modern thought. There is deductive foundationalism and reductive foundationalism.

Deductive foundationalism springs from modern rationalist like Benedict Spinoza and Rene Descartes. It is based on a Euclidian geometric model whereby certain axioms are defined as self-evident and all other truth is deduced from them. The problem with this is that not all axioms are necessary. Different axioms are possible, both in mathematics and philosophy. Further, these rational axioms are empty. They yield no knowledge about reality. For example, saying "All triangles have three sides" does not tell us there are any triangles. It merely says that **if** there are any triangles, then by definition they must have three sides.

Reductive foundationalism finds roots in Aristotle and was embraced by the great Christian thinker Thomas Aquinas. It states that all truths are reducible to (or based on) self-evident first principles. Every statement not evident in itself must be evident in terms of something else. But there cannot be an infinite regress of non-evident statements. For an endless regress of explanations is nothing more than an attempt to explain away the need for an explanation. Hence, there must be first self-evident statements in terms of which non-evident statements are known to be true.

First principles of knowledge are self-evident. That is, they are a statement where the predicate term is *reducible* to the subject term, though not always deducible from it. The basic laws of thought include the following:

Several things are noteworthy about these first principles of thought.

First, they are all first principles of thought and being. Why? Because "If there were an infinite regress in demonstration, demonstration would be impossible, because the conclusion of any demonstration is made certain by reducing it to the first principle of demonstration" (Aquinas, *Commentary on the Metaphysics of Aristotle*, 244). Or, as C. S. Lewis aptly put it, "You cannot go on 'explaining away' forever: you will find that you have explained explanation itself away. You cannot go on 'seeing through' things forever. The whole point of seeing through something is to see something through it. It is good that the window should be transparent, because the street or garden beyond it is opaque. How if you saw through the garden too? It is no use trying to see through first principles. If you see through everything, then everything is transparent. But a wholly transparent world is an invisible world. To 'see through' all things is the same as not to see" (*The Abolition of Man,* 91).

Second, they self-evident in the reductive sense. That is, there predicate is reducible to their subject. So that once one understand the meaning of the subject and predicate he can immediately see that they are self-evident. For example, once one knows what the words "bachelor" and "unmarried" mean, then he knows immediately that "all bachelors are unmarried men." Likewise, once one knows this is a three-sided figure, then he sees immediately that it is a triangle.

Third, they are also undeniable. That is, every attempt to deny them, affirms them (at least implicitly) in that attempted denial. Take, for example, the Law of Existence. I cannot deny that something exist without existing to make the denial. The claim that I do not exists, implies that I do exist to make the denial.

Fourth, these first principles apply to all of reality. They are metaphysical first principles. Unlike deductive foundationalism, they are not empty and vacuous. They are first principles of being (reality). They begin with something exists.

Fifth, from these principles one can demonstrate the existence and central attributes of God. For if something exists (#1), and if nothing cannot cause something (#5), then something eternal and necessary must exists. And whatever else exists, then it must be similar to God in its being (#7). But not all being is a necessary being (#6). For example, I am a contingent being, that is, I am, but I might not be. My non-existence is possible. But I am a knowing and moral being (which is undeniable). Hence there must be

an eternal and necessary Being who is a knowing and moral Being that exists (i.e., God). And if God exists, then absolute thought, values, and meaning also exists. In short, post-modernism is wrong.

A Critique of Postmodernism

This critique can be applied to other areas of post-modern thought, for example, to deconstructionism in history and textual interpretation. Let's briefly apply it to history.

A Critique of Post-Modern View of History

According to a post-modern view of history, we must deconstruct all historical accounts of the past since they are relative and not objective. This, of course, would be destructive of orthodox Christianity since it is a historic religion. We believe, as the Apostles' Creed says, that Jesus "was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried… [and] the third day He arose again from the dead." These are all historical claims, and if history is unknowable, then we cannot know these to be true. But is history really unknowable? Let's briefly examine the post-modern arguments for the unknowability of history. One historical relativist said, "The event itself, the facts, do not say anything, do not impose any meaning. It is the historian who speaks, who imposes a meaning" (Carl L. Becker, "What Are Historical Facts?" in *The Philosophy of History in Our Time*, p. 131).

However, there is a serious self-defeating problem with this claim. How can one know that something is not objective history unless he has an objective knowledge of history that enables him to say that a particular view of history is not objective. One cannot know *not-that* unless he knows *that*. And he cannot know not-objective history unless he knows objective history. Second, it is self-defeating to deny objectivity in history. Even Charles Beard, the apostle of historical relativity himself, wrote: "Contemporary criticism shows that the apostle of relativity is destined to be destroyed by the child of his own brain." For, "If all historical conceptions are merely relative to passing events…then the conceptions of relativity is itself relative." In short, "**the apostle of relativity will surely be executed by his own logic**" (Meyerhoff ed., *The Philosophy of History in Our Time*, 138, emphasis added).

A Critique of a Post-modern Views of Hermeneutics

There are several characteristics of a deconstructionists view of interpretation.

First, it is based in conventionalism. This is the view that all meaning is culturally relative. However, this too is self-defeating for if "all meaning is culturally relative" then even this statement would be culturally relative. Yet it claims to be a statement *about* cultural relativity not one *of* cultural relativity.

Second, post-modern hermeneutic claims that there is no objective meaning. For all statements are made from a subjective perspective. However, this too is self-destructive for it amount to saying that it is an objective statement about meaning that no statements are objectively meaningful.

Third, it denies that there is a correspondence between our statements and their object. This denies the correspondence view of truth. But the problem with denying that truth corresponds to reality is that this very denial claims to correspond to reality. So, one cannot deny statements correspond to reality without making a statement he believes corresponds to reality.

Fourth, post-modern hermeneutics is a form of linguistic solipsism. Following Wittgenstein, Derrida believes that we are locked inside of language in a kind of linguistic bubble and cannot get out. However, this is a form of the "nothing-buttery" fallacy. For all statements that imply we can know *nothing but* what is inside the linguistic bubble imply that we have knowledge of*more than* what is inside the bubble. Like the Kantian contradiction, one cannot know about reality that he cannot know anything about reality. Language is not a *wall* that bars us from reality; it is a *window* that expresses the reality we know.

This linguistic solipsism fallacy is based on the failure to recognize that creation is analogous to the Creator. There must be a similarity between the Cause of finite being and the Infinite Being that caused

it. For one cannot give what he does not have to give. He cannot produce what he does not produce. Thus, the Source of all being must be similar to the being that he brings into being.[1]

Fifth, according to post-modernism, logic is language dependent. The laws of thought are, therefore, culturally dependent. But this is clearly contrary to fact—the fact that language is based on logic, not the reverse. For the basic laws of thought (enumerated above) operate in ever language and culture, as do the basic laws of mathematics. Logic transcends culture and makes cross-cultural communication possible. The very claim that the Law of Non-contradiction is not applicable to all cultures is itself a non-contradictory statement about all cultures.

Sixth, another post-modern hermeneutical premise is that meaning is determined by the reader, not by the author. For they claim that every text is understood in a context and every reader brings a new context to the text. Hence, it is not the meaning of the author that is the true meaning of a text by the meanings of the readers. However, here again we are faced with a self-stultifying claim. For no post-modernist desires us to give our meaning(s) to his words. He expects us to take the meaning of his words (i.e., the author's meaning). So, the denial that the author's meaning is the correct meaning implies that the authors' meaning is the correct meaning.

The Problems with Post-modernism

In summation, the problems with post-modernism are: (1) It can't be thought consistently; (2) It can't be spoken consistently, and (3) It cannot be lived consistency. Why? Because it is based on atheism, and atheism cannot be thought, spoken, or lived consistently. Evidence for the inability to live atheism consistently comes from the lives of atheists themselves.

Evidence for atheists that atheism cannot be lived consistently

Atheist Jean Paul Sartre wrote, "I reached out for religion, I longed for it, it was the remedy. Had it been denied me, I would have invented it myself… I needed a Creator…." (*The Words,* 102). Atheist Albert Camus added, "For anyone who is alone, without God and without a master, the weight of days is dreadful" (*The Fall*, 133). Even Nietzsche wrote a poem to an "Unknown God," crying out: "Unknown one! Speak. What wilt thou, unknown-god?… Do come back With all thy tortures! To the last of all that are lonely, Oh, come back!… And my heart's final flame –Flares up for thee! Oh, come back, My unknown god! My pain! My last–happiness!" (*Thus Spoke Zarathustra,* Part Four, "The Magician").

Bertrand Russell expressed a revealing moment when he wrote to a lady friend, "Even when one feels nearest to other people, something in one seems obstinately to belong to God…–at least that is how I should express it if I thought there was a God. It is odd, isn't it? I care passionately for this world and many things and people in it, and yet…what is it all?" There must be something more important one feels, though I don't believe there is" (emphasis is his).

A number of years, before the iron curtain was lifted, while I was returning from Europe, I was given Time magazine. The cover caught my attention. It read: "God is Dead; Marx is dead, and I am not feeling too well either" (*Time*cover, European edition, 1978). Nietzsche wrote, "I hold up before myself the images of Dante and Spinoza, who were better at accepting the lot of solitude. Of course, their way of thinking, compared to mine, was one which made solitude bearable; and in the end, for all those who somehow still had a "God" for company…. My life now consists in the wish that it might be otherwise…and that somebody might make my "truths" appear incredible to me…" (Letter to Overbeck, 7/2/1865).

Even David Hume could not live his skepticism. He wrote: "Most fortunately it happens, that since reason is incapable of dispelling these clouds [of doubt], nature herself suffices to that purpose, and cures me of the philosophical melancholy and delirium…" (*A Treatise on Human Nature*1.4.7). So, what did he do? He said, "I dine, I play a game of backgammon, I converse…; and when after three or four hours' amusement, I would return to these speculations, they appear so cold, and strained, and ridiculous, that I cannot find in my heart to enter into them any farther" (ibid. 1.4.7).

Famous unbelieving historian and philosopher Will Durant wrote: "I survive morally because I retain the moral code that was taught me along with the religion, while I discarded the religion…. You and I are living on a shadow…. But what will happen to our children…? They are living on the shadow of a shadow" (*Chicago Sun-Times* 8/24/75 1B).

The British *Humanist Magazine* charged that Humanism is almost "clinically detached from life." It recommends they develop a humanist Bible, a humanist hymnal, Ten Commandments for humanists, and even confessional practices! In addition, "the use of hypnotic techniques–music and other psychological devices–during humanist services would give the audience that deep spiritual experience and they would emerge refreshed and inspired with their humanist faith…" (1964). I have composed some hymns for them: "Socrates, Lover of My Soul," "No One Ever Care for Me like Plato," and "My hope is built on nothing less than Jean Paul Sartre and nothingness"! A hymn for a Post-modernists might read like this:

"Open my eyes that I may see,

More of my own subjectivity.

Help me, Derrida, ever to be

All absorbed in uncertainty.

Then I'll know what it is to be

Lost forever in postmodernity."

In summary, when atheists themselves evaluate atheism they conclude it like living on s a *"shadow of a shadow."* It is *not "bearable."* It is *"dreadful,"*even *"cruel."* It even leads to "*delirium."* The main point is that postmodernism *is not only unthinkable and unspeakable, but it is unlivable*.

Atheist Albert Camus declared that "Nothing can discourage the appetite for divinity in the heart of man" (Camus, *The Rebel,* 147). Blaise Pascal insisted that there is a God-sized vacuum in the human heart which nothing but God can fill. He wrote: "What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of which all that now remains is the empty print and trace? This he tries in vain to fill with everything around him… though none can help, since this infinite abyss can be filled only with an infinite and immutable object; in other words by God himself" (Pascal, *Pensees* # 425). Former Atheist Francis Collins who headed up the human genome project asked: "Why would such a universal and uniquely human hunger [for God] exist, if it were not connected to some opportunity for fulfillment?… Creatures are not born with desires unless satisfaction for those desires exists. A baby feels hunger: well, there is such a thing as food. A duckling wants to swim: well there is such a thing as water" (*The Language of God*, 38). So, if there is a God-sized vacuum in the human heart, then nothing smaller than God will be able to fill it.

Atheist Sigmund Freud claimed that "What is characteristic of illusions is that they are derived from human wishes." As for "religious doctrines," "all of them are illusions and insusceptible of proof" (*The Future of an Illusion, 49-50).* However, as it turns out it is the atheist who has the illusion. For Freud never made a study of believers on which he based his view. On the contrary, recent studies show that belief in God leads to a better and happier life. Former Freudian did a study of great atheist and found that they were fatherless wither actually of functionally and that, rather than believers creating the Father (God), atheists are attempting to kill the Father (Paul Vitz, *Faith of the Fatherless*). He wrote, "Indeed, there is a coherent psychological origin to intense atheism" (p. 3). "Therefore, in the Freudian framework, atheism is an illusion caused by the Oedipal desire to kill the father (God) and replace him with oneself" (p. 13).

Indeed, in Nietzsche's famous quote about "God is dead" the next line is "and we have killed him." French existential atheist Jean Paul Sartre, illustrates the point in his own autobiography when he

wrote: “I had all the more difficulty of getting rid of him in that he had installed himself at the back of my head.… I collared the Holy Ghost in the cellar and threw him out; atheism is a cruel and long-range affair; I think I’ve carried it through. I lost my illusion” (*The Words*, 252-253).

However, even though Sartre had given up on God, God had not given up on him. Before Sartre’s death he is recorded as saying, “I do not feel that I am the product of chance, a speck of dust in the universe, but someone who was expected, prepared, prefigured. In short, a being whom only a Creator could put here” (*National Review*, 11 June, 1982, p. 677). Indeed, Sartre was disowned by his own mistress as a “turncoat” and visited by a Christian minister regularly before his death. I have in my file a letter from missionaries in France who knew Sartre who had expressed to them his regret on how many young people he had led astray with his atheistic thought.

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[1] Of course, there must be a difference between Creator and creature since He is an infinite kind of Being and we are finite beings. He is a Being with no potentiality for non-being, and we are contingent beings which have the possibility not to be. God is Pure Actuality (with no potential not to exist), and all creatures are actualities with the potentiality not to exist.

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Further resources:

A History of Western Philosophy Vol. 1

A History of Western Philosophy Vol. 2

Some problems with postmodernism
https://notesonliberty.com/2017/03/31/some-problems-with-postmodernism/

Despite its contributions, postmodernism is also the subject of much criticism. One of the most recurrent is its tendency to nihilism, that is, to pleasure for nothing. Postmodern deconstruction may be efficient at demonstrating the randomness of many of our concepts, but it can lead us to a point where we have nothing but deconstruction. We find that the world is made up of dichotomies or binary oppositions that cancel out, without any logic, leaving us with an immense void.

Another weakness of postmodernism is its relativism. In the absence of an absolute truth that can be objectively identified one gets subjective opinions. There is an expectation of postmodern theorists that this leads to higher levels of tolerance, but ironically the opposite is true. Without objective truths individuals are isolated in their

subjective opinions, which represents a division of people, not an approximation. Moreover, postmodernism leads to a concern that all claims may be attempts at usurpation of power.

But the main weakness of postmodernism is its internal inconsistency. As mentioned in previous posts, postmodernism can be defined as unbelief about metanarratives. But would not postmodernism itself be a metanarrative? Why would this metanarrative be above criticism?

Another way of defining postmodernism is by its claim that there is no absolute truth. But is not this an absolute truth? Is it not an absolute truth, according to postmodernism, that there is no absolute truth? This circular and contradictory reasoning demonstrates the internal fragility of postmodernism. Finally, what happens if the hermeneutics of suspicion is turned against postmodernism itself? What gives us assurance that postmodern authors do not themselves have a secret political agenda hidden behind their speeches?

It is possible that postmodernists do not really feel affected by this kind of criticism, if they are consistent with the perception that there is no real world out there, or that "there is nothing outside the text", but that the Reality is produced by discourses. That is: conventional theorists seek a truth that corresponds to reality. Postmodernists wonder what kind of reality their speeches are capable of creating.

Be that as it may, in spite of the preached intertextuality (the notion that texts refer only to other texts, and nothing objective outside the texts), postmodern theorists continue to write in the hope that we will understand what they write. Moreover, postmodernists live in a world full of meanings that are if not objective are at least intersubjective. Perhaps our language is not transparent, but that does not mean that it is opaque either. Clearly we are able to make ourselves understood reasonably well through words.

As C.S. Lewis said, "You cannot go on 'seeing through' things forever. The whole point of seeing through something is to see something through it. It is good that the window should be transparent, because the street or garden beyond it is opaque. How if you saw through the garden too? It is no use trying to 'see through' first principles. If you see through everything then everything is transparent. But a wholly transparent world is an invisible world. To 'see through' all things is the same as not to see". This critique fits very well to postmodernism.

A Defense of Postmodernism

https://www.skepticink.com/atheistintermarried/2013/09/01/a-defense-of-postmodernism/

Excerpt:

Mine has been a long essay with many quotes, but the ultimate point is that culture plays a central role in shaping human social environments, behaviors, identities, and development. I don't think anyone denies this point, and the point forms an answer to all four issues with postmodernism.

To move forward, the question is whether we are capable of arriving at objectively reasonable beliefs about how things are, beliefs that anyone would feel bound to regardless of their ideological perspective. To approach such a goal, there would need to be broad and un-coerced appreciation of what defines relevant evidence.

Even if social constructionism drives one batty, I think it's a positive value if it or other postmodernist approaches result in discussions around such concerns as relevant evidence and how we could and should establish it. *The value of postmodernist thinking lies in its near-pathological opposition to the argument from authority*. In another essay, I used a quote that's relevant to rejecting arguments from authority and overcoming our own biases:

This is why questioning our own motives, and our own process, is critical to a skeptical and scientific outlook. We must realize that the default mode of human psychology is to grab onto comforting beliefs for purely emotional reasons, and then justify those beliefs to ourselves with post-hoc rationalizations. It takes effort to rise above this tendency, to step back from our beliefs and our emotional connection to conclusions and focus on the process. The process (i.e., science, logic, and intellectual rigor) has to be more important than the belief.

Is postmodernism nonsensical, essentially political, and self-deceptive? I think no, yes, and often. Caricatured postmodernism often is nonsensical; actual postmodernism often is both affected and obfuscating. Postmodernism embraces political grandstanding and doesn't try to shroud itself in the fiction of "staying neutral." Postmodernism can be practiced as banal philosophy, as when Foucault's panopticon is applied to this or that social structure. However, I can only say that just as any idea should not be indicted for being used in a silly, oppressive, or evil way, so too should postmodernism not be charged with the wrongdoing of some practitioners.

Postmodernism focuses its skepticism on claims made in the cultural sphere, rather than in the natural sciences sphere. It has empirical dimensions, actual use of language, as well as speculative and philosophical ones. I dislike seeing skeptics and atheists dismiss postmodernism out of hand because postmodernism can be an ally. I also dislike political conservatives using postmodernism as a term like communist or fascist – that is, they call someone a "PoMo" and can instantly grab a whole crowd of intellectual sock-puppets to echo their derision toward the person, no questions asked. This is why level-headed assertions of postmodernism should be made more available in the public arena than they are currently.

Comparing Postmodernism, Modernism, and Theism

https://www.xenos.org/essays/comparing-postmodernism-modernism-and-theism

The following comparisons form the basis for discussion in chapter 2 and 3 in The Death of Truth.

Subject	Modernism	Postmodernism	Biblical (theism)
Human Nature	Humans are, purely material machines. We live in a purely physical world. Nothing exists beyond what our senses perceive.	No opinion on this issue, but suspicious of such dogmatic claims to knowledge.	Humans are the only beings on earth created in the image of God. They are spiritual and material.
Free Will (autonomy)	Humans are self-governing and free to choose their own direction	People are the product of their culture and only imagine they are self-governing.	Human free will has been drastically diminished by a moral fall from grace, but they are still responsible for the use of their remaining free will. People's desire to be autonomousis sinful--we were created to depend on God.
View of Reason	People should be "rationalistic optimists." They should depend only on the data of their senses and reason.	There is no such thing as objective rationality (i.e., reason unaffected by bias) in the sense modernists use the term. Rationalism is a myth.	Reason is necessary but not sufficient for understanding reality. Reason can disclose truth about reality, but faith and revelation are needed in addition.
View of Progress	Humankind is progressing by using science and reason.	"Progress" is a code word used by modernists to justify the domination by European culture of other cultures.	Humans aren't progressing toward any glorious future. However, advances which relieve suffering and prolong life are good.

Biblical *versus* Postmodern Thinking

http://www.crossroad.to/charts/postmodernity.htm'

Today's "postmodern" leaders and social engineers are using this word to introduce and justify changes that are transforming churches around the world. If we don't know its implications, we can't really understand the impact of today's social revolution.

This chart lists the main postmodern obstacles to victorious faith. It shows the new meanings given to Biblical terms, and it lists Scriptures that clarify the confusion caused by postmodern thinking. Knowing these truths will strengthen your child's conscience and help anchor his or her mind in truth.
Notice that the postmodern views below are compared to Christianity, not to "modernity." The latter generally reflect the "progressive" humanist philosophies of the 19th & 20th century, not Biblical Truth.

Postmodern		Biblical faith
Emphasis	**Means or implies:**	**But Jesus said:**
Personal relationships	***- with the group*** or community. ***Aim to please people*** rather than God.	"For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ." Galatians 1:10 ***- with God.*** "He who has My commandments and keeps them, it is he who loves Me." John 14:20-21
Tolerance	***- for what God warned us to shun.*** Forbidden things are now okay.	"What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man." Mk 7:20-23 ["Abhor what is evil. Cling to what is good." Romans 12:9]
Truth & Scriptures	***- subjective, always changing,*** defined by the group -- with little or no Biblical insight. Denial of absolute and objective truth.	"I am the way, the truth, and the life...." John 14:6 ["Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines." Heb 13:8-9]
Pluralism	***All religions*** (1) ***lead to the same place,*** (2) are valid paths to salvation.	"No one comes to the Father except through Me." John 14:6 "No one can come to Me unless the Father who sent Me draws him." John 6:44
Authority	***Reject traditional authorities.*** Follow subjective ***feelings*** and ***group consensus***.	"I have come down from heaven, not to do My own will, but the will of Him who sent Me." John 6:38 "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Luke22:42

Faith and view of the future	***Based on feelings, imagination, mysticism*** and ***group consensus***.	*Based on God's Word:* "I do not pray for these alone, but also for those who will believe in Me...." John 17:20-21 ["All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." 2 Tim 3:16-17]
Spirituality	Seeking ***spiritual power, favors, knowledge or wholeness*** - *or* ***oneness*** with a higher consciousness or an unknowable *universal* ***force*** *or* ***spirit***.	"...we know that the Son of God has come and has given us an understanding, that we may know Him..." I John 5:20 "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them." Luke 21:8
Pluralism and multicul-turalism	*All religions are equal and okay. Dismiss people who disagree as bigots or extremists.*	"You shall have no other gods before Me." Exodus 20:3 "You shall not go after other gods, the gods of the peoples who are all around you (for the Lord your God is a jealous God among you), lest the anger of the Lord your God be aroused against you." Deut 6:14-15 "...if you by any means forget the Lord your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish." Deut. 8:19
Continual Change	*Demands continual* ***inner adaptation*** *to* ***cultural transformation***	"...do not be conformed to this world...." Romans 12:2 "Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified." Mark 15:15 "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." John 15:19

*"**Test all things; hold fast what is good. Abstain from every form of evil.** Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. **He who calls you is faithful, who also will do it**."*
1 Thessalonians 5:19-24

See also: **Post-Modernism and the Church**

CHRISTIAN ETHICS: Biblical Worldview Thinking

http://mybiblicalstudy.weebly.com/christian-ethics.html

What is a worldview?

A worldview is simply a habituated way of seeing and doing; it is the big picture that directs our thoughts and
actions. A worldview is composed of at least seven fundamental elements:

One's view of God

One's view of reality

One's view of truth

One's view of knowledge

One's view of humanity

One's view of ethics

One's view of evil.

I. What is the Study of Ethics?

The study of problems of right conduct in light of moral principles such as compassion, goodness, justice, rationality, responsibility, and virtue. The word "*ethics*" comes from the Greek word "*ethos*," which means "*character*." **Choices** concerning what values to embrace and how to treat oneself and one's responsibilities to others are matters of ethics. The term ethics is often used interchangeably with the term "*morality*," which is derived from the Latin word "*mores*", "*customs*." Ethics involves distinguishing right from wrong, defining good & bad, & to consider the consequences of our actions. Questions like "*What is the right thing to do?"* & "*Why is this the right thing to do?"* are the basis of ethical inquiry. Ethics inquires into why we have a sense of right and wrong at all, how ethical views are grounded, and whether or not there are universal principles. Consider the following:

1. Some believe that our sense of right & wrong comes from God.

2. Others believe that our sense of right & wrong is a natural capacity, like our ability to reason.

3. Still, there are others have argued that our sense of right & wrong arises from our individual experiences in the world.

II. Important Terms to Know: **COMING SOON**

3 Major Models of Ethics:

Let's look at the following models of ethics from a bird's eye view before we examine each of these models more deeply in future classes:

Virtue Ethics

Deontological Ethics

Consequential Ethics

From A Bird's Eye View:

Deontological Elements: 2 Essential Premises:
1. An action is right iff it is in accordance with a moral rule or principle.
2. A moral rule is one that is: (a) laid on us by God, (b) required by natural law, (c) laid on us by reason, (d) required by rationality, (e) would command universal rational acceptance, or (f) would be the object of choice of all rational beings.

What is essential is the link between right action, moral rule, & rationality.

What is Virtue Ethics: An action is right iff it is what a virtuous agent would do in the circumstances; 1a. A virtuous agent is one who acts virtuously, i.e., one who has & exercises the virtues. 2 A virtue is a character trait a human being needs to flourish or live well. It is a habit of excellence, a beneficial tendency, a skilled disposition. Roughly speaking, a virtue is a good habit and a vice is a bad habit. A habit is a disposition to think, feel, desire, and act in a certain way without having a tendency to will consciously to do so.

What is essential is to note the conceptual link between virtue & flourishing (living well or eudaimonia).

What is Consequential Ethics:
1. An act is right if it promotes the best consequences;
2. The best consequences are those in which happiness is maximized. What is essential to note is that

it forges a link between consequences & happiness.

How do we define or calculate what is "happiness" or what is "the best"? Who or what makes those calculations?

III. What is Truth?

Truth is that which corresponds to reality, identifies things as they actually are, must be able to be expressed in propositions (t + t = true), can never fail, diminish, change, or be extinguished, and is sourced in the God of the Bible, who is the Author of all truth.

Correspondence View of Truth: Truth is that which corresponds to its object, whether the object is abstract or concrete. Truth is the way things really are. Truth is "telling like it is."

Coherent View of Truth: Truth is that which is internally consistent; what coheres within; what is self-consistent.

Pragmatic View of Truth: A statement is known to be true if it brings the right results. If it works, then it is true.

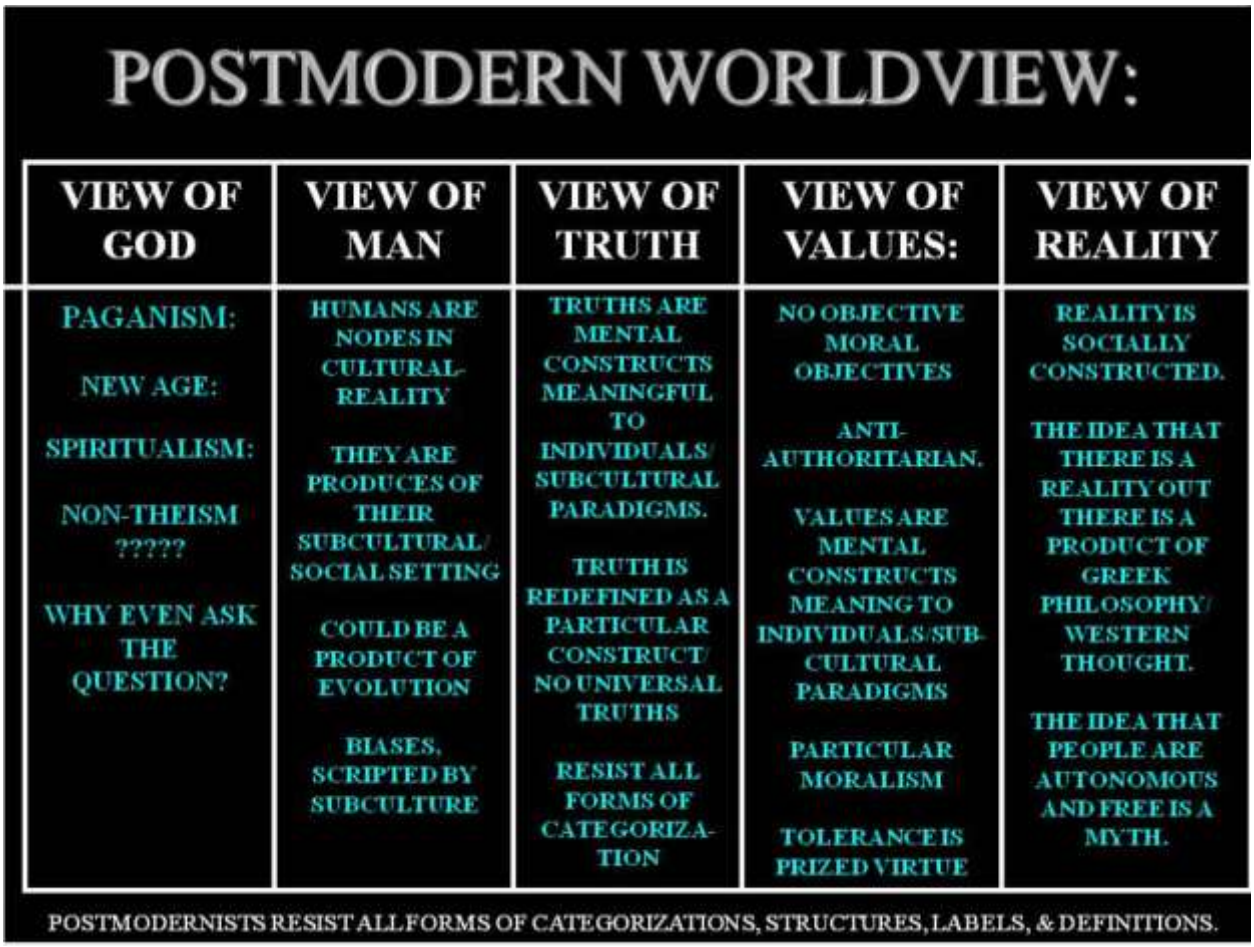
IV. Six Worldviews:

1. Philosophical Naturalistic Worldview
2. Philosophical Postmodern Worldview
3. Religious Pantheistic Worldviews
4. Religious Polytheism & Spiritism Worldviews
5. Theistic Worldview
6. Biblical Christian Worldview

See following pages for corresponding charts…

Naturalistic Worldview?

VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
ATHEISM: There is no God. AGNOSTICISM: There is not enough information to determine whether God exists. SECULAR EXISTENTIALISM God does not exist so humanity must learn to live without Him (angst). WITHOUT GOD ??????	CHANCE PRODUCT OF EVOLUTION ENTIRELY MATERIAL-BIOLOGICAL MACHINE. MAN IS FINITE AND WILL ON DAY BECOME EXTINCT THERE IS NO AFTERLIFE THERE IS NO SUCH THING AS "SIN"	TRUTH IS USUALLY UNDERSTOOD AS SCIENTIFIC PROOF KNOWLEDGE GAINED BY FIVE SENSES ONLY THAT WHICH CAN BE OBSERVED WITH THE FIVE SENSES IS ACCEPTED AS REAL	NO OBJECTIVE PRESCRIPTIVE VALUES MORALS ARE INDIVIDUAL PREFRENCES, SOCIOLOGICALLY USEFUL BEHAVIOR. CONSCIENCE MAY BE AN EVOLUTIONARY DEVELOPMENT USUALLY SITUATIONAL OR CONTRACT MODEL OF ETHICS	THE MATERIAL UNIVERSE IS ALL THAT EXISTS REALITY IS "ONE –DIMENSIONAL" NO SUPER-NATURALISM. EVERYTHING CAN BE EXPLAINED ON THE BASIS OF PHYSICAL/ CHEMICAL LAWS/SOCIO-BIOLOGICAL SCIENCE



See also: **Post-Modernism and the Church**

THE RELIGIOUS WORLDVIEWS OF PANTHEISM:

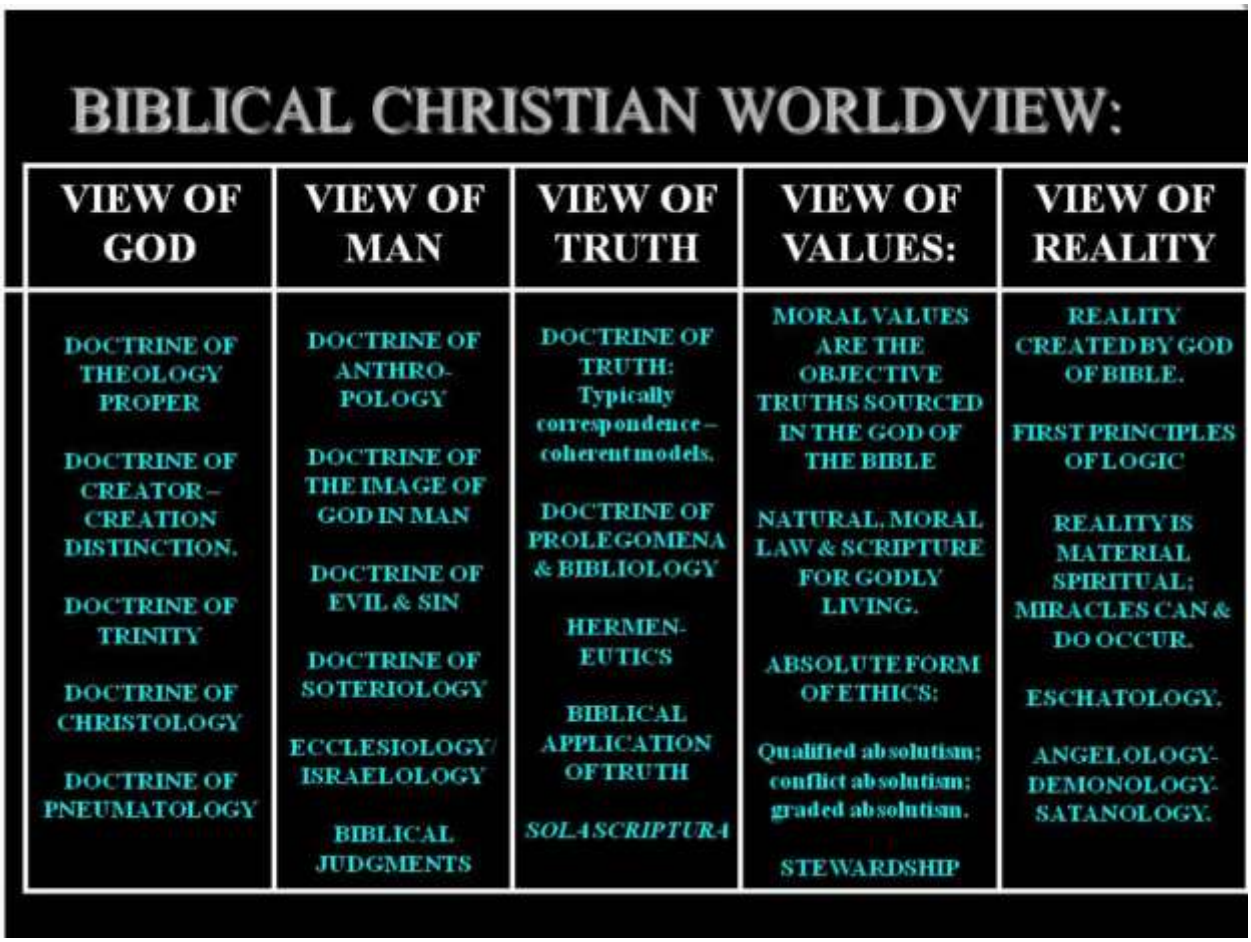
VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
HINDUISM: Polytheism. TAOISM: Ultimate Reality is Impersonal: Ying-Yang Dualism. BUDDHISM: Polytheism NEW AGE BELIEFS.	MAN IS ONE WITH REALITY, THUS MAN IS SPIRITUAL AND ETERNAL INDIVIDUALISM IS AN ILLUSION AN PERSON WHO BECOMES AWAKENED FROM THE "SLEEP OF IGNORANCE" BY DIRECTLY THE TRUE NATURE OF REALITY IS A "BUDDHA."	TRUTH IS AN EXPERIENCE OF UNITY WITHIN "ONENESS OF THE UNIVERSE." TRUTH IS BEYOND ALL RATIONAL DESCRIPTION AWAKENING IS THROUGH MEDITATION, VARIOUS RELIGIOUS PRACTICES, ETC.	BECAUSE ULTIMATELY REALITY IS IMPERSONAL, THERE IS NO REAL DISTINCTION BETWEEN GOOD & EVIL. INSTEAD, "UNENLIGHTENED BEHAVIOR" IS THAT WHICH FAILS TO UNDERSTAND ESSENTIAL UNITY (IGNORANCE).	THE MATERIAL UNIVERSE IS ALL THAT EXISTS BUDDHIST PRACTICE IS TO PUT AN END TO THE STRESS OF EXISTENCE ONLY THE SPIRITUAL DIMENSION EXISTS; ALL ELSE IS ILLUSION. SPIRITUAL REALITY IS ETERNAL & IMPERSONAL.

SPIRITISM & POLYTHEISM:

VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
ANIMISM: Primitive beliefs, the doctrine of spiritual beings. Spirit beings inhabit ordinary objects, inorganic or organic. The world is populated by "spirit beings" who govern what goes on. POLYTHEISM: There are many gods that exist both beyond and in the universe.	MAN IS A CREATION OF THE GODS LIKE THE REST OF THE CREATURES ON EARTH. OFTEN, TRIBES OR COMMUNITIES HAVE A SPECIAL RELATIONSHIP WITH SOME GODS WHO PROTECT THEM & CAN PUNISH THEM.	FOR SPIRITISM, TRUTH ABOUT THE NATURAL WORLD IS TYPICALLY DISCOVERED THROUGH A SHAMAN FIGURE WHO HAS VISIONS THAT TELL HIM OR HER WHAT THE GODS AND DEMONS ARE DOING & HOW THEY FEEL. TRUTH CAN BE ARBITRARY.	FORM OF TABOOS, WHICH ARE THINGS WHICH IRRITATE OR ANGER VARIOUS SPIRITS. THESE TABOOS ARE DIFFERENT FROM THE IDEA OF "GOOD & EVIL" BECAUSE IT IS JUST AS IMPORTANT TO AVOID IRRITATING EVIL SPIRITS AS IT IS GOOD ONES.	WORLD IS POPULATED BY BEINGS WHO GOVERN REALITY. GOD & DEMONS ARE THE REAL REASON BEHIND NATURAL EVENTS. MATERIAL THINGS ARE REAL, BUT HAVE SPIRITS ASSOCIATED WITH THEM: REALITY CAN BE INTERPRETED SPIRITUALLY.

MONOTHEISTIC WORLDVIEW:

VIEW OF GOD	VIEW OF MAN	VIEW OF TRUTH	VIEW OF VALUES:	VIEW OF REALITY
CHRISTIANITY ISLAM JUDAISM AN INFINITE-PERSONAL GOD EXISTS BOTH BEYOND & IN THE UNIVERSE GOD IS THE CREATOR OF THE UNIVERSE, WORLD, VALUES, LIFE, INCLUDING MAN.	HUMANITY IS THE UNIQUE CREATION OF GOD PEOPLE ARE PERSONAL, SPIRITUAL, & BIOLOGICAL. MAN IS ETERNALLY JUDGED BY GOD. MAN IS TYPICALLY VIEWED AS SINFUL, IN NEED OF REDEMPTION.	TRUTH ABOUT GOD IS KNOWN BOTH BY GENERAL & SPECIAL REVELATION REVELATION, USE OF FIVE SENSES, & RATIONAL THOUGHT (KNOWLEDGE) TYPICALLY, CORRE-SPONDENT / COHERENT VIEW OF TRUTH.	MORAL VALUES ARE THE OBJECTIVE EXPRESSION OF AN ABSOLUTE MORAL BEING TYPICALLY BELIEVE IN NATURAL, MORAL LAW & SPECIAL REVELATION, A BODY OF TRUTH REVEALED BY GOD FOR HONORING HIM. TYPICALLY, SOME ABSOLUTE FORM OF ETHICS.	REALITY AS IT IS CREATED BY GOD REALITY IS BOTH MATERIAL SPIRITUAL MIRACLES CAN AND DO OCCUR. THE UNIVERSE HAS A BEGINNING & WILL HAVE AN END. OFTEN, CLASSICAL REALISM.



V. The Problem of Evil

What is evil?...Atheism affirms evil but denies the reality of God...Finite godism can claim that God desires to destroy evil but is unable to because he is limited in power...Deism can distance God from evil by stressing that God is not in the world, but beyond it...Panentheism insists that evil is a necessary part of the ongoing progress of the interaction of God and the world...Pantheism affirms the reality of God but denies the reality of evil....Theism affirms both the reality of both God and evil.

The problem of evil may be viewed in simple form as a conflict involving three concepts:

1. God's power,
2. God's goodness, and
3. the presence of evil in the world.

Solutions to the problem of evil typically involve modifying one or more of these three concepts:

1. limit God's power,
2. limit God's goodness,
3. modify the existence of evil (e.g., call evil an illusion).

Consider…(1) If God made no claims to being good, then the existence of evil would be easier to explain; but God does claim to be good; (2) If God were limited in power so that he was not strong enough to withstand evil, the existence of evil would be easier to explain; but God does claim to be all-powerful; (3) If evil were just an illusion that had no reality, the problem wouldn't really exist in the first place; but evil is not an illusion. Evil is real.

We face the reality of two types of evil...
a. Moral Evil (evil committed by free moral agents, involving such things as war, crime, cruelty, class struggles, discrimination, slavery, ethnic cleansing, suicide bombings, & social injustice);

b. Natural Evil (involving such things as hurricanes, floods, earthquakes, tornadoes, etc).

THE MORAL LAW ARGUMENT:

1. Moral Law imply a Moral Law Giver.

2. There is an objective moral law.

3. Therefore, there is a Moral Law Giver.

Biblical Ethics

Here are 5 ways to develop and keep a mode of Biblical Ethics:

1.) Does it violate any clear teaching of Scripture?

2.) Does it destroy any part of the body (physically, mentally, or spiritually) that is The Temple of The Holy Spirit?

3.) Does it cause a weaker Christian or non-Christian to be hindered?

4.) Does it violate the express will of one who has the God-given right to exercise headship?

5.) Does it glorify God?

Six Worldviews You're Competing Against

http://www.christianpost.com/news/six-worldviews-you-146-re-competing-against-29420/

Excerpt:

Worldview matters. Clarifying worldviews is not an academic exercise, intellectual theory, or a philosophical concept. A worldview is an integral part of the lives of those you minister to on a weekly basis. It determines their relationships. It determines their successes and failure. It determines their goals and motivations. If you want to see someone change their lives, they'll have to change how they look at the world first.

Every week as you stand before your people to share God's Word, they're bringing different worldviews into the room. What are some of these worldviews?

1. The one with the most toys wins.
This is the worldview of materialism – and it can be summed up with one world, more. Materialism says that the only thing that really matters in life is acquiring things. Those who subscribe to this worldview live mostly to collect things.

The Bible's answer: Jesus said this in Luke 12, "A man's life does not consist in the abundance of his possessions" (NIV). He tells us not to judge our lives by how much we've got. The greatest things in life aren't things.

2. I've got to think of me first.
We live in a "me first," serve-yourself world that says it's all about you. Commercial slogans cater to this viewpoint. Slogans like, "have it your way," "we do it all for you," "obey your thirst," "you've got to think of what's best for yourself," and "You deserve it."

For the last 40 years, the Baby Boomer generation has been called the "Me Generation." This "me first" idea has infected entire communities. It has torn up marriages ("I don't care how divorce impacts my spouse or children; it's all about me"), destroyed workplaces ("I don't care how my laziness impacts my co-workers; it's all about me") and even ruined churches ("Serve my needs first, forget about the lost").

It's a self-centered, individualistic way of life that says we should ignore the community and other people.

The Bible's answer: Jesus says, "If you try to keep your life for yourself, you will lose it. But if you give up your life for me, you will find true life" (Matt. 16:25 NLT). Jesus says you only begin to live when you give your life away. Significance in life does not come from serving yourself; it comes from serving God and others.

3. Do what feels good.
This is hedonism – the belief that the most important thing in life is how we feel. The number one goal of a hedonist is to feel good, be comfortable, and have fun.

It's the worldview that Hugh Hefner founded Playboy magazine on. He willingly acknowledges he is a hedonist.

It's not just playboys who are hedonists, though. In fact, someone who lives for the goal of retirement is a hedonist. If the whole goal of a person's life is to simply do nothing, live a self centered life, and make no contribution to the world, that's hedonism.

The Bible's answer: "Are you addicted to thrills? What an empty life! The pursuit of pleasure is never satisfied" (Prov 21:17 Msg). Mick Jagger's been singing: "I can't get no satisfaction" for 40 years. Why? The pursuit of pleasure is never satisfied.

4. Whatever works for you.
This worldview says it doesn't matter if it's right or wrong. It doesn't matter if it hurts anybody or not. If it works for you, fine. As that great theologian Sly Stone says, "Different strokes for different folks."

In our multi-cultural, pluralistic world, this is a very popular worldview. Nobody wants to tell someone else that what they are doing is wrong. In fact that's the only way you can be wrong in our society today – if you tell someone else they're wrong.

The Bible's answer: The Bible says, "There is a way that seems right to a man, but in the end it leads to death" (Prov. 14:12 NIV). Our ideas may seem right, but in the end our ideas lead to death. "Whatever works for you" leads to death. You don't break God's universal laws; they break you.

5. God doesn't exist.
This worldview is naturalism or atheism. Naturalists believe that everything in life is a result of random chance. We're all accidents of nature. There is no grand creator or grand design. God either doesn't exist or he doesn't matter.

If there is no God, there's no plan or purpose for life. If there is no purpose, than your life doesn't really matter. Your only value comes from the fact that God loves you, created you, and thought you up. For naturalists, life has no value, meaning, or purpose.

It takes more faith to be an atheist than it does to believe in God. When you look at creation and how the world is set on an axis, it proves the existence of God to me. If it were one degree one way, we'd freeze up. If it were one degree the other way, we'd burn up.

The Bible's answer: Paul says in Romans 1:25 (NIV), "From the beginning of creation, God has shown what he is like by all he has made. That's why those people don't have any excuse. They know about God, but they don't honor him or even thank him...They claim to be wise, but they are fools." In other words, we can look at nature and see a lot about God. We know God is creative, powerful, organized, and likes diversity. There are lots of things we know about God just by looking at nature.

6. You are your own God.
This worldview, otherwise known as humanism, is very popular in the Western world. It says we are the mastermind of our own fate, the determiner of our destiny. You'll hear this in the new age movement as well: "You're divine. You're a god."

It's ironic. God wired us to worship something. And if we don't worship God, we end up worshipping ourselves. The self-made man usually worships his maker.

The Bible's answer: Paul says in Rom. 1:25 (NIV): "They exchanged the truth of God for a lie, and worshipped created things rather than the Creator." You can go all around the world and find people worshipping little idols that they made – stone idols, rock idols, crystals, and wooden idols. They're worshipping something that they created themselves or somebody else created. In America we have our own idols – they're called cars, homes, and status symbols. The Bible is clear that God is God, and we're not.

All of these worldviews have consequences. Every day we're affected and influenced by them. We're often not even aware of it. These worldviews affect the happiness and success of the people to whom you minister. They matter greatly.

There's only one worldview that is consistent with the Bible. The biblical worldview says God made us for his purposes. It says that we exist for his pleasure. It's 180 degrees different from the other worldviews above.

Want to change the hearts of those listening to your sermons each week? Change their minds – and their worldviews – first.

Christian Worldview and Social Issues
https://probe.org/christian-worldview-and-social-issues/

The Biblical Worldview
"Providing Scriptural Teaching And Commentary From the Biblical Worldview and the Posttrib Position"
http://www.thebiblicalworldview.org/

See also: **Post-Modernism and the Church**

Apologetics and World-Views (Outline)

http://www.worldvieweyes.org/resources/Strauss/ApologeticsAndWV.htm

Excerpt:

INTRODUCTION (J. P. Moreland. *Scaling the Secular City*. Baker, 1987)

1. "I am now convinced that for a person to be fully conscious intellectually he should not only be able-to detect the world views of others but be aware of his own; why it is his, and, why in the light of so many options he thinks it is true."

2. The following goes along with what is involved in becoming thinking people in dealing with world issues involving history of thought. From The Witness. September, 1976:

> "WANTED— HARD SAINTS. We have so many 'soft saints.' They are lovely in disposition, upright in soul. But their minds, instead of being places of sunlight, are masses of drifting fog, a haze of wishes and illusions.... They will do anything for the kingdom of God but think. The Church has no greater need than that of hard saints, with fire not around the head as in conventional pictures, but fire in the head, a continual state of mental disturbance; saints who can do hard thinking in a day which desperately needs thinking; saints in whom the higher brain centers are not paralyzed." -Halford Luccock.

I. WORLD VIEW: (see my World-View. Facts, and 'Theory. Laden' Observation)

A. Definition: A world view is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world. (See journal, Ultimate Reality, cf. Sire's *The Universe Next Door*, Inter-Varsity Press).

B. The first assumption everyone makes before he even begins to think at all is that some thing exists.

1. All world views assume that something is there rather than that nothing is there. (Sarte even thought this.)

2. So primary that most of us do not even know we are assuming it. We take it as too obvious to mention. Of course, something is there!

3. That is the point: If we do not recognize that, we get nowhere. The apprehension that something is there is the beginning of conscious life.

4. Also the beginning of two branches of philosophy: metaphysics (the study of being) and epistemology (the study of knowing).

C. We Discover: Once we have recognized that something is there, we have not necessarily recognized what that something is.

1. Here is where world views begin to diverge.

2. Definition again: "A world view is composed of a number of basic presuppositions, more or less self-consistent, generally unquestioned by each person, rarely, if ever, mentioned by his

friends, and only brought to mind when challenged by a foreigner from another ideological universe." (p. 18)

D. Well-rounded world view includes basic answers to each of the following questions.

(Phillips and Brown. *Making Sense of Your World*. (Moody, 1991).

1. What is prime reality—the really real?

2. Who is man? To this we might answer a highly complicated electro-chemical machine whose complexity we do not understand, or a personal being created by God in his own image, or a sleeping god. Current question by western world "Who am I?" (Play "Death of a Salesman")

3. What happens to man at death?

4. Basis for morality?

5. What is the meaning of human history?

6. Within various basic world views other issues often arise.

   a. Nature of external world?

   b. In charge of the world?

   c. Man determined or free?

   d. How can we know and how can we know that we know?

   e. Man, the maker of all values?

   f. Is God really good?

   g. Is God personal/impersonal?

   h. Does God exist at all?

E. When stated in such sequence: boggles the mind

1. Either answers are too obvious to us and we wonder why anyone would bother to ask such questions or else we wonder how any of them can be answered with any certainty.

2. "If we feel the answers are too obvious to consider, then we have a world view; but we have no idea that many others do not share it. We should realize that we live in a pluralistic world. What is obvious to us may be a lie from hell to our neighbor next door. If we do not recognize that, we are certainly naive and provincial, and we have much to learn about man in today's world. Alternatively, if we feel that none of the questions can be answered without cheating or committing intellectual suicide, we have already adopted a sort of world view - a form of skepticism which in its extreme form leads to nihilism." (p. 19)

3. We cannot avoid assuming some answers to the questions. We will adopt either one

stance or another; refusing to adopt an explicit world view will turn out itself to be a world view or at least a philosophical position.

4. In short: we are caught! “So long as we live, we will live either the examined or the unexamined life. It is the assumption of this book that the former is better.” (p. 19)

F. What are the universes next door?

G. Each of the following world views considers: nature and character of God, nature of the universe, nature of man, question of what happens to man at death, basis of ethics, and the meaning of history.

II. CHRISTIAN THEISM: “A Universe Charged With the Grandeur of God.” (See syllabus God: Creator/Redeemer: Becker, The Heavenly City of the 18th Century Philosophers)

A. Situation of western world to end of the 17th Century.

B. Basic Christian Theism: Essence of this View (Supenaturalism)

1. God is infinite and personal (Triune), transcendent and imminent, omniscient, sovereign and good.

2. God created the cosmos ex nihilo to operate with a uniformity of cause and effect in an open system. (Miracle and Scientific World-View)

3. Man is created in the image of God and thus possesses personality, self-transcendence, intelligence, morality, gregariousness, and creativity.

4. God can and does communicate with man.

5. Man was created good, but through the Fall the image of God became defaced, though not so ruined as not to be capable of restoration; through the work of Christ God redeemed man and began the process of restoring man to goodness, though any given man may choose to reject that redemption.

6. For man death is either the gate to life with God and his people or the gate to eternal separation from the only thing that will ultimately fulfill man’s aspirations.

7. Ethics is transcendent and is based on the character of God as good (holy and loving).

8. History is linear, a meaningful sequence of events leading to the fulfillment of God’s purposes for man.

C. The Grandeur of God: (Brown, Miracles and Critical Mind. 1984; Geisler, Miracles and Modem Thought. 1982)

III. THE CLOCKWORK UNIVERSE: DEISM (See syllabus, Historiography of Physical Sciences)

A. If theism lasted so long, what could possibly have happened to undermine it? If it satisfactorily answered all man's basic questions, provided a refuge for his fears and hope for his future, why did anything else come along? Answers to these questions can be given on many levels. The fact is that many forces operated to shatter the basic intellectual unity of the West.

B. Basic Deism - From Deism to Doubt (Oz Guiness, *In Two Minds* (TVT, 1976).

1. A transcendent God, as a First Cause, created the universe but then left it to run on its own. God is thus not imminent, not fully personal, not sovereign over the affairs of men, not providential.

2. The cosmos God created is determined because it is created as a uniformity of cause and effect in a closed system; no miracle is possible.

3. Man, though personal, is part of the clockwork of the universe.

4. The cosmos, this world, is understood to be in its normal state; it is not fallen or abnormal. Man can know the universe and he can determine what God is like by studying it.

5. Ethics is limited to general revelation; because the universe is normal, it reveals what is right.

6. History is linear, for the course of the cosmos was determined at creation.

C. An Unstable Compound: Deism did not prove to be a very stable world view. Historically it held sway over the intellectual world of France and England briefly from the late seventeenth into the first half of the eighteenth century. Preceded by theism, it was followed by naturalism.

IV. THE SILENCE OF FINITE SPACE: NATURALISM (See syllabus Making of Contemporary Mind)

A. Deism is the isthmus between two great continents - theism and naturalism. To get from the first to the second deism is the natural route. Though perhaps without deism, naturalism would not come about so readily; deism is only a passing phase, almost an intellectual curiosity. Naturalism, on the other hand, is serious business.

B. In intellectual terms the route is this: In theism God is the infinite-personal Creator and sustainer of the cosmos. In deism God is "reduced" - he begins to lose his personality, though he remains Creator and (by implication) sustainer of the cosmos.

In naturalism God is further "reduced"; he loses his very existence

C. Basic Naturalism

1. Matter exists eternally and is all there is. God does not exist.

2. The cosmos exists as a uniformity of cause and effect in a closed system.

3. Man is a complex “machine”; personality is an interrelation of chemical and physical properties we do not yet fully understand.

4. Death is extinction of personality and individuality.

5. History is a linear stream of events linked by cause and effect but without an overarching purpose.

6. Ethics is related only to man.

D. The Persistence of Naturalism: Unlike deism, naturalism has had great staying power. Born in the 18th century, it came of age in the 19th century and grew to maturity in the 20th. While signs of the age are now appearing, naturalism is still very much alive. It dominates the universities, colleges and high schools. It provides the framework for most scientific study. It poses the backdrop against which the humanities continue to struggle for human value, as writers, poets, painters and artists in general shudder under its implications. No rival world view has yet been able to topple it, though it is fair to say that the 20th century has provided some powerful options and theism is experiencing somewhat of a rebirth at all levels of society.

V. ZERO POINT: NIHILISM (See *Nihilism*. S. Rosen, Yale University Press, 1969).

A. Nihilism is more a feeling than a philosophy. Strictly speaking, nihilism is not a philosophy at all. It is a denial of philosophy, a denial of the possibility of knowledge, a denial that anything is valuable. If it proceeds to the absolute denial of everything, it even denies the reality of existence itself. In other words, nihilism is the negation of everything - knowledge, ethics, beauty, reality. In nihilism no statement has validity; nothing has meaning. Everything is gratuitous, contingent.

Those who have been untouched by the feelings of despair, anxiety and ennui associated with nihilism may find it hard to imagine that nihilism could be a seriously held “world view”. But it is, and it is well for everyone who wants to understand the 20th century to experience, if only vicariously, something of nihilism as a stance toward human existence.

B. Nihilism came about, not because the theists and deists picked away at naturalism from the outside. Nihilism is the natural child of naturalism.

1. The First Bridge: Necessity and Chance

2. The Second Bridge: The Great Cloud of Unknowing

3. The Third Bridge: Is and Ought

C. The Loss of Meaning: The strands of epistemological, metaphysical and ethical nihilism weave together to make a rope long enough and strong enough to hang a whole culture. The name of the rope is Loss of Meaning.

D. Inner Tensions in Nihilism: There are at least five reasons why nihilism is unlivable.

1. First, from meaninglessness, nothing at all follows, or rather, anything follows.

2. Second, every time a nihilist thinks and trusts his thinking, he is inconsistent, for he has denied that thinking is of value or that it can lead to knowledge.

3. Third, while a limited sort of practical nihilism is possible for a while, eventually a limit is reached.

4. Fourth, nihilism means the death of art. Here too we find a paradox, for much modern art - literature, painting, drama, film - has nihilism for its ideological core.

5. Fifth, and finally, nihilism poses severe psychological problems for a nihilist. People cannot live with it because it denies what every fiber of their waking being calls for - meaning, value, significance, dignity, worth. Nietzsche ended in an asylum. Hemingway affirmed a "lifestyle." Beckett writes black comedy. Vonnegut revels in whimsy. And Kafka - perhaps the greatest artist of them all - lived an almost impossible life of tedium, writing novels and stories that boil down to a sustained cry: "God is dead! God is dead! Isn't he? I mean, surely he is, isn't he? God is dead. Oh, I wish, I wish, I wish he weren't."

E. It is thus that nihilism forms the hinge for modem man. No one who has not plumbed the despair of the nihilists, heard them out, felt as they felt - if only vicariously through their art - can understand the 20th century. Nihilism is the foggy bottom land through which modem man must pass if he is to build a life in Western culture. There are no easy answers to modem man's questions, and none of them are worth anything unless it takes seriously the problems raised by the possibility that nothing whatever of value exists.

VI. BEYOND NIHILISM: EXISTENTIALISM (See syllabus Modem/Contemporary Philosophy)

A. In an essay published in 1950, Albert Camus wrote, "A literature of despair is a contra diction in terms.... In the darkest depths of our nihilism I have sought only for the means to transcend nihilism." Here the essence of existentialism's most important goal is summed up in one phrase - to transcend nihilism. In fact, every important world view that has emerged since the turn of our century has had that as a major goal. For nihilism, coming as it does directly from a culturally pervasive world view, is the problem of our age. A world view that ignores this fact has little chance of proving relevant to modern thinking people. Existentialism, especially in its secular form, not only takes nihilism seriously, it is an answer to it.

B. Basic Atheistic Existentialism (Hans Kung. *Does God Exist*? Doubleday, 1980) Atheistic existentialism begins by accepting all of the following propositions of naturalism:

Matter exists eternally: God does not exist: The cosmos exists as a uniformity or cause and effect in a closed system; History is a linear stream of events linked by cause and effect but without an overarching purpose. Ethics is related only to man. In other words, atheistic existentialism affirms all propositions of naturalism except those relating to the nature of man and his relationship to the cosmos. Indeed, existentialism's major interest is in who man is and how he can be significant in an otherwise insignificant world.

1. The cosmos is composed solely of matter, but to man reality appears in two forms - subjective and objective.

2. For man alone existence precedes essence; man makes himself who he is.

3. Man is totally free as regards his nature and destiny.

4. The highly wrought and tightly organized objective world stands over against man and appears to him as absurd.

5. In full recognition of and against the absurdity of the objective world, the authentic man must revolt and create value. (Jaki, *Road to Science*. Chicago University, 1979)

C. Basic Theistic Existentialism

1. Man is a personal being who, when he comes to full consciousness, finds himself in an alien universe; whether or not God exists is a tough question to be solved not by reason but by faith.

2. The personal is the valuable.

3. Knowledge is subjectivity; the whole truth is often paradoxical.

4. History as a record of events is uncertain and unimportant, but history as a model or type or myth to be made present and lived is of supreme importance.

VII. JOURNEY TO THE EAST: EASTERN PANTHEISTIC MONISM

(cf Strauss. "Confronting the New Age - Alternatives to Holiness")

A. In the course of Western thought eventually we reach an impasse. Naturalism leads to nihilism, and nihilism is hard to transcend on the terms, which Western man - permeated by naturalism - wishes to accept. Atheistic existentialism, as we have seen, is one at tempt, but it has some rather serious problems. Theism is an option, but for a naturalist it is uninviting. How can one accept the existence of an infinite, personal, transcendent God? For over a century that question has posed a serious barrier. Modem man would rather stick with his naturalism, for it still seems to be a decided improvement on the fabulous religion it rejected. Moreover, modern Christendom, with its hypocritical churches and its lack of compassion, is a poor testimony to the viability of theism. No, that way will not do.

B. Basic Eastern Pantheistic Monism

1. A man is Brahman; that is, the soul of man (each and every man) is the soul of the cosmos.

2. Some things are more one than others.

3. Many (if not all) roads lead to the One.

4. To realize one's oneness with the cosmos is to pass beyond personality.

5. To realize one's oneness with the cosmos is to pass beyond knowledge. The principle of non-contradiction does not apply where ultimate reality is concerned.

6. To realize one's oneness with the cosmos is to pass beyond good and evil; the cosmos is perfect at every moment.

7. Death is the end of individual, personal existence, but it changes nothing essential in man's nature.

8. To realize one's oneness with the One is to pass beyond time. Time is unreal. History is cyclical.

C. East and West: A Problem in Communication:

> Cyclical history, paths that cross, doctrines that disagree, evil that is good, knowledge that is ignorance, time that is eternal, reality that is unreal: All these are the shifting, paradoxical - even contradictory - masks that veil the One.

VIII. A SEPARATE UNIVERSE: THE NEW CONSCIOUSNESS (See syllabus Contemporary Religious Movements)

A. Eastern mysticism is posing one way out for Western man caught in naturalism's nihilistic bind. But Eastern mysticism is foreign. Even a watered-down version like 'Transcendental Meditation' requires an immediate and radical re-orientation of Western man's mode of grasping reality. Such re-orientation leads to new states of consciousness and feelings of meaning, as we saw, but the intellectual cost is high. One must die to the West to be born in the East. Is there a less painful, less costly way to achieve meaning and significance? Why not conduct a search for a new consciousness along more Western lines?

B. The Radical Transformation of Man.

C. Relationship to Other World Views

D. The Basic Tenets of the New Consciousness

1. Whatever the nature of being (idea of matter, energy or particle) the self is the kingpin - the prime reality. As mankind grows in his awareness and grasp of this fact, he is on the verge of a radical change in human nature; even now we see harbingers of the new man and prototypes of the new age.

2. The cosmos, while unified in the self, is manifested in two more dimensions: the visible universe, accessible through ordinary consciousness, and the invisible universe (or Mind at Large), accessible through altered states of consciousness.

3. The core of the new consciousness is the experience of cosmic consciousness, in which ordinary categories of space, time and morality tend to disappear.

4. Physical death is not the end of the self; under the experience of cosmic conscious ness, the fear of death is removed.

5. Three distinct attitudes are taken to the metaphysical question of the nature of reality under the general framework of the new consciousness: (1) the occult version in which the beings and things perceived in states of altered consciousness exist apart from the self that is conscious; (2) the psychedelic version in which these things and beings are projections of the conscious self and (3) the conceptual relativist version in which the cosmic consciousness is the conscious activity of a mind using one of many non-ordinary models for reality, none of which is any "truer" than any other.

E. Crack in the New Consciousness

IX. THE EXAMINED LIFE: CONCLUSION See syllabus Historiography of Christian Apologetics/Eristics)

"The tough-minded and the tender-minded, as William James described them so brilliantly, are perennial types, perennially antagonistic.... Respect for the facts of experience, open-mindedness, an experimental trial-and-error attitude, and the capacity for working within the frame of an incomplete unfinished world view distinguish (the tough-minded) from the more impatient, imaginative, and often aprioristic thinkers in the tender-minded camp." Herbert Feigl, Logical Empiricism

Postmodernism: Resurgent Neo-Gnostic Pantheism

Postmodernism; Multicultural Pluralism and Radical Contextualization (see J. Sire, *The Universe Next Door*. 3rd ed. (IVP, 1997), pp. 172-90; M. Behe, *Darwin's Black Box* (Free Press, 1996); Philip Johnson, *Reason in the Balance* (IVP, 1995); *Darwin on Trial* (IVP, 1991); *Defeating Darwinism by Opening Minds* (IVP, 1997).

A. Nietzsche's brilliant parable, "The Mad Man," saw the results of the death of God in Western Christian culture. The West lost its ordering center and the intellectual and cultural consequences are crystal clear hi our present multicultural maze. "Where is God?" he cried. "I shall tell you. We have killed him - you and I. All of us are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? ... This tremendous event is still on its way, still wandering - it has not yet reached the ears of man." (See Strauss, "Relativism: Contextualization in Context" (bibliography), and "The Making of the Postmodern Mind" (syllabus).

B. Our postmodern culture inverts Socrates' dictum, "the unexamined life is not worth living" to "the examined life is not worth living." Postmodern culture is a pluralism of perspectives, a plethora of open-ended philosophical possibilities.

C. Gene Veith, Jr. writes, "If all cultural values are relative, then none need to be taken seriously. Postmodernist multi-culturalism must affirm all cultures, but in doing so it may destroy them all." (*Postmodern Times*, Crossway. 1994; pp. 143-44). He further critiques the "New Tribalism" because it leads to additional "segmentation, relativism, Western universities repudiating their own intellectual heritage, intolerance and racial tension." (See Strauss, "Whoever Controls the Soul of the University Controls the Soul of Culture"). Veith states that the tenets of postmodernist ideology are as follows:

(1) Social construction

(2) Cultural determinism

(3) The rejection of individual identity

(4) The rejection of humanism

(5) The rejection of reason

(6) Revolutionary critique of social order (Veith, p. 158)

Veith thinks this leads to totalitarianism - the side with the most power "winning"; pragmatism -without any kind of meta-arching moral code; and the possibility of the demise of American democracy.

D. Postmodernism: (Six tenets)

(1) The first question postmodernism asks is not “what is there?” or “how do we know what is there?” but rather “how does language function; i.e., how is meaning itself constructed? In other words, we are at the end of Kant’s “radical constructionist” - language creates meaning, it does not decode “objective reality.”

Postmodernism is a radical move from knowing to meaning (this is shown in “seeker-friendly” emphasis in church growth - what is relevant or meaningful to me?). In short, meaning is not decoded but is created by the knowing subject.

This postmodern epistemology can be traced back to David Hume (1711-76), Immanuel Kant (1724-1804), G. F. W. Hegel (1770-1831), finding its penultimate expression hi the thought of Friederich Nietzsche (1844-1900). The shift is thus made from knowing to meaning (on the development from epistemology to hermeneutics, see Strauss, “Logic Epistemology to Postmodern Hermeneutics” and “Philosophical - Historical Origins of Postmodern Hermeneutics”).

Two fundamental themes run through the intellectual milieu of the 19th century: (1) Positivism; and (2) Historicism.

Nietzsche took Descartes’’ doubt to the total rejection of certitude about the existence of the “self.

(2) Knowing comes under fire. The epistemology of correspondence is rejected (see

Strauss, “Whatever Happened to True Truth?”). Conceptual relativism penetrates beyond religious experience to all aspects of reality. No truth about reality for reality itself is forever hidden from us. All we can do is tell stories (which may or may not be true) or use metaphor (e.g., “seeker-friendly” churches where the audience is the text -not the word of God.) See Strauss, “What is a Metaphor a Metaphor Of?”

Richard Rorty says that the world does not speak - “only we do! Languages are made rather than found and truth is a property of linguistic entities of sentences (Richard Rorty, On Contingency and Solidarity. 1989). Only our story is as true as any story is ever going to get!

(3) Language as Power: Shift from being to knowing to meaning declares that all narratives mask a play for power. Any one narrative which insists upon presenting a metanarrative is oppressive.

(4) Death of the Self (Psalm 8. “What is man?”) receives a postmodern answer - human beings make themselves who they are by the language they construct about themselves. This represents an existential step toward postmodernism. Sartre said, “Existence precedes essence”); (Existentialism - Sartre’s “authentic self is never encompassed by its cultural context or any meta-narrative: it is radically free. Little did Sartre realize that “absolute freedom” is insanity! ALL meta-stories are oppressive, but the rejection of these meta-stories is anarchy - which Michel Foucault accepts. In fact, Foucault perpetrates perpetual infinite anarchy!! All postmodernisits reduce meta-narratives to power plays. Postmodernists say, “We are only what we desire ourselves to be.” We have moved from the biblical Imago Dei to Freud’s Oedipus Complex - id, ego and superego to Nietzsche’s Ubermensch (see especially his *Thus Spake Zarathustra*) to modern science, which declares that man is paradoxically the product of DNA template which is the result of unmodifiable evolution based in a chance mutation of survival of the fittest. Postmoderns use these developments to describe themselves. What/who describes what/who?

(5) Being God without God: Ethics, like knowledge is a linguistic construct; social good is whatever society takes it to be. This is, of course, cultural and epistemological relativism in postmodern garb (See R. Zacharias, *Can Man Live Without God*? There is little ultimate difference between Richard Rorty and Michel Foucault. For the latter, the greatest good is in the individual's freedom to maximize pleasure. (See Ronald Beiner, "Foucault's Hyper Liberalism," *Critical Review*. Summer, 1995, pg. 349-70). The postmodern notion that morality is multiplicity: i.e., that language is used to describe culturally contingent right from wrong.

(6) Cutting Edge of Culture is Literary Theory: In the Middle Ages, theology was the "queen of the sciences." In the Enlightenment, philosophy and especially science be came the leading edge of the intellectual cultural charge. In the postmodern era, Literary Theory leads the way.

The "babbling brooks" of Marx and Freud have fed into the fresh springs of Anthropology (Claud Levi-Strauss); Sociology (M. Foucault, Jean Francois Loytard); Feminism (Kate Millet, Elaine Showalter), and Linguistics (Ferdinand de Sauseure) with such force that the eddies of literary study become the mainstream of intellectual life. Scholars like Jacques Derrida (deconstructionism) and Stanley Fish (reader-response) became "hot" on major campuses (see Karen Winkler, "Scholars Mark the Beginning of the Age of' Post-Theory'", The Chronicle of Higher Education. Oct. 13, 1993, p. A9).

Panoramic Sweep of Postmodernism: The effects of postmodernism can be seen almost everywhere in Western culture. (Dennis McCallum, in The Death of Truth. Bethany House, 1996, has gathered essays on postmodernism in healthcare, literature, education, history, psychotherapy, law, science and religion, each written by an expert in the field. This is a fundamental tool to begin a Christian critique of postmodernism).

(A) History becomes a reflection on histories - history is a "hall of mirrors".

(B) Scientific truth is a language that we use to get what we want. "There is no proof that the rules (of science) are good thus the consensus extended to them by the experts" (The Post Modern Condition, p. 29). When a scientific claim fails, the sentence is false or the language is obscure.

(C) The postmodern rewriting of theology has produced the a/theologies of Mark C. Taylor, the post-liberalism of George Lindbeck, the Christian story emphasis of Diogenes Allen, the "revisioned" evangelical theology of Stanley Grenz, and the narrative nature of theology promoted by Richard Middleton.

F. Postmodernism: A Christian Critique.

(1) Postmodernism's critique of optimistic naturalism is often on target. However, its epistemology is hardly a rational foundation for such a critique.

(2) Postmodern recognition that language is closely associated with power is also apt. We do often tell stories, believe doctrines, or hold philosophies because they give integration. They give us our community power over others.

(3) Foucault's prime value - personal freedom to intensify pleasure - is belied by his reduction of all values to power itself.

(4) The truth question cannot be avoided. Is it true that all discourse is power play? A radical postmodernism says "yes" and thus, is self-refuting (see A. McGrath, A Passion for Truth, p. 195;

also Strauss, Theology of Promise - Bible is a metanarrative without a masked power play. Man is free to serve or reject God but not free to determine the consequences).

Conclusion: Postmodernism is Many Faces:

· The anguish of Nietzsche railing against the head mentality of the mass of humanity.

· The ecstatic joy of Nietzsche willing into being the Overman.

· The living visage of Foucault seeking the intensification of sexual experience.

· The comic grin of Derrida (his search ended in death by AIDS) as he seeks to deconstruct all discourse including his own..

· The play of irony on the lips of Rorty as he searches for a foundation - less solidarity.

... But not one of these faces displays a confidence in truth, a trust in reality or a hope for the future.

See also: **Post-Modernism and the Church**

NOTE: See my separate "Reference Notes on Paul and Romans (and Galatians plus Ephesians)"

See also: **Paul's Worldview …**

Paul's Worldview

N.T. Wright and the Faithfulness of Paul: Part 3: Paul's Worldview

https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-3-pauls-worldview/

Excerpt:

I. The Convergence of Three Worlds
"So what happens with the owl, the (rooster) and the eagle are met by the bird that hovers over Israel?" (351) Review: Owl: Greek philosophy; Rooster: pagan culture and religion; Eagle: Roman politics; Hovering bird: Jewish religion

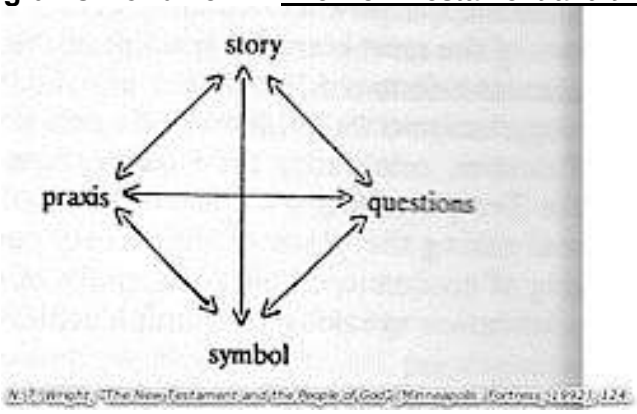
Paul remained a Jewish thinker whose worldview was shaped by Greek philosophy, Pagan religion, and Roman politics. These three were the "mental furniture" decorating Paul's primarily Jewish worldview. Reconstructing Paul's worldview is a necessary first step to understanding Paul's theology. Worldviews "give flavor to culture on the one hand and worship on the other" (351).

Worldview is comprised of praxis, symbol, story, and question. N.T. Wright joins together praxis (practices) and symbols in order to provide a "thick description" of Paul and his mindset…

H. Summing up Paul's symbolic praxis
These symbols-in-action are mental navigation points in Paul's worldview, shaping how he see's God, God's actions, God's world, and God's future. These symbols shape how Paul does theology as seen in his letters to the churches. Paul was not a detached observer of these things, he was personally involved as a pastor. He was not a stoic (everything is god) or an epicurean (the gods are far away and in concerned). He was an active member of the Messiah-family.

See also: **The Use of Greek Philosophy by Paul in the Bible**

Here's how Wright diagrams worldview in *The New Testament and the People of God.*



He then goes on to say that the part we refer to as *culture* runs between symbol and praxis.

Source: https://nickmelazzo.wordpress.com/page/48/

See also: **Worldviews**

N.T. Wright and the Faithfulness of Paul: Part 1 (of 9-part series): Charting the Course
A summarization by Derek Vreeland **[Recommended]**
https://derekvreeland.com/2014/09/n-t-wright-faithfulness-paul-part-1/

Excerpt:

2. Methods to understanding Paul's theology
   a. History: Paul in the setting of second temple Judaism (Jewish, Roman, Greek influences)
   b. Exegesis: Interpreting Paul's writings in the light of Paul's historical context
   c. Application/relevance: How Paul was understood by his contemporaries?

3. Methods to understanding Paul's worldview
   a. Praxis: What were the common practices in Paul's world?
   b. Symbol: What key symbols filled Paul's world?
   c. Story: What narratives shaped Paul's imagination?
   d. Question: What were the BIG questions people were asking in Paul's world?

4. The contrast

Theology is our core beliefs about God, his world, and the people he has created.	Worldview is the way we look at the world, how we assign value to things (or people), how we prioritize and categorize thoughts.
Theology [is] the constructed evaluations we have made or accepted based on our worldview. Theology is conscious.	Worldview is subconscious.
Theology is the evaluation of what we are looking at.	Worldview is what we are looking through.

Note: Part of a 9-Part series summarizing Wright's book, *N.T. Wright and the Faithfulness of Paul*. Part 9 has links to the prior 8 articles, here is the link:
https://derekvreeland.com/2014/11/paul-in-history/

FYI: N.T. Wright | On Worldview (2017)
https://www.youtube.com/watch?v=2u-f2qmYr1s [Video]

N.T. Wright: The Letter to the Ephesians (2013)
https://ojs.st-andrews.ac.uk/index.php/TIS/article/view/1215 [Downloadable as a PDF]

Main Journal Page: https://ojs.st-andrews.ac.uk/index.php/TIS/issue/view/124

Excerpt:

Those who have read some of my longer books may know that I use the category of **worldview** as something distinct from theology. Theology proper is, of course, discourse about God – in a Christian context, discourse about God, the Trinity, the Father, the Son, the Spirit; about the Church, the calling of God to the Church and so on. But **worldview** is about spectacles, not what you look at, but what you look through. You only stop to examine your **worldview**, like your spectacles, if suddenly things have

gone fuzzy and you can't see straight – so I analyse **worldview** in terms of the stories that people habitually tell, the narratives by which they live without thinking until somebody suddenly says: 'Why do you do that?' and the answer is: 'Well that's just what we do.'

Symbols have a key place in this. Today they include obvious things like mobile phones and credit cards, which indicate how we go about things and what our society is about. Now, let's ask about symbols in Paul's **worldview** because when he's teaching young Christians, he is getting them to put on a new pair of spectacles, helping them to think about what he as a Christian takes for granted, but they don't – not yet. As a Second Temple Jew, Paul's **worldview** symbols were clear – the things that mark you out from your pagan neighbour are circumcision, the keeping of the Sabbath, the keeping of the food laws, the centrality of Torah and Temple, particularly. In your world, if you are a Jew with other Jews, you don't often talk about those things: you take them for granted. But if somebody who is not Jewish meets you, they will perhaps say, 'Why do you do those things?', or perhaps go off and whisper, 'Do you know what those Jews do? They take a day off once a week. Can't think why they do that. And they refuse to eat pork. Is that because they think they are better than the rest of us?' (because most people ate pork as the cheapest meat going) – and so on.

But for Paul it is quite clear that the Church is not defined in terms of the Sabbath, circumcision, food laws, the Temple in Jerusalem, or even the Torah given by God to Moses. What are the symbols of Paul's **worldview**? You could say the cross – but the cross is not actually there on the street as a visible, tangible thing. I have come to the preliminary conclusion that the central symbol of Paul's **worldview** is the Church itself, precisely in its unity and in its holiness. On the street, what the onlooker is supposed to see is a community that is united and a community that dances to a different drummer, that does stuff differently. Unity and holiness is what chapters 4–6 are all about, but the groundwork is laid in 1–3. Pastors will know that it is easy to have either unity or holiness in the Church, but hard to get both of them at the same time! Paul insists on both with claims of apostolic authority, but this is an authority which comes not so much from the office but from his testimony (which comes up in chapter 3).

…

The story of creation has not been finished! The story of Exodus has not been finished! The people went into exile, and in Daniel chapter 9 the angel said the exile would not last seventy years but for seventy times seven years, and in Paul's day people were still trying to calculate when this 490-year period would be up. There were several things that would indicate this. For many Jews (not all), the Messiah would come and would liberate God's people, defeat whichever pagan empire happened to be in power at the time and establish a reign of justice and peace. But the great hope (see the end of Ezekiel) was that the God of Israel who had abandoned the Temple at the time of the Babylonian exile because of the people's wickedness, this God would come back. The post-exilic prophet Malachi said, 'the Lord whom you seek will suddenly come to his Temple' (Mal 3:1) – but the priests are fed up because he hasn't done so yet. A great deal of New Testament theology is predicated on the belief that this promise has come true, shockingly, in the person of Jesus of Nazareth. Much of New Testament Christology comes from seeing Jesus as the one in whom the prophecies of Isaiah 40–45, of Malachi, of Zechariah are now being fulfilled.

If this is so, then we have a New Temple theology. The Temple in Jerusalem was not just a big church building at one corner of the city; in Jewish cosmology it was the place where heaven and earth actually overlapped and interlocked. Today, if you ask someone on the street if they believe in God, they will likely think of an Epicurean far distant God. But in the Jewish **worldview**, heaven and earth, God's sphere and our sphere, overlap and interlock and the Temple was the place where that happened. So if God was going to come back, God was going to come back to the Temple. But what would that look like? And who will get to see it? Everyone – or just some really wise visionaries? So a genre of wisdom literature and apocalyptic vision emerges, and many New Testament books make use of this idea of the unveiling of what is secret.

…

In Ephesians 1:15–23 we have Paul's prayer. He prays that the revelation in the Messiah will be what transforms the Church individually and collectively so that (v. 18) 'the eyes of their hearts' will be enlightened – not just by some outward knowledge, but by a knowledge that goes deep and transforms your **worldview**. Everything looks different once you get this new pair of spectacles. So in verses 17–19 we see this emphasis on wisdom and revelation, the divine unveiling of God's plan and the method by which that plan is being worked out. So many Western Christians have been robbed of that because they think platonically of a disembodied heaven and then wonder how the word 'resurrection' could possibly fit into it. The answer is, it can't. So we lose sight of our hope, and God's power (v. 19) in us who believe. Compare Philippians 3 where Paul says, 'My desire is to know Christ and the power of His resurrection'. Paul uses four different words for power in the space of a verse. And then we see what this is going to mean in verses 19, 20 and right through to 23: that power is the power with which God raised the Messiah from the dead and made Him sit at His right hand far above rulers, authority, power and dominion, above every name that is named not only in the present but in the future. God has placed all things under His feet, an allusion, of course, to Psalm 8, which is actually the role for humanity in the purpose of God…

See also: **Worldviews**

Dr. Francis A. Schaeffer

https://en.wikipedia.org/wiki/Francis_Schaeffer

Francis August Schaeffer (January 30, 1912 – May 15, 1984) was an American Evangelical Christian theologian, philosopher, and Presbyterian pastor. He is best known for establishing the L'Abri community in Switzerland. Opposed to theological modernism, Schaeffer promoted a more historic Protestant faith and a presuppositional approach to Christian apologetics, which he believed would answer the questions of the age.

Schaeffer's wife, Edith (Seville) Schaeffer, became a prolific author in her own right. Schaeffer was the father of the author, film-maker, and painter Frank Schaeffer. -Wikipedia

Biography

Schaeffer was born on January 30, 1912, in Germantown, Pennsylvania, to Franz A. Schaeffer III and Bessie Williamson.[3] He was of German and English ancestry.[4][*page needed*]

In 1935, Schaeffer graduated *magna cum laude* from Hampden–Sydney College. The same year he married Edith Seville, the daughter of missionary parents who had been with the China Inland Mission founded by Hudson Taylor. Schaeffer then enrolled at Westminster Theological Seminary in the fall and studied under Cornelius Van Til (presuppositional apologetics) and J. Gresham Machen (doctrine of inerrancy).[5]

In 1937, Schaeffer transferred to Faith Theological Seminary, graduating in 1938. This seminary was newly formed as a result of a split between the Presbyterian Church of America (now the Orthodox Presbyterian Church) and the Bible Presbyterian Church, a Presbyterian denomination more identified with Fundamentalist Christianity and premillennialism. Schaeffer was the first student to graduate and the first to be ordained in the Bible Presbyterian Church. He served pastorates in Pennsylvania (Grove City and Chester) and St. Louis, Missouri. Schaeffer eventually sided with the Bible Presbyterian Church Columbus Synod following the BPC Collingswood and BPC Columbus Split and became a member of the Reformed Presbyterian Church, Evangelical Synod when the Bible Presbyterian Church's Columbus Synod merged with the Reformed Presbyterian Church's Columbus Synod in 1965,[6] a denomination which would merge with the Presbyterian Church in America, in 1982.

In 1948, the Schaeffer family moved to Switzerland and in 1955 established the community called *L'Abri* (French for "the shelter").[1][7] Serving as both a philosophy seminar and a spiritual community, L'Abri attracted thousands of young people, and was later expanded into Sweden, France, the Netherlands, Canada, the United Kingdom and the United States.

Schaeffer received numerous honorary degrees. In 1954, he was awarded an honorary Doctor of Divinity degree from Highland College in Long Beach, California.[8] In 1971, he received an honorary Doctor of Letters degree from Gordon College in Wenham, Massachusetts.[9][10] In 1982, John Warwick Montgomery nominated Schaeffer for an honorary Doctor of Laws degree, which was conferred in 1983 by the Simon Greenleaf School of Law, Anaheim, California in recognition of his apologetic writings and ministry.[11]

Schaeffer died of lymphoma on May 15, 1984, in Rochester, Minnesota.

Family Relationships

In contrast to Schaeffer's own experience as a single child of a father with a third-grade education and a depressed mother, he grew up with a drive to understand reality in its complexity, including the glorious and tragic human realities. He was deeply engaged in the lives of each of his four children, continuously available to them, showing and explaining art, history, city and country life, philosophy, Roman ruins and medieval and Renaissance efforts to civilize a damaged human history. He enjoyed watching people,

engaging them in conversation and showing his children the joy and tragedy of human existence. He laid out for them the philosophic foundations of societies without being idealistic about any of them.[citation needed]

In *Crazy for God*, Schaeffer's son Frank presents a portrait of his father that is far more nuanced and multi-dimensional than was suggested by his public persona. He states, for example, that Schaeffer's primary passions in life were not the Bible and theology but rather art and culture. "And what moved him was not theology but beauty".[14] Schaeffer's son claims he had frequent bouts with depression and a verbally and physically abusive relationship with his wife, Edith.[15] Those in the inner circle at L'Abri challenge Frank's account. Os Guinness, who lived with the Schaeffers and was a close friend of both the younger and elder Schaeffer, described *Crazy for God* as a "scurrilous caricature" and said, "[N]o one should take Frank's allegations at face value."[16]

Frank Schaeffer initially supported his father's ideas and political program, but has since distanced himself from many of those views, first converting to the Eastern Orthodox Church[17] and later becoming a liberal and a self described "atheist who believes in God."[18][19]

Apologetics

Schaeffer's approach to Christian apologetics was primarily influenced by Herman Dooyeweerd,[failed verification] Edward John Carnell, and Cornelius Van Til, but he was not known to be a strict presuppositionalist in the Van Tillian tradition. His approach to culture was heavily influenced by his friendship with Hans Rookmaaker. In a 1948 article in *The Bible Today*, Schaeffer explained his own apologetics and how he walked a middle path between evidentialism and presuppositionalism, noting that "If the unsaved man was consistent he would be an atheist in religion, an irrationalist in philosophy (including a complete uncertainty concerning 'natural laws'), and completely a-moral in the widest sense."[20] J. Budziszewski summarizes the article about this *middle path* approach by writing:

Presuppositionalists, he held, are right to assert that the ultimate premises of Christian and anti–Christian systems of thought are utterly at odds in relation to their origin. On the other hand, evidentialists are right to assert that between Christian and anti–Christian systems of thought there is always a point of contact in the shape of reality itself. The reason for this point of contact, he argued, is that nonbelievers cannot bring themselves to be completely consistent with their own presuppositions, and this inconsistency is a result of what many call common grace and is in fact the reality of God having made, and spoken into, a defined and unavoidable creation. "Thus, illogically", he wrote, "men have in their accepted worldviews various amounts of that which is ours. But, illogical though it may be, it is there and we can appeal to it."[21]

Schaeffer came to use this *middle path* as the basis for his method of evangelism which he called "Taking the roof off".[22] An example of *Taking the roof off* in written form can be found in Schaeffer's work entitled *Death in the City.*[23] Nancy Pearcey also describes two books by Schaeffer, *Escape From Reason* and *The God Who Is There* in this way:

In these books, Schaeffer explains the history of the two-story division of knowledge, often referred to as the fact/value split. He also describes his apologetics method, which combined elements of both evidentialism and presuppositionalism.[24]

Influence of Rushdoony

In the 1960s Schaeffer read the works of Reconstructionist theologian Rousas John Rushdoony with appreciation, and according to Barry Hankins, "it is quite likely that Schaeffer's belief that the United States was founded on a Christian base came in part from Rushdoony."[3] Schaeffer later lost this fervor because Rushdoony was a postmillennialist (holding the doctrine that the kingdom of God will be built on earth before the second coming of Jesus) while Schaeffer was a premillennialist (holding that the kingdom of God will only be ushered in with the second coming). Further Schaeffer thought that Rushdoony's system would require a merger of church and state, which he opposed. He held that the

principles, not the actual details, of Old Testament civil law were applicable under the New Covenant of Jesus. He wrote "The moral law [of the Old Testament], of course, is constant, but the civil law only was operative for the Old Testament theocracy. I do not think there is any indication of a theocracy in the New Testament until Christ returns as king."[3]

In contrast to Schaeffer's own experience as a single child of a father with a third-grade education and a depressed mother, he grew up with a drive to understand reality in its complexity, including the glorious and tragic human realities. He was deeply engaged in the lives of each of his four children, continuously available to them, showing and explaining art, history, city and country life, philosophy, Roman ruins and medieval and Renaissance efforts to civilize a damaged human history. He enjoyed watching people, engaging them in conversation and showing his children the joy and tragedy of human existence. He laid out for them the philosophic foundations of societies without being idealistic about any of them.[*citation needed*]

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A Christian Manifesto

Schaeffer's book *A Christian Manifesto*[27] was published in 1981 and later delivered as a sermon in 1982. It was intended as a Christian answer to *The Communist Manifesto* of 1848 and the *Humanist Manifesto* documents of 1933 and 1973. Schaeffer's diagnosis is that the decline of Western Civilization is due to society having become increasingly pluralistic, resulting in a shift "away from a world view that was at least vaguely Christian in people's memory… toward something completely different."[*citation needed*] Schaeffer argues that there is a philosophical struggle between the people of God and the secular humanists.[*improper synthesis?*] In the sermon version of the book, Schaeffer defines secular humanism as the worldview where "man is the measure of all things".[*citation needed*] He claims that critics of the Christian right miss the mark by confusing the "humanist religion" with humanitarianism, the humanities, or love of humans. He describes the conflict with secular humanism as a battle in which "these two religions, Christianity and humanism, stand over against each other as totalities."[*citation needed*] He writes that the decline of commitment to objective truth that he perceives in the various institutions of society is "not because of a conspiracy, but because the church has forsaken its duty to be the salt of the culture."[28]

A true Christian in Hitler's Germany and in the occupied countries should have defied the false and counterfeit state and hidden his Jewish neighbors from the German SS Troops. The government had abrogated its authority, and it had no right to make any demands.

He then suggests that similar tactics be used to stop abortion. But Schaeffer argues he is not talking about a theocracy:

State officials must know that we are serious about stopping abortion… *First*, we must make definite that we are in no way talking about any kind of theocracy. Let me say that with great emphasis. Witherspoon, Jefferson, the American Founders had no idea of a theocracy. That is made plain by the First Amendment, and we must continually emphasize the fact that we are not talking about some kind, or any kind, of a theocracy.[29]

Christian Reconstructionists Gary North and David Chilton were highly critical of *A Christian Manifesto* and Schaeffer.[30]

Their critical comments were prompted, they wrote, by the popularity of Schaeffer's book.[31] They suggested that Schaeffer supports pluralism because he sees the First Amendment as freedom of religion for all; and they themselves reject pluralism.[32] Pointing out negative statements Schaeffer made about theocracy, North and Chilton then explain why they promote it.[33] They extend their criticism of Schaeffer:

The fact remains that *Dr. Schaeffer's manifesto offers no prescriptions for a Christian society.* We mention that merely in the interests of clarity, for we are not sure that anybody has noticed it up to now. The same comment applies to *all* of Dr. Schaeffer's writings: he does not spell out the Christian alternative.[34]

Influence on Christian conservatives

Christian conservative leaders such as Tim LaHaye have credited Schaeffer for influencing their theological arguments urging political participation by evangelicals.[35]

Beginning in the 1990s, critics began exploring the intellectual and ideological connection between Schaeffer's political activism and writings of the early 1980s to contemporary religious-political trends in the Christian Right, sometimes grouped under the name Dominionism, with mixed conclusions.[*citation needed*]

Sara Diamond and Frederick Clarkson[36] have written articles tracing the activism of numerous key figures in the Christian Right to the influence of Francis Schaeffer. According to Diamond: "The idea of taking dominion over secular society gained widespread currency with the 1981 publication of...Schaeffer's book *A Christian Manifesto*. The book sold 290,000 copies in its first year, and it remains one of the movement's most frequently cited texts."[37] Diamond summarizes the book and its importance to the Christian Right:

In *A Christian Manifesto*, Schaeffer's argument is simple. The United States began as a nation rooted in Biblical principles. But as society became more pluralistic, with each new wave of immigrants, proponents of a new philosophy of secular humanism gradually came to dominate debate on policy issues. Since humanists place human progress, not God, at the center of their considerations, they pushed American culture in all manner of ungodly directions, the most visible results of which included legalized abortion and the secularization of the public schools. At the end of -- A Christian Manifesto, Schaeffer calls for Christians to use civil disobedience to restore Biblical morality, which explains Schaeffer's popularity with groups like Operation Rescue. Randall Terry has credited Schaeffer as a major influence in his life.[37]

Frederick Clarkson explains that this had practical applications:

> "Francis Schaeffer is widely credited with providing the impetus for Protestant evangelical political action against abortion. For example, Randall Terry, the founder of Operation Rescue, says: "You have to read Schaeffer's Christian Manifesto if you want to understand Operation Rescue." Schaeffer, a longtime leader in Rev. Carl McIntire's splinter denomination, the Bible Presbyterian Church, was a reader of Reconstructionist literature but has been reluctant to acknowledge its influence. Indeed, Schaeffer and his followers specifically rejected the modern application of Old Testament law."[38]

Analyses of Schaeffer as the major intellectual influence on Dominionism can be found in the works of authors such as Diamond[39] and Chip Berlet.[40] Other authors argue against a close connection with dominionism, for example Irving Hexham of the University of Calgary, who maintains that Schaeffer's political position has been misconstrued as advocating the Dominionist views of R. J. Rushdoony, who is a Christian Reconstructionist. Hexham indicates that Schaeffer's essential philosophy was derived from Herman Dooyeweerd, not Rushdoony, and that Hans Rookmaaker introduced Schaeffer to his writings.[41] Dooyeweerd was a Dutch legal scholar and philosopher, following in the footsteps of Neo-Calvinist Abraham Kuyper.

Congresswoman and 2012 United States presidential candidate Michele Bachmann has cited Schaeffer's documentary series *How Should We Then Live?* as having a "profound influence" on her life and that of her husband Marcus.[42]

Francis Schaeffer Studies.Org
http://www.francisschaefferstudies.org/

L'Abri Fellowship
http://www.labri.org/

The Francis A. Schaeffer Foundation
http://theschaefferfoundation.com/

The Francis Schaeffer Institute / Covenant College
https://www.covenantseminary.edu/francis-schaeffer-institute/

The Dissatisfaction of Francis Schaeffer
https://www.christianitytoday.com/ct/1997/march3/7t322a.html

When Francis Schaeffer first appeared on the American scene in 1965, evangelicals hardly knew what to make of him. He was 53 years old. His Christian faith had been formed in the furnace of the fundamentalist-modernist controversies of the 1930s, and he was a card-carrying member of the impeccably fundamentalist Bible Presbyterian Church. He defended passionately the idea of the inerrancy of Scripture, a doctrine that had already seen some slippage in evangelical circles.

Yet this was no ordinary fundamentalist preacher. He and his wife, Edith, had lived for ten years in a student commune they had started in the Swiss Alps. When he lectured, he wore an alpine hiking outfit—knickers, knee socks, walking shoes. By 1972 he had added to his already singular appearance long hair and a white tufted goat's-chin beard. Most curious of all, he seldom quoted from the Bible. He was more apt to talk about the philosophical importance of Henry Miller (then regarded as the most pornographic writer in American letters).

During the next two decades the Schaeffers organized a multiple-thrust ministry that reshaped American evangelicalism. Perhaps no intellectual save C. S. Lewis affected the thinking of evangelicals more profoundly; perhaps no leader of the period save Billy Graham left a deeper stamp on the movement as a whole. Together the Schaeffers gave currency to the idea of intentional Christian community, prodded evangelicals out of their cultural ghetto, inspired an army of evangelicals to become serious scholars, encouraged women who chose roles as mothers and homemakers, mentored the leaders of the New Christian Right, and solidified popular evangelical opposition to abortion...

A Christian Manifesto
http://www.peopleforlife.org/francis.html

https://www.youtube.com/watch?v=8F8j4Vg5cyg [Video]

Francis Schaeffer (2012 article)

https://www.5minutesinchurchhistory.com/francis-schaeffer/

Francis Schaeffer was born 107 years ago today. He was born on January 30, 1912, he lived through most of the 1900s, and died on May 15, 1984. To commemorate his birthday, let's talk a little bit about the life and legacy of this very significant figure in the twentieth century.

You can divide Francis Schaeffer's professional life up into three periods. The first is as a pastor. Schaeffer began his pastoral ministry in 1937. He was married to Edith Seville who was from a family of missionaries to China. He began his pastorate in the Bible Presbyterian Church and was largely caught up in the fundamentalist debate there in the 1930s and 1940s. That was the first ten years of his professional ministry.

He made an exploratory trip to Europe in 1947 and shortly thereafter, he established what is the second phase of his life: the L'Abri phase. "L'Abri," of course, means "shelter" and he, Edith, and his family established L'Abri in the mountains of Switzerland. This was a place where mostly college-aged students, but any age, could just show up and engage Francis Schaeffer in conversation and talk about everything. They talked about French films. They talked about biblical texts. They talked about arguments for the existence of God. They talked about arguments *against* the existence of God. And Schaeffer used those conversations to lead many young people to Christ. They were the quintessential "seekers." They would be backpacking through Europe, make their way to L'Abri, and they would bump into this guy with a goatee who wore knickers and spoke with an interesting tone of voice and accent, and they would listen to him talk about the gospel.

In 1976 and 1977 we enter into the third phase of Schaeffer's life. So, we've discussed Francis Schaeffer the pastor from 1937 to 1947. We've got Francis Schaeffer the founder of L'Abri from 1947 to 1977. And then in those final years of his life, we've got Francis Schaeffer, the political activist. He coined the term "co-belligerency." This is the idea of joining shoulders with other, orthodox or Roman Catholics, not acknowledging that there's a similar belief here, but acknowledging that we have issues at stake in culture and in society. This meant coming together to talk about matters that were crucial, matters of the sanctity of life and human dignity. You've seen this in his film series, *How Should We Then Live?* You see it in the way he attacked the abortion issue and stood up for the dignity of life.

He was friends with the Surgeon General, C. Everett Koop, and they teamed up to write a book called *Whatever Happened to the Human Race?* And so here you have Francis Schaeffer contributing not only to apologetics and writing these wonderful books, such as *He Is There And He Is Not Silent*, a book about God's existence and how God has revealed Himself in His Word, but you see him writing books about arts and the consequences of ideas. There are many quotes from Francis Schaeffer but let's just try this one on:

> People today are trying to hang on to the dignity of man, but they do not know how to, because they have lost the truth that man is made in the image of God. . . . We are watching our culture put into effect the fact that when you tell men long enough that they are machines, it soon begins to show in their actions. You see it in their whole culture—in the theater of cruelty, and the violence in the streets, and the death of man in art and life.

That is from Francis Schaeffer's little book, *Escape from Reason*. But he wasn't all pessimism and bad news. He was also about the good news of the gospel. This was the life of Francis Schaeffer, born 107 years ago this day, on January 30, 1912.

Francis Schaeffer YouTube Video Channel
https://www.youtube.com/channel/UCwJ6NbECfItvdhJHTdKj36A

10 – Final Choices – Francis Schaeffer
https://www.youtube.com/watch?v=jJ4sDk4LkAM [Video]

Famous People: Francis Schaeffer Biography
https://www.thefamouspeople.com/profiles/francis-august-schaeffer-1408.php

Negative Perspectives of Francis Schaeffer, from His Son, Franky

http://www.americanvision.org/garyblog/?p=12

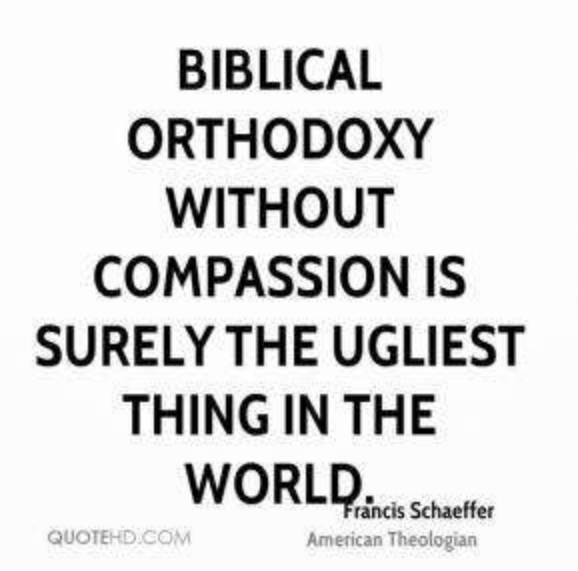
http://johnharmstrong.typepad.com/john_h_armstrong_/2007/11/crazy-for-god.html

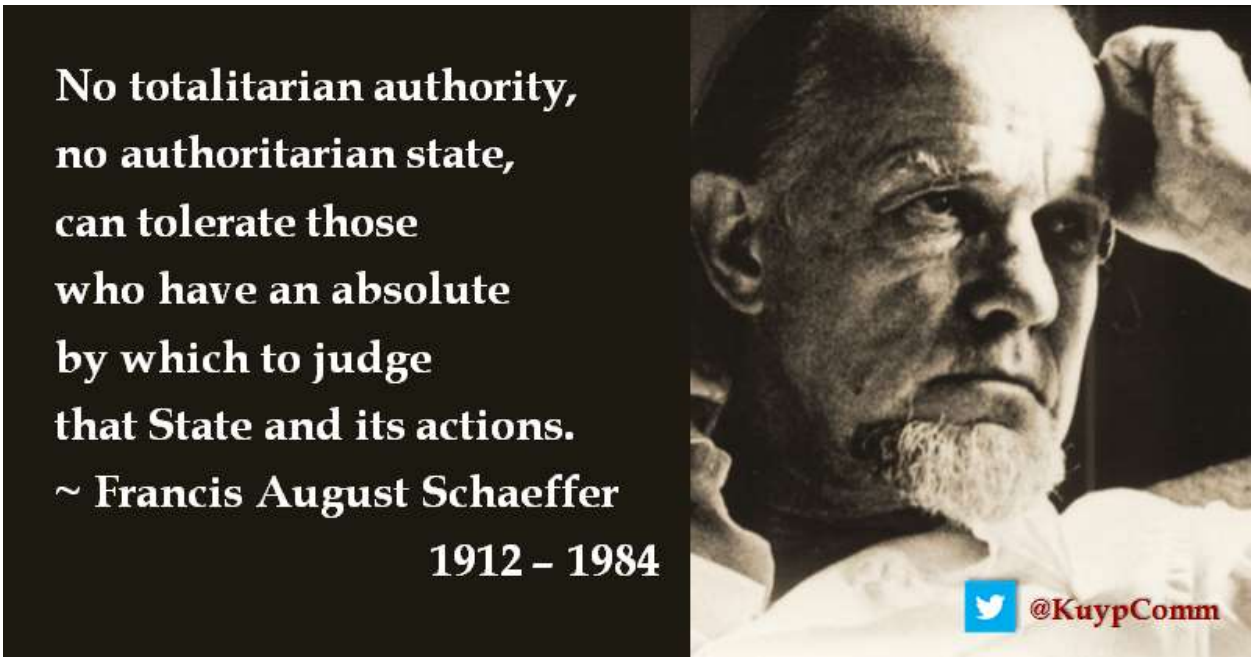
http://www.pearceyreport.com/archives/2007/12/franky_plays_sc_1.php

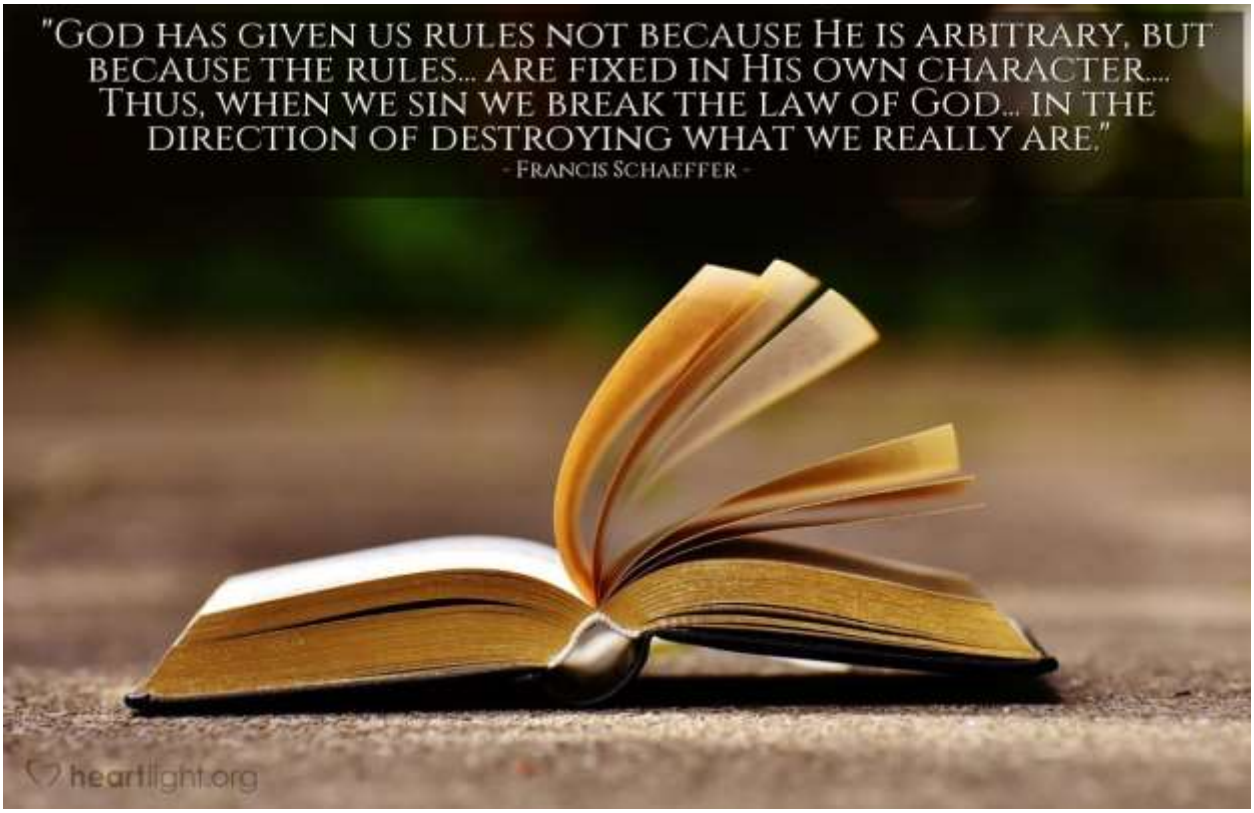
http://proexistence.blogspot.com/2006/11/frank-schaeffer-mother-and-monkey-blood_27.html

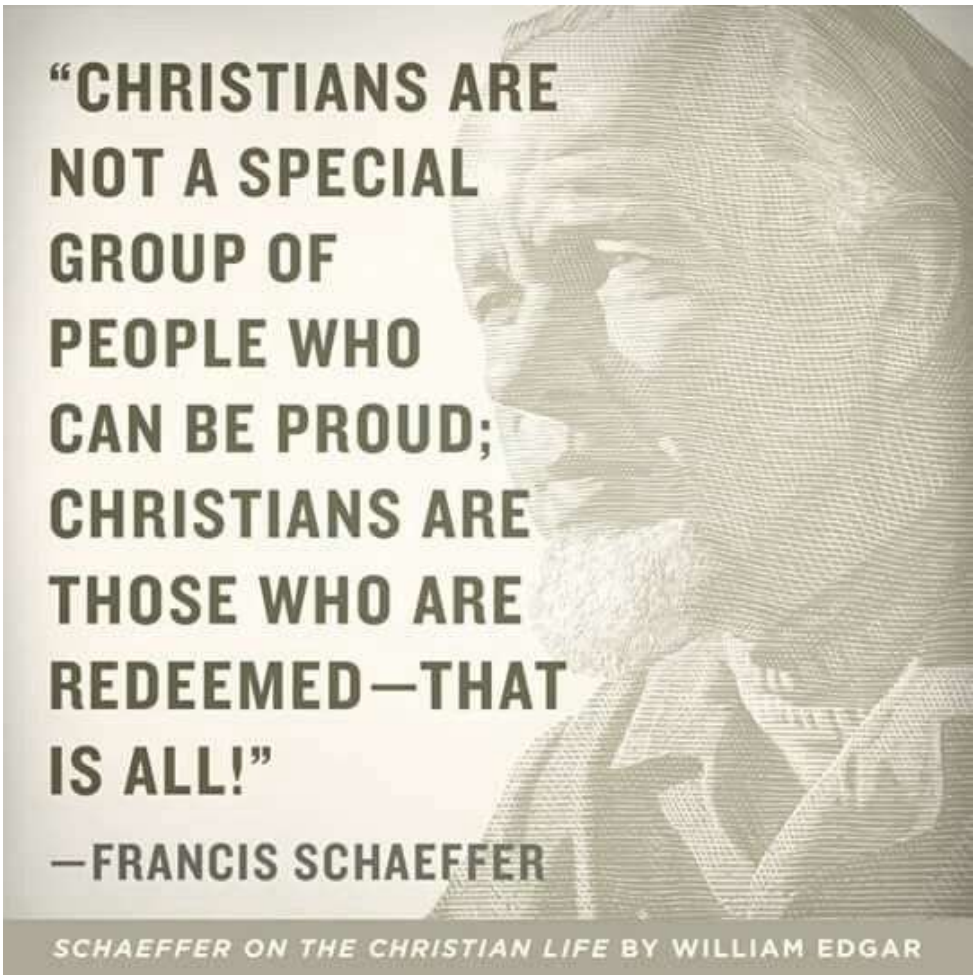
https://www.huffpost.com/entry/jesus-and-the-monkey-bloo_b_34873

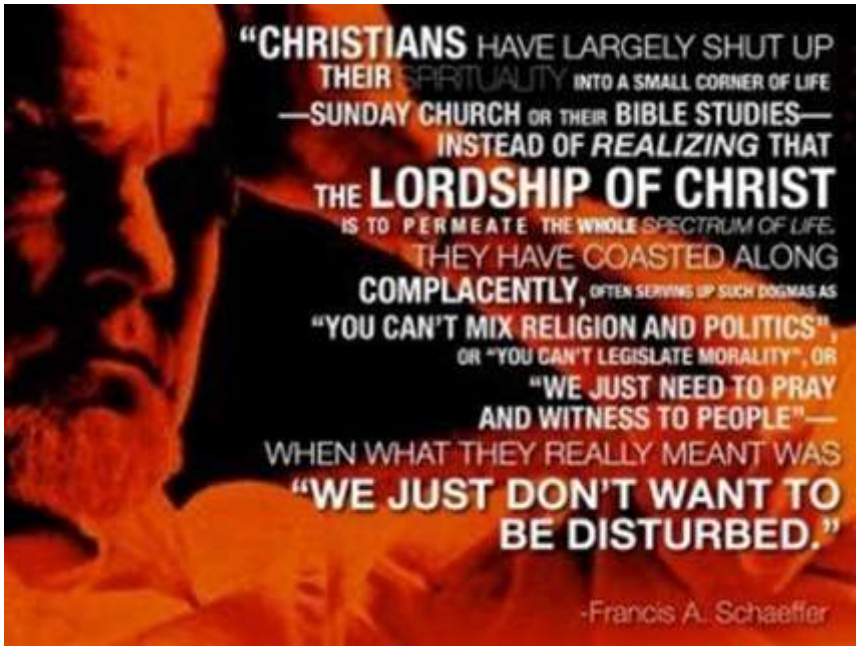
https://www.wnd.com/2008/03/59599/

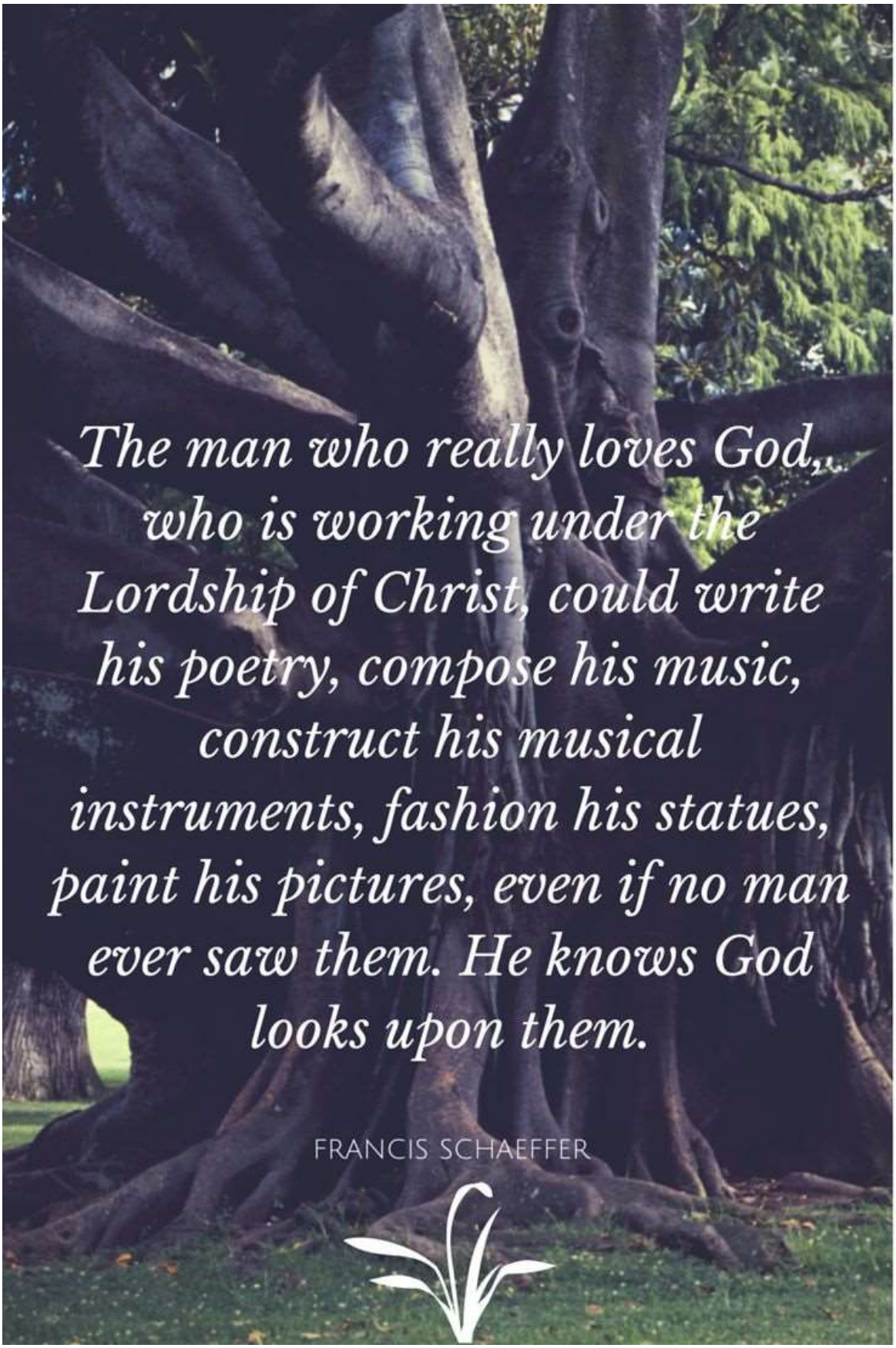



No totalitarian authority,
no authoritarian state,
can tolerate those
who have an absolute
by which to judge
that State and its actions.
~ Francis August Schaeffer
1912 – 1984
@KuypComm

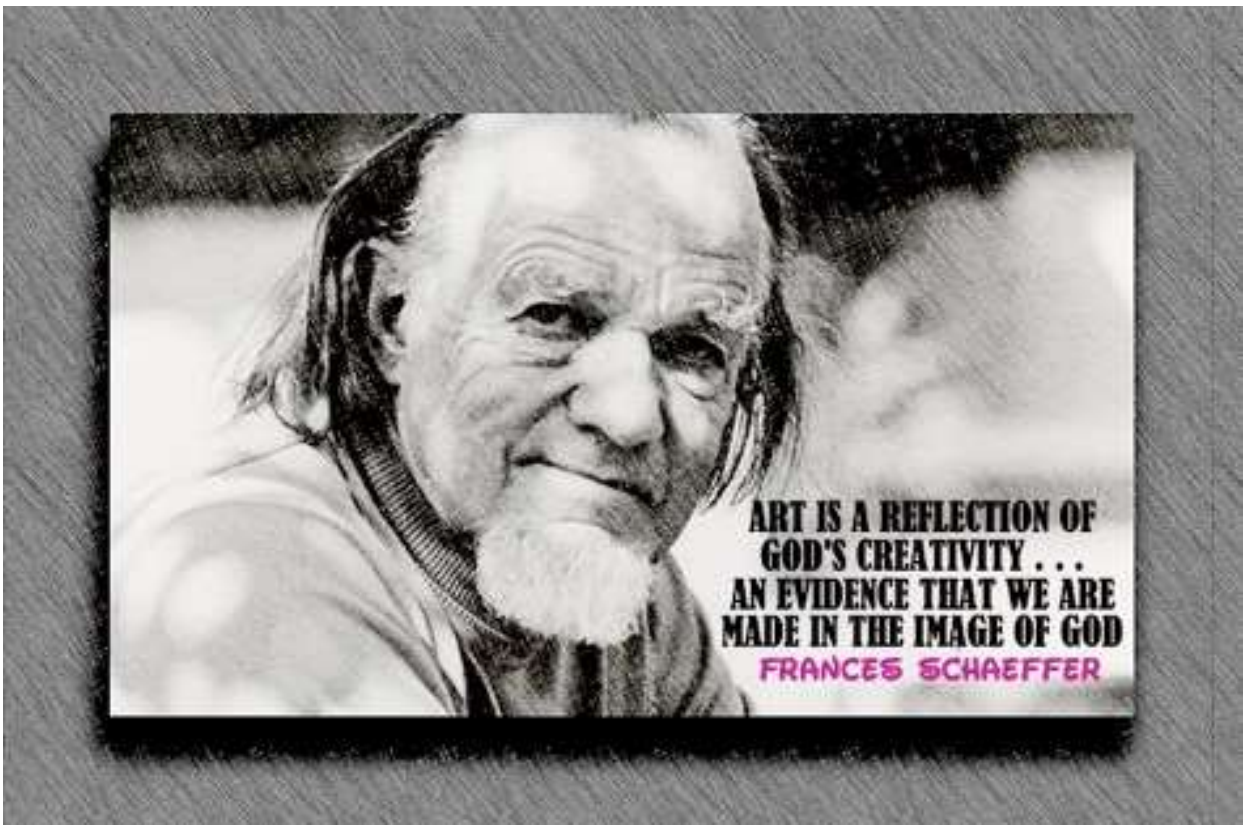

"GOD HAS GIVEN US RULES NOT BECAUSE HE IS ARBITRARY, BUT BECAUSE THE RULES... ARE FIXED IN HIS OWN CHARACTER.... THUS, WHEN WE SIN WE BREAK THE LAW OF GOD... IN THE DIRECTION OF DESTROYING WHAT WE REALLY ARE."
- FRANCIS SCHAEFFER -
heartlight.org

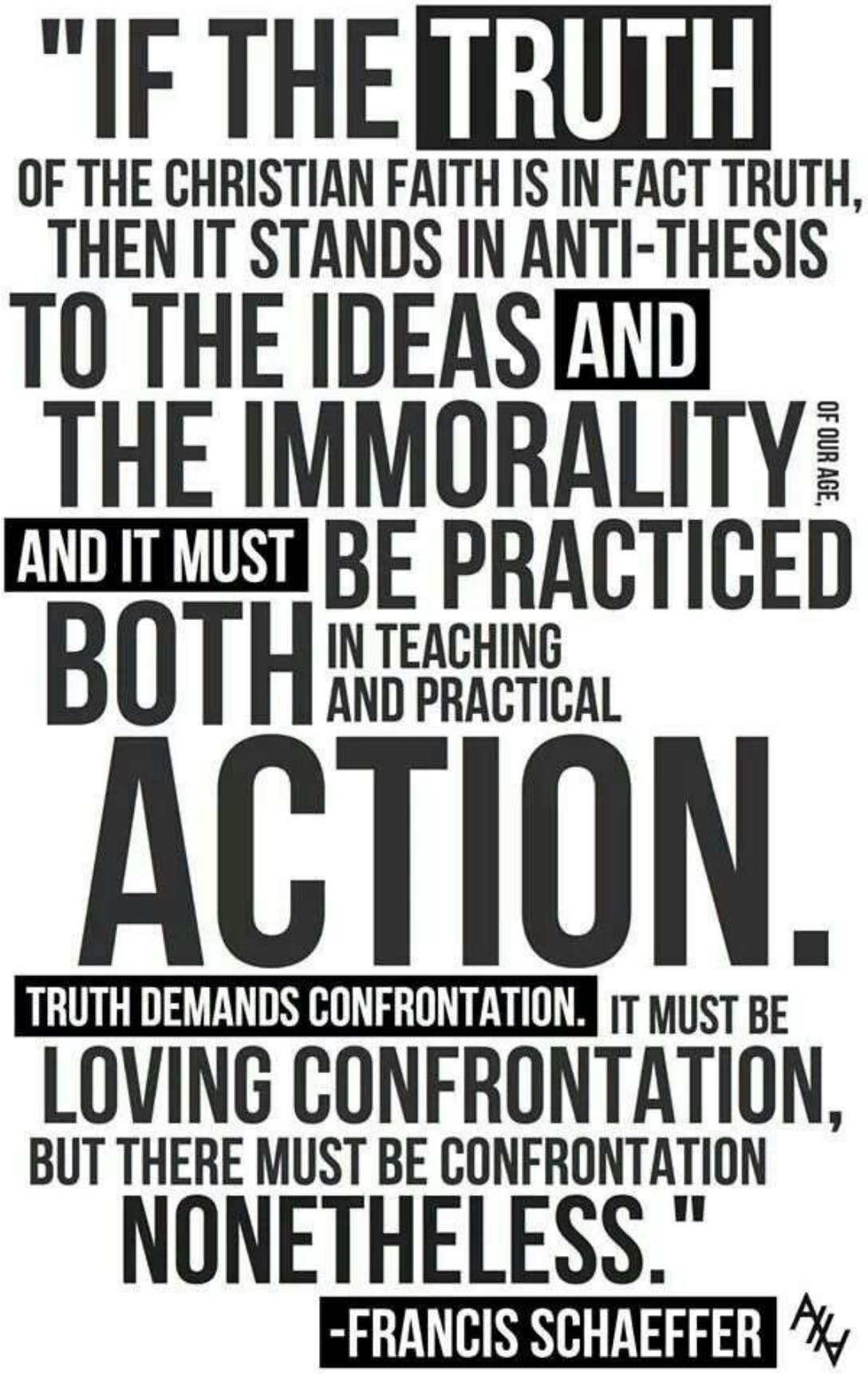

"CHRISTIANS ARE NOT A SPECIAL GROUP OF PEOPLE WHO CAN BE PROUD; CHRISTIANS ARE THOSE WHO ARE REDEEMED—THAT IS ALL!"
—FRANCIS SCHAEFFER
SCHAEFFER ON THE CHRISTIAN LIFE BY WILLIAM EDGAR


"CHRISTIANS HAVE LARGELY SHUT UP THEIR SPIRITUALITY INTO A SMALL CORNER OF LIFE —SUNDAY CHURCH OR THEIR BIBLE STUDIES— INSTEAD OF REALIZING THAT THE LORDSHIP OF CHRIST IS TO PERMEATE THE WHOLE SPECTRUM OF LIFE. THEY HAVE COASTED ALONG COMPLACENTLY, OFTEN SERVING UP SUCH DOGMAS AS "YOU CAN'T MIX RELIGION AND POLITICS", OR "YOU CAN'T LEGISLATE MORALITY", OR "WE JUST NEED TO PRAY AND WITNESS TO PEOPLE"— WHEN WHAT THEY REALLY MEANT WAS "WE JUST DON'T WANT TO BE DISTURBED."
-Francis A. Schaeffer

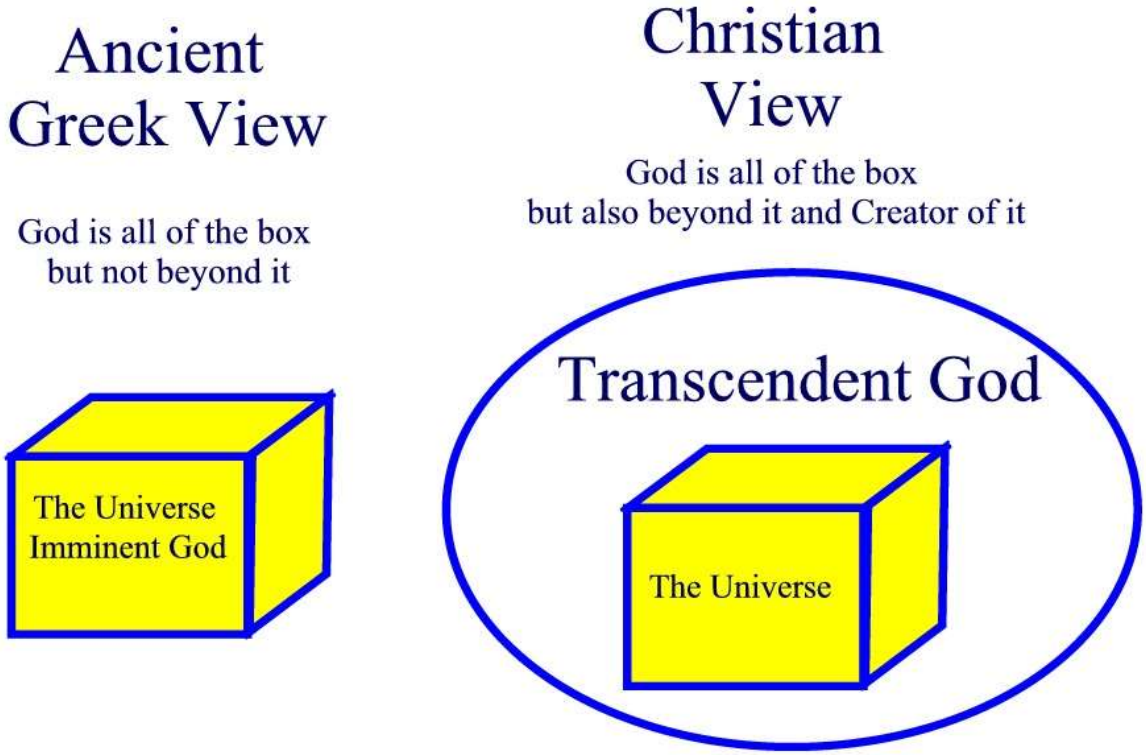

The man who really loves God, who is working under the Lordship of Christ, could write his poetry, compose his music, construct his musical instruments, fashion his statues, paint his pictures, even if no man ever saw them. He knows God looks upon them.
FRANCIS SCHAEFFER

"Most fundamentally, our culture, society, government, and law are in the condition they are in, not because of a conspiracy, but becausethe church has forsaken its duty to be the saltof the culture."
- Francis Schaeffer

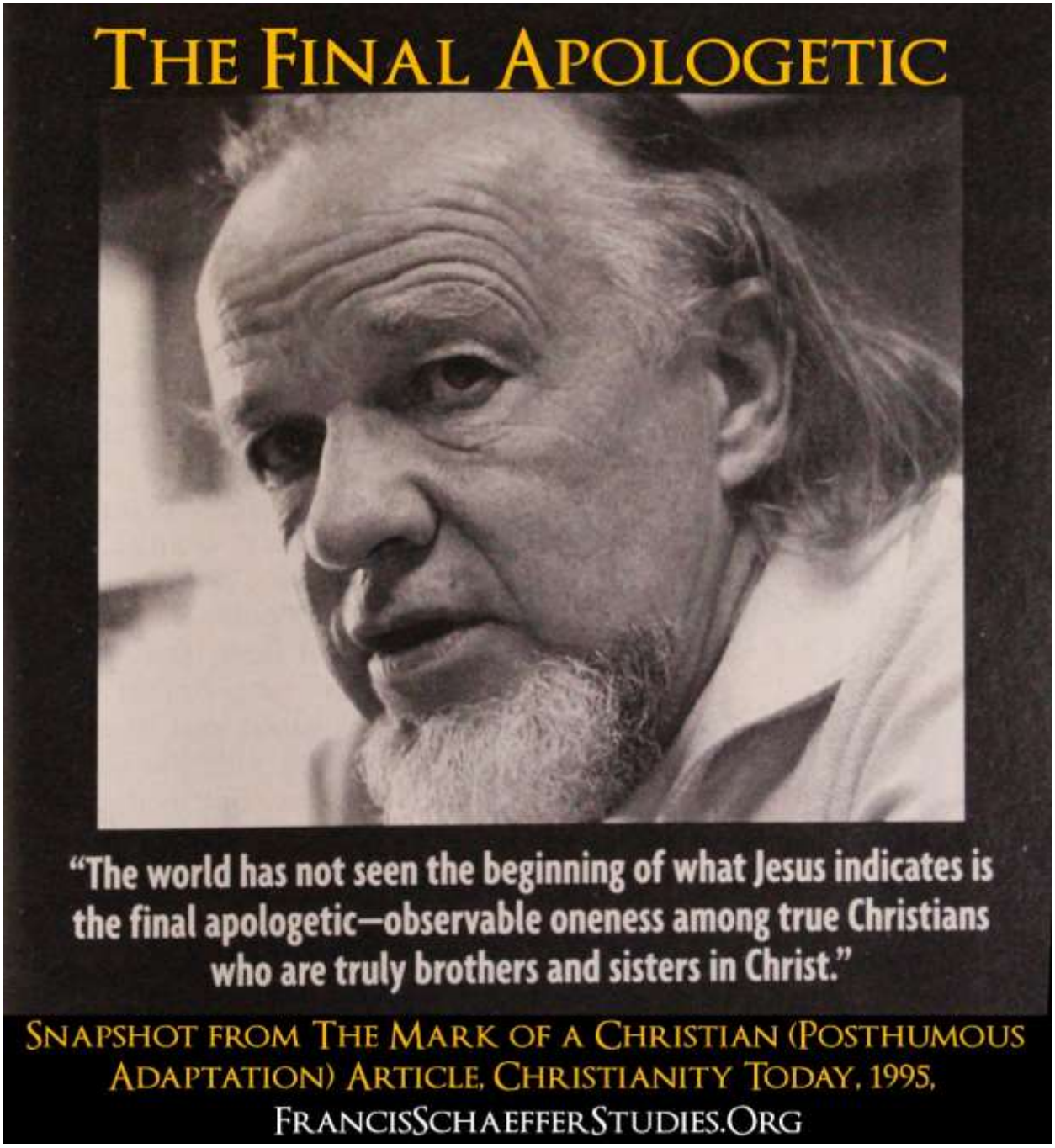

ART IS A REFLECTION OF GOD'S CREATIVITY . . . AN EVIDENCE THAT WE ARE MADE IN THE IMAGE OF GOD
FRANCES SCHAEFFER


"IF THE TRUTH
OF THE CHRISTIAN FAITH IS IN FACT TRUTH,
THEN IT STANDS IN ANTI-THESIS
TO THE IDEAS AND
THE IMMORALITY OF OUR AGE.
AND IT MUST BE PRACTICED
BOTH IN TEACHING
AND PRACTICAL
ACTION.
TRUTH DEMANDS CONFRONTATION. IT MUST BE
LOVING CONFRONTATION,
BUT THERE MUST BE CONFRONTATION
NONETHELESS."
-FRANCIS SCHAEFFER

Ancient Greek View of God vs Christian View of God



Francis Schaeffer


THE FINAL APOLOGETIC
"The world has not seen the beginning of what Jesus indicates is the final apologetic—observable oneness among true Christians who are truly brothers and sisters in Christ."
SNAPSHOT FROM THE MARK OF A CHRISTIAN (POSTHUMOUS ADAPTATION) ARTICLE, CHRISTIANITY TODAY, 1995.
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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[1] 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 brief 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 Westminister 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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END **Christian Scholarship – Biblical / Theological / Philosophical**

The Gospel Preached by Paul and Peter (summarized):

Everyone is saved who believes in Jesus Christ: that He…

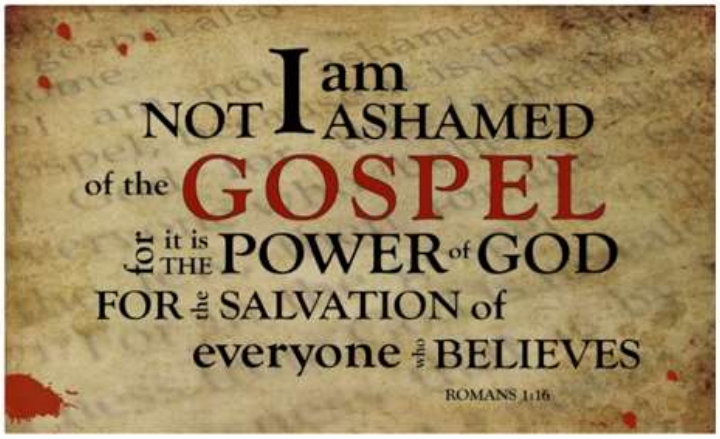
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

For more details related to the above chart regarding what is the Gospel that Paul and Peter preached…

***See my other separate related reference resources*:**

The Gospel, Salvation and Evangelism

For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources, see "Reference Notes on Paul and Romans (and Galatians plus Ephesians)"

***See also my other separate resources*:**

Reference Notes on Heaven

Mere Christianity – C.S. Lewis

The Gospel, Salvation and Evangelism

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

The Complete Sayings of Jesus – NKJV (with Appendix)

> **(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or deemed more accurate.)**