

Panorama

KEYS TO THE CLASSICS



**A HISTORY OF THE DECLINE AND FALL
OF WESTERN CIVILIZATION
VOLUME 1**

D. O. WOODS

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I. PREFACE

THE GREAT CONVERSATION

The history of Western civilization is bound up with the Great Conversation. It is the fascinating story of a discussion that has continued for thousands of years. Participants act, react and interact. The conversation is complicated by the fact that most of the participants are no longer alive. It is further complicated by the fact that some are speaking the truth while others are confused or lying. Sometimes they speak calmly to each other. Other times the talks grow heated and fisticuffs break out.

Some of the participants simply talk or fight. Others record their thoughts in books for those who come later. These are the philosophers and historians who allow us to pick up on the Great Conversation without having to start all over every time. Their pen -- it has been noted -- is mightier than the sword because it holds great sway over the minds of men. Those books that have had the greatest influence on the thoughts and actions of men we call Classics. This is a book about the Classics.

Francis Schaeffer and Richard Weaver before him built a strong case to show how the engines of pop culture (music, art, video, periodicals, etc.) disperse the musings of the philosophers to every nook and cranny of society. Thus, even the most unschooled become the most avid devotees of the philosophers. This without ever having heard their names or leafed the pages of a philosophy text or any of the Classics. The average person catches his philosophy "from the air", like a case of measles or a common cold. It infects every part of his being, colors his vision and clouds his mind.

There is no excuse for this among God's people. Instead, Christians should be like the children of Issachar. They were "men that had understanding of the times, to know what Israel ought to do...." (I Chron. 12:32). In part at least, this is what the Bible means when it exhorts us to, "Be not conformed to this world, but be ye transformed by the renewing of your mind." (Rom. 12:2). It takes a conscious effort to break out of this mold. It requires a unique ability and effort to "tune out" the shrill voices of pop culture. We must listen to the "still, small voice" that speaks from another dimension -- the realm of the Spirit.

But, what if the believer breaks into the Great Conversation without enough prep time. What happens when he fails to take note of what has gone before? Have you ever been in a situation where a group is engaged in conversation and a person butts in without

taking time to listen to what's going on? It's embarrassing, isn't it? Or sometimes even comical. That's what happens when a person or a nation proceeds to act without a knowledge of history. Ignorance of history forces each generation to "reinvent the wheel", so to speak.

Sometimes Christians enter the Conversation with a servile respect for the Classical authors. They regard them as "wisdom literature" almost on par with Scripture. This often happens because Christians simply jump in with little or no preparation. It has been this tendency to lionize the Classics that has plagued the church throughout most of the Christian era. Rather than scrutinizing the Classics in light of Scripture we have ended with a corrosive mix of secular wisdom and biblical truth.

Unfortunately, evangelicals today often ignore the Great Conversation altogether? What happens then? For one thing, it is impossible to speak biblically to our culture without understanding the historical forces that shaped it. We come across as unlearned and irrelevant.

Moreover, Proverbs 4:1 exhorts us to learn from our fathers: "Hear, ye children, the instruction of a father, and attend to know understanding." The fathers themselves have determined before that "We will not hide them ... shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done." (Ps. 78:4). It is the height of pride to presume that we can approach life without learning from our fathers of a previous era. Especially when failing to heed the instruction of our forefathers can have lethal outcomes.

HISTORY CAN BE LETHAL

Consider that there have been less than 300 years of peace in all of history. You are perhaps more likely to conclude that history is the story of the Great Conflict, rather than the Great Conversation. In many respects this is true. Ultimately, the participants in this Great Conflict are God and His people over against the rest of rebellious mankind.

Thus, history can be lethal. What you don't know about history could kill you! Does that sound extreme? Think about the passage in I Corinthians 10:1-11. Here the Apostle Paul says that he would not have his readers ignorant of history (verse 1). He then recounts several

stories in which the unbelieving Jews were judged by God for their disobedience. In one case 23,000 were immoral and died in one day (Verse 8). In another case some of them did nothing more than murmur against the care and providence of God and were likewise "destroyed of the destroyer" (Verse 10).

What does that have to do with you and me? Verse 14 explains: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world have come."

Clearly, God expects us to learn from history, especially the history of the Jewish people. The Jews in many cases were slow learners. Over and over the Children of Israel complained about God's alleged neglect of them during and after the Exodus. The result was 40 years in the wilderness. Over and over the kings of Israel fell into gross sin and idolatry. The result was conquest by Assyria. Over and over the Jewish leaders rejected their Messiah in the face of overwhelming evidence: "He came unto His own and His own received him not" (John 1:11). The result was a fearful judgment. Ignorance of this greatest of all historical facts will likewise be the undoing of us as individuals, if we fail to learn from their example and turn to Christ in faith.

HISTORY IS LINEAR

As noted above, history is best learned through the lives of those who lived it. The heart of this book is 50 vignettes of men who rule the world from the grave. We speak in symbol, for it is God, as sovereign who rules the world. He also directs the actions of all his creatures. However, within the context of the overall control of God, men as secondary causes make choices that influence the flow of history. As the Bible puts it, "A man's mind plans his way, but the Lord directs his steps" (Prov. 16:9). In some unknown way God directs our free choices into paths of His choosing. He works according to our will, not against our will to achieve His purposes. Thus Christianity is not a fatalistic religion, although it is predestinarian.

History, therefore, moves toward a pre-ordained victorious purpose. That purpose rests in the decree of God to give to His Son all the heathen nations for His inheritance (Ps. 2:8). The church of Christ and the kingdom of God will gain the victory in the battle for victory over culture. The kings of the earth are exhorted to bend the knee to the King of kings or "perish in the way." The Bible foretells a day when the nations will come to the church for teaching in the law (Isa. 2:3, 4). Finally, at the Second Coming, the redeemed will be united to Christ in "the marriage supper of the Lamb" (Rev. 19:7-9).

HISTORY IS COVENANTAL

Blessing and cursing in terms of obedience to the law of God is the guiding rule of historiography. This view of historical cause is affirmed over and over in the Bible. For example, Deuteronomy 28:1 says, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."

By contrast, verse 15 warns, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and over take thee." There follows nearly two pages outlining these curses in sobering detail. If current events are dark and bleak it is not because the "tribulation" is upon us. Rather, it is because the church has failed to obey her Lord.

Thus, the Bible view of history is covenantal, based on God's blessing or cursing which hinges on keeping His covenant. History may be reduced to the struggle between the two families proceeding from Adam and Eve. These are the covenant-breaking family of Cain and the covenant-keeping family of Seth. It is the story of the on-going life and death struggle between the City of Man and the City of God. These sketches feature leading members of both families in the struggle for victory.

It is clear that God is the God of covenants. He rules His creation by covenant in the family, the church and the state. Covenant renewal must precede cultural renewal. Under the covenant model of civil rule the leaders elected by the people swear an oath to enforce God's law. Part of this oath is the promise of blessing for obeying and cursing for disobeying. We may not like this and we may not understand it, but it is the way the world works. The Bible says it's the way God works.

Josiah's reform is a classic biblical model. When King Josiah came to power Israel was at a lower level of depravity than the pagan nations that God had driven out before her (II Kings 21:9-11). It was so bad that even the high priest forgot the Bible even existed. During the course of repairing the temple Josiah found a copy of the Law, read it, and repented before God on behalf of the nation.

What was the first step Josiah took in reforming the nation? Did he begin by replacing corrupt public officials? (civil reform) Did he begin by setting up a chain of schools to train the next generation? (education reform) Did he begin by cleansing the temple and destroying the idols? (church reform) The verse quoted

above describes King Josiah's first step. He formally renewed the nation's covenant with God. Everything else flowed from that.

The king stood by the pillar and made a covenant before the Lord, to walk after the Lord and to keep His commandments and His testimonies and His statutes with all his heart and all his soul to perform the words of this covenant that were written in this book; and the people stood to the covenant. (II Kings 23:3)

The King of Nineveh provides the model for the gentile nations (Jonah 3:7-9). Upon hearing Jonah's message, the King repented and published the covenant he had made with God. He implored the city to join him.

Given this framework, the first question Americans must ask is, "Is the United States a covenanted nation?" The Mayflower Compact, signed by the Pilgrims off Cape Cod is accepted by most to be a covenant with God. Likewise, most of the early state charters were very forthright covenant documents. In one form or another they invoke God as Partner and His Word as the source of law. Moreover, many required the civil leader to take a religious oath to govern according to the Bible.

For instance, consider the Delaware oath for public office: "I do profess faith in God the Father and in Jesus Christ His only Son and in the Holy Ghost, one God blessed forever more and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine inspiration...." (1). Not exactly a model statute for the American Civil Liberties Union.

If then America is bound by oath to God, why is the blessing of God so clearly absent at the dawn of the 21st Century? Our current cultural meltdown demands a second question, "Has America broken covenant and if so, when, where and how?" This brings us to the U.S. Constitution and how it differs from earlier documents. It contains no mention of God and the oath to God is outlawed as a test for public office (Art. VI, Sec. 3).

This book (Volumes I & II) takes another look at assumptions Christians have often held about American government and history. What is the outcome of excluding God in favor of "We the People" as the source of governing authority? What are the results of cutting out the religious oath for public office? What happens when a nation makes its own charter – rather than the Word of God – "the supreme law of the land?" We cannot answer these questions apart from knowing the philosophical currents that appealed to the founders.

This book cross-examines beliefs many Christians have cherished for years. It looks at the lives of certain highly esteemed founding fathers in light of Scripture. It examines the subtle, but crucial difference between a

social contract and a national covenant. Finally, it raises a thought-provoking question that American Christians have not often considered. Is it possible that America's problems stem not so much from neglect of the Constitution, as from seeds of humanism that have tainted it from the beginning? The answer requires us to trace the roots from which the Constitution sprang in the classics. If we fail to do this we simply end up repeating the failures of the past.

HISTORY IS CYCLICAL

We may only refer to history moving in circles when speaking of man as a rebel. The book of Judges describes these cycles of sin, slavery, supplication and salvation. They are repeated over and over. God however, works through these cycles of human failure to achieve His great purpose in history. Recall that the book of Ruth, which spells out the lineage of Christ, comes right after the book of Judges.

It is easy to find fault as we scan back over the sweep of history, especially thinking about the very bleak times in which we now live. However, while we can see lofty peaks and steep valleys stretching far back, we note that our general progress has been upward. It is the habit of the Almighty to snatch victory from the jaws of defeat. Every 500 years or so, we see the dim outline of an especially steep and danger-filled valley followed by a notably lofty and glorious peak.

- 1) The birth of Christ,
- 2) the overthrow of the Roman Empire (410 A.D.),
- 3) the Papal Revolution in the investiture struggle (1075-1122), and
- 4) the Protestant Reform (1517) stand out in bold relief.

Each shake-up breaks the shackles of a prevailing evil. It seems to thrust the kingdom a little closer to its final destiny. If these 500-year cycles are indeed the Divine pattern, then we stand on the threshold of a glorious rescue. Let us not lose heart, recalling the words of Mordecai to Esther, "...relief and deliverance will arise for the Jews...who knows whether you have not come to the kingdom for such a time as this."

The second Psalm assures us that the overall course of history is upward toward the grand completing of the kingdom or civilization of Christ. The power of His Spirit and resurrection ensures this success. Psalm 2 is fulfilled in Acts 4:25-28: "Therefore, O Kings be wise...serve the Lord with fear, with trembling kiss His feet...Blessed are all who take refuge in Him" (Ps. 2:10-12).

II. INTRODUCTION

50 MEN WHO RULE FROM THE GRAVE

Another way to think about history is to divide it according to the outline on the next page. The 50 life sketches in this book are arranged in this outline to provide a quick grasp of where each figure fits in the progress of history. These are the life stories of 50 classical authors whose writings have had an especially strong impact on history.

Our story begins with the king of ancient Babylon. King Nebuchadnezzar had a haunting dream which he could not recall. The next day he asked the wise men of Babylon to recount the dream and give its meaning. This seemed like an impossible task. God, however, revealed the dream and its meaning to the prophet Daniel. The image was a great statue symbolic of four great pagan empires to follow. The head of gold was Babylon. The breasts of silver were Media-Persia. The thighs of brass were Greece. The legs of iron were Rome. A great mountain struck the image and shattered it to dust. It grew to fill the whole earth. That mountain was the kingdom of Christ. This is also pictured in the New Testament parable of the mustard seed. It starts out as the "least of all seeds", but grows very big (Matt. 13:32).

The Bible says that in the "fullness of time God sent forth his son." When sin had run its course, God sent forth the remedy for sin. Jesus Christ led a sinless life and was therefore qualified to die in our place for our sins. This was done in about 30 A.D. He rose in victory over death and was taken to the right hand of God. There he set up his Kingdom over heaven and earth. All history since then has been and will be the outworking of that kingdom victory in every aspect of creation.

Daniel 7:13 says that "the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people nations and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The Coming of Christ described here is not the Second Coming down to earth. Rather it was His Coming *up* to the Father to be crowned king after His ascension. It also included His associated Coming in judgment on Jerusalem some 40 years later. This was the Great Tribulation, now ancient history (2). All of the sorrows

in the first 33 verses of Matthew 24 were to come upon the people to whom Jesus was speaking, according to verse 34. That includes the Tribulation of verse 29.

Jesus was born into a world in the grip of a Greek outlook on life. In general, the playwrights and poets preceded the great thinkers of ancient Greece. The gods of the Greeks were patterned after man, fickle, immoral, and quarrelsome. But they did provide some vague sense of the transcendence or other-worldness of God. The philosophers, beginning with Socrates, marked a shift away from even this pagan idea of deity. Socrates, Plato, and Aristotle turned the focus down and in to man himself. Man is the measure of truth, without regard to any outside standard such as the Bible. Even some of the Greek "prophets" (e.g., playwright Aristophanes) decried this loss of "faith."

The period after the advent of Christ is called the Patristic Era. This was the world of the church fathers. Because they were near in time to Greco-Roman paganism, it was hard for many church fathers to throw off the autonomous Greek mind-set. This was especially true of the first group of leaders after Christ. It included even the great St. Augustine to an extent. This set up a troubling pattern for the centuries to follow.

A form of Platonistic cleavage between the sacred and the secular was introduced which led to a monastic way of life. It is sometimes called the "two-kingdoms" theory. In this the church is subject to the law of God. The state by contrast is permissively non-Christian and subject to natural law or human reason. This is a recipe for tyranny. To compound this problem, the church preserved those features of the Old Testament law (priesthood) that had been done away in Christ. At the same time, it took away features (civil and judicial case laws) God intended to remain (3).

This age did, however, settle complex doctrines related to the Trinity and Incarnation. Plus, monasteries performed the vital task of copying and saving the Scripture. In spite of this, the period between the fall of Rome (410) and Charlemagne (about 800 A.D.) was a period of academic treading water. This has been called the "dark ages." Humanists like to extend the "dark ages" all the way to the Renaissance. This biased view dismisses centuries of Christian growth as a superstitious sidetrack from Greek humanism.

AN OUTLINE OF WORLD HISTORY

I. The Pagan World

- A. Egyptian Empire
- B. Assyrian Empire
- C. Daniel's Image (Daniel 2)

- 1. Babylonian Empire (head of gold)
- 2. Medio-Persian Empire (breasts of silver)
- 3. Grecian Empire (thighs of bronze)
- 4. Roman Empire (legs of iron)

II. The Prince of Peace establishes His Kingdom

III. The Patristic World: Plato revisited in Monasticism (Rise of the monastery)

IV. The Papal World: Aristotle revived in Scholasticism (Rise of the academy)

V. The Modern World

- A. The 1400s, Age of Renaissance
- B. The 1500s, Age of Reformation
- C. The 1600s, Age of Revolution
- D. The 1700s, Age of Reason
- E. The 1800s, Age of Romanticism
- F. The 1900s, Age of Relativism

Even the so-called Dark Ages were not as dark as we moderns like to suppose. The fall of Rome left a political vacuum and about 400 years for local culture to develop apart from central tyranny. This was the start of the decentralized feudal system. Communities flourished in freedom around the safety of castle fortresses built by local noblemen.

The church of Rome began to assert itself when Pope Leo crowned Charlemagne as he knelt for communion on Christmas eve, 800 AD. The early scholastic age is sometimes marked from the end of Charlemagne's reign. In the end this movement produced the great universities and a demand for academic freedom. The academy insisted on freedom from the church and then from God. Scholasticism was energized by reentry of Aristotle into the West in the 1200s via Thomas Aquinas. Aristotle's stress on particulars of the material world and on logic prompted a shift in outlook from transcendence to immanence. This led to the Renaissance, a materialistic outlook, scientism, and the modern age of state autonomy and consolidation.

Another event increased Papal power and paved the way for the modern age. The investiture struggle of 1075-1122 came in the very middle of the Medieval period. Who can forget the contrite Henry IV, standing barefoot in the snow at the Castle of Canossa? He begged Pope

Hildebrand to lift his excommunication. Finally, the Pope relented. The church under Hildebrand declared her independence and the state began to move away from the church along secular lines. Both trends were encouraged by the rediscovery of the Justinian Code in an Italian library about 1080. Renewed study of Roman law and Aristotle combined to boost scholasticism, Papal power, and state independence.

In a sense the modern age has followed the outline of Socrates' 3-part defense before the Council of Athens. This was a failed defense that left him facing a death sentence: 1) rationalism, 2) personal experience, and 3) subjective mysticism.

We see this same pattern on a global scale with:

- 1) the Renaissance and Enlightenment (rationalism),
- 2) the Romantic backlash of the 19th Century (personal experience), and
- 3) the descent into Relativism or irrationalism in the 20th (Socrates "inner voice").

Which brings us full-circle back to our opening section - those who know little of history are doomed to repeat it.

This trend was put on hold by the 16th Century Reformation. The Reformation marked a return to basic Bible doctrines. Notable among them was salvation by faith in Christ alone. Sadly, the Reformation was stunted by failure to fully reform eschatology, education and apologetic methods. The church was still trying to defend the faith in terms of Aristotle and Socrates. Man was encouraged to sit in judgment on God's Word. Nor did the Reformation go far enough in conforming the courts to God's law. All this left the door open for a return of pagan Renaissance theories of knowledge and the nanny state.

Ironically, it was the Christian view of order in the universe that made modern science possible. But the Reformation failed to explain and combine the emerging science with Bible truth. This opened the door even wider for Bacon, Descartes and Newton to set up science as a competing system of truth in the next century (17th).

This failure ushered in the Age of Revolution. The 17th century contained two English revolutions. Three other great revolutions (American, French, and Russian) occurred later. We call this the century of revolution because of its shift from the Bible world view of the Middle Ages to the secular modern world. Prior to 1603, almost everyone in the West viewed the world through a Bible grid, whether they believed it or not. By 1714 this had all been swept away.

"James I preached that kings ruled by Divine Right...Parliamentarians countered these positions by biblical texts or medieval precedents. By 1714 politics had become a rational inquiry, discussed in terms of utility, experience, common sense...The second half of the century saw modern science triumphant; by 1714 fairies, witches, astrology, and alchemy were no longer taken seriously by educated men...The transformation that took place in the seventeenth century is then far more than merely a constitutional or political revolution. It embraces the whole of life. Two conceptions of civilization were in conflict" (4).

The triumph of secularism ushered in the 18th Century Age of Reason. This era had naïve faith in the human mind to arrive at truth apart from God. The U.S. Constitution emerged from the rationalism of this era. Then came the 19th Century Romantics with their immanent view of a Pantheistic God. And finally, the 20th Century witnessed the conquest of Kantian subjectivity in every realm.

Happily, there is evidence that the Reformation may be reviving in the last half of the 20th Century. Our hope is

that by God's grace, the Third Millennium will be an age of Repenting and Recovery of lost ground. The recent work of Cornelius Van Til in apologetics has laid the groundwork for just such a return.

HOW THE BOOK IS ORGANIZED

The sketches that follow add detail to this broad outline. The sketches appear in order of the date of the author's most influential book, so as to reflect the flow of ideas through time. Positive contributions, as well as negative, are featured.

These vignettes are by no means a thorough treatment of the person's thinking. In many cases aspects of their teaching are omitted because of space limits. However, every effort has been made to capture the tendency of their thought, place it in context and trace its effect in history. A brief Bible analysis is offered with advice for future action. The classical reading and study questions (in the Colloquium) are intended to help the student form his own conclusions.

Over the course of a lifetime, knowing the basic facts about the classics is better than trying to soak up volumes with little hope of retention. This course is designed to imprint that basic knowledge into the student's mental data base. You will find an icon in a key at the top of each sketch to help you retain the key idea about each author. For example, the key to Socrates is a big question mark. This reminds us of his theory of drawing out truth by asking questions – the Socratic Method.

The **Time Machine** at Kings Way Classical Academy (.com) puts these key ideas in context. It helps the reader trace at a glance the stream of philosophical thought; or, if you will, the Great Conversation. The date assigned with each author is the publication date of their main work or in a few cases their life span. The **Time Machine** lists events in history to help picture the interplay of ideas and actions. In the words of Richard Weaver, "ideas have consequences." The names in capital letters are the authors covered in this volume. Those in small case are other writers in Volume II.

Some may object that not enough time has elapsed for the work of 20th Century authors to be lifted up as classics. This is true enough in one sense. Their thought has not been around long enough to have had a big impact. Even so, a number have been included because their contributions could transform the way men think.

This book is based on the premise that the student should not approach the Classics "unarmed." These works are Classics because of the beauty of their style and their impact on Western Civilization. But in many

if not most cases, that influence has been less than laudable. Their combined impact has after all brought us to the current point of crisis. As in all learning efforts, the Classics should be examined through the grid of Bible truth. Armed with such a worldview, the student is equipped to judge both the good and the bad from the past.

Earlier we noted the problems attending our study of the Great Conversation. These problems are compounded because what men say often differs from what they do. Likewise, what men say in public often differs from what they say in private. When it comes to history a couple of well-worn clichés apply. "Talk is cheap -- actions speak louder than words." Too often Christians look back in history and read some pious statements by a famous person. Their hearts go "pitter-patter," and they draw conclusions without studying the total impact of the person's life and work.

All of us, as sinful human beings, are prone to error. Even the Apostle Paul in his uninspired moments was prone to say one thing and do another: "I do not understand my own actions," he said, "For I do not do what I want, but I do the very thing I hate." (Rom. 7:15 RSV). This is a fact of life. If we are not aware of it in our research of history, we are going to be led astray. The only remedy is to make careful note of how the man's actions differ from his words.

For example, the framers of the American Constitution uttered many pious statements and books have in fact been filled with these quotes. Christians read these and their hearts do a somersault. However, when we look carefully at what many of these men believed we find problems. Often they denied key doctrines of the Christian faith such as the deity of Christ. Moreover, when we carefully review the documents they produced we find, in fact, that they led America to rebel from the Word of God. We will deal with many other examples in the pages of this book

It is thus crucial that the student first have a clear outline of the forest before delving in among the minutia of trees. Review quizzes and exercises are designed to fix the relevant data firmly in mind before turning to the reading in the classic. The queries range from very simple factual questions to more complex inference-type questions. With these the answer must be derived by logic from material presented in the essay. The quizzes may also contain questions pertaining to the **Time Machine** and pertaining to this Introduction. Answer keys are located in the Teacher's Manual.

All told, this book contains almost 1,500 review questions. These are all things that everybody should know about the classics. All are designed to help you analyze, integrate and recall the key biblical principles of history, philosophy, science, economics, education, sociology, political science, and theology.

Each summary is organized around six questions:

1. Who was this man?
2. What was the historical context in which he lived?
3. What was his teaching?
4. What are the historical implications of his teaching?
5. What does the Bible say about his teaching?
6. What should we do about it?

THE PAGAN WORLD

HOMER



Homer wrote two epic poems. The *Illiad* describes the Greek siege of ancient Troy led by the champion, Achilles. The combatants strive with heroic pride to achieve immortality. By contrast, biblical heroes prevail by faith and humility. In spite of Achilles prowess, the Greeks only won by the ruse of the Trojan Horse after a fake retreat. The *Odyssey* relates the round-about return home of Odysseus after the Trojan War.

Who was Homer? Active about 850 B.C., nothing is known of Homer apart from the *Iliad* and *Odyssey*. Both epic poems define the Greek world view and set the pattern for all later Greek literature. The epics are poetical fiction rooted to some extent in historic fact. Even though we don't know a lot about Homer, we know what a lot of his friends said about him:

Read Homer once, and you can read no more; For all books else appear so mean, so poor...." (John Sheffield, Duke of Buckingham & Normanby, 1648-1721)

Homer and Hesiod attributed to the gods everything that is a shame and a reproach among men." (Xenophanes, 570-475 B.C.)

Seven wealthy towns contend for Homer dead, through which the living Homer begged his bread." (Thomas Seward (1708-1790)

Homer is new and fresh this morning, and nothing, perhaps, is as old and tired as today's newspaper." (Charles Peguy, 1873-1914)

Historical context. The *Iliad* speaks of ancient events. These events related to the Greek war with Troy in Asia Minor. The Trojan War resulted from the vanity of 3 goddesses who entered into a beauty contest. Zeus refused to judge, deferring to the Trojan ruler, Paris. Paris was promised the Greek beauty Helen if he will decide for Aphrodite. Helen is the world's most beautiful woman, but the wife of Menelaus. The couple elopes to Troy and the Greeks lay siege. The plot focuses on the wrath of the Greek champion Achilles. He is provoked by the insult of Agamemnon, his comrade-in-arms, to withdraw from battle. Thus, Achilles left his fellows to suffer defeat until he returns. Even then, it is only by ruse of the Trojan Horse and a feigned retreat that the Greeks finally prevail.

The *Odyssey* depicts the Greek hero Odysseus. His wife and property are overrun by a band of suitors because his return from the Trojan War is delayed. He finally returns home after a 10-year adventure. Odysseus returns in disguise to a glorious reunion after executing revenge on the suitors. Homer wrote during the period

of Israel's degeneracy, reflecting the Jew's failure to shine as a beacon to the nations (*Deut. 4:6,7*).

Summary of Homer's teaching. Homer portrays a distorted view of God, man, salvation, and ethics. Ethics is the science of moral behavior. The Greek gods are created in the image of man: fickle, cruel, quarrelsome, and immoral. In the polytheistic view, quarreling and war is ensured "on earth as it is in heaven." Polytheism is the belief in many gods. Nobody is in control. Thus, the "fate" dispensed by the gods is random in its disbursing of blessing and cursing. Far different is God's loving sovereignty (5). Fate is a power that fixes events without change, regardless of human action. By contrast, God in His sovereignty accounts for human moral action.

The ideal man in Greek myth is the hero. The hero's goal is to attain glory and immortality in battle, whatever the cost to others. Salvation is achieved by heroic effort. Heroic pride makes strife certain and repentance impossible. Thus, men are shut off from God and men. Life consists therefore, of ongoing warfare with brief intervals of peace, but no hope of eternal rest.

Suffering or self-denial -- such as that of Odysseus -- is endured only to inflict greater suffering on one's enemies. The suffering of Christ on behalf of others stands in bold relief. In contrast with God's free gift of eternal life, gifts in Greek society are used to attain personal and civic power. As with Odysseus, the bonds of marital fidelity may be broken at will. Yet only the brutality and wiles of an Odysseus can restore peace and order in society.

Implications for subsequent history. Greek autonomy has challenged the rule of God's law in every age. It makes man the measure of all things. The "heroic" ideal has reaped a harvest of evil down to the present day. It infected medieval chivalry and the *Coda Duella* of the

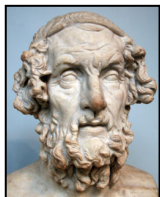
American South and West. Men were honor-bound to accept a challenge to fight to the death. There was no regard for the restraints of Bible law. The "heroic" spirit has provoked countless wars and political strife.

Biblical analysis. The Sixth Commandment requires us to preserve our life by defending it. But we are commanded not to avenge ourselves due to wounded pride (Rom. 12:19). Homer's heroes are concerned only with self-deification through feats of martial valor. In stark contrast are the Bible heroes listed in the "Hall of

Faith" (Heb. 11). In victory or "defeat" these saints looked to God in faith rather than to themselves. They were concerned with His glory rather than their own. In contrast to Greek "works-salvation," is the Bible's assertion that Christ alone can appease God's wrath.

Corrective or prescriptive actions. "Greeks bearing gifts" seek to enhance their own political interests. Voters must reject promises of politicians to supply all needs. Likewise, politicians must reject gifts (votes) proffered by voters in exchange for political favors.

TEST YOUR UNDERSTANDING: HOMER



Homer wrote the _____, an _____ poem which is a lengthy dramatic narrative about a single hero rooted to some extent in historical fact. The poem features the Greek hero, _____, whose sullen wrath enabled the Greeks to defeat _____. Under Greek _____, life on earth is a reflection of the fickleness and quarreling of the gods. As opposed to the loving sovereignty of the biblical God, the Greek gods were portrayed as _____ and cruel. The highest virtue of the ideal man in Greek mythology is heroic _____, which found expression centuries later in the _____ of the American South. By contrast, true biblical heroes are concerned with the _____ of God, rather than their own advancement. The promises of modern politicians are like Greeks bearing _____, who always had an ulterior motive.

Key: page 141, Teacher Guide

True or False

- ___ (1) The *Odyssey* portrays the epic struggle of Greece against Troy
- ___ (2) The stage is set for war when Achilles elopes with Penelope
- ___ (3) The fickleness of the Greek gods is contrasted with the fatalistic certainty of life on earth
- ___ (4) The Bible condemns dueling, but commands self-defense
- ___ (5) The *Odyssey* teaches us that political power is rooted in ruthless cunning
- ___ (6) There is little correspondence between Homer's epics and the work of later Greek playwrights
- ___ (7) Like the Bible, Greek mythology teaches that "the first shall be last"
- ___ (8) Nothing is known of Homer apart from his two epic poems
- ___ (9) The *Iliad* is to Greece as the Bible is to Israel
- ___ (10) Homer reflected a strong Jewish influence in his poetry

Matching

- | | |
|------------------|----------------------------|
| ___ Homer | (1) Pride |
| ___ Odysseus | (2) Trigger for Trojan War |
| ___ Gift | (3) Bribery |
| ___ Hero | (4) Selfish |
| ___ Autonomy | (5) Author |
| ___ Adultery | (6) Judge |
| ___ Epic | (7) Man is Measure |
| ___ Heroic ideal | (8) Chivalry |
| ___ Paris | (9) Dramatic event |
| ___ Coda Duella | (10) Journey |

HOMER: THE ODYSSEY

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Odyssey*: Books 1, 11, 18, 19, 22-24

- 1) How does the Greek “heroic ideal” differ from the heroic ideal presented in the Bible (Hebrews 11)?
- 2) What system of salvation is offered by the Greek “heroic ideal”? How does this differ from the biblical plan of salvation? How does the portrayal of Zeus in the *Odyssey* compare with the biblical picture of God?
- 3) What lessons about marital fidelity may be gleaned from the *Odyssey*?
- 4) What is the symbolism associated with Penelope standing by a pillar and later weaving as a strategy for keeping the suitors at arm’s length? What is the significance of the several female characters in the *Odyssey*?
- 5) What is the significance of Odysseus’s journey to the land of the dead as the central episode in a series of heroic escapes from death? Why are his life and death struggles, prior to returning to his home all centered on the sea? How does he finally escape from this dream world?
- 6) What is the ultimate purpose of suffering and self-denial as portrayed in the *Odyssey* and how does this compare with the biblical purpose of suffering? (e.g., I Peter 4)
- 7) What is the implicit teaching of the *Odyssey* regarding the means required to establish societal order? What clues do we find in the subtleties of Odysseus’s character – his frequent assumption of disguises and false identities?
- 8) What is the significance of the recurring symbolism of food through out the *Odyssey*? (cf. John 6)
- 9) Explain the meaning and importance of the various “recognition scenes” that occur throughout the last half of the epic? What is symbolized by the final “test of the bed” that Penelope sets before Odysseus?
- 10) In what ways does Odysseus’s return to Ithaca parallel the life and work of Jesus Christ? In what ways does it depart from the biblical story?

ARISTOPHANES



Aristophanes wrote vulgar "Old Comedy" as the Athenian "Golden Age" began to wind down. His plays poked fun at various political follies. But in *Clouds* he chastises Socrates, the alleged leader of the Sophists. Sophists were perceived to be abusing the arts of logic and rhetoric for unworthy goals such as debunking the Greek gods. Thus, Socrates is portrayed floating in the vacuous, empty clouds.

Who was Aristophanes? (448?-385 B.C.)

Aristophanes was a Greek playwright who wrote "old comedy." Most of his work came near the end of the Peloponnesian War when Athens faced defeat by Sparta (431-404BC). Aristophanes also served as head of the Athenian Council. Eleven of about 40 of his plays survive, nine of which relate to the War.

Historical context. In 480 B.C. the Athenian fleet defeated Persia in the Battle of Salamis off the Aegean coast. This led directly to the **ascent** of Athens under Pericles and the "Golden Age of Greece." Democratic government, philosophy, building design, and drama made Athens famous. Socrates and a school of thought known as **Sophistry** arose at about the same time. Sophistry (sophia=wisdom) was the use of **rhetoric** and logic to argue and persuade, sometimes without concern for truth. It was the Sophists who coined the phrase, "man is the measure of all things." Sadly, Athens' growth of power tempted Sparta to attack, starting the Peloponnesian War (431B.C.). Peloponnesia is the large "island" at the southern tip of Greece. It is connected to the mainland by a narrow **isthmus**.

Clouds was produced at the Great Dionysia festival of 423 B.C. This was during the first phase of the war. Dionysus was the "god of wine and vegetation" who demanded **ecstatic**, **orgiastic** worship. He was said to die each winter to be reborn in the spring. This cult made merry in the **bawdy**, chaos festivities of the Greek theater. Throughout history it has inspired revolutionary **fervor**. The old culture must die so the new can be reborn.

Summary of Aristophanes' teaching. We focus on *Clouds* because Aristophanes felt it was his greatest play. It also provides comment on Socrates and the new philosophy he gave to Athens and the world. The radical nature of Socrates's thought was felt keenly in Athens and led at last to his death. The threat was not in the use of logic and rhetoric, **per se**, but the abuse of these skills. They were used to make man the measure of all things at the expense of other worldly authority.

The charges against Socrates were almost the same as the bawdy, comic **critique** of Aristophanes. In general, *Clouds* accuses Socrates of **atheism**. He was also accused of operating a for-profit school teaching youth to **subvert** truth and the settled customs of the city via harmful use of rhetoric. Socrates was branded an atheist because of alleged neglect of the Greek **pantheon** in favor of human reason. The pantheon was the group of Greek deities. Thus, he was reputed to have shifted man's focus away from the transcendent, which exists apart from the material universe, onto the **immanent**. Immanent has to do with that which suffuses the material world. Socrates denied this at his trial and it conflicts with Plato's **picture** of his mentor. Plato reported that Socrates opposed the sophists, was **pious**, and did not charge a fee for his teaching.

It is reported that Socrates took his **lampooning** with grace when he first attended the play. But by 399, things had turned ugly. Sparta won the war and Socrates was blamed for the moral decline of the city. To show the dramatic tension between the old and the new, Aristophanes sets up a number of warring **polarities**:

young son, Pheidippides vs. aged father, Strepsiades

city-war vs. country-peace
strained logic vs. honest logic
philosophy vs. traditional gods

Socrates is forced into the mold on the left side of these polarities. Some call this unjust based on the reports left by some of his students. Socrates is floating in a basket, with his head in the **vacuous**, ever-shifting clouds. He is aloof from the real world. Strepsiades, on the other hand, is a **capricious** or irregular example of the "old school." He is willing to embrace the new approach if it will work to his advantage in paying off his debt.

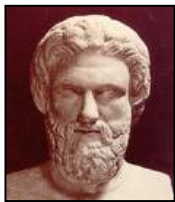
Implications for subsequent history. Although Socrates lost the battle his philosophy has carried the day. Few have heard of Aristophanes, whereas "Socrates" is almost a household word. Moreover, his philosophy and that of his students, Plato and Aristotle, have reached into every nook and cranny of modern life.

Biblical analysis. God and his people, however, will win in the end. Both the conservative philosophy of Aristophanes and the liberal philosophy of Socrates stand condemned by the Bible. As Pheidippides notes,

human law is merely convention subject to change. "Where is the wise?" asks the apostle, "...Where is the disputer of this world? Hath not God made foolish the wisdom of this world" (1 Cor. 1:20)?

Corrective or prescriptive actions. Conservatism rants and raves, but always caves in to the novelty of liberalism. This is because it is not firmly grounded on the truth of God's Word. Christians must never forget that their coalitions with Conservatives are an "uneasy truce" with a man-centered philosophy.

TEST YOUR UNDERSTANDING: ARISTOPHANES



Aristophanes wrote bawdy _____ comedy, his most famous play being _____, a parody of the philosopher Socrates and Sophistry. Sophistry means _____. Aristophanes defended the pantheon of _____ against the new philosophy which made _____ the measure of truth at the expense of transcendent _____. Athens had become the cultural center of the ancient world after defeating _____ in the naval battle of _____. When Athens lost the _____ with Sparta, Socrates was made an official scapegoat and placed on trial for the same charges of _____ and corruption of education leveled by _____. The play sets up a number of conflicting _____, including age and _____, city and _____, innovative philosophy and traditional _____.

Key: page 141, Teacher Guide

True or False

- ___ (1) Athens defeated Persia in 475 BC
- ___ (2) Socrates was the founder of the philosophical school known as Sophistry
- ___ (3) With Socrates the Greek perspective shifted from transcendence to immanence
- ___ (4) At his trial Socrates freely admitted the charges leveled by Aristophanes
- ___ (5) Socrates lost the battle, but won the philosophical war
- ___ (6) Strepsiades was a staunch defender of the "old school"
- ___ (7) Aside from issues of methodology, conservatism is essentially identical with Christianity
- ___ (8) Plato and Aristophanes were in agreement with regard to Socrates
- ___ (9) Greece = thighs of bronze (from the course introduction)
- ___ (10) Conservatism always yields to innovative liberalism

Multiple Choice

- (1) Not a disciple of Socrates: 1) Plato 2) Aristophanes 3) Xenophan
- (2) Decisive Greek victory over Persia: 1) Thermopolaei 2) Salamis 3) Marathon
- (3) Not part of the Classical Trivium: 1) Logic 2) Rhetoric 3) Sophistry
- (4) Peloponnesian War fought between: 1) Athens & Persia 2) Sparta & Salamis 3) Athens & Sparta
- (5) *Clouds* stand for: 1) Greek rainy season 2) vacuous irrelevance 3) Socrates scientific theories
- (6) Role of Bawdy humor: 1) Chaos festivities 2) comic relief 3) political commentary
- (7) Sophistry means: 1) philosophy 2) speculation 3) wisdom
- (8) End of Peloponnesian War: 1) 450 BC 2) 431 BC 3) 404 BC
- (9) Religious system of ancient Greece: 1) Polytheism 2) Monotheism 3) Nestorianism
- (10) Not charged against Socrates: 1) corruption of youth 2) atheism 3) critical of Democracy

ARISTOPHANES: CLOUDS

Discussion/Study Guide Questions

READING ASSIGNMENT: *Clouds*

- 1) Socrates pleaded innocent to the “charges” of Aristophanes in his trial before the Athenian counsel, referring specifically to *Clouds*. Plato likewise defended Socrates reverence for the Greek gods. Do you think Aristophanes is guilty of malicious slander in accusing Socrates of atheism and sophistry?
- 2) What is the main point of Aristophanes play?
- 3) In what sense may Aristophanes be considered “conservative”?
- 4) What is sophistry and why did Aristophanes consider it dangerous?
- 5) What do the clouds represent?
- 6) What are the two visions for padeia (education) presented in *Clouds*? Which one wins out and why?
- 7) Compare and contrast some of the features of the “old school” with those of the “new school” represented by the sophists? In what way does Strepsiades represent the “old school”? Can you see any parallels with what is going on in the West today?
- 8) How did the 3 “d”s of Greek education – discipline, decorum, and duty – differ from education in the United States today?
- 9) List some of the conflicts or antinomies that are set up by the play (e.g., age vs. youth, country vs. city) and explain how they are resolved.
- 10) What motivations lay behind Aristophanes excessive use of vulgarity?

SOCRATES



Socrates assumed that the spark of divinity lay within the breast of every man. Given that assumption, his teaching method of doing nothing but ask questions made a lot of sense. In the Socratic Method questions are employed to draw out the truth that lies dormant within. By contrast, Jesus used questions to expose error and sin within the heart before sharing truth from an external source – the Bible.

Who was Socrates? Socrates was the son of a sculptor and midwife (469-399 B.C.) who grew up to be an Athenian soldier and philosopher. He was known for his stoic patience in hardship. "Having the fewest wants, I am nearest to the gods," was the way he explained it. One day a friend found Socrates at the market staring in apparent awe at a display. Aware of Socrates reputation for austerity, the man chided him for spending so much time at the market, yet never buying much. "I am always amazed to see how many things there are that I don't need," replied Socrates. Socrates taught that ignorance rather than sin lay at the heart of the human problem. "There is only one good, knowledge," he said, "and one evil, ignorance." He possessed an uncanny knack for using question techniques to expose hypocrisy and error. This earned him the enmity of many in Athens. It was these enemies that condemned him to death for corrupting the morals of Athenian youth. His wife visited him in prison protesting that "the condemnation is unjust." "Would you prefer it to be just?" replied the sage.

Historical context. Not much is known of Socrates apart from Plato's description of his trial and execution. Athens loss to Sparta in the Peloponnesian War (431-404 B.C.) led to takeover by the Thirty Tyrants. A short time later political unrest restored the democracy. Socrates was accused of corrupting education and rejecting the gods of the state. This resulted in a death sentence. Some, such as Aristophanes, accused him of misusing rhetoric to defend falsehoods for personal gain. Socrates chose to die a martyr for his cause. Socrates refused a lesser sentence such as exile. He even rejected an offer to escape which the council would no doubt have winked at.

Summary of Socrates' teaching. Socrates is best known and oft praised for his teaching method. But, inherent in that method is a view of man and knowledge at war with the Bible. Socrates perfected the [dialectic](#) (questioning) method of instruction. This is based on the mind's habit of challenging and interacting with facts it encounters. Feigning ignorance, Socrates would

"draw out" the truth he presumed to lie within the heart of every man. He did this through a series of questions. Thus, to Socrates man was good at heart. He was simply ignorant of that fact or he could not act on his inner truth until it was revealed to him by the dialectic.

Socrates was critical of the fact that some elected leaders are unqualified because their choice is based on surface appeal. Moreover, he found fault in the Democratic requirement that equal weight be given to the opinions of all regardless of their endowments ([egalitarianism](#)). Democracy means rule of (cracy) the people (demos), as opposed to rule of (cracy) God (Theos). Theocracy is not to be confused with ecclesiocracy, which means rule of (cracy) the church (ecclesia).

Implications for subsequent history. For most of church history Christians have applied the apologetic method of Socrates to their defense of the Bible. This has had very bad results. They have modeled their defense of the faith at least in part after Socrates failed defense before the Council. Socrates began with factual and logical appeals to the [autonomous](#) mind of man ([rationalism](#)). He ended ignoring the gods with a subjective appeal to a daemon, or "inner voice" ([irrationalism](#)). Socrates has also been the guiding light for later [humanists](#). A well-known example is the Stoic Roman Emperor, Marcus Aurelius. [Stoicism](#) teaches that moral virtue is gained by rigid self-control of appetites and feelings.

Sadly, Socrates' critique of Greek [egalitarianism](#) has been ignored. A flood of [demagoguery](#) has [deluged](#) the West as the result. Egalitarianism insists that equal privilege and economic outcome be enforced by law regardless of differences in ability. It perverts the principle of equal justice before the law for all men.

Biblical analysis. It is doubtless true that the best learning occurs when the student is absorbed in the joy of discovery. That involves questioning, probing, exploring, analyzing. "Teaching is not telling," as some

have put it. Jesus often used questions in his teaching method. But He did not hesitate to speak authoritatively in lecture or sermon.

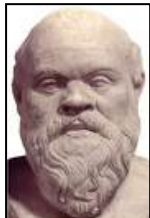
The crucial difference between Socrates and Christ lies in their source of knowledge. Jesus used questions to compel His hearers to interact with Bible truth. Then he challenged them to evaluate their lives in light of ultimate reality. Socrates used the dialectic to draw out truth he assumed lay dormant in every man.

For Socrates the human mind is autonomous, unrestrained by any external standard. He believed the

mind is capable of sitting in judgment on all external standards, including the Bible. However, the prophet Jeremiah declared, "I know, O Lord, that the way of man is not in himself; that it is not in man who walks to direct his steps" (Jer. 10:23).

Corrective or prescriptive actions. The question techniques of Socrates's dialectic method can be effective. But final appeal must be to the Word of God rather than the independent mind of man. Socratic autonomy must be removed from our defense of the faith. Socrates' criticism of direct Democracy deserves renewed attention. Egalitarian Democracy should always be rejected in favor of the Bible's republican orientation.

TEST YOUR UNDERSTANDING: SOCRATES



Socrates was a disciplined soldier and _____ who served with distinction in combat against _____ in the Peloponnesian War. He was generally popular, but his _____ questioning technique embarrassed some who became _____. Socrates believed that all vice is the result of _____ and that probing dialogue could be employed to draw out the _____ residing in each man. Following defeat by _____, Socrates was tried as a scapegoat for criticizing Greek _____, replacing the old gods with a new daemonion inner voice, and probably unjustly for teaching youth to subvert truth via misuse of _____. Socrates died a martyr for his cause but his _____ methodology lived on to corrupt the _____ methodology of the church for centuries.

Key: page 142, Teacher Guide

True or False

- ___ (1) Teaching is not telling
- ___ (2) Jesus used questioning techniques to draw the truth out of his disciples
- ___ (3) Socratic irony is an ironical profession of ignorance
- ___ (4) Socrates served with distinction in the Spartan infantry
- ___ (5) Socrates had a profound influence on the Roman Emperor and Stoic Marcus Aurelius
- ___ (6) Socrates was condemned for corrupting education and rejecting the gods of the state
- ___ (7) Socrates life and teachings were recorded by his disciple Aristotle
- ___ (8) Socrates never wrote a book, preferring to dialogue with his students
- ___ (9) Socrates was not a big fan of Athenian democracy
- ___ (10) Socrates defense was based on purely logical considerations, with no hint of irrationalism

Matching

- | | |
|-----------------------|---------------------------------|
| ___ Peloponnesian War | (1) Defense |
| ___ Dialectic | (2) 480 |
| ___ Autonomy | (3) Self-rule |
| ___ Democracy | (4) Rule of people |
| ___ Egalitarianism | (5) 431 |
| ___ Battle of Salamis | (6) Rule of God |
| ___ Ecclesiocracy | (7) Obliteration of distinction |
| ___ Apologetic | (8) Mystical inner voice |
| ___ Theocracy | (9) Rule of church |
| ___ Daemonion | (10) Inquisitive exchange |

SOCRATES: PLATO'S APOLOGY

Discussion/Study Guide Questions

READING ASSIGNMENT: Plato's *Apology*

- 1) What was the nature of the charges against Socrates and what were the motivations of his accusers? Why was Socrates unpopular with some in Athens?
- 2) Socrates distinguishes between persuasive words and truthful words. Which do you think were most characteristic of his life?
- 3) Socrates was accused of making "the worse appear the better cause." Was this an accurate charge? Can you think of any examples of this in public life today?
- 4) Socrates refers to the accusations of a "comic poet" that many on the counsel had heard in their youth. Who was this comic poet and what were the nature of his charges?
- 5) How did Socrates define wisdom? In what way did this win him enemies in Athens? In what way did Socrates teaching methodology contradict his definition of wisdom in the *Apology*? Is Socrates humility real or bogus?
- 6) What evidence from personal experience did Socrates offer in his defense?
- 7) Are there any irrational arguments appearing in Socrates' defense?
- 8) It has been suggested by some that Socrates was a fictional character created by Plato as a kind of "redeemer/martyr" figure. Can you find any evidence for or against this point of view? What motivations might Plato have had for doing this?
- 9) Many have observed that Socrates could probably easily have avoided the death penalty. What did he do to aggravate the counsel to vote for death and why do you suppose he did it? What was there in Socrates defense that caused the second vote of the Council to go against him by an even wider margin than the first?
- 10) How did Socrates defense compare with that of the Apostle Paul some 450 years later in the same city? (Acts 17)

PLATO



Plato was Socrates's disciple and recorded most of what we know about his master. Plato is best known for defining truth as existing in universal forms. Thus, he was painted by Raphael in *The School of Athens* with finger pointing up to the abstract forms. Of even greater impact was his model for a communist tyranny in *The Republic*. Philosopher-kings rule by virtue of superior knowledge of the forms.

Who was Plato? Plato (427-347 B.C.) was the pupil of Socrates and his main biographer. His last 50 years were spent in philosophical study with students at his "pleasure-grove" or Academe near Athens. Plato is perhaps best known for his theory of the "forms." He considered abstract math to be the highest expression of truth. And so, he inscribed these words over the Academe portal: "Let no one ignorant of mathematics enter here." A student once asked about the practical value of the math theorems he had to learn. "What is to be gained from them?" he demanded. Plato told his servant to "Give this young man an obol [a small coin] that he may feel that he has gained something from my teachings, then expel him." Plato believed only those who excelled in philosophy were equipped to govern. "Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy," he said, "...then only will this our State have a possibility of life and behold the light of day" (6).

Historical context. Plato wrote during a period of decline in the Greek golden age of culture and politics. This came near the end of the Peloponnesian War. The general [debauchery](#) was reflected in Plato's same-sex relations with his students. This was practiced as the highest form of student-teacher intimacy.

Summary of Plato's teaching. A philosopher is a "lover of wisdom." His basic concerns are ontology (being) and [epistemology](#) (knowledge). Plato's theory of knowledge held that the essence of reality is "ideas" or "forms." These exist independent of the material universe. Material objects are only symbols or shadows of the forms. This is called "Idealism", depicted in Plato's famous cave [metaphor](#). Men shackled in a cave could see reality only in shadows cast on the rock wall - matrix. Plato's focus on the "forms" was depicted in Raphael's Renaissance portrait of "The School of Athens." Plato is painted with finger pointed up to the [transcendent](#) forms. Aristotle's "Realism" points down to the material particulars. Plato was critical of such art. It was a step away from the reality of the "forms."

Of perhaps greater import, Plato taught in *The Republic* a 3-part division of labor in the self-contained city-state. At the lower level are the servile producers and soldiers. Ruling over these are the philosopher-kings. These by virtue of contemplation on the universal forms are suited to rule by laws of their own making.

Implications for subsequent history. The Oxford Dictionary defines "dualism" as "the theory that in any domain of reality there are two independent, underlying principles." Platonism tends to a dualistic view of reality where only the "spiritual" is worthy. The physical is [profane](#). The church fathers were attracted to Platonism. In the 3rd century, Plotinus carried Plato to his logical extreme in the doctrine of Neo-Platonism. Here the material world -- rather than sin -- was defined as the source of evil. In the early middle ages, this fostered a monastic outlook on life. The most spiritual withdrew from the world and its temptations into [cloisters](#). The world was thus left to go its own way apart from God. Monasticism, per se, has declined, but the monastic (pietistic) outlook has plagued the church to the present day. The calling of the church leader is more "spiritual" than that of the "secular" laity. The latter are held to be concerned only with the [mundane](#) affairs of this world.

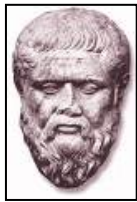
Following his mentor, Socrates, Plato said the cause of immorality was ignorance. Thus, Plato paved the way for tyranny in later ages. The state is obligated to "take possession of their children" for education. Then "they will be unaffected by the habits of their parents" (*Republic*, VII, 540-541). Tyrants have used this idea to justify their harsh rule with government paid education.

Biblical analysis. The Bible reminds man often of the primacy of the invisible spiritual world. But it does not [downplay](#) the material universe. Matter is of course part of the creation of God, which He called "very good." God validated His pleasure in the material by the

incarnation. Jesus redeemed the entire creation, not just human souls. Platonism is men "Professing themselves to be wise they became fools. Wherefore God also gave them up" (Rom. 1:22). Knowledge of God is recorded in creation and the Bible. When men reject this, God gives them up to vain thinking and immoral practice. The cultural mandate requires an active, biblical stance to the environment. State education leaves men passive to state control by philosopher-kings. The king taught Daniel Babylonian wisdom. But, Daniel remained true to God because of previous **immersion** in biblical truth.

Corrective or prescriptive actions. The Bible makes the salvation of man's soul first priority. However, it has much to say about man in his current condition. Man is a material creature in a material universe. Man is called to subdue the world for God and rule it in terms of His law. Law derived from the Bible, not philosophical guess work. Plato proposed a self-contained city-state. It would be man's all sufficient caretaker with power over life and death (e.g., abortion) and teaching for state purposes. This idea must be rejected in favor of the rule of God in all things, material and spiritual.

TEST YOUR UNDERSTANDING: PLATO



Plato was Socrates most influential _____ and his biographer. He wrote during a period of cultural decline at the waning of the Greek golden age and the end of the _____. The general degeneracy was reflected in Plato's _____ relationship with his students, practiced as the ultimate in student teacher intimacy. Plato defined reality in terms of _____ or ideas, of which material objects are only a shadow. This led to a deprecation of _____ in the first millennium after Christ, and monastic withdrawal from the material world. Plato also outlined a three-part societal caste system, of _____, _____, and _____. This formula proved to be a prescription for _____ in subsequent centuries as self-styled philosopher-_____ enslaved their subjects with _____ of their own fabrication.

Key: page 143, Teacher Guide

True or False

- ___ (1) Ontology is the theory of knowledge
- ___ (2) Epistemology is the theory of being
- ___ (3) In the *Republic* enlightened philosopher-kings, supported by the soldiers, govern the rest
- ___ (4) The philosophical term for Plato's theory of forms is "nominalism."
- ___ (5) Plato criticized artists because their work was two steps removed from reality (the forms)
- ___ (6) Early church fathers such as Clement, Origen and Augustine rejected Platonism
- ___ (7) Neo-Platonism, developed by Plotinus in the 3rd Century, defined the source of evil in matter
- ___ (8) Plato believed that the Greek city-state should be in every way self-sufficient
- ___ (9) Raphael's painting of Plato has his finger pointing upward toward the forms
- ___ (10) During the middle ages Platonism produced the modern academy

Multiple Choice

- (1) At the heart of Plato's philosophy was his theory of 1) weltanschauung 2) forms 3) shadows
- (2) At the pinnacle of Plato's social hierarchy were the 1) philosopher-kings 2) cherubim 3) bourgeois
- (3) To illustrate his theory of knowledge or forms, Plato used a 1) cloud 2) female model 3) cave
- (4) Plato's major political work was 1) *The Laws* 2) *The Republic* 3) *The Godfather*
- (5) The philosopher-kings are those educated to master 1) appetites 2) forms 3) theology
- (6) According to Plato, immorality is the result of 1) ignorance 2) sin 3) love of mammon
- (7) Platonism tends toward 1) Paulicianism 2) dualism 3) Nicolaitans
- (8) Doctrine which validates the material universe 1) anthropology 2) aseity 3) incarnation
- (9) Plato compared the mind to a 1) blank slate 2) steel trap 3) closed door
- (10) Plato's *Republic* prefigures 1) Utopia 2) Communism 3) US Constitution

PLATO: THE REPUBLIC

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Republic of Plato*, II, 367-374; III, 412 to IV, 421; IV, 427-434, V, 457-465, V, 472-473, VI, 484-490, VII, 520-521, 536-537, 540-541,

- 1) In what ways does Plato confuse the idea of a state and the idea of culture? Why could this be dangerous?
- 2) What principles of economic theory are introduced by Plato in the Republic? With which do you agree and with which do you disagree? Why?
- 3) What qualifications does Plato enumerate for the governors and protectors of the state? How do these compare with qualifications specified by the Bible? (Exod. 18:21; Deut. 1:13)
- 4) What three classes of citizenry does Plato specify and how are they assigned to their station in life? How are rulers to be selected, according to Plato?
- 5) How does Plato's assessment of the wisdom of the "lower classes" of society compare with that of the Bible? (Exod. 35:26; 36:1,2)
- 6) How does Plato define justice? Do a word study of "justice" in the Bible – How does Plato compare? Do you see any conflict between Plato's formal definition of justice and his recommendation that wives and everything else be held in common?
- 7) What are the implications of Plato's recommendations regarding incest, abortion, infanticide, and adultery? How does Plato justify these recommendations?
- 8) Who owns the children in Plato's Republic? To whom does God assign stewardship of children? (Eph. 6:4)
- 9) Who is responsible for education in the Republic? What philosophy of education is to be employed in the training of philosophers?
- 10) Look up the definition of "republic" in a dictionary. Is Plato's Republic really a republic? Can you identify any modern misuses of the term?

ARISTOTLE



Aristotle departed from the *Idealsm* of his master, Plato, by locating the forms of truth in things as they exist in the world. Thus, Raphael painted him with finger pointing down to the concrete particulars in *Realism*. Aristotle developed the rules of formal logic. He then used an inductive approach to analyze nearly every field of knowledge. Too often the church uses Aristotle's evidential *Realissm* to defend the faith.

Who was Aristotle? (384-322 B.C.) Aristotle studied under Plato for about 20 years, but rejected his master's philosophic *Idealsm*. He replaced it with his own *Conceptualist* view. His father was a doctor in the court of the King of Macedonia in northeastern Greece. Aristotle taught in a gymnasium called the "Lyceum." He used a "peripatetic" (teach while walking) method and system of thought.

Historical context. Aristotle's theories were conceived in the context of civil war among the Greek city-states. Macedonia extended its power to impose order during his lifetime. Aristotle tutored the Macedonian prince, Alexander, known to history as Alexander the Great.

Summary of Aristotle's teaching. Recall that epistemology is that branch of philosophy dealing with how we know what we know. Aristotle taught that truth has meaning only in the context of material objects and facts. Truth is derived from an analysis of these facts as they are found in nature. This is called *Realism*. Using this inductive process, Aristotle became the greatest Greek biologist as well as philosopher. He also laid down the rules of formal logic. Induction is reasoning from facts to a conclusion. Deduction, by contrast, starts with a broad law and makes conclusions about specific cases.

In this system of syllogistic logic, comparing two premises points to a conclusion by deduction.

Major Premise: All men are mortal
 Minor Premise: Socrates is a man
 Conclusion: Socrates is mortal

Aristotle followed Plato in teaching that a spark of the divine resides in man. Divinity may be nurtured in a life of virtue and noble character. The city-state has a duty to make sure its subjects are trained for a life of virtue. Man is a "political animal" that exists for the state. He only realizes himself in the context of the

state. Ironically, because of the focus on particulars, men are also seen as autonomous (self-governing). Thus, they should strive for self-sufficiency. This odd tension may explain why Greece never had a strong central government beyond the city-state. The Greek city-states were autonomous and hostile.

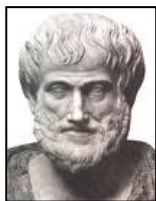
Implications for subsequent history. The most striking outcome of Aristotle's thinking was the military campaign of his disciple, Alexander the Great. He conquered the then-known world. Aristotle's thinking went into hibernation for over 1,000 years in the West. It was revived by the scholastic, Thomas Aquinas, in his *Summa Theologica*. Aristotle's focus on earthly things was fertile ground for growth of the modern scientific method. Modern science holds that knowledge comes from inductive study of facts. It gave rise to the cult of "Scientism." This fostered an undue respect for science and a secular outlook on life. Nothing is real except what can be detected by the senses. Spiritual truth from normative sources such as the Bible is suspect. Thus, it has been noted that while Plato "built" the cathedrals of Europe, Aristotle "built" the manor houses.

Aristotle's observational approach to science was not widely adopted. But his system of logic and natural law has held great appeal for later thinkers. During the Medieval period this was called the scholastic movement. To the scholastics Aristotle was "the philosopher." Aquinas tried to combine Aristotle's logic with Christian theology. While intentions were good in most cases, the result has been very bad for the church. When we try to "prove" Scripture by some outside ground for belief it backfires. We end up raising that proof above the Word of God. Attempts to arrive at Bible truth via natural law or natural theology have pushed the Bible into the background. Or they have confined it to a "religious ghetto." Natural theology is man's attempt to derive doctrine from a study of nature. This is done apart from God's Word and may be an attempt to prove or verify the Bible. Natural revelation, by contrast, is the voice of God speaking to man in creation (Psalm 19)

Biblical analysis. Christians who seek to defend Scripture by logic or outside proof have fallen for Satan's offer to Eve ([Genesis 3:1](#)): "hath God said." As the Word of God, Scripture is self-validating ([II Tim 3:16](#)). It must stand in judgment on all other claims to truth. Using evidences or logic to "prove" the Bible is an unlawful test. "Thou shalt not test the Lord thy God" ([Mt. 4:7](#)). This includes attempts to prove the Bible true as well as attempts to prove the Bible false. We dare not place the Word of God in the dock. Nor may mere mortals presume to judge the Word spoken by their Creator.

Corrective or prescriptive actions. All attempts to discover truth via natural law are futile. Likewise, futile is any attempt to meet the natural man on common mental ground apart from the Bible. It is the Word of God which is "quick and powerful...able to discern the thoughts and intents of the heart" ([Heb. 4:12](#)), not philosophical guess work in any of its forms. Fathers must educate their children, not the state. According to [Ephesians 6:4](#): "And ye fathers...bring them up in the nurture and admonition of the Lord."

TEST YOUR UNDERSTANDING: ARISTOTLE



A disciple of _____, Aristotle revised his mentor's theory of philosophical _____. Rather than ultimate reality residing in abstract forms, Aristotle taught that truth is derived by studying patterns in particular _____. Using this inductive method, Aristotle systematized nearly all fields of knowledge existing at his time in his lecture notes, but is especially well known for his work in _____ and _____. In the arena of philosophy, he also discovered the rules of formal _____. Known to the Middle Ages as "the _____", Aristotle's approach to the foundations of knowledge, or _____ was adapted to the apologetic methods of the church. As a consequence, Christians have tended to rely on _____ and _____ to defend the Bible, thus undercutting the authority of the Bible itself.

Key: page 144, Teacher Guide

True or False

- ___ (1) Aristotle's broad knowledge gave him a keen appreciation of the depravity of man
- ___ (2) Aristotle taught that responsibility for education rests squarely on the shoulder of the father
- ___ (3) Conceptualism leads naturally to the scientific method
- ___ (4) The unity of the Greek city-states led inevitably to the tyranny of Alexander the Great
- ___ (5) Aristotle's most significant contributions to the Medieval era lay in the fields of biology and philosophy
- ___ (6) Aristotelianism replaced Platonism as a philosophical paradigm during the Renaissance
- ___ (7) The syllogism is a pair of statements that, taken together, produce a third conclusion
- ___ (8) According to Aristotle, man is a political animal
- ___ (9) Man can become God by developing a life of virtue, according to Aristotle
- ___ (10) Plato built the cathedrals of England, Aristotle built the manor houses

Multiple Choice

- (1) Aristotle's system of philosophy was known as: 1) realism 2) conceptualism 3) gnosticism
- (2) "Peripatetic" means: 1) strolling, 2) involuntary 3) relating to Pericles Golden Age
- (3) Greece during the days of Aristotle was characterized by: 1) peace 2) anarchy 3) cultural grandeur
- (4) Conceptualism leads naturally to: 1) numerology 2) natural law 3) faith
- (5) Aristotle sought for truth in: 1) patterns 2) forms 3) the gods
- (6) Aristotle was a disciple of: 1) Socrates 2) Euripides 3) Plato
- (7) Perhaps the best known of Aristotle's disciples: 1) Plato 2) Alexander 3) Aristophanes
- (8) Aristotle was known to the Middle Ages as: 1) The philosopher 2) The philanderer 3) The thinker
- (9) Aristotle was reintroduced to the West by: 1) Anselm 2) Aquinas 3) Basil
- (10) Movement arising from recovery of Aristotle by Aquinas: 1) Scholastic 2) Riparian 3) Monastic

ARISTOTLE: THE POLITICS

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Politics*, I, ii, iii, v; II, v, vi, vii; III, i, iii, v-viii, x-xii, xiv-xvii; IV, i, vii-viii, ix, xi, xii; V, ii, iii, viii-ix; VI, ii-iii; VII, iv-v

- 1) Do you think Aristotle would have endorsed Hillary Clinton's book, *It takes a Village* (to raise a child), written in the late 1990s? Defend your view from the reading.
- 2) What are some of the implications of Aristotle's statement that "man is a political animal"? Is this a biblically accurate statement?
- 3) Evaluate Aristotle's statement in light of Daniel 2: "the state or political community, which is the highest of all, and which embraces all the rest, aims, and in a greater degree than any other, at the highest good." Does Aristotle limit the state to its biblical purpose of security from injustice?
- 4) How does Aristotle's definition of citizenship compare with that of the United States and with that of the Bible? (Hint: The idea of biblical citizenship is related to the term "stranger" found often in the Bible)
- 5) Compare and contrast Aristotle's location of supreme political power in a civil state and that of the Bible. What is Aristotle's attitude toward the gods? What are the implications? (Daniel 7)
- 6) Compare and contrast Aristotle's view of the relationship of master and slave, husband and wife, parent and child with that of Ephesians 6 and Galatians 3.
- 7) What are the forms a state may assume, according to Aristotle, and what are their perversions? Has he left out anything important?
- 8) Are modern forms of Communism in harmony with Aristotle's teaching, or not? Defend your answer.
- 9) What are the causes which give rise to revolution and how does Aristotle propose to alleviate them? Is this biblically realistic?
- 10) Are there any biblical parallels to what Aristotle calls "ostracism"? How would the biblical rationale for such a practice compare with Aristotle's rationale? (I Cor. 5)

CICERO



Julius Caesar was declared dictator for life, bringing the old Roman republic to an end. After Caesar was killed by in the Senate, Cicero argued against Mark Antony and for restoring the Republic. He argued that "the voice of the people is the voice of god," based on natural law: right reason in accord with nature. After more civil war the 2nd Triumvirate of Antony, Octavian and Lepidus was set up and Cicero was killed.

Who was Cicero? Cicero (106-43 B.C) was the most fruitful Roman political theorist. He was a Roman Senator during the turmoil between the republic and the Empire. He's considered the greatest Roman prose writer and orator. His speeches were sprinkled with wit. Caesar multiplied the number of Senators, diluting their power. One new official held office for only a day. "We have a consul of such vigilance that during his entire term he never slept a wink," Cicero noted. Chastised for skipping the traditional courtesy call on the new consul, he added, "I was on my way, but night overtook me." Another time he observed, "There is nothing so ridiculous but some philosopher has said it."

Historical context. The death of the Roman republic marked also the death of its most ardent defender. During the 2nd Triumvirate (3 co-rulers), Cicero was sentenced and killed without trial at his home. Although discreet at first about pressing for a rebirth of the Republic, his hope was renewed after the murder of, Julius Caesar by the plot of Brutus. Brutus was an enemy pardoned by Caesar's lenient policy of *clementia*. Cicero argued with vigor against Marc Antony. Sadly, his own words condemned him. Antony, who became a member of the second Triumvirate, was more interested in personal power than restoring freedom. He is well-known for his later love affair with Cleopatra.

Summary of Cicero's teaching. Most political errors that came to bloom in the West sprouted in Greece. For example, Cicero made no claim to being first. He freely admitted trying to order Greek thought and persuade Romans to adopt it. His natural law theory and faith in the nascent deity of man came from Aristotle and Plato. His extant works include the *Republic* and the *Laws*.

"True law is right reason in agreement with nature; It is of universal application, unchanging and everlasting." Statements like this make Cicero one of the most persuasive backers of natural law theory in the ancient world.

"Vox populi; vox dei" -- "the voice of the people is the voice of god" -- was another Cicero dictum. Cicero summed up the spirit of democracy with these stirring words. They have echoed down through the centuries to the present day. In spite of this he favored a mixed government. This contains elements of monarchy (rule of one), aristocracy (rule of a few) and of democracy (rule of all).

Implications for subsequent history. The drafters of the *U.S. Constitution* looked to republican Rome as a primary blueprint for the nation they were building. That included Thomas Jefferson in 1776 as well as the American framers in 1787. All were impressed with the moralistic, patriotic civil religion of Cicero. "Civil religion" is religious ideals and worldview supposed to be held in common by all men. It serves to unite them in a civil state. In Rome, this was morality apart from God. It valued religion only to the extent that it could bolster the state. In fact, the heart of this faith was devotion to the state, soon to be embodied in Caesar worship. The drafters of the American Constitution copied the Roman Senate. They also assumed Roman names in the debates, adopted Roman building design, and in effect copied the civil religion of the Pantheon. The Pantheon was the temple devoted to the entire group of Roman gods. The founding fathers were presenting at the very least a mixture of classical civic ideals with Christian morality. Both of these are present in some of the capitol architecture in Washington D.C.

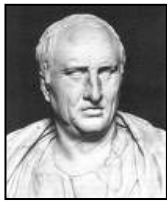
The American framers looked to Cicero for the authority of their Constitution in "We the people." The Constitution itself -- not Bible law -- was made the "supreme law of the land" (Art. VI, Sec. 2). Thus they rejected the rule of God in earlier American covenants. The American civil religion evolved from this improper base of authority. Its mythos includes George Washington as the great national savior and Thomas Jefferson as the lawgiver. Abraham Lincoln is the latter day prophet of the *Gettysburg Address*. He called the nation back to its neglected roots in *The Declaration*.

Biblical analysis. Cicero was aware of the Bible faith, but rejected it as naive. Thus, his natural law theory fails to account for the Fall and the impact it had on the mind of man and on nature. Fallen nature can never be the standard for man (Rom. 8:21); man's darkened mind is unable to interpret it apart from the Bible (Rom. 3:11). The history of Rome reveals that apart from the Law of God, natural law is helpless to prevent the decay of freedom and the growth of tyranny. Ironically, the letter

of Paul to the Romans locates the source of civil authority in God alone (Rom. 13:1), not in the people.

Corrective or prescriptive actions. In the founding of governments, the "voice of the people" must be rejected in favor of the "voice of God." The laws of nations must be based only on the Law of God, never on so-called natural law. The latter is subject to the whim of whoever happens to hold the reins of power.

TEST YOUR UNDERSTANDING: CICERO



True law is "right _____ in agreement with _____. It is of universal application, unchanging and everlasting.... " This was Cicero's famous definition of _____ law. This and other aspects of his philosophy he borrowed from the _____, and systematized. Cicero was a member of the Roman _____ during the tumultuous period between the two _____. Although at first hesitant, Cicero soon entered vigorously into the contest for a revived _____ against _____ Antony. _____ Antony prevailed, however, and Cicero was slain without _____ at his home. The _____ law theory promoted by Cicero was helpless in the face of Roman _____. Moreover, contrary to Cicero, the Bible does not equate the voice of the _____ with the voice of God.

Key: page 144, Teacher Guide

Multiple Choice

- (1) Hopes for a revived republic were triggered by: 1) murder of Julius Caesar 2) solar eclipse 3) death of Cicero
- (2) Cicero was a: 1) Plebian 2) great orator 3) member of 1st Triumvirate
- (3) Cicero was assassinated in: 1) 58BC 2) 77BC 3) 43BC
- (4) Cicero was murdered for his polemics against: 1) Julius Caesar 2) Marc Antony 3) Catiline
- (5) Cicero was an eloquent defender of: 1) positive law 2) sociological law 3) natural law
- (6) According to Cicero, natural law consisted of right reason in agreement with: 1) theology 2) nature 3) instinct
- (7) Cicero upheld the voice of the people in matters of: 1) government 2) theology 3) allodial title
- (8) Nearly all of Cicero's philosophical works were taken from: 1) Latin Vulgate 2) ancient Near East 3) Greeks
- (9) Vox populi vox dei was enshrined in the: 1) U.S. Constitution 2) Magna Carta 3) Edict of Milan
- (10) Passage demonstrating the corruption of "right reason": 1) Rom. 8:21, 2) Rom. 13:1, 3) Rom. 3:11

Matching

- | | |
|---------------------|------------------------------|
| ___ 1st Triumvirate | (1) Cleopatra |
| ___ Natural law | (2) Assassin |
| ___ Death of Cicero | (3) Death of republic |
| ___ Vox populi | (4) <i>U.S. Constitution</i> |
| ___ Julius Caesar | (5) 60BC |
| ___ Brutus | (6) Fallen reason |
| ___ Rom. 8:21 | (7) Clementia |
| ___ Mark Antony | (8) 43BC |
| ___ Rom. 3:11 | (9) Fallen nature |
| ___ 2nd Triumvirate | (10) Right reason |

CICERO: REPUBLIC/LAWS

Discussion/Study Guide Questions

READING ASSIGNMENT: *Republic*: Bk. I, Ch. 1-2, 5-7, 20, 25-35, 42-45;

Bk. III, Ch. 22

***Laws*: Bk. I, Ch. 4-11,
Bk. III, Ch. 1**

- 1) Do you agree or disagree with Cicero's belief that the highest use of virtue is the government of a state?
- 2) According to Cicero, what is the purpose of government planning? How successful has government planning been in 20th Century America?
- 3) What are the basic forms of civil government, according to Cicero? Which form does he consider the least desirable in itself? Which does he consider most desirable in itself?
- 4) Cite some historical examples of weakness and strengths in the three types of government.
- 5) What does Cicero propose as the remedy for those weaknesses? Can a mixed government be found in American experience? In the Bible? (Num. 11: 24, 25) If so, why is a mixed government superior?
- 6) What fault does Cicero find with the spirit of egalitarianism? How has this spirit found expression in the United States? How does liberty differ from libertarianism and license?
- 7) What is the inevitable result of equalitarianism? How does a tyrant win the favor of the people?
- 8) Does Cicero's definition of law pass the test of biblical scrutiny: "law is the highest reason, implanted in nature, which commands what ought to be done and forbids the opposite"?
- 9) Compare Cicero's assessment of human reason – vox populi, vox dios -- with that of the Bible. (Rom. 3:11)
- 10) Describe the American civil religion and how it differs from biblical religion?

VIRGIL



Virgil was recruited from the pastures of North Italy to hymn the praises of Augustus Caesar after the defeat of Mark Antony. He wrote the epic poem, the *Aeneid*, to glorify Rome. He traced her origin back to survivors of Troy. Virgil portrayed Augustus as the divine savior of Imperial Rome. Jesus was born during Augustus' reign and challenged his claim to divinity.

Who was Virgil? (70 B.C.-19 B.C.) Virgil was born to an obscure peasant farm family in Northern Italy. He rose to a position of intimacy with the mighty Augustus, first Emperor of Rome. At Augustus' request, he wrote the *Aeneid*, the most influential book produced in Rome.

Historical context. Rome had only recently emerged from nearly a century of Civil War, with the old Republic giving way to the Empire. The Senate voted all power to Caesar, but remained to further the illusion of a republic. Virgil composed the *Aeneid* to bolster Caesar's position as the god-man and promote devotion to Rome. According to Virgil, Rome was descended from ancient Troy. As described by Homer, Troy in Asia Minor provided the setting for the *Iliad*.

Summary of Virgil's teaching. In the *Fourth Eclogue* Virgil predicted the birth of a boy-child who would be the Savior of the world. "Now from high heaven a new generation comes down. Yet do thou at that boy's birth, in whom the iron race shall begin to cease, and the golden to arise over all the world...under thy rule what traces of our guilt yet remain, vanishing shall free earth forever from alarm." Augustus saw himself as the political Messiah who fulfilled this prophecy. In the *Aeneid*, Virgil expanded on this theme. Aeneas with his son and aged father escaped the defeat of Troy. This epic poem describes their 7-year journey throughout the Mediterranean world, finally to arrive at the mouth of the Tiber. There they founded the City of Rome. This work "...was a deliberate attempt by Virgil, at the request of Augustus, to glorify Rome by celebrating the supposed Trojan origin of its people and, particularly, the achievements and ideals of Rome under its new ruler" (7).

Implications for subsequent history. Thus, at the birth of Christ, two *deities* vied for the loyalty of men: Imperial Rome and Christ. Christians were not dragged into the arena for worshipping Christ. Rather they died for failing to confess Caesar over Christ. It was primarily a political rather than a spiritual offense.

Some Christians in the Middle Ages looked on Virgil as a prophet of the true God. They mistook his prophecy as heralding the birth of Christ. In reality, Virgil was a court historian who put his own unique spin on the story of Augustus and Rome. That was a good example of the victors writing the history books.

Dante adopted Virgil as his guide through Hell in *The Divine Comedy*, to support his belief in a unitary, one-world state. The most serious sins of the denizens of Hell were political sins against the unity of the state. For example, Brutus, who killed Julius Caesar, incurred the worst wrath next to Judas Iscariot.

The state was relatively restrained during the medieval period by virtue of its collegial relationship with the church. However, the danger of abuse arose again with the emergence of the nation-state after the *investiture* struggle of the late 11th Century. Virgil's Savior-state was reborn in the 20th Century with a vengeance. Many Christians embraced an eschatology of historical pessimism in the 19th Century and withdrew from the arena of cultural battle. The state moved in to fill the void. Promising great blessings and social salvation, the state proved to be a wolf in sheep's clothing. Shielded by only a thin veneer of "freedom", citizens of the West are now under far more control than was ever exercised by Rome. Because the modern church taught things must get worse before the Second Coming, it encouraged Christians to retreat from the culture. In the popular *idiom*, "Why polish brass on a sinking ship?" On their way out, Christians left the door wide open for the state to expand far beyond its Bible function.

Biblical analysis. When the state forsakes its limited biblical role of upholding justice the Bible portrays it as a beast. The conflict between Christ and Caesar was seen in Rome's direct contradiction of Acts 4:12. Caesar asserted, "Salvation is to be found in none other save Augustus, and there is no other name given to men

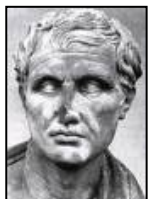
in which they can be saved" (5a). Rebellious men picture civil government as a great and glorious image (Dan. 2:39, 40). From God's viewpoint these same empires are seen as ravening beasts (Dan. 7:3). It was to shatter these pretensions that Jesus was born of Mary: "He hath put down the mighty from their seats, and exalted them of low degree" (Luke 1:52).

Corrective or prescriptive actions. The modern state has usurped a position of great power by mimicking the servant posture of Christ. The state has learned better than the church that men follow those who serve them best. The power of the state can only be broken as men

refuse her proffered "benefits." We must turn again to Christianity for physical and spiritual relief.

Virgil was one of the first "court historians," illustrating how the victors usually write the history books. They put their unique spin on the story and present themselves in the best possible light. In *Isaiah 10:2*, the Bible condemns those who conspire to "decree unrighteous decrees, and that write grievousness which they have prescribed." It takes careful study to gain an accurate picture of such events. Give great care to avoid being caught up in the tide of popular opinion, recognizing that non-Christian governments are masters of propaganda.

TEST YOUR UNDERSTANDING: VIRGIL



Virgil rose from obscure _____ origins to a position of intimacy with the mighty Emperor _____. He was commissioned by _____ to pen the _____ as an encomium to _____ under its new ruler. Virgil's famous *Fourth* _____ predicts the birth of a boy child who would be the _____ of the world and obliterate the _____ of sin. Christians in later ages took this to be a prophecy of _____, but _____ saw himself as the _____ Messiah who fulfilled the prophecy. Thus, at the advent of _____ a _____ had been established in opposition to _____.

Key: page 145, Teacher Guide

True or False

- ___ (1) The *Aeneid* was the most influential work of literature produced in ancient Greece
- ___ (2) According to Virgil, Rome was of Trojan origin
- ___ (3) Virgil played a prominent role in Dante's *Divine Comedy*
- ___ (4) Virgil foretold the birth of Mary's boy-child in Bethlehem
- ___ (5) The *Aeneid* was modeled after the epic work of Horace
- ___ (6) The early Christians were put to death for worshipping Christ
- ___ (7) The offense of the 1st Century Christians against Rome was primarily political in nature
- ___ (8) The essence of Rome was the hope of political salvation
- ___ (9) Virgil was to Dante what Aristotle was to Aquinas
- ___ (10) With the inauguration of Augustus, the Roman Senate was finally abolished

Matching

- | | |
|---------------------------|-------------------------|
| ___ <i>Fourth Eclogue</i> | (1) Site of Troy |
| ___ Dispensationalism | (2) Site of Rome |
| ___ <i>Aeneid</i> | (3) Genesis of Rome |
| ___ Daniel 2 | (4) Glorious image |
| ___ Ascension of Augustus | (5) Boy child |
| ___ Tiber | (6) Ravenous beast |
| ___ Augustus | (7) 43BC |
| ___ Asia Minor | (8) 70BC |
| ___ Daniel 7 | (9) Political Messiah |
| ___ Birth of Virgil | (10) Recipe for retreat |

VIRGIL: THE ECLOGUES

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Fourth Eclogue*

- 1) What were Augustus's motivations for befriending Virgil? What service did Virgil perform for Caesar?
- 2) What attributes did Virgil attribute to Augustus and to Rome? What was Virgil's fundamental attitude toward Caesar as expressed in the Eclogues?
- 3) Give some examples of how modern governments have used the arts to support their governments.
- 4) What did the tone established by the Eclogues do for Caesar's public image?
- 5) What are the distinctive features of "pastoral poetry?"
- 6) In what ways have modern Christians encouraged civil government to assume a messianic role?
- 7) What are the implications of Virgil's philosophy for the way people view civil government today?
- 8) How is it that Christians in the Middle Ages could have been confused by the Fourth Eclogue and considered it a prediction of the birth of Christ?
- 9) How does Virgil's view of salvation differ from the biblical view?
- 10) How does Mary's view of civil government in the Magnificat (Luke 1: 46-55) differ from that of Virgil?

**THE PRINCE OF PEACE
ESTABLISHES HIS KINGDOM**

JESUS CHRIST



Jesus was unique in that He was God in the flesh. God created man perfect, but he disobeyed and fell into judgment and Hell. Jesus lived a perfect life and proved himself worthy to die in our place. He was killed on the cross as the lamb of God to atone (make amends) for man's sin. He rose from death to redeem (buy back) mankind and all Creation for God. Man must call on God to receive the gift of eternal life.

Who was Jesus Christ? Jesus Christ (3 B.C.-30 A.D.) was the Son of God become man by a virgin birth. Christ is the Creator and sustainer of the universe. By virtue of his two natures (Divine and human) in one person, He reconciled rebellious humanity to offended Deity. This came by His death on the cross and resurrection. There He redeemed fallen humanity from the just condemnation of God's broken law. At the moment of his death an amazing series of events marked the pivotal point in human history. His last words were "It is finished", indicating that the power of the rebel leader (the Devil) had been broken. Terrible storm clouds blotted out the sun as God turned His back on His Own Son. An earthquake released saints from their graves. Most significant of all, the veil of the Temple, which had separated God from the people was torn from top to bottom. It was like the stroke of the invisible sword of God descending from heaven. The awful price had been paid and sinful man was restored to communion with his holy Creator.

Historical context. In the fullness of time, "God sent forth his Son...To redeem them that were under the law...." (Gal. 4:4). Explaining the king's dream (Dan. 2), Daniel had foretold four great pagan kingdoms before the kingdom of Christ. The head of gold was Babylon, the breasts of silver were Media-Persia, the thighs of bronze were Greece, and the legs of iron were Rome. Rome was to degenerate into an unstable mix of iron and clay during the period of the imperial emperors (toes: cf. also Rev. 17:12) "And in the days of these kings, the God of heaven [will] set up a kingdom, which shall never be destroyed...." (Dan. 2:44).

Thus, at the birth of Jesus, the glory of republican Rome was history. But Rome's power -- recently consolidated under the emperors -- was enough to enforce order. A system of Roman roads and viaducts unified the Mediterranean basin and sped the gospel message. The hearts of many were prepared to receive the Son of God. The impotence of local gods was proved against the

power of Rome. The Imperial Cult united the Empire religiously and politically, but offered scant satisfaction to the individual. Even the Jews religious practice had decayed into legalistic bondage. The pharisaic religious leaders had replaced God's law with manmade tradition.

Summary of Jesus' teaching. At the heart of Jesus' teaching is the gospel, the good news of redemption through his death and rising again. The gospel is summarized in the famous "Roman Road."

- 1) "All have sinned" (Rom. 3:23)
- 2) "The wages of sin is death" (Rom. 6:23,
- 3) "Christ died for us" (Rom. 5:8)
- 4) "...call on the name of the Lord" (Rom. 10:13)

Moreover, the Bible tells us that Jesus rose in triumph over death to secure not only our redemption from Hell. He also died to secure our submission to His Lordship: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9). He thereby made Himself King (ruler) as well as Prophet (law-giver) and Priest (intercessor).

But "His own received Him not" (John 1:12). In the only miracle recorded in all four gospels, Jesus fed 5,000 "camp followers" who then sought to make Him King. They failed to grasp the spiritual reality of His ministry. It was signified by the analogy of the "living bread" and the requirement to "eat my flesh." "From that time many of his disciples went back, and walked no more with Him" (John 6:66). Thereafter, Jesus informed the Jewish leaders that "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). By that He meant the church, consisting of converted Jews and Gentiles.

Implications for subsequent history. The Lordship of Christ is comprehensive. Jesus death and rising from the dead won not only souls, but all creation unto Himself.

All creation fell with man and is redeemed with man: "...the creature [creation] itself also shall be delivered ... into the glorious liberty of the children of God" (Rom. 8:21). It is our task and privilege to invite others to believe the gospel. This is Jesus' Great Commission. It includes teaching or discipling all nations "to observe ... whatsoever I have commanded you...." (Matt. 28:20). Every sphere of earthly activity -- church, business, art, law, education, politics, media, and all else -- must be brought under control of Christ. Gradual transforming of society by the gospel includes justice in law, which the Bible calls restitution. Restitution involves the responsibility of the offender to restore the loss to his victim, normally two-fold. The church has not yet awakened to the full scope of the Great Commission. But Christ will not return until this is accomplished.

Biblical analysis. But the gospel has already shown its power to transform the culture of the West. From the parables of the mustard seed and the leaven (Matt. 13:31-33) we learn that the kingdom of heaven starts out small, but expands to include everything. As we have seen, Jesus set up his kingdom at his first coming to fulfill the prophets, and that kingdom will expand to fill the whole earth prior to His Second Coming (Matt. 13:31-33). At that point His Kingdom will be complete.

Corrective or prescriptive actions. Each person is judged based on their response to Christ. The only unpardonable sin is rejection of God's free offer of mercy in Him. We must make Him our personal Savior (John 1:12), and work to make Him Lord over every realm of creation (I Cor. 15:27).

TEST YOUR UNDERSTANDING: JESUS CHRIST



Born of the Virgin Mary, Jesus Christ came to earth as the Word of God, incarnate, two natures Divine and human in one _____. At His first coming Jesus defeated Satan and established His _____ which is destined to increase until His _____ coming. The good news (gospel) is that Jesus died for our _____, rose from the dead, and then _____ to rule the world at the right hand of God. All men are commanded to _____ and call on the name of the Lord to be saved. Jesus not only redeemed individual souls, but all _____, which means that even kings are subject to His law, a law based on _____. A thief shall restore double, according to Ex 22:1. Jesus two-fold commission to his disciples includes _____ individual believers and teaching the _____ how to obey their King.

Key: page 146, Teacher Guide

Multiple Choice

- (1) The incarnation is: 1) two persons in one body 2) two natures in 1 person 3) Divine Logos in human body
- (2) Year of Jesus' birth: 1) 1 AD 2) 1 BC 3) 3 BC
- (3) Kingdom taken away: 1) Nation of Israel 2) Church 3) 144,000
- (4) The kingdom of Christ: 1) Grows until 2nd Coming 2) Confined to the heart 3) Set up at 2nd Coming
- (5) Requirement for salvation: 1) Golden Rule 2) Faith in Christ 3) Baptism
- (6) Without Christ, the soul: 1) Is extinguished at death 2) Goes to Purgatory 3) Goes to Hell
- (7) Jesus Christ is prophet, priest, and: 1) Savior 2) King 3) Messiah
- (8) The unpardonable sin is: 1) Rejecting Spirit's call 2) Murder 3) Any mortal sin
- (9) Miracle repeated in all four gospels: 1) Sower 2) Fig tree 3) Feeding 5000
- (10) Creator of the universe: 1) God the Father 2) Son of God 3) Holy Spirit

Matching

- | | |
|------------------|-------------------------|
| ___ Virgin birth | (1) Victory |
| ___ Wages | (2) Kingdom established |
| ___ Law | (3) Condemnation |
| ___ Lordship | (4) Comprehensive |
| ___ Faith | (5) Incarnation |
| ___ 1st Coming | (6) Kingdom consummated |
| ___ Gospel | (7) Salvation |
| ___ Resurrection | (8) Nations |
| ___ 2nd Coming | (9) Good news |
| ___ Disciple | (10) Death |

JESUS CHRIST: GOSPEL OF MATTHEW

Discussion/Study Guide Questions

READING ASSIGNMENT: *New Testament, Gospel of Matthew*

- 1) The New Testament book of *Matthew* presents Jesus Christ as the suffering King who fulfilled the Old Testament Jewish prophecies. What do we learn about the origin of this King from *Matthew* Chapter One?
- 2) What do we learn about the law code of the King in the 5th chapter of *Matthew*?
- 3) What do we learn about the servants of the King in *Matthew* 5?
- 4) What do we learn about the power of the King in *Matthew* chapters 8 and 9? On what basis does a person enter the Kingdom of God?
- 5) According to *Matthew* 13, when did the kingdom of Christ begin? How will it grow? When will it be complete?
- 6) What miracle is repeated in all four of the gospels? (There is a clue in *Matthew* 14) Why is this significant?
- 7) To whom did Jesus transfer His kingdom in *Matthew* 21? Why?
- 8) What happened in A.D. 70 to conclude the transfer of the kingdom from the Jews? (clue: the answer is in *Matthew* 23 and 24)
- 9) What great act did God perform in *Matthew* 28 to secure the victory of the king?
- 10) What is the 2-part nature of the task the King has assigned to His subjects? (*Matthew* 28:19, 20)

THE PATRISTIC WORLD

CONSTANTINE



Rome persecuted the church 10 times between Christ and Constantine. Constantine ruled jointly with Maxentius until the latter tried to take over the throne. The two armies met just north of Rome where Constantine saw a cross in the sky with the words, "in this sign conquer." After his victory Constantine ended the persecution of Christians with the Edict of Milan and Rome adopted Christianity.

Who was Constantine? Constantine (280?-337) was the first Christian emperor of Rome. He had ruled jointly with Maxentius for a while, until Maxentius tried to take over. Constantine marched his much smaller force to meet Maxentius at the Tiber about 10 miles north of Rome. Aware of the occult connections of his foe, Constantine asked for Divine help. It was then that he saw a cross in the sky with the words, "In this sign conquer." The Battle of Milvian Bridge, fought on October 28, 312, was furious, but Constantine won. The next year he issued the *Edict of Milan*, which halted Christian persecution. In a dramatic about-face, Constantine adopted Christianity as the religion of the Empire. He appeared to profess faith, but refused baptism until his deathbed. For all his faults, his life on balance marked a stride forward for Christianity.

Historical context. There were ten official persecutions between Augustus and Constantine. The blood of the martyrs was the seed of the church. Finally, the victory of Constantine at Milvian Bridge (312 A.D.) resulted in the Edict of Milan (313 A. D.) and the end of persecution. Christianity became the religion of the Empire. In 330 Constantine founded Constantinople (or Byzantium). It remained capitol of the Eastern Empire until 1453. This was a period of more than a thousand years unrivaled in history for its stability. This was largely because of its anti-inflationary gold coinage. Not long after the coinage was debased Byzantium fell.

Summary of Constantine's teaching. The early church was plagued by heresy. Doctrine was refined as heresy was refuted. The church was wrapped up in the Arian problem. Arias said Christ was merely a created being. Athanasius opposed him, claiming that Christ was the *same* substance with God, not just *like* substance. To maintain peace and unity in the empire, Constantine called the Council of Nicaea. Constantine did not preside at the Council, but used his civil power to enforce the Orthodox position. At Nicaea Christ was declared to be "...GOD of GOD, begotten, not made, being of the same substance with the Father...."

Implications for subsequent history. According to church historian, John Leith:

"The cultural significance of the Nicene theology is revealed in the disposition of the political Imperialists to be Arians. Imperialism as a political strategy was more compatible with the notion that Jesus Christ is something less than the full and absolute Word of God" (8).

If Jesus is not King, the Emperors could (and did) make themselves lords of the civil realm. The outcome of Nicaea (325) was of great import to establish the deity of Christ. However, Constantine may have assumed an unbiblical authority in taking part. This was close to the old Roman policy of requiring subjects to bow to the religious priority of the state. This precedent was the source of church-state bickering for hundreds of years.

For instance, even a Christian prince as wise as Charlemagne in 9th Century France assumed power to appoint bishops. He set up a study group/seminary in his court with Bible scholars from all over. Each had a Bible nickname, Charles himself being King David. Each day after the hunt, they would discuss the Bible and the classics. These men were given bishoprics in outlying areas. There they set up their own schools to train other bishops. Charlemagne appointed bishops wisely, but most later Emperors did not. In some cases, they sold the bishoprics by auction. They were prized for their land rentals. Thus Charlemagne become the founder of the Holy Roman Empire. It lasted over 1,000 years until dissolved by Francis II in 1806. It began when Pope Leo crowned Charlemagne as he knelt before the altar in the year 800. It thus became a custom for the pope to anoint the new Emperor. This ceremony offset the secular abuse to some extent.

After Gregory VII and the Papal Revolution in 1075, the power to appoint bishops was given to the Pope. The state went its own way into the secular realm. During the Investiture Struggle (1075-1122) Gregory denied the

power of the civil ruler to invest bishops with office. The Bible grants the local congregation power to select church leaders (**Acts 6:3**), who are then appointed by existing church leaders. The civil ruler is not involved.

Biblical analysis. A biblical understanding of the separation of church and state sees the two institutions as working together. However, they have distinct roles directly under God. The church's role is evangelism and discipleship, leading men and nations to the worship of God. For its part the state is to ensure justice according to the law of God. This creates peace and freedom in which men and church may fulfill their callings under God. The Bible forbids either church or state assuming

the duties of the other. For instance, King Uzziah was given leprosy for presuming to offer the sacrifice (**II Chron. 26:18-21**). Saul was also judged for this offense (**I Sam 13:12-14**).

Corrective or prescriptive actions. A faulty concept of separation of church and state has plagued the world to the present. The modern world sees the church as useless. She has only herself to blame. She is reaping the reward of her neo-Platonic, otherworldly theology. Church leaders must take the lead in making friends with civil leaders. They must teach them the law of God and counsel them about how it applies to criminal justice. Churches must sell their rentals (Dt. 10:9).

TEST YOUR UNDERSTANDING: CONSTANTINE



Prior to the battle of _____ Bridge, just outside Rome, Constantine saw a _____ in the sky with the words, "in this sign conquer." Defeating his rival Maxentius, he became the first Christian emperor of the Roman Empire. Constantine issued the Edict of _____, which granted freedom of worship to Christians and founded the city of _____, capitol of the Eastern Empire in 326. In part because of the solid gold currency established by Constantine, the Eastern Empire endured for more than a millennium until _____. Constantine's faith matured gradually and he convened the Council of _____ in 325 to settle the _____ controversy regarding the nature of _____. The Council determined that Jesus was God of God, begotten, not _____, being of the same _____ with the father.

Key: page 147, Teacher Guide

Multiple Choice

- (1) Constantine's vision: 1) a cross 2) a crown 3) a sword
- (2) Edict of Milan: 1) 312, 2) 325, 3) 313
- (3) Source of Byzantine longevity: 1) fractional reserve 2) gold coinage 3) leverage
- (4) Role of Constantine at Nicea: 1) presiding officer 2) observer 3) participant
- (5) Constantine was baptized: 1) at death 2) at birth 3) at conversion
- (6) Council of Nicea: 1) 312, 2) 325, 3) 313
- (7) Violated separation of church & state: 1) Ahab 2) Josiah 3) Saul
- (8) Arianism tends toward: 1) weak government 2) mixed government 3) strong government
- (9) Jesus relation to God: 1) like substance 2) eternal Logos 3) same substance
- (10) Resolved at Nicea: 1) nature of Christ 2) separation of church & state 3) doctrine of trinity

Matching

- | | |
|--------------------|-----------------------|
| ___ Constantine | (1) Athanasius |
| ___ Milvian Bridge | (2) Same substance |
| ___ 1453 | (3) Fall of Byzantium |
| ___ Jesus | (4) Begotten |
| ___ Byzantium | (5) Christian emperor |
| ___ Nicea | (6) Toleration |
| ___ Arianism | (7) Constantinople |
| ___ Arius' foe | (8) Milan |
| ___ Milan | (9) Like substance |
| ___ 313 | (10) Cross |

CONSTANTINE: WESTMINSTER CONFESSION OF FAITH

Discussion/Study Guide Questions

READING ASSIGNMENT: Westminster Confession of Faith, Ch. 23
 Foundations of Social Order, Ch. 2 (Nicene Creed)(7)
 Decline & Fall of the Roman Empire, Ch. 21

- 1) Chapter 23 of the Westminster Confession of Faith gives the civil magistrate authority to “call synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God.” Do the passages they cite, justify a king such as Constantine convening such a synod? (II Chron. 19:8; II Chron. 29, 30; Matt. 2:4)
- 2) Was Constantine justified in attending and participating in the Council of Nicea? What position did Constantine take at the Council?
- 3) Was Constantine justified in using his authority as civil magistrate to enforce the decision of the Council of Nicea?
- 4) Do you think that granting this kind of authority to the civil magistrate to enforce canon law (church law) would lead necessarily to a situation like the investiture struggle of the 11th Century in which the magistrate was appointing church leaders?
- 5) Does the magistrate have authority to enforce the 2nd table of the law; e.g. the 8th Commandment, “Thou shalt not steal”?
- 6) Does the magistrate have authority to enforce the 1st table of the law; e.g., the 4th Commandment, “Remember the Sabbath...”? (cf. Nehemiah 13)
- 7) Although he listened patiently, Constantine thought the Divines were splitting hairs over the definition of homoousion (one essence) and homoiousion (like essence). Do you agree or disagree with Constantine and why?
- 8) How did the outcome of this battle over two words affect subsequent history?
- 9) How did the outcome of this battle over two words affect the authority of the civil magistrate?
- 10) What was Arianism and in what ways did it depart from Orthodoxy?

AUGUSTINE



Augustine fought many false teachings, including Pelagianism: The belief that free will made man the deciding factor in salvation. Augustine taught man's free choices are second causes in context of God's overarching control. Thus, God reaches down to choose man, as on Michelangelo's ceiling of the Sistine Chapel. When men deny this they exalt themselves in the City of Man.

Who was Augustine? Augustine (354-430 A.D.) was saved from Manicheanism by his mother's prayers. The story of his conversion from immorality is legendary. Monica, prayed for years and often counseled with her Bishop. Annoyed with her persistence, he once told her, "A son of so many prayers cannot be lost." Augustine was convicted by thousands of unlearned Egyptian monks leading holy lives in Egypt. He despaired that he could not control his passions in spite of great learning. He cast himself to the ground in his garden where he heard a child's voice next door singing, "Tole Lege, Tole Lege" -- "Take up and read. Take up and read." The first verse his eye fell upon, was Romans 13:13-14. "Let us walk becomingly, as in the day; not in reveling and drunkenness...but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." At that moment Augustine believed and was changed. At age 42 he became Bishop of Hippo in North Africa and held this position for 45 years.

Historical context. He fought attacks on two fronts: 1) pagans outside, and 2) heretics inside. Arian attacks on the nature of God and Christ were subdued at Nicaea (325 A.D.). The battle focused on the nature of man. Pelagius, a Welsh monk, denied original sin and taught God had given man a free will. Therefore, God does not predestinate men to heaven or hell. In other words, God does not choose man, man chooses God. This makes the will of man the deciding factor and superior.

A Bible worldview does not pit the sovereignty of God against the freedom of man. Rather it pits the sovereignty of God against blind chance. God works behind the scenes through the choices of men to accomplish His will.

With the conversion of Constantine and the Edict of Milan (313 A.D.) the Empire embraced Christianity. It remained nominally Christian until toppled in 410 A.D. The Pagan version of these events was that Rome was weakened by the Christian faith. Thus, it was ripe for destruction by the Visigoths. The fall resulted from the wrath of the Roman gods, who had been displaced.

Augustine refuted this pagan view in *The City of God* (426) and set forth a biblical philosophy of history.

Summary of Augustine's teaching. Augustine himself was tainted by Hellenism (Greek thought). But his *City of God* was the first to define two strands of thought at war in the West. These were Greek humanism and Christian Theism. Augustine upheld the sovereignty of God over the free (determinative) will of man. Yet, by arguing for Christian truth based on its success in history, he unwittingly diminished the authority of Scripture. Later, Augustine's *Retractions* expressed a more mature view of how understanding springs from faith, not vice versa. Ironically, his amillennialism denied victory to the church in history.

His *Confessions* reflect on the grace of God in his early life and conversion. He also wrestled against his early Manicheanism. Mani taught a dualistic struggle between equal and opposite principles of good and evil, light and darkness. The soul, being spiritual, must be rescued from its prison in the body via asceticism and abstinence. These have "an appearance of wisdom in promoting rigor of devotion...but they are of no value in checking the indulgence of the flesh" (Col. 2:23)>

Implications for subsequent history. Ground gained by Augustine was lost at the Council of Orange (529 A.D.). It concluded "that God hath predestined no one to damnation." This moderate Augustinianism, says God predestines His elect to heaven. The non-elect are simply left behind, not specifically predestined to Hell. These fires of heresy regarding the nature of man and salvation have smoldered in the church for centuries. It includes works-righteousness of the Roman church, rekindled in the Calvin-Arminius conflict. Sadly, the Reformers also inherited Augustine's amillennialism and his bent toward divorcing the so-called secular world from the Bible. The Roman Church abused Augustine's teaching to seize temporal power. Rome saw the church was the City of God, destined to conquer the saeculum, pagan state. Pope Leo set the stage by crowning Charlemagne (800 A.D.). By 1000 A.D. civil rulers were investing bishops with office. This paved the way for the Papal Revolution of 1075.

Biblical analysis. Great error and conflict arise when the church is viewed as identical with the Kingdom of God. The church is but one aspect of the kingdom, *albeit* the central aspect. The Kingdom of God is the civilization of God. It is the overflow of the rule of Christ from the church into every realm of life. At the climax of Messiah's reign, the most common things shall be sanctified by His law. Zechariah predicted "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD...Yea, every pot ... shall be holiness unto the Lord...." (*Zech. 14:20,21*).

Corrective or prescriptive actions. When we accept God as Creator, we deny the free will, or determinative will, of man. Either God is sovereign (supreme ruler), or man is sovereign. The question hinges on whose will is ultimate. "Ye have not chosen me," said Jesus, "but I have chosen you...." (*John 15:16*). Man is free in Christ. But always remember that it is a derived freedom. It exists as a secondary cause within the overarching reality of God's control. Ezekiel wrote of wheels within wheels in his vision of the throne of God.

TEST YOUR UNDERSTANDING: AUGUSTINE



Augustine was converted through the earnest prayers of his mother, _____, from nine years in _____, which taught that light and darkness were the two operative principles in the universe. Augustine fought attacks from pagans outside the church and from _____ inside the church. His _____ described his conversion and he wrote the *City of God* in response to pagan accusations that the fall of _____ resulted from Constantine's conversion to Christianity. This book contrasted the conflict between the heavenly _____ and Greek _____. Augustine upheld the _____ of God over against the free will of man, but his position was compromised at the Council of _____. In his *Retractions*, Augustine corrected the influence of _____ on his earlier works.

Key: page 147, Teacher Guide

Multiple Choice

- (1) Prior to his conversion, Augustine spent 9 years in: 1) Manicheanism 2) Pelegianism 3) Donatism
- (2) Augustine's eschatology was essentially: 1) Postmillennial 2) Amillennial 3) Premillennial
- (3) God saved Augustine in response to the long-suffering prayer of his mother: 1) Madonna 2) Bernice Monica
- (4) Pelegius taught: 1) man chooses God 2) manifest destiny 3) God chooses man
- (5) God works his will: 1) in spite of our will 2) on the basis of foreknowledge 3) according to our will
- (6) Tolerance for Christians was granted at: 1) Council of Orange 2) Edict of Milan 3) Council of Constantinople
- (7) The Council of Orange concluded God has predestined no one to: 1) Heaven 2) Hell 3) Matrimony
- (8) Doctrine firmly established by the early church: 1) salvation 2) nature of man 3) nature of Christ
- (9) Crowned by Pope Leo in 800: 1) Charles the Great 2) Charles Martel 3) Charles V
- (10) Opposite of predestination: 1) free will 2) chance 3) grace

Matching

- | | |
|-----------------------------|----------------------------|
| ___ Manicheanism | (1) Edict of Milan |
| ___ Take and Read | (2) Civilization |
| ___ 410 | (3) Fall of Rome |
| ___ Pelegianism | (4) Free will |
| ___ Confessions | (5) Dualistic aestheticism |
| ___ Kingdom | (6) Council of Orange |
| ___ City of God | (7) Conversion |
| ___ 313 | (8) Second thoughts |
| ___ Moderate Augustinianism | (9) Philosophy of history |
| ___ Retractions | (10) Romans 13:13,14 |

AUGUSTINE: THE CITY OF GOD

Discussion/Study Guide Questions

READING ASSIGNMENT: *The City of God*: Bk. iv, Ch. 3-4, Bk. xiv, Ch. 28, Bk. xv, Ch. 1, 4, Bk xix, chap 5, 12, 14-17, 21, 24, 27

- 1) What is the difference between a pirate and an emperor, according to Augustine?
- 2) What are some of the differences between the City of God and the City of Man?
- 3) Augustine places the kingdom of God in the afterlife, when he says it will be given to the saints. Do you agree or was the kingdom given to the church at Jesus' first advent? (Matt. 21:43; I Peter 2:9)
- 4) According to Augustine, do those who wage war hate peace? What in fact is their motive?
- 5) What is the highest duty by which we must love our neighbor?
- 6) There are some who deny that the rule of the saints includes exercise of political office. Is the dominion of the people of God limited to the irrational creation? Or does the dominion of the saints extend to rule over men as well? (Dan 7: 18-22,27; Gen. 1:28)
- 7) What are some of the benefits that Augustine assigns to servitude and even to slavery? Would these principles apply to slavery in America prior to the Civil War?
- 8) What lies at the foundation of a true republic, according to Augustine?
- 9) Was Augustine a postmillennialist or an amillennialist? Provide evidence to support your answer.
- 10) What was Augustine's answer to those pagans who said that Rome grew weak and fell only after she turned to Christ? Was this a biblically adequate response?

JUSTINIAN



Justinian built a strong ruling team starting with his Queen, Theodora. Her forceful personality matched that of Constantinople itself – the Queen of Cities. The military genius, Belisarius reconquered most of the old Roman Empire for Justinian. On the home front Justinian levied heavy taxes to pay for building projects. He also commissioned the *Justinian Code*, which was based on natural law rather than the Bible.

Who was Justinian? Justinian (483-565) rose from Gothic peasantry to become Emperor of Byzantium due to his dazzling oratory. He married the actress, Theodora, a dominant queen. When Justinian proposed reconquering the original Roman Empire, Constantinople revolted. Even the elite military genius Belisarius couldn't quell the revolt. Holed up in the palace, all of Justinian's advisors counseled retreat by sea. All but the Empress Theodora: "In a crisis like the present we have no time to argue whether a woman's place is the home, and whether she ought to be meek and modest in the presence of the lords of creation. We have got to get a move on quick. My opinion is that this is no time for flight – not even if it is the safest course. Everyone who has been born has to die; but it does not follow that everyone who had been made an emperor has to get off his throne. May the day never come when I do! If you want to make yourself safe, emperor, nothing stops you. There is the sea over there, and boats on it and money to pay your way.... As for me, I stand by the old saying, that the best winding sheet is a purple one." Chastised, Justinian rallied his troops to victory.

Historical context. Not all Rome fell to Alaric in 410 A.D. The Eastern Byzantine empire, founded when Constantine moved to Constantinople in 330 A.D., survived. It dominated Europe for over 1,000 years. The "City of Gold" was founded by the Greek colonizer Byzas in 667 B.C. The Byzantine Empire was a mix of Greek culture, Roman central rule, and Christianity. The emperor presided over both church and state and restored Roman dominance in the Mediterranean. All but Northern Spain and Gaul. But, his tax policies and building projects were ruinous. The latter included the famous Hagia Sophia (Church of the Holy Wisdom), which became a mosque in 1453 and is now a museum.

Summary of Justinian's teaching. Justinian appointed 17 learned civilians to codify civil law for the Eastern Empire. The *Corpus Juris Civilis* (529), gave lip service to God. It played a big role in the infrastructure of the powerful Byzantine Empire, which endured for over a millennium. And it came to provide the backbone for

the legal structure of all Europe. The only exception was Britain, which traced the origin of its common law more to German custom.

Implications for subsequent history. After a long period lying dormant in the West, the *Justinian Code* was found in an Italian library during the Papal Revolution (about 1075ff). A new science of legal scholasticism arose in the law school at Bologna. It used the ancient Greek dialectic to interpret and order the Roman code. Student glossings (interpretations) and disputatio (debates) were added to the text. Together they provided the origin of modern Western legal science and the first lawyers (Law & Revolution, pp. 120-164). The result has been a radical, separation of God and state that has endured to the present. This came to a head in the "Papal Revolution" (1075), when the church demanded freedom from the state.

Thus, the *Justinian Code* -- in its original and glossed forms -- is corrupted by natural law. Natural law was embraced as the ally and support of Revelation. However, it proved to be the "enemy within the gates." It replaced the divine law of liberty with tyrannical statist law. Natural law is defined as enduring moral precept, supposed to be seen in nature. It is therefore common to all men. Proponents forget that nature fell with man.

The downward spiral has been repeated many times in the history of the West:

- 1) Natural law is elevated next to biblical law,
- 2) Biblical law is shuffled into the background,
- 3) Even natural law is rejected in favor of arbitrary "positive law",
- 4) Tyranny follows.

Biblical law is negative (Thou shalt not), designed to restrain sin. Humanistic positive law violates "thou shalt not." It tries to provide all kind of positive benefits. Thus, it displaces the charity of God and the church.

Biblical analysis. Christians never seem to learn that only the law of the Lord is "the perfect law of liberty" (James 1:25). We almost always ignore God's "product warning label": accept no substitutes. They always promise much, but deliver slavery. The *Justinian Code*, was based on natural law reasoning. Following this example, modern law codes have long since abandoned the Bible as the source of law. However, this is only temporary. Isaiah foretells the Last Days when "many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;

and he will teach us of his ways...for out of Zion shall go forth the law...And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plowshares...." (Isa. 2:3,4).

Corrective or prescriptive actions. Christians face a daunting task in the arena of law and politics. Statutes must be purged of humanistic roots and rewritten in terms of the Bible. This is part of the task of "disciplining the nations" (Matt. 28:19, 20). God promises to bless us with total victory. See Appendix B.

TEST YOUR UNDERSTANDING: JUSTINIAN



The Emperor _____ had established the city of Constantinople in the East prior to the fall of the _____ Empire in 410 A.D. The Eastern Empire was untouched by the fall of Rome and became an admixture of _____ government, Greek culture and _____. Justinian, who came to the throne in 527 AD, flirted with insolvency by his successful but expensive _____ exploits in the Mediterranean and his domestic fiscal policies and _____ projects. In spite of these failings, Justinian commissioned the writing of *Corpus Juris Civilis*, a systematic legal code based on biblical and _____ law. Limited in influence to the East, it was discovered in an _____ library around 1080 during the papal revolution.

Key: page 148, Teacher Guide

True or False

- ___ (1) Justinian recovered all but Northern Spain and Gaul from the Barbarians
- ___ (2) Justinian hailed from a long line of Roman Emperors
- ___ (3) Justinian compensated for his rhetorical deficiencies by his military prowess.
- ___ (4) Justinian compensated for his fiscal deficiencies by his judicial prowess
- ___ (5) Law is the mechanism by which a ruler establishes his sovereignty
- ___ (6) The *Justinian Code* was a summary of biblical law
- ___ (7) Unknown in the West for hundreds of years, the *Code* was discovered in an Italian library
- ___ (8) The first lawyers were educated in Bologna
- ___ (9) Church freedom resulting from the Papal Revolution facilitated growth of secular law
- ___ (10) The legal Scholastics of Bologna adhered strictly to biblical law

Multiple Choice

- (1) Justinian gave Byzantium control over: 1) Eastern Europe 2) Western Europe 3) most of Europe
- (2) Byzantium was referred to as: 1) The City of Gold 2) Gateway to the East 3) Babylon the Great
- (3) The law students at Bologna did not: 1) gloss the text 2) dispute over the text 3) revise the text
- (4) The Papal Revolution resulted in: 1) a Holy Coup 2) radical separation of God & state 3) a subdued state
- (5) Someday the nations will come to the church for: 1) transfer payments 2) civil law 3) discipline
- (6) The *Justinian Code* had its greatest effect on: 1) Law on the continent 2) Italian law 3) British common law
- (7) Natural law is not a product of: 1) Convention 2) Reason 3) Revelation
- (8) The Eastern Emperor was head of: 1) Rome 2) Church & state 3) Orthodox church, but not Protestant
- (9) Byzantium survived: 1) For over a millennium 2) For 100 years after Justinian 3) Until the Great Schism
- (10) The inevitable alternative to biblical law is: 1) natural law 2) common law 3) positive law

JUSTINIAN THE GREAT: JUSTINIAN CODE

Discussion/Study Guide Questions

READING ASSIGNMENT: *Justinian Code: First Preface, The Digest or Pandects, First Part, Bk. I, Title I, Title II, Title XVII*
Decline & Fall of the Roman Empire:
Ch. 44

- 1) What was Justinian's purpose in preparing the Code?
- 2) Justinian claims that the "Code" is presented in "the name of our Lord Jesus Christ." Do you agree that the Justinian Code does honor to Christ the King, or not?
- 3) Does Justinian present himself as befits a Christian king, or not?
- 4) On what authority does Justinian base his law code?
- 5) What is civil law, according to Justinian?
- 6) How does Justinian define "justice"? Is this a biblical definition?
- 7) Describe the role that biblical law plays in Justinian's system of criminal justice?
- 8) Write a one-paragraph character sketch of Justinian?
- 9) What were the implications for the future in the way Justinian handled the preparation of his "Code"?
- 10) Provide some examples of the way in which Roman law departs from the perfect justice of biblical law?

THE PAPAL WORLD

ANSELM



"I believe in order that I may understand" said Anselm, echoing the spirit of Augustine. With Anselm the engine of faith drives the caboose of fact or reason. He was not consistent, however, arguing in *Monologium* that "nothing in Scripture should be urged upon the authority of Scripture itself." Thus, he wrote his famous Ontological proof of God and the necessity of the incarnation on the basis of logic alone.

Who was St. Anselm? Some call Anselm (1033-1109) the father of revealed theology. Of Italian parentage, he began his career as a Benedictine monk. He became Archbishop of Canterbury, as a result of the Norman invasion, and was a leader in the struggle for church freedom. Anselm was noted for humility. When asked at age forty why a rival was more well known, Anselm replied, "Perhaps, because any flower may imitate the colour of the rose without possessing its scent." A number of miracles have been tied to Anselm. When he crossed the Channel from France to become Archbishop the boat had a hole through which no water entered. When a house next to Anselm's caught fire he was urged to make the sign of the cross in the face of the fire. This he did, with the desired effect. We cannot, of course, confirm these stories. But they show the respect in which Anselm was held.

Historical context. Anselm ministered during great political and social turmoil. Looming over all was the Norman conquest of Britain in the Battle of Hastings (1066). William of Normandy made a dubious claim to rule England over the popular Harold II. Harold had been elected king at the death of Edward the Confessor.

The first Crusade followed shortly (1096), resulting in the death of many feudal leaders. Social conditions were ripe for the Papal Revolution. This erupted in the 1075 protest against lay investiture by king Henry IV of Germany, the Holy Roman Emperor. Pope Hildebrand excommunicated the king to get rid of Simony, the sale of church offices (cf. Acts 8:18). This was a blow to his authority in Germany. Henry pleaded for 3 days in the snow outside the Pope's castle at Canossa. Finally, the Pope was compelled to pardon him (1077). Thus, Henry was restored and Hildebrand died in apparent defeat. But, most of his ideas about separation of church and state prevailed, resulting in a secular state. Men like Anselm picked up the baton. Sadly, his teaching on celibacy of the clergy also prevailed.

Shortly thereafter, a copy of the ancient *Justinian Code* was found in an Italian library. This marked the rapid

growth of scholasticism and the Western legal tradition. Anselm is regarded by some as the father of this movement. Scholasticism was an intellectual innovation of the later medieval era (about 1050 to 1450). It sought to ratify Revelation by means of reason and Aristotle.

Summary of St. Anselm's teaching. Over against Aquinas's natural theology, Anselm lifted up revealed theology. He echoed Augustine with the words, "I believe in order that I may understand." This seems clear, but scholars are divided on Anselm. The majority sees him applying reason in the context of Revelation. In this context he worked out his famous ontological argument for the existence of God (*Proslogion*, 1078). He also posed an argument for the logical necessity of the incarnation (*Cur Deus Homo*). The ontological argument asserts that since the idea of a supreme being exists in the mind, it follows that a supreme being must therefore exist. This is argument by definition.

Others assert that Anselm was inconsistent, diluting his famous maxim with Greek autonomy. This was also true of Augustine and most other Christian apologists. For instance, his *Monologium* (1077) asserted "in order that nothing in Scripture should be urged upon the authority of Scripture itself, but that whatever the conclusion of independent investigation should declare to be true...." "Apparently Anselm meant that the doctrines of the Bible ... could be demonstrated apart from Scripture on independent grounds" (9).

In spite of the problems, his famous dictum, "I believe in order that I may understand" has shone as a beacon for those seeking to defend the Christian faith.

Implications for subsequent history. Defense of the faith must follow Bible rules. Anselm was not the first Christian leader to use a mixed apologetic, nor the last.

But, he illustrates how the church has succumbed to the corrupting influence of Greek epistemology.

Biblical analysis. "Thou shalt not tempt [test] the Lord thy God", said Jesus (Matt. 4:7). All efforts of natural man to judge God or His Word are forbidden. Thus, Anselm was correct to insist that faith is exercised first on the basis of Revelation. Afterward it is shown to be supported by reason. Many believe that Anselm's seeming compromises are illusory. Rather they are rational expressions of a mind renewed by faith. In this view his use of logic is the exercise of a newborn faith seeking to take stock of itself. It is faith expressing

itself in the truth it can now perceive. Still, it is hard to **explain** some of Anselm's more radical statements. Thus, even the ablest defenders of the faith have not escaped the lure of Hellenistic epistemology. They try to ground truth on reason apart from the Bible.

Corrective or prescriptive actions. Regrettably, where two streams converge the dirty will always pollute the clean. Thus, we must practice Anselm's dictum untainted by Greek rationalism. Avoid the tendency to validate God's Word by external evidence or reason. Instead use evidence to convict the sinner.

TEST YOUR UNDERSTANDING: ANSELM



Anselm ministered during a time of great socio-political change. The great _____ schism, the _____ invasion, the _____ struggle, and the first _____ followed one another in rapid succession. Anselm, a _____ monk and Archbishop of _____, was embroiled in the _____ struggle with William II and Henry I. In and out of exile, he managed to produce a variety of theological writings. He echoed Augustine's famous dictum, "I _____ so that I may understand", but in _____ he seems to call upon reason to validate _____. In *Proslogion* he outlines his famous _____ argument for the existence of God. In spite of his inconsistencies, Anselm stands out in history as a champion of the _____.

Key: page 149, Teacher Guide

Multiple Choice

- (1) Two key events in 1080 were discovery of *Justinian's Code* and: 1) Papal revolution 2) 1st crusade 3) Canossa
- (2) Father of revealed theology: 1) Aquinas 2) Calvin 3) Anselm
- (3) Anselm was Archbishop of: 1) Milan 2) Canterbury 3) Paris
- (4) During the investiture struggle the church broke away from the: 1) state 2) Pope 3) aristocracy
- (5) Anselm said, I believe that I may: 1) live 2) understand 3) praise
- (6) The ontological argument seeks to prove God's existence based on: 1) definition 2) aseity 3) design
- (7) With regard to encroachments of the magistrate, Anselm counseled: 1) submission 2) resistance 3) compromise
- (8) In *Cur Deus Homo* Anselm sought to prove incarnation by: 1) virtual reality 2) revelation 3) logic
- (9) To validate scripture by reason, Anselm was influenced by: 1) Socrates 2) Descartes 3) Clement
- (10) The Great Schism was a split in: 1) theology 2) the church 3) the Holy Roman empire

Matching

- | | |
|---------------------------|-----------------------------|
| ___ First Crusade | (1) <i>Cur Deus Homo</i> |
| ___ Anselm | (2) Western legal tradition |
| ___ Henry at Canossa | (3) 1077 |
| ___ Great Schism | (4) 1054 |
| ___ Aquinas | (5) 1096 |
| ___ <i>Justinian Code</i> | (6) Hastings |
| ___ 1075 | (7) Natural theology |
| ___ Incarnation | (8) Nature of being |
| ___ 1066 | (9) Investiture Struggle |
| ___ Ontological | (10) Revealed theology |

ANSELM: PROSLOGIUM

Discussion/Study Guide Questions

READING ASSIGNMENT: *Proslogium, In Behalf of the Fool (Gaunilo) Apologetic, Ch. I, V, IX*

- 1) What does “ontological” mean? From what etymology is it derived?
- 2) Summarize Anselm’s ontological argument from Chapter II of *Proslogium*.
- 3) How did Anselm elucidate the argument in Chapters III and IV? In your opinion is his defense effective? Why or why not? Can you think of any Scripture passages that would bear on the subject?
- 4) Has Anselm made the case that the “existence” of God is not a mere question of fact but of logical necessity? Is it logically impossible to conceive of the idea that “God does not exist?”
- 5) What do critics mean when they say that this is a proof of the existence of God by definition?
- 6) Gaunilo, a contemporary of Anselm and a fellow monk, challenged his ontological argument. What was the essence of Gaunilo’s challenge? Is Gaunilo’s use of the “perfect island” analogy sufficient to refute Anselm?
- 7) How did Anselm refute Gaunilo in Chapters I, III, V, and IX of the *Apologetic*? In your opinion, was the refutation effective?
- 8) How can we reconcile Anselm’s attempt to prove the existence of God apart from the Bible with his statement “I believe so that I may understand”?
- 9) In what fundamental ways did the philosophy of Anselm differ from that of Aquinas?
- 10) How did the philosophy of Anselm differ from that of those who had come before him in the church? Where does Anselm stand in the history of the development of philosophy? Can this in any sense be called “biblical philosophy”?

JOHN OF SALISBURY



The church declared her independence from the state in the Investiture Struggle, from 1075 to 1122. Pope Hildebrand declared that from that point church officers would not be appointed by the civil leader. John of Salisbury was the first to attempt a definition of the new relation between church and state. He developed the "body politic" idea and incorrectly put the state under the church on the basis of natural law.

Who was John of Salisbury? (1120-1180) John of Salisbury was a French scholar and theologian, known as the father of political science. He studied under Peter Abelard and gained political experience from Thomas Beckett, the revered Archbishop of Canterbury. John's *Policraticus*, or "Statesman's Book" (1159) was dedicated to Becket. Beckett was soon to be martyred in the emerging church-state conflict.

Historical context. Prior to the 11th Century church and state were regarded as complementary parts of one overarching unity. That was the body of Christ or the kingdom of God on earth. This unity was more fully realized in the Eastern Roman Empire. There the Emperor held sway over church and state. He could even administer the sacraments by virtue of the alleged sacrament of Coronation. There was more dynamic tension in the West as the Papacy rose in power and the East and West split in 1054. This was the Great Schism. The Eastern Church called "foul" on certain jurisdictional moves of the Western church. The West in turn opposed the subjection of the East to the Emperor (Caesaropapism). The conflict came to a head in 1054 when church leaders excommunicated each other in Constantinople.

By 1122 the investiture struggle had run its course. With some give and take, the church threw off the shackles of control and civil government went secular.

As is true after any revolution, political and legal matters were up in the air. *The Policraticus* of John of Salisbury was the first attempt to tie together the new political dynamic. It was the first systematic discussion of the principles of civil government, but it released the magistrate from Bible law. Thus, John of Salisbury is called the Founder of Western Political Science. It's a dubious distinction.

In England the old sores festered. Thomas Beckett had incurred the anger of his former friend, England's King

Henry II. He rejected Henry's attempts in the *Constitutions of Clarendon* to require civil trial of clergy accused of a crime. Four of the king's knights murdered Beckett on the threshold of his own chapel. They were acting on their own, but prodded by an outburst of royal temper. Beckett's death triggered on-going pilgrimages to his tomb and great popular sympathy for his cause. This doubtless contributed to the acceptance of many of the ideas in *Policraticus*.

Summary of John of Salisbury's teaching. There is much in John of Salisbury to praise and much to criticize. John described the new political paradigm in terms of a body. He was probably the first to use the term "body politic." The idea finds a parallel in St. Paul's analogy of the church as a body in [1 Corinthians 12](#). John's was an elaborate analogy in which senate, judges, soldiers, farmers, etc. each correspond to a particular body part. The prince was the head. John gave shape to the new idea that every citizen is ruled at the same time by two separate authorities -- the temporal and the priestly. In modern terms, John was the first to wrestle with the doctrine of separation of church and state. Many thinkers have tried to subject the church, making her merely a department of state. John turned this around. "The prince" he said, "is, then, as it were, a minister of the priestly power, and one who exercises that side of the sacred offices which seems unworthy of the hands of the priesthood." From this platform, John touched on issues of succession, tyranny, and [regicide](#). That is he sought to explain if and when a tyrant might be killed by a subject (tyrannicide).

Implications for subsequent history. The basic flaw in John's work was its [syncretism](#). He drew from many authorities, Plato, Aristotle, Cicero, Virgil, and the glossated *Justinian Code*. Finally, he quoted the Bible as but one word among many. Rather than making the Bible the final authority, John used all of these sources to judge the others. This fatal habit has plagued Western political thought -- indeed Western civilization -- ever since. This is the main sense in which John of Salisbury

is the father of modern political science. Thus, in the short-run John confirmed the newly won power of the Papacy. But in the long run he eroded the church by deposing Bible law, especially in the civil realm.

Biblical analysis. To this the Bible says, "...if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). This is like building one's political house upon a foundation of sand. When the rains and the wind comes it falls, "and great was the fall of it." (Matt. 7:27). The Bible brooks no rivals, nor do its rivals brook the Bible. It appears that John of Salisbury failed to make a proper separation of the two offices. He described the ruler as minister of the

priestly office rather than minister of God. In so doing he violated the biblical definition of the magistrate at Rom. 13:4 -- "... the minister of God to thee for good."

Corrective or prescriptive actions. The civil magistrate must as a private person be covenantally bound to Christ through the church before he can hold office. In this sense we may think of the civil ruler as subordinate to the church. He must be one of her sons and subject to her discipline and counsel. Thus, Emperor Theodosius, after ordering a massacre of civilians in Thessalonica, submitted to the rebuke of Ambrose, Bishop of Milan. Likewise, Henry II was punished for provoking the murder of Thomas Becket.

TEST YOUR UNDERSTANDING: JOHN OF SALISBURY



The ____ Revolution of 1075, resulted in the independence of the ____ from the state. The state likewise achieved an independence of sorts and began to develop its own ____ law code and government. John of Salisbury's ____ helped define the new political relationship between ____ and state in terms of an analogy of the ____ politic. This analogy served to illustrate the co-dependence of ____ and ____ and helped earn John of Salisbury the title ____ of Political Science. John erred, however, in making the ____ just one source of ____ among many and in making the ____ subordinate to the priesthood. Thus, John elevated the power of the priesthood in the short run, but hindered it in the long run by undermining biblical ____.

Key: page 150, Teacher Guide

True or False

- ___ (1) Prior to John people did not think in terms of separation of church and state
- ___ (2) John was most likely the first to articulate the idea of a body politic
- ___ (3) John saw the church as a department of state
- ___ (4) John was the first to make the Bible the final authority in matters of civil government
- ___ (5) The work of John dovetailed nicely with the liberation of church & state from each other.
- ___ (6) In the body politic analogy, the prince is the heart
- ___ (7) John defined the prince as a minister of the priestly office rather than a minister of God
- ___ (8) John's mentor in political matters was the gifted Thomas a Becket
- ___ (9) Although he wrote with polish and verve, John's writings had little basis in practical experience
- ___ (10) *Policraticus* means "Political Compendium"

Matching

- | | |
|--------------------------|------------------------------|
| ___ Body politic | (1) Assassination |
| ___ 1st Crusade | (2) Romans 13:4 |
| ___ Henry at Canossa | (3) 1077 |
| ___ Mentor | (4) Peter Abelard |
| ___ Statesman's Book | (5) I Cor. 12 |
| ___ Magistrate | (6) Thomas a Becket |
| ___ Investiture struggle | (7) <i>Policraticus</i> |
| ___ Tyrannicide | (8) Modern political science |
| ___ Martyr | (9) 1075 |
| ___ John of Salisbury | (10) 1096 |

JOHN OF SALISBURY: POLICRATICUS

Discussion/Study Guide Questions

READING ASSIGNMENT: *Policraticus*, Books 4-8

- 1) What distinction does John draw between a prince and a tyrant?
- 2) Does the magistrate get the power of the sword from the church or from God? What Bible passages did the Catholic Church use to prove the sword came from the church? Were they interpreting these passages correctly?
- 3) What legitimate authority does the church have over the civil magistrate? What authority does the magistrate have over the church?
- 4) What does John of Salisbury advise regarding leniency in a prince? Does the Bible allow for leniency? (Exod. 21:22) Who may extend leniency?
- 5) What does the analogy of the body politic imply about the prince's dependence on his subjects? Is this a biblical analogy? (I Cor. 12)
- 6) What is the only condition on which obedience is to be withheld from a ruler, according to John?
- 7) Under what circumstances does John recommend the use of torture? Can this be justified from Scripture? How then is guilt or innocence to be ascertained biblically? (Deut. 13:14)
- 8) What punishment does John recommend for the sons of a man guilty of treason? What punishment would the Bible prescribe? (Deut. 24:16)
- 9) From whence does tyranny spring, according to John?
- 10) Do you think John's references to extra-biblical authority for civil government weaken the authority of Scripture, or not? Give some examples to support your opinion. In addition to the more obvious errors discussed in Q7 and Q8 how did this effect political reasoning in subsequent centuries?

THOMAS AQUINAS



Thomas reversed Anselm's dictum, "I believe in order that I may understand". With Aquinas the engine of fact or reason drives the caboose of faith. Plato had given the church an inward/upward focus for 1,000 years. Then Aquinas revived Aristotle's idea of studying things in nature to discover truth. Thomas hoped the natural theology he derived from this idea would give rational validation of faith for the unbeliever.

Who was Thomas Aquinas? Aquinas (1226-1274) was the father of natural theology. He was the greatest, though not the first, Scholastic empiricist. He was born to a family of nobles in the kingdom of Naples. As a Dominican Friar he taught theology and philosophy at Paris and Rome. His first name, "Thomas" or "Thomism," evokes instant recall. His instructor in Paris, Albertus Magnus, saw his potential. His fellow students called him "the dumb ox." But after a far-ranging interview Magnus scolded the class. "You call your brother Thomas a dumb ox. Let me tell you that one day the whole world will listen to his bellowing's." Appearing like a comet, he left an amazing literary legacy in just 49 years. He tried to combine the pagan wisdom of Aristotle with Scripture, relying heavily on human reason. For example, he defined law as "an ordinance of human reason for the common good, made by him who has care of the community."

Historical context. The Western mind, with its monasteries and other-world focus, lay spell-bound by Plato for 1,000 years. The Crusades began in 1096 and exposed the West to ancient authors like Aristotle. Aquinas imported him into the church. Many Greek writings were locked up in the translations and commentaries of Muslims like Averroes.

A school of western Christian thought called Averroism took Averroes to mean there are two sources of truth:

- 1) Aristotelian philosophy, and
- 2) Bible Revelation

This was the theory of "double-truth." Aquinas sought to combine the two so as to appeal to the unbeliever.

Summary of Thomas Aquinas teaching. Aquinas's *Summa Theologica* was the most far-reaching effort ever to combine Aristotle's humanism and the Bible. Aquinas hoped that this natural theology would be a

common ground bridge to engage the unbeliever. He felt the Christian must appeal to the natural man with reason to justify placing his faith in Christ. In other words, he turned Anselm's axiom -- "I believe in order that I may understand" -- on its head. According to Francis Schaefer, Aquinas held an incomplete view of the Fall in which "the will was fallen or corrupted, but the intellect was not affected" (10).

In Thomism, the intellect of man was mostly untouched by the Fall. Thus, the power of reason to derive truth from particulars in nature was raised above Scripture. Aquinas is an empiricist because he held that knowledge comes from experience or the senses. The opposite is rationalism, ala Descartes. Here the mind alone deduces truth *a priori*, or independent of experience.

Implications for subsequent history. A world view resting on such shaky mental props was easy to discredit when the props were kicked out. Aquinas retreated from his work late in life, but it was too late. His rationalism was now the foundation of Catholic epistemology. It was to have a strong influence on Protestantism as well.

Aristotle's focus on particulars awakened a new love for nature and artistic expression. This came to full flower in the Renaissance. Modern science differed from Aristotle in theory. But it was born in part because of his focus on everyday things in the world. Sadly, real science was perverted by the cult of "Scientism." With Scientism inductive testing by the scientific method became the measure of truth. The only "reality" was the material. Belief in the supernatural became untenable. By this oblique route, Thomism fostered a cultural climate in which the state could disengage from its moorings in the Bible. This was also true of other realms such as education and science. This trend had been set in motion a century earlier by the investiture struggle. At that time the church had shaken off the chains of state domination.

Biblical analysis. Biblical truth is deductive. That is, we start with authoritative premises given by God and

work out from there. "Forever, O Lord, Thy word is settled in heaven...I understand more than the ancients, because I keep thy precepts" (Ps. 119:89, 100). "The fear of the Lord is the beginning of wisdom" says the Proverb. Only when we start with faith in God as the basis of all wisdom can we have a balanced knowledge of anything. Aristotle, on the other hand, believed that reality was close at hand, in the nature of things as they exist. It follows that the path to truth consists of looking at patterns in the particulars of nature. Scripture is secondary. This is Aquinas's nature-grace dichotomy. God does not forbid this analytic approach, but only in the context of the Bible worldview. In Job 37-39, God

asks questions about nature to expose our ignorance and weakness. Then concludes, "Shall he that contendeth with the Almighty instruct Him" (Job 40:2)? Moreover, our minds are fallen and cannot perceive truth in nature apart from the Bible. Thus, any attempt to create a so-called natural theology is an exercise in futility. It ultimately undermines Bible theology.

Corrective or prescriptive actions. Aquinas's example permits the unbeliever to set himself up like Eve. He fancies himself a judge who may logically choose among various systems of thought. Challenge this foolish attempt to sit in judgment of God's Revelation.

TEST YOUR UNDERSTANDING: THOMAS AQUINAS



Thomas Aquinas was a _____ friar who taught theology and _____ at Paris and Rome. The _____ era stimulated intellectual intercourse between Eastern and Western Europe, exposing the West to the works of _____ for the first time in over 1000 years. Aquinas in particular attempted a massive synthesis of _____ and the _____. Thus, Aquinas turned Anselm's famous axiom on its head: "I understand in order that I may _____." Reason was thereby elevated above _____. Moreover, as Aristotle's emphasis on the _____ permeated the West it forced man's gaze downward to an inductive scrutiny of nature. The only reality was the _____ as verified by science, and belief in the _____ was regarded as superstitious and childish.

Key: page 150, Teacher Guide

True or False

- ___ (1) Aquinas never left his native Italy
- ___ (2) Prior to Aquinas, Platonism was the dominant philosophical influence in the West
- ___ (3) Scientism is unique in its reliance on science as the ultimate source of truth.
- ___ (4) Aquinas' influence was confined to the Catholic Church
- ___ (5) Aquinas believed that believer and unbeliever could find common ground in reason
- ___ (6) Aquinas followed Augustine in teaching "I believe in order that I may understand"
- ___ (7) Aquinas great failure was his ignorance of Scripture
- ___ (8) Thomas Aquinas was the first of the Scholastics
- ___ (9) From humble beginnings, Aquinas rose to become the greatest Roman church scholar
- ___ (10) The primary biblical approach to truth is deductive

Multiple Choice

- (1) Aquinas was a: 1) Dominican 2) Franciscan 3) Jesuit
- (2) Aquinas was the greatest of the Scholastic: 1) empiricists 2) rationalists 3) pietists
- (3) Under Aquinas' system of arriving at truth, man is: 1) a blank slate 2) the judge 3) seeker friendly
- (4) Thomas Aquinas was the father of: 1) natural theology 2) biblical theology 3) systematic theology
- (5) According to Aquinas the fall did not affect man's: 1) flesh 2) will 3) intellect
- (6) Aristotle came to the West because of: 1) fall of Byzantium 2) crusades 3) career move
- (7) The investiture struggle resulted in: 1) pensions for clergy 2) freedom of church 3) submission of church
- (8) Natural theology is incompatible with: 1) biblical theology 2) nature 3) rationalism
- (9) Aquinas was a contemporary of: 1) Machiavelli 2) Marco Polo 3) Anselm
- (10) Aquinas great work was called: 1) *Principia Mathematica* 2) *Pensees* 3) *Summa Theologica*

THOMAS AQUINAS: SUMMA THEOLOGICA**Discussion/Study Guide Questions****READING ASSIGNMENT: *Summa Theologica*, The Rule of Princes, Vol. I-VI & XXVII**

- 1) How does Aquinas interpret the principle, “the will of the prince has the force of law”? Do you agree or disagree?
- 2) How does Aquinas discussion of the principle that “law is made for the private advantage of no one, but for the common benefit of all the citizens” apply to the general welfare clause of the U.S. Constitution?
- 3) Aquinas concurs with Aristotle that “we call just those laws which produce and conserve the happiness of the state, and of the individuals, by virtue of their political association.” Evaluate this definition of a just law.
- 4) Do you agree or disagree with Aquinas when he says that law is that which is established by reason?
- 5) Do you agree or disagree with Aquinas’ interpretation of Romans 2:14 regarding the power of an individual to make law?
- 6) Do you agree or disagree with Aquinas characterization of man as “a social and political animal”? Where did he get this idea?
- 7) What forms of civil government does Aquinas define and which does he recommend? Does he leave out anything important?
- 8) Provide a biblical evaluation of Aquinas’ conclusion that “the rule of one is more beneficial than the rule of many.”
- 9) Is unity the ultimate end of the state, as Aquinas suggests?
- 10) Do you agree or disagree with Aquinas’ statement “that through the care of the ruler there should be provided a sufficient supply of the necessities for good living? Is this the duty of the king?

THE MODERN WORLD

The Age of Renaissance (1300s-1400s)

WILLIAM WALLACE/JANE PORTER



As depicted in Mel Gibson's 1995 movie, *Brave Heart*, William Wallace led Scotland against the tyranny of England's Edward I. Edward had reduced Scotland to serfdom before Wallace rallied his country to fight back. The murder of his wife animated Wallace to victory. Betrayed by his own nobility Wallace was executed in London. His death stirred the conscience of Robert Bruce to take up his lost cause and win.

Who was William Wallace? Wallace (1272-1305) was Scotland's legendary deliverer from English tyranny. His exploits were chronicled by the English novelist Jane Porter in *The Scottish Chiefs* (1809). He rose out of peasantry in the village of Lanark, nestled in the hills between Edinburgh and Glasgow. The murder of his wife by an English noble provoked Wallace to take up the sword. Rallying the countryside to Corie Lynn, Wallace waved his sword. "I come in the name of all ye hold dear, to tell you the poniard of England is unsheathed! With this sword last night did the tyrant Heselrigge break into my home and murder my wife!" "Death and Lady Marion" was the battle cry that inspired the peasant-patriots. They rose en-mass to cast off the chains of Edward's tyranny. Wallace was the champion who led the Scotch from victory to victory. He was treacherously betrayed and sent to the Tower of London. He was tortured, drawn and quartered. But his martyrdom inspired Scotland's finest hour. At last the nobility who betrayed Wallace joined the resistance.

Historical context. Robert Bruce rescued England's young Edward I from a Muslim prison in the 7th Crusade (1270). But Edward betrayed him, ignoring Bruce's right to the Scottish throne. When invited to serve as referee between the two claimants he chose the flattering John Baliol. When the Scots resisted, Edward pressed a bogus claim as Scotland's *liege* lord. He used this to justify an invasion and occupation, thus securing his just title, "the Usurper." Roused to action by the murder of his wife, Wallace won many stunning victories. These included two decisive battles at Stirling Castle, before he was betrayed and tortured to death.

After most of the nobles had caved in, including the wavering Bruce, Porter picks up the story of Wallace's resistance. "...but though *Scottish Chiefs* is *panegyric*, rather than a formal history," notes editor Kate Wiggin, "it has been accepted by critics as genuine in spirit, if not in absolute detail." At last Bruce took up Wallace's "lost cause" and led the Scots to a decisive victory.

Summary of Porter's teaching. *The Scottish Chiefs* outlines the hierarchy of the key Scottish clans. That includes the House of Wallace, before the rise of clan Bruce. Ms. Porter has a tendency to sugar coat her heroes. She flatters Wallace almost as much as Mel Gibson's 1995 movie, *Braveheart*, degrades him. The real Wallace probably lies somewhere in-between. Chivalry and courtliness were the order of the day. But they probably were not practiced at the idealistic level which Porter depicts in Victorian style. In spite of its eccentricities, it's one of those adventure tales that is simply rich and edifying.

The Scottish Chiefs provides a sense of the harshness and terror of the middle ages. Typical were the brutality of hand-to-hand combat and the Edwardian court in its quest to unify Britain. The storyline is at times hard to follow. You will be well-served by referring often to an English map. Porter paints an idealized *gentry* and perhaps also an unrealistic tone of godliness. But the story nonetheless teaches many valuable lessons.

Implications for subsequent history. In all the *annals* of history there are few examples to match this breathtaking struggle. The nearly crushed Scots rose from the dust to cast off the yoke of Edward I. The story offers such inspiration to the downtrodden, that Napoleon ordered the book banned. From a strictly military standpoint the Scottish war for independence marks an end to the dominance of Medieval mounted warfare. The tales of the means used to reduce and destroy the castle strongholds of Scotland are pure adventure and classic examples of military tactics.

Biblical analysis. The greatest stories of men are a shadow of God's great gospel story. Christ the conquering hero suffers and struggles with death to rescue his helpless bride. The story line is told and retold in Scripture. It is seen in the deliverance of the children of Israel from Egyptian slavery. It is seen in Abraham's recovery of his kidnapped family (*Gen.*

14:14-16). It is seen in David's rescue of his family and friends from the Amalekites (I Sam. 30:17).

Rarely has a man illustrated this truth like William Wallace. He gave everything. He gave his martyred wife Marion, his creature comforts, his very life sacrificed to the betrayer. Yet, from the ashes of his defeat rose the great heroes, led by Robert Bruce, that gave Scotland the victory.

Wallace resisted evil unto death for the freedom of his beloved Scotland with the battle cry, "God armeth the

patriot." "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit (John 12:24).

Corrective or prescriptive actions. While freedom reigns secure guard her with jealous eye. Never forget the treachery dwelling in the bosom of false friends (like Edward). When it has done its worst, draw courage from men like William Wallace who resisted unto death the tyrant's heel. It may be our blood that soaks the soil in which freedom takes root and blooms.

TEST YOUR UNDERSTANDING: WILLIAM WALLACE



The throne of _____ was disputed by John Baliol and Robert _____ upon the accidental death of Alexander III. When invited to mediate the dispute, _____ I of England chose the weaker Baliol over his friend _____, who held the stronger claim. _____ asserted a bogus claim as Scotland's liege _____ to justify an invasion. Most of the Scottish _____ acquiesced to _____ because of family ties in England. When the English rule proved oppressive, _____ Wallace of Lanark rallied the peasantry to resist. After many stunning victories, culminating with the battle of _____ Bridge, Wallace was elected guardian of the kingdom in the absence of _____. Wallace failed to blunt Edward's second invasion at the Battle of Falkirk, but again routed the British at _____ Castle. Wallace was eventually _____ by a false friend and _____ at London. His life illustrates the biblical analogy of a corn of wheat falling into the ground to _____ and bearing much fruit.

Key: page 151, Teacher Guide

Multiple Choice

- (1) The Scottish War marked the end of the dominance of: 1) infantry 2) cavalry 3) artillery
- (2) God armeth: 1) the patriot 2) the British Empire 3) the defenseless
- (3) Edward and Bruce became friends: 1) at Battle of Falkirk 2) in prison 3) during 7th Crusade
- (4) Jane Porter's book was banned by: 1) Napoleon 2) the inquisition 3) the library guild
- (5) Scotch nobles had divided loyalty because of: 1) summer homes in England 2) the Treaty of Blarney 3) intermarriage
- (6) When Wallace resisted, Edward: 1) sued for peace 2) invaded 3) retreated
- (7) William Wallace died: 1) of torture 2) of natural causes 3) in battle
- (8) Scene of two brilliant victories over the British: 1) Ayr 2) Stirling 3) Falkirk
- (9) The great biblical story motif involves the deliverance of a: 1) nation 2) pearl of great price 3) bride
- (10) Completed Wallace's mission: 1) Bruce 2) Kirkpatrick 3) Baliol

Matching

- | | |
|----------------------------|--------------------|
| ___ Edward I | (1) 1290 |
| ___ Wallace successor | (2) Wallace's wife |
| ___ Bruce's rival | (3) Baliol |
| ___ 1st Crusade | (4) 1096 |
| ___ Jane Porter | (5) The Usurper |
| ___ Marion | (6) 1270 |
| ___ Chivalry | (7) Novelist |
| ___ Scotch throne disputed | (8) Censor |
| ___ 7th Crusade | (9) Knightly Code |
| ___ Napoleon | (10) Robert Bruce |

WILLIAM WALLACE/JANE PORTER: THE SCOTTISH CHIEFS

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Scottish Chiefs* (Read selectively to answer questions)

- 1) Why do you think Napoleon tried to ban this book?
- 2) Why were the Scottish nobles so reluctant to resist Edward's invasion?
- 3) Discuss some of the principles of war practiced by the Scottish chiefs?
- 4) Why was the throne of Scotland open to dispute between Bruce and Baliol? What biblical principles apply to this kind of situation?
- 5) Outline Wallace's campaign in Scotland – major battles, strategies, etc.?
- 6) Why do you think the Scottish army was so successful in overthrowing Edward's invasion?
- 7) What was the key to Wallace's victory in Scotland?
- 8) Do you think Wallace was wise to refuse the throne of Scotland?
- 9) What were the personal qualities Wallace possessed that made him such a powerful leader?

DANTE ALIGHIERI



Dante's answer to the constant warfare among the Italian city-states was a one-world empire. The church in Dante's day was little more than another secular power trying to impose its will by the sword. Thus, he longed for the "Pax Romana" of Imperial Rome to be restored in the Holy Roman Empire. *The Divine Comedy* is an allegory of works righteousness and political salvation, far more than an ascent to love.

Who was Dante? Dante (1265-1321) was born in Florence, Italy. He served in the city Councils, although later exiled. He wrote several books on political theory, best known of which is *The Divine Comedy* (1321). In it he eulogized his infatuation with Beatrice, a woman he met briefly in the street. "Love with delight discourses in my mind / Upon my lady's admirable gifts / Beyond the range of human intellect." Dante struggled to find a benefactor. He lived for some years with his patron, in company of an arrogant jester. The latter, was well paid for foolish jesting and buffoonery. One day he asked Dante, "How is it that I, who am so ignorant and foolish, should be so rich and favored, while you, who are so learned and wise, should be a beggar?" Dante replied, "The reason is that you have found a lord who resembles you, and when I find one who resembles me, I shall no doubt be as rich as you are."

Historical context. Dante's writings are colored by his political experiences. He was born into the anti-Imperial Guelf party in Florence, at war with the pro-Imperial Ghibelline party of Pisa. After they won, the Guelfs exiled Dante due to his pro-Imperial opinions. In Paris, his conversion to the pro-Imperial, Ghibellines matured. His great political work, *De Monarchia* (1311), defended that cause. As the Renaissance unfolded, a corrupt Papacy tightened its grip on the churches and city-states. The Holy Roman Empire, under Henry VII of Germany, also wanted to control the feuding Italian cities. Dante wrote to oppose Papal hypocrisy and set forth his solution to the feuding. He wanted a revival of the Imperial Roman Empire. Dante chose the word "Comedy" because the poem ends happily in heaven.

Summary of Dante's teaching. Dante's great allegory, *The Divine Comedy*, calls for a one-world empire under a savior state. The Holy Roman Empire would rule city and church. According to Kantorowicz, Dante held that "The curse of mankind was conquered, without the intervention of the Church and its sacraments, by the forces of intellect and supreme reason alone, forces symbolized by the pagan Virgil..." (11). His attacks on the church were deserved, but Dante's alternative is heretical. Lasting peace and political stability could be

had only by a universal monarchy with unlimited power, apart from Christ. Like Aquinas, Dante mixed pagan Greek and Christian allusions. He was a big fan of Virgil. The greatest sins in Hell are offenses against political peace and unity. He indicted Brutus and Cassius, who murdered Julius Caesar. They are tormented forever by Satan himself with Judas Iscariot.

Dante's guide through Hell and Purgatorio is the Roman poet Virgil. This symbolizes human reason as a guide to salvation. Only after purifying himself by severe discipline is Dante given access to Heaven. His Heavenly guide is Beatrice, who is the object of his unrequited love. She embodies the bliss of Heaven.

The Divine Comedy pictures a system of works righteousness. Mankind must climb the mountain of purification (Purgatorio) to avoid Hell and ascend to Heaven. It protrudes from the exact opposite pole of Jerusalem. Thus it stands opposed to salvation by faith in the atoning work of Christ alone.

Implications for subsequent history. Dante's elegant work prefigured Richard Hooker. Hooker's *Laws of Ecclesiastical Polity* (1594) gave a theological basis for "Divine Right of Kings." This appealed to 17th Century British monarchs. Dante called for a unitary international state ruling apart from the Bible. This resonated with the political striving of demagogues emerging from the Papal Revolution. Dante would have smiled at the 20th Century drive for one-world rule in the United Nations. He backed a two-kingdom theory to divorce civil power from God.

Biblical analysis. The Bible teaches salvation is the free gift of God. It is given by the atoning death of Christ for the sins of mankind. It's imputed without works when the sinner trusts Christ, unlike Dante's political salvation. God thwarted the builders of Babel and their one-world state (Gen. 11:7, 8). By confusing tongues, He forced creation of nations. Men "scattered abroad

from there over the face of the whole earth." God "hath made of one blood all nations of men" and determined "the bounds of their habitation" (Acts 17:26). He intended that "they should seek the Lord." Dante voids this Divine judgment with his international monarchy.

But the conservative passion for "national sovereignty" makes the nation-state the final arbitrator of justice. Accountable to no one, it's an invitation to bickering among nations and war. Enter Dante's global empire, such as the U.S. and its "rule of law" by 1,000 military bases. Instead, [Psalm 2](#) calls rulers to submit to Christ. [Acts 2](#) says this Psalm applies to the New Testament era. Likewise, [Psalm 72](#) describes a day when "all kings

shall fall down before Him." This means "many people shall go and say...let us go up to the mountain of the Lord...and he will teach us His ways...and he shall judge among the nations" ([Isa. 2:3,4](#)).

Corrective or prescriptive actions. The implication is that nations in covenant to rule by God's law will unite in covenant. This will provide judgment among nations and common defense from attack by rebellious nations. As nations are discipled (Matt. 28:19, 20), the world will be united under Christ the King of kings, ruling through his people: "But the saints of the highest one will receive the kingdom...." (Dan. 7:18).

TEST YOUR UNDERSTANDING: DANTE



Dante was born into a contentious geopolitical environment. The secular designs of the _____ under the _____ had come into conflict with the global ambitions of Germany's Henry VII, the Holy _____ Emperor, who sought to establish his hegemony over the feuding Italian _____. In his political work, _____, Dante argued that the _____ has no business seeking secular power and that the only solution to lasting peace was establishment of a universal _____. In his most famous book, *The _____ Comedy*, the worst sinners in hell are those who have violated this political _____. By way of contrast, the Bible prescribes limited power for _____ and points to a future league of Christian _____ united under the law of Christ in his office of _____.

Key: page 152, Teacher Guide

True or False

- ___ (1) Dante believed the more total the power of the monarch the greater man's freedom as a result
- ___ (2) The greatest sins in Dante's hell are political offenses against unity and order
- ___ (3) Dante called his poem the Comedy because it ends happily in heaven
- ___ (4) Throughout his work, Dante stuck strictly to the Bible
- ___ (5) Dante placed temporal authority under the auspices of Christ
- ___ (6) The elegant style of Dante's writing helps camouflage his political heresies
- ___ (7) The city of Dante's birth, Florence, exiled him for siding with Henry VII
- ___ (8) Dante would no doubt have frowned at Aquinas' Hellenization of the Bible
- ___ (9) Dante was guided through Heaven in *The Divine Comedy* by his departed wife Beatrice.
- ___ (10) Dante believed that Christ was necessary for death, but irrelevant to life

Multiple Choice

- (1) Dante's political inspiration was the Roman poet: 1) Tacitus 2) Virgil 3) Clement
- (2) Political system favored by Dante: 1) Republic 2) Oligarchy 3) Monarchy
- (3) Dante saw the goal of human civilization as: 1) peace 2) faith 3) dominion
- (4) Dante's favorite philosopher was: 1) Plato 2) Plutarch 3) Aristotle
- (5) Dante saw the hope of man on earth in: 1) Holy Roman Empire 2) Christ 3) Pope
- (6) Following the lead of Aristotle, Dante trusted in the supremacy of: 1) revelation 2) reason 3) mysticism
- (7) Dante's work prefigured that of: 1) Locke 2) Hooker 3) Bodin
- (8) Initially supporting his native Florence, Dante was converted to support: 1) Henry VII 2) the Pope 3) the Guelphs
- (9) Dante endorsed: 1) the establishment of religion 2) separation of church & state 3) the state church
- (10) Journey through Heaven, Hell and Purgatory: 1) *De Monarchia* 2) *Terza Rima* 3) *Divine Comedy*

DANTE: DE MONARCHIA

Discussion/Study Guide Questions

READING ASSIGNMENT: *De Monarchia*, Bk. I, i-v, x, xii, xv—xvi; Bk. III, i, iii, xvi

- 1) What form of government does Dante recommend as ideal?
- 2) Is a temporal monarchy “necessary for the welfare of the world?” Was Dante correct in asserting that “democracies, oligarchies, and tyrannies, drive mankind into slavery”? What keeps a monarchy from becoming a tyranny?
- 3) Was the Roman Empire justified in waging war to establish peace – Pax Romana?
- 4) Does the authority of monarchy come from God directly, or only from some other minister or vicar of God?
- 5) Is a monarch answerable to God alone in the exercise of his authority or may he be checked by some other earthly authority? Justify your answer from the Bible. (I Sam. 14:45)
- 6) According to Dante what is the quality that distinguishes humanity from the rest of creation? What is required for this faculty to be fully realized? Do you agree or disagree that man can fully realize himself only in the context of the “multitude”?
- 7) What quality does Dante lift up as the “first principle for our deductions”? Does Dante find the source of this quality in Christ or in the universal empire? For what purpose does he quote the angel’s hymn?
- 8) On what authority does Dante rest his political theory ultimately – the Bible or “the philosopher”? Does the Bible approve Aristotle’s statement, “The world is not intended to be disposed in evil order; ‘In a multitude of rulers there is evil, therefore, let there be one prince.’”? (Prov. 24:6)
- 9) On what basis is Dante’s ultimate monarch or emperor to make his judgments? How does Dante promote the “2-kingdoms” theory? What is the source of authority in each kingdom?
- 10) Is “unity” the necessary prerequisite for “good”? How does Dante resolve the philosophical problem of the one and the many?

MARSIGLIO OF PADUA



Marsiglio's *Defensor Pacis* is a tragic example of the damage that can be wreaked by a pseudo-piety. The Franciscan Order to which Marsiglio belonged required a vow of poverty and withdrawal from the world. This prompted him to insist on a radical separation of church and state. The state, being secular, has no obligation to God's Law. Rather, it is governed by human reason after the Greek model.

Who was Marsiglio? (1274-1343) Marsiglio was a Franciscan political philosopher and doctor. With *Defensor Pacis*, he sketched the outline for the modern secular state. He proposed the extreme separation of church and state that vexes politics to this day.

Historical context. Thomas Aquinas died in 1274. He left his massive, but unfinished *Summa Theologica* to infect Southern Europe with Aristotle's rationalism. The Renaissance was the result. It brought a revival of art and culture and a stress on "man is the measure." The political results of Aquinas's rationalism and natural theology were not long in coming. Marsiglio's *Defensor Pacis* (1324) built on the work of Dante, who lived at the same time. As with Dante, his motive rose from church-state squabbles during the early Renaissance. Earlier, (1075) the "Papal Revolution" had loosed the church from the chains of state control.

These writings confirmed the state as an entity not only separate from the church, but separate from God. Thus begun, the era of the secular state has extended to the present day. That is a state divorced from "other-worldly" concerns or constraints of higher law.

Marsiglio's views on a neutered church spring from the Franciscan oath to renounce the world in a vow of poverty. The writing of *Defensor Pacis* was in fact provoked by the attack of Pope John XXII on the doctrine of poverty. Also the Pope had claimed the right to approve the taking office of a secular ruler.

Summary of Marsiglio's teaching. *Defensor Pacis* means "Defender of the Peace." Marsiglio was disgusted with church excesses. He believed that only a strong central government could effectively defend the peace. Dante was inspired by ancient Rome. But Marsiglio like Aquinas returned to Greece, notably Aristotle and Plato. Rather than the Bible, Marsiglio

found the authority for government in reason. This would be either the will of the people or the wisdom of their enlightened leaders: Plato's philosopher-kings. Moreover, the state's power is free of any moral oversight by church leaders.

Implications for subsequent history. Civil government today is adrift from any sense of responsibility to Bible law. It has by definition assumed the role of a tyrant (rule apart from the law of God). In the United States it is actually illegal for an officeholder to legislate or pass judgment on the basis of the Bible. The church is viewed as being of no value to the culture. Moreover, the church has no authority to advise the magistrate. Or, as in Erastianism, the church is viewed as a department of state. The mystical church has earned this censure.

The evil outcome is everywhere obvious. Rampant crime, war, abortion, sodomy, sky-high taxes, and illegal seizure of property are just a few symptoms. We have Marsiglio of Padua to thank for much of this. "...of the Mosaic law, we have not here to do," he said, "not even with the political precepts which such laws provide for the affairs of this life" (*Defensor Pacis*).

Marsiglio's position springs naturally from [quietism](#) or [pietism](#). Even the Reformers were not completely immune from his teaching. Hobbes's and Rousseau's theories of the state come from Marsiglio, according to Alan Gewirth. Gewirth noted that "in the view of the state as reason, the philosopher-kings are sovereign; in the coercive state, the strongest are; in the republican view, sovereign power belongs to the whole people" (12). Virtually every national revolt has borrowed from one or another of Marsiglio's misguided ideas.

Biblical analysis. Civil courts were set up by God to assign justice according to Bible law, including the death penalty. They are dependent on God and answer to God. Civil government was set up by God in the Noahic Covenant after the flood. He granted the civil ruler the power of the sword to execute justice and prevent future outbreaks of evil. "Whoso sheddeth

man's blood, by man shall his blood be shed, for in the image of God made he man" (*Gen. 9:6*). Having been set up by God, it is treason to suggest -- as Marsiglio did -- that civil government may function apart from the Bible or the counsel of the church. It is especially offensive when done in the name of an advanced level of spirituality.

Corrective or prescriptive actions. We must forsake both the wisdom of the ruler and the will of the people as the basis for civil rule. Instead, civil government must return to its covenantal roots. Then the new official would be sworn to govern in accord with the Word of God. "We the People" and "We the Potentate" are both rival claimants to the throne that belongs to Christ alone.

TEST YOUR UNDERSTANDING: MARSIGLIO OF PADUA



A contemporary of Dante, Marsiglio wrote in the context of, and to resolve, bickering between church and _____. Earlier the _____ Revolution of 1075 had broken the chains of _____ domination of the church. Marsiglio's book, *Defensor Pacis*, means *Defender of the Peace*. In 1324 *Defensor Pacis* confirmed the _____ as independent of _____, as well as the church and inaugurated the era of the _____. While Dante looked back to the Roman Virgil for inspiration, Marsiglio drew upon the Grecian _____ and Plato's _____ - kings. Worse, Marsiglio specifically rejected the law of _____ as the standard for the magistrate. As a result of Marsiglio's teaching, the _____ today rules as a _____ apart from God's law, and the _____ is seen as irrelevant with no moral influence over the government.

Key: page 153, Teacher Guide

True or False

- ___ (1) In spite of his ordination as a Franciscan friar, Marsiglio argued against the church
- ___ (2) Marsiglio laid the foundations for a church loosed from state domination
- ___ (3) Marsiglio wrote during the Enlightenment
- ___ (4) Marsiglio was a contemporary of Dante
- ___ (5) The primary reason for the death penalty is deterrence
- ___ (6) Marsiglio was widely acclaimed during his lifetime, but has since been rejected
- ___ (7) One result of Marsiglio's teaching was a pietistic church
- ___ (8) With Marsiglio the church surrendered the world to the state
- ___ (9) Marsiglio substituted the authority of theology for philosophy with reference to the state
- ___ (10) Separation of church and state does not mean separation of God and state

Matching

- | | |
|---------------------------|----------------------------|
| ___ Renaissance | (1) Vow of poverty |
| ___ William Wallace | (2) Death penalty |
| ___ <i>Defensor Pacis</i> | (3) 1324 |
| ___ Tyrant | (4) Without the law of God |
| ___ Pietism | (5) Revival of culture |
| ___ Noahic covenant | (6) Worldly |
| ___ State church | (7) Affected religiosity |
| ___ Franciscan | (8) Treason |
| ___ Secular | (9) Erastianism |
| ___ Renounce allegiance | (10) 1272 |

MARSIGLIO OF PADUA: DEFENSOR PACIS

Discussion/Study Guide Questions

READING ASSIGNMENT: *Defensor Pacis*: Bk I, Ch. iv, xii, xv

- 1) Comment on Aristotle's purpose of the state being instituted for the sake not merely of living, but of living well.
- 2) Is the state necessary for everything done by men who live together as a community? How is this attitude manifested today?
- 3) What is Marsiglio's attitude toward eternity and the spiritual realm? How does this effect his political theory?
- 4) Do you agree or disagree with Marsiglio that "the state must provide teachers for instructing and guiding men in these things"? (i.e., "the worship and honor of God")
- 5) What is Marsiglio's attitude toward the Mosaic law and its political precepts?
- 6) What source does Marsiglio prefer for "secular law"?
- 7) How does Marsiglio's definition of citizenship compare with that of the Bible? To help answer this question do a word study on the word "stranger" in the Old Testament. What was the "stranger"?
- 8) What system of government does Marsiglio recommend for the making of law? Is this system biblical?
- 9) What is the purpose of the executive power, according to Marsiglio?
- 10) What are the characteristics of the best law, according to Marsiglio? What is the Christian view of the "best law"?

MACHIAVELLI



Machiavelli is another writer who proposed a secular solution to the internecine warfare of the Italian city-states. His suggestions came in the form of a cynical handbook for the civil leader titled *The Prince*. Machiavelli's ideal prince was a two-faced con-artist. The Prince is adept at shifting his moral posture and actions to fit the changing situation. "Might makes right" and "The end justifies the means."

Who was Machiavelli? Niccollo Machiavelli (1469 – 1527) was a diplomat in Florence, the city of his birth, for nearly 20 years. He wrote *The Prince* (1513) during a nine-year exile (1512-21). Machiavelli was justly critical of the Roman church. He charged that the closer people are to the head of the church, the farther they are from true religion. However, in putting down the church Machiavelli elevated the state. The Prince was raised to a position of dangerous independence from the Bible. His model in *The Prince* was the ruthless cardinal, Cesare Borgia. Cesare, his brother Juan, and their father, Pope Alexander, were allegedly all involved in incest with Lucrezia, the Pope's beautiful teenage daughter. Cesare rose to power after Juan was found floating in the Tiber. He was the victim of nine garish stab wounds. Cesare was suspect, but his guilt could not be proved. In spite of his brutality, he was elegant and learned. He appeared to prosper for a season, but was murdered in a brawl. "For their feet ... make haste to shed blood," says the proverb, "... they lay wait for their own blood; they lurk privily for their own lives" (Prov. 1:16, 18).

Historical context. Various diplomatic missions gave Machiavelli the chance to observe devious government practices. He himself knew how to exploit power as a Florentine Bureaucrat. This added to his alienation from the powerful Medici family. The Medici was a banking and ruling family that controlled Florence for about 300 years. They patronized many of the Renaissance artists, including Michelangelo. Their opponents twice expelled them from the city. Two of the Popes of this period were members of the Medici family.

Machiavelli took Caesar Borgia as his contemporary model and imperial Rome as his historic model. From them he derived a set of rules for gaining and holding power. This was a form of historicism. Historicism is the theory that cultural outcomes are governed by laws of history, apart from the control of God.

Summary of Machiavelli's teaching "...it is much more secure to be feared, than to be loved," said Machiavelli, "a prudent ruler cannot and should not observe faith when such observance is to his disadvantage."

"Might makes right" and
"The end justifies the means."

These were two of Machiavelli's cardinal rules. The goal of a strong, central government justifies whatever means it takes to achieve it.

Public morality is based on practical rather than moral grounds. The ruler must assume whatever posture is demanded by the exigency of the moment. He must switch between the façade of kindness, morality, piety at one point and cruelty or terror at the other. The artful practice of deceit and hypocrisy are crucial skills for the prince.

Implications for subsequent history. The 20th Century produced more than its share of Machiavellian rulers. But, U.S. President Bill Clinton was one of the great masters. Clinton engaged in immorality with a White House intern and lied about it under oath. In spite of this the Democrat Party defended Clinton to a man in true Machiavellian style. They argued the dichotomy between public and private morals. Robert Byrd, the Democrat Senate leader, admitted Clinton's guilt. But in the same breath declared it was "not an impeachable offense." Further, it did not rise to "high crimes and misdemeanors." The Senate failed to convict him even though he was impeached by the House.

This incident was but one example of the Machiavellian posture taken by this President. Clinton found fertile ground in which to cultivate his duplicity. Polling found that the public rated his personal character low, but his job performance high. They were thus willing to wink at his "private" misdeeds. Clinton "confessed" his sin on the personal level, but unlike King David gave no quarter at the legal level. He even resorted to the

Machiavellian tactic of stirring up a foreign conflict to detract from his scandals at home.

Biblical analysis. "Thou shalt not bear false witness against thy neighbor." Public policy based on violation of the 9th Command cannot fail to provoke God's judgment. God is no respecter of persons. The Bible requires the civil ruler to obey the same law as the man on the street. Kings of Israel were to study the law of God so their "heart be not lifted up above his brethren" (Deut. 17:20). Only then would he "prolong his days in his kingdom." King Ahaz tried to deal fast and loose

with the 8th Command in the matter of Naboth's vineyard. The prince who takes Machiavelli's advice may seem to prosper short-term. In the long run he will fall into the pit that he has dug (Prov. 26:27). Absalom is a good example of a prince who stole the hearts of the people by deceit and grand promises. But he was then swallowed up by the revolt that he kindled.

Corrective or prescriptive actions. Only people with a larcenous heart are fooled by the specious promises of a demagogue. Decide not to sell your vote for promise of gain at the expense of neighbors. Rulers and would-be rulers must resist the pressure to make such promises.

TEST YOUR UNDERSTANDING: MACHIAVELLI



In his high-level _____ capacity, Machiavelli observed first hand the tactics of the demagogues of his day, most notably those of the tyrannical _____ Borgia. From these, Machiavelli derived a set of principles for gaining and maintaining _____ power, which he summarized in *The _____*. "Might makes _____" and "the _____ justifies the _____" were two of Machiavelli's cardinal operating principles. According to Machiavelli, _____ morality, unlike private morality operates under its own set of principles, guided by _____. The _____ must alternate between the appearance of compassion, morality, and religiosity on the one hand and the opposite qualities, depending on the occasion. Thus, deception and _____ are crucial skills for the _____ to cultivate.

Key: page 153, Teacher Guide

True or False

- ___ (1) According to Machiavelli, right makes might
- ___ (2) Machiavelli's great historical model was republican Rome
- ___ (3) *The Prince* was written during a nine-year exile from Italy
- ___ (4) The bureaucratic mentality delights in manipulating powerful men
- ___ (5) Machiavelli taught the prince to accumulate power for protection from foreign invasion.
- ___ (6) Both native Italians, Dante and Machiavelli conferred frequently
- ___ (7) Like many young men, Machiavelli changed dramatically when he moved away from home
- ___ (8) According to Machiavelli, perfect love drives out fear, but depravity makes this impractical
- ___ (9) The prince can get away with being a scoundrel, because the people themselves are scoundrels
- ___ (10) Most of Machiavelli's great works were produced in Florence

Multiple Choice

- (1) According to Machiavelli, the pre-eminent political attribute is: 1) power 2) hypocrisy 3) compassion
- (2) Machiavelli advocated a policy of official: 1) protocol 2) duplicity 3) diplomacy
- (3) With Machiavelli political morality is based on: 1) martial law 2) tradition 3) pragmatism
- (4) The rules of political success may be deduced from: 1) historical example 2) principles of war 3) Scripture
- (5) Machiavelli believed the dominant force in history to be: 1) sovereignty of God 2) chance 3) historicism
- (6) Luther's 95 Thesis appeared in: 1) 1517, 2) 1512, 3) 1500
- (7) "Machiavellian" means: 1) discrete 2) power politics 3) corruptible
- (8) Machiavelli's favorite historical example was ancient: 1) Egypt 2) Greece 3) Rome
- (9) Attention may be diverted from domestic problems by foreign: 1) diplomacy 2) war 3) intrigue
- (10) *The Prince* was published in: 1) 1517, 2) 1512, 3) 1500

MACHIAVELLI: THE PRINCE**Discussion/Study Guide Questions****READING ASSIGNMENT: *The Prince*, Ch. xv-xix, xxi**

- 1) Evaluate Machiavelli's statement, "...some things are virtuous in appearance, and yet, if pursued, would bring certain destruction; while others, seemingly bad, yet, if followed by a prince, procure his peace and security."
- 2) Is there any biblical merit regarding Machiavelli's advice in the exercise of mercy versus cruelty? (Deut. 13:8) How does Machiavelli's advice differ from that of the Bible?
- 3) Machiavelli implies that a prince must choose between being feared and being loved. Is there a third way – a biblical way – that he fails to mention?
- 4) Compare and contrast Machiavelli's assessment of hypocrisy in a leader with Jesus' assessment of hypocrisy in a leader. (Matt. 23:23)
- 5) What two things does Machiavelli recommend for the prince to maintain domestic tranquility? Can you cite some biblical examples? How do Machiavelli's recommendations regarding taxes differ from that of most modern states?
- 6) In what ways did Machiavelli's political theory differ from that of Imperial Rome?
- 7) Machiavelli makes no appeal to Scripture in his recommendations. How then would you characterize Machiavelli's political philosophy?
- 8) Under what circumstances, if any, would the Bible countenance deception in a ruler? How would this differ from Machiavelli's recommended use of deception?
- 9) What qualities does Machiavelli esteem highly in a political leader? How do these compare with biblical prerequisites for political leadership? (e.g., Deut. 1:13)
- 10) What use did Machiavelli recommend for religion? In what way have many modern political leaders applied his advice?

THE MODERN WORLD

The Age of Reformation (THE 1500s)

MARTIN LUTHER



Martin Luther demanded a spiritual solution to the problems created by a corrupt church. Luther found no relief for his guilty conscience in the Papacy's perverted system of works-righteousness. He finally found peace when he received by faith the gift of righteousness God offers in Christ. Luther sparked the Reformation by nailing his "95 Theses" to the Wittenberg Door. These challenged specific beliefs of the Papacy.

Who was Martin Luther? Luther (1483-1546) was born to a poor peasant family. His father managed to provide for his training as an Augustinian monk. He became an instructor at the University of Wittenberg. On that door he posted his "95 theses" in protest of Papal indulgences (1517). This triggered the Protestant Reformation. After many debates with church officials, the Pope kicked Luther out of the church. All Christians were forbidden even to look at him, let alone listen. After learning his books were burned in Rome, he decided to fight fire with fire. Students at Wittenberg emptied the library shelves of all Romish books. Then they lit a great bonfire, singing as the books went up in smoke. Finally, Luther cast the excommunication and canon law in the fire. And he issued a curse. "Because you have corrupted God's truth," he said, "may God destroy you in this fire." Next day he declared any would be denied salvation who failed to renounce the Pope. The monk excommunicated the Pope.

Historical context. The Roman Catholic Church was deeply stained by the Renaissance and lapsed into a gross system of works righteousness. "tickets to heaven" (indulgences) were actually being marketed in Germany and elsewhere. They were funding the Pope's art and building projects in Vatican City.

Summary of Luther's teaching. God graciously revealed to Luther the way of salvation by faith in Christ alone. This came in a flash of insight from the book of Galatians (3:11): "The just shall live by faith" (solo fide). Luther in *Bondage of the Will* made a strong case for the sovereignty of God. He exposed the Arminian view of man's alleged free will in salvation. It is a question of whose will is first and final - the will of God or the will of man.

Luther was summoned before Charles V, the Holy Roman Emperor. His views were condemned on May 25, 1521. Luther himself was granted short-term freedom under a "safe conduct." He was almost at once spirited away by his protector, Frederick the Wise.

Implications for subsequent history. Luther's work restored the basis for redemption and liberty in Christ. As Jesus had declared, "Ye shall know the truth and the truth shall make you free" (John 8:32). Spiritual liberty before God, extended into all areas of life. For instance, the Reformation restored the doctrine of the "priesthood of the believer." It also raised the dignity of common labor in every realm. This led to the "Protestant work ethic" and unleashed a flurry of creativity in all areas.

Sadly, Luther failed to apply the liberty of the gospel to the civil arena. This was because of the debt he owed for his very life to the German electors. He tended to adopt a passive, hands-off policy toward the civil ruler. Luther did groundbreaking work in soteriology (study of salvation). But the Lutheran doctrine of the state aided the alleged independence of the ruler from the Bible. Legal historian Harold Berman reports that "The Lutheran reformers...explicitly denied that it was the task of the church to develop human law. This Lutheran skepticism made possible the emergence of a theory of law - legal positivism - which treats the law of the state as morally neutral, a means and not an end, a device for manifesting the policy of the sovereign and for securing obedience to it" (13). This is opposed to the Bible doctrine of law as a negative, restraining force. Its purpose is to hold back the sin of man

It remained for other streams of the Reformation to fully develop the Bible doctrine of civil rule.

Sadly, in areas heavily influenced by Lutheranism various forms of socialism or heavy-handed statism have emerged. This includes Germany, Scandinavia, Minnesota, and elsewhere. The trend was made worse because Luther had asked the state to provide a system of tax-funded education. This unwittingly turned over the church's teaching mission to the civil leader.

Rome soon launched a Counter-Reformation. It was led by Jesuit Ignatius Loyola against Luther's challenge. There was some reform of morals, but a brutal Inquisition, was set up to force confession of heretics by torture. The Vatican also fomented wars. It was Spain against Holland and the Thirty Years War in Europe.

Biblical analysis. There are no neutral-zones in the universe exempt from the rule of Christ. The natural man may not retreat, cross his fingers and declare an autonomous "kings-x" from God. This includes especially the civil realm. The 47th Psalm says "He shall subdue the people under us, and the nations under our feet." This refers to godly rule under the law of God, not a so-called "tyranny of the saints."

Luther's student, Melancthon led a trend toward statism in Lutheran nations, rejecting Luther's stand on God's total control. If God is reduced as Sovereign, the state rises to fill the social vacuum. It's a rogue state without God's law (antinomian). When men pursue this brand of folly, God gives them over to tyranny. Tyrants must rule men who will not be ruled by God. Israel proved this when she rejected God as King (I Sam. 8).

Corrective or prescriptive actions. The church must preach the "primitive" gospel. That is faith in the death and rising again of Christ for salvation. Apply God's law to all areas, including the state. Failure leads to tyranny. Luther's Germany was home to biblical "higher criticism" and Nazism in the 20th Century.

TEST YOUR UNDERSTANDING: MARTIN LUTHER



The church of the _____ had grown corrupt, with the Pope constrained to raise money by selling _____ to fund extravagant building projects in Vatican City. Martin Luther, a _____ monk labored under this system of works righteousness until God opened his spiritual eyes to the truth of Galatians 3:11, "The just shall live by _____." Armed with the assurance of his salvation, Luther nailed his famous 95 _____ to the door of the _____ Chapel. Prevailing temporarily against Rome in his trial before Emperor Charles V, Luther went on to clarify many biblical doctrines, including the _____ of God and _____ of the believer. Unfortunately, he adopted a hands-off policy toward the civil _____, resulting in a theory of legal _____, wherein law was divorced from the Bible and employed for utopian social engineering.

Key: page 154, Teacher Guide

True or False

- ___ (1) De-emphasizing the sovereignty of God, elevates the sovereignty of the state
- ___ (2) The 47th Psalm forbids the dominion of men over men
- ___ (3) Melancthan was faithful to Luther's teaching at every important point
- ___ (4) Luther's "priesthood of the believer", pressured many men from their calling into the clergy
- ___ (5) Luther was temporarily acquitted at the Diet of Worms
- ___ (6) Free public education for all flows from the Protestant emphasis on salvation as a free gift
- ___ (7) Luther replaced good works with faith
- ___ (8) After his triumph at the Diet of Worms, Luther traveled freely throughout Germany
- ___ (9) German National Socialism (Nazism) flowed from Luther's political theory
- ___ (10) The Counter Reformation, led by Loyola, was Rome's peaceful response to Luther

Matching

- | | |
|----------------------------|------------------------|
| ___ October 31, 1517 | (1) Melancthan |
| ___ Trial | (2) Wittenberg door |
| ___ Legal Positivism | (3) Antinomian |
| ___ Indulgences | (4) Tickets to Heaven |
| ___ Solo Fide | (5) Reformation Day |
| ___ 95 Thesis | (6) Protestant |
| ___ August 3, 1492 | (7) Faith alone |
| ___ Understudy | (8) Dignity in calling |
| ___ Luther | (9) Columbus sailed |
| ___ Priesthood of believer | (10) Worms |

MARTIN LUTHER**Discussion/Study Guide Questions**

ASSIGNED READING: *Concerning Good Works*
 Open Letter to the Christian Nobility of the German Nation
 Concerning Secular Authority

- 1) What was the peasant revolt and in what way did they abuse Luther's teaching? Do you see any parallels with modern democratic theory?
- 2) Summarize Luther's response to the egalitarian demands of the peasant's revolt?
- 3) What was Luther's attitude toward "Christian Communism"?
- 4) Did Luther contradict himself in his later writing regarding self-defense against tyranny?
- 5) Was Luther correct in asserting that the temporal power has nothing to do with the first 3 commandments? (Neh. 13:15) What did Calvin have to say about that?
- 6) Was Luther correct in saying: "Therefore, it is out of the question that there should be a common Christian government over the whole world, nay even over one land or company of people, since the wicked always outnumber the good. Hence, Christ's rule does not extend over all." (Matt. 28:19,20)
- 7) What is the two-kingdom theory? Was Luther correct in denying that Christ's kingship extends to the world under the civil magistrate?
- 8) What effect has Luther's two-kingdom theory had on subsequent history? What effect has it had on Germany?
- 9) Is Luther rightly interpreting Scripture when he concludes, "there is to be no secular sword among Christians."? (Rom. 13:1-4)
- 10) Does Luther open the door for subjective interpretation of the law when he says, "I know of no law to prescribe for a prince, but will simply instruct him what the attitude of his heart and mind ought to be with respect to all laws...." (I Tim. 1: 11, 12)

JOHN CALVIN



Calvin built on the work of Luther to extend the work of the Reformation into the rest of Northern Europe. His *Institutes of the Christian Religion* opened the Bible to the common man. Christian leaders from all over Europe studied under Calvin at Geneva. Then they carried his teaching back to their homes with dramatic results. The most notable example was John Knox, whose preaching transformed Scotland.

Who was John Calvin? Calvin (1509-1564) is best known for explaining Reformation doctrine in the *Institutes of the Christian Religion* (1536) and his *Commentaries*. The latter covers all the Bible except Revelation. Forced from his native France, Calvin became pastor in Geneva in 1536. On the way to Strausbourg, he met Guillaume Farel in Geneva. After stiff resistance, he was compelled to join the Reform in Geneva. Farel had begun the reform, but felt unequal to the task. The two argued far into the night with Calvin firmly opposed. He pleaded youth and the need for more study. At last the older preacher raised up in his chair, and pointed an accusing finger in Calvin's face. With a glare, he thundered, "May God curse your studies if now in her time of need you refuse to lend your aid to His church." Calvin's resistance melted and he stayed to revamp Genevan society. His teaching and written Constitution transformed church and state.

Historical context. Luther's reform spread rapidly across Northern Europe. Lands where the sway of Rome was marginal: Germany, Scandinavia, Holland, Switzerland, and England. The war of ideas turned violent in France. France was caught in the crossfire of the two unyielding factions. Calvin addressed his *Institutes* to king Francis I. He urged tolerance for the loyal Reformed Huguenots. But, the lascivious king was distracted by matters other than just government.

Summary of Calvin's teaching. The two never met, but Calvin systematized Lutheran teaching. Not only salvation by faith in the atoning work of Christ alone, but many other doctrines. He and Luther recovered Augustine's doctrine of God's predestination in salvation. But, Calvin rejected Luther's view that the host was turned into the Lord's literal flesh during communion. He insisted on the figurative meaning. But he shared Luther's love of hymn writing. At times he adapted well-known tavern tunes to the lyrics of faith.

Calvin's views on civil government evolved with each edition of the *Institutes*. Especially his doctrine of resistance. He ended with a doctrine of interposition

where the lower ruler has power to lead the people against tyranny. The people have no such power, but must endure injustice and pray God to raise a deliverer. But, the people must passively resist commands to disobey God. Calvin's views on government came in part from contacts with radical Anabaptists. He held them to be confused regarding the doctrine of creation. They believed the old creation to be totally spoiled by the Fall, said Calvin. This led them to extremes of 1) pacifism, or 2) revolution. They embraced socialism, rejected infant baptism, and trusted an "inner light." They were opposed by reformers and Catholics (14).

Calvin departed from orthodoxy in his view of the Law of Nations. This was a carry-over from his training as a lawyer or from Augustine's two-kingdom approach. In this he taught that the civil ruler may legislate apart from the Law of Moses depending on the situation (15).

"For the statement of some," Calvin said, "that the law of God given through Moses is dishonored when it is abrogated and new laws preferred to it, is utterly vain." Instead we must conclude that Calvin at this point is utterly vain in choosing the law of man over the Law of God. His early legal training appears to have blurred his vision for the civil ruler. This lays a basis for future generations to replace the God's law with natural law. The Fall has left man unable to derive truth statements from nature. Instead, nature confirms man's built in knowledge of God's existence (Ps. 19: 1-4). Calvin has been berated for burning the heretic, Servitus, who denied the deity of Christ. However, Calvin was not a member of the city council that condemned Servitus. He did, in fact, ask for a milder form of execution.

Implications for subsequent history. Calvin marked a rebirth of Augustinianism in the West. Biblical liberty flourished in all realms of human enterprise. This included a burst of progress in science, commerce, and the arts. However, fatal flaws in the Reformers' thinking have served to disable the work in progress. For

instance, Calvin's disciples in France and Scotland moved gradually away from his stand on the source of civil authority in God alone. The next step was to divorce the doctrine from its biblical moorings with a system of natural rights. The supposed natural liberty of man is stressed above the glory of God as the purpose of government.

Biblical analysis. We have noted Calvin's unhappy dalliance with natural law. Luther and Calvin also pushed for a system of required, state-funded schooling. Thus, they left the door wide open for state intrusion back into the church. The church thereby gave up her vital teaching mission to the nations (Matt. 28:19, 20).

The folly of this was not fully seen until the 20th century. By the same stroke, giving up education to the state suppressed families. The family is given the task of the education of children at Ephesians 6:4 and elsewhere.

Corrective or prescriptive actions. Luther and Calvin did yeoman's work in recovering the "lost" doctrines of "solo gratia", "solo fide", "solo Christo" (grace alone, faith alone, Christ alone). It must be continually revived. Their tragic straying from orthodoxy in education and law must be corrected to bring the Reformation to fruition.

TEST YOUR UNDERSTANDING: JOHN CALVIN



Calvin came to Geneva in ____, fleeing persecution in his native _____. The first edition of his _____ appeared that same year, dedicated to the king urging his tolerance of the persecuted _____. Calvin wrote the _____ for the city of Geneva, a document that governed the affairs of both church and _____. Calvin systematized the doctrine regarding salvation by faith alone and other teaching that had been recovered by _____. In the realm of civil government, Calvin urged submission to _____ unless a lower _____ assumes leadership of an armed rebellion. Unfortunately, Calvin departed from orthodoxy in upholding a _____ law standard other than the Bible for the _____ and advocating tax support for government schools.

Key: page 155, Teacher Guide

True or False

- ___ (1) Calvin ruled Geneva with an iron fist in a velvet glove
- ___ (2) Calvin systematized the doctrine that Luther had previously recovered
- ___ (3) Calvin was easily persuaded to accept the pastorate at Geneva
- ___ (4) Calvin's training as a lawyer had little effect on his theology
- ___ (5) Calvin believed in a natural law order self-evident to all men and nations
- ___ (6) Calvin's Commentaries included every book of the Bible except Revelation
- ___ (7) Calvin was a strong advocate of increased funding for public education
- ___ (8) Calvin's doctrine of salvation by faith alone evolved with each edition of the Institutes
- ___ (9) Calvin and Luther were the best of friends
- ___ (10) The atrocities of the Gulag Archipelago pale in comparison to Geneva's execution of Servitus

Multiple Choice

- (1) Calvin first arrived in Geneva in: 1) 1519, 2) 1536, 3) 1572
- (2) Calvin was born in: 1) Holland 2) Geneva 3) France
- (3) In which doctrine did Calvin depart from orthodoxy: 1) infant baptism 2) natural law 3) election
- (4) The St. Bartholomew's Day massacre occurred in: 1) 1519, 2) 1536, 3) 1572
- (5) Calvin differed from Luther in the doctrine of: 1) solo gratia 2) sovereignty 3) Lord's Supper
- (6) The advent of Calvin marked a return to: 1) Augustinianism 2) supralapsarianism 3) Victorian morality
- (7) Magellan sailed in: 1) 1519, 2) 1536, 3) 1572
- (8) When it came to tyranny, Calvin advocated: 1) surrender 2) lower magistrates 3) live and let live
- (9) Universally despised by Reformers and Catholics alike: 1) Waldenseans 2) Lollards 3) Anabaptists
- (10) Calvin dedicated his *Institutes* to: 1) Francis I 2) Martin Luther 3) Edward II

JOHN CALVIN: INSTITUTES OF THE CHRISTIAN RELIGION

Discussion/Study Guide Questions

READING ASSIGNMENT: Calvin's *Institutes*, "Of the Civil Magistrate", Book iv, Chapter xx

- 1) Do you agree or disagree with Calvin's statement "that the spiritual kingdom of Christ and civil government are things very widely separated"? Explain your answer.
- 2) What functions did Calvin assign to civil government?
- 3) How did Calvin delineate the obligations of the civil magistrate to the church?
- 4) Describe the doctrine of interposition as defined by Calvin?
- 5) According to Calvin, what is the meaning of the biblical appellation "gods" given to the civil magistrate? (Ps. 82:1,6)
- 6) Calvin asserts that the organization (or form) of any commonwealth "depends largely upon the circumstances." Do you agree or disagree?
- 7) Do you agree or disagree with Calvin's teaching that the magistrate is to enforce the first table of the law as well as the second?
- 8) How does Calvin reconcile the magistrate's waging of war and enforcement of the death penalty with the commandment, "Thou shalt not kill"?
- 9) Was Calvin correct in equating natural law and the law of God? (Jer. 10:23; Rom. 3:10)
- 10) Analyze Calvin's assertion "For the statement of some that the law of God given through Moses is dishonored when it is abrogated and new laws preferred to it, is utterly vain." (Mark 7:7-9)

NICOLAUS COPERNICUS



Copernicus is the father of modern astronomy because of his theory that the earth revolves around the sun, not vice-versa. His work is perhaps the more amazing because it came before the invention of the telescope. Before Copernicus earth and man were at the center of the solar system and of God's attention. After him man is just a tiny cog in a cosmic machine. God also is superfluous in a mechanistic universe.

Who was Copernicus? Copernicus (1473-1543) was a Polish doctor and astronomer. His heliocentric theory of planetary motion, *On the Revolutions of the Celestial Bodies*, appeared in 1543. "Finally we shall place the Sun himself at the center of the Universe," declared Copernicus, "All this is suggested by the systematic procession of events and the harmony of the whole Universe, if only we face the facts, as they say, 'with both eyes open.'" Rome and Reformers alike denounced Copernicus. They insisted his theory opposed the Bible. "Our eyes bear witness declaring his theory that the earth revolves around the sun opposed to Scripture." Galileo took up Copernicus' cause about a century later. He was dragged before the Inquisition in 1633. He was forced to recant under threat of torture. But as he left the court he was heard to mutter, "And yet it does move." He too died apostate and in disgrace.

Historical context. Before Copernicus, science was governed by the Greek Ptolemy. Earlier scientists fixated on abstractions: time, space and motion. Modern scientists took these things for granted. Newton, for instance, could not define gravity. He "simply" discovered laws describing its effects. Plus, "The Aristotelian theory of nature was teleological [evidence of design] and organic rather than mathematical and mechanistic [mechanically determined]. Causes of change were sought in the qualities rather than in the quantities of body" (16).

Yet, it was Aquinas's recovery of Aristotle's inductive approach that gave us the modern scientific method. In the past, science was based on watching random events. The new focus on particulars led to planned experimental design.

A century after Copernicus, Francis Bacon pioneered the inductive, scientific method. Descartes worked on the deductive side. Both pointed to Newton. Inductive

method begins with a study of events and leads to conclusions. Deductive method starts with a conclusion applied to a single case. Newton is mechanistic because he portrays the universe as a great machine. Once put in motion it was governed by set laws.

Summary of Copernicus' teaching. Astronomy stood at the apex of ancient science. It was based on complex geometric thinking. Ptolemy had calculated the movements of the planets with great precision. This, in spite of his geocentric worldview. The entire universe was thought to revolve around the earth in concentric spheres. This reinforced the Bible worldview which made the earth and man the focus of God's concern. The Bible uses anthropomorphic, or geocentric language. God stoops to our weakness and speaks from the human viewpoint. That is the prevailing opinion.

Copernicus changed all that by asserting the solar system moves around the sun. The solar system itself was only one of countless others in endless space. This is the "Copernican Revolution," a major scientific paradigm shift. A paradigm is a governing model. Plato and Aristarchus had proposed the heliocentric idea much earlier. It lay dormant until Copernicus.

Implications for subsequent history. Copernicus shifted perceptions toward a mechanistic worldview. Prior to this, man was the center of God's concern. Now man was simply a tiny cog in an unbounded cosmic machine. Copernicus shattered the old paradigm. This led Descartes and Bacon to assert that knowledge may be derived apart from God. However, true knowledge is impossible apart from the Bible. Man forgets that the scientific method is rarely definitive (decisively final). The new model for science gave way to the irrationality of Kantian idealism in the 20th Century. Quantum theory replaced the mechanistic model.

We'll study Kant in a later lesson. He came up with the idea that truth is defined by forms in the mind. This idea opened a floodgate of subjectivity, which deluged every

field of study in the 20th Century. Einstein's Theory of Relativity was mistakenly used to bolster this outlook.

Biblical analysis. The Roman church oppressed Copernicus and Galileo. She is said to have defended the Greek view. But Tycho Brahe's scientific arguments against Copernicus may have swayed the church. These are rarely mentioned. Thus there arose a popular belief that science opposes theology. Copernicus and Galileo may have been defending the true Bible position. But maybe not. It was complicated by the habit of many scientists to ignore the scientific method of testing new theories: "The heavens declare the glory of God and the firmament sheweth His handiwork" (Ps. 19:1). Instead, they have "changed the truth of God into a lie, and

worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1:25).

Corrective or prescriptive actions. Man's outlook on science is subject to sudden change in a paradigm shift From Ptolemaic, to Copernican, to Newtonian, to Einsteinian. It is the task of the Christian as scientist and as prophet of God to assign meaning to this change for the world. Solomon did this in I Kings 4:33,34. The 16th Century Reformers lived at the same time as Copernicus, but did not accept this task. They argued from Scripture, but failed to employ true science to debunk what may be junk science (Pr. 26:5 and Pr. 2:6). This left science to advance without a base in the Bible.

TEST YOUR UNDERSTANDING: NICOLAUS COPERNICUS



Prior to Copernicus science was governed by a _____ perspective in which the _____ was the center of the universe. Scientists were governed by _____ and simple _____ was the primary means of gathering data. Copernicus popularized the radical idea that the _____ revolved around the sun, which philosophically had the effect of removing _____ from the focus of God's scrutiny. This sudden shift in scientific perspective was known as a _____ shift. Since Copernicus there have been only two other such dramatic shifts, one with _____ and another with _____. With God's attention supposedly shifted elsewhere, the path was cleared for Scientism, in which science is seen as the ultimate source of _____ and provider of all good things.

Key: page 156, Teacher Guide

True or False

- ___ (1) Isaac Newton had no idea what gravity was
- ___ (2) After Copernicus man was no longer viewed as the center of God's attention
- ___ (3) Copernicus was encouraged in his research by the church
- ___ (4) Copernicus was the first to conceive of a geocentric system
- ___ (5) Ptolemaic science was hindered by lack of a well-developed mathematics
- ___ (6) Although the Roman Church persecuted Copernicus, the Reformers were keenly interested.
- ___ (7) Ptolemaic science did not engage in planned experimentation
- ___ (8) Man, via the scientific method, is capable of arriving at definitive, although limited, truth
- ___ (9) Modern science began with Copernicus
- ___ (10) Aristotle's emphasis on forms led indirectly to the inductive scientific method

Matching

- | | |
|---------------------|--------------------------------|
| ___ 1543 | (1) Inductive |
| ___ Ptolemy | (2) Calvin's <i>Institutes</i> |
| ___ Anthropomorphic | (3) Human attribute |
| ___ Einstein | (4) Relativity |
| ___ Copernicus | (5) <i>On the Revolutions</i> |
| ___ 1536 | (6) Mechanistic |
| ___ Descartes | (7) Heliocentric |
| ___ Bacon | (8) Model |
| ___ Newton | (9) Deductive |
| ___ Paradigm | (10) Geocentric |

NICOLAUS COPERNICUS: ON THE REVOLUTIONS**Discussion/Study Guide Questions****READING ASSIGNMENT: *On the Revolutions*, Preface, Book One, Introduction, Ch. 1-11**

- 1) Prior to Copernicus, how did the Ptolemaic view of the universe shape men's view of themselves and of God?
- 2) One observer noted that Copernicus' heliocentric theory "destroyed all outer evidence of man's focal and privileged situation in the universe" (18). Do you think this is overstating the case, or not?
- 3) What were the implications of Copernicus' theory for science? For philosophy?
- 4) Was Copernicus's theory contrary to the Bible? Explain. If not, why did the church attack him?
- 5) Is there any biblical evidence that confirms or supports Copernicus' heliocentric theory?
- 6) Why did Copernicus hesitate to publish his discovery? Were his concerns justified? What adjunct of the Catholic Church did Copernicus fear in particular? Did the attacks on Copernicus come from the Catholic Church only, or also from Protestants?
- 7) What were the main features of Copernicus' theory? What were the major points of deviation from the earlier theory?
- 8) Which features of Copernicus' theory have proven to be correct?
- 9) Which features of Copernicus' theory have proven to be incorrect?
- 10) Was Copernicus the first to propose that the earth was in motion and not therefore the stationary center of the universe? If not, what then was the significance of Copernicus' work?

BRUTUS-MORNAY



The conflict between Catholics and Protestants (Huguenots) in France was often bloody. The proposed marriage of the Huguenot Duke of Navarre and the king's Catholic sister ended in the St. Bartholomew's Day Massacre of Protestants. Brutus wrote *Vindiciae Contra Tyrannos* later to moderate Catholics to justify Protestant resistance. Because of his audience he relied heavily on natural law reasoning.

Who was Brutus? (1549-1623) "Brutus" is the pen name of Huguenot theologian Du Plessis-Mornay. He is the likely author of *Vindiciae Contra Tyrannos* (1579) sometime after the St. Bartholomew's Day massacre. He's known as the "Huguenot Pope" due to his effective leadership of Huguenot military and diplomacy.

Historical context. French Calvinists, or Huguenots, were pitted against the Catholic faction -- the House of Guise. This was a bloody, extended war. The royal family, headed by the weak King Charles IX, wavered between them. He was torn between entreaties of Huguenot general Coligny and the despotic queen mother, Catherine De Medici. Catholicism won out in France, thanks to betrayal at the St. Bartholomew Day Massacre in 1572. Most Huguenot nobility were guests of the King, slain in their beds at Paris. The event was the wedding of the Duke of Navarre, a Huguenot, and the King's Catholic sister (Margaret of Valois).

Catherine De Medici was a daughter of the powerful Florentine banking family during the Renaissance. They controlled banking, politics and the church for about three centuries. The family patronized the arts, including masters such as Raphael and Michelangelo. Two of them sat on the Papal throne (Leo X and Clement VII). Political foes twice exiled them. Leo X transformed the Papacy into the most feared political force in Italy. His lavish court, support of the arts, and remodel of St. Peter's Basilica soaked up money like a sponge. It led to the sale of Papal indulgences and the Protestant Reformation. It was Leo's Papal Bull of excommunication and canon law that Luther burned.

Summary of Brutus' teaching. Brutus sought to justify Huguenot resistance in the eyes of moderate Catholics. Thus, he had to rely on natural law sources besides the Bible and Calvinist doctrine. Douglas Kelly noted that, "Teaching on the derived sovereignty of the people [above that of the king], and their inherent right to resistance, would pass (indirectly and combined with ideas of very different parentage) into late 17th century

English political theories of human rights." (17). These theories stressed natural freedom in a supposed state of nature. Spiritual and political liberty flowing from the work of Christ and His law were down played.

Implications for subsequent history. Brutus skirted the biblical approach of Samuel Rutherford in *Lex Rex*. Rutherford had urged the state to lead the way in destruction of idolatry, i.e., Catholic icons.

Likewise, Calvin had explained from the Bible the proper time and manner to resist the civil ruler. Brutus bridged the gap from Calvin to the secular views of human rights that emerged among English Whigs in the 17th Century.

The latter included the social contract ideas of Locke and the other British Commonwealth men. These had a temporal influence on the American founders.

Biblical analysis. It is easy to criticize from the vantage point of hindsight. But the French Christians may show by way of negative example the dangers of shifting our belief under persecution. The pressures on the Huguenots were intense over a long time. Who knows what the pampered modern church might have yielded to? The Waldensians and Huguenots are certainly a sterling example of Christian heroism in trying times. The Waldensian preachers came first as traveling peddlers in the French Alps. They were organized by Peter Waldo, a wealthy Lyons merchant. They were treated savagely by the Dominican Inquisition.

Even so, the St. Bartholomew's Day Massacre may have been God's judgment on the proposed mixed marriage. During the Catholic wars the peace loving Huguenots often gave up by treaty what was gained by valor. Were the Huguenots now trusting an unholy pact for relief rather than God? The young Duke of Navarre (Henry IV) debated these issues in his own conscience. But he was persuaded by his elders and mother, a strong

believer. However, heathen marriages lay at the heart of Nehemiah's reform after the restoration. He exhorted the Jews, "Did not Solomon king of Israel sin by these things?" he demanded, "Yet among many nations was there no king like him, who was beloved of his God; nevertheless, even him did outlandish women cause to sin" (Neh. 13:26). Henry IV remained an enigma. He converted between Protestant and Catholic several times. In 1598 he issued the Edict of Nantes, which Brutus helped craft. It granted the Huguenots relief for nearly a century until revoked by Louis XIV in 1685.

Corrective or prescriptive actions. Don't offer misplaced mercy to evil. Israel was plagued for years after failing to wipe out the Canaanites. After a battle something in the Christian spirit tends to give up too much in a desire to be lenient with a defeated enemy.

Guard against this fatal habit apart from genuine repentance. It was the downfall of Julius Caesar and Lady Jane Grey, among others. A conquered enemy may be granted freedom under the law of God. But he must not be given ruling authority apart from submission to the covenant of Christ.

TEST YOUR UNDERSTANDING: BRUTUS-MORNAY



Defensive wars waged by the French Huguenots resulted in brilliant victories over the _____, the fruits of which were frequently given away by _____. The St. Bartholomew's Day _____ was the culmination of this unfortunate, temporizing tendency. Subsequently, Brutus wrote _____ *Contra Tyrannos* to justify Huguenot resistance in the eyes of moderate French _____. Because of this he was constrained to rely on natural law sources in addition to the _____. Unfortunately, that and Brutus' emphasis on the right of the individual to resist _____ served as a bridge between Calvin and secularized political theories of human _____ in 17th Century _____. However, resistance sparked by _____ led to the Edict of Nantes and nearly a century of _____ between Protestants and _____. When the _____ was revoked by Louis IV in _____, hundreds of thousands of Huguenots fled the country leaving France to her long, slow descent into the French _____.

Key: page 156, Teacher Guide

True or False

- ___ (1) Mornay has been confirmed as the author of *Vindiciae Contra Tyrannos*
- ___ (2) The St. Bartholomew's Day Massacre was a great setback for the House of Guise
- ___ (3) Most Protestants endorsed the marriage of the Duke of Navarre and the king's Catholic sister
- ___ (4) Brutus was forced to moderate his writing to appeal to the moderate Catholics
- ___ (5) Brutus rejected natural law sources in favor of strict reliance on the Bible
- ___ (6) Brutus differed from Calvin in his belief in the people's right to resistance
- ___ (7) Although Solomon sinned by accumulating wealth, he refused to take foreign wives
- ___ (8) Brutus' compromise on resistance was a bridge to the secular interpretations of the Whigs
- ___ (9) Marriage of the Duke of Navarre and the king's Catholic sister led to almost a century of peace
- ___ (10) Mornay was active in negotiations preceding the *Treaty of Nantes*

Matching

- | | |
|-------------------------|-----------------------|
| ___ Edict of Nantes | (1) Queen of France |
| ___ 1588 | (2) 1572 |
| ___ 1618 | (3) Thirty year's War |
| ___ Huguenot Pope | (4) Du Plessis Mornay |
| ___ <i>Vindiciae</i> | (5) 1598 |
| ___ St. Bartholomew's | (6) Misplaced mercy |
| ___ Huguenot | (7) 1579 |
| ___ Catherine De Medici | (8) Queen of England |
| ___ Clemency | (9) French Protestant |
| ___ Elizabeth | (10) Spanish Armada |

BRUTUS-MORNAY: VINDICIAE CONTRA TYRANNOS**Discussion/Study Guide Questions****READING ASSIGNMENT: *Vindiciae Contra Tyrannos*, Part III, pp. 73-183**

- 1) Is Brutus correct in asserting “that whatever authority and power they [kings] possess have been received from the people...”? Are kings “chosen by God and installed by the people” or “chosen by the people and installed by God?” (II Sam. 16:18)
- 2) What does Brutus say about hereditary succession to the throne?
- 3) Can you demonstrate from the Bible “that the whole body of the people are superior to the king?”
- 4) For what two purposes are kings established, according to Brutus? Are these purposes biblical? Is anything omitted?
- 5) Biblically speaking, is the king subject to law, or the law subject to the king?
- 6) Do you agree or disagree with Brutus’ definition of law as “the concentrated reason and wisdom of many sages...the coalescence of a multitude of minds; and mind is the parcel of the Divine spirit; so that he who obeys the law seems to obey God and make Him his judge”?
- 7) Is Brutus’ two-fold covenant – God with king-people and king with people) found in Scripture? (II Kings 11:17). If so, which is primary?
- 8) Does Brutus uphold the biblical principle of interposition? Under what circumstances is rebellion against a ruler not treasonous? What is the duty of the co-guardians – “electors, patricians, peers and other nobles”?
- 9) Is Brutus’ appeal to the “law of nature” or to the “law of nations” as a justification for self-defense a legitimate appeal?
- 10) How does a weak prince differ from a wicked prince and how does our response toward each differ?

RICHARD HOOKER



Richard Hooker wrote *Of the Laws of Ecclesiastical Polity* in response to attacks on Anglican church government. Hooker argued that the Bible is vague about the form of church government. Thus, it is subject to natural law as interpreted by the king. This makes the king head of the church and accountable to no earthly authority. Thus, Hooker gave theological justification to the Divine Right of Kings in England.

Who was Richard Hooker? Hooker (1553-1600) wrote *Of the Laws of Ecclesiastical Polity*, a classic of the Elizabethan age. Educated at Oxford, he became an Anglican rector in 1581. The book had a profound effect on church and state during most of the 17th Century. It emerged from debate between Hooker and Walter Travers. Both preached at Temple Church in London, Anglican Hooker in the a.m. and Puritan Travers in the p.m. The two had family connections and maintained a spirit of civility. But their differences were profound. In March, 1586 Rev. Travers began critiquing Hooker's morning sermons on salvation. He denied Hooker's claim that a Papist might be saved. The debate heated up and Travers was banned from the pulpit until ordained by an English Bishop, which he refused to do.

Historical context. In defense of his doctrine, Hooker went on to write *Of the Laws of Ecclesiastical Polity* (18). It was 1594 during the reign of Elizabeth I. As noted above, the book responded to attacks of a Presbyterian pastor, Walter Travers, on Anglican Church government. Anglicanism was the church established and paid for by the English crown.

Summary of Hooker's teaching. Hooker was the theological lapdog for the Stuart monarch's theory of the divine right of kings. According to this theory, the ruler got his office directly from God and therefore answered to no one but God. Hooker was an Arian, a theology that reduced the earthly Lordship of Christ. Thus, Lordship was granted instead to the king. Arians taught that Jesus was created by and under God the Father like any man. In reducing Christ, Hooker also elevated man. He even declared that "God hath deified our nature" by virtue of our union with Him.

Hooker answered the Presbyterians by saying the Bible is vague about church government. Its form is thus subject to natural law defined by the king. He went behind the authority of the Bible and the church, making both subject to the king.

The king was very nearly deified. In this Hooker was a disciple of Thomas Erastus. Erastus believed in the total subjection of church to state. The Reformers, by contrast, said they were co-operative, but separate. James I took this to mean he would rule for the common weal, not the common will. It was, of course, a common weal defined by the King alone. It was enforced by his church courts, known as the "High Commission."

Implications for subsequent history. The theory of Divine Right was a recipe for tyranny in England during most of the 17th Century. The overbearing reigns of James I and Charles I filled the first half of the century. Charles II and James II ruled in the last half.

Oliver Cromwell's Protectorate fell in between, offering a 5-year respite (1653-1658). The breeze of toleration ended with his death and brief reign of his son. Oliver Cromwell was the Christian general who led Parliament against the tyrant, Charles I. He presided over the king's execution. The Glorious Revolution of 1688 snapped the chains of tyranny. William & Mary of Holland seized the English throne and James I abdicated. But the resulting compact gave another form of unjust power to Parliament. The great legal analyst, William Blackstone, put Parliament on the throne of God. Parliament "can, in short, do everything that is not naturally impossible;" said Blackstone, "and therefore some have not scrupled to call its power, by a figure rather too bold, the omnipotence of Parliament" (19).

Divine Right theory had an ally in the top-down structure of the Roman and Anglican churches. All the Stuart kings were aligned with one or the other. They pursued hundreds of Protestant leaders to the stake.

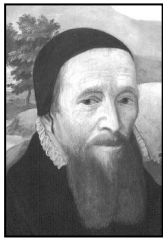
Biblical analysis. The Bible opposes the theory of Divine Right. The Hebrew king was subject to the Bible (I Sam. 15:22, 23). He was also subject to the checks of other officials (I Sam. 14:45). The Bible does not teach that the king has no "earthly" restraints, but

answers to God alone. For instance, the Hebrew king was sustained and restrained in his rule by a Senate of elders (Num. 11:16, 17). There was also a Commons (Num. 10:3), usually called the "congregation."

Besides this horizontal division of power, the Bible lays out a system of graded courts. Power was divided vertically between Moses and the tribes (Exod. 18). This federal system relieved Moses of the total burden of government. It served to diffuse and localize authority.

Corrective or prescriptive actions. A Bible system of checks and balances woven into the structure of civil government is a vital safeguard against tyranny. Such a system is built into the U.S. Constitution. But even that system is not enough to forestall an encroaching tyranny. That is because the Constitution has divorced itself from the authority and protection of God. Any nation that refuses to enter into formal covenant with God opens itself to the risk of a divine right dictator.

TEST YOUR UNDERSTANDING: RICHARD HOOKER



Richard Hooker wrote *Laws of Ecclesiastical Polity* to defend the _____ against the Presbyterianism of his colleague Walter Travers, but its scope extended to _____ government as well. Hooker argued that because the _____ did not prescribe a specific _____ of _____ government, it fell under the auspices of _____ as interpreted by the _____ magistrate. This made the magistrate accountable to _____ alone, with no checks and balances. Reinforcing this idea was Hooker's _____ belief that Jesus was less than _____ and that man himself was elevated to the status of _____ in salvation. Thus, both _____ and _____ were subordinated to natural law as interpreted by man's representative, the nearly deified king.

Key: page 157, Teacher Guide

True or False

- ___ (1) The biggest challenge to the Anglican establishment came from the Separatists
- ___ (2) Hooker taught that even Scripture is subject to natural law.
- ___ (3) Richard Hooker advocated an Erastian, or state church
- ___ (4) Hooker believed that the Bible clearly taught an Anglican form of church government
- ___ (5) Divine Right theory gave the king absolute power, except over the church
- ___ (6) With the heresy of Arianism God the Father is subordinated to the Son
- ___ (7) With the Son subordinated, the state is elevated to the position of "god walking on earth"
- ___ (8) An important restraint on tyranny is a system of graded courts as in I Sam. 14:45
- ___ (9) Richard Hooker taught that man, by the grace of God, is made like God
- ___ (10) Branches of government in the Hebrew republic included executive, court & legislature

Multiple Choice

- (1) Richard Hooker was a clergyman in the: 1) Anglican Church 2) Congregational Church 3) Presbyterian Church
- (2) Hooker wrote *Laws of Ecclesiastical Polity* during the reign of: 1) Elizabeth I 2) James I 3) Charles I
- (3) *Laws of Ecclesiastical Polity* primarily defends: 1) Anglican Church 2) the Protectorate 3) Divine Right theory
- (4) The established church in England was: 1) Catholic 2) Anglican 3) Presbyterian
- (5) Hooker was: 1) an Arian 2) a Nestorian 3) a Donatist
- (6) Hooker believed that he could become: 1) an archbishop 2) a god 3) a patrician
- (7) Constitutional principle that checks Divine Right: 1) incorporation 2) separation of power 3) nullification
- (8) Authority given prominence by Hooker: 1) Bible 2) church 3) natural law
- (9) According to Hooker, natural law is interpreted by: 1) the state 2) the individual 3) the church
- (10) Supported Divine Right: 1) Chancery 2) High Commission 3) Parliament

RICHARD HOOKER: OF THE LAWS OF ECCLESIASTICAL POLITY

Discussion/Study Guide Questions

READING ASSIGNMENT: *Of the Laws of Ecclesiastical Polity*, Book I, Ch. x, xvi

- 1) Is it true, as Hooker claimed, that the Scriptures require no fixed church polity? Who then defines church government? (Acts 6:3, 4)
- 2) Evaluate Hooker's statement: "We see then how nature itself teacheth laws and statutes to live by"?
- 3) What are the implications of Hooker's statement, "The union therefore of the flesh with Deity is to that flesh a gift of principle grace and favor. For by virtue of this grace, man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures also under it"?
- 4) Hooker also stated, "Finally, since God hath deified our nature, though not by turning it into Himself, yet by making it his own inseparable habitation, we cannot now conceive how God should without man either exercise divine power, or receive the glory of Divine praise. For man is in both an associate of Deity." How do such statements affect the authority of Christ over civil government?
- 5) In what sense was Richard Hooker part of the Counter Reformation?
- 6) In what way did Richard Hooker reflect the teaching of Thomas Aquinas?
- 7) Does natural law, as employed by Hooker, reinforce or undermine the authority of Scripture?
- 8) "Erastianism" is the subjection of the church to the powers of the state. In what ways, if any, did Hooker promote Erastianism?
- 9) How does Anglican Church government differ from Presbyterian Church government? Can you find support for either in Scripture?
- 10) Richard Hooker, an Anglican, preached the morning sermon in the same pulpit occupied by Walter Travers, a Presbyterian, in the afternoon. Research the historical background of this unusual situation.

THE MODERN WORLD

The Age of Revolution (THE 1600s)

FRANCIS BACON



Francis Bacon is known as the Philosopher of Modern science. He laid down the method and philosophy of the scientific method. This is an inductive method of arriving at truth by studying things in the world. Bacon gave lip service to the Bible, but set forth a philosophy of secular progress based on the scientific method: Knowledge is power rather than virtue. Thus, science replaced God as the source of truth.

Who was Francis Bacon? Bacon (1561-1626) was a lawyer, essayist, and lord chancellor of England. He was first to spell out the process and philosophy for the scientific method. Science had floundered for years. Bacon proposed that “knowledge is power”, to define a philosophy of secular progress based on the scientific method. He believed “We are much beholden to Machiavel and others, that write what men do, and not what they ought to do.” Rather than power, the Bible presents knowledge as the foundation of righteousness and discretion (Prov. 1:1-9). Bacon’s quick wit usually served him well as he rose in the courts of Elizabeth and James I. Once as lord chancellor under Elizabeth he presided over the criminal trial of a man named Hogg. The defendant whimsically asked that he get off easy. “For” he noted, “Hogg must be kin to Bacon.” “Not until it has been hung,” was Bacon’s instant reply.

Historical context. The scaffold of modern science was set in the 16th and 17th Centuries on fragile footings. Prior to Descartes, Revelation was the starting point for philosophy. After Descartes “went into his stove” (room with a stove) the point of reference shifted to the mind. Math as a tool of reason was now the guide to ultimate meaning. Descartes started with deductive reasoning. Bacon pioneered the inductive approach of modern science. Newton brought fusion. Renewed focus on particulars of the natural world gave birth to Bacon’s inductive method. It was conceived by Aquinas’ focus on Aristotle in *Summa Theologica*.

Summary of Bacon’s teaching. Bacon’s scientific method involves careful observation, study design, and looking for patterns in the data. The final step is applying the data to practical ends such as getting rid of poverty. His approach is summarized in one famous passage. “If a man will begin with certainties, he shall end in doubts;” said Bacon, “but if he will be content to begin with doubts, he shall end in certainties.” His *New Atlantis* is devoid of the communism in earlier Utopias. Instead he describes a scientific elite above the

bureaucrats. Utopia means “nowhere,” an ideal condition that cannot be achieved.

Bacon was a leading figure in the esoteric Rosicrucian Society of London, whose converse with familiar spirits was cloaked by a Christian veneer. Related themes appear in the Shakespeare plays as compelling evidence that Bacon and his studio of writers was their author.

Implications for subsequent history. However, in *Novum Organon* (1620) he wrote that no man “can search too far or be too well studied in the book of God’s word, or in the book of God’s works.” Bacon hailed from a Puritan background and professed Christianity, but his worldview belied his profession. As noted, he exalted knowledge for technical prowess over the world. Moreover, he suggested neutral zones aloof from the Bible. This was channeled into a theory of secular progress, with science as messiah. Thus, Bacon has been called “Prophet of the Scientific Revolution.” Britain’s “Royal Society” of the late 16th Century was cast in the mold of Bacon’s *New Atlantis* (1627).

Francis Bacon had unbounded scientific genius and ambition. In his later years he became the great rival of Sir Edward Coke. Bacon fawned for the favor of the scandalized James I. Meantime, Coke upheld the Common Law against James’ church court, the High Commission. James used the High Commission to enforce rule by Divine Right. Bacon was not appreciated by his peers, nor by the object of his pandering. Only after his death was Bacon accepted.

The social upheaval of the Puritan era and its collapse (1640-1660) left Britain vulnerable to skepticism. Years after his death they warmed to Bacon’s worldview: Knowledge as power rather than as virtue. Knowledge for controlling the world rather than knowing and serving God.

Biblical analysis. Francis Bacon was a man of Christian profession and mental prowess. He was compromised by a naturalistic worldview and desire for status. As the 20th Century revealed, the premises underlying his empirical (sense based) science were naïve. First, the supposed neutrality of the scientist in studying his data is mythical. One observer looks at a glass of water and says it is half full; another says half empty. Facts do not explain themselves apart from the bias of the interpreter.

Moreover, the methods of measuring and summing up data are imprecise, despite the use of math and technology. The reason studies are repeated over and over is because the outcomes always vary -- however

slightly - due to slight change in the observer, the instrument, or in the object itself. And even the statistics used to sum up the data require arbitrary premises, which can lead to various outcomes. Scientific "truth" changes almost as often as fashion in clothing. Einstein himself with his eyes on the heavens once said, "We know nothing about it at all...the real nature of things, that we shall never know, never" (20).

Corrective or prescriptive actions. To raise science to the throne of God as the undisputed source of truth is unscientific as well as blasphemy. Thus, even scientific efforts to observe and sum up the world around us must be governed by guidelines of Bible truth.

TEST YOUR UNDERSTANDING: FRANCIS BACON



Although modern science could not have developed apart from a _____ worldview, it was not long before science began to drift from her _____ moorings. Francis Bacon, a professing _____, was one scientist who promoted this trend. Bacon developed the procedure and _____ for the scientific _____ of studying the _____ in data. This was a logical outcome of Aristotle's emphasis on the _____, which had been reintroduced to Western Europe by _____. According to Bacon, the scientific acquisition of knowledge would lead to prowess over the _____ universe and inevitable _____ progress. In *New Atlantis* Bacon described a scientific elite that would control and direct the civil magistrate. England's Royal _____, which included Isaac Newton, was cast in this mold.

Key: page 158, Teacher Guide

True or False

- ___ (1) Coke and Bacon were bitter rivals for the favor of James I
- ___ (2) Francis Bacon was prophet of the scientific revolution
- ___ (3) Bacon championed the deductive approach, which seeks for patterns in the data.
- ___ (4) Bacon's commitment to the Bible was unwavering
- ___ (5) once established by repeated experimentation, scientific fact is indisputable
- ___ (6) Bacon's biblical worldview enabled him to keep his science in proper perspective
- ___ (7) *New Atlantis* was one in a long line of Communist utopias
- ___ (8) Edward Coke defended the common law against King James High Commission.
- ___ (9) The Baconian method involves the systematic observation, collection, and analysis of facts
- ___ (10) In *New Atlantis* an elite cadre of government planners manipulates science for their own ends

Matching

- | | |
|-------------------------|---------------------|
| ___ Bacon | (1) Neutral zone |
| ___ Aprioristic | (2) Divine Right |
| ___ Scientific method | (3) Experimentation |
| ___ <i>New Atlantis</i> | (4) Royal Society |
| ___ <i>Utopia</i> | (5) Lord Chancellor |
| ___ James I | (6) 1561 |
| ___ Edward Coke | (7) Nowhere |
| ___ Science | (8) 1640 |
| ___ Birth | (9) Rival |
| ___ Puritan era | (10) Deductive |

FRANCIS BACON: NOVUM ORGANON

Discussion/Study Guide Questions

ASSIGNED READING: *Novum Organon*, Book I – I, II, VIII, XI, XII, XV, XVII, XIX, XXI, XXII-XXIV, XXVI, XXX, XXXI, XXXII, XXXVI, XXXIX, XL, XLI, XLII, XLIII, XLIV, XLVI, L, LIV, LVI, LVIII, LIX, LXI-LXV, LXVII, LXVIII, LXX, LXXI, LXXVI, LXXVII, LXXIX, LXXXI, LXXXV, LXXXIX, CIV, CV, CVIII, CXIII, CXXIV-CXXVI, CXXVIII, CXXIX,

- 1) What fault did Bacon find with the approach to truth taken by the ancient Greeks; in what ways did he believe they used logic and “forms” to corrupt truth?
- 2) What is Bacon’s assessment of the search for truth by means of the “naked intellect” and logic? Does he reject this approach to the “cultivation of knowledge” in its entirety? How does Bacon distinguish between “Anticipation of the Mind” and “Interpretation of Nature”?
- 3) What is the nature of the “idols of the mind” that according to Bacon hinder the approach to truth? Are these idols in the biblical sense? What terminology might we apply to these influences today?
- 4) What is Bacon’s general conclusion about the various schools of philosophy?
- 5) What are the essential elements of the inductive, scientific method that Bacon pioneered?
- 6) What attitude of mind does Bacon recommend in the pursuit of truth?
- 7) Bacon set forth the ideal of man developing and utilizing his mental capacities so as to control and manipulate nature. Evaluate this approach in light of a biblical worldview.
- 8) In *Novum Organum* Bacon stated “Truth therefore and utility are here the very same things; and works themselves are of greater value as pledges of truth than as contributing to the comforts of life.” How did such statements influence the popular view of what constitutes “truth”?
- 9) Earlier Utopias laid the stress on moral and political factors as the source of man’s hope. What new factor or factors does Bacon cast into a Messianic role in *New Atlantis* and *Novum Organum*?
- 10) Summarize Bacon’s attitude toward the progress of scientific endeavor and the pursuit of truth.

EDWARD COKE



Edward Coke was the great defender of the Common Law during the reign of the tyrant king James I of England. James used the system of church courts, the *High Commission*, to enforce his theory of the Divine Right of Kings. As Lord Chancellor, Coke upheld the rights of English-men under the older system of common law. Sadly, his rulings were based on natural law and reason rather than the scroll of Biblical law.

Who was Edward Coke? Edward Coke (1552-1634) was an English jurist and champion of the common law. He resisted attempts of Elizabeth I, James I and Charles I to overrule that law. He wrote *Institutes of the Laws of England* (1628) and *Reports*. The latter consisted primarily of notes taken during cases he heard from 1600 to 1615. Coke was also a primary author of *the Petition of Right* (1628). This was the most forthright statement of English freedom and due process of law to that point. He was father of the Whig outlook on history. There was quite a stir in London, when Coke (pronounced Cook) married the high-born, Lady Elizabeth Hatton. Cook had risen from very humble origins. One day he laid a hand on his wife's stomach and felt a baby stirring. "What?" he exclaimed, "Flesh in the pot?" To which the lady reportedly responded, "Yes, or else I would not have married a cook." Perhaps it was such simple pleasures that prompted Coke to rule, "The house of everyone is to him as his castle and fortress, as well for his defense against injury and violence as for his repose" (21).

Historical context. European law can be traced in large measure to Justinian's legal code. On the other hand, "English Common Law" allegedly had its roots in the biblical law code of Alfred the Great. Alfred was the Anglo-Saxon ruler of England from 871 to 899. In a dramatic reversal, Alfred defeated the Viking invaders and led them en masse to Christ. He then ruled South England jointly with the defeated Viking chieftain, Guthrum. They ruled as Christian princes under the law of God. However, after the Battle of Hastings German custom and Roman law replaced the influence of Alfred. The circuit-riding, and secular King Henry II became known as Father of the Common Law.

Later, a new and allegedly biblical legal theory gained ascendancy, especially in the 16th and 17th centuries. The Divine Right of Kings was most ably expounded by Richard Hooker. Edward Coke, Lord Chancellor for James I, tried to restore the older Anglo-Saxon view. But as noted, the biblical basis in legal theory had begun

to fade long before, as early as *Magna Carta* (1215). *Magna Carta* was signed under duress by King John in the Meadow of Runnymede in 1215.

Summary of Coke's teaching. Coke was operating in an unbiblical union of church and state. He was also up against a tyrannical theory of Divine right. The Church of England (Anglican) was established, so bishops were King's agents. Elizabeth I had set up a supreme church court, called the High Commission. It was like a Protestant Inquisition trying "heresies, schisms and ...enormities." Coke, at much personal risk, focused on the word "enormities." He used his common law courts to overturn High Commission rulings he didn't think were "enormous." In the process he expanded, defined and updated the Common Law of England.

Implications for subsequent history. Coke upheld the common rights of free Englishmen. Sadly, he was wielding the blunt instrument, of Common Law rather than the Bible. "For in their selection of what customs to recognize...the judges employed the test of 'reasonableness', rather than Scripture" (22). Thus, "right reason" replaced the Bible as the basis for law. Coke set a precedent for judicial review of Constitutional issues. This was carried over into the colonies by John Marshall under the U.S. Constitution. But, the link to the Bible was now obscure. As a result, judicial review has become more and more oppressive.

Even more directly, Coke "had a major hand in drafting the Virginia Charter sealed in 1606". This contained the "rights of Englishmen," most of which were secured by *Magna Carta*. These crept into other colonial charters, including the Massachusetts Body of Liberties (23).

The Americans relied heavily on Coke and by extension *Blackstone's Commentaries* (1765). These gave legal justification for their revolt against George III. But,

they ignored the great English jurists at those points they found inconvenient. One was the theory that Parliament was omnipotent. Here they felt that Coke had merely transferred absolute power from one tyrant (the king) to another potential tyrant (Parliament).

Biblical analysis. By the time the common law was codified in *Blackstone's Commentaries*, it was loosed from its Bible mooring. It now was adrift on a sea of natural law based on "right reason." Natural law is arbitrary. Blackstone paid lip service to the supremacy of Bible law in his Introduction. But, he made only a few oblique references to the Bible in his entire 4-volume commentary. A look at *Magna Carta* also

reveals the same model. There is a formal tip of the hat to God, but no direct reference to Bible law. Instead it refers only to "the law of the land." A proper separation of power will not emerge until king and parliament alike comply with the Law of Moses.

Corrective or prescriptive actions. In the critical work of reforming the law of nations we must go way back. Farther back than the *Common Law* of Edward Coke and even *Magna Carta*. The common law must be tied directly to the Bible, chapter and verse. If not, it takes only a few centuries to decay to natural law and then to humanistic positive law, and ultimately tyranny. See Appendices B and C.

TEST YOUR UNDERSTANDING: EDWARD COKE



English _____ law traced its origin to the biblical law code of _____ the Great in the 9th century A.D. But after the _____ invasion of 1066 a new legal theory gained prominence, the _____ right of kings. This supposedly biblical theory was expounded most eloquently by its ablest defender, _____ Hooker. When the theory quite naturally took an oppressive turn in the 17th century it ran into a _____ law roadblock erected by _____ Coke. As Lord Chancellor, he repeatedly overturned _____ Commission rulings in James I _____ courts. While Coke upheld the _____ rights of Englishmen, he unfortunately applied the test of _____, rather than Scripture to his rulings. Because of this, Coke's policy of _____ review eventually degenerated into a form of tyranny in the American colonies.

Key: page 159, Teacher Guide

True or False

- ___ (1) the origin of English Common Law was Alfred's biblical law code
- ___ (2) Coke overturned High Commission rulings that did not meet his definition of "enormity."
- ___ (3) The famous *Magna Carta* was signed by King John in the Meadow of Runnymede in 1066
- ___ (4) The strength of Common Law was its ability to retain its biblical content over centuries
- ___ (5) The Continental law code was based largely on *Justinian's Code*
- ___ (6) James I considered Edward Coke to be one of his ablest defenders
- ___ (7) William Blackstone rarely referred to Scripture in his common law *Commentaries*
- ___ (8) Alfred and Guthrum governed all England under the rule of God's law
- ___ (9) The High Commission offered a unique opportunity for the sale of indulgences
- ___ (10) Blackstone compared the power of Parliament to that of God

Matching

- | | |
|------------------------------|------------------------------|
| ___ <i>Petition of Right</i> | (1) Divine right |
| ___ Establishment | (2) Guthrum |
| ___ Coke | (3) Lord Chancellor |
| ___ Hastings | (4) 1066 |
| ___ Great Charter | (5) Due Process |
| ___ Alfred | (6) John Marshall |
| ___ 1628 | (7) 1215 |
| ___ Hooker | (8) Right reason |
| ___ Judicial review | (9) <i>Petition of Right</i> |
| ___ Common law | (10) Anglican |

EDWARD COKE

Discussion/Study Guide Questions

ASSIGNED READING: *Petition of Right*

- 1) What historical circumstances led to the *Petition of Right*? Did Charles I have any biblical basis for claiming his Royal Prerogative?
- 2) Is the *Petition of Right* based on common law or biblical law? What is the difference? How does the basis of authority under common law differ from that under biblical law?
- 3) *Describe the conflict between Charles I and Parliament over acceptance of *The Petition of Right*.
- 4) *What specific right did Parliament claim in the *Petition of Right* that would give it supremacy over the king? What right did the king retain that effectually nullified that right?
- 5) What other rights does Parliament declare to be violated by the king?
- 6) How did the *Petition of Right* deal with the issue of taxation? Who has the ultimate authority on tax issues under the *Petition*?
- 7) The American colonies claimed that their ancient rights as Englishmen were being violated. What similarities do you see between the *Declaration of Independence* and the *Petition of Right*?
- 8) *Trace the historical consequences of Coke's view of Parliamentary sovereignty in the work of William Blackstone and the American colonies. What were some ways in which Edward Coke influenced William Blackstone?
- 9) *In what ways did the execution of Charles I change the course of English history forever?

RENE DESCARTES



Descartes was obsessed with the most basic question of philosophy. How do we know what we know? He was plagued with the idea that a malicious demon might be deceiving him about his own existence. Finally, he concluded "I think, therefore I am". From there he went on to "prove" the existence of God and the world by deduction. Thus, he shifted the starting point for knowledge from God to man.

Who was Rene Descartes? Descartes (1596-1650) was a French philosopher and mathematician. He is known as *The Father of Modern Philosophy* and *The Father of Modern Science*. He was first among three Continental rationalists (also Leibniz & Spinoza). He also wrote *Discourse On Method* (1637) and *Meditations* (1641). His dictum "I think; therefore, I am" elevated mind above Revelation as the starting point for knowledge. Ironically, Descartes ridiculed autonomy (self-law). "Good sense is of all things in the world the most equally distributed," he noted in the *Discourse*, "for everybody thinks he is so well supplied with it, that even those most difficult to please in all other matters never desire more of it than they already possess." Thus, he tended to view living things as machines and held a mechanistic view of math and science. Descartes believed there were only two substances. There are 1) thinking substances (mind) and, 2) extended substances (body). Descartes tried to explain his mechanistic philosophy to Sweden's Queen Christina. She protested she had never seen a watch give birth to baby watches. Descartes was left speechless before the Royal logic.

Historical context. The bitter struggle between Catholic throne and the Huguenots was nearly 100 years old. At that time Descartes "went into his stove" (room with a stove) to receive his *Cogito* (1619-20). This was the maxim, "I think; therefore, I am." The struggle in France was philosophical as well as martial. The Huguenots offered *Vindicae Contra Tyrannos* (1579) and the Catholics offered Descartes. The latter was the guiding light by which Rousseau and Voltaire laid a foundation for the bloody French Revolution (1789).

Summary of Descartes' teaching. Descartes was obsessed with the fear that he was being deceived about the nature of knowledge. He even fretted that an omnipotent demon could be fooling him. The nature of reality and even his own existence was in doubt. How could he be sure he wasn't just dreaming? Descartes hit upon the axiom "I think (or doubt); therefore, I am." I

must think even to be deceived. The impossibility of denying this first principle was the proof he needed of his own existence. This became the starting point of all knowledge for Descartes.

He went on to "prove" deductively the existence of God with a variation of Anselm's ontological argument. "Ontological" refers to the nature of being. It may be reduced to a simple logical syllogism. The mind can conceive of the idea of a perfect being and existence is an attribute of perfection. Such a perfect being must therefore exist. If God exists, the material world must therefore exist. This proof of God's existence has been called "proof by definition." It is a deductive, a priori approach, which proceeds from general to specific. By contrast, an inductive, a posteriori approach proceeds from specifics to general conclusions.

Implications for subsequent history. Many have challenged Descartes opening premise, "I think; therefore, I am." They contend that it proves only the existence of thought, but not existence itself.

Be that as it may, the fact remains that Descartes shifted the starting point for knowledge from God to man. Even Aquinas reasoned in the context of Scripture. But here for the first time in the Christian West, the autonomous human mind is the measure of all, cut loose from Revelation.

Slowly the world began to move away from reliance on God and His revelation. Here is the source of Jefferson's "self-evident" truth.

Descartes was a devout Roman Catholic who thought he was bolstering the Christian faith. Instead he undid it and freed philosophy from the Bible. He turned Anselm's dictum on its head: "I believe in order that I may understand." Descartes is called a "Rationalist" who starts with truth in the mind. An "Empiricist" starts with observation of things in the world.

Descartes made many advances in math and science. He discovered analytic geometry and tried to define the political world with geometric precision. He looked for truth in simple objects – atoms rather than God. Thus, opening the door for Darwin. "I resolved to commence," he said, "with the examination of the simplest objects." This plus his focus on the individual mind led to an atomistic social structure. The individual stands alone against the state and an aloof, Deistic God. Having performed his necessary creative activity, He retired into the background and left the world to function by mechanistic law. Man came to perceive God Himself as captive to laws of His own creation.

Biblical analysis. Amos compared the Word of God to

a plumb line. It provides the only standard for truth and the only accurate picture of reality (Amos 7:8). The mind of man, being fallen cannot provide such a standard. "There is none that understandeth" (Rom. 3:10). Therefore, whether or not Descartes proved the existence of God, he did not prove the God of the Bible.

Corrective or prescriptive actions. The only antidote to Descartes is the Bible as the source of knowledge. However, don't simply quote Scripture to the skeptic. Give a defense for your hope (I Peter 3:15). "Answer a fool according to his folly" (Prov. 26:5). Point out that Descartes being finite, did not examine all possible contingencies in the universe. Therefore, he had no grounds for concluding that he was not being deceived.

TEST YOUR UNDERSTANDING: RENE DESCARTES



Descartes, a continental _____, was possessed with the idea that an omnipotent _____ might be deceiving him. Concluding that he must _____ in order to be deceived, he arrived at his famous maxim, "I _____, therefore I ____." From there he went on to prove a priori the existence of God and the material universe, using the _____ argument. With these mental gymnastics Descartes shifted the playing field: the _____ of man rather than the _____ of God became the final arbitrator of truth. On the scientific front, Descartes discovered analytical _____. He also laid the groundwork for Newton and _____ by looking for truth at the _____ level, rather than the complex.

Key: page 159, Teacher Guide

Multiple Choice

- (1) Not influenced by Descartes: 1) Dante 2) Darwin 3) Newton
- (2) Deduction: 1) a posteriori 2) general to specific 3) specific to general
- (3) Descartes' philosophy: 1) empiricism 2) reductionism 3) rationalism
- (4) Induction: 1) a posteriori 2) electric current 3) general to specific
- (5) Descartes was father of modern: 1) philosophy 2) cosmology 3) sociology
- (6) Descartes system is based on: 1) faith 2) doubt 3) induction
- (7) Autonomy: 1) automotive science 2) atomistic 3) independence
- (8) According to Descartes, intuition is: 1) mental conception 2) sensation 3) affective
- (9) Descartes invented: 1) Trigonometry 2) The Calculus 3) Analytical geometry
- (10) Descartes' syllogism: 1) deductive 2) transcendental 3) inductive

Matching

- | | |
|-----------------|---------------------------|
| ___ 1619 | (1) a priori |
| ___ Descartes | (2) a posteriori |
| ___ Ontology | (3) Nature of being |
| ___ Empiricism | (4) Matter |
| ___ 1620 | (5) Stove |
| ___ Induction | (6) Mind |
| ___ Anselm | (7) Plymouth Plantation |
| ___ Deduction | (8) Mechanistic |
| ___ Rationalism | (9) Believe to understand |
| ___ Deism | (10) Doubt to understand |

RENE DESCARTES: MEDITATIONS**Discussion/Study Guide Questions****READING ASSIGNMENT: *Meditations on First Philosophy: The Six Meditations***

- 1) Anselm said, “I believe that I might understand”; Descartes said, “I doubt that I might understand” – yet both used a form of the ontological argument to prove the existence of God. In what important respect did their arguments differ?
- 2) Why is Descartes referred to as “the father of modern philosophy”? How did he differ from earlier philosophers in the West?
- 3) Evaluate the manner in which Descartes arrived at the assurance of his own existence and of the existence of God. Is Descartes’ starting point, “I think, therefore I am” a non sequitur?
- 4) What is objectionable about Descartes’ approach from a biblical perspective? What were the implications of Descartes’ approach for subsequent history?
- 5) Why do we refer to Descartes’ system as deductive or a priori, rather than inductive?
- 6) How did Descartes’ mathematical discoveries reinforce his philosophical speculations?
- 7) In what way did Descartes contribute to the French Revolution, which erupted over 100 years after his death?
- 8) Descartes was a devout Roman Catholic and thought that his philosophy would serve to bolster the faith in which he believed. Were his expectations fulfilled? Why or why not?
- 9) How did Descartes pave the way for later scientists such as Isaac Newton and Charles Darwin?
- 10) Where did God fit in Descartes’ scientific paradigm?

SAMUEL RUTHERFORD



Samuel Rutherford wrote *Lex Rex* to counter the theory of Divine Right of Kings in which the king answers to no one but God. Rutherford responded that Law is King and the people have the right to overthrow a lawless king. Calvin had taught that the people should suffer patiently until a lower magistrate appeared to lead them to freedom. Thus, Rutherford planted seeds of democracy that eroded Bible authority.

Who was Samuel Rutherford? Rutherford (1600-1661) was a Scottish Presbyterian minister. He played a key role in resisting the tyranny of the Tudor kings. He also helped compose the *Westminster Confession of Faith*. The WCF is the most widely used Protestant catechism. Rutherford had a winsome personality. He was often able to win over his bitter enemies. Life in 1630s Scotland was a bit dicey, especially for a Presbyterian minister out of favor with Archbishop Laud. Laud was the theological hatchet man of Charles II. He was convicted of "non-conformity" by the High Commission for opposing Arminianism. He was confined to the king's palace at Aberdeen. "The people thought him a strange man, and his cause not good," was Rutherford's assessment of opinion at first. But he slowly won public confidence, much to the chagrin of the educated clergy. "I am here troubled," he wrote, "with the disputes of the great doctors, (especially Dr. Barron, on ceremonial and Arminian controversies – for all are corrupt here) but, I thank God, with no detriment to the truth, or discredit to my profession."

Historical context. Richard Hooker taught Divine Right theory through the final years of the Elizabethan era. Both James I (1603-25) and Charles I (1625-49) used this theory to harass Puritan clergy in England and Scotland. This was a prelude to the Puritan Revolt. For instance, James I believed that he was ordained to serve "the weal of the people." This was weal as defined by the king, with no regard for the "the will of the people."

Summary of Rutherford's teaching. Samuel Rutherford was in many ways heir and expositor of John Knox (1513-1572). In the previous century, Knox's preaching left an indelible imprint on Scottish society. Knox rejected Calvin's dalliance with natural law. He insisted on submission of the ruler to the law of God alone. This was confirmed by the ordination oath.

Knox departed from Calvin in teaching the right of the people to rebel against tyranny. They had this right whether or not led by the lower magistrate. Rutherford followed Knox closely in *Lex Rex*, written in 1644. He

wrote to refute a treatise on Divine Right of Kings by John Maxwell. Calvin had taught the people are limited to passive resistance when ordered to disobey God's command. However, the lower magistrate was duty bound to interpose between people and tyrant. Calvin held that church elders were elected by the people. He transplanted this bottom up system to the civil realm in a republican model. Officials were elected by people, but ruled by Bible. Giving ruling power to "the people," Rutherford sowed a seed of festering democracy. He undermined the very republicanism he hoped to defend.

Implications for subsequent history. Thus, Rutherford challenged Divine right of kings." But neither he nor Knox had much direct effect on the American founders. Their indirect influence was profound via successors who secularized their theory. Historian Richard Greaves observes, "Following biblical precepts as he understood them, he [Knox] extended the right of rebellion against idolatrous and tyrannical sovereigns from magistrates and nobility to the elect" (24). This is the heart of democracy. Reformer George Buchanan went further. "He followed Knox in granting the whole people the right of revolution, but differed in making it more of a natural political right than a scriptural, covenantally defined religious duty" (25).

Rutherford followed suit. "For the fountain power remaineth most eminently in the people," he wrote, "therefore it is unlimited in the people, and bounded and limited in the king, and so less in the king than in the people" (26). This is but a short step to the secularized social contract.

That came shortly from another less orthodox son of the Puritans, John Locke. Americans followed Locke in both *Declaration of Independence* and Constitution. They placed the "just power" of government in the "consent of the governed." In the *U.S. Constitution* the governing authority of God is replaced by "we the people." Also, the biblical requirement for the ruler to

swear loyalty to God and to govern by the Bible is forbidden (Art. XI). Across the Channel, Rousseau led France into an even more radical social compact. It ended in the lawless and bloody French Revolution.

Biblical analysis. The Bible makes the king subject to God's law. It scorns those who "frame mischief by a law." It asks rhetorically, "Shall the throne of iniquity have fellowship with thee?" (Ps. 94:20). Deuteronomy 17 is the classic passage in defense of *Lex Rex*. The king must "read therein all the days of his life: that he may learn to fear the Lord his God to keep all the words of this law" (Dt. 17:19). Rutherford diluted this truth by making "the people" the source of ruling power." He over reacted to Divine Right teaching that kings answer to none but God. He quotes much Bible in defense of this position. It is our opinion that he has not compared

Scripture with Scripture to arrive at a balanced doctrine of civil authority. God does grant "the people" the power to nominate their rulers in both church and state (Dt. 1:13). But their governing power comes from God alone in accord with Rom. 13:1. This occurs with the ordination or "swearing in" ceremony. It proscribes the people rising up en masse, or as lone assassins, to overthrow "the Lord's anointed." Even David was constrained from killing Saul when given the chance. Their appeal must be to God in prayer and to the lesser magistrate. We find this model in the book of Judges.

Corrective or prescriptive actions. We must adopt Rutherford's stress on God's Law as our only political standard. But reject his notion that authority resides in the people rather than God, for this lies at the heart of secular theories of social contract and democracy.

TEST YOUR UNDERSTANDING: SAMUEL RUTHERFORD



Samuel Rutherford wrote *____ Rex* in opposition to the prevailing theory of the *_____* right of kings. Rutherford (1600-1661) articulated much of the theology of his predecessor, *____* Knox, who brought dramatic reformation to *_____* in the previous century. Contrary to Calvin, both men extended the right of rebellion against a *_____* king to the individual Christian as well as the lower *_____*. On the other hand, they both corrected Calvin's fatal tendency to place *_____* law above biblical law in matters of civil *_____*. The theories of both were secularized by their successors, who transformed spiritual duties into *_____* rights. It is for example, but a short step from Rutherford's position to the *_____* contract.

Key: page 160, Teacher Guide

Multiple Choice

- (1) James I believed that he served: 1) will of people 2) weal of people 3) majority of people
- (2) Biblically, the people have: 1) right of revolution 2) right of retainer 3) right of resistance
- (3) Interposition means to: 1) relocate 2) represent 3) repeal
- (4) Secularized Rutherford's position: 1) Maxwell 2) Buchanan 3) Locke
- (5) Reigned while Rutherford wrote: 1) James I, 2) Charles I, 3) Charles II
- (6) Source of governing authority: 1) consent of governed 2) divine right 3) Bible
- (7) Rutherford's model: 1) John Knox 2) William Wallace 3) James II
- (8) Samuel Rutherford was a: 1) Methodist 2) Anabaptist 3) Presbyterian
- (9) Presbyterians: 1) appoint elders 2) elect elders 3) practice congregational democracy
- (10) To whom is the king subject: 1) God alone 2) the people 3) Parliament

Matching

- | | |
|-----------------------------|-----------------------------------|
| <i>____ Lex Rex</i> | (1) Puritan Revolution |
| <i>____ Divine right</i> | (2) <i>Westminster Confession</i> |
| <i>____ Social contract</i> | (3) Consent of governed |
| <i>____ 1644</i> | (4) <i>Lex Rex</i> |
| <i>____ Reform</i> | (5) Law King |
| <i>____ Catechism</i> | (6) Submission |
| <i>____ Ordination</i> | (7) Knox |
| <i>____ 1649</i> | (8) Rebellion |
| <i>____ Calvin</i> | (9) Oath |
| <i>____ Knox</i> | (10) Hooker |

SAMUEL RUTHERFORD: LEX REX

Discussion/Study Guide Questions

READING ASSIGNMENT: *Lex Rex*, Question I, III, IV, VI, IX, XI, XIX, XXIII, XLIV

- 1) In what ways did Rutherford's *Lex Rex* differ from Mornay's *Vindiciae Contra Tyrannos*?
- 2) If the Christian is no longer under the law (Rom. 6:14), how could Rutherford justify his reliance on Old Testament law as the basis for civil jurisprudence today? Wasn't the Old Testament law only for the Jews?
- 3) Rutherford also taught that the magistrate was responsible to enforce all of the 10 Commandments, not just the last six. Do you think he was justified in this recommendation (I Tim. 1:8-11)?
- 4) The most frequently quoted Scripture in *Lex Rex* is Deuteronomy 17. What principles of biblical civil government can you find in Deuteronomy 17?
- 5) What is the significance of the title Rutherford chose for his work – *Lex Rex*?
- 6) Rutherford vested the right of revolution in the people themselves based on such passages as Judges 8:22; II Sam. 16:18; I Kings 16; II Kings 10, 14:21, etc. Considering the whole of Scripture, do you think he was justified in his conclusion?
- 7) What influence, if any, did Rutherford have on the American colonies?
- 8) The preface to *Lex Rex* states that "The same principles are advocated in *Lex Rex* that are held by Buchanan [*De Jure Regni apud Scotos*]: both works are equally opposed to that absolute and passive obedience required from the subject to a royal prerogative." Provide a biblical commentary on this statement.
- 9) Describe the relationship between king and people as defined by Rutherford?
- 10) What are the biblical forms of government, according to Rutherford?

JOHN MILTON



John Milton was one of the British Commonwealth Men – spokesmen for the Whigs – during Cromwell's Protectorate. Parliament won the battle against Charles II. Men like Milton described features of the new republican model. But they ignored the Bible, thus creating a secular view of life in England. For example, Milton's view of freedom of the press did not account for biblical limits.

Who was John Milton? Milton (1608-1674) served as "Secretary for Foreign Tongues" under the Protectorate of Oliver Cromwell. He drafted and translated official letters and to defend the Puritan regime. He was a master of prose and poetry. His epic poem was *Paradise Lost* which came out in 1667 after failure of the Puritan revolt. It sought to "justify the ways of God to men." Milton went blind about 1652, but was able to keep writing with the aid of a helper. But, he was occasionally depressed. For the most part he sweetened the bitter "taste" of blindness with music and friendship. "Such sweet compulsion doth in music lie," he wrote in *Arcades* (l. 68). One time the Duke of York, a follower of Charles I, visited him. Milton had condoned Charles execution. The Duke suggested that his blindness might be the judgment of God for his defense of Charles' death. "If Your Highness thinks that misfortunes are indexes of the wrath of heaven," Milton said, "what must you think of your father's tragical end? I have only lost my eyes – he lost his head."

Historical context. Milton's great political prose came out between 1640 and 1660. It was inspired by his service to the parliamentary cause under Cromwell. His fame and clout was greater than even Harrington among the 17th Century Whig Commonwealth men. This in spite of blindness the last 22 years of his life.

The name "Whig" apparently came from the scornful "Whigamore." It was given first to the Presbyterian covenanters of Scotland. Later it was pinned on the conservatives opposing the Stuart kings in England. As in America, what the parties stand for has reversed. The Whigs are today known as the liberals and the Tories (crown party) are the conservatives.

Summary of Milton's teaching. The first big event to trigger a defense from Milton's pen was the execution of Charles I. His apology for Cromwell's regicide appeared as *The Tenure of Kings and Magistrates* (1649). He set out to prove "that it is lawful and hath been so held

through all ages, for any, who have the power, to call to account a Tyrant, or wicked King, and after due conviction, to depose and put him to death." Later, with the Restoration of Charles II looming, Milton wrote *The Ready and Easy Way to Establish a Free Commonwealth* (1660). It was a blueprint for a lasting, republic. After that hope was dashed by the Restoration, Milton penned *Samson Agonistes* (1670) to inspire the deposed Puritans to victory through seeming defeat.

Milton opposed Parliament's "Printing Ordinance" of 1644 which required all publications pass a government censor. In response, Milton wrote *Areopagitica* (1644) defending freedom of the press and political tolerance in general. This pointed to 20th Century pluralism. Milton was one of the first modern writers to push for secular, public education for all. His views on divorce and disbanding the clergy were also less than orthodox.

Implications for subsequent history. Milton was Puritan and generally orthodox. But, his work is tainted by a strain of humanism. *Paradise Lost* (1667) has been generally acceptable to Protestant readers. But, Milton elsewhere rejected predestination and the Trinity. According to Douglas Bush, "Milton may be called the last great exponent of Christian Humanism in its historical continuity, the tradition of classical reason fused with Christian faith which has been the main line of European development" (27).

His humanistic bent is also reflected at points in earlier political works. These with other Whig writings of the era turned England into a secular society. Their collective works led to a gradual rejection of the idea that public policy should be based on theology and history. Rather it is based on natural rights hammered out in the crucible of pluralistic debate, utility and common sense.

This dream came to life in the secular republic set up by the *Bloodless Revolution* of 1688. James II was driven from the throne by William & Mary of Holland. Ironically, Mary was James's daughter.

Biblical analysis. Consider Milton's concept of revolution found in *The Tenure of Kings and Magistrates*. The biblical response to tyranny lies in prayer and the "doctrine of the lower magistrate." It is an appeal to God for delivery in prayers of repentance. Any order to disobey God must be met by passive resistance. On the other hand, it is the duty of the lower ruler to lead the people against an unbearable tyrant. The lower ruler must be vested with lawful power from

God. This was the pattern found in the book of Judges and other Scripture.

Corrective or prescriptive actions. There is a potential for anarchy in Milton's theory of revolution. While quoting Scripture and church authority profusely in *Tenure*, the essay is tedious and unclear. On the final page he notes, "that to do justice on a lawless King, is to a private man unlawful, to an inferior Magistrate lawful." Yet his appeal is for "any who have the power to call to account a tyrant." This has led some to conclude that the "treatise is therefore a justification of extralegal revolution" (*Encyclopedia Americana*).

TEST YOUR UNDERSTANDING: JOHN MILTON



John Milton's career was divided into three periods. Prior to ____ he wrote poetry. From ____ to 1660, the period of the ____ Revolution, he wrote ____ prose in defense of the Commonwealth and Cromwell's _____. This included such classic works as *Areopagitica*, a defense of the free ____, *The Tenure of Kings & Magistrates*, a justification for ____, and *The Ready and Easy Way to Establish a Free Commonwealth*, just prior to the _____. Milton's magnum opus, _____ *Lost*, was produced during the final stage of his career after _____. Although generally orthodox in faith, Milton had a _____ tendency that contributed to the _____ of life in England over the course of the 17th Century.

Key: page 161, Teacher Guide

Multiple Choice

- (1) Milton worked for: 1) John Pym 2) Oliver Cromwell 3) Charles II
- (2) Milton's great political prose was produced between? 1) 1630-1640, 2) 1640-1660, 3) 1660-1670
- (3) Milton was a colleague of: 1) Locke 2) Newton 3) Harrington
- (4) Newton parted company with Parliament: 1) Gunpowder plot 2) Printing Ordinance 3) storming the Bastille
- (5) Milton advocated education sponsored by: 1) government 2) parents 3) church
- (6) Milton departed from orthodoxy in the matter of: 1) Eucharist 2) baptism 3) marriage
- (7) Milton suffered from: 1) blindness 2) pigeon toe 3) scurvy
- (8) After 1660 Milton focused on: 1) prose 2) poetry 3) correspondence
- (9) Milton's renowned tolerance did not extend to: 1) Anabaptists 2) Catholics 3) Gypsies
- (10) *The Tenure of Kings & Magistrates* was penned after the execution of: 1) Charles I 2) Charles II 3) James II

Matching

- | | |
|-----------------------------------|--------------------------|
| ___ Whigs | (1) Living with defeat |
| ___ <i>Areopagitica</i> | (2) Interposition |
| ___ Restoration | (3) 1660 |
| ___ <i>The Tenure of Kings...</i> | (4) Execution of Charles |
| ___ <i>Paradise Lost</i> | (5) Commonwealth men |
| ___ Lower magistrate | (6) Protector |
| ___ Charles I beheaded | (7) The ways of God |
| ___ <i>Samson Agonistes</i> | (8) Restoration |
| ___ Cromwell | (9) 1649 |
| ___ Charles II | (10) Pluralism |

JOHN MILTON: THE TENURE OF KINGS AND MAGISTRATES

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Tenure of Kings and Magistrates*, pp. 358-362, 364-365, 379-381; *Areopagitica* (Morley) pp. 322-323, 329-330, 344-347

- 1) What is the purpose of the oath of office, according to Milton? How does this purpose line up with the biblical purpose of the oath? (II Kings 23:3)
- 2) What is the source of law, according to Milton? What is the source of law according to the Bible? (I Tim. 1: 8-11)
- 3) Milton says that governing power is derivative of the people. Biblically, do kings “derive their just power from the consent of the governed”? (Rom. 12:1-4)
- 4) How does Milton define a tyrant?
- 5) Do you agree or disagree with Milton’s assertion that “it is lawful and hath been so held through all ages, for any, who have the power, to call to account a tyrant, or wicked king, and after due conviction to put him to death, if the ordinary magistrate have neglected, or denied to do it...”?
- 6) Were Cromwell and the Puritan Parliament justified in executing King Charles I? On what basis did Cromwell make the final decision? What is the primary source of authority on which Milton bases his conclusions concerning execution of a king?
- 7) What was the nature of the conflict between Charles I and Parliament?
- 8) David refused to kill Saul, saying, “...destroy him not: for who can stretch forth his hand against the Lord’s anointed and be guiltless?” (I Samuel 26:9) What bearing, if any, would this have on the execution of Charles I? (II Samuel 1: 14, 15)
- 9) What form of government does Milton recommend instead of a monarchy? What benefits does Milton find in this government?
- 10) Do you agree or disagree with Milton’s arguments concerning the perpetuity of such government?

THOMAS HOBBS



Thomas Hobbes had tutored Prince Charles II, but Charles as king frowned on Hobbes' *Leviathan*. Charles was miffed because Hobbes didn't defend his authority on the basis of Divine Right of kings. Instead he gave the king unlimited power to protect the unruly leviathan -- the people en masse -- from self-destruction. Hobbes allowed no intermediate power, such as the church, to intercede between king and subject.

Who was Thomas Hobbes? Thomas Hobbes (1588-1679) was a tutor of English royalty for most of his adult life. He wrote *Leviathan* (1651) in defense of royal supremacy in affairs of state. Hobbes had worked long and hard on *Leviathan*. After Cromwell's stormy rule he believed that his work would at last be confirmed when Charles II was restored to the throne. Hobbes had taught Charles as a youth and was convinced that the king would embrace his message. He argued that the king must rule with a strong arm. This is needful to tame the unruly populace as it exists in a state of nature. And so he presented a handwritten copy to Charles shortly after his restoration. Imagine his dismay that day in court when the king frowned on his labor. In those days the church was closely tied to the crown. And so some of Hobbes' dismissive statements about the church were not well received. For instance, "*The Papacy is no other than the Ghost of the deceased Roman Empire, sitting crowned upon the grave thereof*" (28).

Historical context. From Hobbes' point of view the Reformation in England had produced turmoil and anarchy in the Puritan Revolution. Hobbes wrote from exile. Ironically, the relative freedom of Cromwell's Protectorate permitted publication of a key apology for the Royalists. Even more ironic, was the Royalist rejection of Hobbes at the restoration of Charles II. Charles was offended because his former tutor had not defended his kingly power in terms of divine right. Instead he argued for the alleged protection it gave the citizen. Likewise, the court favored Anglicans and Catholics were upset with Hobbes's attacks on them.

Summary of Hobbes' teaching. Hobbes argued from a secular point of view. He called for absolute government control to protect the masses -- the unruly Leviathan -- from themselves. "*The condition of man,*" he wrote, "*is a condition of war of everyone against everyone.*" No intermediary power -- especially the church -- may interpose between ruler and ruled. The

positive law dictates of the king are supreme and beyond question. Under positive law the ruler has a free hand to mold the law in the supposed interest of the people. Standing opposed to this expansive legal theory, Bible law is more limited and negative. Its intent is simply to protect the people by forbidding violation of their person and property.

Locke believed that man in a state of nature was innocent and carefree. By contrast, Hobbes believed that man in the natural state is violent, unruly, and brutish. The social contract is therefore needed to bridle that selfish and self-destructive power. An iron hand in a velvet glove is needed to keep it under control.

Implications for subsequent history. Hobbes did not argue in terms of divine right theory. Even so, his writings supported an unbridled monarchy. In this sense his writing augmented that of Richard Hooker. Even though royal power was broken by the *Glorious Revolution*, Hobbes' contributed much to later politics.

As man without God showed he could not control himself, a powerful state emerged to maintain order. This unholy state justified its growing power on the grounds of protecting and providing for the people. When Hobbesian social theory has run its course, the roles are reversed. The state becomes the violent, out-of-control Leviathan.

Hobbes was quick to criticize the Bible and treat the church as nothing but a department of state. "Modern utilitarianism dates from Thomas Hobbes in the 17th century. Consciously or unconsciously utilitarianism has been absorbed into the mainstream of much modern thinking. Utilitarian ideas tend to be regarded as a more rational alternative to Christianity as the basis for political and social action." (29). Utilitarianism holds

that whatever works best defines correct political action for the majority.

Biblical analysis. Hobbes was not far off the mark in his estimate of fallen man. He was wide of the mark in his remedy for restraining man's sin. The challenge is to strike a balance between the "one and the many." How do we balance individual rights under God with the state's duty to restrain man's sin? Only the Biblical doctrine of the Trinity can resolve this. Hobbes erred on the side of the "one," granting near total power to the king. This left personal appeals for justice in serious jeopardy, all in the name of protecting the people.

The same tendency appeared in late 20th Century America. Personal property rights and freedom were cut back in the name of preserving the environment for all. For instance, in at least one state farmers were forbidden to build a home on their land if they did not earn a very high level of income.

Corrective or prescriptive actions. Hobbes's work shows how the social contract may be used just as easily for tyranny as for liberty. The social contract must be rejected. Only the Bible covenant offers any remedy. Rulers must swear by formal oath to govern by the Word of God. Thus, the Word of God restrains both prince and people, providing true liberty under Christ.

TEST YOUR UNDERSTANDING: THOMAS HOBBS



One of the most effective treatises in support of _____ was written during the relative freedom of Cromwell's _____. Nonetheless, the book was rejected by _____ II at the Restoration because it advocated absolute _____ not in terms of _____ Right, but in terms of protection for the untamed masses. Hobbes recommended the restraints of the social _____ precisely because of the depravity of man in the _____ of _____. Only absolute _____ vested in the ruler could contain the turbulence of the great _____. Once Hobbesian social theory has run its course, the roles are reversed and the _____ becomes the great _____. Only the oath of the biblical _____ is adequate to strike a stable balance between "the one and the many," the ruler and the ruled.

Key: page 162, Teacher Guide

Multiple Choice

- (1) Hobbes' purpose for absolute sovereignty: 1) protect people 2) empower king 3) provide for people
- (2) Hobbes wrote *Leviathan* in: 1) 1611, 2) 1651, 3) 1640
- (3) *Leviathan* was dedicated to: 1) Oliver Cromwell 2) Charles II 3) Charles I
- (4) Hobbes taught that sovereignty was: 1) innate 2) absolute 3) negotiable
- (5) The necessity of absolute sovereignty stemmed from: 1) depravity of man 2) majesty of king 3) glory of God
- (6) Church favored by Charles II: 1) Separatists 2) Presbyterians 3) Anglicans
- (7) Between king and people, according to Hobbes, was: 1) the church 2) the nobility 3) nothing
- (8) The social contract supports: 1) liberty 2) tyranny 3) either
- (9) Hobbes theory was most compatible with that of: 1) Hooker 2) Locke 3) Harrington
- (10) The "one" in the phrase "the one and the many" refers to: 1) the individual 2) the state 3) God

Matching

- | | |
|-----------------------------|-----------------------------|
| ___ <i>Leviathan</i> | (1) Protectorate |
| ___ Positive law | (2) Restoration |
| ___ Hobbes state of nature | (3) Violence |
| ___ 1620 | (4) Plymouth Plantation |
| ___ Biblical law | (5) Unruly masses |
| ___ Charles II | (6) Innocence |
| ___ Utilitarian | (7) Restrictive |
| ___ Cromwell | (8) <i>King James Bible</i> |
| ___ Locke's state of nature | (9) Expediency |
| ___ 1604 | (10) Nonrestrictive |

THOMAS HOBBS: LEVIATHAN

Discussion/Study Guide Questions

READING ASSIGNMENT: *Leviathan*, Part I, Ch. xiii-xv, Part II, Ch. xvii, xix, xxi, xxvi

- 1) How does Hobbes's conception of man in the state of nature differ from that of John Locke?
- 2) What does *Leviathan* mean? Why do you suppose that Hobbes chose this term?
- 3) Hobbes believes that absolute sovereignty in the magistrate is required to restrain Leviathan. Do you see any problems inherent in his theory?
- 4) How does Hobbes define the "social contract"?
- 5) Where do intermediate levels of government, such as states, family government, or city government, fit in Hobbes' scheme of social order?
- 6) What does Hobbes have to say about the church and its role in society?
- 7) Hobbes's work was given a cool reception in the court of Charles II. Cite some specific examples from the reading why this might have been true.
- 8) Evaluate Hobbes's definition of "liberty" in light of the Bible.
- 9) Explain Hobbes's theory of "natural law" or the "law of nature." How does it differ from "civil law", according to Hobbes? How does it differ from God's natural revelation in creation?
- 10) Describe Hobbes's view of the state, the kinds of states, their purposes and the nature of their founding

JAMES HARRINGTON



Oliver Cromwell's Protectorate was a brief period of tolerance for Protestants between the reigns of Charles I and Charles II. Harrington's *Oceana* outlined the theory and features of the new republic. *Oceana* was the island kingdom of Great Britain. Unfortunately, Harrington's "empire of laws, and not of man" was based on human reasoning rather than the Bible. Property ownership, not Christ, defined freedom.

Who was James Harrington? (1611-1677) James Harrington was born to an old English country family. He published *The Commonwealth of Oceana* in 1656, dedicated to Oliver Cromwell who at first suppressed it.

Historical context. Harrington was a leading member of the cadre of "early Whigs." He wrote during the relative freedom of Cromwell's Protectorate, opposing the tyranny of the Stuart kings. Colleagues were Milton, Sidney and a handful of other Whigs. They set forth a canon of republican thought regarded as gospel by 17th century English Whigs. This was the Century of Revolution that set the tone of modern secular society. These Whigs are known as the British Commonwealth men. Harrington proposed a Republican blueprint for government to replace the defeated monarchy.

England was distracted by her battle with the Stuart kings for much of the 17th Century. Meantime, the rest of Europe was embroiled in the Thirty Years War (1618-1648). The Catholic Counter Reformation had a military arm led by the Holy Roman Emperor, its goal was to suppress the Protestants by force. The struggle for freedom killed over 20% of the German people. It also weakened the Holy Roman Empire, leaving France the major power in Europe.

Summary of Harrington's teaching. Harrington's *Oceana* stood for the island nation England. The book is both Utopian in vision and practical in effect. It has two primary themes. One is the doctrine that stability is greatest where those who own the most property hold political power. To avoid concentration of power Harrington set forth the "equal agrarian" principle. This would limit the amount of property held by anyone.

Harrington's second theme or concern is the design of a constitution. This must ensure "an empire of laws, and not of man." Here he outlined such devices as rotation in office and a popular assembly. The latter would

balance the more aristocratic legislative body. Also included were a secret ballot and freedom of religion. These features were rooted, not in theology, but in utility and expediency. *Oceana* tried to apply Francis Bacon's scientific method to social problems.

Implications for subsequent history. Harrington's system came to life a generation later in the *Glorious Revolution* of 1688. It set up a secular republic under Parliament. The *Solemn League & Covenant* (1643-44) was cast by the wayside. In that the leaders of church and state had sworn to govern by the Bible. Man may forget, but God does not. God brought up Joshua's covenant with the Gibeonites hundreds of years later at the time of Saul (II Sam. 21). The impact on the colonies was quick and profound. For instance, James II had revoked the royal charter of the Massachusetts Bay colony a few years before. William and Mary restored the charter, but now the right to vote was based on land ownership. The covenant with God was discarded. Thus, New England government was cut off from its spiritual footing and now stood on a materialist base. The effect of these rebel acts are still felt in Britain and her former colonies.

Indeed, the legacy of the British Commonwealth men went far beyond Great Britain. It is even more evident in the American Constitution of 1787. Some historians have traced the roots of the American Constitution to four sources, not necessarily in this order:

- 1) The Bible via John Witherspoon and perhaps *Vindicae Contra Tyrannos*.
- 2) Republican Rome.
- 3) English common law.
- 4) The British Whig tradition. The latter had a great influence on framers such as Madison.

Biblical analysis. The right to vote, or assume the mantle of leadership in civil government, is a matter of covenant with God. It is not a question of land ownership. Ownership of property is the evidence of liberty, but it is not the source of that liberty. Christ is the source of freedom. An individual or nation may realize true freedom only in Him. "And ye shall know the truth and the truth shall make you free," declares the Apostle John (Jn. 8:32). Thus, the stewardship of political liberty can be trusted only to those in covenant with Christ.

Corrective or prescriptive actions. The Bible's test oath must be restored as the basis for taking part in civil government. It is needed for both the citizen's right to vote and the ruler's right to serve. It is patterned after Bible examples such as Nehemiah's reform. Notice that both civil and church leaders joined in a covenant oath. They made a written commitment "to walk in God's law" (Neh. 10:28,29). The oath should be a simple commitment to govern according to the Bible.

TEST YOUR UNDERSTANDING: JAMES HARRINGTON



The early _____ wrote during the relative freedom of _____ Protectorate. The writings of Harrington and other of the British _____ men were generally _____ in their orientation. Harrington's purpose in writing *Oceana* was to outline the blueprint for a _____ to replace the now defunct monarchy. One of Harrington's overarching themes is the necessity of _____ ownership as the requirement for participation in civil government. Secondly, he offered a number of practical features for a government not of men, but of _____. Harrington's ideas, based on utility not on _____, found expression a generation later in the _____ Revolution of 1688. William and Mary carried Harrington's _____ requirement over into the _____ Bay colony, thereby replacing the biblical covenant as the foundation for civil government.

Key: page 162, Teacher Guide

True or False

- ___ (1) Property, as the visible evidence of freedom, provides the basis for governing authority
- ___ (2) Harrington wrote *Oceana* in 1656 shortly after the Puritan Revolution
- ___ (3) More foundational than property as the foundation of liberty is the covenant with God
- ___ (4) *Oceana* represented the island nation of England
- ___ (5) Harrington's writings reflected the Puritan convictions of Cromwell
- ___ (6) The "Equal Agrarian" principle would limit the property holdings of any one individual
- ___ (7) "The Century of Revolution" laid the foundation of secular society.
- ___ (8) Harrington's ideas were eventually implemented by Charles II at the Restoration
- ___ (9) *Oceana* was patterned after the socialistic ideas of Thomas Moore's *Utopia*
- ___ (10) The religious test oath applies to official public office, but not the right to vote

Multiple Choice

- (1) Example of religious test oath: 1) Josiah 2) Jonah 3) Zephaniah
- (2) The essence of liberty is: 1) right to vote 2) property ownership 3) knowing Christ
- (3) Not a source of ideas for *U.S. Constitution*: 1) Common Law 2) the *Decretals* 3) Classical antiquity
- (4) Harrington's philosophy soon found expression in: 1) *Declaration of Independence* 2) 1688 3) French Revolution
- (5) The Commonwealth men were known as: 1) the Patriots 1) the Parliamentarians 3) the Whigs
- (6) Harrington's commonwealth was rooted in: 1) the Bible 2) expediency 3) Plato's Republic
- (7) One aspect of the Constitution of *Oceana* was: 1) universal suffrage 2) popular assembly 3) the initiative,
- (8) Another of the "early Whigs" was: 1) Milton 2) Locke 3) Hobbes
- (9) War on the continent during the Puritan Revolution: 1) Napoleonic 2) Spanish 3) Thirty Years
- (10) *Oceana* was dedicated to: 1) Cromwell 2) revolution 3) Milton

JAMES HARRINGTON: OCEANA

Discussion/Study Guide Questions

READING ASSIGNMENT: Morley's *Oceana*: pp. 15-31, 35-37, 39-44,

- 1) Harrington posits the foundation of political authority (the right to vote and hold office) in land ownership? What reasons does he give for this position? Do you agree or disagree?
- 2) Harrington sets forth the "equal agrarian" principle to prevent concentration of land in the hands of a small group of people? Can this idea be defended from Scripture, for example, in the Jubilee laws of Leviticus 25? Are there other biblical principles that would apply?
- 3) Harrington describes the pagan governments prior to the Caesars as practicing, "an empire of laws, and not of man." because they were "picked out of His (God's) footsteps in nature...." Do you agree or disagree with his assessment?
- 4) According to Harrington, what are the three types of government, and their corrupted forms?
- 5) What are some of the material influences on political power cited by Harrington? What are some of the psychological influences on political power cited by Harrington?
- 6) What role does Harrington assign to "the people" and what is his attitude toward the people taking an active role in the debate and resolution of government? Do you agree or disagree?
- 7) How does Harrington distinguish between the two kinds of empire? Why is this important? How did Harrington's theories find expression in the 18th century?
- 8) What are the essential organs of a civil government, according to Harrington? For example, what is the origin and purpose of the Senate in *Oceana*? How does the magistrate relate to the Senate? How do the two branches of government balance each other?
- 9) What principles does Harrington set forth as safeguarding the state and from what sources are these derived?
- 10) Harrington cites Plato as teaching that the world would be happy "when princes should be philosophers, or philosophers princes...." Do you agree or disagree? Explain your answer.

BLAISE PASCAL



Blaise Pascal was one of the few who did not make science a stand-alone source of truth apart from the Bible. He was a math prodigy who made many practical discoveries before age 30. After his mid-life conversion to Christ, he became an active apologist, though he tended toward mysticism. In his famous wager, he challenged skeptics to accept Christ, betting against the awful consequences if it were true.

Who was Blaise Pascal? (1623-1662) Pascal (1623-1662) was a French scientist, philosopher and Christian apologist. He pioneered understanding of fluid equilibrium, vacuums, probability, and calculus. Pascal was a child prodigy in math. At age nine he asked his father about geometry. His father replied simply that it was the study of shape and form. The boy began to study entirely on his own. In short order he came up with Euclid's first 32 theorems all in the correct order. The course of his life was set. Pascal went on to invent the barometer, the altimeter, the hydraulic press, and other practical devices. *Pensees – French for thoughts* - was published posthumously in 1670. It contains his religious meditations from scattered notes. “*What a chimera then is man!*” said Pascal, “*What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, feeble earthworm, depository of truth, a sink of uncertainty and error, the glory and the shame of the universe*” (30).

Historical context. “Holiness implies saints,” notes historian James Turner, “and the cult of science bred them in job lots. There were the Desert Fathers, Roger Bacon and Copernicus, toiling alone in the barrens of medieval superstition; the founders of scientific monasticism, Francis Bacon and John Locke, laying down the rules of investigation and knowledge; the great Evangelists, Newton and Darwin, transcribing the gospel of nature; and above all the roll of the martyrs scattered by the church, Giordano Bruno at the stake, Galileo before the Inquisition, Joseph Priestly hounded from England. Here were paragons of holiness a free mind could venerate, a communion of saints unbelievers could aspire to enter” (31).

Scientism is the belief that the scientific method alone is the source of truth. Waning Christian influence was due in part to the Reformer's resistance to the new science. Luther, for example, rejected Copernicus's conclusions.

It is true that most early modern scientists were at least Christian in name. And they worked in a Christian social milieu. Apart from the Christian view of an orderly universe modern science could not have developed. But, the Bible base was often brushed aside by a view of science at war with God and the Bible, and indeed science itself. This view is called “scientism”.

Summary of Pascal's teaching. Some early scientists resisted the trend to “Scientism.” Among them was Blaise Pascal, a contemporary of Rene Descartes. Descartes asserted the independence of the mind of man. But, Pascal never lost contact with the touchstone of God's Revelation as the context for true science

At age 30 Pascal turned from science to philosophy and apologetics. The shift was triggered by his conversion on 23 November, 1654, recorded in *Pensees* “The heart has its reasons that reason itself does not know.” This summarizes Pascal's mystic faith. Strangely coupled with fideism (blind faith) was his use of probability as an apologetic. He called men to choose Christianity as offering the greatest probability of eternal hope.

An older Pascal sought Jansenist reform in the Roman Church with Calvinist notions of human depravity and predestination. He was thus an unusual mixture of predestinarian/mystic, rationalist/fideist, and scientist/religious devotee. “In the heart of every man,” he said, “there is a God-shaped vacuum which only God can fill through His Son, Jesus Christ.” Lacking theological precision, mysticism seeks unity with God by intense emotion, meditation, piety, and Platonic retreat.

Implications for subsequent history. Pascal proves that science and faith do in fact mix. But science must be pursued in context of Bible truth or it loses touch with reality. Modern Quantum Mechanics has proposed

such oddities as the theory of parallel universes. Another is that the act of observation creates reality. Ironically, Pascal's mystical forays created the illusion that philosophy may operate apart from theology.

Biblical analysis. We are to love God with the mind as well as the heart. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Do not disparage the logical capacity of the spiritual mind to grasp doctrine. Denying this leads to heterodoxy (bad belief) and heteropraxy

(bad practice). Don't try to prove the Bible by probability. Proof lies in the transcendental argument set forth by Cornelius Van Til. That is, apart from God's revelation it is impossible to understand anything at all.

Corrective or prescriptive actions. Asking men to choose Christianity because of the greater probability of its being true is to set up chance and autonomous men as judge of God. It is man, not God who is on trial. Imitate Pascal's biblical approach to science. But, reject his apologetics and mystical approach to God.

TEST YOUR UNDERSTANDING: BLAISE PASCAL



Science could not have developed apart from its _____ cultural context, and most early scientists were _____, but it did not take long for science to degenerate into _____. This perspective replaced the authority of the _____ with the authority of the _____ method as the source of truth and life. Blaise Pascal was one early scientist who resisted this trend. He was a mathematical prodigy who formulated a basic theorem of projective geometry and the mathematical theory of _____. In the realm of physics he used a mercury column to invent the _____, used fluids to develop _____, and invented the _____ to measure altitude. Having completed most of his _____ work by age 30, he turned to philosophy upon his conversion in 1654. In his religious writings, Pascal attempted to use _____ theory to motivate conversion and simultaneously urged a mystical encounter with God beyond the apprehension of human _____.

Key: page 163, Teacher Guide

True or False

- ___ (1) Pascal was one of the greatest mystical writers in Christian literature
- ___ (2) *Pensees*, Pascal's religious meditations was published just prior to his death
- ___ (3) Pascal's scientific interest grew out of his Christian faith
- ___ (4) Pascal was one scientist who resisted the trend into scientism
- ___ (5) A mystic seeks spiritual apprehension of truths that are beyond understanding
- ___ (6) Pascal never forgot that it is man, not God, who is on trial
- ___ (7) God asks us to accept the truth of His Word on blind faith
- ___ (8) The scientific method was a natural outcome of scientism
- ___ (9) A devotee of scientism would trust the latest research over the Bible if he got Cancer
- ___ (10) Pascal believed that God, as ultimate Reason, is known by rational means

Multiple Choice

- (1) Not developed by Pascal: 1) theory of probability 2) geometry 3) barometer
- (2) Mathematic that Pascal attempted to apply to the spiritual life: 1) Calculus 2) probability 3) geometry
- (3) Date of Pascal's conversion: 1) 1598, 2) 1619, 3) 1654
- (4) The proof of Christianity lies in: 1) greatest probability 2) impossibility of contrary 3) internal consistency
- (5) Pascal developed: 1) refrigeration 2) hydraulics 3) thermodynamics
- (6) Descartes' *Cogito*: 1) 1598, 2) 1619, 3) 1654
- (7) The Jansenists stressed: 1) conversion 2) rationality 3) man's need for sovereign grace
- (8) "The heart has its reasons that reason itself: 1) knows well 2) does not know 3) would fain forget
- (9) "Fideism" is: 1) faith without works 2) irrational faith 3) faith in faith
- (10) *Edict of Nantes*: 1) 1598, 2) 1619, 3) 1654

BLASE PASCAL: PENSEES

Discussion/Study Guide Questions

READING ASSIGNMENT: *Pensees, Apology*, notes 385-397, 623-647;
Adversaria, notes 23-41, 47-49, 67-93, 172-183.

- 1) Although a Roman Catholic, Pascal adopted “Jansenism” shortly after his conversion to Christ on November 23, 1654, which led to opposition from the Roman Catholic Church? What is “Jansenism” and why did the Catholic hierarchy oppose it?
- 2) Pascal was especially vocal in his attacks on the Jesuits for their studious attempts to reconcile “naturalism” with the teachings of the church. Why was Pascal upset by such attempts to develop natural theology?
- 3) Define “fideism” using a dictionary. Do you think Pascal was a fideist?
- 4) Describe Pascal’s attempts to apply mathematical principles of probability in his apologetic for the Christian faith. What was the nature of the famous wager that Pascal offered to the Parisian “free-thinkers”? Is such an approach biblically warranted?
- 5) Pascal has been described by various observers as one the great mystical writers of the church. What is mysticism and why is Pascal described as a mystic?
- 6) Are there any dangers inherent in mysticism, or is it simply an expression of intense devotion and piety?
- 7) Analyze Pascal’s statement that “the heart has its reasons that reason itself does not know.” Does this statement contain elements of biblical truth? Does it contain elements of error? Do we apprehend God intuitively by the heart, rather than by reason?
- 8) Pascal lived during the era of peace under the Edict of Nantes (1598-1685), but it proved to be an era of much heresy, notably that of the Parisian “freethinkers” to which Pascal directs much of his writing. In what ways did Pascal represent a departure from the general current of thought in his era?
- 9) In what ways have Pascal’s scientific discoveries contributed to the modern world? How did he reconcile the teachings of science with the Christian faith?
- 10) *Pensees* is divided into the *Apology* and the *Adversaria*. What is the difference in emphasis between the two parts?

JOHN BUNYAN



After the Bible, *Pilgrim's Progress* is the best-selling Christian book of all time. It is an allegory of the Christian life written by John Bunyan from a jail cell. Bunyan's hero, Christian, flees the *City of Destruction* to become a pilgrim traveling to the *Celestial City*. He survives a false start up Mt. Sinai and enters the Wicker Gate of Salvation. Christian evades all obstacles, but does nothing to subdue the world for Christ.

Who was John Bunyan? John Bunyan (1628-1688) was an English preacher and author. He is famous for his book, *The Pilgrim's Progress*. Few of the great authors in history had the luxury of devoting full time to their writing. But sometimes that luxury is forced upon them without warning. In the case of John Bunyan, the opportunity came as the result of his being jailed. He had refused to take a license to preach after the restoration of Charles II. Bunyan's wife pled his case before the House of Lords, but in vain. "Will your husband leave preaching?" asked the judge, "If he will do so, then send for him." To which she replied, "My Lord, he dares not leave preaching so long as he can speak." Bunyan himself had declared, "I have determined, the Almighty God being my help and shield, yet to suffer, and if frail life shall continue so long, even till the moss shall grow on mine eyebrows, rather than violate my faith and principles." Near the end of twelve years in the Bedford County jail, John Bunyan wrote *Pilgrim's Progress*. After the Bible, it is the most widely read Christian book ever published. Later, in an apology for his book, Bunyan recalled how *Some said, "John, print it"; / others said, "Not so." / Some said, "It might do good"; / others said, "No."*

Historical context. Oliver Cromwell's son Richard ruled England ineptly for less than a year after his father's death. He was driven from the throne by Charles II. Bunyan penned *Pilgrim's Progress* while in prison shortly after the Restoration of King Charles II. He spent 12 years unjustly locked up in the Bedford County jail. He was arrested on November 12, 1660 under the *Clarendon Code*. This was a series of severe laws to silence clergy dissenting from the state Church of England. The severity of these laws was sometimes eased by the local Constables. But, they remained an arbitrary imposition until the *Declaration of Indulgence* in 1672. This was issued by Charles as a matter of political expediency.

Summary of Bunyan's teaching. The Pilgrim's journey begins when he leaves the City of Destruction at the advice of Evangelist. He sets his face toward the Celestial City. Almost at once he and his partner, Mr. Pliable, fall into the Slough of Despond. Christian makes the far side, but his companion returns to the City of Destruction. Christian learns that he cannot go on without passing through the Wicker Gate. But first, he is tempted by Mr. Legality to take another route to the City. A path up Mt. Sinai ascends gradually at first. In the end it is so steep that he is worn out and near death.

Evangelist appears again to direct his steps back to the Wicker Gate. There he meets Interpreter, who directs him into the narrow way called Salvation. He comes at once to a cross. The heavy burden rolls off his back and into an open tomb. He goes on his way rejoicing.

On his way to the Celestial City Christian meets many obstacles and detours. These include Giant Despair, the City of Vanity Fair, and Apollyon. Christian prevails over all aided by his Scroll, Comforter and his friends Faithful and Hopeful. At length he comes to a final river keeping him from the Celestial City. Upon diligent search he finds no bridge. Deciding at length to wade across, the water comes up to his chin. Thoughts of his sins almost overwhelm him. But he takes heart from his friends and the words of his Scroll. His feet again find bottom and he crosses over into the Celestial City.

Implications for subsequent history. Next to the Bible *Pilgrim's Progress* has been the bestselling book in English history. It appears in over 70 tongues and is affectionately called "the lay Bible." However, it may have added to a shift toward pietism in Christianity.

Biblical analysis. The appeal of *Pilgrim's Progress* is its faithful rendition of the ups and downs of spiritual life using allegory. The Bible, of course, describes the Christian life as a pilgrim at war with the world. This is

seen in Hebrews 11:13 and I Peter 2:11 - "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

But Bunyan has no place for cultural victory in the journey. We're told to "make disciples of all 'ethnos'" (Mt. 28:19). "Ethnos" is best translated as "cultures", rather than "nations." Bunyan's world is an obstacle course to be endured, not a cultural battlefield to be subdued.

So the book may be faulted for its pietism. This reflects Bunyan's retreat from the world after the Puritan Rev-

olution failed. Bunyan himself was a soldier. But, Christian deserts even family for the Heavenly City. True, but the book remains a classic allegory of the Christian life. Bunyan rejects law as a means of salvation. But, there are many lawful uses of the law of God, as explained in I Timothy 1:8-11.

Corrective or prescriptive actions. Bunyan describes the succor Christian found for his trials and temptations. These are worthy of contemplation. But remember that Bunyan is a separatist. He does not boldly assert the claims of Christ over a redeemed universe. For Bunyan's Christian, "This world is not my home, I'm just a passin' through." Reject the separatist view.

TEST YOUR UNDERSTANDING: JOHN BUNYAN



Bunyan wrote *Pilgrim's Progress* from the "comfort" of a prison cell following the restoration of _____ II to the throne of England in 1660. Bunyan spent 12 years in the Bedford County jail under the unjust _____ Code, designed to silence dissenting clergy. The story begins with Christian departing from the City of _____ and embarking on a lifelong journey to the _____ City. He stumbles almost immediately into the Slough of _____, but manages to muck his way through. Continuing his journey he is nearly killed on a sidetrack to Mt. _____ before finally arriving at the _____ gate. Entering in, the heavy _____ on his back falls away and he is guided on his journey by his scroll, his new friend Faithful, and the _____. *Pilgrim's Progress* is a classic allegory of the Christian life, but it may be tainted with overtones of _____, which tends toward an unbiblical isolation from the world.

Key: page 164, Teacher Guide

True or False

- ___ (1) Christian left his family and friends behind to embark on his heavenly quest
- ___ (2) Christian's encounter with Mt. Sinai proves there is no place for the law in the Christian life
- ___ (3) Once Christian was born-again at the Wicker Gate, the journey became more difficult
- ___ (4) *Pilgrim's Progress* is the best-selling Christian book in history
- ___ (5) Pietistic Christians are the most spiritual Christians
- ___ (6) Without their Bibles Christians are quite easily led off the narrow way
- ___ (7) The *Clarendon Code* was a much-loved catechism published by Charles II
- ___ (8) Bunyan was disheartened by the failure of the Puritan Revolution
- ___ (9) The Restoration of Charles II followed immediately upon the death of Oliver Cromwell
- ___ (10) having left the City of Destruction, Christian found the Wicker Gate easily

Matching

- | | |
|-------------------------|-----------------|
| ___ Companion | (1) Death |
| ___ City of Destruction | (2) Restoration |
| ___ Pietism | (3) Isolation |
| ___ Holy Spirit | (4) Comforter |
| ___ Celestial City | (5) Faithful |
| ___ 1660 | (6) Revolution |
| ___ Burden | (7) Heaven |
| ___ River | (8) Bible |
| ___ 1688 | (9) Sin |
| ___ Scroll | (10) World |

JOHN BUNYAN: THE PILGRIM'S PROGRESS

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Pilgrim's Progress*, Ch. I, II, III, XI

- 1) What did Christian finally do to get rid of the burden on his back? What was the burden?
- 2) Why did Mt. Sinai almost prove to be fatal for Christian?
- 3) Is there any positive role for the law in the Christian life?
- 4) What were some of the helps that Christian was given to encourage him in the Christian life?
- 5) Who is the Interpreter and who is the Comforter in Bunyan's allegory? How do you know?
- 6) Which characters were the greatest hindrance to Christian finding the way of salvation and why?
- 7) Which characters were the greatest encouragement to Christian finding the way of salvation and why?
- 8) When Christian comes to the river of death, what encouragements did he find to help him over?
- 9) What is pietism? Do you think *Pilgrim's Progress* promotes a pietistic outlook on the Christian life, or not?
- 10) Do you agree or disagree with the statement, "Bunyan's view of the Christian life and the world is that of an obstacle course to be endured rather than a cultural battle field to be conquered"?

ISAAC NEWTON



Isaac Newton summed up laws of physics, motion, and gravity in his famous *Principia Mathematica*. He was said to discover gravity when an apple fell on his head as he dozed under an apple tree. Unbelievers began to reason that if the universe runs by mechanistic laws, God must have withdrawn after setting it all in motion. This left men like the American founders free to improvise in other areas like political theory.

Who was Isaac Newton? Newton (1642-1727) was an English farm boy who grew up to be an innovative mathematician and scientist. In spite of this, Newton had a humble, non-assuming bearing. He was reserved in a group. As the Cambridge delegate in Parliament (1689) he never rose to speak. Finally, one day he stood and the assembly fell strangely silent. Every ear was cocked in rapt attention for whatever wisdom might fall from the great man's lips. There is an open window creating an uncomfortable draft, Newton awkwardly exclaimed, and I wonder if we might have it closed. With that he sat down. And in a statement said to have been made on his death bed he put his work in perspective, "*I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.*"

Historical context. Newton wrote under Charles II. He lived past the Glorious Revolution of 1688. Censorship made this a static period politically, compared to Whig agitation during Cromwell's Interregnum. But, science was esteemed. Newton was President of the *Royal Society* for 25 years. It was modeled after Bacon's *New Atlantis*, a scientific elite directing government.

Summary of Newton's teaching. Newton's *Principia Mathematica* (1687), systematized the laws of gravity, motion, and Calculus. It was a revolution in science and philosophy. Newton never defined gravity. But, he described its operation in laws that unified physics. These reigned until Darwin overturned belief in fixed natural law. Newton defined light and color in *Opticks*.

Implications for subsequent history. Newton's religious statements sounded like orthodox Christianity. But notes reveal he was searching for the "Philosopher's Stone." This mythical substance is alleged to give long life, enlightenment, and turn base metals into gold. The Alchemist seeks a miracle change through endless

repetition of pseudoscientific recipes. These will transform the elements, and himself as the model man (32). Thus, he was an Arian (Unitarian) Deist. This did not exclude Bible study and a form of personal piety. His set of scientific, natural laws had the long-term effect of subtly nudging God out of the universe. The 17th Century reasoned that mechanistic, scientific law governs the universe. Thus, God must have taken a back seat after first setting everything in motion. Reaction against Newton's transcendent, aloof god led to pantheistic romanticism in the 19th Century. In this movement God was imminent and in everything.

Newton greatly impressed the New England Puritans. They "accepted knowledge as an ally... The ministers and other educated men sent to England for the latest works of Newton, Halley, Kepler, Boyle...sought to use the new light which they shed on the wonders of God's world to buttress Christian faith" (33). Newton was not a political philosopher, but he redirected political thinking in America. He built a natural law/rights bridge between Calvinists and Unitarians. That's why the U.S. Constitution, neglected God's law. At first this seemed harmless. William Blackstone, equates natural law and Bible law in his legal *Commentaries*.

Newton's scientific outlook was first used in New England to illustrate the Bible. Soon it was used to validate it. Thus, very subtly, science and logic were elevated in judgment of God. Over time, this produced skepticism as the Bible was pushed to the fringe. The inductive analysis of facts replaced Scripture as the source of truth.

Blackstone said, "Upon these two foundations, the law of nature and the law of Revelation, depend all human laws...." Natural law is assigned a place it does not deserve. The next stage is almost always to dispense with Scripture. Natural law theory places the ability of fallen man to interpret fallen nature above the Bible.

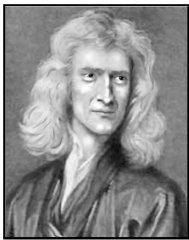
Biblical analysis. "The heavens declare the glory of God and the firmament sheweth His handiwork" (Ps. 19:1). His works reveal His glory. Their true meaning is unlocked by the key of His Word. Never reverse this by making so-called natural law the key. Psalm 19 goes on to extol His Word as the source of true wisdom for men and nations. The fear of God rather than our grasp of His works is "the beginning of wisdom" (Pr. 1:7).

God is transcendent and immanent. He is totally distinct from His creation (Isa. 57:15). But, He is everywhere (Ps. 139) and actively involved with His creation. We enjoy a sharing of life with God through

Christ, but not a sharing of being. Providence teaches that God personally governs all His creatures and all their actions. This government extends even to the political realm. There God shall "strike through kings" "until I make Thine Enemies Thy footstool" (Ps. 110).

Corrective or prescriptive actions. All this suggests that we can enjoy God's creation and are free to use the tools of science. However, we must guard against "worshipping the creature rather than the Creator" (Rom. 1: 25). Such is Scientism, not true science. God controls everything that happens and requires men and nations to submit to His government.

TEST YOUR UNDERSTANDING: ISAAC NEWTON



Isaac Newton was a British mathematician, scientist, and de facto, _____. Newton's magnum opus, _____ *Mathematica*, summarized physical _____ of motion and _____ and advanced physics beyond a mere descriptive science to a full-orbed system with governing rules and _____. The unintended effect of this was to gradually nudge _____ out of the universe, to be replaced in men's thinking with a _____ system of _____ law. This concept of physical law, seemingly acceptable to all men simply on the basis of scientific observation, was extended into other areas of human endeavor, such as _____ philosophy. In the _____ colonies in particular it created an environment in which Calvinists were lured into civil compact with Unitarians on the basis of _____ law alone, apart from the _____.

Key: page 165, Teacher Guide

True or False

- ___ (1) Newton was uncertain whether gravity was a material or spiritual force
- ___ (2) The *Royal Society* was essentially an innocuous science club
- ___ (3) The Puritans were unimpressed with the findings of Newton
- ___ (4) Newton's faith perspective encouraged replacement of natural law by biblical law
- ___ (5) By demonstrating His works, Newton drew God closer to men's consciousness
- ___ (6) Under Newtonianism the deductive analysis of material fact gradually replaced the Bible
- ___ (7) Newton had a profound impact on the political thinking of America's Constitutional framers
- ___ (8) Newtonian natural law created an unbridgeable chasm between Calvinists and Unitarians
- ___ (9) Isaac Newton was an occultist
- ___ (10) Darwin destroyed the concept of fixed natural law

Matching

- | | |
|----------------------------------|----------------------------------|
| ___ <i>Royal Society</i> | (1) <i>Principia Mathematica</i> |
| ___ <i>Principia Mathematica</i> | (2) Glorious Revolution |
| ___ Newton's invention | (3) Calculus |
| ___ Mechanistic | (4) Deism |
| ___ Pantheism | (5) Gathering of scientists |
| ___ 1688 | (6) Newton's study of light |
| ___ Natural law | (7) Reaction to Newton |
| ___ 1687 | (8) unifying theme of physics |
| ___ <i>Opticks</i> | (9) Common ground |
| ___ Gravitation | (10) 1687 |

ISAAC NEWTON: PRINCIPIA MATHEMATICA

Discussion/Study Guide Questions

READING ASSIGNMENT: *Principia Mathematica*, Author's 3 prefaces, 8 definitions, 3 laws of motion, 4 rules & 4 phenomenon of Book 3.

- 1) How does Newton's use of the word philosophy compare with the more familiar, metaphysical use of the term?
- 2) In what ways did Newton's achievement in *The Principia* influence the subsequent development of science?
- 3) In what way does the concept of gravitation provide the unifying idea of *The Principia*?
- 4) Given Newton's prowess in science, mathematics, optics, astronomy and chemistry, how can his fascination with and involvement in alchemy be explained?
- 5) How did Newton's massive treatise on applied mathematics impact the worldview of the American founding fathers?
- 6) How did Newton's work contribute to the development of deism, pantheism and unitarianism? How might these developments have been avoided?
- 7) Many prominent evangelicals (e.g., Cotton Mather) were quick to embrace Newton's work and employ it in the defense of Christianity? What were the advantages and disadvantages of such a strategy?
- 8) How did the Newtonian worldview pave the way for the political alliance of Christians and Enlightenment humanists?
- 9) How would you summarize Newton's view of God, theology and the Bible? In what sense, if any, was Newton a practitioner of natural theology?
- 10) It has been noted that Newton's God is all system and no sanctions. What does this mean?

JOHN LOCKE



John Locke is known as the Father of the Enlightenment and Father of the Social Contract. Locke said the mind at birth is a blank slate that is written upon by impressions from the environment. This is empiricism. Thus, man in a state of nature is innocent. Governments are formed when a majority decides to give up a few rights to protect the remainder. This social contract is created with no reference to God.

Who was John Locke? John Locke (1632-1704) was reared by a Puritan attorney and small landowner. Whig Lord Shaftesbury exposed him to more liberal ideas. He has been called the Father of the Social Contract and of the Enlightenment. Locke suffered much from a weak constitution. But, trained as a doctor he was always ready to give free medical help. Locke was cheerful, sociable, fond of people and children. He held genial toleration of a wide array of religious opinion. Locke embodied the spirit of the age -- latitudinarianism. "People will always differ from one another about religion, and carry on constant strife and war, until the right of every one to perfect liberty in these matters is conceded, and they can be united in one body by a bond of mutual charity" (34). Thus, fine points of doctrine - like the Trinity - were not so vital as to stir up the peaceful waters of friendship. For "there was much similarity between the apparent opinions of Locke and the doctrines of Faustus Socinus himself..." (p. 79). Socinus is the Father of Unitarianism.

Historical context. Locke's *Treatise on Government* appeared in 1690 after the English Revolution. Locke defends Parliament. The first stage ended in 1649 with Charles I execution and start of the Protectorate. The death of Cromwell and brief reign of his son was followed by restoration of the Stuart kings. These were Charles II (1640-85) and James II (1685-88). William & Mary of Holland were invited to oust James in the *Bloodless Revolution*. Mary was James daughter.

Summary of Locke's teaching. As an empiricist Locke said that the mind of man at birth was like a blank slate.

The mind as blank slate gets all input from the environment. Locke has primitive man living in liberty in a state of nature and innocence. As numbers grow, men gave up a few rights to a government with power to defend all their rights.

The source of power for this pact was the democratic majority. As Locke put it, "that which begins and actually constitutes any political society is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that, and that only, which did or could give beginning to any lawful government in the world" (35). Note the exclusion of God and His law in favor of majority rule. Locke is emphatic that the will of the majority is the only source of power. This is the heart of democracy, the "rule of the people." Moreover, in *The Reasonableness of Christianity* (1695) he made the Bible subject to man's reason. Never mind that the heart is darkened and prejudiced against God.

Implications for subsequent history. Beyond Britain, Locke's ideas played out in the American and indirectly the French Revolution. Rousseau, Father of the French Revolution, read Locke. Locke may be detected in the French *Declaration of the Rights of Man*. The Russian Revolution of 1917 took its cues from the French.

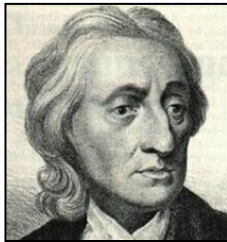
Ironically, Locke's Enlightenment thought made headway in America via two weighty Reformed clergymen. Jonathan Edwards and John Witherspoon were both orthodox Christians. In spite of this, they cut the legs out from under the Bible covenant in America. The covenant model was planted on American shores by the Massachusetts Puritans. Witherspoon was President of Princeton. He taught a generation of American leaders the basics of Locke's social contract. By contrast, Edwards' appealed to the common man. He kindled the fires of the Great Awakening up and down the American seaboard. Sadly, Edwards tried to bolster his Bible message with John Locke. Thus, he promoted the Enlightenment in the colonies without knowing it. This is recorded by Greg Singer in *A Theological Interpretation of American History*.

The *U.S. Constitution* is clearly a Lockean social contract. It draws power from the people, not God. The same is true of the *Declaration of Independence*.

Biblical analysis. We search high and low in the Bible for Locke's innocent state of nature. "The wicked go astray from the womb" (Ps. 58:3). Thus, civil government was born to restrain evil (Gen. 9:6). The source of governing authority is God alone (Rom. 13:1). It does not flow from a social contract of the people. The social contract is a parody of the Bible's civil covenant. In the latter, the leaders of a nation swear to rule by the Bible. This was expected of both Israel and the nearby Gentile nations. Ninevah is a good example (Jonah 3:7). King Josiah began his reform (II Kings 23:3) with a formal recommitment to govern by God's law.

Corrective or prescriptive actions. The revolutionary nature of the social contract must be rejected as rebellion from the rule of God. Unlike the earlier colonial covenants, the U.S. Constitution is a Lockean social contract. Many Christians interpreted the Civil War as God's judgment on a nation that had rejected Christ in its founding document. In the 1870s, the National Reform Association sought to amend the Constitution to confirm the nation's formal submission to Christ, enforced by an oath for office-holders. Unfortunately, their bills stalled in committee and their vision was diluted by electoral politics. We should build on the Biblical foundation that they laid.

TEST YOUR UNDERSTANDING: JOHN LOCKE



John Locke published his two *Treatises on Government* during the second stage of the _____ Revolution in 1688, both appearing in _____. They contain a defense of the _____ side of the conflict over against the two _____ kings, _____ II and James II. The latter was forced to abdicate the throne in a bloodless coup in which _____ & Mary of Holland were invited to assume rule. A central feature of Locke's teaching was the Social _____ theory in which men surrender a portion of their _____ to a government capable of defending their larger body of liberties. The source of authority under such an arrangement is a _____ of the freemen. Locke's social _____ influenced not only his native England but also the founding documents of _____.

Key: page 165, Teacher Guide

True or False

- ___ (1) According to John Locke, man is born with a mind like a blank slate
- ___ (2) As a biblical covenant, the *U.S. Constitution* draws its authority from the people
- ___ (3) King Josiah renewed the social contract by appealing to the authority of the people of Israel
- ___ (4) The social contract involves surrender of some rights to government
- ___ (5) Locke's two *Treatise on Government* defended the Parliamentary cause
- ___ (6) The second phase of the Puritan Revolution occurred in 1689
- ___ (7) It is evident from his writings that John Locke was not a born-again Christian
- ___ (8) Locke's theories had an indirect impact on France through the influence of Voltaire
- ___ (9) Locke's basic problem was his attempt to amalgamate the Bible and human reason
- ___ (10) Thomas Jefferson, a non-believer, rejected Locke's thinking because of his biblical bias

Multiple Choice

- (1) Locke is best known as the father of: 1) Charles II 2) the Enlightenment 3) English liberty
- (2) Locke's theory of the social contract was most likely influenced by: 1) Hobbes 2) Argyle 3) Aristotle
- (3) William & Mary were invited to England by: 1) John Locke 2) James II 3) Parliament
- (4) According to Locke, man in his natural state of nature lives in: 1) sin 2) liberty 3) condemnation
- (5) The source of governing authority, Locke said, was: 1) majority rule 2) right makes might 3) the Bible
- (6) Government not influenced by Locke: 1) America 2) France 3) Scotland
- (7) English Revolution occurred in: 1) 1660, 2) 1688, 3) 1776
- (8) Romans 13 locates the source of governing authority in: 1) the people 2) God 3) the church
- (9) The social contract is closest in form to: 1) the covenant 2) Democracy 3) Republic
- (10) Not a social contract: 1) *U.S. Constitution* 2) *Declaration of Rights of Man* 3) *Mayflower Compact*

JOHN LOCKE: SECOND TREATISE OF GOVERNMENT

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Second Treatise of Government*, Ch. i-iii; v; vii-xiii; xvii-xviii; xix

- 1) Locke defines the state of nature as that state all men are naturally in, “a state of perfect freedom to order their actions and dispose of their possessions and persons as they think fit, within the bounds of the law of nature, without asking leave or depending upon the will of any other man.” Analyze this statement in light of Scripture. (cf. Eph. 2: 3-5)
- 2) Locke declares that the “law of nature”, which he defines as “reason,” teaches “no one ought to harm another in his life, health, liberty or possessions....” Does such a “law of nature” exist? If so, how does one determine its specific content? (Rom. 1:18-25; 2:14,15)
- 3) How does Locke propose that penal sanctions be determined in the state of nature? Evaluate his definition in light of I Tim. 1:8-11.
- 4) On what basis does Locke ground the right of private property? Is it a biblical basis?
- 5) Locke identifies the founding authority for any civil government in the consent of a majority and concludes “this is that, and that only, which did or could give beginning to any lawful government in the world.” Do you agree or disagree? Defend your position from the Bible.
- 6) Locke believes that the great and chief end of men uniting into commonwealths is “the preservation of their property.” How does the Bible define the foremost purpose of government? (Cf. Isa. 2:4, Isa. 6:1, Isa. 9:6)
- 7) Locke concedes that the “law of nature being unwritten [is] nowhere to be found but in the minds of men.” Analyze this theory of jurisprudence from a biblical standpoint. (Cf. Rom. 3:11)
- 8) How does Locke define the difference between a king and a tyrant? What prevents a king from becoming a tyrant? (Cf. Deut. 17:15-20)
- 9) Where in Locke did Jefferson find his theory of “inalienable rights”?
- 10) Under what circumstances may a king be disobeyed, according to Locke? According to Scripture? Under what circumstances may a government be dissolved, according to Locke, and who may undertake such a task?

THE MODERN WORLD

The Age of Reason (THE 1700S)

JONATHAN SWIFT



Gulliver's Travels is an insightful allegory of Enlightenment man. Gulliver (Gullible) is shipwrecked and embarks on four voyages exploring various aspects of the enlightenment faith. He is bound by tiny bureaucrats, enslaved by giant socialists and soars in the clouds with air-headed educrats. At last he learns that the lofty aspirations of Enlightenment rationalism (Houyhnhnm) cannot tame human depravity (Yahoo).

Who was Jonathan Swift? Swift (1667-1745) was an English clergyman and political satirist. He devoted much time to defending the Irish against the English. He was very popular in both nations. Swift was known for his wry humor and pithy wisdom. "May you live all the days of your life" and "Every man desires to live long, but no man would be old" are examples. Out on foot he was trapped by a thunder storm under shelter of a large tree. Soon he was joined by a rough-hewn tramp and a very pregnant young woman. They were going to a nearby town to be married. Without ado, he offered to perform the ceremony on the spot. As the storm subsided, the couple started to take their leave. Just then the new husband recalled that a document would be needed to confirm the union. Swift obligingly wrote: *Under an oak, in stormy weather; / I joined this rogue and whore together; / And none but he who rules the thunder / Can put this rogue and whore asunder* (36).

Historical context. *Gulliver's Travels* was published in 1726 as the Enlightenment was dawning. The previous century – 1603 to 1714 – has been called "The Century of Revolution." The secular, "Bloodless Revolution" of 1688 had replaced the Puritan Revolution of 1649. It was a revolution of arms and ideas. Bible authority was displaced by a kind of rationalistic secularism. The Enlightenment -- in reality a revival of the Renaissance -- emerged. The latter was strongest in the south with Reformation in the north. But now Enlightenment swept the entire continent. It revived the Greek idea that "man is the measure of all things." No Revelation.

Summary of Swift's teaching. Although Swift authored over 230 titles, we focus on *Gulliver's Travels*. Swift owes his fame to this book in the popular mind. Enlightenment traits are personified in the reasonable scientist/physician, Lemuel Gulliver, a gullible man indeed. Gulliver exposes the values of Enlightenment. Chief among these was Locke's idea of the mind as a tabula rasa, or blank slate" (37). This leads to the perfectibility of human nature and the march of

progress. As the tale unfolds, Gulliver's faith in the certain emergence of utopia is shaken.

Gulliver recounts 4 major voyages:

Voyage #1 to Lilliputia (little people: bureaucrats),

Voyage #2 to Brobdingnag (giants: socialists),

Voyage #3 to Laputa (intellectuals), and finally,

Voyage #4 to the land of the rationalist Houyhnhnms and the wanton Yahoos.

First, he falls prey to a petty, but powerful bureaucracy. Their desert island, speaks of the 18th Century "exile" of God. It is the exile of man. Gulliver slept in the sands after shipwreck of his faith. Upon waking, he slowly realizes he is enslaved. Barely noticed at first are the cords of a thousand rules. The bureaucrats advance by "leaping & creeping." They provoke endless wars; whose purpose they can't recall.

From another angle, the bureaucrats are giants who enslave Gulliver to exploit his services. This is justified by the queen in the name of socialism. In Brobdingnag "each takes his share and none goes hungry." A vacuous intellectualism replaces biblical wisdom on the flying island of Laputa. This is a "pie-in-the-sky" academia. Here the prince's real-world wisdom is despised. Specialized, inductive scientism is lauded instead. All kinds of worthless projects are pursued. The Academy extracts "brain taxes" from the countryside, which lies in ruins. It revises history and offers a seductive pseudo-salvation. When Gulliver drinks from its fountain he enters a surreal land of mindless repetition. He realizes that his great learning disguises the truth. In Book 4 we find the bankruptcy of rationalism

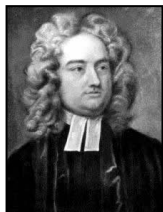
(Houyhnhnm) in the face of human depravity (Yahoo). Rationalism says all truth is derived from reason alone.

Implications for subsequent history. The irony of *Gulliver's Travels* is lost on modern man. He takes it as a clever, but eccentric attack on the progress of rationalism and the march to utopia. The West has yet to recover from its 18th Century detour into secular rationalism. Swift's work stood as a warning then and a watchword now. It speaks to those groping for the ancient paths of biblical rationality, the use of reason to interpret God's world through the grid of God's Word.

Biblical analysis. Swift described his motive in *Gulliver's Travels* in a letter to a friend. "I have ever hated all nations, professions, and communities; and all my love is toward individuals; for instance, I hate the tribe of lawyers, but I love counselor such a one." In the words of Paul, Enlightenment man is "ever learning, but never able to come to the knowledge of the truth" (II Tim. 3:7). He constructs a society of slavery.

Corrective or Prescriptive Actions: Love the individual, no matter how much we despise collective humanity apart from God. Use Swift's allegories to expose the follies of bureaucratic socialism.

TEST YOUR UNDERSTANDING: JONATHAN SWIFT



Jonathan Swift wrote to lampoon the _____ of the 18th Century _____. Gulliver represents the _____ of Swift's generation that was attempting to chart a course in rebellion from the _____ of God. Rejecting the Lordship of Christ leads inevitably toward subjection to a class of socialistic _____, who appear as larger than life benefactors in _____. In reality, their petty decrees, pictured in the tiny ropes of the _____ destroy _____. Tax funded education serves to obliterate true _____ and in the end _____ is exposed as impotent against the innate _____ of the human heart.

Key: page 166, Teacher Guide

Multiple Choice

- (1) The author of *Gulliver's Travels*, Jonathan Swift, was a: 1) sailor 2) clergyman 3) farmer
- (2) The term Enlightenment refers to: 1) Age of Aquarius 2) rationalism 3) age of electricity
- (3) The Age of Revolution was primarily an upheaval of: 1) ideas 2) governments 3) social classes
- (4) The Enlightenment was a revival of: 1) the Middle Ages 2) the Papacy 3) the Renaissance
- (5) The pre-eminent value of the Enlightenment was: 1) man is the measure 2) liberty under law 3) solo fide
- (6) The final chapters teach that rationalism: 1) conquers depravity 2) tolerates depravity 3) succumbs to depravity
- (7) Public education on the flying island: 1) elevates populace 2) destroys populace 3) expands vision of populace
- (8) The tiny ropes of the Lilliputians refer to: 1) bureaucratic rules 2) the bonds of love 3) debilitating old age
- (9) Swift's advice was: 1) flee the world 2) hate the world - love its inhabitants 3) place no hope in the world
- (10) Bureaucrats: 1) enslave the people 2) serve the people 3) enforce the law

Matching

- | | |
|----------------------|----------------------|
| ___ Gulliver | (1) Vacuous |
| ___ Enlightenment | (2) Yahoo |
| ___ Bureaucrats | (3) Lilliputians |
| ___ Brobdingnag | (4) Socialists |
| ___ Renaissance | (5) Gullible |
| ___ Human depravity | (6) Revisionism |
| ___ Rationalism | (7) Southern Europe |
| ___ Academy | (8) Education |
| ___ History | (9) Houyhnhm |
| ___ Social salvation | (10) Northern Europe |

JONATHAN SWIFT: GULLIVER'S TRAVELS

Discussion/Study Guide Questions

READING ASSIGNMENT: *Gulliver's Travels*: Bk I, Ch. 1,2; Bk II, Ch. 1,2; Bk III, Ch. 1,2,4,5,7,8; Bk IV, Ch. 1, 8, 12

- 1) What does Gulliver represent in Swift's allegory?
- 2) What aspects of the 18th Century are lampooned in Swift's portrayal of the Lilliputians?
- 3) What aspects of the 18th Century are lampooned in Swift's portrayal of Brobdingnag?
- 4) How does Swift describe the state of education in his day? Can you see any parallels in the public education system of 21st Century America?
- 5) What is Gulliver's critique of the historiography practiced in the 18th Century?
- 6) How does Gulliver describe the socialism of Brobdingnag?
- 7) How is the English legal system described in Brobdingnag? In what way does this help explain Swift's statement, "I hate the tribe of lawyers, but I love counselor such a one"?
- 8) How does Gulliver evaluate the search for truth via scientific inquiry?
- 9) What happens when rationalism confronts the reality of human depravity in the land of the Houyhnhm?
- (10) What does Gulliver's condition in the final chapter imply about the rationalism of his age?

DAVID HUME



As an empiricist, David Hume believed knowledge comes from sense data alone. He traced his theory to some disturbing conclusions. First, he noted that thoughts appear in the mind as discrete, unconnected images, as if on a stage. The fact these images are discrete makes cause and effect – and therefore knowledge from science itself – impossible. Only a Bible worldview can overcome humanistic skepticism.

Who was David Hume? David Hume (1711-1776) was one of three famous British empiricists. The other two being Locke and Berkeley. Hume alone took empiricism to its logical outcome in skepticism. He wrote *A Treatise of Human Nature* (1740) and *Dialogues* (1779). Critical of revealed religion, he was notably tolerant of philosophy. His remedy for religious zealots was to oppose “one species of superstition to another, set them a-quarreling; while we ourselves, during their fury and contention, happily make our escape into the calm, though obscure, regions of philosophy.” He was not averse, however, to hearing a good sermon. In fact, he often went to the church of a staunch orthodox preacher near his home. One time Hume was challenged about saying one thing and doing another. “I don’t believe all he says,” Hume replied, “but *he* does, and once a week I like to hear a man who believes what he says.”

Historical context. The Enlightenment rose in full bloom during the early 1700s. Man’s trust in the power of reason was at an all-time high. David Hume’s *Treatise of Human Nature* appeared in the midst of this euphoria. In it he argued that no one can gain any true knowledge from either their reason or senses. His skepticism seemed to make sense given his humanistic start point. Hume was received with great fanfare during a trip to Paris. But his straying from the prevailing “orthodoxy” was too much for most of his fellows. The key exception was Immanuel Kant. Even so, most philosophers since Kant have been empiricists. Empiricism is the idea that knowledge is based on our senses and experiment rather than on theory.

Summary of Hume’s teaching. Epistemology deals with the question of how we know and confirm what we know. Hume made a series of observations and conclusions about the nature of reality. This led him step by step to skepticism. He came to deny that man can know anything. In the first place he noted “that all the perceptions of the mind resolve themselves

into...impressions and ideas.” Any object seems to get smaller as we move away from it. So, what we are “seeing” must be only an image in the mind. It cannot be an actual object outside the mind. Plus, each of our perceptions is discrete. That means they are distinct and separate. They appear one after the other in the mind as if on a stage. But try as we may, we cannot grasp the nature of that stage or “mind.” Thus, neither material nor immaterial (spiritual) substances exist as objects in the world. They exist only as images in the mind.

From this idea of discrete perceptions Hume said that any statements about cause and effect have no basis in reality. They are based only on psychological habit or custom. For instance, perception A has always come after perception B in the past. Thus, we assume there is a cause and effect relation between A and B. But there is no rational basis to conclude this.

Moreover, it is against logic to make probabilistic statements about the future based on the past. This is because probability assumes nature is uniform. But Hume has shown above that it is not. Thus, we must throw out both a priori reasoning (deduction) and a posteriori reasoning (induction). Both defy logic because there is nothing to connect our mental sensations.

Implications for subsequent history. Hume traced empiricism to its grim conclusion. Grim that is for the system of unbelief. If we fail to start with the Bible’s view of the world, logic will drive us to despair. Scientific knowledge is shown to be contrary to logic by Hume. Philosophy also becomes a matter of personal taste. The idea of chance negates probability theory. Immanuel Kant, tried to rescue man from Hume’s skepticism. He came up with an amazing theory of philosophic idealism in which the mind is the creator of

all reality. The aftershock of Kant on almost all academic subjects has been profound.

Biblical analysis. Cornelius Van Til, taught that the proof of Christianity lies in a transcendental argument. The proof of Christianity lies the impossibility of the contrary. David Hume has shown that all systems of unbelief reduce to absurdity. Apart from the Bible worldview in a chance universe we have no logic, no scientific method, no moral absolutes. At the heart of that lies an unbending revelation from God about the nature of what is real. "In the beginning was the Word, and the Word was with God, and the Word was God"

(John 1:1). The uniformity in nature cannot exist apart from Christ holding it all together. "And He is before all things and by Him all things consist" (Col. 1:17).

Corrective or Prescriptive Actions: The work of David Hume may be put to good use in defense of the faith. Hume has done half of our work by showing that all non-believing thought forms tied to cause and effect defy logic. To "answer a fool according to his folly" (Pr. 26:5) we only have to point to Hume's argument. He proved that in the non-believing system cause and effect cannot exist. Therefore, all inductively derived, "scientific" truth is unfounded.

TEST YOUR UNDERSTANDING: DAVID HUME



Ignoring God and the _____, David Hume set up a chain of reasoning that led to total _____ about the possibility of knowing anything. Borrowing from Berkeley, he first observed that objects tend to _____ as we move away from them, concluding that we are not observing a real external object, but merely a _____ in the mind. He compared the mind to a _____ on which these perceptions appear _____. Since perceptions appear in the mind one after another as independent and _____ they have no causal _____. Cause and effect is therefore an _____ and we are left without the possibility of either spiritual or material reality or law, based as it is on observed regularity in the universe. Man is thus without hope or certainty of existence itself when he starts from himself apart from the _____, superintending care of God.

Key: page 167, Teacher Guide

True or False

- ___ (1) Hume's philosophy blended well with the current of Enlightenment thought
- ___ (2) Since objects diminish as we move away, we are "seeing" only an image in the mind
- ___ (3) According to Hume, the basic reality is cause and effect
- ___ (4) A priori reasoning is inherently inductive
- ___ (5) In the Transcendental argument the proof of Christianity lies in the impossibility of the contrary
- ___ (6) In a universe of chance, laws of any kind – logic, morality, or science – are impossible
- ___ (7) Rejection of causation implies a rejection of scientific law
- ___ (8) The idea of chance renders probability impossible
- ___ (9) a posteriori reasoning means contemplation while seated
- ___ (10) According to Hume, no one has ever seen a material body

Multiple Choice

- (1) The three British empiricists were Hume, Locke and: 1) Kant 2) Berkeley 3) Descartes
- (2) Philosopher who built on Hume's skeptical philosophy: 1) Voltaire 2) Kant 3) Paine
- (3) Hume compared the human mind to a: 1) black hole 2) library 3) stage
- (4) Cause and effect is an illusion because perceptions are: 1) fleeting 2) discrete 3) inconsistent
- (5) Hume's philosophy devastated unbelieving: 1) history 2) cosmology 3) epistemology
- (6) The uniformity of nature derives from God's: 1) sovereignty 2) transcendence 3) holiness
- (7) Belief that knowledge is unattainable: 1) ignorance 2) Nadaism 3) skepticism
- (8) The majority of philosophers today are: 1) rationalists 2) empiricists 3) skeptics
- (9) *Treatise of Human Nature* published: 1) 1740, 2) 1762, 3) 1790
- (10) *Social Contract* published: 1) 1740, 2) 1762, 3) 1790

DAVID HUME: A TREATISE OF HUMAN NATURE

Discussion/Study Guide Questions

READING ASSIGNMENT: *A Treatise of Human Nature*: pp. 1-2, 78-82, 89-90, 180-183, 187-194, 211-213, 226-234, 251-253, 259-263,

- 1) Why is Hume classified as an empirical philosopher when so much of his theory centers on perceptions in the mind?
- 2) How does Hume demonstrate that there is no reality – material or spiritual - outside the mind? Are his arguments convincing?
- 3) What was the thought sequence that led Hume to conclude that cause and effect is an illusory phenomenon? Do you agree or disagree?
- 4) Discuss Hume's concept of "discrete" perceptions and its implications for the scientific method of determining truth?
- 5) How does Hume's thinking make the theory of probability an inadequate foundation for validating cause and effect relationships?
- 6) What are the implications of Hume's philosophy on modern humanistic thought?
- 7) In what way does the Bible speak to Hume's skeptical conclusions?
- 8) How have modern humanistic philosophers responded to Hume's theory?
- 9) Describe how the Christian apologist can employ Hume's philosophy.

JEAN JACQUES ROUSSEAU



Jean Jacques Rousseau is known as the philosopher of the *French Revolution*. He believed man was innocent and free in the state of nature, but now "everywhere he is in chains." Various institutions -- church, state, family, etc. -- have corrupted man and must be overthrown. A new social contract and state based on the Democratic majority must be reinstalled on the ruins of Christian civilization.

Who was Rousseau? (1712-1778) Jean Jacques Rousseau was born in Geneva of French Protestant lineage. He wandered for years a vagabond and gained notoriety after winning an essay contest in Paris.

Historical context. The *French Revolution* was preceded by a period of social and economic unrest. It was made worse by the weak fiscal policy of King Louis XVI. There was also a large debt for aid to the American Revolution. Rousseau's writing justified the violence of the *Revolution*. Thus, he is called "the philosopher of the French Revolution." It was provoked by the rather cavalier attitude of the nobility toward the suffering people. The king's wife, Marie Antoinette, had said "Let them eat cake." Although the French had helped the *American Revolution* they did not make it a pattern for their own. In America leaders interposed between the people and a tyrant king. The French attacked leaders and king alike. It was a coup d'état (illegal seizure of power) against established authority.

Summary of Rousseau's teaching. Rousseau denied the Fall, teaching that man in his natural state - a state of nature - is innocent and undefiled. Rousseau lionized the "noble savage", free from rules and conventions of civilization. It is only the corrupting effect of Christian society, that has polluted and made man a slave.

"Man is born free, and everywhere he is in chains." were the opening words of *The Social Contract* (1762). Rousseau followed Locke's lead in the social contract. Men in a state of nature gave up a few rights to form a government. They did this to protect their larger body of rights. Only by breaking the shackles of society will man recover his natural rights. He must return to a state of nature in which all are equal. Man may then rebuild anew on the ruins of Christian civilization.

He will at last be free of its stifling moral strictures. This is the faith of the ancient chaos cults. The authority for the civil compact rests in the "General Will" of the whole people. The Word of God is ignored. This naïve view of human nature led to Rousseau's utopian views on education in *Emile* (1762). If the child is by nature innocent and good, we have only to create a setting that will permit self-expression. In such a context the flower of all that is good in human nature will blossom. This method has been preserved in the modern Montessori school movement.

Implications for subsequent history. *The Social Contract* (1762) inspired the violent purging of French society. This was the work of Robespierre during the *Reign of Terror* in 1793. Clergy and nobility alike were found guilty by association with the corrupting institutions of society. They were swept away in the *Reign of Terror*, carted to the guillotine after cursory hearings. Ironically, this instrument of death got its name from the physician (healer) who invented it. When the Terror finally consumed itself, Robespierre himself was dead. The dictator, Napoleon Bonaparte, intervened to restore order.

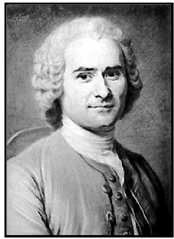
Rousseau contributed to the modern theory of environmental determinism. The problem with man lies not in the heart, but rather in the environment. Revolution is justified because civilization and all its structures is guilty, not man. Thus, men turn away from the church and her call for repentance, to the raw power of the state. They opt for the state to enact forms of evolutionary social engineering, not least of which are the public schools. This is flight from reality and responsibility. It tends only to tyranny in the state and degeneracy in the citizen.

Biblical analysis. Rousseau's "noble savage" theory cannot be found in the Bible. Instead, the Bible teaches that man is fallen and totally depraved. That means that every aspect of his being - mind, emotion and will - has

been corrupted. It is only the restraining influence of the Spirit of God that keeps man's evil nature in check. "Can the Ethiopian change his skin, or the leopard his spots?" asks the prophet, "then may ye also do good, that are accustomed to do evil" (Jer. 13:23)? Jesus likewise, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man...." (Matt. 15:19,20). Rousseau was remiss in his family duties, yet a hero to the nation.

Corrective or Prescriptive Actions: Thus, the renovation of man and society has to be an "inside job." It must be a change of heart and mind that only the new birth can create (II Cor. 5:17). As men and women enter into covenant with their Creator they are cleansed within. The natural progression is outward to society. Reborn individuals will come together, not in a social contract, but in a national covenant with God, to live in community under His law.

TEST YOUR UNDERSTANDING: JEAN JACQUES ROUSSEAU



Jean Jacques Rousseau is known as the philosopher of the _____ Revolution because he provided an intellectual justification for the revolutionary destruction of society in order to _____ on its ruins. The trigger event for the revolution was the weak fiscal policies of King _____ XVI and the debt incurred in support of the _____ Revolution. Rousseau lifted up the state of _____ as ideal for man, a paradise in which the _____ reveled in a condition of unrestrained innocence. This condition can only be restored by stripping away the corrupting and restricting _____ of Christian society and starting over with a new social _____. This includes an educational environment in which children are given free reign to express their natural inclinations. The instrument of choice for ridding France of its undesirable aristocracy was the _____.

Key: page 168, Teacher Guide

True or False

- ___ (1) John Locke derived his teaching on the social contract from Rousseau
- ___ (2) *Emile* is the story of a noble savage transported miraculously into degenerate Paris
- ___ (3) Robespierre, the leader of the Terror, was eventually himself consumed by the guillotine
- ___ (4) The guillotine was invented by a doctor of the same name
- ___ (5) Environmental determinism is a philosophy in which man determines his external environment
- ___ (6) The biblical doctrine of original sin disallows the theory of the noble savage
- ___ (7) Rousseau built his theory of Revolution on the ancient chaos cults
- ___ (8) The dictator Napoleon arose from the ashes of the French Revolution
- ___ (9) The French participated in the American Revolution and patterned their revolution after it
- ___ (10) "Let them eat Cake" was Marie Antoinette's invitation of all Paris to her birthday party

Matching

- | | |
|-------------------------|-------------------------|
| ___ Social contract | (1) French Revolution |
| ___ State of nature | (2) American Revolution |
| ___ Emile | (3) Montessori |
| ___ Natural freedom | (4) Noble savage |
| ___ French Revolution | (5) Majority rule |
| ___ 1776 | (6) Interposition |
| ___ Guillotine | (7) Coup d'état |
| ___ 1789 | (8) Marie Antoinette |
| ___ American Revolution | (9) Reign of Terror |
| ___ Eat cake | (10) Innocence |

JEAN JACQUES ROUSSEAU: THE SOCIAL CONTRACT

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Social Contract*,

Book I, Introductory Note, Chs. i-vii,

Book II, Ch. i-iv, vi;

Book III, Ch. i-iii, xii-xviii

- 1) What Social factors provoked the French Revolution and in what way(s) did Rousseau contribute to these conditions?
- 2) How does natural religion as expounded by Rousseau differ from general revelation, or God's revelation in nature (Rom 2:14,15)?
- 3) How did Rousseau's views on education (as presented in *Emile*) differ from traditional and biblical views of education?
- 4) How does Rousseau's social contract differ from that of Hobbes and Locke?
- 5) What is the "general will", according to Rousseau, and how does it find expression in the social order?
- 6) According to Rousseau, what is the source of law for civil government?
- 7) How does Rousseau define civil government and the functions of civil government?
- 8) What limits does Rousseau place on civil government?
- 9) How does Rousseau classify the various forms of government and which form does he recommend?
- 10) What mechanisms does Rousseau propose for preventing usurpations of the government?

ADAM SMITH



Adam Smith wrote *Wealth of Nations* to counter the British policy of mercantilism toward the American colonies. He believed that a market free of government rules would create the most overall prosperity, as if by an invisible hand. Men must serve the highest interest of their customers in pursuing their own interest. Smith did not write from a Bible base so both capitalists and Marxists have used his ideas.

Who was Adam Smith? Adam Smith (1723-1790) was a Scottish philosopher and economist. He is known as The Father of Classical Economics. Smith taught for many years at the University of Glasgow. During a 10-year sabbatical he wrote *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). Smith was forgetful and at times this could be embarrassing. One Sunday he rose from bed without dressing and went into his garden to meditate. He became so lost in thought that he totally forgot himself. He proceeded to walk twelve miles into Dunfermline absorbed in economic contemplation. The tolling of the church bells finally roused him. Only then did he realize he was clad only in nightgown, much to the amusement of the congregation. This utter self-forgetfulness may have nurtured Smith's devotion to economic liberty. "It is the highest impertinence and presumption, therefore, in kings and ministers to pretend to watch over the economy of private people, and to restrain their expense," he noted, since "...they are themselves always, and without any exception, the greatest spendthrifts in the society...."

Historical context. Smith lived and wrote during the heyday of the Scottish, "Right-wing Enlightenment." This was the "common sense" response to radicals like Voltaire, Kant and Hume. Smith was a friend of Hume and influenced in part by his empiricism and economics. But, the schools of philosophy to which they adhered were at odds. Smith also argued against prevailing mercantile policies of government intrusion in the market. This included things like tariffs, taxation, and not letting colonies have any other trade partners.

Summary of Adam Smith's teaching. The first principle in Smith's system of political economy is laissez-faire. This is a French term for the free exchange of goods without government roadblocks. The basic ways by which wealth is transferred are rent, wages, and profits. In a free market each person acting in their own best interest promotes the welfare of others at the same time. A so-called "invisible hand" directs

the action toward the highest good. So Smith was not promoting "cutthroat capitalism" or an untamed "virtue of selfishness." He believed that each producer has to do one thing to avoid being forced out of the market. He has to serve the highest interests of his customers at the best price.

Implications for subsequent history. *Wealth of Nations* appeared on the eve of the *American Revolution*. It was an important thread in the tapestry of ideas forming the backdrop of the U.S. Constitution. In spite of his friendship with Hume, Smith was a key player in the right-wing Enlightenment. The latter was infused with the Scottish Common Sense Rationalism that secularized the thinking of the American framers. As noted elsewhere, Scottish Realism was brought to America (most ironically) by Reformed Presbyterian Pastor John Witherspoon. Smith's free trade tenets were part of the motive behind Madison's drive for political centralization. He wanted to get rid of tariffs among the colonies.

His *Wealth of Nations* became the basis of modern economic thought. Governor Pownall called it "the *Principia* of the social sciences." It gave birth to the idea of limited government intrusion in the market. This, of course, is the antithesis of Marx.

Yet "many opposing interests have found motive in Smith for movements of diverse social impact" (38). For instance, Smith's labor theory of value is at the heart of Marx's economics. Marx said value is based strictly on units of labor needed to make something. Capital adds nothing. It is a supreme irony that Smith is also the prime source of conservative economic theory.

Biblical analysis. Free actions are not always sinless actions. So the "invisible hand" does not automatically ensure good will result. The folly of conservatism

assumes that autonomous man as an individual is more virtuous than man as a collective. The free enterprise system does the better job of checking and channeling man's self-interest. But, it too must be governed by biblical law. Nonetheless, biblical economic law assumes a free market. In Jesus parable of the laborers, the householder asked rhetorically, "Is it not lawful for me to do what I will with mine own" (Matt. 20:15)?

Corrective or Prescriptive Actions: We have seen some contradictions in Adam Smith. This is because his theories came from an empirical and natural law perspective. He was not writing from a strong base in

the Bible. Apart from biblical law, the free market may in fact be abused to the neglect of the poor. For instance, in Book IV, Chapter VIII, Smith declared that "Consumption is the sole end of production...." This runs counter to the Bible's focus on thrift, stewardship and inheritance. Landowners are required by God "to not wholly reap the corners of thy field...thou shalt leave them for the poor and stranger...." (Lev 19:9, 10). However, this does not appear to be a civil law with a penalty attached. Boaz, a central character in the book of Ruth, provides a concrete example of this principle in ancient Israel.

TEST YOUR UNDERSTANDING: ADAM SMITH



Adam Smith wrote to oppose the _____ policies of his day, which involved government intervention in the marketplace via _____ and restraint of _____. He advocated a policy of _____ faire, in which individuals are free to _____ among themselves with a minimum of government _____. As individuals seek their own self-interest, the public good is also served within a context of law, as if by an _____ hand. Smith's work had a strong influence on the father of the American Constitution, _____ Madison, who used it to justify _____ in order to abolish _____ among the colonies. Smith contributed to the right wing of the _____, which gave birth to Marx's labor theory of _____ as well the American free enterprise system.

Key: page 168, Teacher Guide

True or False

- ___ (1) "From each according to his ability, to each according to his needs" was a truism for Smith
- ___ (2) Adam Smith is the philosophical father of both Communism and Capitalism
- ___ (3) The conservative ideal of a free market cannot be found in Scripture
- ___ (4) Adam Smith was a key player in the right-wing Enlightenment
- ___ (5) Laissez-faire means "Less is fair" in a free market
- ___ (6) Adam Smith believed that private citizens are better economic planners than bureaucrats
- ___ (7) Mercantilism is a system of centralized economic planning
- ___ (8) Smith's "invisible hand" is the hand of God
- ___ (9) Adam Smith has nothing in common with Marxism
- ___ (10) The labor theory of classical economics overlooks key variables such as capital

Multiple Choice

- (1) Adam Smith favored a system of: 1) mercantilism 2) laissez-faire 3) gunboat diplomacy
- (2) Adam Smith was a big hit with: 1) George III 2) James Madison 3) Isaac Newton
- (3) Smith's magnum opus was: 1) *Wealth for All* 2) *Wealth Without Risk* 3) *Wealth of Nations*
- (4) Adam Smith's base of operations was in: 1) Glasgow 2) Bonn 3) London
- (5) Smith believed in: 1) boom-bust cycle 2) invisible hand 3) clenched fist
- (6) The American framers used Smith to justify: 1) the Revolution 2) tariff relief 3) Federalism
- (7) Adam Smith's magnum opus appeared on the eve of which revolution: 1) French 2) Papal 3) American
- (8) Smith wrote primarily from a perspective of: 1) biblical law 2) natural law 3) positive law
- (9) Smith taught the basic ways wealth is distributed are rent, wages, and: 1) dividends 2) earnings 3) profit
- (10) A mercantilist would be most apt to advocate: 1) free trade 2) tariffs 3) gold standard

ADAM SMITH: THE WEALTH OF NATIONS**Discussion/Study Guide Questions**

READING ASSIGNMENT: *The Wealth of Nations:*
Book : Ch. I, Ch. IV (pp. 22-30), Ch. V (pp. 31-38),
Book I: Ch. II (pp. 281-309),
Book IV: Ch. I, Ch. II (pp. 420-423)

- 1) What is meant by the term *laissez-faire* in Smith's economic system?
- 2) Explain the invisible hand in Adam Smith's economic theory. Is this a biblical concept?
- 3) What economic advantages does Smith attribute to the division of labor? Is this a biblical idea? (I Cor. 12)
- 4) What is the labor theory of value? What role does investment play in the creation of value and wealth? (Matt. 25:15-28)
- 5) What are the basic means by which economic wealth is produced and distributed, according to Smith? How are prices and profits determined? At what point does profit become "unjust profit"?
- 6) Explain how Adam Smith could be considered the father of both capitalism and communism.
- 7) What is money? What is the relationship between money and the division of labor?
- 8) What are the advantages of a banking system? Does Smith describe any ways in which such a system may be abused?
- 9) What policies of the British government did Smith argue against? What is mercantilism? Which of the 10-commandments would apply to these policies?
- 10) Tariffs are one of the tools of the mercantile system. Describe the effect of tariffs on the industry and on the consumers of a nation.

THOMAS PAINE



Thomas Paine provided inspiration for both the American and French Revolutions in the late 1700s. His first book, *Common Sense*, rallied the troops during America's darkest hour. After the American victory Paine moved to England, then to France where he was elected to the Assembly. He was imprisoned by the radicals where he wrote *The Age Reason*. This attack on Christianity wiped out his popularity in America.

Who was Thomas Paine? Thomas Paine (1737-1809) was born in England, the son of a Quaker stay-maker. He came to America in 1774 after a mediocre early career. He was just in time to participate in the *American Revolution*. His *Common Sense* served to galvanize American resistance to British tyranny. But his later works (*The Age of Reason* and *The Rights of Man*) revealed his radical skepticism. Paine remained utterly closed to all calls to repentance. One day an elderly lady broke into his quarters, declaring that "I came from Almighty God to tell you that if you do not repent of your sins and believe in the blessed Saviour, you will be damned." "Poh! Poh! It is not true," Paine retorted, "You were not sent on any such impertinent mission. God would not send such a foolish, ugly, old woman as you about with his messages!" Ironically, while rejecting the source of liberty Paine proclaimed liberty for all, "*From the east to the west blow the trumpet to arms! / Through the land let the sound of it flee; / Let the far and the near all unite, with a cheer, / In defense of our Liberty Tree.*"

Historical context. Thomas Paine played an active role in both American and French Revolutions near the end of the 18th century. These were the two big national convulsions that shook the world at almost the same time. In 1776, the patriot cause in America seemed to be doomed. But, Paine's call to action in *Common Sense* (1776) helped rouse the colonists to a spirited comeback. "These are the times that try men's souls" was his famous rallying cry. He wanted a utilitarian government resting on popular appeal instead of a monarchy based on hereditary right.

With the American Constitution secured in 1788, Paine moved to England where he published *The Rights of Man* (1791, 1792). Then he went to France at the invitation of the revolutionary government. Driven out of England, he became a French citizen and was elected to the French revolutionary convention. There he sided with the minority against the radical Jacobins, voting for

example, to exile Louis XVI rather than execution. He was sent to prison, where he penned *Age of Reason* (1795, 1807). This was his third and final volume. Outlasting the guillotine, he was released after the fall of Robespierre and rise of the Empire of Napoleon. He returned to America in 1802 where he lived until his death. He was buried in a New York farm field because no American cemetery would accept his remains.

Summary of Paine's teaching. Paine was more compatible with the French Revolutionists, but he contributed to the Patriot cause in America as well.

His three major works are progressively more radical. *Common Sense* was received with great fanfare during the *American Revolution*, but the response to *Age of Reason* in America was decidedly cool. The latter work is a spirited apology for English Deism over against orthodox Christianity. This view was definitely not in vogue with the American public.

In rousing style, *Common Sense* urged instant separation from Britain and the setting up of a secular republic. This was a theme he expanded in *Rights of Man*. *Rights of Man* was the most widely read response to Edmund Burke's negative critique of the *French Revolution*.

Implications for subsequent history. Paine's contribution to liberty was mixed. Both revolutions he championed were in the final analysis revolts against God. Both shifted authority for government to a democratic majority. "His *Age of Reason* broke ground for the serious biblical criticism that was to come. It was allegedly written not to attack religion, but in his own words, 'to show a higher form of religion'" (39).

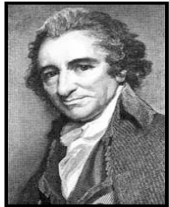
Biblical analysis. The liberty of Paine was not a liberty under God. As such it was transitory. True liberty

comes only in obedience to the law of Christ. "I will walk at liberty: for I seek thy precepts" (Ps. 119:45). Jesus said, "Ye shall know the truth & the truth shall make you free...." James declared the law of Christ to be the "perfect law of liberty." Paine was part of the Enlightenment that replaced the glory and sovereignty of God with the rights and liberty of man as the highest goal of political action. The same liberty sought by the children of Israel in I Samuel 8. They rejected the rule of God (Theocracy) for the rule of men (Democracy). Their freedom evaporated in tyranny. By definition a tyrant rules without the law of God. This tyrant would exact a tenth, a fraction of our modern tyrannies.

Paine's attitude toward the source of liberty is captured in his famous quote. Because of the "obscene stories, the voluptuous debaucheries, the cruel and torturous executions, the unrelenting vindictiveness, with which more than half the Bible is filled, it would be more consistent that we called it the word of a demon, than the word of God" (From *The Age of Reason*).

Corrective or Prescriptive Actions: We must guard the glory of God, if we wish to secure the liberty of men. Liberty apart from God's law sinks quickly into license. Bible liberty is liberty under law, not from law.

TEST YOUR UNDERSTANDING: THOMAS PAINE



Thomas Paine was born in _____ and moved to America shortly before the outbreak of the _____. When the _____ cause seemed bleakest in 1776, Paine's _____ rallied the troops and called for _____ from Great Britain. At the conclusion of the conflict, Paine moved back to _____ where he published _____ of _____, a defense of a _____ republic, in response to Burke's negative critique of the _____. Fleeing Britain where he was tried for _____, he traveled to France where he was elected a deputy to the national _____. Imprisoned for his leniency toward Louis XVI, he penned his notorious *Age of Reason*, a defense of _____.

Key: page 169, Teacher Guide

Multiple Choice

- (1) Thomas Paine was born in: 1) America 2) France 3) England
- (2) Paine was not involved in the: 1) French Revolution 2) Napoleonic Wars 3) American Revolution
- (3) Thomas Paine was an advocate of: 1) limited government 2) democracy 3) benevolent monarchy
- (4) Paine argued for popular over hereditary government on the basis of: 1) utility 2) efficiency 3) fairness
- (5) Paine was an early hit in America: 1) but rejected later 2) and died a hero 3) and in Britain
- (6) Paine's writings: 1) made him a rich man 2) got him in a lot of trouble 3) were ignored until his death
- (7) *Rights of Man* was a critical response to: 1) Edmund Burke 2) Robespierre 3) John Locke
- (8) *Age of Reason* was an exposition of: 1) Unitarianism 2) rationalism 3) Deism
- (9) Thomas Paine promoted: 1) natural religion 2) primitive Christianity 3) literal interpretation
- (10) The ultimate goal of the state in the Enlightenment was: 1) glory of God 2) rights of man 3) aristocracy

Matching

- | | |
|--------------------------|-----------------------|
| ___ <i>Common Sense</i> | (1) secular republic |
| ___ 1815 | (2) Tyrant |
| ___ Robespierre | (3) Jacobin |
| ___ Tyranny | (4) Taxation over 10% |
| ___ <i>Age of Reason</i> | (5) Times that try |
| ___ Napoleon | (6) French Revolution |
| ___ Liberty without law | (7) Deism |
| ___ <i>Rights of Man</i> | (8) Theocracy |
| ___ 1789 | (9) Licentiousness |
| ___ Rule of God | (10) Waterloo |

THOMAS PAINE: THE RIGHTS OF MAN

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Rights of Man*, (Conway, Vol. II) pp. 303-307, 406-409
Common Sense, (Conway, Vol. I) pp. 69-71

- 1) Can the concept of the unity of man and equal natural right by creation be defended biblically?
- 2) How does Paine distinguish between natural rights and civil rights?
- 3) Do you agree or disagree with Paine that civil rights derive from natural rights?
- 4) How does Paine distinguish between society and government and is the distinction biblical? Does Paine go too far in describing government as “a necessary evil”? (Rom. 13:4)
- 5) On what basis is civil government organized, according to Paine?
- 6) What is the source or foundation of civil law, according to Paine?
- 7) What two basic modes of government does Paine describe? Do you agree with his assessment of their relative merit?
- 8) Do you agree or disagree with Paine’s assessment of the French Revolution as “a renovation of the natural order of things, a system of principles as universal as truth and the existence of man, and combining moral with political happiness and national prosperity”?
- 9) Do you agree or disagree with Paine’s assertion that “the end of all political associations is the preservation of the natural and imprescriptable rights of man; and these rights are liberty, property, security and resistance of oppression”? How did these ideas find expression in America’s founding documents?
- 10) What different forms of government does Paine describe? What are his reasons for preferring the republic as the superior model? (Deut. 1:13)

THOMAS JEFFERSON



Key to the Classics

Thomas Jefferson was third President of the United States and main author of the *Declaration of Independence*. The *Declaration* declared all men equal, but this was done on the basis of self-evident human reason, not on the Bible. It is a textbook example of the social contract replacing the earlier colonial covenants with God. In this and other writing, Jefferson did more than anybody to marginalize Christianity in America.

Who was Thomas Jefferson? Jefferson (1743-1826) was third President of the United States. He is best known as author of the *Declaration of Independence*. The *Declaration* asserted America's independence from Great Britain, citing a long list of abuses. It is interesting how major events sometimes hinge on minor details. For instance, Jefferson liked to recount how the *Declaration* had been approved very quickly. The committee was working just a few feet from a stable infested with horse flies who were aggressively taking up residence in their stockings. Thus, desire for relief from some pestilent insects ensured a hasty draft of this key document. But, this was a minor irritant compared to hardships soon felt by the Americans. As Jefferson observed later, "We are not to expect to be translated from despotism to liberty in a featherbed" (40).

Historical context. Tensions between England and the colonies came to a head in the summer of 1776. Jefferson drafted the *Declaration of Independence* to defend America's action to "a candid world." He also wanted to recruit France to the colonial cause. Jefferson spelled out a long list of problems, the basic point being "taxation without representation." Jefferson wrote the first draft, but the work was not his alone. He was, in fact, somewhat upset by editing changes of the committee. The signers of the *Declaration* pledged "our lives, our fortunes and our sacred honor" to the cause.

Summary of Jefferson's teaching. In the *Declaration* Jefferson channels the worldview of John Locke. It is biblical only as an appeal of the "lower magistrate." Its Lockean roots place the "just power" for government in "consent of the governed" rather than God. As James Skillen noted, "Jefferson's appeal for a ground of firm truth and authority is neither to God nor to God's eternal law nor to the Bible. It is simply to what is "self-evident" within the mind and common conscience of humanity; it is an appeal to the universal/moral essence of human nature that corresponds to the true order of nature, which is God's will" (41). Contrary to some, the

Declaration of Independence did not set up a new government. It merely cut an existing political bond. Thus, the *Declaration* should not be viewed as a founding charter. The *Articles of Confederation* were needed for a base of power and government structure.

Implications for subsequent history. The efforts of some Christians to confer "sainthood" on Jefferson are both amusing and distressing.

He did more than any to exile Christianity. He held that each sect was free to teach its unique doctrines within its own walls, e.g., the Trinity. But, in the public arena men must agree to a set of morals based on common reason, not the Bible.

It's true that Jefferson's famous "wall of separation" does not appear in the *Declaration* or *Constitution*. Even so, his thinking marginalized Christianity in the public square. He said it was "religious slavery" to make an office holder swear to uphold the law of God. Jefferson succeeded in converting the churches to this rationalistic/dualistic view of civil religion. John Witherspoon was the chief example. The pair were at polar extremes on the theological scale. Still, they found common cause in civil religion based on social contract and natural law. The churches had come to terms with the Enlightenment. It doesn't take a rocket scientist to figure out which side gave up the most. This outlook reigned in America for two centuries and more.

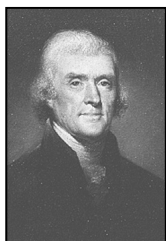
Biblical analysis. Note that all three key authors of the *Declaration* were Unitarian (42). Jefferson, Franklin, and Adams all denied the basic truth that Jesus Christ is God and therefore King of kings today. To deny the Trinity, is to deny the deity and Lordship of Christ. This is Socian, Unitarian, and antichrist (1 Jn. 2:22). How is it that three heretics can sit down and come up with a civil covenant that is pleasing to God? "A good tree brings forth good fruit, and an evil tree brings forth

evil fruit..." (Matt. 7:17). Some have criticized the *Declaration* and the *Constitution* because they did not deal in a biblical fashion with slavery. Others question replacing Locke's "life, liberty, and property" with the Epicurean phrase "life, liberty, pursuit of happiness." The latter has been taken by modern liberals to justify demand for all manner of perverted rights. These include a right to privacy, right to abortion, right to sodomy, etc. The doctrine of Trinity offers the only solution for the philosophical problem of "the one & the many." That is, how to blend freedom of the individual with a need for the state. As a self-professed Epicurean,

Jefferson failed miserably. He's correct that rights are not granted by government. However, his statement that government exists first of all to secure the rights of man is Enlightenment-based. Instead, the Bible assigns it the task of placing a check on evil by upholding God's law. Man's freedom and rights are derivative of that.

Corrective or Prescriptive Actions: Stop idolizing the *Declaration of Independence*. It is a declaration of independence from God, based on "self-evident truth." All such efforts to Balkanize Christianity - confining its influence to a religious ghetto - must be resisted.

TEST YOUR UNDERSTANDING: THOMAS JEFFERSON



With tensions between _____ and her American colonies at a boiling point, Thomas Jefferson was recruited to draft the _____. Although the _____ did not establish a new _____, it is an eloquent expression of the _____ theory of _____. The governing authority under such an arrangement is nothing more than the _____ of the governed and _____-evident truth. All three of the primary authors of the _____ denied the _____, thereby denying the Lordship of Christ in the _____ arena. Thus, the god of the _____ is not the God of the _____. Jefferson promoted a form of _____ religion common to all men thereby confining _____ doctrine to the four walls of the church.

Key: page 170, Teacher Guide

True or False

- ___ (1) Thomas Jefferson laid out his famous "wall of separation" in the *Declaration of Independence*
- ___ (2) The *Declaration* follows the biblical pattern for interposition by duly elected civil leaders
- ___ (3) The fact that Jefferson was a functional unitarian had no influence on the *Declaration*
- ___ (4) At the signing of the *Declaration* Jefferson freed all his slaves
- ___ (5) Jefferson appealed not to the Bible, but to truths known to all men
- ___ (6) Jefferson was rather peeved about changes made to his first draft
- ___ (7) Witherspoon abandoned America's covenant with God in signing the *Declaration*
- ___ (8) Despite repeated overtures, the churches resisted Jefferson's ideas
- ___ (9) Jefferson went on to become the 3rd President of the United States
- ___ (10) Governments are instituted to establish rights among men

Multiple Choice

- (1) The *Declaration of Independence* was addressed to: 1) Parliament 2) George III 3) the world
- (2) The most obvious source of ideas in the *Declaration* was: 1) Hobbes 2) Locke 3) Bentham
- (3) Besides Jefferson, who served as primary author of the *Declaration*: 1) Adams 2) Washington 3) Henry
- (4) Doctrine affecting the problem of the One and the Many: 1) Trinity 2) Aseity of God 3) Omniscience
- (5) Concept for which Jefferson substituted "pursuit of happiness": 1) fraternity 2) equality 3) property
- (6) Purpose of *Declaration*: 1) establish new nation 2) recruit France 3) declare war
- (7) Jefferson was committed to: 1) civil religion 2) Christianity 3) Stoicism
- (8) The signers of the *Declaration* pledged: 1) allegiance 2) families 3) fortunes
- (9) The *Declaration* posits governing authority in: 1) consent of governed 2) God 3) elected officials
- (10) Issue prompting *Declaration of Independence*: 1) minimum wage 2) taxation 3) food stamps

THOMAS JEFFERSON: DECLARATION OF INDEPENDENCE**Discussion/Study Guide Questions****READING ASSIGNMENT: *Declaration of Independence***

- 1) What are some of the internal proofs that the *Declaration of Independence* is patterned after the social contract?
- 2) What are some of the external proofs that the *Declaration of Independence* is patterned after the social contract?
- 3) When Jefferson refers to “Nature’s God” and “Creator” is he referring to the God of the Bible?
- 4) In what way(s), if any, does the *Declaration of Independence* conform to biblical principles of civil government?
- 5) John Quincy Adams, the 5th President of the United States, promoted the idea, that the Constitution did not explicitly refer to the Christian God because it was simply an organizational document. Instead it referred back to the *Declaration of Independence*, which was our nation’s founding covenant with God. Do you agree or disagree?
- 6) To what does Jefferson appeal for the source of governing authority? Is this legitimate?
- 7) Does the Bible grant “the people” the right to overthrow and reconstitute government as described by Jefferson?
- 8) Who did Jefferson identify as the source of abuse – Parliament, George III, both – and why? Who is the target audience of the *Declaration of Independence*?
- 9) How would you summarize the list of abuses cited by Jefferson? Do they justify a revolution? Which of these abuses do we see again today?
- 10) Does the *Declaration of Independence* go beyond severing political ties to the establishment of a new nation?

JEREMY BENTHAM



By the early 1700s English common law had grown unwieldy and unjust, with the death penalty attached to over 200 crimes. Jeremy Bentham devoted his life to replacing it with utilitarianism, based on "the greatest happiness for the greatest number." The minority is vulnerable. It conjures images of the modern politician rolling up his sleeves to get the job done. That, of course, is dangerous apart from the Bible.

Who was Jeremy Bentham? Jeremy Bentham (1748-1832) was an English economist and philosopher. He fought his whole life for a utilitarian approach to civil government. Bentham was a child prodigy. He graduated early from Oxford in law, but quickly became bored with legal practice. He was the son of a wealthy London lawyer, which freed him from the need to earn a living. And so he devoted his life to study and writing. Bentham took as his life's mission the daunting task of rewriting English law. But, he grew more and more playful as an adult. Going to bed sick one night at about age 80, he was convinced he would die in his sleep. Finding himself still alive the next morning, he spoke cheerfully to his secretary. "I am yet living and a living dog is better than a dead lion," he said, "A sorry joke to crack...if you will find me a better that is crackable, I'll crack it." This playful spirit was reflected in his delight with the first principle of Utilitarianism. "Priestley was the first (unless it was Beccaria)," he said, "who taught my lips to pronounce this sacred truth – that the greatest happiness of the greatest number is the foundation of morals and legislation" (43).

Historical context. Bentham was radical in his approach to law. Thus, his *Fragment on Government* (1776) was an attack on the conservatism and alleged contradictions of *Blackstone's Commentaries*. Blackstone was the foremost natural law jurist in Britain and the colonies. Bentham had an impact on law in five continents. He also played a formative role in the thinking of John Stuart Mill. Mill took up the utilitarian banner to become the most widely known political writer of the 19th century. Mill was groomed by his father, to be the standard-bearer of Bentham's hedonistic utilitarianism. Instead he adopted an "other-directed utilitarian" approach.

Summary of Bentham's teaching. Bentham dealt mainly with the utilitarian running of government and less with theory. The phrase, "the greatest happiness of the greatest number" became a touchstone for government policy. It was popularized and firmly

grounded by Bentham. Another way to put it is, whatever works is right. A policy proves its morality by its seeming desired effect. Bentham wrote a formula, or "hedonistic calculus." It was his formula to measure and compare the utility of various courses of action.

Implications for subsequent history. Bentham's dictum took the place of the Bible as the footing of government power. It paved the way for much harm down the road. A policy of pragmatism cut governments adrift from moorings in Bible law. Most were at least nominally anchored to the Bible prior to the 18th century. Bentham lived at the same time as the American founders of 1787. Thus, their document and debates reflected a utilitarian outlook. Notes and minutes from the Convention reveal that most of the delegates were practical men of affairs. They had no real desire to apply the Bible to their work. They rarely, if ever, brought the Bible into their debates.

In our time, a utilitarian approach allows the politician to pose as a practical, problem solver. He is a doer who rolls up his sleeves and applies himself to the "peoples' business". He is inclusive because he is not dogmatic. He is a candidate of hard-nosed, common sense who gets things done. The question of what exactly he is getting done and its long-term effect is beside the point. How many bills does he introduce?

Biblical analysis. Utilitarianism is a more refined version of Machiavelli's principle that the end justifies the means in politics. However, the Bible does not allow a ruler to govern by his own supposed neutral standard of morality. He is not immune from the demands of divine law. This policy permits a corrosive secularism in politics. Under the banner of utilitarianism, it is very easy for a ruler to serve his own interests,

while claiming to serve his people. The prophet Micah rebukes such rulers, "... Hear...ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil...who also eat the flesh of my people, and flay their skin from off them...." (Micah 3:1-3). He also chastised Israel for keeping the "statutes of Omri" rather than the law of God (Micah 6:16).

Jesus Himself often commanded rulers to ply their trade in accord with Bible law. To soldiers he said, "Do

violence to no man, neither accuse any falsely." To tax collectors, "Exact no more than that which is appointed you" (Luke 3:13, 14). A utilitarian treats such scruples as optional, depending on the perceived public good.

Corrective or Prescriptive Actions: Reject policy that sacrifices justice due an individual for a supposed greater common good or "public policy." In the words of Martin Luther King, Jr., "injustice done to one is injustice done to all."

TEST YOUR UNDERSTANDING: JEREMY BENTHAM



Jeremy Bentham is known as the father of _____, the legal theory that posits the greatest _____ for the greatest _____ as the criteria for sound law. Bentham wrote his *Fragment on Government* as a critique of inconsistencies in _____' *Commentaries on the Laws of England*. In his own lifetime Bentham influenced development of law on five _____ and had a profound impact on the following century through his famous disciple, _____. _____ defines the morality of an action in terms of its _____ benefits and _____ solving capacity, with no reference to biblical law. Bentham actually developed a _____ Calculus for calculating units of _____, a procedure later rejected by _____. Bentham clearly influenced the American constitutional framers of 1787, who considered themselves practical men of affairs.

Key: page 171, Teacher Guide

Multiple Choice

- (1) Bentham devoted his career to: 1) the practice of law 2) the bench 3) legal reform
- (2) Bentham was an advocate of: 1) legal positivism 2) utilitarianism 3) common law
- (3) Bentham was most concerned with government: 1) administration 2) theory 3) legislation
- (4) Bentham's best-known disciple was: 1) James Madison 2) John Stuart Mill 3) Immanuel Kant
- (5) Bentham's dictum was "the greatest happiness for the: 1) underprivileged 2) gentry 3) "greatest number"
- (6) Financially, Bentham was: 1) independently wealthy 2) indigent 3) improvident
- (7) Utilitarianism is a refined version of whose philosophy: 1) Dante 2) Plato 3) Machiavelli
- (8) A utilitarian politician poses as a: 1) philanthropist 2) problem solver 3) peacemaker
- (9) In utilitarianism, morality is defined by: 1) action 2) dogmatism 3) ethics
- (10) The *Fragment* was an attack on: 1) George III 2) Malthus 3) Blackstone

Matching

- | | |
|-----------------------------------|----------------------------|
| ___ Utilitarianism | (1) William Blackstone |
| ___ <i>Fragment on Government</i> | (2) Utilitarian |
| ___ <i>U.S. Constitution</i> | (3) 1787 |
| ___ John Stuart Mill | (4) Disciple |
| ___ William Blackstone | (5) Greatest happiness |
| ___ Jeremy Bentham | (6) Jeremy Bentham |
| ___ Hedonistic calculus | (7) Opponent |
| ___ Natural Law | (8) Injustice to all |
| ___ Child prodigy | (9) Arithmetic legislation |
| ___ Injustice to one | (10) 1776 |

JEREMY BENTHAM: FRAGMENT ON GOVERNMENT

Discussion/Study Guide Questions

READING ASSIGNMENT: *Fragment on Government*, Chapter 1, par x-xvii, xix-xxvii

- 1) How does Bentham define treason? How might this differ from the biblical definition of treason? Provide some examples to illustrate the difference between fraudulent disobedience and forcible disobedience.
- 2) How does Bentham define the social contract theory and what fault does he find with it? What role for government policy and practice does Bentham propose in its place? What is the difference between a social contract and a national covenant? (II Sam. 5:13)
- 3) Bentham wrote the *Fragment* in 1776, the same year Jefferson wrote the *Declaration of Independence*. He proposed that a people are obligated to obey a king who governs “in subservience to law...in subservience to the happiness of his people.” To what extent did Bentham’s utilitarianism influence Jefferson? Does Bentham’s explanation of the people’s “happiness” shed light on the use of the phrase “pursuit of happiness” in the Declaration?
- 4) What principles does Bentham recommend to govern the decision that the time has arrived to forcibly disobey a king? Are these recommendations biblical?
- 5) What standard does Bentham propose for determining the authority of a king to rule? What is the Christian view?
- 6) What role do “pleasure and pain” play in the conduct of civil affairs, according to Bentham? What principle does Bentham propose as “the sole and all-sufficient reason for every point of practice whatsoever”? Contrast this with the foundation the Bible sets forth for political sovereignty and obligation.
- 7) In criticizing Blackstone’s “Law of Nature”, Bentham notes that the natural tendency of such doctrine is to impel a man, by force of conscience, to rise up in arms against any law whatever that he happens not to like?” Is this a valid criticism? Is Bentham’s proposed alternative in accord with Scripture?
- 8) According to Bentham, what happens when Blackstone’s doctrine of limited power confronts the doctrine of “utility”? Which takes precedence? What are the biblical implications of this view?
- 9) Evaluate Bentham’s teaching about the doctrine of judicial review?
- 10) Describe the nature of the reforms made at Bentham’s recommendation in English government in the 1817 “Plan of Parliamentary Reform.”

JOHN WITHERSPOON



Scottish Common Sense Rationalism rose to counter the irrationality of the left-wing Enlightenment. This right-wing Enlightenment came to America via Pastor John Witherspoon, who was invited to be President of the College of New Jersey (Princeton). He taught many founding fathers the principles of the social contract. Their only application of Scripture was checks & balances to limit man's sinful abuse of power.

Who was John Witherspoon? (1723-1794) John Witherspoon was a pastor and activist of the American Revolution. He was recruited from Scotland to serve for 26 years as President of Princeton (College of New Jersey) in 1768. Witherspoon was a pastor in Scotland for 23 years. He was a signor of the Declaration of Independence and member of Congress for six years.

Historical context. The Bible covenant was set up in America by Puritans fleeing King James I. The Stuart tyranny ended in 1649 with the Regicide of Charles I. Other secular factors had begun to take hold via the writing of the "British Commonwealth Men." These included Sydney, Harrington, Milton, Locke, and Newton, among others. These currents stirred deeply in Scotland to create the right wing Enlightenment. It reached America through Witherspoon and even the Puritans themselves. Its guiding lights at Glasgow University were Adam Smith and Thomas Reid.

Summary of Witherspoon's teaching. Witherspoon's effect on the founding fathers was eclectic, but profound. In signing the *Declaration* Witherspoon placed his clerical authority between tyrant and people. Pastors, take note. As a pastor, he taught the depravity of man. This was seen in the deep distrust his pupils had in the power of civil government. Thus, they built their famous system of checks and balances into the *Constitution*. In spite of his theology, Witherspoon's philosophy was speculative and unbiblical. "The central tenet of Witherspoon's political philosophy in common with those of other American revolutionists was the theory of the social contract." Those were the words of his editor Jack Scott. Scott went on to say that "It was Lockean political ideology that under-girded and animated the American Revolution and that permeates every sentence of the *Declaration of Independence*" (44). The social contract lies at the heart of American democracy. Power comes from "we the people," rather than God. Democracy means "rule of" the "people."

There is no lack of naïve Christians trying to extend Witherspoon's Bible influence on the Constitution much

further. Lawyer and author John Eidsmoe is typical. He tries to make Witherspoon the missing link between *Lex Rex* and the Constitution. "He devoted his life to instilling the principles of Holy Scripture into the minds and souls of young men," said Eidsmoe, "who then used those principles to shape America" (45). But, a brief review of Witherspoon's senior class notes shows how weak this link was. It makes us wonder if men like Eidsmoe have even taken time to scan the *Lectures*.

Witherspoon's kinship with Thomas Reid's *Scottish Common Sense Realism* infuses the *Lectures*. Rarely does he appeal to Bible law. Instead he uses the rationalism of the right-wing Enlightenment to attack the left-wing. The latter includes men like Hume, Kant, Descartes.

Scottish empiricist David Hume had injected a radical skepticism into philosophy. He denied the ability of the mind to perceive the outside world. Thus, he wiped out the very basis of scientific cause and effect. Reid and the Scottish Realists taught use of common sense to reject Hume. Reid said this is self-evident to the mind, although he also meant common senses, not just sight. He assumed all men possess a common "moral sense." Reid placed the court of reason above the Bible as the source of truth. "The Rationalists retreated from God's law in favor of a reliance on natural law and scientific principles for the development of political society" (46). Thus, Christians like Witherspoon were lured into the orbit of the right-wing Enlightenment. It was a knee jerk reaction to the left-wing flight from logic.

Implications for subsequent history. James Madison is known as the "Father of the Constitution." If so, then John Witherspoon is its grandfather. Nine of 55 Convention delegates were Witherspoon students. Of his 478 graduates, 13 became governors and three Supreme Court judges. He supplied Congress with 20 Senators and 33 Congressmen. Plus, Aaron Burr served as Vice President and James Madison as President.

Biblical analysis. Witherspoon's indirect impact on the *Constitution* is profound. However, to extend his bible influence beyond checks and balances is a grave error. Witherspoon's Enlightenment influence is far greater and more damaging. He indirectly broke covenant with God. The direct agency was his pupil, James Madison, who replaced God's ruling power with "we the people."

Corrective or Prescriptive Actions: The Social Contract gives structure and power to the *Constitution*. The Puritan concept of covenant with God, as in the Mayflower Compact, is gone. The Social Compact is in the Preamble," and it makes itself, not the Bible, "the highest law of the land." (Art. VI, Sec.1). Appendix B.

TEST YOUR UNDERSTANDING: JOHN WITHERSPOON



John Witherspoon spent the first 23 years of a successful pastoral career in ____ before being recruited to the post of President of the College of _____. Witherspoon personally taught many of the _____, thus earning the title _____ of the *U.S. Constitution*. Witherspoon also signed the *Declaration of Independence* and served as a delegate to the _____ Congress. Witherspoon's political philosophy was _____, combining the Calvinist doctrine of the _____ of man with Scottish Common Sense _____. Thus, he produced a generation of leaders committed to a government of restraints on the _____ of man and equally committed to a government unshackled from the restraints of biblical _____. The working model he proposed for government was based on Locke's and Hobbes' social _____ among men with no reference to a national covenant with God.

Key: page 171, Teacher Guide

Multiple Choice

- (1) Signing of *U.S. Constitution*: 1) 1787, 2) 1776, 3) 1790
- (2) The Social Contract was: 1) a covenant with God 2) an affirmation among men 3) irrevocable
- (3) Broke the covenant: 1) *Mayflower Compact* 2) *Fundamental Order of Connecticut* 3) *U.S. Constitution*
- (4) Responsible for broken covenant: 1) Thomas Jefferson 2) John Witherspoon 3) Thomas Paine
- (5) British Commonwealth Man: 1) Oliver Cromwell 2) Charles II 3) James Harrington
- (6) Witherspoon not a delegate: 1) Constitutional Convention 2) Congress 3) *Declaration of Independence*
- (7) Witherspoon positive contribution: 1) Social Contract 2) limited power 3) religious test oath
- (8) Witherspoon was President of: 1) Yale 2) Harvard 3) Princeton
- (9) Scottish rationalism was reaction to: 1) Right-wing Enlightenment 2) Kantian Idealism 3) Social Contract
- (10) Example of interposition: 1) *Declaration of Independence* 2) French Revolution 3) *U.S. Constitution*.

Matching

- | | |
|-----------------------------|--|
| ___ Witherspoon | (1) Kant |
| ___ 1789 | (2) We the People |
| ___ Madison | (3) Father of <i>Constitution</i> |
| ___ Scottish Rationalism | (4) Thomas Reid |
| ___ Harrington | (5) Grandfather of <i>Constitution</i> |
| ___ Social Contract | (6) Religious test ban |
| ___ 1787 | (7) Right-wing Enlightenment |
| ___ Left-wing Enlightenment | (8) Checks & Balances |
| ___ Broken covenant | (9) <i>U.S. Constitution</i> |
| ___ Depravity | (10) French Revolution |

JOHN WITHERSPOON

Discussion/Study Guide Questions

READING ASSIGNMENT: *Lectures on Moral Philosophy:*

An Analysis of the Lectures

Lecture I, II, X, XII, XIII, XVI

Recapitulation

- 1) Explain the approach that Witherspoon took in refuting the philosophies of the left-wing Enlightenment?
- 2) How was it that Christians such as Witherspoon could share a common political philosophy with humanists such as Thomas Jefferson and Thomas Paine?
- 3) What was the essence of “Scottish Common Sense Rationalism” as taught by Thomas Reid and John Witherspoon?
- 4) According to Reid, there are “common principles which are the foundation of all reasoning.... Men need not be taught them; for they are such as all men of common understanding know; or such, at least, as they give a ready assent to, as soon as they are proposed....” (47) Outline the impact of this philosophy in America.
- 5) According to John Eidsmoe, “He [Witherspoon] devoted his life to instilling the principles of Holy Scripture into the minds and souls of young men who then used those principles to shape America.” (48) Can you find any evidence of this statement in Witherspoon’s *Lectures*?
- 6) Can you identify any statements in the *Lectures* at which Witherspoon reflects a biblical understanding of the nature of man? How is this reflected in his political formulations?
- 7) How does Witherspoon define and explain the social contract?
- 8) How is Witherspoon’s theory of the social contract reflected in the *U.S. Constitution*?
- 9) How does Witherspoon define “moral philosophy”? How does he explain its relationship to Scripture?
- 10) How did Witherspoon reconcile his biblical understanding of the depravity of man with his confidence in the mind of man to discover truth apart from the Bible?

IMMANUEL KANT



Immanuel Kant wrote to counter Hume's philosophy of skepticism and despair. First, he insisted man must "humbly" accept that he cannot know the noumenal realm of God and spirituality. This erased man's responsibility to God. Second, he identified categories in the mind by which man orders and actually creates reality. Thus, man replaces God. After Kant, a wave of subjectivity swept nearly every discipline.

Who was Immanuel Kant? Immanuel Kant (1724-1804) was a German philosopher and professor at the University of Königsberg. He authored numerous works of philosophy. The most influential is *Critique of Pure Reason* (1781). Although he rarely left Königsberg, his thinking conquered the modern world. Kant's writings are some of the most tedious in the field of philosophy. His choice of words is so obscure at some points that one is tempted to ask, "How did he ever talk with his wife?" The answer: he never got married. But every so often a ray of light shines through. An 1802 entry in his diary reveals he had a guilty conscience for firing Mr. Lampe. Lampe had been his faithful servant of many years. Unable to banish the Lampe issue from his mind, Kant made the following entry. "Remember," he wrote, "from now on the name of Lampe must be completely forgotten." In a more serious vein, Kant summed up his system of morality as "...not properly the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness." (49). Thus, reduced to its basics, Kant's hope of salvation rested in a system of works righteousness.

Historical context. Kant's Magnum Opus, *Critique of Pure Reason*, appeared in 1781. The *American Revolution* was winding down. Kantian idealism flourished in Europe in the turmoil after the Napoleonic Wars. In the first decade of the 19th Century Revivalism and Unitarianism were both reshaping the American religious psyche. Napoleon sold Louisiana to President Jefferson for pennies on the dollar.

Summary of Kant's teaching. Kant wanted to rescue epistemology from Hume's philosophy of despair. Hume had allegedly disproved the reality of the material and the immaterial realms. This left nothing but the mind. Kant assigned universal forms or categories to the mind. Through these it perceives and assigns order and meaning to nature. Kant stated that man must "humbly" admit that his mind has no access to the noumenal realm. That is the realm of God, spirituality

and "things in themselves." Man must limit himself to the phenomenal realm of sense data. Its laws, in effect, owe their being and meaning to the mind of man. "The understanding does not derive its laws (a priori) from, but prescribes them to nature," wrote Kant (50). Thus, in a few deft moves, Kant ushered God out of the universe and enthroned the autonomous mind of man in His place.

Implications for subsequent history. Almost all disciplines have become more and more irrational since Kant. For instance, many quantum physicists believe that the act of measurement itself creates the reality of nature. Neo-orthodox theologians teach that the voice of God is heard by each person subjectively in the Bible. After Kant, Hegel taught that truth itself evolves. This happens as thesis and antithesis collide to yield a new, but fleeting synthesis. Karl Marx applied this idea to economics and social theory to get the theory of ongoing class warfare. Even the "man on the street" now believes that truth is a matter of one's own opinion. He thus rejects the authority of God's Word.

Hume and Kant both seemed to defy common sense. Thus, the early reaction against them was known - not surprisingly -- as "Common-Sense Rationalism." Sadly, this conservative recoil (in Scotland) was not based squarely on the Bible.

Men of the right-wing Enlightenment made a fatal mistake. They supposed that all men share a common ability to discern self-evident truth. This, they said, would defeat the wild ideas of Hume and Kant. Sadly, they failed to reckon with Kant's strong appeal to autonomy (self-law) in man's sin-darkened mind. Only philosophy based squarely on Scripture can open the mind of the natural man to reality.

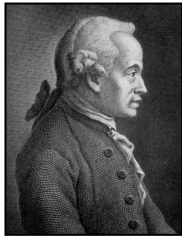
The outcome of this failure was acute in the fledgling American colonies. There, Scottish Rationalism was embraced by many of the founding fathers. It came via John Witherspoon at the College of New Jersey.

Biblical analysis. History and nature are endowed with meaning by the mind and Revelation of God, not the mind of man. Only Christians can accurately interpret history and creation because they have been given God's perspective. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (I Cor. 2:16). Moreover, God created and gave structure to nature during the first 5 days of creation. This was prior to the creation of the mind of man on the 6th day. "Kant tried to rescue a role for sen-

sation by positing forms of the mind, innate or *a priori*, by which sense data could be organized. But, and this is the difficulty, if sensory data can be known only as organized, one cannot know what is the nature of things-in-themselves before they have been altered by the forms of the mind. Thus Kant's philosophy faced the paradox of confidently asserting the existence of something unknowable" (51).

Corrective or Prescriptive Actions: We refer to Kant's philosophy as idealism, with reality based on ideas in the mind. This basic irrationality should be pointed out to the unbeliever "lest he be wise in his own eyes." Then we can direct him to his need to "be transformed by the renewing of your mind" (Rom. 12:2) in the light of God's Word.

TEST YOUR UNDERSTANDING: IMMANUEL KANT



Immanuel Kant sought to rescue the world from Hume's _____, which denied the _____ of everything outside the _____ of _____ including scientific cause and effect. Kant posited forms or _____ within the _____, which define and assign _____ to everything outside the _____. Kant urged _____ to humbly admit that he has no access to the noumenal or _____ realm and must limit himself to the material or _____ realm, whose laws owe their _____ to the _____ of _____. Via these mental gymnastics, Kant ushered _____ out of the universe and enthroned _____ as the arbiter of truth and even of _____ itself. This radical subjectivity and _____ has come to dominate virtually all disciplines over the past 200 years.

Key: page 172, Teacher Guide

True or False

- ___ (1) Kant supplemented the modest income of a professor by traveling the European lecture circuit
- ___ (2) Kant sought to rescue epistemology from Hume's philosophy of despair
- ___ (3) Kant made truth subject to the autonomous mind of man
- ___ (4) The right-wing Scottish realists countered the left-wing Enlightenment with biblical revelation
- ___ (5) Kant was the grandfather of Marxism via the influence of Hegel on Marx
- ___ (6) According to Kant, laws of nature flow naturally from nature into categories of the mind
- ___ (7) According to Kant, nature does not exist apart from universal categories in the human mind
- ___ (8) Kant's reference to "things in themselves" refers to their perception in our mind
- ___ (9) The significance of Kant was that he replaced God with man as lord of the universe
- ___ (10) Because Kant stressed the material, his philosophy is objective rather than subjective

Matching

- | | |
|------------------------------------|-------------------------------|
| ___ <i>Critique of Pure Reason</i> | (1) Interpretative categories |
| ___ Measurement | (2) Spiritual |
| ___ Neo-orthodox | (3) Subjective revelation |
| ___ Right-wing Enlightenment | (4) Common sense rationalism |
| ___ Autonomy | (5) 1781 |
| ___ Noumenal | (6) Material |
| ___ Kantian rationalism | (7) Self-law |
| ___ Forms of the mind | (8) 1787 |
| ___ Phenomenal | (9) Irrational |
| ___ <i>U.S. Constitution</i> | (10) Act of creation |

IMMANUEL KANT: CRITIQUE OF PURE REASON

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Critique of Pure Reason*,
Introduction,
Ch. II: System of all Principles of the Pure Understanding

- 1) Kant distinguished between *practical reason* as the rational grounds on which the will acts and *pure reason* which is the mind's capacity to know. Why do you suppose he titled his book, *The Critique of Pure Reason*?
- 2) Kant's translator notes that "He wearies by frequent repetitions, and employs a great number of words to express, in the clumsiest way, what could have been enounced more clearly and distinctly in a few." Why then do you think Kant has had such a powerful influence on the modern world?
- 3) Regarding faith, Kant said, "I have found therefore it necessary to deny knowledge, in order to make room for faith." Analyze this statement in light of the biblical understanding of faith.
- 4) What are the implications of Kant's assertion that, "The understanding does not derive its laws (a priori) from, but prescribes them to, nature."?
- 5) Elsewhere, Kant stated, "...the understanding is something more than a power of formulating rules through comparison of appearances; it is itself the lawgiver of nature. Save through it, nature, that is synthetic unity of the manifold of appearances according to the rules would not exist at all...." How did this belief influence science and philosophy in the 20th Century?
- 6) Would you classify Kant as an empiricist or a rationalist in reference to his view of knowledge? Why?
- 7) Summarize Kant's critique of the three traditional proofs of the existence of God – the ontological, the cosmological and the teleological proofs.
- 8) What are the implications of Kant's critique of the three proofs for the study of "natural theology"?
- 9) In another book, *Religion within the Limits of Reason Alone*, Kant stated that "True religion is to consist not in the knowing or considering of what God does or has done for our salvation but in what we must do to become worthy of it...and of its necessity every man can become wholly certain without any Scriptural learning whatever." (p.123)(52). How does this compare with the biblical view of salvation?

THE MODERN WORLD

The Age of ROMANTICISM (THE 1800S)

AUGUSTE COMTE



Auguste Comte is the father of modern sociology. He suggested that each discipline progresses in three stages. First, is the fictitious, religious stage. Second, is the abstract, metaphysical stage. Third and most advanced is the positive, scientific stage. Sociology was at last emerging to banish Christianity forever. Comte invented a new religion of humanity, which located the source of evil in the environment.

Who was Auguste Comte? Comte (1798-1857) was a French philosopher and the Father of Sociology. His entire six-volume *Positive Philosophy of Auguste Comte* (1842) was devoted to the subject. Comte had an agile mind and amazing memory. He could recite all the words on a page backwards after reading it just once. However, his complex philosophy scoffed at Christianity. He described “religious man” as the most primitive stage of social growth. By contrast, “scientific man” was most advanced. “Nothing at bottom is real except humanity,” he proudly asserted in his *System de Politique Positive*. He even proposed a new “Religion of Humanity.” Its worship services centered on great men of the past. But it didn’t get very far, especially in America. “The dead govern the living,” was one of his prime doctrines (*Catechisme Positiviste*, 1852). His religion mutated into “scientism,” a system in which science is regarded as the source of true knowledge. Comte was a supreme egoist. When told that his death was imminent, he lamented, “What an irreparable loss!”

Historical context. Comte's three historical stages were modeled after Hegel. Hegel posited his dialectic process of evolving reality -- thesis, synthesis, antithesis -- in the early 1800s. In this same vein, Darwin's *Origin of Species* appeared in 1859. Darwin offered supposed scientific proof that man evolved from lower life forms by natural selection. Not long after, evolution theory infected other disciplines. These included economics and sociology. In fact, evolution gave a strong boost to Comte's fledgling discipline of sociology. Comte's generation also witnessed a pendulum swing into Romanticism. Men turned away from the sterile rationalism of the 18th Century. They perceived the God of Newton to be an absentee clock maker (Deism). On the other hand, the Romantics' god was immanently near or indwelling, in a pantheistic “chain of being.”

Summary of Comte's teaching. Comte's religion of humanity never gained a foothold in North America. It finally died out in Europe. He carried the cult of

Scientism to its logical extreme. Comte posited three stages of evolutionary growth in each field. His first stage was the theological (fictitious). Second was the metaphysical (abstract). And third was the scientific (positive thought). Certain subjects were quicker to mature due to their simplicity and independence. These included astronomy and physics. Social theory, due to its complexity and dependence, was last to arrive. But it was now entering its golden age. He adopted Catholic-style ritual, priesthood, and adored a pantheon of “Great Men.” The “Great Being,” defined as humanity past, present and future, was also worshipped.

Implications for subsequent history. Positivism worked hand-in-glove with Darwinism. Darwin served to tear down respect for biblical religion.

This paved the way for Comte to erect a new religion of science in its place. Thus, by the 1850s science had gained near cult status on both sides of the Atlantic. In Comte this respect for science ripened into an unabashed worship of humanity. Comte called this the *Religion of Humanity*. His religion did not survive as a formal institution. But, faith in science was given a huge boost. At the same time biblical faith was trivialized and rejected as useless.

Comte's new science of sociology has risen in its place. Sociology attacks the sources of evil outside of man in society. This is the essence of the social gospel, in which salvation lies in social action. Sociology is the study of group behavior. By contrast, psychology is the study of individual behavior. Democratic political institutions also evolve into rule by a scientific elite. This is a throwback to Newton's Royal Society and Bacon's *New Atlantis*. Comte “prophesied” a union of the best features of the 5 leading nations of Europe. This pointed ahead to the European Common Market.

With Comte humanity "matures" from the theological phase to scientific. It leaves behind useless theological debate for practical concerns of the scientist. This results in science as pragmatic technology. There is no room for the ultimate meaning of its activity.

Biblical analysis. Jesus put His finger on the true source of evil in society. "But those things which proceed out of the mouth come forth from the heart;" He said, "and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies..." (Matt. 15:19). It is

sin in the heart of man that creates problems in society. It is not impersonal social and economic forces. Because of this mankind apart from God's grace devolves toward corruption. It does not evolve toward perfection, contrary to Comte. Avoid "profane and vain babblings," warns the Apostle Paul, "and oppositions of science falsely so called" (I Tim. 6:20, KJV).

Corrective or Prescriptive Actions: No amount of "social engineering" by political humanism is sufficient to save man, as an individual or as a culture. Only a return to the "primitive" gospel of Christ the King, and His law, can achieve this outcome. See Appendix B.

TEST YOUR UNDERSTANDING: AUGUSTE COMTE



The work of Auguste Comte applied evolutionary principle to the fledgling science of _____ and served to elevate _____ to a position approaching infallibility in the popular mind. Comte posited three stages of evolutionary development through which each category of _____ passes. First, and least mature, is the _____ or fictitious stage. Next, comes the _____ or abstract stage and finally the _____ or positive stage. This reverence for science was converted into a Religion of _____ in which great _____ of the past were worshipped. Inherent in such a religion is a doctrine of salvation by _____ involvement and an oligarchy ruled by a _____ elite.

Key: page 173, Teacher Guide

True or False

- ___ (1) Positivism resulted from the application of evolution to sociology
- ___ (2) The Religion of Humanity made great inroads to American culture in the late 1800s
- ___ (3) Romanticism encouraged belief in a transcendent God
- ___ (4) Social theory was one of the first disciplines to reach the scientific stage
- ___ (5) In its final stage of evolution, Positivism was incompatible with Darwinism
- ___ (6) Although Comte's faith died out, the religion he established remained
- ___ (7) Comte carried the cult of scientism to its logical conclusion
- ___ (8) Comte's writings appeared just before the American Civil War
- ___ (9) Comte labeled the scientific stage the positive stage
- ___ (10) Positivism marked the triumph of meaning over method

Multiple Choice

- (1) Comte was a founder of: 1) sociology 2) psychology 3) pathology
- (2) God is perceived to be an "absentee clockmaker" in: 1) Unitarianism 2) Transcendentalism 3) Deism
- (3) Immanent means: 1) distinguished 2) soon 3) indwelling
- (4) Sociology is study of: 1) mankind 2) group behavior 3) behavior the mind
- (5) Comte's 3 historical stages were theological, metaphysical and: 1) abstract 2) fictitious 3) scientific
- (6) Comte's new religion involved the worship of: 1) history 2) man 3) science
- (7) Comte's religion favors government by: 1) the people 2) representatives 3) scientific elite
- (8) Under Positivism science deals with questions of: 1) pragmatism 2) ultimate meaning 3) taxonomy
- (9) Positivism identifies the source of evil in: 1) the heart 2) the environment 3) the Devil
- (10) Another scientist who advocated rule by a scientific elite: 1) Galileo 2) Bacon 3) Pascal

AUGUSTE COMTE: COURSE OF POSITIVIST PHILOSOPHY

Discussion/Study Guide Questions

READING ASSIGNMENT: *Course of Positive Philosophy, Chapter 1: Account of the Aim of This Work; View of the Nature and Importance of the Positive Philosophy*; http://historyguide.org/intellect/comte_cpp.html

- 1) What is philosophical Positivism?
- 2) What was the historical context in which Philosophical Positivism developed? (1798-1857)
- 3) What are the three historical phases of Philosophical Positivism?
- 4) Compare and contrast Comte's approach to the developing social order with that of Marx and Hegel?
- 5) What is the problem with Comte's three phases of historical development in philosophy from a Biblical standpoint?
- 6) What is the Biblical response to Comte's claim that the scientific method is the only valid means of ascertaining truth?
- 7) What are the six scientific categories within Comte's third historical Phase?
- 8) What is the difference between Comte's historical philosophy and his epistemological philosophy?
- 9) What are some of the historical implications of Comte's Positivism?
- 10) Why do Comte's disciples prefer to ignore his teaching later in life?

KARL MARX



Karl Marx interpreted Adam Smith's "labor theory of value" to mean that value is determined strictly by the units of labor in production. Capital adds nothing to value, so the capitalist is by definition exploiting the workers. Thus, class conflict is inevitable. Workers must throw off the yoke and set up a temporary dictatorship of the proletariat. In the USSR the proletariat was horribly oppressed by the hammer & sickle.

Who was Karl Marx? Marx (1818-1883) was a German political philosopher and revolutionary. He was of Jewish stock, but his father converted to Christ. He wrote the *Communist Manifesto* (1848) and *Das Kapital* (1867). Marx was co-founder (with Frederick Engels) of the worldwide Communist movement of the 20th Century. The supreme irony was that Marx was supported in his crusade against capitalism by Engels. Engels was son of a wealthy factory owner and a capitalist. "When commercial capital occupies a position of unquestioned ascendancy," Marx declared, "it everywhere constitutes a system of plunder." Thus, Marx lived a parasitic existence. He drew substance from his host, while draining its lifeblood. In 1841 Marx left pietistic Christianity virtually overnight and published a poem (*Oulanem*). This led pastor Richard Wurmbrand to conclude that he had made a pact with the Devil. "*Till I go mad and my heart is utterly changed. / See this sword – the Prince of Darkness sold it to me. / For he beats the time and gives the signs. / Ever more boldly I play the dance of death*" (53).

Historical context. Darwin's *Origin of Species* shook the world in 1859. Its evolutionary ideas bolstered Marx's call to revolution. The same was true of Hegel's historical dialectic early in the century. The dialectic was a process of history by which a thesis clashed with an antithesis to produce a synthesis. The synthesis became the new thesis for the next round of conflict. Marx relied heavily in *Das Kapital* on anecdotal evidence of worker oppression brought on by the birth pangs of the Industrial Revolution. This was made worse by government rules and a resulting loss of capital and savings. These came on top of long-term population growth. Marx had little effect until the Russian Revolution in 1917 thrust him into the limelight. That was some 34 years after his death.

Summary of Marx's teaching. "From each according to his ability, to each according to his needs," is the socialist credo. It was made famous by Karl Marx. Marx said that capitalist social order is oppressive by its

very nature. Under his "labor theory of value" a product has value strictly by the units of labor used to make it. Capital adds nothing to value. And so, the bourgeois capitalist does nothing more than exploit the labor of the proletariat. Thus, class struggle and revolution cannot be avoided. This is welcomed as part of a social cleansing process. It is a throwback to the "chaos religions" of antiquity. These required a return to primeval chaos as a prelude for the rebirth of society. They were acted out in the Greek Dionysia festivals.

Implications for subsequent history. The coffee house musings of Karl Marx and Frederick Engels in 1848 had a fearful outcome.

Communism held sway over three-fourths of the world's people during most of the 20th Century (1917-1989). Seldom has a system promised more and delivered less. Millions died in the purges of Josef Stalin (USSR) and Mao Tse Tung (China). Millions more were condemned to a life of squalor and misery. Such was the "workers paradise" during the temporary "dictatorship of the proletariat".

In setting up this regime, Vladimir Lenin pointed to the reason the French Revolution failed. Robespierre had been too lenient during the *Reign of Terror*.

The world's most fearsome tyranny did not wither away as Marx foretold. Rather it fell to the weight of its own corruption with the razing of the Berlin Wall in 1989. As with Shelley's Ozymandius, all proud tyrants who defy God and man are doomed. Ozymandius was an obscure ancient tyrant whose broken statue was found in a desert ruin. An inscription arrogantly boasted of his power. Both Marx and Engels were sons of bourgeois, middle-class families. This was therefore a revolution of the capitalists masked as a revolution of the workers.

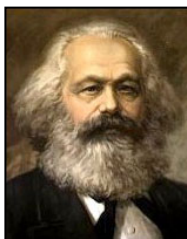
Western elites lauded the triumph of Communism and turned a blind eye to its atrocities. Thus, most Western democracies adopted milder forms of socialism in a so-called "mixed economy." This claims to combine the fruits of free enterprise with the alleged superiority of central planning. Government meddling in the market acts like a submerged "boat anchor." It impedes progress and slowly drags the vessel under.

Biblical analysis. "The fool hath said in his heart there is no God" (Ps. 14:1). The Bible flatly contradicts Marx's aphorism that "religion is the opium of the people." The biblical state limits itself to enforcing the "shall nots" of the 10 Commandments. It does not

parade as the source of social salvation enacting "positive law." Instead, it nurtures a culture of freedom, in which men are motivated to produce, compete, trade and donate. The Bible's "poor laws" replace the socialist, welfare state. They include gleaning (Lev. 19:9), poor loans (Deut. 15:8), indentured service (Lev. 25:39,40), 7-year debt limit, and gifts.

Corrective or Prescriptive Actions: Dreams of socialist utopia can only emerge from the social vacuum produced by a listless church. The church must rise from her Platonic slumber to address the needs of the whole culture and the "whole man." Jesus Himself served physical needs with no recourse to government.

TEST YOUR UNDERSTANDING: KARL MARX



Karl Marx took advantage of the birth pangs of the _____ to bolster his writings on _____. He had little influence until the success of the _____ thrust him into the limelight. Marxism is first and foremost a religion of _____, based on the ancient _____ cults. Marx's economic theory is based on the _____ theory of value, in which the value of a product is based strictly on the units of _____ required in its _____. The capitalist is therefore nothing but an exploiter of the _____ class. The latter must therefore rise up in _____ and establish a temporary _____ of the proletariat. In actual application, the _____ was a hideous _____, which eventually collapsed under the weight of its own corruption.

Key: page 174, Teacher Guide

Multiple Choice

- (1) Co-founder of Communism: 1) Frederick Engels 2) Moses Hess 3) Vladimir Lenin
- (2) Not an influence on Marx: 1) Darwin 2) Hegel 3) Trotsky
- (3) Lenin's main criticism of the French Reign of Terror: 1) too harsh 2) too lenient 3) too inefficient
- (4) Marx's family was: 1) Communist 2) Jewish 3) Christian
- (5) Marx's family was: 1) capitalist 2) poor 3) broken
- (6) The origin of Marx's theory of revolution may be likened to: 1) Dionysus 2) Dark Ages 3) Inquisition
- (7) From each according to his ability, to each according to his: 1) education 2) connections 3) needs
- (8) Not an example of biblical welfare: 1) household slavery 2) gleaning 3) transfer payments
- (9) Communist cheerleaders: 1) proletariat 2) intellectuals 3) Darwin & Hegel
- (10) Communism is based on which theory of value: 1) capital 2) welfare 3) labor

Matching

- | | |
|--------------------------------|--------------------------|
| ___ <i>Communist Manifesto</i> | (1) Central planning |
| ___ Dialectic | (2) 1859 |
| ___ Capitalism | (3) Oppression |
| ___ 1867 | (4) <i>Das Capital</i> |
| ___ Bourgeois | (5) 1848 |
| ___ <i>Origin of Species</i> | (6) Russian Revolution |
| ___ Proletariat | (7) Capitalist |
| ___ Mixed economy | (8) Biblical charity |
| ___ 1917 | (9) Worker |
| ___ Poor laws | (10) Thesis + Antithesis |

KARL MARX: THE COMMUNIST MANIFESTO

Discussion/Study Guide Questions

READING ASSIGNMENT: *The Communist Manifesto*

- 1) Explain the labor theory of value on which Communism is based.
- 2) What is the purpose of revolution according to Marx and Engels? Where does this theory find its origin?
- 3) Examine the 10 points of the *Manifesto*. Which of these had been implemented in 20th Century America?
- 4) Which of the 10 points do you think is most important for the advancement of Communism?
- 5) What has been the predominant feature of all previous history, according to Marx and Engels?
- 6) According to the *Manifesto*, what are the unforgivable sins of the bourgeoisie?
- 7) What is the nature of the exploitation inflicted on the proletariat? Would the Bible consider this exploitation? (Matt. 20:1-16)
- 8) Did Marx's portrayal of deterioration of economic and social conditions in capitalist societies actually come to pass?
- 9) The *Manifesto* states, "In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property." Analyze this objective in light of the Bible.
- 10) Read the last page of the *Communist Manifesto*. Why do you think Communism experienced such explosive growth during the 20th Century? Why did Christianity seem to decline during this period?

HERMAN MELVILLE



Moby Dick, Herman Melville's powerful white whale, is most likely an allegory of the sovereignty of God. His color displays his righteousness. In the book of *Job* God uses the whale as an illustration of His power and sovereignty. Captain Ahab resists that sovereignty and leads the crew of the *Pequod* to destruction. This was in contrast to *Jonah*, who learned from a whale to submit to God's sovereignty.

Who was Herman Melville? Melville (1819-1891) was born to a devout, but financially unstable, Dutch family in New York. Melville took to the sea in 1838 as a harpooner and later as a Naval seaman. This furnished material for his novels of adventure on the high seas. He is one of a handful of America's greatest authors. One evening Melville was guest in the home of his friend Nathaniel Hawthorne. He told the story of a desperate fight among a group of Polynesian warriors. Melville thrashed about, dramatizing the action. Afterward, the hosts searched in vain for the club Melville had been wielding. Questioning him next morning, he said there had been no club. It was a trick of the imagination, created in their mind's eye by the vividness of Melville's pantomime. He was adept at painting word-pictures too. For instance, "*With the landless gull, that at sunset folds her wings and is rocked to sleep between billows; so at nightfall, the Nantucketer, out of sight of land, furls his sails, and lays him to his rest, while under his very pillow rush herds of walrus and whales.*"

Historical context. 18th century rationalism gave way to 19th century romanticism. It was pushback against the Deism that had exiled God from His universe. Men longed for an immanent God they could experience in the depth of their being. Sadly, this quest did not signal a return to orthodoxy. In fact, it became fashionable to question and scoff at Christianity. Herman Melville was a writer afflicted with such a spiritual ambivalence.

Moby Dick was based on the harrowing story of a whaling vessel, *Essex*. She sailed from New England shores bound for the South Atlantic. There to be attacked by a giant Sperm Whale and sunk. The crew escaped in three boats, one of which was lost. Before rescue, the other sailors had cast lots to choose who would be sacrificed for cannibalism.

Summary of Melville's teaching. With the final stroke of his pen in 1851 Melville sighed, "I have written a wicked book." It speaks to the futility of resisting

God's sovereignty. It's the voice of one who knows the ways of God, yet persists in rebellion. Pastor Mapple's pre-voyage sermon on *Jonah* lays out the great theological verities. These are God's sovereignty, the futility of resistance, and blessing of submission. The rest of the book illustrates those verities in the *Pequod*'s perverse quest to destroy the white whale.

Implications for subsequent history. *Moby Dick* is a reflection on the soul of its author. It also mirrors the soul of the society in which he lived.

Melville's novels portray his spiritual journey from a life of profligacy (*Typee* and *Omoo*) to a life of faith. The latter is imprinted in his final character sketch, *Billy Budd* (1891). With *Moby Dick* he is near the end of his spiritual odyssey.

After early popularity Melville's works were hidden in obscurity. In the 1920s their genius was recovered.

Biblical analysis. The great white whale we take to be a picture of the sovereignty of God. It is mysterious, weighty and deep. The vanity of all efforts to frustrate His counsel is seen in the broken harpoons lodged in his back. They appear as so many hat pins. He circumnavigates the globe answering to none but His own will. His white complexion is an indication that all His ways are righteous and His purposes good. God directs Job to Leviathan, the mightiest of the sea monsters to illustrate His great creative power. "Canst thou draw out leviathan with a hook? Lay thine hand upon him, remember the battle, do no more. Darts are counted as stubble: he laugheth at the shaking of a spear...he is a king over all the children of pride." (*Job* 41:1, 8, 29, 34). Notes in Melville's Bible reveal the depth of his study in the book of Job.

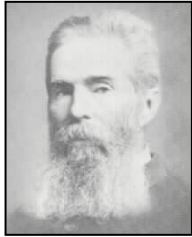
The *Pequod* crew is a microcosm of the human race, adrift on the sea of life. Among them is the pagan chief

Queequeg. He's presented as something of a noble savage occupied with chiseling his coffin. The crew is secular and ignorant. First mate (Starbuck) is a fainthearted Christian unable to resist their evil destiny. The narrator is Ishmael, an archetypical wanderer and skeptic. He alone is preserved, a trophy of God's mercy. Ahab is a backslidden Quaker, bitter over loss of his leg to the white whale. He makes the voyage a quest for revenge against God's perceived injustice. He enters a Satanic covenant with the crew - the 3 harpooners in particular - to kill the "the troubler of our race." Before the final battle a great calm befalls the ocean. The sails hang limp and Ahab in madness forces the crew to tow

the ship. Failing to heed repentant Jonah, the crew of the Pequod pursues Moby Dick to their own destruction.

Corrective or Prescriptive Actions: There are two improper responses to the sovereignty of God: 1) flight, as in the case of Jonah, and 2) fight, as in the case of Ahab. In either case God will prevail. By contrast, great blessing will attend those men and nations who yield in faith to the sovereignty of God: "...for God resisteth the proud, and giveth grace to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (James 4:10). Set not sail on the *Pequod*, which means "an extinct tribe."

TEST YOUR UNDERSTANDING: HERMAN MELVILLE



Melville's early experience as a _____ provided fertile ground for his novels of adventure on the high seas. His novels reflect his spiritual _____ from a _____ of licentiousness with _____ and _____ to that of a committed Christian with _____. *Moby Dick* preceded _____ and reflects a soul still wrestling with his Maker. The voyage of the Pequod pictures the voyage of _____, its crew a cross section of _____. Ahab's quest to destroy the great white whale portrays the struggle of the rebellious human race against the _____ of God. The two inappropriate responses to the _____ of God are flight, as in the case of _____ and _____ as in the case of Ahab. The sermon of Pastor Mapple spells out the response of _____ and submission to the _____ of God.

Key: page 174, Teacher Guide

True or False

- ___ (1) Melville was proud of *Moby Dick*
- ___ (2) The great white whale speaks to us of the sovereignty of God
- ___ (3) Melville's writing was colored by the rationalism of his day
- ___ (4) It is clear from Pastor Mapple's sermon on Jonah that Melville is a strong Christian
- ___ (5) Ahab illustrates the folly of bitterness
- ___ (6) *Moby Dick* was the high point of Melville's career, after which his renown as an author gradually faded
- ___ (7) The central lesson of *Moby Dick*, is the love of God, which always prevails in spite of life's vicissitudes.
- ___ (8) The great calm on the ocean teaches that God provides warning before judgment
- ___ (9) Starbuck is the archetypical wanderer and skeptic
- ___ (10) Herman Melville was born in 1819

Matching

- | | |
|------------------|-----------------------|
| ___ Pequod | (1) Queequeg |
| ___ Ishmael | (2) Fight |
| ___ Starbuck | (3) Timid |
| ___ Whale | (4) Sovereignty |
| ___ 1861 | (5) Voyage of life |
| ___ Ahab | (6) <i>Billy Budd</i> |
| ___ Jonah | (7) Civil War |
| ___ Noble savage | (8) <i>Moby Dick</i> |
| ___ Christian | (9) Flight |
| ___ 1851 | (10) Skeptic |

HERMAN MELVILLE: MOBY DICK

Discussion/Study Guide Questions

READING ASSIGNMENT: *Moby Dick*, Chapters 1-3, Final chapter

- 1) What does Moby Dick – the whale – represent, and why?
- 2) Do you think the overall message of *Moby Dick* supports or detracts from Christianity?
- 3) In what ways does Father Mapple's sermon set the stage for the rest of the book?
- 4) What can we conclude from the final scene of *Moby Dick* – the destruction of the *Pequod*?
- 5) Discuss some ways in which the voyage of the *Pequod* is like the voyage of life?
- 6) What were the motives that drove Captain Ahab in his quest for Moby Dick?
- 7) Write a one-paragraph character sketch of "Starbucks" as portrayed by Melville – his strengths and weaknesses?
- 7) Why did Melville choose Ishmael to narrate the action?
- 8) How would you describe Ishmael's outlook on life?
- 10) What was Melville's attitude toward paganism as portrayed in the harpooner Queequeg?

CHARLES DARWIN/MICHAEL BEHE



Rarely has a scientific theory deceived so many for so long. Darwin and Evolution have made a monkey out of man in more ways than one. Behe's book, *Darwin's Black Box*, describes recent advances in Biochemistry that make evolution impossible. Modern tools of measurement show tiny cellular "machines" to be incredibly, irreducibly complex. It is impossible for them to have evolved in Darwin's step-by-step theory.

Who was Charles Darwin? Darwin (1809-1882) was author of the wildly popular, *Origin of Species* (1859). It is a supposed scientific attack on Biblical creation. Though he had a devoted wife, Darwin was apparently unable to win her to his theory. As the story goes, she went with him to the lecture hall one day. He leaned over and whispered in her ear, "I am afraid this must be very wearisome for you." To which she replied, "Not more than all the rest."

Now comes a weightier modern-day challenge from Michael Behe, Professor of Biochemistry at Lehigh University. Behe debunks evolution as an out of date theory that hinders the advance of true science. Mr. Behe argues for intelligent design in *Darwin's Black Box*.

"Neo-Darwinism, which insists on (the slow accrual of mutations), is in a complete funk. "This is because it cannot explain the irreducible complexity uncovered by modern biochemistry." Structures like the eye or cilia defy evolution. "A valuable critique of an all-too-often unchallenged orthodoxy," said James A Shapiro in *National Review* after perusing *Black Box* (54).

Historical context. Charles Darwin was the naturalist on one of the British survey ships, HMS Beagle. These ships plied the oceans in the early 19th Century. Darwin adopted the Greek idea that all species evolved from a common lower life form via natural selection. Thomas Huxley was his pugnacious spokesman. Life forms best adapted to their environment survived. The higher life forms emerged as a product of chance and chaos over eons. Where the first lower life form came from is a matter of faith. The Darwinian world view has dominated science ever since.

Summary of Behe's teaching contra Darwin. Behe's thesis is simple. Modern microbiology has found an array of microscopic "machinery" in the body. These perform tasks of irreducible complexity that defy

Darwin's thesis. They include cilium, bacterial flagellum, the eye, cellular transport, and more. Biochemistry renders evolution defunct. These systems could not have arisen in sequence. Yet as Behe points out its adherents cling to it with fanatic zeal. No articles in the microbiology journals deal with the basic issue. That is how "molecular machinery" could have emerged step by step in an evolutionary pattern. Some biochemistry texts ignore evolution. Others simply present it as a statement of fact (fideistic faith?).

Implications for subsequent history. Darwinism is an article of faith for modern man. It offers an excuse for banishing God from intellectual discourse. Darwin's theory has escaped the confines of the scientific lecture-hall. Social Darwinism alleges that truth itself is ever evolving. This has done special harm to economics, sociology, psychology, and law. Man - not God - thus becomes judge. The mind of man is the standard of truth in every field. The law of God is ignored even when it comes to civil government. The civil leader is given the task of directing the forces of social evolution. Statistics has also debunked evolution as a theory of origins. That is true even when we grant the long time periods assumed. Behe, and the "intelligent design" theorists have put an impassible roadblock in the path of the evolutionary juggernaut. Whether its inertia can be stopped in the near future remains to be seen.

Biblical analysis. Genesis asserts that God created the various forms of plant and animal life in a short time "after their kinds." This excludes any evolution between species, but changes within species might occur. Romans 1 says evidence for creation is innate and overwhelming. But the natural man holds it at bay. Darwin is also denied by the Bible teaching that creation took six, 24-hour days. Phrases like "the evening and the morning were the first day" make this very clear.

Darwinism is a belief system that defies logic. It is a faith in man and nature that handily gets rid of God and His moral demands. Thus, it has an abiding appeal to

the pseudo-scientist and the uninformed "natural man." It confirms both in their rebellion from the Creator. Michael Behe uses microbiology to show how Darwin's evolution is simply not possible. But he shoots himself in the foot by assuring his readers that this does not have to imply creation by the God of the Bible. Faulty thinking about quantum mechanics could make man himself -- or simply the process of observation -- the Creator. Unfortunately, creation scientists have also

taken a neutral approach. They hope in vain to get equal time for creation in the government schools.

Corrective or Prescriptive Actions: In the context of the Bible world view, followers of Christ are told to "answer a fool according to his folly, lest he be wise in his own eyes" (Prov. 26:5). *Darwin's Black Box* provides plenty of ammunition for such a response in the examples of "irreducible complexity" God has built into creation, but it fails to give glory to the true God.

TEST YOUR UNDERSTANDING: DARWIN/BEHE



Charles Darwin was the _____ on the *HMS Beagle*, a British survey ship. Darwin's observations of animal life on the isolated Galapagos Islands led to his theory of _____ selection. According to this theory, those organisms best suited to their _____ survive to propagate the _____. In this manner all _____ from a common lower life form. Modern microbiology has demonstrated the incredible _____ of cellular mechanisms: structures like cilia, cellular transport, and the eye that were far beyond the imagination of Darwin. Michael Behe calls this biochemical machinery _____ complex, meaning that it could not have arisen in a _____ by _____ fashion. It is only blind _____ and stubborn refusal to accept the biblical _____ account that keeps Darwinism alive.



Key: page 175, Teacher Guide

True or False

- ___ (1) Darwin was the first to teach the theory of evolution
- ___ (2) Darwin taught that organisms most adapted to their environment were selected for survival
- ___ (3) The six days of creation in Genesis are not necessarily 24-hour days
- ___ (4) Irreducible complexity makes gradual evolution impossible
- ___ (5) Evolution is widely accepted because of its scientific verifiability
- ___ (6) Fortunately for Christianity the theory of evolution is limited to the realm of biology
- ___ (7) Social Darwinism is the theory that society evolved slowly over centuries
- ___ (8) Creation "after their kind" precludes any evolution within species
- ___ (9) Even if they accepted intelligent design, humanists might posit creation by man
- ___ (10) The biochemistry textbooks have very few references to evolution

Multiple Choice

- (1) Not a serious challenge to evolution: 1) differential calculus 2) statistics 3) biochemistry
- (2) "Darwin's Bulldog" was: 1) Clarence Darrow 2) affectionately called "T-Rex" 3) Thomas Huxley
- (3) Darwinism is best summarized by: 1) Chance mutation 2) natural selection 3) complexity theory
- (4) Evolution requires: 1) sequential development 2) big bang 3) public schools
- (5) Which mechanism is not an example of irreducible complexity in nature: 1) mousetrap 2) eye 3) cilium
- (6) The epistemological basis for Darwinism is: 1) Scientific method 2) environmental determinism 3) fideism
- (7) Not a candidate for creator, according to some interpretations of quantum mechanics: 1) man 2) God 3) scientific measurement
- (8) The theory of evolution originated with: 1) Charles Darwin 2) ancient Greeks 3) Alfred Russell Wallace
- (9) Natural selection accounts for: 1) survival of the fittest 2) the missing link 3) origins
- (10) According to Behe, the real work of life occurs at what level: 1) organism 2) system 3) cellular

MICHAEL BEHE: DARWIN'S BLACK BOX**Discussion/Study Guide Questions****READING ASSIGNMENT: *Darwin's Black Box*, Ch. 1,2, 8-11**

- 1) What are the key features of evolution as Darwin presented it?
- 2) What are the strengths of Darwin's argument? Is any part of it true and accurate?
- 3) How would you approach a proponent of evolution about its weaknesses?
- 4) How do scientists argue against design and what is the best way to refute those arguments? (Chap 10)
- 5) What is the evidence for intelligent design in the universe? (Chap 9)
- 6) Scan Part II and list some examples of irreducible complexity we find in nature. Do you think these mechanisms void the possibility of evolution, or not? Explain your answer.
- 7) It has been said that scientists in general no longer believe in evolution, only public school teachers do so. Comment on this observation.
- 8) Suppose an atheist is persuaded by Behe's argument that evolution is in fact untenable as a theory of origins. Will he then of necessity accept the God of the Bible? Where else might he turn? Given the operating assumptions of quantum physics and Immanuel Kant, who might well end up as the Creator?
- 9) What types of articles related to evolution appear in the professional biochemical literature? What types do not appear and why? (Chap 8)
- 10) Do you see any weaknesses in Behe's thesis or in the way he deals with the biblical account of creation? (Chap 11)

THE MODERN WORLD

The Age of Relativism (THE 1900S)

RICHARD WEAVER



Richard Weaver was a conservative prophet against the atrocities of World War II and FDR's drive for centralization. He traced the fragmentation, specialization, and crassness of modern life back to 14th Century nominalism. Nominalism spins a web of social decadence in denying universals and limiting reality to sense perception. We might call this the "Weaver's Loom." He thought property rights could stop it.

Who was Richard Weaver? Weaver (1910-1963) was a farmer and English teacher at the University of Chicago. The stock market crash of 1929 touched off the "Great Depression." For most Americans socialism seemed to be the only cure that could "save free enterprise from itself." Weaver's book, *Ideas Have Consequences* (1948) gave hope to those lonely souls who stood against Roosevelt's *New Deal* after the crash. It made him the "Father of the American Conservative movement." Weaver looked back with wonder at its success. He was still a cynic about reform. "The tendency to look with suspicion upon excellence, both intellectual and moral, as 'undemocratic,' 'shows no sign of diminishing,'" he lamented.

Historical context. Leaders of the early 20th Century sought power to direct the forces of evolution via social engineering. The stage was set in 1913 with a triple blow to freedom. It marked the start of economic controls like the Federal Reserve and graduated income tax. Another assault on state's rights came in the direct election of Senators (17th Amendment). America set out on its long experiment with neo-socialism as the alleged cure for the stock market crash.

Taking a cue from Abraham Lincoln, Franklin Roosevelt tapped the power to tax and distribute wealth. A spiritually sluggish nation was hooked on the politics of envy. FDR seized on the crisis of World War II to hasten a trend toward central power. All sides had cast away social norms and rules of civilized warfare.

It was punctuated by use of an atomic weapon on non-combatants to end the war in 1945. *Ideas Have Consequences* appeared to critique the new barbarism.

Summary of Weaver's teaching. Though not a Christian, Richard Weaver stood as a prophet against the failure of modernism. He traced the decline of the

West to the loss of transcendentals in the late 1400s. William of Occam was the man "who propounded the fateful doctrine of nominalism." To him we could add cohorts such as Aquinas, Descartes and Bacon. Recall that the antithesis of nominalism is philosophic idealism. Idealism points to universals such as Plato's "forms" or the Bible as the source of truth.

Weaver indicts a number of social cancers. These include our loss of social form and modesty, our egalitarianism, our worldliness. Mental errors like equating fact and truth, and our mindless specialization do not escape his ire. The model for learning has fallen from Doctor of Philosophy in the Middle Ages. First, it became Gentleman of the Enlightenment, and then today's mentally stunted, technical specialist.

Implications for subsequent history. Weaver errs in making "the right use of man's reason" the cure for the social ills of the West. He calls for "renewed acceptance of an absolute reality." But, he fails to make God's Word the source. Egalitarianism is naive leveling in a supposed classless society. Weaver traced the baleful effect of this assault on social aristocracy and form. It leads to an easing of taboos, scatology, and a culture of pornography. These trends have become more and more the norm in western culture.

Even Weaver did not foresee the attacks on private land that emerged toward the end of the 20th Century. However, the ubiquity of the property tax in 1948 should have been ample warning. Weaver lifted up private property as the bastion of freedom. It had not yet in his day felt the full weight of government intrusion. By 1999 even that bastion was crumbling. It could not hold up under bureaucratic rule making, federal set-asides, and outright theft. Abuse of rights is often excused as environmental protection or a war on drugs. As in the days of the Norman conquest, the king's forests belong to him alone. The penalty for "killing the king's deer" is now very steep.

Biblical analysis. The dominion mandate was given to the family, not government (**Gen. 1:28**). Weaver is correct in scolding the civil ruler for placing a burden on the family. The Bible defends a hierarchical social structure. It requires submission to superiors and kindness to inferiors (**Eph. 6:1-9**). The leveling trend of the democratic spirit is foreign to Scripture. Moreover, the Bible forbids government running roughshod over property rights. "The prince shall not take any of the inheritance of the people, thrusting them out of their

property...." (**Ezek. 46:18**). Communist China stands with a foot in each system: private enterprise without free enterprise – the state owns 51% of all businesses.

Corrective or Prescriptive Actions: There is much to learn from Weaver's critique of the Western cultural malaise. But, diagnosis is only half a cure. Conservatism, fails to address basic spiritual problems. Thus, it can only aggravate the disease. Nothing short of return to the nation's Biblical covenant can affect the cure.

TEST YOUR UNDERSTANDING: RICHARD WEAVER



Political Darwinism made its U.S. debut early in the 20th Century. Under the euphemistic banner of progressivism, Presidents saw themselves as engineers of social _____. Seizing on the 1929 stock market crash, Franklin Roosevelt steered American society down the road of neo- _____. The raw power of the federal _____ 1913, became a legal means of theft and redistribution. World War II witnessed an unprecedented escalation of barbarity, most notably the use of the _____ on a _____ population. Richard Weaver traced the genesis of this social crisis to William of Occam's "fateful doctrine of _____", which focused attention on particulars and the denial of _____. In response, Weaver called for the right use of _____ and a "renewed acceptance of absolute reality", but failed to underscore the _____ dimension of the problem.

Key: page 176, Teacher Guide

Multiple Choice

- (1) Redistribution lies at the heart of: 1) capitalism 2) socialism 3) egalitarianism
- (2) We have devolved from doctor of philosophy to gentleman to: 1) technician 2) theologian 3) cosmo-politan
- (3) Fact is closest to: 1) wisdom 2) truth 3) information
- (4) Not an event of 1913: 1) Federal Reserve 2) market crash 3) income tax
- (5) The demise of social aristocracy and form leads to: 1) increased average wage 2) pornography 3) free-dom
- (6) Nominalism leads to: 1) acceptance of universals 2) electoral victory 3) mundane-ness
- (7) Not a proponent of nominalism: 1) Blaise Pascal 2) Francis Bacon 3) William of Occam
- (8) Egalitarianism produces: 1) freedom 2) social disintegration 3) prosperity
- (9) Specialization produces: 1) integration of detail 2) wisdom 3) intellectual stagnation
- (10) Property is evidence of: 1) taxation 2) freedom 3) labor theory of value

Matching

- | | |
|--------------------|------------------------|
| ___ 1913 | (1) Freedom |
| ___ Weaver | (2) World War II |
| ___ 1929 | (3) Stock market crash |
| ___ Nominalism | (4) Facts |
| ___ Egalitarianism | (5) Federal income tax |
| ___ 1945 | (6) Dominion |
| ___ Realism | (7) Leveling |
| ___ Property | (8) Social stability |
| ___ Family | (9) Universals |
| ___ Aristocracy | (10) Iconoclast |

RICHARD WEAVER: IDEAS HAVE CONSEQUENCES

Discussion/Study Guide Questions

READING ASSIGNMENT: *Ideas Have Consequences*, Introduction, Chapters 1, 2, 7

- 1) To what philosophy does Weaver trace the genesis of our social maladies? With whom did it originate?
- 2) What are some of the symptoms of the cultural decline that Weaver analyzes?
- 3) How does nominalism differ from realism? What are some of the characteristics of a society influenced by each theory?
- 4) Trace the influence of nominalism to the present from its revival in the 14th Century.
- 5) What does Weaver mean when he says “fact” has been substituted for “truth” on the verbal and philosophic level? (p. 13)
- 6) What is egalitarianism and why does Weaver find it so destructive?
- 7) What is the difference between liberty that is “freedom from” and liberty that is “freedom to”?
- 8) Is the primary purpose of education 1) to learn to make a living or 2) to learn to live? Defend your answer.
- 9) What is the last metaphysical right and how well was it preserved during the 20th Century?
- 10) Weaver says, the cure “lies in the right use of man’s reason, in the renewed acceptance of an absolute reality, and in the recognition that ideas – like actions – have consequences.” Analyze this solution.

GEORGE ORWELL



George Orwell's *1984* is a terrifying description of the gathering storm clouds of Soviet Communism. Orwell paints the picture of a dreadful tyranny that monitors every word and action with omni-present video cameras. The watchword in Oceania is "Big Brother is Watching." The protagonist, Winston, loathes his job rewriting history at the Ministry of Truth. He tries to live a double life, but is caught and punished.

Who was George Orwell? George Orwell (1903-1949) was the pen name of an English author named Eric Blair. He is best known for his "negative utopia," *1984*. Mr. Orwell grew up in India and served for a time with the Indian Imperial Police in Burma. He began writing his novels and essays after moving to Europe. There he became a Socialist. In spite of socialist leanings, Orwell hated socialism's first cousin, Soviet Communism. The incongruity didn't seem to register with him. His attitude toward the tyrant is summed up by the famous slogan, "Big Brother is watching you." He clearly did not think mankind could escape that all-knowing gaze. "All animals are equal," he wryly observed in *Animal Farm*, "but some animals are more equal than others." George Orwell seemed to have worked himself to death. He died at the age of only 47 from a neglected lung problem.

Historical context. For centuries, the moral fiber of the Russian people had decayed under the sway of a passive and pietistic Orthodox Church. Finally, in 1917 the Bolshevik Revolution set up a Communist police state. This regime crushed Russia and posed a dire nuclear threat for most of the 20th Century. George Orwell hated the fawning manner in which the Western press papered over the Communist blood bath. Intellectuals were quick to excuse the heavy hand of statism. This was often under the guise that a central economy was the most efficient. As Babylon in the days of Habakkuk, the Soviet Empire proved to be a rod of discipline in the hand of God. *Animal Farm* and *1984* were broadside attacks on both the hypocrisy and the brutality.

Summary of Orwell's teaching. Orwell foretold a world in which the power of government to audit and control is total. Orwell's futuristic world (Oceania) is controlled by technology. Every move may be checked by a ubiquitous video device. "Big Brother is Watching" is the ever-present byword by which men live. Winston, the hero of the story, spends his work

days revising history at the "Ministry of Truth." There he dispatches unwanted facts down the "memory hole." An obliging media leads the brainwashed masses in daily "hate rituals" against Big Brother's enemies.

Implications for subsequent history. *1984* has come and gone, and certainly elements of Orwell's vision are with us today. The regime that he pilloried broke down under its own weight in 1991. Yet centralization remains the main feature of modern governments. The computer, as well as the video camera, arms bureaucrats with the power to control the masses. Textbooks are revised and a pliant media subtly filters and molds reality in terms of the state.

However, Aldous Huxley's cultural vision may present the most danger when it comes to social control. "Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance" (55).

Such methods harken back at least as far as the Roman Emperor Nero. He found the formula of "bread and circuses" just as able to pacify the masses as his strong-arm tactics. Nero maintained a surface popularity by offering free corn from the imperial granaries. He also provided free (though brutally degrading) sport in the arena.

Biblical analysis. Someone has said that those who refuse to be ruled by God will be ruled by tyrants. When men refuse to rule themselves by God's Word, God applies the rod of discipline. Discipline is not pleasant and in some cases may be very severe. But, it is often the means God uses to chastise and purify His

people (*Hab. 1:4-6*). For social comment even bleaker than *1984*, turn to *Deuteronomy 28* in the Old Testament. There, judgment is laid out in all its horror as the price of rebellion from God. It includes the big-three terrors of disease, famine, and war. In addition, there is endless wandering, slavery, abuse, and women eating their babies.

Corrective or Prescriptive Actions: Too much of the intellectual response to Communism was focused on

"anti-Communism." Virtually no attention to repentance and reformation of Western culture. We are not the innocent victims of some nasty globalists who are stealing "our God-given RIGHTS." We "are born dead in trespasses and sin" and God has raised up the nasty globalists to awaken us to our RESPONSIBILITY to submit to the perfect justice of His Word, to secure the blessing of liberty under law. See Appendix B.

TEST YOUR UNDERSTANDING: GEORGE ORWELL



Although himself a _____, George Orwell hated _____ and the _____ veneration of raw power that turned a blind eye to its atrocities. The defeated tyrant, Hitler, was vilified, while the far more brutal _____ was handled with kid gloves during its 70-year reign of terror. *1984* pictures a world in which the repressive policies of a _____ type regime have arrived at full maturity. "Big Brother is _____" is the all-consuming reality. Winston, the hero of the story who works at revising history in the Ministry of _____, joins an underground resistance, but is finally reduced to submission. Although the Communist regime Orwell pictured collapsed in _____, the basic features of _____ remain in the Western powers. The _____ rather than the video camera is the instrument of control and a compliant _____ molds a pliable populace pre-conditioned by government _____.

Key: page 177, Teacher Guide

True or False

- ___ (1) In *1984* Orwell is describing oppressive conditions in the Soviet Union
- ___ (2) The Bolshevik Revolution succeeded in spite of a vibrant Russian Orthodox Church
- ___ (3) World War II proved to be the powder keg that ignited the Russian Revolution
- ___ (4) Those who refuse to be ruled by God, will be ruled by tyrants
- ___ (5) A free press has proven to be an effective deterrent to the growth of tyranny in the 20th Century
- ___ (6) All that is needed for the suppression of Communism is an educated populace
- ___ (7) "Bread & Circuses" has been an effective recipe for tyranny throughout history
- ___ (8) Rule by a single individual is the most efficient form of civil government
- ___ (9) The tyrant is a rod of discipline in the hand of God
- ___ (10) The truth is often drowned in a sea of irrelevance

Matching

- | | |
|-----------------------|-----------------------------|
| ___ Oceania | (1) Information deprivation |
| ___ Ministry of Truth | (2) Negative Utopia |
| ___ 1917 | (3) Bolshevik Revolution |
| ___ Computer | (4) Video camera |
| ___ Hate ritual | (5) Soviet Union |
| ___ <i>1984</i> | (6) Information irrelevance |
| ___ 1914 | (7) TV newscast |
| ___ Orwell | (8) Implosion |
| ___ 1991 | (9) World War I |
| ___ Huxley | (10) Historical revision |

GEORGE ORWELL: 1984**Discussion/Study Guide Questions****READING ASSIGNMENT: *1984*, Ch. One, i,ii,iii,iv; Ch. Three, i,ii,iii,iv**

- 1) Some critics believe that *1984* is an allegory of the Communist Soviet Union that existed during Orwell's day, while others believe he wrote of a future tyranny? What is your opinion?
- 2) How could George Orwell be a socialist and yet criticize Communism as severely as he did in *1984*?
- 3) What are some of the manifestations of the "Ministry of Truth" that we find in the real world today?
- 4) In what ways, if any, does the revision of history as practiced and despised by Winston occur today?
- 5) Give some current examples of how "newspeak" is used to manipulate the meaning of words and influence public opinion?
- 6) Do you think it is really possible for any tyranny to exercise the degree of control described in *1984*? How could such control be achieved?
- 7) Is Orwell's pessimistic view of civil government warranted in light of Scripture?
- 8) Orwell portrays tyranny and tyrants as seemingly invincible. Is this position tenable in light of history and the Bible (cf. Ps. 2)?
- 9) In what ways have modern governments attempted to wean children away from their parents?
- 10) How does the public image (Big Brother) of tyrannical civil government usually compare with the bureaucratic reality (O'Brien)? Why is it so difficult for the average citizen to make the necessary distinctions required to evaluate the nature of tyranny? Why do people seem to enjoy forging the chains that bind them?

CORNELIUS VAN TIL



Just when things seem darkest, God raises a beacon of truth to point the way home. In mid-20th Century Cornelius Van Til developed a new approach to apologetics that places the unbeliever rather than God on trial. In accord with Proverbs 26:5, Van Til tells us to use the evidence to expose the folly of unbelief, not to prove God's Word to the skeptic. Then challenge the unbeliever to abandon his irrationality.

Who was Cornelius Van Til? Cornelius Van Til (1895-1987) was professor of apologetics at Westminster Theological Seminary. Van Til is known for developing the presuppositional approach to Bible epistemology. But, Van Til was no ivory tower philosopher. Professor Ron Nash -- a theological opponent -- relates the time when he dropped by to chat with the aged Van Til and his young pastor. The latter was fresh out of seminary. "I'm available for visitation at the hospital this afternoon if you need me, pastor," said Van Til. He was always ready to add "shoe leather" to his theology. He was one of the towering Christian minds of the twentieth century -- who could confound scholars and sing to children. "Van Til wanted to be a farmer.... Instead he became one of the foremost Christian apologists of our time," wrote David E. Kucharsky in *Christianity Today*.

Historical context. The 20th Century church lapsed into a state of weakness, retreat, and irrelevance. This came via liberalism and neo-orthodoxy. The evangelical wing of the church was hamstrung by pietism. This reduced the Bible to little more than a private devotional manual. It was similar to the church of Sardis having "the name of being alive, and you are dead" (Rev. 3:1).

At mid-century, a grassroots movement emerged which began a slow, steady return to the law of God as the standard for all of life. This movement was built on the work of Cornelius Van Til in the field of biblical epistemology. This is the study of the origins of knowledge. How do we know what we know?

Summary of Van Til's teaching. Two general approaches to apologetics ruled in the church for two thousand years. One was empirical, the other was rationalistic. Both systems asked the natural man to sit in judgment on the commands of God. The first relied on the light of outside evidence. The second looked to

the consistency of thought forms based on logic. The authority of evidence or logic superseded the Bible.

Van Til gave us a third approach based on the Bible. It confronts the unbeliever's proud commitment to thinking without the Bible. Instead of seating him as a supposed neutral judge over God and His Word the skeptic is made the defendant. No longer is it "you be the judge." Now, the issue to which the Christian returns again and again is, "what's your excuse for unbelief?" The former was Satan's approach to Eve. The latter was God's approach to Adam. We no longer assume a common ground in reason, which has been clouded by the Fall. The presuppositional approach assumes the only common ground is the image of God. All are aware of their kinship with God. It is innate. But, they suppress the truth. Van Til wrote nearly 30 books. They're perhaps best summarized in *Defense of the Faith* (1955) (51). Richard Pratt's *Every Thought Captive* (1979) (52), has abridged Van Til.

Implications for subsequent history. Van Til's approach gives us a self-attesting Bible. It is all-inclusive in authority. Springing from this seedbed is a worldview that applies the law of God to every field. Disciplines like economics, government, family, art, law, worship, science, and all else. Such a worldview cannot arise from an evidential apologetics in which the law of God itself is put on trial. At the turn of the century, the impact of Van Til's teaching was only starting to be felt. Van Til limited himself to the field of apologetics and was amillennial. But, his students went on to explore the full-orbed implications of his work. After a century of being held down, an upbeat, post-millennial doctrine of last things reappeared and took root. A thriving home-school movement sprang up to challenge the state's monopoly in teaching. Many of the parent-teachers never heard of Cornelius Van Til. Countless books, articles and papers explored effects of the new approach to knowledge. The church awaits the blessing of God to see these ideas worked out into the

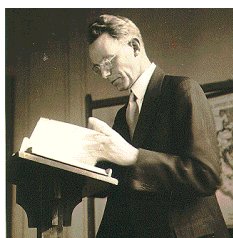
21st Century culture. Yet God waits for us: Refer to the Biblical Model Legislation Project in Appendix B.

Biblical analysis. Van Til's tactic assumes the Bible is the final standard of truth when dealing with an unbeliever. But it doesn't ask the natural man to accept this on blind faith (fideism). Rather, it argues transcendently or indirectly that apart from the Bible worldview, we cannot know anything. It is the dual approach presented in [Proverbs 26:4-5](#). It takes the form of 1) an argument by truth, and 2) an argument by folly. The first is a clear statement of the biblical view. "Answer not a fool according to his folly, lest you be

like him yourself." If this is rejected, we point out the inconsistencies of the skeptic's system. We ask the skeptic to justify his allegiance to inconsistency. "Answer a fool according to his folly, lest he be wise in his own eyes." The unbeliever is on trial, not God.

Corrective or Prescriptive Actions: Van Til's tactic calls for a radical shift in the Christian's thinking. First, reject trying to "prove" the Bible. Second, challenge the habit of making self the judge of truth. This simplifies the task of witnessing. It cuts out the need for a clever response to all the artful dodges of unbelief.

TEST YOUR UNDERSTANDING: VAN TIL



Confusion on the question of _____, the foundation of knowledge, has plagued the church almost from the beginning. How do we know the _____ is the ultimate source of truth and how do we defend it to an unbeliever. The defense of the faith, is called _____. In defending the faith churchmen have typically elevated the authority of evidences or _____ above the _____. Moreover, as the 20th Century dawned, the evangelical church had been emaciated by the ravages of liberalism and _____. At mid-century the teaching of Cornelius Van Til launched a gradual return to the _____ of _____ as the standard for every realm of human endeavor. Van Til articulated the _____ approach to _____, arguing that apart from the biblical worldview it is impossible to know anything. This approach places the unbeliever on _____ rather than _____.

Key: page 177, Teacher Guide

True or False

- ___ (1) The Transcendental approach utilizes Christian evidences to transcend natural arguments
- ___ (2) Answer a fool according to his folly, lest you be like him yourself
- ___ (3) Presuppositional apologetics presupposes the authority of scripture above logic and evidence
- ___ (4) The only point of contact of believer with unbeliever is their innate knowledge of their Creator
- ___ (5) Each person must evaluate the internal-consistency of Scripture and make a choice
- ___ (6) The objective of apologetics is to overcome the unbeliever's intellectual objections
- ___ (7) It is important to take a neutral and impartial approach when dealing with an unbeliever
- ___ (8) Believer and unbeliever may find common ground in their ability to reason
- ___ (9) The ultimate test of inspiration is the logical consistency of the Christian system as a whole
- ___ (10) Eve's basic sin was setting herself up as the judge of God's Word

Matching

- | | |
|------------------------|----------------------------|
| ___ 20th Century | (1) Age of Reason |
| ___ Van Til | (2) Blind faith |
| ___ Evidence | (3) Empiricism |
| ___ Pietism | (4) Retreat |
| ___ Argument by folly | (5) Age of relativism |
| ___ Fideism | (6) Not according to folly |
| ___ Post-millennialism | (7) Inconsistencies |
| ___ 18th Century | (8) Rationalism |
| ___ Argument by truth | (9) Victory |
| ___ Logic | (10) Presuppositionalism |

CORNELIUS VAN TIL: VAN TIL'S APOLOGETIC

Discussion/Study Guide Questions

READING ASSIGNMENT: *Van Til's Apologetic*, Chapters 1, 3, 9

- 1) What is the difference between Van Til's presuppositional approach to apologetics and the evidential approach? How would it differ from a rationalistic epistemology?
- 2) Why is the evidential approach ineffective in persuading the unbeliever? Why is the rationalistic approach ineffective in persuading the unbeliever?
- 3) What is the difference between presuppositionalism and rationalistic epistemology? How does presuppositionalism differ from "fideism"?
- 4) Which method challenges the unbeliever's natural tendency to set himself up as the autonomous judge of God's Word and why is that so important?
- 5) Outline a simple "game plan" for defending the faith to an unbeliever using the presuppositional approach. (Prov. 26:4,5)
- 6) How do we answer a fool according to his folly?
- 7) When Van Til said that man reasons analogically to God was he inadvertently opening the door to a subjective or neo-orthodox interpretation of Scripture? (Isa. 55:6; Rom. 11:33, 34)
- 8) Is the difference between man's thoughts and God's thoughts in some way qualitative as well as merely quantitative?
- 9) What is the transcendental argument?
- 10) What is the difference in apologetics and evangelism? (I Peter 3:15)

APPENDIX A: END NOTES

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APPENDIX B: THE BIBLICAL MODEL LEGISLATION PROJECT

Journalist Sharyl Attkisson reports that an alarming amount of State legislation in the United States is drafted as Model Legislation from a humanistic perspective by out-of-state corporate lobbyists. State Legislators are wined and dined at luxurious, weekend retreats and at the end told, “we hope you enjoyed your time and here’s a piece of Model Legislation for you to introduce when you get back home.” By this clever means corporate, globalism is gradually imposed on the states.

Meantime, God’s perfect law of justice is indicted as harsh, barbaric, out-of-date, theocratic – you name it – all the while the nation descends into a maelstrom of anarchy based on the humanistic laws of man. We are often urged to return to a vague concept labeled “the rule of law” without any attempt to define what that is. What law? Whose law? Whose definition of true justice? When all else fails -- maybe it’s time we tried it God’s way. Maybe it’s time to return to our Puritan roots. Separation of Church and State does not mean separation of God and state. Maybe it’s time for a “special interest group” lobbying on behalf of God’s law in our state legislatures.

We need a similar group of young Biblical attorneys, trained in the Mosaic judicial case laws to propose similar Model Legislation, but taking the Ten Commandments and Law of the Covenant (Exodus 20-24) as the foundational template for a Christian civilization. (<https://www.youtube.com/watch?v=Zq16v7Bn7QQ>). These laws should be modeled after the example provided in Appendix C, based on God’s unassailable definition of justice. This will ensure that any new proposed legislation always returns to the primary Biblical case law illustration and is not be diluted by the plethora of humanistic legal systems that plague us today, as demonstrated throughout this manual.

We must return to the Papal Revolution and the blizzard swirling about the castle of Canossa when King Henry IV knocked for three days seeking absolution. Pope Gregory VII forgave him, but failed to provide instruction on the Aaron-Moses co-operative model for church-state cultural leadership. This has resulted in 1,000 years of cultural retreat and defeat for the church. This time, instead of confronting the state in half a century of warfare (1075-1122), let us disciple the state toward the Biblical model for church-state co-operative leadership.

The spadework has been laid in commentaries such as The Institutes of Biblical Law (R.J. Rushdoony), Biblical Law (H.B. Clark), The Law of the Covenant (J. Jordan), Tools of Dominion (G. North) and A Handbook of Biblical Law for Leaders of Church and State (D.O. Woods). But these extensive commentaries need to be reduced to more concise legislation on the assumption that Exodus 21-24 contains most of the primary Biblical case law illustrations given by God initially on Mt. Sinai, along with the Ten Commandments. Remember Chuck Colson of Watergate fame? He actually paved the way.

The online school at www.KingsWayClassicalAcademy.com is specifically designed to train young men and women for this vital project. Biblical law is integrated into all the course-work, especially studies in Great Books, America Government, American History, Renaissance studies in Art History and Music History, and much more. The program is designed so students may earn their pre-law or other BA/BS degree during their high school years and get a 4-year head-start on their life and career. For more details and to get your first month of classes free, go to www.KingsWayClassicalLP.com. Students completing this course of study and their Law Degree are eligible to apply for participation in the Biblical Model Legislation Project.

This manual constitutes a portion of the curriculum at www.KingsWayClassicalAcademy.com. King’s Way is the world’s first, online, classical Christian academy, serving grades 7-12 (since 2000). Every student receives the rudiments of a classical Christian education for as low as \$25 per course for the self-taught classes. The curriculum emphasizes biblical evaluation of the classical literature and the “lost tools of learning” with the goal of developing a comprehensive biblical worldview in the secondary grades.

Sadly, lacking among most public school graduates today is the ability to think logically and communicate clearly what has been learned. Even a majority of Christian school graduates are leaving home with a secular humanist worldview, according to testing of the Nehemiah Institute. These are basic life-skills without which the student is severely handicapped in the adult world. Thus, training in the practical disciplines of logic and rhetoric is also central to the King's Way program. The Academy is developing a nationwide network of Educational Resource HUBs – Spokane to Ft Lauderdale -- for an online-offline hybrid, educational experience as a substitute for the public schools.

APPENDIX C: SAMPLE STATUTE

The most basic principle of Biblical law is restitution – the victim must be compensated by the offender, with a judge presiding to ensure impartiality. The principle extends beyond the determination of guilt or innocence to the penalty itself. Breaking a commandment without a penalty is a sin, but not a crime. God alone defines and specifies the terms of criminal justice in the “eye for eye” principle of equity (Ex. 21:24). Manmade penalties are typically either too harsh or too lenient. For example, the death penalty for stealing a horse in the American Old West or cutting off the hand of a pickpocket.

Failure to comply with this basic principle of justice as defined by the Bible lies at the heart of God’s controversy with Western Civilization. *“The statutes of Omri and all the works of the house of Ahab are observed, and in their devices you walk. Therefore, I will give you up for destruction...”* (Micah 6:16). We have seen examples of this failure repeatedly throughout the pages of this manual. Biblical law is relatively simple compared to the complex maze of legalistic rules and regulations that have built up like barnacles on a boat over the course of two millennia in the West. *“One law shall be for the native-born and for the stranger who dwells among you”* (Ex. 12:49). Instead of the Bible’s “one law,” we have found a nearly unending parade of legal systems – natural law, common law, administrative law, canon law, and sociological law, to name but a few. The only antidote for this human tendency toward legalism is constant return to the Biblical case law principle. Here’s what it might look like...

Sample Statute: Theft

Thou Shalt Not Steal

A. Case Law Principle: “If a man steals an ox or a sheep, and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. If the thief is caught while breaking in, and is struck so that he dies, there will be no blood-guiltiness on his account. But if the sun has risen on him, there will be blood-guiltiness on his account. He shall surely make restitution; if he owns nothing then he shall be sold for his theft. If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.” (Exodus 22:1-4).

B. Statutory Application:

Theft. Theft is punishable by restitution to the victim, not by a prison term, or any other such inhumane or anti-social penalty. A judgment for theft may only be rendered after diligent inquiry (due process) and the testimony of at least two witnesses. Witnesses may be human or a non-human line of evidence (Gen.4:10). “Community Service” is no substitute because the debt is owed to the victim. Restitution ensures justice to the victim and the highest likelihood of rehabilitation for the thief.

1. Personal theft penalty. The just requirement of the law for cases of theft against the property of another individual is double restitution. If the thief does not have the means to pay, he shall work off the debt to his victim.

2. Public theft penalty. The just requirement of the law for cases where public officials steal property from individuals under color of law shall be four-fold restitution, following the example of the tax collector Zacchaeus (Luke 19:1-10). This penalty also applies to property “arrested” in civil asset forfeiture.

C. Related Applications & Points of Law.

1. Fair market value of property shall be determined by the victim in consultation with the judge (Ex. 21:22).
2. If a thief returns property voluntarily, he shall add 20% to the fair market value (Num. 5:8).
3. Eccl. 8:11 requires speedy execution of the sentence to ensure the deterrent value of the judgment.
4. In the event a thief is caught in the act in broad daylight, due consideration must be given to preserving his life. The minimum force required for restraint and apprehension must be applied. This restriction does not apply to a nighttime burglary (Ex. 22:2,3)
5. The convicted thief must be carefully taught and warned that the death penalty will apply for failure to conform to the terms of his sentence (Dt. 17:10-14).

APPENDIX D: CONCLUSION:

PHILOSOPHICAL ROOTS OF THE U.S. CONSTITUTION

Although the historical forces that shaped America are complex, it is nonetheless possible to identify most of the dominant influences. Understanding these European influences is the first step toward correcting our intractable national problems. Not all the influences were Christian. We list the primary influences here, not necessarily in order of importance.

1-Pagan Greece and Rome Natural Law. The framers liked to assume Roman pseudonyms in the debates and virtually all of their references in the Federalist are to Greece and Rome, not to the Bible. Cicero in particular was a favorite of the framers. Cicero contributed theories of natural law and democracy (“we the people”). A strong Greek influence came from Xenophon, whose writing was assigned to the Sophomore class by John Witherspoon at the College of New Jersey (1). Xenophon was a military adventurer and defender of the Socratic approach to discovering truth. Many founding fathers were graduates of the College of New Jersey (now Princeton), most notably James Madison.

Religion was viewed favorably by Rome as a kind of social cement as long as it remained subservient to Caesar. All the local gods were welcome in the Pantheon. Christianity’s offense lay in its call for Caesar to submit to Christ. The American founders tended toward a similar favorable, but utilitarian view of Christianity. There is a reason that they almost always assumed Greek and Roman pseudo names in the debates – never biblical names. There is little question where their affections lay.

The founders pronouncements on Christianity typically laud the importance of religion for a stable and secure society. They focus on the blessing of the rights that God confers, but are characteristically vague concerning the government’s responsibility to God. For example, on October 1789 George Washington declared, “While just government protects all in their religious rights, true religion affords to government its surest support” (2). Moreover, Franklin’s call for prayers of submission to God in their task of constructing a political edifice was simply ignored by the Constitutional assembly. This was ironic because Franklin was probably the least orthodox of the group.

Many of the Founders were Unitarian in religion, although Unitarianism had not yet emerged as a formal denomination. For example, we have John Adams’ comment on the Trinity in a letter to Jefferson: “This revelation had made it certain that two and one make three and that one is not three nor can three be one. We can never be so certain of any prophecy...as we are from the revelation of nature, that is, nature’s God, that two and two are equal to four...” (3). Thus, Christ was typically welcomed as loyal servant of the state, but not its Lord. This quote makes it clear that many of the leading founders denied the Trinity & the Incarnation. If John describes such as antichrist. Christian historian David Barton lauds the wisdom of the collection of letters that flowed between Adams and Jefferson during the period of their reconciliation.

This comment by historian Thomas Cumming Hall confirms the mood of the day and the fact that the Bible had nothing of use to say about governments: “Indeed Alexander Hamilton almost goes out of his way to ignore the Old Testament in his recital of the various republics and their history in ‘The Federalist,’ and in his list of republics Sparta, Athens, Rome and Carthage...are all reviewed; but of Judaism there is no mention...Indeed it is very striking to observe the authorities that have taken the place of Moses and the prophets...The eighteenth-century conception of Greco-Roman Paganism has completely supplanted Puritanic Judaism.” (4).

If the founders were writing from a biblical perspective, we would expect to see at least occasional authoritative references to the Bible scattered throughout the primary source documents. However, we search in vain the Constitution itself, the Federalist Papers, and The Records of the Federal Convention of 1787 for even one such reference. The latter fills four volumes and almost a half foot of shelf space. And yet Hamilton, Madison and Jay refer to the governments of pagan Greece and Rome at least 30 times in the Federalist Papers alone. The founders certainly did not make “the Bible their great political textbook” as is parroted by so many “Christian Constitution” authors.

2-English Common Law. In England the common law was that system of law administered by the king’s courts as opposed to the local jurisdictions. It was based on judicial precedents built up over a long period of time on the principle of “stare decisis” (Latin: stand by the decided matter). For example, Henry II, the “Father of the Common Law”, initiated

a traveling, circuit court in which he visited his local jurisdictions on horseback and set up an impromptu court to ensure that things were being handled his way.

The trail of influence for common law starts with the biblical law code of Alfred the Great in the late 800s. Alfred conquered, then converted, the Viking invader Guthrum. The two then ruled together in England as Christian sovereigns under the law of God, albeit imperfectly. Their domains were divided by “The Dane Line,” running roughly from Birmingham to London. Britain also had considerable Biblical influence on the Court of Charlemagne during this period due to the influence of the monk, Alcuin. This produced the Carolingian Renaissance. Edward the Confessor, the last Saxon king of England, likewise governed in accord with God’s law, in particular the prohibition of usury. His kingdom was rich and prosperous, relying instead on contractual sharing of profit and loss.

The Norman invasion in 1066, introduced a long period of government centralization in England. William the Conqueror wasted no time in conducting a detailed census of England to record his taxing authority over all private property in the “Doomsday Book”. This coincided with the Papal Revolution in which the church wrested itself free from state control and the state began its long decline into secular law. About a century after the invasion, the Angevin line of 3 kings, who ruled both England and much of France, came to power. The first of the Angevins, Henry II (1154-89) is known as the “Father of the Common Law”. He codified the now secularized Common Law. Henry was motivated by a desire to affirm the authority of the King, in particular the authority of the King over the canon law of the church. This struggle was personified in Henry’s conflict with his erstwhile friend, Thomas Beckett, who was martyred by four of Henry’s knights. As noted above, Henry established a traveling, circuit court to assert his authority over local jurisdictions. To his credit he introduced the jury system to replace the Ordeal by Water or by fire. However, the Bible makes no mention of a jury system, relying instead on judges trained in Biblical law. The Common Law is based on precedents established by the decisions of such courts. There was some basis for the ordeal in Scripture, but it requires a special sign from God, not miraculous preservation from fire, etc. (cf. Num. 5)

Henry’s crusading son, Richard, ruled in abstentia and his brother, the tyrannical King John, was forced to reaffirm the Common Law in Magna Carta (1215). Two key clauses in Magna Carta establish principles of due process of law. But even here while the preamble refers to “God” and “Holy Church”, the underlying authority seems to have shifted away from the Bible in repeated references to “the law of the land”. These verbal clues indicate that the foundation of governmental authority was migrating from God to man. For example, there are no references to the Bible in Magna Carta as we find with Alfred and later on with the “Massachusetts Body of Liberties.” Indeed, some, such as John Quincy Adams (5), have criticized Magna Carta because its foundation for governance is derived in a grant of authority from the king, even though John signed under duress and immediately sought to have the contract annulled.

It is this gradual decay in the Biblical base of authority which contributed to the accumulation of injustice in the Common Law centuries later, such as the death penalty for pickpockets. Ideas have consequences. Magna Carta established a pattern for three centuries of Plantagenet rule, during which the nobility wrestled the crown for a balance of power, mostly on a secular playing field. A fledgling Parliament was established during this period. Multiple, competing court systems may have had a decentralizing effect during the late middle ages, but they have grown to strangle society today: canon law, municipal law, feudal law, common law, administrative law, manorial law, etc. (6). Royal law and mercantile law had not yet achieved total dominance in the modern, centralized, nation-state.

The Tudor Dynasty took over with the victory of Henry VII on the field of Bosworth in 1485. Further consolidation of royal power ensued under Henry VII, Henry VIII, Mary, and Elizabeth. The Shakespearean plays, almost certainly authored by Francis Bacon from his vantage point in the Elizabethan Court, aroused patriotic devotion to the Tudors. In “Merchant of Venice” Bacon cleverly championed introduction of Admiralty/Mercantile Law from the Continent, allegedly to provide royal relief from Common Law excesses.

In the early 1600s Edward Coke and his Common Law lawyers undertook to defend Englishmen against the ecclesiastical High Commission of James I. James was a champion of the Divine Right of Kings theory, which in effect left the king unaccountable to no other earthly authority. As head of the church, he exercised his unbridled authority through the ecclesiastical court system. At considerable personal risk, Coke would overturn unjust rulings, but he did this primarily on the basis of “the test of reasonableness” and precedent, rather than Scripture. King James was incensed. At one point Coke threw himself prostrate at the king’s feet and begged his forgiveness – but the contrary rulings continued nevertheless.

William Blackstone codified the common law in his Commentaries on the Laws of England, but rarely cited the Bible in the entire 4 volumes. By this time the Common Law had grown unwieldy and unjust, with the death penalty required for some 200 crimes. Many of the framers read Blackstone. Thus we see a gradual deterioration and departure from biblical law after the times of Alfred, with periods of secular reform. But anything less than the law of God is injustice.

3-The British Commonwealth Men. These were a handful of men who wrote during Cromwell's protectorate in the mid-1600s (Early Whigs-roughly equivalent to 21st Century Neo-Cons). Chief among them were James Harrington and John Milton, the latter of whom was actually employed by Cromwell. They wrote about many of the features later built into our Constitution (e.g., separation of powers, bicameral legislature, freedom of the press), but they secularized almost everything, thus (ironically) undermining the Puritan Revolution. The 1600s are sometimes referred to as "The Century of Revolution" because it laid the foundation for modern secular society. In 1603 almost everybody viewed the world in terms of Biblical categories (following the Reformation), but by 1700 they saw it as we do today, through "secular-colored" glasses (7), thanks in large part to Newton and the Commonwealth Men. The American framers had imbibed this spirit, although the general public may have remained immune to it at the time of the Convention.

4-Lockean Social Contract Theory. Noteworthy among the British Commonwealth men was John Locke. Locke wrote later in the 17th Century, but would still probably be classified as an "early Whig". His social contract theory provided the philosophical underpinning and source of ruling authority for both the Declaration of Independence and U.S. Constitution of 1787. At some points Jefferson appears to have copied Locke directly.

According to Locke, the source of governing authority under the social contract is limited strictly to the will of the majority: "And thus that which begins and actually constitutes any political society is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And *this is that, and that only*, [emphasis ours] which did or could give beginning to any lawful government in the world" (8). The exclusionary emphasis in Locke's statement eliminates the possibility of government self-consciously entering into covenant with God as the foundation of its authority (e.g., II Kg. 23:3, II Chr. 15:12, Neh. 10:29). By definition, the source of authority under the social contract is limited strictly to the will of the majority.

The Preamble of the U.S. Constitution clearly follows the Lockean model in which representatives of the people contract together to ordain a government independent of God and His law: "We the people of the United States...do ordain this constitution for ourselves and our posterity." God is ignored in the Constitution and it is, in fact, forbidden to require a public official to swear allegiance to God under Article VI, Section 3. Whether or not the founding fathers intended to exclude God is beside the point. The obvious fact is they did exclude God in both the Constitution itself and in their defense of the Constitution and the humanists have taken them literally. Every federal law passed "in pursuance" of the Constitution is "the supreme law of the land," according to Article VI. No higher law in Scripture whatsoever: "This Constitution and the laws of the United States made in pursuance thereof, shall be the supreme law of the land." They self-consciously did not say, "This Constitution and the laws of the United States made in pursuance thereof...shall be subject to the higher law of God in the Holy Bible."

"Far from being the ideal document hailed and heralded in a sea of campaign oratory, the Constitution was a lawyer's contract that claimed no higher law than its managers, who represented themselves as reflecting the will of the people. Since such a will was undefined and undefinable, lawyers made up the rules and procedures of government as they went along, within limits that were often ignored, slyly subverted, or poorly guarded. In effect, the Founders had recklessly placed the government in the position of what ancient Greeks called a "tyrant" which, in its original sense, meant a rule without divine authority" (9).

5-Newtonian Physics. Isaac Newton was a contemporary of the British Commonwealth Men. The work of Newton, especially the publication of Principia Mathematica in 1687, had a powerful secularizing effect on the thinking of most men in the following century, including the Christians. The scientific writings of Cotton Mather and the fact that Mather was the first American admitted to London's Royal Society, indicate that even the Puritans were heavily influenced prior to 1700. Newton's work created a scientific and philosophic climate favorable to the emergence of what might be construed as a defacto "social theory" associated with Deism. Every religion fosters a social/political theory, either consciously or unconsciously. Deism was essentially a natural law theology which paid grand lip service to God and in some cases His Providence, but left men essentially unfettered to make up their own rules in realms such as the magistracy.

Bestselling historian, Kenneth C. Davis, explains the connection between 17th Century science and politics: "The work of scientists like Newton in upsetting the status quo of belief had spilled over into politics. By proving that the universe was governed by mathematically proven laws of nature in the late 1600s, Sir Isaac Newton helped Enlightenment thinkers like

John Locke (1632-1704) shake political thought free from the past.” According to Locke, “A government is not free to do as it pleases. The law of nature, as revealed by Newton, stands as an eternal rule to all men.” Locke’s ideas, in turn, profoundly influenced Jefferson...What many of the Founding Fathers believed in was deism, which had replaced the highly personal God of Judeo-Christian biblical tradition with “Providence,” an amorphous force that George Washington once referred to as “it” (10).

God was now perceived to have organized the universe on the basis of scientific law and then retired to let it run on its own. Many had imbibed this “spirit of the age” even though they may not have been formal Deists. The Deistic god is all system and no sanctions. It was not that Deism had a thought-out or written-down social theory. Rather by pushing God out of the universe, Deism created a socio-political climate or vacuum in which the founders were free to improvise. It didn’t matter whether they personally subscribed to Deism, or not.

6-Utilitarianism/Epicureanism. The most influential critic of William Blackstone and the common law was Englishman, Jeremy Bentham. Bentham was appalled at the gross inequities and injustices that had come to characterize the Common Law in the first half of the 18th Century. His chief criticism of the Common Law and natural law, was that it was subjective and mutable, depending on the whim of whoever was currently occupying the seat of authority. The death penalty had been attached to about 200 crimes and juries had naturally become hesitant to convict. This fundamental unfairness fostered an instinctive disrespect for the law.

Unfortunately, Bentham’s proposed cure was worse than the disease. Having inherited a small fortune and not having a family to support, Bentham devoted his life to development of a utilitarian theory of civil law. Bentham is said to have had an impact on the development of law on five continents and played a formative role in the thinking of John Stuart Mill. The allegedly objective standard by which a proposed law or policy was measured under Bentham’s utilitarian system was whether or not it promoted “the greatest happiness of the greatest number.” Thus, law was divorced from morality and the rights of the minority under the law were trampled in the dust. Needless to say the civil code of the Bible had no influence on Bentham’s legal theory.

Bentham’s Fragment on Government appeared in 1776, the same year that Thomas Jefferson penned the Declaration of Independence. Although we have not yet been able to establish a direct link between Jefferson and Bentham, it is likely that Bentham is the origin of the words “pursuit of happiness” in the Declaration’s list of fundamental rights: “life, liberty, and the pursuit of happiness.” He was critical of the Declaration on other grounds. Although Jefferson did not attend the Constitutional Convention his close friendship and philosophical affinity with James Madison are well known. Madison of course, became “the Father of the Constitution.”

Whether or not they were personally acquainted, Jefferson and Bentham had a common philosophical ancestor in the ancient Greek, Epicurus. Jefferson, for example, claimed that, “I too am an Epicurian. I consider the genuine (not the imputed) doctrines of Epicurus as containing everything rational in moral philosophy which Greece and Rome have left us” (11). It is Jefferson’s rationalist and materialist philosophy that undergirds the Declaration of Independence. Bentham also gave credit to Epicurus as one of the first to articulate his “greatest happiness” theory. As noted, Bentham was a contemporary of the American Constitutional framers and their document and deliberations certainly reflected a utilitarian perspective. Notes and minutes from the Convention reveal that most of the delegates were practical men of affairs with no real compunction to apply the Bible to their work. They rarely, if ever, brought the Bible into their deliberations.

7-Puritan Influence. From the beginning the New England Puritans integrated Biblical law into their Constitutions. Verna Hall argues that the Republican form of the Fundamental Orders of Connecticut were derived from the Bible by Thomas Hooker and provide the primary model for the U.S. Constitution (12). Referring to Deuteronomy 1:13, Hooker asserts that “the foundation of authority is laid in the free consent of the people by God’s own allowance” and that “they who have power to appoint officers and magistrates have the right also to set the bounds and limitations of the power and place unto which they call them.” Deuteronomy 1:13 refers to the mechanism Moses prescribed for the appointment of associate judges to serve under him: “Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.” Thus, the people nominated, and Moses appointed their civil leaders, whose primary responsibility was to administer and apply the law. American philosopher and historian, John Fiske, concludes that “The government of the United States today is in lineal descent more nearly related to that of Connecticut than to that of any of the other thirteen colonies” (13).

Perhaps, but Jefferson and Madison had collaborated a year prior to the U.S. Constitutional Convention on the Virginia Statute for Religious Freedom (1786). This document had wide-ranging impact on political thought at the time and severely undermined the Bible’s authority over civil government via the ruse of religious freedom. Jefferson and Madison

do a masterful job of juxtaposing truth and error to the ultimate detriment of truth. For example, "...because religious beliefs do not bear on citizens' civil rights, restricting those beliefs 'tends only to corrupt the principles of that very Religion it is meant to encourage.'" And, "that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he professes or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right..."

This Enlightenment attitude stands in direct opposition to the First of the Ten Commandments: "Thou shalt have no other God's before Me." Madison clearly wanted a secular republic and that's exactly what he got. This pluralistic mindset is so ingrained in the national psyche that Americans never stop to ask the obvious question. Why is it OK for Jews to limit participation in their government to Jews and Muslims limit participation in their government to Muslims, but not OK for Christians to limit participation in their government to Christians, as their God requires. Ultimately pluralism destroys the culture because the competing law codes are in perpetual warfare with each other. The Founders left the door to the chicken house wide open for any and every fox to come in and the results are obvious in 2022.

Many Christians point to the influence of the Great Awakening on the American Revolution and Constitutional Convention. The Great Awakening sparked by Jonathan Edwards in 1740 stressed the individual's direct relationship with a saving God. It simultaneously exposed the spiritual apathy which had overtaken the established Congregational churches. This tended to weaken the societal order. New Light revival meetings were set up in the open air outside the city limits, free from the censure of Old Light ministers. The revivalists addressed individual sins such as slave-trading, covetousness, and immorality, but ignored necessary institutional reform such as Biblical principles of economics, banking, and government. They gave little attention to the authority of Biblical law in these matters. These they left to the philosophers like Jefferson, Franklin, and Locke. All of this nurtured a spirit of "Yankee independence" and patriotic fervor built on the Left-wing, Enlightenment foundation of self-evident truth, natural rights, and separation of God and state mentioned above. But the Right-wing Enlightenment also played a role.

8-Scottish Common Sense Rationalism. Hooker may have provided a biblical justification for the Republican format of the Constitution, but Locke defined the grounds for authority and law in the social contract, as noted earlier. This, the more obvious natural law connection, came through John Witherspoon, President of the College of New Jersey. Witherspoon taught many of the founding generation and American statesmen in his "Moral Philosophy" class, including James Madison, the "Father of the Constitution." Witherspoon's influence was unfortunately more secular than Christian, in spite of the fact that he was a Reformed Pastor. He imported the "common sense rationalism" of the right-wing Enlightenment from Scotland. This philosophy had been developed by Scotsman Thomas Reid and others to combat the irrationalism of David Hume. He transmitted social contract theory to a generation of American "founders," but his Calvinistic view of the depravity of man found expression in the Constitution's checks and balances on political power. Thus, the Constitution emerged with a Republican skeleton and a Democratic heart. It has the "form of godliness, but denying the power thereof" (II Tim. 3:5).

Too much of contemporary Christian scholarship relies on after-the-fact religious quotes and allegedly authoritative Supreme Court pronouncements to prove that the Constitution is a Christian document. These are virtually all self-congratulatory accolades laid on by the Federalists themselves, or their philosophical heirs. These are then referred to as "primary source documents" by succeeding generations. The anti-Federalist's vehement arguments in opposition are swept under the historical rug. Very little critical attention is given to the real source documents (Constitution, Federalist Papers, Notes from the Convention) or to historical and philosophical streams leading up to the Constitutional settlement. There are no references to the Bible in either the Federalist Papers or the Convention Notes, beyond Franklin's rejected prayer request.

9-Rhode Island Pluralism. It is ironic that Rhode Island was the last of the 13 colonies to ratify the Constitution because it was Roger Williams' philosophy of government that carried the day in Philadelphia. Roger Williams was the founder of Rhode Island and a vociferous advocate of what is known today as "principled pluralism." Williams had been a theological gadfly in the Massachusetts colony, driving the puritans to distraction with his perfectionism and autonomous spirit. He became such an irritant and threat to social stability that they were at length compelled to expel him and place him on the next boat back to England. Before that plan could be carried into effect, Williams fled into the wilderness arriving eventually at the site of Providence, the future capital of Rhode Island. This unfortunate set of circumstances gave birth to the myth that the heartless and tyrannical Puritans had driven Roger Williams into the wilderness to suffer martyrdom in the bitter New England winter.

The colony that Williams established in Providence was the antithesis of that in Massachusetts, and indeed all of the other American colonies. In Massachusetts the aspirant to public office was required to swear allegiance to the God of the Bible and be a member in good standing of the church. This was the generally acknowledged foundation of the Christian social order. Not so in Providence. In the name of religious freedom and tolerance, Williams welcomed men of virtually all religious persuasions to participate in the civil government of Rhode Island. None of the crimes listed in the colony's founding documents are tied to the Bible, as they were in Massachusetts.

"These are the laws that concern all men" they said, "and these are the penalties for transgression thereof, which, by common assent, and ratified and established throughout the whole colony; and otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them, everyone in the name of his god. And let the saints of the Most High walk in this colony without molestation in the name of Jehovah, their God for ever and ever, etc., etc" (14).

In the name of shaking off the religious persecution usually associated with an established church, Williams rejected God's requirement that civil leaders swear to govern in accordance with His law. A century and a half later, the U.S. Constitutional Convention had virtually the same reaction to the colonial establishments of religion when they outlawed the religious test oath (Article VI, Section 3). Thus, the American ship of state was driven onto the shoals. One of the dominant themes of the Old Testament is that any nation which rejects the covenant with God commits cultural suicide. In Ezekiel 16:59 God condemned the nation of Israel who had "despised the oath in breaking the covenant." The blessing and the curse associated with national obedience to the terms of the covenant are spelled out in graphic detail in Deuteronomy 28.

The Bible's remedy involves recommitment to the terms of the civil covenant, rather than rejection of the covenant, per Williams. Those terms are specified in Exodus 22:23,24 where the "stranger" was granted special protection within the nation of Israel. The "stranger" was an unbeliever who took up residence within God's covenant nation. Historian J.D. Davis notes that "The stranger was not a full citizen, yet he had recognized rights and duties" (15). Lacking citizenship, the stranger was not permitted to participate in the civil administration of Israel like a covenanted Israelite. However, this did not mean that he was left without defense or freedom. He was in fact equal before the law in the eyes of God: "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God" (Lev. 24:22). Moreover, a specific curse was pronounced on any Israelite who would be so callous as to persecute a stranger (Ex. 22:23,24).

The outcome of Williams' position is not hard to predict: the erosion of the biblical foundation for socio-political order in the name of tolerance and pluralism. Rhode Island was derided as "Rogue Island" throughout colonial America. Rhode Island became a magnet for every species of social misfit and anarchist, driving Williams to distraction in much the same way he had treated the leaders of Massachusetts. Ironically, it was this disruptive model that was carried into the U.S. Constitution by the founding fathers. The gradual surrender of biblical morality and law has continued from that day to this for the sake of tolerance and pluralism. On August 8, 1989, the State Division of Taxation in Rhode Island ruled that witchcraft must be treated as any other religion for the purposes of tax exemption (16). This is the legacy of Roger Williams. Ideas have consequences.

10-Rosecrucian / Esoteric Influence. When we boil it all down, there were two major streams of thought that entered the New world in the 1600s. These two have been vying for the soul of America to this very day. The most dangerous adversary of the New England Puritans was the gnostic influence of the secret societies that gained a toehold in the Jamestown colony of 1609. "Gentlemen" colonists underwritten by Francis Bacon, refused to work hard and nearly starved until the cash crop of tobacco came to their rescue. About 150 years later their pioneering efforts in Bacon's "New Atlantis," paid off in the Masonic leadership of men like Benjamin Franklin, Thomas Jefferson and George Washington, to name just a few.

The compilation of evidence on the SirBacon.org website provides almost irrefutable proof that the author of the Shakespeare plays was a studio of skilled writers directed by Rosecrucian, Sir Francis Bacon. Bacon and his colleagues used Christian words and themes to disguise their underlying, anti-Christian, globalist philosophy and their communion with fallen angels. This was necessary in a generally Christian culture. Thus, we have the Rosecrucian name derived from the rose as a symbol of secrecy superimposed on the crucifix. This explains the widespread confusion of 21st Century Christians looking back at the Christian terminology employed by America's founding fathers in the late 18th Century.

Contemporary Christian historians either ignore or downplay the Masonic influence. For example, Gary DeMar's 1,000 page "America in God's Providence" completely ignores the Anti-Masonic Party that played a major political role for a full decade in the early 1800s (17). This was motivated by the Murder of Captain William Morgan who published a book exposing the Masonic secrets.

Being closer in time to the historical events, many 19th Century Christians were not so easily fooled. For example, the National Reform Association saw the Civil War as God's judgment on the nation for neglecting to specify Christ as Lord of the nation in 1787. They proposed a Constitutional Amendment to that effect. Patrick Henry had in fact predicted a bloody conflagration within 100 years if the Constitution was ratified. This is known as "Patrick Henry's Prophecy." The National Reform Association attracted 10,000 to a conference in Portland, Oregon at the turn of the Century and 58,000 on the East Coast about in 1919 (18). But the movement lost its original focus, historical clarity faded with time, and 20th Century Evangelicals gradually came to lionize the founding document.

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APPENDIX F: WORLD HISTORY AND PHILOSOPHY TIMELINE

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I. THE PAGAN WORLD

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
					Exodus of the Jews	1441BC
					Siege of Troy	?
HOMER	850? BC	850? BC	Iliad/Odyssey	Autonomy of man	Assyrian Captivity	721BC
					Babylonian Captivity	586 BC
Aeschylus	525-456 BC		Eumenides	Foundations of Democracy		
Sophocles	496?-406? BC	?	Oedipus Rex	Fatalism		
					Handwriting on the Wall	539 BC
Herodotus	484?-425 BC		History of the Persian Wars	Father of history		
					Battle of Salamis	480 BC
Euripides	480?-406? BC	?	The Bacchae	Chaos cults		
					Peloponnesian War begins	431 BC
Thucydides	460-400 BC	?	Hist. Peloponnesian War	Greek history		
ARISTOPHANES	448?-385 BC	423 BC	Clouds	Sophistry		
SOCRATES	469-399 BC	N/A	N/A	What is truth?		
PLATO	427-347 BC	?	Republic	Philosopher kings		
ARISTOTLE	384-322 BC	?	The Politics	Natural Law		
					Alexander's Conquest	334BC

Polybius	200?-118? BC	?	Universal History	Roman dominion		
Lucretius	94?-55? BC	?	On the Nature of Things	Epicureanism	Roman Civil War	
					1st Triumvirate	60 BC
CICERO	106-43 BC	51&43 BC	Republic & Law	"We the People"		
					2nd Triumvirate	43 BC
VIRGIL	70-19 BC	19 BC	Aeneid	Political Salvation	Emperor Augustus	27 BC

II. PRINCE OF PEACE ESTABLISHES HIS KINGDOM

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
JESUS CHRIST	4 BC-30AD		The Holy Bible	I AM THE WAY	RESURRECTION	30 AD

III. THE PATRISTIC WORLD

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
					Steven: First Martyr	35AD
					Pauls Missionary Journeys	
					Jerusalem Destroyed	70AD
Plutarch	46?-120 AD	?	Lives	Biographies		
Ptolemy	100?-170?	?	The Almagest	Geocentrism		
Plotinus	205-270	?	The Enneads	NeoPlatonism		
Eusebius	260?-340?	324	Ecclesiastical History	Church history		
CONSTANTINE	280?-337	325	Nicean Creed	Separation Church & State		
					Battle of Milvian Bridge	312
					Edict of Milan	313
					Eastern Empire Founded	330
AUGUSTINE	354-430	426	City of God	Who is Sovereign?	Fall of Rome	410
					Leo announces Papal Supremacy	440
JUSTINIAN	483-565	534	Corpus Juris Civilis	Western legal tradition	Moslem Expansion	632
Unknown	700?		Beowulf			
Saint Bede	673?-735	731	British History	Christian civilization		
					Battle of Tours	732
Roland/Tuold	?-778	1100?	Song of Roland	Medieval life		
					Charlamagne Crowned	800

IV. THE PAPAL WORLD

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
					Chinese invent Gunpowder	1000
					Alfred at Altheney	878
					East/West Church Schism	1054
					Battle of Hastings	1066
					Investiture Struggle	1075
					Henry at Canossa	1077
ANSELM	1033-1109	1077	Monologium	Faith Precedes Knowledge	1st Crusade	1096
JOHN OF SALISBURY	1120-1180	1159	Polycraticus	Father of Political Science		
					Thomas Beckett murdered	1170
					Genghis Khan	1207
Stephen Langton	?-1228	1215	Magna Carta	English liberty	Marco Polo embarks	1260
THOMAS AQUINAS	1226-1274	1274	Summa Theologica	Knowledge Precedes Faith		

V. THE MODERN WORLD

A. The Age of Renaissance (The 1300s-1400s)

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
					7th Crusade	
WILLIAM WALLACE	1272-1305	1840	The Scottish Chiefs	God Armeth the Patriot	Edward invades Scotland	1296
DANTE ALIGHIERI	1265-1321	1311?	De Monarchia	One World Government		
MARSIGLIO OF PADUA	1274-1343	1324	Defensor Pacis	The Secular State	100-years War Begins	1337
					Black Death killed 75 Million	1347
					Wycliffe's English Translation	1382
William of Occam	1285?-1349?	?	Occam's Razor	Nominalism		
Geoffrey Chaucer	1343?-1400	1400	Canterbury Tales	Medieval life		
					Battle of Agincourt	1415
					Joan of Arc martyred	1431
Thomas a Kempis	1380?-1471	?	Imitation of Christ	Monastic Rules		
					Fall of Byzantium	1453
					Printing Press	1455

					Voyage of Columbus	1492
					Vasco DaGama: Trade route to India	1497
NICCOLO MACHIAVELLI	1469-1527	1513	The Prince	Political Opportunism		
Thomas More	1478-1535	1516	Utopia	Socialist paradise		
Leonardo da Vinci	1452-1519	1519	Notebooks	Renaissance man		

V. THE MODERN WORLD (*Continued*)

B. The Age of Reformation (The 1500s)

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
MARTIN LUTHER	1483-1546	1523	Concerning Sec. Authority	Door of Reform Left Ajar For Legal Positivism	95 Theses	1517
					Voyage of Magellan	1519
JOHN CALVIN	1509-1564	1536	Institutes of Chr. Religion	Foundations of Freedom		
NICOLAUS COPERNICUS	1473-1543	1543	On the Revolutions	World Turned Upside Down		
John Foxe	1516-1587	1563	Foxe's Book of Martyrs	Christian Martyrs		
					Jacques Cartier: NW Passage	1534
					Inquisition begins	1542
					Dutch War Independence	1568
JOHANNES KEPLER	1571-1630	1609	Astronomia Nova		Laws of Planetary Motion	1609
					St. Bartholomew Massacre	1572
					English Sea Dogs	1577
BRUTUS/MORNA Y	1549-1623	1579	Vindiciae Contra Tyrannos	Resistance to tyranny		
					Spanish Armada Defeated	1588
RICHARD HOOKER	1553-1600	1594	Laws Ecclesiastical Polity	Divine Right of Kings		
William Shakespeare	1564-1616		Collected Works	Character studies	Edict of Nantes	1598

V. THE MODERN WORLD (*Continued*)**C. The Age of Revolution (The 1600s)**

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
Edmund Spenser	1552-1599	1590	The Faerie Queene	Chivalric romance & virtue		
					King James Crowned	1603
					King James Bible	1604
					Jamestown	1607
					Thirty years War Begins	1618
FRANCIS BACON	1561-1626	1620	Novus Organum	Inductive Rationalism	Plymouth Plantation	1620
EDWARD COKE	1552-1634	1628	Petition of Right	Common Law of England		
John Winthrop	1588-1649	1826	History of New England	Puritans in New England		
RENE DESCARTES	1596-1650	1637	Discourse on Method	Deductive Rationalism		
SAMUEL RUTHERFORD	1600-1661	1644	Lex Rex	Magistrate & Biblical Law		
JOHN MILTON	1608-1674	1649	Tenure of Kings	Regicide	Charles II beheaded	1649
THOMAS HOBBES	1588-1679	1651	Leviathan	Political Absolutism	Cromwell's Protectorate	
JAMES HARRINGTON	1611-1677	1656	Oceania	The Secular Republic		
					The Stuart Restoration	1660
					Glorious Revolution	1688
BLASE PASCAL	1623-1662	1670	Pensees	Reasons of the Heart		
JOHN BUNYAN	1628-1688	1678	The Pilgrim's Progress	Pietism		
ISAAC NEWTON	1642-1727	1687	Principia Mathematica	Deism--Marginalizing God		
JOHN LOCKE	1632-1704	1690	Second Treatise on Govt.	The Social Contract		
					Bank of England	1694

V. THE MODERN WORLD (Continued)**D. The Age of Reason (The 1700s)**

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
Cotton Mather	1663-1728	1702	Magnolia Christi Amer.	Decline of Puritanism		
Daniel Defoe	1660?-1731	1719	Robinson Crusoe	Sovereignty in mercy		
JONATHAN SWIFT	1667-1745	1726	Gulliver's Travels	Govt. bureaucracy & education		
DAVID HUME	1711-1776	1740	Treatise of Human Nature	The death of Empiricism		
					First Great Awakening	1720-1750
Charles Montesque	1689-1755	1748	The Spirit of Laws	Division of powers		
Jonathan Edwards	1703-1758	1754	Freedom of Will	Sovereignty of man		
					Industrial Revolution begins	1760
Voltaire	1694-1778	1759	Candide	Problem of evil		
ROUSSEAU	1712-1778	1762	The Social Contract	The Noble Savage		
ADAM SMITH	1723-1790	1776	Wealth of Nations	The Hidden Hand		
THOMAS PAINE	1737-1809	1776	Rights of Man	Liberty from Law		
THOMAS JEFFERSON	1743-1826	1776	Declaration of Independ.	Civil Religion	American Revolution	1776
JEREMY BENTHAM	1748-1832	1776	Fragment on Government	Utilitarianism		
JOHN WITHERSPOON	1723-1794	1772	Lectures on Moral Phil.	Common Sense Realism		
IMMANUEL KANT	1724-1804	1781	Critique of Pure Reason	It's All Relative		
James Madison	1751-1836	1787	U.S. Constitution	Covenant broken	Constitutional Conv.	1787
Patrick Henry	1736-1799	1788	Anti-Federalist Papers	Decentralization	Constitutional debates	1788
Edward Gibbon	1737-1794	1788	Decline & Fall Roman Em.	Cultural decline analyzed		
Johann Goethe	1749-1832	1808	Faust	Individualism	French Revolution	1790
					Second Great Awakening	1795-1835

V. THE MODERN WORLD (*Continued*)**E. The Age of Romanticism (The 1800s)**

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
					Louisiana Purchase	1803
					Lewis & Clark	1804
Georg Wilhelm Hegel	1770-1831	1807	Phenomenology of Mind	The dialectic	Fulton's Steam Boat	1807
					Napoleon at Waterloo	1815
Sir Walter Scott	1771-1832	1819	Ivanhoe	Romanticism		
					Darwin's HMS Beagle	1831
					Samuel Morse: Telegraph	1844
Alexis De Tocqueville	1805-1859	1840	Democracy In America	Critique of Democracy		
AUGUSTE COMTE	1798-1857	1842	Course of Positive Phil.	Sociology		
Soren Kierkegaard	1813-1855	1846	Fear & Trembling	Religious Existentialism		
KARL MARX	1818-1883	1848	Communist Manifesto	Socialist paradise		
Frederick Bastiat	1801-1850	1850	The Law	Socialism unveiled		
HERMAN MELVILLE	1819-1891	1851	Moby Dick	Sovereignty in judgment		
John Stuart Mill	1806-1873	1859	On Liberty	Utilitarianism		
Charles Dickens	1812-1870	1859	A Tale of Two Cities	French Revolution		
CHARLES DARWIN	1809-1882	1859	On the Origin of Species	Theory of Evolution		
					American Civil War	1861
Abraham Lincoln	1809-1865	1863	Gettysburg Address	Centralization		
Robert Lewis Dabney	1820-1893	1867	A Defense of the South	Right of Secession		
					Transcontinental Railway	1869
					Napoleon III defeated	1870
Fyodor Dostoyevsky	1821-1881	1872	Grand Inquisitor	Society without God		
					Bell invents telephone	1876
					Wright Brother's Flight	1903

V. THE MODERN WORLD *(Continued)*

F. The Age of Relativism (The 1900s)

AUTHOR	LIFE SPAN	PUB DATE	TITLE	PHILOSOPHICAL EVENT	HISTORICAL EVENT	DATE
Sigmund Freud	1856-1939	1900	Interpretation of Dreams	Psychoanalysis		
Friedrich Nietzsche	1844-1900	1901	The Will to Power	God is Dead		
Albert Einstein	1879-1955	1905	Theory of Relativity	Quantum mechanics		
					Auto Assembly Line	1913
					Federal Reserve Bank	1913
					Panama Canal	1914
					WWI	1914
John Dewey	1859-1952	1916	A Common Faith	Government schools		
					Russian Revolution	1917
					Scopes Monkey Trial	1925
					Stock Market Crash	1929
					WWII	1939
					United Nations	1945
RICHARD WEAVER	1910-1963	1948	Ideas Have Consequences	Dissecting Disaster		
GEORGE ORWELL	1903-1950	1949	1984	Negative Utopia		
C.S. Lewis	1898-1963	1952	Screwtape Letters	Satanic Strategies		
CORNELIUS VAN TIL	1895-1987	1955	Defense of the Faith	How Do You Know?		
Aleksandr Solzenitsyn	1918-	1973	The Gulag Archipelago	Soviet terrorism		
					Man on the Moon	1969
					Fall of Berlin Wall	1989
					Fall of Soviet Union	1991
					President Clinton Impeached	1999
					Terrorist Attack on Twin Towers	2001

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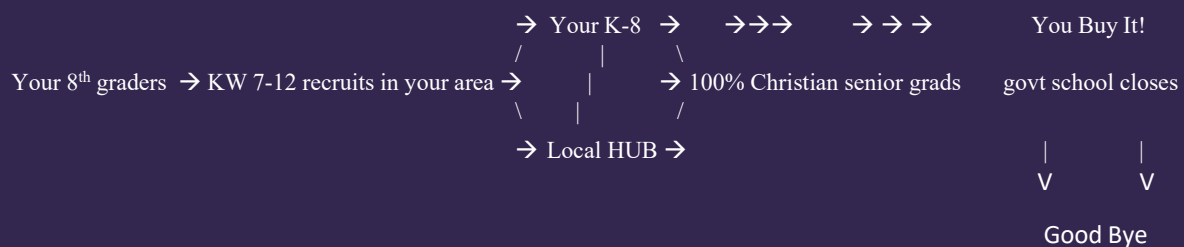
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