AIM
This course introduces students to the history of philosophy and Christian thought examined through the lens provided by worldview thinking. While worldview as a concept is of relative recent origin, it provides Christians with a means of seeing the integration of all of learning and offers a unique perspective on the interface between philosophy and Christian thought as intellectual disciplines. Throughout the course the distinctive features of the biblical worldview and its profound influence in shaping life and thought throughout western history will inform the lectures and class discussion. Students also confront the great diversity of competing worldviews that have developed within western civilization. The necessity of Christians’ continuing to affirm and implement biblical thought in the 21st century will also be emphasized.

OBJECTIVES
1. To acquaint students with elements comprising a worldview.
2. To introduce prominent religious/philosophical worldviews that have shaped western civilization from the ancient period to the present.
3. To examine the Biblical worldview with the goal of equipping students to understand and evaluate their own and others’ perspectives.
4. To demonstrate the practical implications of worldviews by showing that people act as they think.
5. To introduce students to the most prominent thinkers and movements who have powerfully influenced western civilization.
6. To acquaint students with how Christians and non-Christians have interacted with each other in their attempts to capture and shape the western mind.

COURSE REQUIREMENTS
TEXTS: W. Andrew Hoffecker, Revolutions in Worldview (2007); Albert M. Wolters, Creation Regained (2006); James K. A. Smith, Who’s Afraid of Postmodernism?

Submit the attached reading report along with your final exam.

EXAMS: A midterm and final exam. Both exams will be take-home exams. The midterm will cover material covered in our first two weekend classes. Essay questions will require students to synthesize materials from reading and lectures.

PAPER: A 12-15 page evaluation of Albert Wolters’ Creation Regained and James Smith’s Who’s Afraid of Postmodernism? Both texts are written by Reformed thinkers. Consider the following as possible themes for your paper: What common elements do you see in the two books? How do the books differ in content and themes? What are the distinctive features of each book as attempts by Reformed scholars to speak our age. Papers are due at the beginning of our last weekend class.

SCHEDULE OF CLASSES AND READING ASSIGNMENTS

Sep 13 Revolutions in Worldview, Preface
Greek Worldview
Revolutions in Worldview, Ch 1 “Greeks Bearing Gifts”
Old Testament Worldview

New Testament Worldview

Sep 26 Early Medieval Worldview
*Revolutions in Worldview*, Ch 4 “Christianity from the Early Fathers to Charlemagne”

The High Middle Ages
*Revolutions in Worldview*, Ch 5 “Medieval Theology and the Roots of Modernity”

The Renaissance
*Revolutions in Worldview*, Ch 6 “The Renaissance”

Oct 17 The Reformation
*Revolutions in Worldview*, Ch 7 “The Reformation as a Revolution in Worldview”

The Enlightenment
*Revolutions in Worldview*, Ch 8 “Enlightenments and Awakenings: The Beginning of Modern Culture Wars”

Nov 14 The 19th and 20th Centuries
*Revolutions in Worldview*, Ch 9 “The Age of Intellectual Iconoclasm: The 19th Century Revolt against Theism”

Postmodernism
*Revolutions in Worldview*, Ch 10 “Philosophy Among the Ruins: The 20th Century and Beyond

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**WORLDVIEW: SELECT BIBLIOGRAPHY**


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Wells, David, *No Place for Truth* (Eerdmans: Grand Rapids, 1993)
Wilkens, Steve and Alan Padgett, *Christianity and Western Thought*, vol 2 (Inter Varsity Press: Downers Grove, IL, 2000)
Wilson, Douglas, *Recovering the Lost Tools of Learning* (Crossway Books: Wheaton IL, )
Wolterstorff, Nicholas, *Reason within the Bounds of Religion* 2nd ed. (Eerdmans: Grand Rapids, MI, 1984)
Wolterstorff, Nicholas, *Until Justice and Peace Embrace* (Eerdmans: Grand Rapids, MI, 1983)
READING REPORT FOR T622/CE614 BIBLICAL WORLD AND LIFE VIEW

Assigned reading:                          # of pages read
    Hoffecker, *Revolutions in Worldview*          _________
    Wolters, *Creation Regained*                  _________
    Smith, *Who’s Afraid of Postmodernism?*       _________

The total number of pages I have read for this course is __________ (include pages from above and list below).

Signed: ____________________________________________  Date: __________
    Student’s Name

Please Print: ______________________________________
    Student’s Name
I. Definition of worldview. Term came into English from German Weltanschauung, coined by Immanuel Kant in 1790.

A. Definition: Basic framework, assumptions, convictions. A worldview is one’s basic beliefs about reality.

1. Worldview is both a way of thinking and certain ideas we use in thinking.

2. Analogies drawn from various subjects of study:
   a. Geometry.
   b. Politics.
   c. Science.

3. All-pervasive nature of worldview.

II. Four functions of worldview.

A. Worldview brings unity to our understanding of life. (Psa. 73:16, 17)

1. Concept of universe.

2. University education.

B. Worldview enables us to distinguish the difference between good and evil. (Deut 4:7, 8)

1. Plato’s Republic.

2. Biblical worldview.

   a. Worldview crisis: Job.
C. Worldview directs our thinking. (II Cor 10:5,6)

1. Control beliefs and data beliefs.

2. Thomas Jefferson’s Bible.


D. Worldview guides us to action. (Joshua 24:15)

1. Recent polls

2. Individual and social values.

E. Summary.

1. Worldview issues are “inescapable.”

2. Only in times of crisis, when major features of our worldview come under attack, do we give serious attention to them.

3. Biblical worldview. Exactly how biblical is our worldview?

III. Comments on the nature of worldview.

A. Impossibility of neutrality.

1. College education.
2. History.

B. Worldview and religion.

1. Defining religion: *Religare* (Richard John Neuhaus)
   
a. Traditional use of religion.


      i. All of life is religious.

      ii. All people are religious.

         aa. Jesus gave his definitive and categorical view in Matt 22:37-9

         bb. Similarly, he said in Mt 6:21: “where your treasure is, there will your heart be also.” One’s religion is where one sets the heart.

         cc. Augustine: In his famous Confessions: “Our hearts are restless until they find their rest in thee.”

         dd. Calvin: a distinctive element of our Reformed tradition = “seed of religion” or sense of divinity that God has placed in all people.

         ee. Islam.

   iii. Examples from everyday life.

      aa. “Tom used to be a Methodist, now he’s a jogger.”

      bb. Dennis Conner, America’s cup winner in 1987 on the criterion he used to select a person to be on his sailing team: “If a crew member will put winning ahead of his religion, family, girlfriend, his home, career, then I’ll give him a tryout.”

      cc. *Time* on gardening: “I’ve never been outgoing, but the garden has changed my life.” On well-being and fitness: “Well-being has become an end in itself, a paramount aim of life; keeping fit has become quasi-religious.”

      dd. Rock ‘n roll fan. “Rock ‘n roll isn’t just music, it’s a way of life.”

      ee. Science. Research Reporter. Edward Larson reports on the top scientists, those belonging to the National Academy of Science, no longer believe in God (less than 10%). He explains: “These people are committed to naturalism. They spend their entire career finding out about nature. All these scientists believe in science. It’s just a question of whether they also believe in God.”
2. Religions of false substitutes.

3. Charts depicting the place of “religion” in life.

IV. Conclusion. Worldview has become a major subject in cultural studies, missions, and evangelism. Not to be informed in worldview puts one at severe disadvantage.
COMMON CULTURAL ASSUMPTIONS

1. The good life is the life of career, money, and marriage. This means that the most important goals in life have to do with these matters.

2. Education is career training. College should prepare me for a job.

3. There is no truth except in science.

4. There is no point in studying the past. After all, we have it basically right, and they had it basically wrong.

5. Times have changed. Thus past thinkers are not relevant for today.

6. Faith and reason (science) are incompatible. Thus, faith is irrational and emotional. Faith is also essentially private, having no significance for public life.

7. Because of Assumption 6, secular or non-religious people are generally objective about their beliefs and have something to offer in the public sphere, while religious people are not objective and should keep their beliefs from intruding into public life.

8. Secular people generally approach issues from a neutral point of view, while religious people look at issues with a bias, i.e., from a definite point of view.

9. Perception is the most reliable way of forming beliefs. Thus, we should check all of our beliefs perceptually.

10. Because of 9, science is the ultimate arbiter of truth.

11. Happiness requires that we have as many choices as possible. Thus, we should be free from as much restraint as possible.

12. Happiness is personal and thus involves self-interest, getting what I want. (Although not generally believed, this view implies that happiness has little to do with the common good or with God.)

13. Human beings are basically good, If they do something wrong, it is because of environmental factors.

14. God loves everybody and thus will not send anyone to hell, except perhaps for the very wicked, of whom there are few.

SOME OF THE ENDURING QUESTIONS

1. What exists? Is there a difference between being and becoming?

2. Where did things come from? What keeps things going?
3. Do I have any knowledge at all? If so, what? Is all the rest that I claim to know mere opinion? (How do I know? Or, How do I know that what I know I really know, ya’ know?)

4. Does God exist? What is God like? What can we say of God and His relationship with the world? If so, what does He require of me? What must I do to be saved?

5. Is there such a thing as human nature? If so, are we essentially good and perfectible or seriously flawed and in need of redemption? What makes human beings unique and valuable?

6. What is the destiny of human beings? Is there life after death, and if so, what are the options?

7. What is the good life for the human race, and how does one obtain it?

8. What is the relation between good and evil? Where/how did evil originate? How does the problem of good and evil relate to the nature and existence of God and the nature and destiny of human beings?

9. Is there any free will? How do freedom and determinism relate?

10. What is a good society? How ought society to be ordered, if at all?

11. Is there any justice? What is justice? Is justice best considered individually or socially?
Epistemology: How do you know? What do you know? How do you know that what you know, you really know, you know?!

**Sources of knowledge: How do you know?**
- Things equal to the same things are equal to each other?
- Parallel lines in the same plane do not meet?
- It is impossible to be and not be at the same time and in the same relation?
  Answer: Reason: we reason or think the answer logically
- Your shoe size?
- What happens when you mix sulfur with water?
- The cleaning property of Tide?
  Answer: Sense experience, scientific experimental method
- You exist?
- You are in love?
- You are awake
  Answer: Intuition; you have immediate awareness of these states
- The natural resources of Cambodia?
- Babe Ruth’s batting average in 1928?
- The highest value reached by General Electric stock?
  Answer: Authority, look up the facts in records

**Weakness of each source:** **rationalism, empiricism, intuitionism, authoritarianism**
- None of these methods can certify itself, let alone validate the others
- Reason can only use the laws of logic and categories of thought; but it needs sense experience to supply the data to think about
- Sense experience can tell us our perceptions, but it cannot assure us that our impressions accurately tell us what is outside our minds
- Intuition is subjective, susceptible to impairment or distortion
- Authority is subject to mistakes, can be uncritical, may miss important data
- Christian epistemology: what foundation exists for each of these sources?

**Nature of Knowledge**
- Common sense realism/ naïve realism: the relation between thoughts and things are fixed and common to all people.
- Subjectivism: qualities perceived through senses do not exist; they are known only through the senses.
- Objectivism: things and objects exist independently of sense perception

**Validity of Knowledge**
- Correspondence theory: truth is fidelity to objective reality
- Coherence theory: truth must be consistent
- Pragmatic theory: utility is the test of truth; an idea is true if it works
- Inductive logic: reasoning from particulars to the universal; scientific method; probability
- Deductive logic: reasoning from universal to particular; syllogistic
Biblical View of Knowledge: Revelation – to disclose something previously unknown or unknowable

- Assumes God is personal and reveals his purposes to his creatures

General revelation: content is universally known; emphasizes what all people know regardless of culture, time or geographical orientation

- History: moral nature of history; rise and fall of civilizations (I Cor 10:6ff.)
- Human mind: the structure and operation of reason and conscience (Rom 2:14,15; John 1:4,9)

Result of general revelation: all people know God; they possess moral accountability; understand the cosmos is a moral universe; revelation is both indicative (states something) and imperative (commands an appropriate response)

Problem: the noetic effect of sin. Presence of sin clouds general revelation

- People suppress the knowledge of God through wickedness (Rom1:18ff)
- People are without excuse: They do not honor God as God; they become futile in their thinking
- God gives them up to evil practices; they worship and serve the creature rather than the Creator
- Result: because of sin, people need more than general revelation (Rom 3:10-12)
- Our knowledge is more than cognitive information; it carries moral implications
- Effect of sin is evident upon the sources of knowledge and the human heart

Special Revelation: revelation that comes to particular people, times, places

- Qualitative difference required by sin; special revelation overcomes sin and its effects; it is redemptive
- Miracles: more than just unusual events; they are signs; they have a message. They reveal God’s work. (John 5:19-23; 10:37, 38)
- Incarnation: the supreme revelation of God is his Son, Jesus Christ (John 1:1-18; 14:6-9)
  - Belief in Christ as the Son who takes away the sin of the world
  - Conversion is not simply a matter of the will, but also of the mind
  - Knowledge of God is both objective and subjective
- Scripture: the Bible as the Word of God; a rational and intelligible (but not exhaustive) communication from God (I Tim 3:16, 17; II Pet 1:20, 21)
  - God communicates truth through language; 10 commandments, the teaching of Jesus
  - Redemptive historical events in the Bible are interpreted through language
  - Without interpretation, historical events are brute facts, i.e., without meaning
  - General and special revelation are necessary and complementary

Why do Christians believe the Bible is the Word of God?

- Jesus’ view of the Scripture; total confidence in the authority and trustworthiness of Old Testament
  - Temptation narrative: “It is written…” (Mt 4)
  - “I came not to abolish the law but to fulfill the law” (Mt5:17-19)
  - “Scripture cannot be broken.” (John 7:23)
- Promise of the Holy Spirit (Jn 14:25,26)
- Biblical writers claim inspiration
- Validity of knowledge: authenticated by the witness of the Holy Spirit
  - HS validates that we are the children of God (Rom 8:16)
• HS validates that Jesus is the Son of God (Mt 16:16f)
• HS validates the truth to our minds (Lk 24:45; I Cor 2:10-13)

Summary: Revelation: the content which God discloses; our knowledge is objectively true
Inspiration: divine assistance to record what God said
Illumination: divine assistance to understand what God revealed; our knowledge is subjectively true.
I. Introduction: Greek worldviews were man-centered
   A. Homeric religion (9th c. BC) polytheistic religion
   B. Pre-Socratics: preoccupied with cosmology; sought arche
   C. Socrates (470-399) the gadfly of Athens; used Socratic method
   D. Plato (427-347) Republic is his most complete work: what is justice?
   E. Aristotle (384-322) modified Platonic idealism; tutor of Alexander the Great

II. Platonic Anthropology: human nature perfectible through reason
   A. Relation between soul/ body
      1. Body a negative influence; prisonhouse of the soul
      2. Tri-partite soul
         a. Reason
         b. Spirited / courageous
         c. Appetitive
      3. Platonic ideal: the head rules the body through the chest
   B. Nature of the soul: immortal; inhabits world of Ideas
   C. Contrast with biblical view
      1. Genesis 1: man is soulish body
      2. Romans 12: 1-2; I Cor. 6:20
   D. Myth of Er: reincarnation of souls

III. Platonic Theology: rejects Homeric religion because of immorality of gods
   A. Replaces Greek deities with philosophic virtues
   B. Platonic dualism: synthesized Heraclitus and Parmenides
      1. BEING: world of Forms: transcendent, absolute, unchanging, eternal
      2. BECOMING: world of appearances: immanent, limited, changing, temporal
   C. Forms, Ideas illustrated by mathematics, geometric figures
   D. Plato’s Great Chain of Being
      1. Forms of beauty, justice, wisdom
      2. Ultimate form of GOOD
      3. Figure of Demiurge in his dialogue, Timaeus
a. Craftsman deity, not Creator

b. World of appearances: objects are imitations, copies of realities which transcend them

IV. Summary of Plato: worldview shaped by his conception of Forms, perfectibility of human nature
Greek II Plato 2 Epistemology

Dr. Hoffecker

I. Introduction. Greek epistemology congruent with anthropology and theology. Key figures are Sophists, Socrates, Plato and Aristotle.

II. Sophists: Protagoras’ relativism: “Man is the measure of all things; of things that are, that they are and of things that are not, that they are not.”
   A. Knowledge is based on sense perception; therefore, all truth is subjective
   B. Known for their skills in rhetoric; they framed clever, plausible yet fallacious arguments

III. Socrates: philosopher’s task is to arrive at rational understanding of the virtues.
   A. Socrates claimed to be only a midwife bringing ideas to birth
   B. Sought to counteract Sophists’ skepticism, relativism

IV. Plato: constructed elaborate system of knowledge
   A. Based on his theory of Forms / Ideas
   B. Illustrated in simile of the line: four stages of cognition
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<td>Lower Forms / Virtues</td>
<td>Intelligence</td>
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<td>Knowledge (various stages)</td>
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C. Allegory of the Cave: various degrees of “enlightenment”

D. Sources of knowledge
   1. Recollection
   2. Dialectic
   3. Eristic (eros)

E. Evaluation of Plato’s epistemology
   1. Truth is objective, transcendent
   2. Anthropocentric orientation
   3. Truth is impersonal / abstract
   4. Autonomy wrongly placed
   5. Sin is essentially ignorance
   6. Evil corrected by education
I. Introduction. Plato wrote more than 30 dialogues. The Republic is his most comprehensive work.

II. What is justice?
   A. Cephalus: justice is telling the truth and paying one’s debts
   B. Polemarchus: “render to every man his due”
   C. Thrasymachus: justice is the interest of the stronger: “might makes right”
   D. Glaucon: Is it better to be a tyrant or to be just? The Ring of Gyges.
   E. Allegory of the Metals: a “noble lie” or a “single bold flight of invention” (myth)?

III. Virtues in the state (macrocosm) correspond to virtues in individual (microcosm)
   A. Wisdom: philosophers should be kings
   B. Courage: auxiliaries possess power of preserving based on conviction about what ought to be feared
   C. Temperance: virtue of all classes; control of pleasures and appetites
   D. Justice: each person performs task for which he/she is equipped by nature to perform
   E. Illustration of shoemaker

IV. Educational curriculum. Education designed to produce an ordered, harmonious society.
   A. 1-18: gym, music, art, literature; forming of the soul; children trained by the polis
   B. 18-20: intensive military training
   C. 20-30: advanced mathematical studies
   D. 30-35: dialectic
   E. 35-50: subordinate posts in government
   F. 50+: take one’s turn on council of philosopher Kings

V. Forms of government: Plato’s cyclical view (reincarnation of soul)
   A. Aristocracy – the ideal form of government
B. Timocracy: occurs when spirited class usurps rule from philosopher kings

C. Oligarchy: rule of the few

D. Democracy: rule of the people

E. Tyranny: to stem off anarchy, people select a tyrant; they hope for a benevolent tyrant

VI. Plato’s utopia?
A. Safeguards
   1. Genuine philosophers become kings, those fit and trained to rule
   2. Educational system must be followed
   3. Theory of property (private property and marriage only for artisans and workers)
   4. Censorship of the arts: arts must be used in ethically educational way.

VII. Aristotle (384-322 BC)
A. Anthropology: man is a being in nature; starts from opposite position of Plato
   1. Adds vitalism to Plato’s Great Chain of Being
   2. Denies transmigration of soul

B. Metaphysics: All substances consist of Form / Matter

C. Epistemology: synthesis of reason and experience
   1. Knowledge begins with sensation; senses receive “perceptible form without matter”
   2. Our senses never err; perceptible form is infallible
   3. Reason: receives intelligible form (passive reason) and converts it into knowledge (active reason)
   4. Inductive reason is the experimental method of science
   5. Deductive or demonstrative reason begins with archai, premises, deduces truths from them via the syllogism.
Biblical Theology

Dr. Hoffecker

I. Biblical worldview is thoroughly theocentric

II. Absolute sovereignty of God: Gen 1 [Rom 4:17; Heb 11:3]; Prov 16:33; Psa 115

- Monotheistic [one, yet not radically one]: Ex 20:1-7; [shema] Dt 6:4ff; Mk 12:29ff

- Personal [yet totally unlike personal gods of ancient Greece]: Ex 3:13f; Psa 139; Job 38; John 1:14-18; 14:1-11

- Transcendent [God transcends what he created, yet he is not deistic]: Isa 40:18, 22-23;

- Immanent [God works within creation but not diffused in creation; not pantheistic]: Psa 104; Rom 11:36; Col 1:15-17

- God’s attributes enumerated in many passages
  - Communicable: those attributes which he shares with his creatures: Ex 34:6,7
  - Incommunicable: those unique to God
  - Holiness: Ex 3; Isa 6

III. Anthropomorphisms: God accommodates to our capacity to apprehend

- God is not mere projections of our human characteristics

- God is the original [archetype], we are the “copies” [ectype]

- Forbidden to make any images: Ex 20

IV. God is Trinity: monotheism; yet Father, Son, Holy Spirit are persons within godhead

- “Trinity” not found in Scripture

- Intimations in Old Testament: Gen 1:26

- Fully expressed in New Testament: John 1; Mt 28:18-20

- God is one in essence, three in persons
Biblical Anthropology

I. Irony: Our view of humans must also be theocentric!

II. Humans as *imago dei*: Gen 1:26-8; Psa 8; yet created from dust: Gen 2:7f
   A. Creation order
   B. *imago dei* as position
   C. *imago dei* as nature
   D. *imago dei* as function
   E. Significance for culture

III. Historicity of Adam and Eve
   A. modernity treats creation story as myth
   B. Jesus assumes historicity [his view of marriage: Mt 19]
   C. Paul explicitly taught 1st and 2nd Adam in Rom 5

IV. Humans in covenant relation with God: Gen 1 spells out stipulations and sanctions

V. The Fall – not a “step up” but a genuine “fall” into sin

VI. Effects of the Fall: distortion of the image, not destruction if the image: we are all still image-bearers
   A. loss of righteousness: affects all aspects of our being: “total depravity”: Psa 51; Mt 15:19; Eph 2:1
   B. we need spiritual regeneration; we are not perfectible by reason or moral will: Ezek 11:19, 18:31, 36:26; John 3:3-9 [especially vv. 3, 10!]

VII. Christianity’s twofold task: cultural mandate; missionary mandate
   Cultural mandate never rescinded; some Christians are “on strike” against God’s mandate
   Cainite culture: Gen 4:16-24
   Missionary mandate: Gen 12; Jonah; Jesus’ Great Commission: Mt 28:18-20
I. Biblical vs. Ancient Near Eastern religion. Biblical view of the cosmos contrasts sharply with its competitors – the cosmologies of the ancient Near East (Babylonian, Egyptian)
   A. No theogony: other cosmologies explicitly told of the origin of the god(s).

       Biblical: One, sovereign, eternal Lord: God sovereignly created the cosmos out of nothing.

   B. No myth: other primitive religions developed elaborate stories – these stories were mythical, not rooted in history.

       Biblical: God of cosmos rules over and directs history to his purpose.

   C. No ritual / magic. Israel’s neighbors participated in elaborate rituals which reenacted the creation each year to assure the stability and order of both the cosmos and society.

       Biblical: We are created to worship God who rules sovereignly over the universe, not manipulate the cosmos.


   A. God preexists the cosmos.

   B. Genesis underscores the sovereignty of God.

       1. Use of barah. This Hebrew word used only of God in Genesis, never of human beings.
           b. By this distinction, we ought to remember that our creativity differs from God’s.
           c. Cf., C.S. Lewis’ view of creativity in “Christianity and Literature.”

       2. Creation by word.

       3. Creation is an expression of God’s will.

A. Structure / order. Creation is under God’s norm, his creative word, his divine law-word.

1. Marriage / family.
2. Labor.
3. Sabbath.
4. Goodness of creation.

   a. Goodness of culture. Bible views culture positively. It is an expression of our human creativity and dignity as God’s vice-regents over creation.

   b. First culture is agriculture. Gen 2:15


B. Direction: the Cosmological and Cultural effects of the Fall.

1. Cosmological effects of the Fall.

2. Cultural effects of the Fall.


   b. Marriage distorted with the appearance of polygamy. Gen 4:19.


      i. Animal culture.
ii. Arts appear.

iii. Tubal-Cain, forger of all instruments of bronze and iron.

iv. Justice appears in a perverted form
Biblical view of society

I. The State: Old Testament: a theocracy – government in which God recognized as ruler
   A. God’s rule extends over all areas of life, not just “religious”

B. God as lawgiver, judge of Israel and of world as whole
   C. Justice: basic principle of Hebrew life: God’s righteousness (Dt.19:4, 5)
      1. Transcendent source of morality rooted in God; not created by human reason
      2. Contrast with Platonic idea of justice
      3. Moral right/wrong revealed through God’s law: Dt. 6:4-6
      4. tzaddiq = just, right, righteous, rigid
   D. Covenant law was practical basis for all of Hebrew life.
      1. Law stated in 2nd person (you) not 3rd person (he/she/it)
      2. Stresses lawgiver, not law itself as authority in society
      3. No distinction between civil and religious laws
      4. Responsibility/Obedience to God required in all of life.

II. Primary texts on justice in Old Testament
   A. Individual justice: 10 commandments: Ex. 20
   B. Social justice: Amos (8th c. BC - time of impending judgment of God)
   C. Summary of Old Testament: many values of Christian civilization

III. New Testament view of State
   A. No longer a theocracy: no absolute model for state in NT
   B. “Kingdom of God”: God is King, but Jesus refuses to be made king
      1. Two institutions clearly distinguished in NT
         a. Church: established by Jesus: a worshipping community
         b. State: government is established by God: Romans 13:1-7
            i. All authority legitimated by God alone.
            ii. Those who resist are resisting God.
            iii. People who resist incur God’s judgment
            iv. Rulers = a terror to evil, but rewarders of good.
            v. Rulers bear sword as symbol of justice: “God’s servant”
vi. Execute God’s wrath on wrongdoer (capital punishment)
vii. Submit to authority for conscience’s sake.
viii. Taxes are legitimate; authorities are ministers of God.
ix. Pay taxes, respect, honor to whom they are due.

2. What are the limits of political power?
   a. Matt. 22:21 - Jesus asked about paying taxes to Caesar

   b. State has legitimate claim upon individuals

   c. State does not have unlimited claim; I Peter 2:13-17

   d. Obey state to show your obedience to God and love for other men

   e. Acts 4:19 - better to obey God rather than man

   f. Ex. 1:16 - Hebrew midwives disobeyed Pharaoh
I. Family instituted and ordered by God as basic unit of society
   A. Patriarchal in nature
   
   B. A community of persons related by marriage and kinship
      1. Extended family: “house”
      2. Solidarity of family: corporate solidarity, responsibility: Numbers 14; Joshua 7: Ex. 20
      3. Balanced with concept of individual responsibility: Jer 31:29, Ezek 18:2
   
   C. Marriage: each family a covenant unit
      1. Old Testament allows both monogamous and polygamous marriage
      2. Old Testament law presupposes monogamy
      3. Endogamous marriage: within ethnic Israel; prohibition against marrying pagans
         a. New Testament: clear injunction not to marry unbelievers; II Cor. 6:14
         b. New Testament: marriage no longer ethnic; Eph. 5:21-6:4
      4. Levirate marriage: “a husband’s brother”
         a. Book of Ruth: Boaz marries Ruth to continue line of Naomi
      5. Divorce: marriage is a permanent, abiding relationship
         a. Permitted in Dt. 24:1; two schools of interpretation
         b. Jesus’ words: Matt. 19:7-9
   
   D. Christian social responsibilities
      1. Provide for yourself: I Thess. 4:11,12
      2. Provide for your family: I Tim. 5:8,16
      3. Provide for fellow believers: Gal. 6:10
      4. Provide for all people: I Tim. 6:18
         a. Social responsibility for poor: Mt. 26:11: inevitability of poverty, not its desirability
         b. Social responsibility for widows and orphans: Dt. 26:12,13
c. Social responsibility for slaves and oppressed: Col 4:1; Gal. 3:28

d. Promote peace and morality: I Tim. 2:1,2; Rom. 12:17,18

II. Biblical economic principles

A. Stewardship: the whole world belongs to God; possessions entrusted to us for wise use
   1. Tithes: Dt. 14:22: tenth of one’s time, talents, possessions
   2. Not to tithe is to steal from God: Mal. 3:8-10
   3. Year of Jubilee: Lev. 25
      a. All land belongs to God; give land a rest
      b. All debts cancelled; land reverts to original owner
      c. Slaves set free

B. Private property, wealth upheld: covenant blessings - Dt. 28:1-6
   1. “Thou shalt not steal.” Ex. 20:15
   2. Danger of wealth: it can lead to idolatry: Mt. 19:16-22; I Tim. 6:10; Heb. 13:5

C. God’s love for all people; provisions for poor weak, defenseless
   1. Poor mentioned 100 times in OT and 34 times in NT; four groups
      a. Poor as result of laziness, irresponsibility: Prod. Son; Prov. 6:6-11
      b. Poor from natural disaster, injury: Job
      c. Poor as result of exploitation by rich, powerful
         i. Welfare measures in OT
         ii. Gleaning laws: Dt. 24:19-22
         iii. Pay poor today: Dt. 24:14,15
         iv. Charge no interest: Ex. 22:25-27
         v. Protection for strangers: Ex. 22:21-24
         vi. Due process: Dt. 16:18-20
   d. Poor for righteousness sake

D. Goods should be shared: Lev. 19:9-10; II Cor. 8,9 - Paul’s collection for poor at Jerusalem

III. Biblical view of work

A. Three false views of work
   1. Work is result of curse of sin
      a. Result of curse = pain, suffering, not labor itself
   2. Work, especially manual labor is demeaning
      a. Babylonian view of labor: gods created man to do “dirty work”
      b. In Bible, both Father and Son work: create and redeem earth
   3. Goal of this life is a workless paradise
a. Labor is natural to man; not drudgery but a delight  
b. Means by which life is offered to God  
c. Protestant work ethic

IV. Summary of Biblical view of society: *coram dei* life is lived before the face of God.

“Christianity, and nothing else, is the ultimate foundation of liberty, conscience, human rights, and democracy, the benchmarks of Western civilization. To this day, we have no other options... We continue to nourish ourselves from this source. Everything else is postmodern chatter.” Jurgen Habermas
I. Introduction: Augustine’s life (354–430) _Confessions_
   A. Early depravity; influence of his mother, Monica
   
   B. Intellectual and spiritual journey: Platonism, Manichaeism, Christianity

II. Platonism: of all pagan thinkers, Plato’s worldview was superior
   A. Plato’s view of God
      1. Good was transcendent, eternal, absolute, unchanging
      2. Plato had no concept of personal God
      3. Doctrine of Trinity (one God, three Persons)
         a. Answers question of one / many, unity / diversity, being / becoming
         b. Provides transcendent source for personal values
         c. Example of love
   
   B. Plato’s view of man
      1. No concept of human nature in need of redemption
      2. Carnal life of “flesh” is not a reference to body, but to sinfulness
      3. Body does not corrupt the soul, but the soul corrupts the body
   
   C. Augustine’s response: _City of God_; God is transcendent, personal; we need forgiveness

III. Manichaeism: 3rd c. Persian dualism
   A. Two absolute, independent and eternal principles: Light / Darkness
   
   B. The Three Moments
      1. First Moment: before creation
      2. Second Moment: Light and Darkness battle in this world
      3. Third Moment: Light and Darkness separated again
   
   C. Augustine’s response: Dualism insufficient explanation for good and evil
      1. Logically, only one ultimate principle can exist
      2. Christian view of good and evil
         a. God alone is absolute, eternal, unchanging
         b. God created all things _ex nihilo_
         c. Creation is good; matter is not evil, substantial
         d. Origin of evil: Satan is created being, derivative, began good
         e. Evil is a privation, an active privation
      3. Evil originates in human will, not body
Medieval: Augustinian – Pelagian Controversy

Dr. Hoffecker

I. Pelagius: a British monk / ascetic, settled in Rome c. 400.
   A. Opposed Augustine’s view of original sin; indispensability of grace
   
   B. Espoused a Christianized Platonism; creationist view of soul
      1. Adam was created good, but mortal
      2. Human nature is noncontrovertible; good nature stays good
      3. Newborn children are born in a state of innocence
      4. No racial solidarity
      5. Not only the Gospel but the law leads to the Kingdom of God
      6. Even before Christ there were sinful people
   
   C. Pelagius changes the definition of grace; grace is not essential for salvation
      1. Salvation is a cooperative effort between God and human beings (a form of synergism)
      2. Contrast with Ephesians 2:8, 9

II. Augustine’s response: Four-fold state of human nature; traducianist view of soul

   A. Innocence: unfallen but fallable; posse non peccare, posse non mori; able not to sin, able not to die

   B. Fall: fallen but restorable; image of God not lost but distorted by sin; non posse non peccare; not able not to sin
      1. Effects of sin evident at deepest level of human experience; total depravity
      2. Rom. 7: Purpose of the law is not to save but to show us our sin.

   C. Salvation in this life: unfallen, but fallible; able to sin, not to sin

   D. Heavenly life: Restored, unfallable, infallible; perfected human nature; non posse peccare
I. Introduction: Greek epistemology vs. Biblical epistemology illustrates differences between human centered vs. God-centered worldview

II. Augustine’s worldview: based on biblical revelation
   A. Attacked skepticism, agnosticism: knowledge consists in the pursuit of wisdom, not its attainment
      1. Concerning the Beautiful Life: patent absurdity of skepticism
      2. Against the Academics: law of noncontradiction; skepticism impossible
         1. Certainty possible; Disjunctive statements
      2. “If I err, I am.” Difference between Augustine’s use and Descartes’
      3. Primacy of immediate intellectual cognition: self, God, world
      4. Knowledge of self and God is correlative. The end of man is to know God: Prov 1:7
      5. Rejected empiricism; faith is foundation of knowledge; truths are illuminated by divine light as sun illuminates objects: John 1:4, 9 the Logos is “the light that enlightens every man.”
   B. Knowledge dependent on illumination (revelation)
      1. Truths are illuminated to the mind by “divine light”
      2. We are radically dependent on God’s revelation for knowledge
   C. Paradoxes:
      1. Human mind is both active and passive in its knowledge of ideas
      2. Ideas are both innate and external to the human mind
      3. Human mind is and is not a light that makes knowledge possible
      4. Distortions occur if either option emphasized without the other
5. Paradoxes resolved if there are two lights: Uncreated Divine Light / Created Human Light

III. Practical implications of Augustine’s epistemology for academic disciplines
   A. Faith (*credo ut intelligam*) is the foundation for reason in all subjects
   
   B. All knowledge rests on revelation, presuppositions
I. The age of faith: the Christian faith dominated the Middle Ages

II. Origin of Islamic faith in (622): Became a major civilization in less than 100 yrs.

III. Medieval thought exemplifies synthesis perspective: a joining together of two previously opposed views.
   A. Early Medieval period: Platonic synthesis
   B. Over-spiritualized Christianity resulted in monasticism.

IV. Thomas Aquinas (1225-1275) adopted a new synthesis
   A. Thomas’ life: raised in noble family; trained for service in court; joined Dominican order.
   B. Moslem philosopher Averroes translated Aristotle into Latin: preferred reason to the Koran
   C. Can Aristotle be tamed, made suitable for Christianity?

V. Thomistic theology: Personified Unmoved Mover
   A. Aristotle’s argument for God as Pure Form; possesses attributes of Unmoved Mover
   B. Thomas “baptized” Aristotle’s Unmoved Mover; adds personal attribute

VI. Thomistic anthropology: Triple synthesis (Aristotle, Pelagius, Augustine)
   A. Aristotelian element: man is a rational animal
      1. Man possesses rational soul
      2. Thomas adds angelic being to Chain of Being
   B. Semi-Pelagian // Semi-Augustinian element: Man is sinful by nature
      1. Man as created received special gift from God: donum superadditum
      2. Platonic element; body has potential negative influence over the soul
      3. When Adam sinned, he lost the gift and became a disordered being
         a. Original sin: the sin of nature; inherited by succeeding generations
         b. Concupiscence: man’s will is disordered, characterized by lust
         c. Original sin gives rise to actual sin.
      4. How corrupt is the human will?
         a. Pelagian influence: the will is not totally corrupt; can still perform the natural virtues.
         b. Virtues arise as ideals in reason and can be performed by unaided will.
         c. Reason is not impaired by original sin; will is not totally impaired
         d. Man does not have power to perform supernatural/theological virtues
         e. Will is not totally free (Pelagius) nor is it totally corrupt (Augustine).

VII. Thomistic view of salvation: saved by God’s grace as a quality received by infusion.
A. Justification: God makes man righteous by infused grace

B. Distinguished between operative grace and cooperative grace.

C. Role of merit
   1. Distinguished between condign merit and congruent merit
   2. Treasury of Merit
   3. Saints also contribute to Treasury of Merit
      a. Three monastic vows
         b. Monastic ideal: “There are no sins so grave that entering religion would not be suitable satisfaction for them.”

VIII. How is grace distributed? Ministered by clergy through the sacraments.
A. Baptism: erases original sin from the soul and regenerates the infant

B. Confirmation: remedies weakness of recently reborn soul

C. Eucharist: remedies soul’s tendencies toward sin; believers receive the body and blood of Christ (Aristotelian categories of form/matter)

D. Penance: remedies actual sin committed after baptism

E. Extreme unction: remedies the remainder of sin; “Last Rites”

F. Holy Orders: provides priestly order

G. Matrimony: remedies concupiscence

IX. Thomist dualism.

<table>
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<tr>
<th>Grace Nature</th>
<th>sacred secular</th>
<th>prayer work</th>
<th>church state</th>
<th>religious life secular vocations</th>
<th>pope emperor</th>
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Thomistic Epistemology

I. Synthesis of Aristotle and the Bible

II. Reverses Augustine’s motto: *intelligo ut credam*: I understand in order that I might believe.
   A. Reason precedes faith: empirical knowledge is prelude to revelation
   B. Reflection on material world leads to belief in supernatural
   C. Directs challenge to agnostics: begin with what all people know

III. Aquinas’ Five Ways (arguments for the existence of God)
   A. From motion
      1. Everything which moves is moved by something else
      2. Reason will not accept an infinite regress of “movers”
      3. Therefore, there must be a First Mover, Unmoved which we call God
   B. From causality
      1. Nothing causes itself but is caused by another which is an effect of previous cause
      2. Every succession of causes must begin somewhere, First Cause = God
      3. In both arguments, Aquinas supposes a hierarchical series (here and now), not a linear series extending back in time.
      4. His purpose is to show a dependent relationship here and now between physical entities and a Being which transcends them.
   C. From contingency: Difference between contingent and necessary being
      1. Contingent beings can either be or not be; they are mutable, finite, dependant. They come into being, decay, change, perish, die.
      2. Necessary being necessarily exists; it is self-sufficient, existent and determined
      3. If all things are contingent, once there was nothing. But things exist. Therefore, there must be in addition to contingent beings a Necessary Being. “And all call this God.”
   D. From degrees of perfection. We observe various degrees of perfection among created entities.
      1. Variation in quality between objects (good, better, best) presupposes approximation to some independent, objective superlative.
      2. The ultimate standard of perfection is God.
   E. From design. We recognize an order to the world of nature even among those things which could not order themselves.
      1. Cosmic order is evident in seasons of the year, water cycle, tides.
      2. Order in nature, though unconscious, act as if working toward a goal (telos)
      3. Design, order, implies a Designer whom we call God.

IV. Thomas’ natural theology. Philosophical reason can come to the existence of God without appealing to revelation
   A. All of the arguments are inductive and presuppose *intelligo ut credam*
   B. What do they prove?
C. Thomas’ position differs from Augustine’s. Only theology needs revelation. All other disciplines depend solely on reason and the senses.

D. Existence of God is the last proof of philosophy and the first truth of theology.

E. Therefore, Thomas synthesizes Aristotelian reason with the teaching of the Bible.

F. Thomistic dualism: Theology is the Queen of the Sciences.
I. Introduction: Post-synthesis worldviews arise: meaning of “Renaissance”
   A. Renaissance was the final blow to the Medieval synthesis of Greek and Christian worldviews
   B. Differences between northern and southern renaissance

II. Renaissance humanism: southern renaissance characterized by a shift to secularism
   A. Petrarch (1304-1374): “Letters to Ancient Writers”
   B. Pico Della Mirandola (1463-94) “On the Dignity of Man”
      1. New basis for human dignity; includes both classical and biblical texts
      2. Adam not bound by location or nature; man can ascend to the status of angels or
descend to the brutish beasts; man has no innate form.
      3. He calls man a chameleon.
      4. Cites Asaph: “You are gods, and all of you are children of the most High.”
   C. Niccolo Machiavelli (1469-1527) epitomized secular spirit of Italian Renaissance.
      1. Context of the breakdown of the Italian city states; rise of Medici family
      2. Wrote The Prince (1513) to encourage emergence of strong ruler from Medici family.
      3. First “modern” political treatise; breaks with centuries of western tradition.
      4. Politics of morality. Treat the morality of politics “as it really is, in fact” as opposed
to what it ought to be.
      5. “A prince who wishes to maintain his power ought therefore to learn that he should
not be always good, and must use that knowledge as circumstances and the exigencies
of his own affairs may seem to require.”
      6. Morality does not have sufficient power to hold the allegiance of people. Is it better to
be loved than to be feared?
      7. Treaties: should a prince keep his word?
      8. Uses contemporary figures as his exemplars: Julius II, Hannibal, Pope Alexander VI
      9. Amorality or immorality in politics justified by the view of man as evil by nature
     10. “Machiavellian” becomes synonymous for modern, purely pragmatic politics.

III. Northern renaissance also espoused a humanism, but a Christian humanism. It also questioned
     scholasticism and its theological method.
     A. Ad fontes: back to the sources of ancient period; both Christian and pagan past
     B. Prepared way for the Reformation.
C. Desiderius Erasmus (1466-1536)
   1. Profound dislike for abuses and corruptions associated with high Medieval religion
   2. Humanistic alternative: reform through humanistic studies.
   3. Publication of Greek New Testament text (1516)
      a. Nature of religion
      b. Nature of the Christian life
   5. Dispute with Martin Luther over Freedom of the Will
   6. *Praise of Folly* (1509)
      a. Polemical attack of Medieval follies
      b. Religious superstition
      c. The Christian fool

IV. Summary
   A. Machiavelli totally enamored of Roman virtues; Christianity only a stumbling block for those who would be prince.
   B. Erasmus’ ideal = to forge a Christian humanism to replace Medieval ideal
Reformation: Martin Luther

I. Introduction: Events leading up to the Reformation
   A. Avignon papacy; Great Schism; Scholastic dissent; Conciliar movement Renaissance
   B. Pre-reformation reformers: John Wycliffe (14\textsuperscript{th} c) and John Hus (15\textsuperscript{th} c)

II. Martin Luther (1483-1546)
   A. Trained in law; entered Augustinian order
   B. Intense spiritual struggle due to contradictions in Medieval theology
   C. Became Doctor of Theology; lectured on biblical books
   D. Conflict: “righteousness of God” and “the just shall live by faith.”
   E. Attacked the sale of indulgences
   G. Debate with John Eck in 1519

III. Luther’s foundational principles
   A. \textit{Sola scriptura}; epistemological authority
   B. \textit{Sola gratia}; salvation is the free gift of God
   C. \textit{Sola fide}; salvation is appropriated by faith, not works
   D. Priesthood of believers

IV. Luther’s Three Treatises (1520)
   A. Appeal to German Nobility; attacked clericalism
      1. Three Walls of Romanists
      2. Hierarchical nature of church refuted on basis of I Pet 2:9
   B. Babylonian Captivity of the Church; attacked sacramental system
      1. Sacraments are related not to Treasury of Merit but to promises (Word) of God.
      2. Sacraments do not work \textit{ex opera operato}
      3. Sacraments are 2 in number
   C. Freedom of the Christian; description of the Christian life
      1. Christians are free from the law as a basis of salvation.
      2. Christians are bound to obey the law out of love for one’s neighbor.
V. Lutheranism: a rejection of synthesis mentality; a return to centrality of the Bible; a revival of Augustinianism
Reformation: Martin Luther II

Dr. Hoffecker

I. Luther’s rejection of Medieval social order
   A. The family: “The Estate of Marriage”
      1. Rejected medieval ascetic ideal
      2. Marriage is the highest calling; not a necessary evil
   B. Economics and social justice
      1. Opposed early capitalism
      2. Urged hard work and industry
      3. Opposed economic revolt of German peasants
      4. Pondered the issue of pricing and charging interest
   C. Church and state: Two Kingdoms
      1. Church is spiritual: Kingdom of Christ
         a. Guides the conscience of state
         b. Cannot use force, coercion; opposed crusades
      2. State is secular: Kingdom of the World
         a. State is remedy for sin
         b. Regeneration not possible in political order
   D. Practical reform carried out by local authorities; *cujus regio, ejus religio*
      1. Resistance to political authorities
      2. Christians can only passively resist oppressive government

II. Summary of Luther’s social views
Reformation: John Calvin

Dr. Hoffecker

I. Introduction: Calvin’s theological contribution: “Reformed Theology”

II. Calvin’s world and life view

A. View of culture: conflicts with views of 16\textsuperscript{th} c.
   1. Catholic view
   2. Lutheran view
   3. Anabaptist view

B. Four presuppositions of culture
   1. Sovereignty of God
   2. Glory of God
   3. Calling, vocation
   4. Common grace

III. Calvin’s view of political order
   A. Civil government ordained by God to fulfill definite but limited role
   B. Attempted a bibliocracy, not a theocracy
   C. Church and state distinct, but cooperative
      1. Church should not prescribe civil laws; state not to usurp spiritual power.
      2. Tasks of the church
      3. Tasks of the state

IV. Forms of government; Bible establishes no absolute pattern

A. Monarchy
B. Aristocracy
C. Democracy
D. Preferred system of checks and balances
E. Covenant basis for relation between people and rulers

F. Resistance to political authority
   1. Tyranny can be opposed but only by lower officials
   2. Earthly princes give up their right to rule when they rise up against God’s will.
   3. Basis for Scottish, English and American history

V. Impact of Calvin’s view of society
   A. Geneva Academy
   B. Attempt to reform civic morality
   C. Public works
   D. Economic changes

VI. Summary of Calvin’s worldview: Reformed in every area of life
Reformation 5 Anabaptist

I. Introduction: Radical Reformation opposed by both Luther and Calvin
   A. Peasants identified with Luther’s stand against Papacy and Empire.
   B. Radicals wanted more radical reform: baptism; Lord’s Supper.
   C. Some wanted to overthrow political order; establish Kingdom of God.
   D. Luther and Calvin saw radicals as threat to entire social order.

II. Radical reformers proposed new understanding of Church and society
   A. Most did not want to reform the church; church is spiritually bankrupt
   B. First century church idealized; the golden age of the church
   C. Seven signs of true church
      1. Believers baptism: given only to regenerate believers, not children
      2. Spiritual government of church: the Ban
      3. Separation demanded of believers; Believers to be separated from “world” I John 2:15-17
      4. Communalism: believers held possessions in common: Acts 4, 5
      5. The Lord's Supper is a memorial service only
      6. Civil government: passive obedience only, not active participation
      7. No oaths
   D. Tendency toward antinomianism; Christians are led by Holy Spirit; they do not need the law
   E. Missionary emphasis
      2. Replaced “cultural mandate” (Gen. 1:26-28) with “missionary mandate.”
I. Introduction: Post synthesis; age of pluralism, many worldviews
   A. Basic issue of modern period: How to frame a new epistemology?
   B. Almost universal acceptance of human autonomy; disagreement on method.

II. Rationalism: Rene Descartes (1596-1650) “Meditations on First Philosophy”
   A. Privatization of religion, secularization of method.
   B. Rationalist method; adopted methodic doubt. Accept only clear and distinct ideas that cannot be doubted by reason.
      1. Doubt what comes through the senses
      2. Mental world, ideas are primary; ideas are innate to human mind (a priori).
      3. Starting point is certainty of one’s own existence: dubito, cogito ergo sum
      4. Descartes differed from Augustine’s use of the same argument.
      5. How does one attain certainty of material world?
         a. Ontological argument for God’s existence
         b. “God” serves useful function; a bridge between “I” and the world
      6. Descartes’ system modeled after mathematics – a rational deductive system

III. Empiricism: John Locke (1632-1704) “An Essay Concerning Human Understanding”
   A. Ideas are not a priori; human mind is tabula rasa; ideas are a posteriori
   B. Senses create ideas of qualities; capacity of an object to produce an idea in the mind
      1. Simple ideas: give one uniform appearance before the mind
      2. Complex ideas: combination of simple ideas
      3. The most exalted mind cannot invent one simple idea that has not first entered the mind through experience.
   C. Primary qualities: a genuine similarity exists between the idea in the mind and the object causing the idea
      1. Examples: shape, motion, number, extension, solidity
   D. Secondary ideas: no similarity exists between idea in the mind and the object causing the idea
      1. Examples: warmth, taste, color, sound, odor; these qualities not in objects but are attributed by the mind
   E. How can we know if the ideas in our mind resembles the object outside the mind?
IV. David Hume (1711-1776) Took Locke’s empiricism to its logical conclusion.
   A. Knowledge gained from senses has severe limitations. Our experience is unstructured, our knowledge is structured.
      1. Sensory atomism; experience comes to us in bits and pieces.
      2. Example of causality; we believe that causality is “out there”, a necessary connection between two billiard balls.
      3. We cannot know the uniformity of nature; we know only what we have experienced.
      4. Therefore, order and causality cannot be basis for belief in God. Argument from design is invalid.

V. Conclusion: Modern man is left with thoroughgoing skepticism, agnosticism.
   A. We cannot know the external world.
   B. We know nothing of an immaterial, indivisible soul or self.
   C. We cannot demonstrate the existence of God, his attributes, his plan, providence.
I. Introduction. Competition between rationalism and empiricism. Hume’s radical empiricism woke Kant from his “dogmatic slumbers.” Kant undertook task of reappraising reason.

II. Critique of Pure Reason (1781) Can Hume’s skepticism be answered? It threatened to undermine science.
   A. Analytic judgments: predicate included in subject
   B. Synthetic judgments: predicate not included in subject
   C. A priori judgments; judgments made prior to experience
   D. A posteriori judgments: judgments made after experience. Are synthetic a priori judgments possible?
   E. We make synthetic a priori judgments in math and physics. Can we make them in other areas of knowledge?
   F. Categorical operation of human reason. Kant’s Copernican Revolution in epistemology.
      1. Just as Copernicus established that the sun is the center of the universe, not the earth, so Kant made human reason the center of knowledge, not other objects, God.
      2. Objects conform to the operation of the mind rather than the mind to objects.
   G. Kant’s thesis statement: “All knowledge begins with experience, but not all knowledge arises from experience.”
      1. First half of statement: empiricists are correct, knowledge begins with sense experience. Rationalists are incorrect in saying that knowledge begins with ideas.
      2. Second half of statement: rationalists are correct, mind possesses [innate] categories which contributes to knowledge. Empiricists are incorrect in saying the mind is tabula rasa.
      3. Critique of empiricism: percepts without concepts are blind.
      4. Critique of rationalism: concepts without percepts are empty.
   H. Transcendental deduction of the categories. The mind thinks by means of categories: 12 in number
      1. Quantity: we cannot think without making a numerical judgment.
      2. Causality: Answer to Hume’s skepticism: we cannot think without cause as a category by which we organize our sense experience (if...then).
      3. Substance: substance persists
      4. Categories are “cookie cutters” which structure what we know.

III. Kantian dualism. Wall of division between phenomenal and noumenal worlds
A. Phenomenal world = world of sense experience; we only “know” what is phenomenal. “Knowledge limited to what can be known through the senses. We know things as they appear to us, not as they are in themselves (ding an sich; the Platonic Forms).

B. Noumenal world = universals, Plato’s Forms, essences. Since they are not sensible, they are not knowable. Noumenal realm is thinkable but not knowable.

C. Kant redefined knowledge to make room for faith.

D. Kant believed he had answered Hume’s skepticism and in so doing saved both science and religion.

E. Kant became the “Philosopher of Protestantism”; he proved a “critical” reappraisal of knowledge that modern Protestant thinkers assumed in their theological systems and study of the Bible.

IV. Evaluation of Kant’s epistemology.
A. Most revolutionary feature = Copernican Revolution.

B. Kant furthered the modern notions of knowledge. He made rationalism more rational and empiricism more empirical. Human reason renders our knowledge autonomous. “Dare to reason” is the motto of the Enlightenment.

C. God is effectively eliminated from epistemological process; Kant refuted the arguments for the existence of God.

D. Knowledge and morality become hopelessly subjective.

E. Instead of a dualism between phenomenal and noumenal reality, Christians assume a God of revelation who reveals truth in the world he made and in the human mind. Thus, God created the world, and he constitutes us knowers as made in his image.

V. Kant’s ethical teaching: Critique of Practical Reason
A. Whereas pure reason dictates what is, practical reason dictates what ought to be.

B. What makes a good will?
   1. Categorical imperative: a command that comes unconditionally
   2. So act that your action could become a universal law
   3. Autonomous practical reason; not heteronomous

C. Moral experience demands principles which though incapable of proof are necessary for moral living
   1. Three postulates of practical reason
a. Freedom
b. Immortality
c. God

D. Kant, the philosopher of Protestantism
I. Introduction. Rise of modern science marks a radical change in western civilization; but not as radical as secularists would have us believe.
   A. Cosmos studied in Medieval period as part of 7 liberal arts
   B. Aristotelian worldview and Ptolemaic (100-178) cosmos: earth-centered universe ordered by hierarchy of causes
   C. Explanations sought by appeal to authorities

II. Rise of modern science: Was / is science in a warfare with religion?
   A. Predominant picture: religion, especially Christianity, was an opponent of science.
   B. Corrective view: early modern scientists were all Christians who held a Christian worldview. 
      Alfred North Whitehead: *Science and the Modern World* (1925)
      1. Basis for science: science rests on "widespread [instinctive conviction] … in the existence of an order of things, in particular an Order of Nature [uniformity of nature]."
      2. This conviction arose from marriage of two traditions in the west
         a. Greek philosophy
         b. Medieval Christianity
      3. Scientists believed a reasonable God created an orderly universe capable of being understood using ordinary observation and experimentation
      4. Equally important was the view that cosmos had an objective moral value which governed what scientists could do and not do as scientists.
      5. Thus modern science arose in the West as a result of its distinctive worldviews, not in the East.
   C. Disputes among scientists
      1. Copernicus proposed theory of heliocentric universe (1543)
      2. Galileo demonstrated truth of Copernican theory (1610)
      4. Dispute grossly misrepresented by Andrew Dickson White’s, *History of the Warfare of Science with Theology in Christendom* (1896)

III. Francis Bacon (1561-1626) A Renaissance man: distinguished in politics, law, literature, philosophy, science
   A. *Novum Organum* (1620)
      1. Aphorism I: Man is the servant and interpreter of Nature; he can do and understand only as he has observed in fact or in thought in the course of nature.
3. Aphorism XXXVI: a new method must be tried – induction: “… we must lead men to the particulars themselves, and their series and order; [meanwhile men must] force themselves for awhile to lay their notions by and begin to familiarize themselves with facts.”

4. Four “Idols” which plague men’s minds must be set aside.
   a. Aphorism XLI: Idols of the Tribe are rooted in human nature itself.
   b. Aphorism XLII: The Idols of the Cave are the idols of the individual man.
   c. Aphorism XLIII: Idols of the Marketplace arise from our commerce with other people.
   d. Aphorism XLIV: Idols of the Theatre resulting from philosophical systems which like stage plays are not real.

B. The problem: no one is experimenting. We must be ready to lay aside axioms and familiarize ourselves with facts.

IV. Changes in modern science resulted in changes of western worldview. Christianity eliminated after it provided the foundation for scientific study.

A. Galileo (1564-1642) Followed other scientists who continued their scientific observations.
   1. Carried out experiments in ballistics [flight of cannon balls], motion of pendulum, etc.
   2. Used telescope to observe motion of planets.
   4. Roman Catholic church condemned Galileo’s findings (1616).

B. Isaac Newton: His *Principia* (1687) formulated laws of motion, a powerful synthesis. All motion now accounted for by Newtonian laws.
   1. Newton’s laws of motion [inertia; force, mass and acceleration; force opposed by equal reaction force] could accurately explain all known motion. No longer did one need to appeal to a higher intelligence, agency to account for events.
   2. Pope’s epigram: “Nature and Nature’s laws lay hid in night / God said “Let Newton be!” and all was light.”
   3. Attention shifted from Aristotle’s formal and final causes to efficient and material causes.

C. Result: “Newtonian Worldview” [Newtonian world-machine] different from Newton’s worldview [Newton continued to believe in God as ultimate explanation for events. Solar system operated according to mechanical principles.
   1. God still affirmed, but was viewed as a clock-maker: Deism resulted.
2. “God-of-the-Gaps” resulted; people use God to plug up the holes in our knowledge, what we do not understand. As science progresses, all these gaps will eventually be explained.

V. “Modern, modern science” (Francis Schaefer) Modernists claim that science came into its own with Newton.
   A. New method [induction] freed science from old dogmas.
   B. Science now fueled by mathematics; human reason can develop new mathematics
   C. Science augmented with new instruments
   D. Findings published in technical and popular journals extend the borders of our knowledge.
   E. Favorite designation of science: it is now an autonomous discipline which autonomous man uses to study an autonomous Nature.

VI. Evolutionary theory of Charles Darwin (1809-1882)
   A. “Second blow to human dignity”; not only is man not the center of the universe [Copernicus], man is not the product of special creation; he is a product of wholly natural process called evolution.
   B. Origin of Species (1859)
      1. “Life” is characterized by intense struggle for survival; “nature red in tooth and claw.”
      2. What enables some to survive this competition = chance variation in species.
      3. Organisms best endowed by nature will pass these characteristics to their descendents.
      5. Converse of evolution = some species, not suited to survival, become extinct.
      6. Comments on religion: Darwin did not believe his ideas should greatly “shock religious feelings.” Just as people got used to our understanding of gravity as cause for motion in the heavens, so we can become acclimated to the idea that God created a “few original forms capable of self-development” as opposed to “fresh acts of creation.”

   C. Darwinism as theory to explain development in biological life, transmuted into a philosophical worldview. As one scientist stated, Darwin gave naturalism a “creation story.” Richard Dawkins, author of The Blind Watchmaker: “Darwinism made it possible to be an intellectually fulfilled atheist.”

VII. Contemporary “Intelligent Design” controversy: Phillip Johnson, Darwin on Trial, Reason in the Balance; Michael Behe, Darwin’s Black Box challenge contemporary Darwinism as a disguised form of philosophy, not science.
I. Introduction. Modern Christianity (19th and 20th c) is marked by a progression of accommodation to the cultural norms: first in the Enlightenment then in succeeding movements.

II. Immanuel Kant: Religion within the Limits of Reason Alone (1793)
   A. God is moral governor who rules through moral law within conscience
   B. Redefines sin as “radical evil” which differs from “original sin.”
   C. Dehistoricized the Fall; Adam is not a historical figure but a rational representation of sinful behavior: he is “everyman.”
   D. Jesus, although historical, is primarily a rational representation of the moral ideal (archetype)
   E. Jesus’ death is not an atonement for other’s sins.
   F. Grace redefined as what we make ourselves worthy of receiving.
   G. Conversion [being “born again”] is a change we effect in our moral disposition by adopting moral maxims.

III. Age of Reason: religion of Deism. Radical philosophers such as Voltaire were not atheists but radical deists.

IV. Romanticism: a new worldview precipitated by three events:
   A. Lisbon earthquake (1755)
   B. Fall of French empire (1796)
   C. Publishing of Lyrical Ballads by Wordsworth and Coleridge (1798)
   D. Characteristics: imagination supplants reason as source of truth; rediscovery of man and human relationships; rediscovery of wonder in nature – nature is wild and inspiring.

V. Romantic religion: Friedrich Schleiermacher (1768-1834): the Father of Liberal Theology
   A. Associated with Romantics in Berlin.
   B. Speeches on Religion to its Cultured Despisers (1799)
      1. Religion is not rational knowledge; against Deism; it is not based in intellect
      2. Religion is not morality; against Kantians; it is not based in will
      3. Religion is sui generis, unique; based in feelings (intuition)
   C. The Christian Faith (1821) redefined Christianity in Romantic terms.
      1. Authority: subjective experience replaces the Bible as the basis for religious belief. The Bible is merely the first Christian expression of religious experience. Every age must reformulate its understanding of faith. Theology is a historical discipline.
2. All people possess “God-consciousness” which he defined as “feeling of absolute dependence.”

3. Sin is not rebellion but merely “God-forgetfulness” which is the opposite of God-consciousness. He eliminated traditional view of “original sin.”

4. Fall is not historical. There has not been a Fall in traditional sense; no change in human nature. Rather, all people possess both God-consciousness and God-forgetfulness. Thus, the human race is imperfect, but perfectible.

5. Jesus Christ: is divine [he alone possessed complete God-consciousness]. Rejected speculation about Jesus’ deity; it is not part of our experience.

6. Redemption understood wholly in subjective terms. Redemption consists in communication of Jesus’ God-consciousness to others. We share in his God-consciousness and we imitate his God-consciousness.
   a. He reinterpreted Christ’s death on the cross; he rejects the idea of substitutionary atonement [a “transaction” external to us].
   b. Instead he substituted the atonement as “mystical.”

7. Questioned views of Virgin Birth and Jesus’ historical resurrection.

VI. Development of Liberal Theology in 19th and 20th c.
   A. Influence of naturalism on the study of the Bible; subject Scripture to same criticism as other pieces of religious literature. No longer is it treated as “revelation.”

   B. Biblical criticism became more radical; not just discerning which texts are best, but questioning the content of the text, authorship, meaning.

   C. Liberal theology eventually altered orthodox teaching.
I. Introduction. Earliest phase = rejection of aspects of modern world view of the Enlightenment. When the Romantic movement rejected reason and science as postulated by rationalists and empiricists, romantics refuted the idea that any one worldview could serve as foundation for western thought. This rejection of modernity is now called “anti-foundationalism.” Movements which followed in the wake of the Enlightenment built upon Kantian perspectives: Some posited that only empirical reality can be known (positivism); others rooted their philosophies in subjective terms (existentialism); still others sought a via media (pragmatism).

A. Existentialism: Soren Kierkegaard (1813-1855)
   2. Opposed dead orthodoxy of Danish Lutheran church.
   3. Truth is subjective; affirmed with passion.

B. Positivism: Auguste Comte (1798-1857) founder of sociology. Three stages of human history:
   1. Primitive stage: theological / religious: all ideas related to divine, revelation
   2. Medieval / modern stage: philosophical: all ideas related to rational speculation
   3. Contemporary stage: scientific / positivistic: scientific method should be applied to every problem.

C. Pragmatism: the “All-American” philosophy. Reaction to positivism; truth is utilitarian.
   1. C. S. Peirce (1839-1914) The entire meaning of a proposition is its practical consequences, its “cash value.” Meaningful propositions are true if they “work.”
   2. William James (1842-1910) Modern philosophy failed because it had not helped people adjust to the world. Truth is not a fixed, static property.
   a. Truth is what helps a person adjust. Kant’s categories are not permanent, absolute; our thought categories are gradually evolving and vary with every individual.
   b. Knowledge is not exclusively cognitive; instead knowledge is incomplete without action.
   c. Pragmatism seeks the balance between positivism (has reason, but certainty eludes us) and existentialism (we have freedom but no reason to act).

3. John Dewey (1859-1952)
   a. Appeals to God are outmoded. We live in a secular world; transcendent values no longer work.
   b. All ideas must be tested experimentally. They should be socially useful. His philosophy helped make the New Deal possible (help America out of the Depression).
c. “Progressive” programs put power into the hands of the government to help the economy revive.

d. Make education functional, experimental. It should eliminate traditional methods and content and instead prepare people to assume a productive role in society.

4. Evaluation:
   a. Vagueness of pragmatic theory. How do you know when an idea “works”? Who determines whether consequences are meaningful or favorable?
   b. Absolutely nothing is fixed or certain.
   c. Relativism which results turns into a doctrine of expediency: the ends justify the means.

II. Contemporary Humanism: dominant secular philosophy in 20th and 21st c.
   A. Humanist Manifesto I (1933) Signed by 34 humanists. Framed in 15 statements.
      a. 1st: “The universe is self-existing and not created.

      b. 2nd: “Man is a part of nature … he has emerged as a result of a continuous process.”

      c. 8th: “Religious humanism considers the complete realization of human personality to be the end of man’s life and seeks its development and fulfillment in the here and now.”

      d. 11th, “Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability.”

      e. 14th, “… existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.”

      f. Conclusion: “So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.”

   B. Humanist Manifesto II (1973) signed by 114 humanists: 6 sections (Religion, Ethics, The Individual, Democratic Society, World Community, Humanity as a Whole)

   C. Humanist Manifesto III “Humanism and Its Aspirations” (2003) 6 statements
      1. “Knowledge of the world is derived by observation, experimentation, and rational analysis. Humanists find that science is the best method for determining this knowledge as well as for solving problems and developing beneficial technologies. We also recognize the value of new departures in thought, the arts, and inner experience – each subject to analysis by critical intelligence.”
2. Ethical values are derived from human need and interest as tested by experience. Humanists ground values in human welfare shaped by human circumstances, interests and concerns and extended to the global ecosystem and beyond…”
Marxist world view = sharp break from 1900 years of western thought
  • Western institutions founded on Judeo-Christian world view and morality
    - Family, economics, political order, views of church and state, etc.

Historical context of Marxism
  • Success of capitalism and the industrial revolution
  • Working conditions resulting from industrialization
  • Social conditions: population explosion; slums; sanitary conditions
  • Distribution of wealth varied widely
  • Turbulent conditions in 1840s and 50s as workers rioted

Karl Marx (1818-1883)
  • Worked in conjunction with Friedrich Engels: *The Communist Manifesto* (1848)
  • Initiated Marxism as a world view: secular in nature
    - Marxism often referred to as ideology, a political world view
    - Despite its secular framework, Marxism functions as a world view; therefore Marxism is
      religious (from *religare*): Marxism = a comprehensive perspective, governs the totality of
      life.

Marx’s theological presuppositions
  • G.W.F. Hegel: the world of nature is everything
    - God is the inner being of nature (pantheism)
  • Ludwig Feuerbach: the world of nature is everything
    - Nature is totally physical; Marx became a materialist
  • Marx rejected Christian concept of God as transcendent/immanent
    - “God” = a device used to oppress people
    - Similar to Friedrich Nietzsche: “God is dead”; idea of God used to control people’s lives.
    - Prepared way for man to replace God as primary force in world
  • New definition of ultimate: material world
  • Rejected traditional religion: “Religion is the sigh of the afflicted creature ... the opiate of the
    people.” The goal of coming communist revolution = the abolition of religion.

Marx’s anthropological presuppositions
  • Man is a product of evolution, an animal who uses tools.
    - Man is the supreme object of concern.
  • Man is in bondage to the material order.
    - People can be delivered by the dialectical movement of history.
  • Individuals are subordinate to the collective mass.
  • Criticism of religion = “the supreme being for man is man.”

Marx’s epistemological presuppositions
  • Mental activity is a by-product of matter (epiphenomenalism)
  • Human thought is a function of our participation in economic order.
    - Economic order determines all things
    - Classic example of reductionistic materialism

Categories of Marxist social analysis. Just as the Kantian categories of reason organized what came
through the senses into “knowledge” so Marx’s categories of social analysis are used to interpret the
world and our place in it.
  • Class struggle: history of world is history of class struggle
- Bourgeoisie vs. proletariat (another reductionism)

**Exploitation**: poor become poorer, rich become richer

**Alienation**: basic meaning = estrangement, separation; first formulated by Hegel
- Act or result of an act through which somebody becomes alien (strange) to somebody (something) else

- Feuerbach: man projects himself to deity
- Marx: man alienates himself in many forms, not just religion; man has become “un-man”
- In labor man alienates himself when he makes means of production a separate and independent world of objects; laborer becomes a slave, powerless.
  * Man has lost the joy of labor.
  * Worker has no satisfaction or identity arising from labor.
  * Worker participates in monotonous tasks; has become a cog in machine.
  * Laborer exists for the process of production not vice versa.

- Man’s purpose is thru Marxist revolution to dealienate himself; to create “Communist man.”

**Surplus value**: worker produces more than he receives in wages.
- Profit is a ‘four letter word’; excess goes to capitalist.

**Nature of the state**: state is pawn in hands of capitalists.
- State exists to suppress laborers; it is an institution of slavery.
- Political and industrial orders cooperate in oppressing workers.

Marx’s accomplishments
- Formed theoretical foundations for communism
  - Materialism: denied spiritual; matter is self-sufficient and self-generating
    * Look to material, economic forces, not to supernatural for solutions to human problems
  - Dialectic: impersonal force which drives history forward
    * Hegel’s thesis, antithesis, synthesis
    * Three laws of dialectical materialism:
      * Law of unity and the struggle of opposites
        - There is an inherent contradiction in all things including classes
        - Whole universe is developing new syntheses: Darwinism translated into social
      * Law of negation: everything moves toward its opposite
      * Law of sudden leap: Series of gradual quantitative changes in society will be followed by sudden qualitative leap which will produce wholly new social form. (cf. Darwin’s species)
  - Stages of dialectical history: what determines each stage is economic ownership
    * Primitive society: common ownership of means of production
      - “Communist man”
    * Slave society (Rome): a few people gain control of the tools
      - Produces master-slave relationship (class struggle) antithesis of communism
    * Feudal society: ownership of land by lords oppress the serfs
    * Capitalistic society: rise of middle class; bourgeoisie oppress proletariat
    * State socialism: state owns means of production
    * Pure communism: no government; dictatorship of proletariat
      - Human nature radically changed; “communist man” returns, a product of revolution
      * History comes to an end

- Inspired those who spread Marxism
Vladimir Lenin: leader of Bolsheviks; after overthrow of Tsar, Lenin seized control of Russia (1917).

* Translated Marx’s theories into Soviet program.

- Josef Stalin (1922-53): solidified Communism; massive imprisonment and killing of millions
- Mao Tze Tung (1949): captured Chinese mainland after exterminating 50 million

Marxism as religion
- Transformation of creation, fall, redemption interpretation of history into materialist terms
  - Creation: materialist evolution
  - Fall: Original sin = fall from primitive communism; private ownership
  - Redemption: Revolution by proletariat; accomplished by violence
  * Radical transformation from “capitalist man” into “communist man”
- Basic idea: “The philosophers have only interpreted the world in various ways; the point is to change it.”
  - People are not just to observe history but to participate in it.
  - Strong sense of determinism (dialectic moving history inexorably)
  - Yet strong call to commitment: “Workers of the world unite; you have nothing to lose but your chains.”

- Communism = a secularization of Christian program of redemption
  - Perfectibility of man through force (revolution) vs. Grace of God
  - People of the book: Communist Manifesto, Das Kapital vs. Bible
  - Savior = proletariat through revolution vs. Christ

The Communist Manifesto
- Bourgeoisie = product of long course of revolutionary development
  - Characterized by economic violence
- Laborers sell themselves piecemeal into servitude; proletariat formed into class
  - Class struggle inevitable; proletariat alone is revolutionary class
- Aims of the Communist party; knows no national boundaries
  - Formation of the proletariat into a class
  - Overthrow bourgeoisie supremacy; bourgeois property must be destroyed
  - Assist proletariat to seize political power
- Answers common objections to communism
  - Destruction of private property is unjust
    * Bourgeoisie have already stolen property of laborers in profit
  - Communism will produce laziness; no incentive to work
    * If this true, workers should have quit long ago.
  - Communism destroys the family and marriage.
    * Capitalists have already enslaved children and women.
  - Communism will destroy nationalism.
    * National exploitation needs to be abolished; common charge of imperialism.
  - Communism abolished eternal truths, religion and morality.
    * These have always been used in the past to oppress people

- Solzhenitsyn is one of the truly courageous people of contemporary history.
• Achieved fame by publishing *One Day in the Life of Ivan Denisovich* (1963); *Gulag Archipelago 1918-1956; Cancer Ward*

• Noted for being outspoken Christian in opposition to communism
  - “It is never too late for repentance.”
  - Christianity = “only living spiritual force capable of undertaking the spiritual healing of Russia.”

• Prophetic judgment against three impending catastrophes
  - Struggle with other communist countries over purity of Marxist ideology is mindless
    * Marxism as ideology is dead in Russia; has only physical support, not moral.
  - Struggle with western nations in use of world’s resources
    * Progressive ideology of continued technological expansion is also destructive.
    * Conserve natural resources, give up competition with west
  - Struggle for world conquest
    * Collectivization, religious persecution and military production have weakened Russia.
    * Develop Russia internally.
      - Allow freedom; support other values.
      - Replace ideology with patriotism; love for “Mother Russia”

• Solzhenitsyn as exile in America
  - Harvard graduation address (1978)
    * Scandalized liberals; attacked materialism and intellectuals’ timidity to oppose Marxism
  - Received Templeton Award for Progress in Religion (1983)
    * Attacked World Council of Churches for supporting revolutionary movements around world but ignoring religious oppression in Communist countries.
    * Growing secularism more dangerous to faith than violent attack.
    * 20th century “being sucked into vortex of atheism and self-destruction.

Failure of Marxism in Eastern Europe and Russia (1989)

A. Term “postmodernism” was coined in 1930s. But its development and influence in culture came gradually.

B. Arnold Toynbee discussed the term (1939)

C. The end of “worldview.” The most appropriate term for this lecture: “Postmodern WorldView.”
   1. Postmodernism takes “modernity” and turns it on its head!
   2. No longer are terms appropriate that suggest an overarching unity, coherency.
   3. There is no objective world to be known by Scripture / science / reason.
   4. Instead, all is under construction; everything is pragmatic.
   5. The all-purpose Postmodernism expression, “Whatever!”

II. Friedrich Nietzsche (1844-1900) Philosopher and philologist by training, he became the arch foe of modernity.

A. His father and grandfather were Lutheran pastors.

B. Brilliant student; taught classical philology at University of Basel.

C. Illness dogged him throughout life; insanity ran in his family; he went insane in 1889.

III. Nietzsche’s teachings.

A. He was “awakened” by what he considered the nihilistic implications of Darwin’s evolutionary theory.

B. He advocated a “post-Christian” world (The Antichrist, 1895).
   1. Nietzsche was horrified that Christian dogma could be dropped while everything else remained the same.
   2. Classical philosophy was just as deceived and deceiving as Christianity with its rational order, teleology.
3. Nietzsche considered himself a prophet of the death of God and a spokesman for liberated man.
   a. Since God is dead, man must make his way alone in the world.
   b. Postmodern man must make up his own rules and values; substitutes for “ethics” and “absolutes.”
   c. Virtues which Christianity prized must be discarded as they preserve the weak and ailing.

4. Übermensch / “overman.” The only hope for the future was the work of the few, übermensch, who would drop the inhibitions of bourgeois society and the “slave morality” of Christianity which demanded self-denial for others and worship of transcendent God.
   a. Transvaluation of values. What is needed is a reassessment of all values and a will to impose new values on others, whether they want them or not.
   b. The superman, capable of self-mastery, must go “beyond good and evil,” beyond the values of a defunct Christianity.
   c. Differences in culture will emerge as those who are willing to say Yes, separate themselves from those who say “No.”
      i. Those who say “No” produce virtues which glorify God and result in a “herd morality.”
      ii. Those who say “Yes” exemplify “will to power” necessary to create an entirely new moral order. “Where are the free spirits today?”

5. Although Nietzsche despised nationalism, militarism and anti-Semitism, he was adopted by the Nazis as the prophet of a new order in the 1930s. In contemporary society, he is frequently quoted as the precursor to the God is dead movement (1970s). For those thinkers, he is the prophet and philosopher of the 20th c. But for those who do not, his famous saying, “‘God is dead’ signed Nietzsche” is countered with the sign “‘Nietzsche is dead’ signed God.”
### Course Objectives Related to MDiv Student Learning Outcomes

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<thead>
<tr>
<th>MDiv Student Learning Outcomes</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td><strong>Articulation (oral &amp; written)</strong></td>
<td>Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.</td>
<td>Strong</td>
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<tr>
<td><strong>Scripture</strong></td>
<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Reformed Theology</strong></td>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Strong</td>
</tr>
<tr>
<td><strong>Sanctification</strong></td>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Desire for Worldview</strong></td>
<td>Burning desire to conform all of life to the Word of God.</td>
<td>Strong</td>
</tr>
<tr>
<td><strong>Winsomely Reformed</strong></td>
<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Preach</strong></td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Minimal</td>
</tr>
<tr>
<td><strong>Worship</strong></td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Shepherd</strong></td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Minimal</td>
</tr>
<tr>
<td><strong>Church/World</strong></td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td>Minimal</td>
</tr>
</tbody>
</table>