

MK

INTRODUCTION TO PHILOSOPHY  
G-Phil 411  
Fall Semester

WJ

DESCRIPTION OF THE COURSE:

This course is designed to acquaint the student with the history and terminology of philosophy and to introduce him to the basic problems of philosophy. Solutions of the leading philosophical systems are considered and evaluated in the light of a Christian view of God and the world. Contemporary problems will be traced to their philosophical and theological origins. } Re-write

OBJECTIVES OF THE COURSE:

1. To acquaint the student with the field of philosophy, including its terminology and the basic problems with which men have struggled down through the ages.
2. To familiarize the student with the answers which philosophers have given to these problems and to indicate the limitations of men's knowledge and reason apart from the divine revelation.
3. To help the student see how the Scriptures relate to these philosophical problems and how they present a consistent and comprehensive world-view.
4. To enable the student to give a Scripturally consistent answer to the basic problems of philosophy.
5. To assist the student in adjusting his own life and thinking in keeping with a Scriptural world-view.
6. To trace the origin of today's philosophical and theological problems.

TEXTS OF THE COURSE:

1. Brown, Colin. Philosophy and the Christian Faith. Chicago: Inter-Varsity Press, 1969. Pp. 319.
2. Russell, Bertrand. A History of Western Philosophy. New York: Simon and Schuster, 1945. Pp. 895.
3. Schaeffer, Francis A. Escape from Reason. Chicago: Inter-Varsity Press, 1968. Pp. 96.

REQUIREMENTS OF THE COURSE:

1. Attendance at classroom sessions in keeping with the standards of the college as set forth in the student handbook.
2. Write one 15-20 page paper on a philosopher or a philosophic system. Because of the relevancy to Christianity, one of the following topics is recommended: Epicureans, Stoics, Gnostics.
  - a. The papers should be typed according to Campbell's. The original copy will be kept by the instructor.

- b. For your research, read in the primary, not just secondary, sources.
  - c. Have a clear outline at front of paper and include a thumbnail sketch of the founder of a particular school, the main teachings, as well as some striking quotes.
  - d. Relate the philosophical school to the Bible.
  - e. Stress the positive as well as the negative aspects of the school.
3. Read the texts as assigned in class.
  4. Take all tests that are announced.
  5. Brief daily quizzes. The student may miss three quizzes during the semester because the three lowest grades will be dropped at the end of the semester.
  6. Read three hours in original writings by philosophers of your choice. See bibliography. Read at least 5 different philosophers. Make the typed report at least one page in length.
  7. All assignments must be in the instructor's hands by class time on the due date.

GRADING FOR THE COURSE:

The semester grades will be determined as follows:

Quizzes .....	25%
Exams .....	50%
Assignments .....	25%

DETAILS OF DECORUM:

Class Attendance. According to the Student Handbook, each student is permitted a certain number of cuts during the semester. It is the instructor's policy to reward those students with special credit who take none or not all of their cuts. On the other hand, the students who appear to be habitually late for class or absent from class, for whatever reason, will thereby hurt their final grade, 30% of which is determined by the instructor's overall evaluation.

Sleeping in Class. While a tired student has the instructor's whole-hearted sympathy, students sleeping in class for more than five minutes will receive an automatic absence.

The Chewing of Gum. It is your instructor's wish that you abstain from the uncouth practice of chewing gum in his classes. While this practice may be perfectly all right in the privacy of one's home or car, it is highly indecorous during class or church. A student's violation of this basic rule of etiquette will adversely affect his grade.

BIBLIOGRAPHY FOR THE COURSE:

- Ackermann, Robert. Theories of Knowledge. New York: McGraw-Hill Book Co., 1965. Critical discussions of Plato, Aristotle, Descartes, Berkeley, Hume, Kant, and Pierce, with readings from these men.
2. Allen, Reginald E., ed. Readings in the History of Philosophy. New York: The Free Press, 1968. 8 vols.
3. Brown, Colin. Philosophy and the Christian Faith. Chicago: Inter-Varsity Press, 1969. An introduction of the main thinkers and schools of thought from the middle ages to the present day. Excellent Christian analysis.
4. Burgess, Joseph B. Introduction to the History of Philosophy. New York: McGraw-Hill Book Co., 1939.
5. Buswell, James Oliver. A Christian View of Being and Knowing. Grand Rapids: Zondervan Publ. House, 1960. A concise, Christian approach to the main aspects of philosophy by the former president of Wheaton College.
6. *Clark, Gordon* *Wrote to Dewey*  
Comings, Saxe and Robert N. Linscott. The World's Great Thinkers. New York: Random House, 1947.
7. *Copplestone*  
Durant, Will. The Story of Philosophy. New York: Simon and Schuster, 1926. A thorough historical survey of philosophy from Plato to John Dewey.
8. Ferm, Vergilius, ed. A History of Philosophical Systems. Patterson: Littlefield, Adams, and Co., 1961. Includes philosophies of the orient and is written by forty-one (41) experts in the field.
9. Gates, John F. Adventures in the History of Philosophy. Grand Rapids: Zondervan Publ. House, 1961. A very readable introduction to the history of philosophy from a Christian viewpoint.
10. *Great Books of the Western World*  
Haven, Joseph. A History of Philosophy-Ancient and Modern. New York: Sheldon and Company, 1876. Old but very interesting, especially in biographical sketches of men.
11. Patrick, George Thomas White. Introduction to Philosophy. New York: Houghton Mifflin Co., 1935.
12. Runes, Dagobert. Treasury of Philosophy. New York: The Philosophical Library, Inc., 1955. A biographical dictionary with an impressive alphabetical list of the philosophers and a brief selection from one or more of their writings.
13. \_\_\_\_\_. Philosophy for Everyman. New York: Philosophical Library, Inc., 1968. Exactly as the title implies, philosophical pabulum for everyone. 2 to 3 pages on the hundred foremost philosophers.
14. \_\_\_\_\_. Pictorial History of Philosophy. New York: Philosophical Library, Inc.
15. \_\_\_\_\_. Dictionary of Philosophy. New York: The Philosophical Library, Inc., 1942.
6. Russell, Bertrand. A History of Western Philosophy. New York: Simon and Schuster, 1945. Pp. 895. "Perhaps the only history of the subject that can be read in bed with pleasure, though his complete lack of sympathy with anything Christian is undisguised."

17. Stumpf, Samuel Enoch. Socrates to Sartre. New York: McGraw-Hill Book Co., 1959.
18. Titus, Harold H. Living Issues in Philosophy. New York: American Book Co., 1959.
19. Windelband, Wilhelm. A History of Philosophy. New York: Harper and Brothers, Publishers, 1958. 2 Vols. A typical, synoptical treatment of the historical movement of philosophy. An inexpensive yet exhaustive and exhausting reference work.

FALL SEMESTER 1992 CLASS SCHEDULE  
T-Th Classes

Instructor: Dr. Manfred Kober

Course: Introduction to Philosophy

DATE	TOPICS	ASSIGNMENTS
Aug. 25	INTRODUCTION TO COURSE	
27	INTRODUCTION/DEFINITIONS	
Sept. 1	IONIC SCHOOL: THALES, ANAXIMANDER, ANAXIMENES	READING WITH QUESTIONNAIRES:
3	IONIC SCHOOL: THALES, ANAXIMANDER, ANAXIMENES	
8	PYTHAGORAS, ELEATIC SCHOOL: XENOPHANES, PARMENIDES, ZENO, HERACLITUS	Brown, vol. I, Introduction
10	EMPEDOCLES, ANAXAGORAS, DEMOCRITUS, SOPHISTS: PROTAGORAS, GORGIAS	
15	SOCRATES	Brown, vol. I, Chap. 1
17	PLATO THE MAN	
22	PLATO'S SYSTEM	Brown, vol. I, Chap. 2
24	ARISTOTLE THE SCIENTIST	
29	ARISTOTLE THE PHILOSOPHER	Brown, vol. I, Chap. 3
Oct. 1	GREEK-ROMAN PHILOSOPHY: EPICUREANS	
Oct. 5-9	<u>MISSIONARY CONFERENCE - NO CLASSES</u>	
13	STOICS AND SKEPTICS	Brown, vol. I, Chap. 4
15	ALEXANDRIAN PHILOSOPHY: ARISTOBULUS, PHILO	
20	<u>EXAM</u> (Introduction to Aristotle)	
22	<u>NO CLASS - SPECIAL PROJECT</u>	
27	<u>DAY OF PRAYER - NO CLASS</u>	
29	NEW TESTAMENT AND GNOSTICISM	Brown, vol. I, Chap. 5,6

DATE	TOPICS	ASSIGNMENTS
Nov. 3	MARCION AND MANICHAISM	Brown, vol.I, Chap. 7
5	MEDIEVAL PERIOD: AUGUSTINE: THE MAN AND HIS METHODS	
10	ARABIC SCHOOLS: AL-FARABI, AVICENNA	Brown, vol.I, Chap. 8
12	DARK AGES: DIONYSIUS THE AREOPAGITE, JOHN OF DAMASCUS ENCYCLOPEDISTS: ISODORE, VENERABLE BEDE, PHOTIUS OF CONSTANTINOPLE, BOETHIUS	
17	SCHOLASTICISM AND JOHN SCOTUS	Brown, vol.I, Chap. 9
19	ANSELM, ABELARD AND AQUINAS	<u>TERM PAPER DUE</u>
24	JOHN DUNS SCOTUS, WILLIAM OF OCCAM, ROGER BACON	Brown, vol.I, Ch. 10
Nov. 26-29	<u>THANKSGIVING BREAK - NO CLASSES</u>	
Dec. 1	MYSTICISM: VICTORINES, WALDENSES, ALBIGENSES, FRANCIS OF ASSISSI, JOACHIM OF FLORIS, MEISTER ECKHART	Brown, <u>Philosophy and Christian Faith</u> , Ch.2
3	RENAISSANCE: MACHIAVELLI, CAMPANELLA, DA VINCI, COPERNICUS, KEPPLER, GALILEO, JOHN PICO OF MIRANDOLA, PARACELSUS OF HOHENHEIM, POMPONATIUS PETER RAMUS	Brown, <u>Philosophy and Christian Faith</u> , Ch.3
8	THE REFORMATION (LUTHER, CALVIN) AND RECONSTRUCTION	Brown, <u>Philosophy and Christian Faith</u> , Ch.4 EXTRA CR.READING DUE!
10	THE POST-REFORMATION PERIOD	<u>Escape From Reason</u> questionnaire due
15	THE MODERN PERIOD	
17	<u>EXAM</u>	

# INTRODUCTION TO PHILOSOPHY

Manfred E. Kober, Th.D.

## INTRODUCTION

### 1A. The Derivation of Philosophy:

1b. The origin of the term: Pythagoras

2b. The etymology of the term:

### 2A. The Definition of Philosophy:

1b. The common attitude:

"Man's attempt to befuddle himself scientifically."

2b. The philosophic admission:

1c. Cicero: "There is nothing so absurd, but that it may not be found in the books of the philosophers."

2c. Durant: "Doubtless some philosophers have had all sorts of wisdom except common sense."

3c. Aristotle: "Whether we will philosophize, or whether we won't philosophize, we must philosophize."

3b. The balanced approach:

"Philosophy is man's scientific quest for a comprehensive view of reality."

1c. It is a human quest:

2c. It is a scientific quest:

3c. It is a comprehensive quest:

4c. It is a reality-oriented quest:

### 3A. The Distinction of Philosophy:

1b. Philosophy is a laxative:

3A. The Distinction of Philosophy:

2b. Philosophy is a compass:

3b. Philosophy is a lense:

4A. The Distinctiveness of Philosophy:

1b. Its distinctiveness from science:

1c. The part and the whole:

2c. The fact and the interpretation:

2b. Its distinctiveness from Christianity:

1c. The basic approach of philosophy:

2c. The prevalent attitudes toward philosophy:

1d. Various possibilities:

1e. The veneration of philosophy:

2e. The repudiation of philosophy:

3e. The integration of philosophy and Christianity:

2d. Christian position:

1e. The demands upon the Christian:

1f. He believes that all truth is God's truth.

2f. He distinguishes between systems and part of systems and individual truths.

3f. He attempts to understand something about non-Christian thought in order to advance Christianity and combat error.

2e. The dangers for the Christian:

1f. A too close alliance between Christianity and philosophy distorts Christianity.

4A. The Distinctiveness of Philosophy:

2b. Its distinctiveness from Christianity:

2c. The prevalent attitudes toward philosophy:

2d. Christian position:

2e. The dangers for the Christian:

2f. In a wedding of Christianity with philosophy, if an error in philosophy is detected, Christianity falls into disrepute as well.

5A. The Divisions of Philosophy:

1b. General divisions of philosophy:

Thinking About

Science of

Asks the question

1c. LOGIC:

2c. EPISTEMOLOGY:

3c. METAPHYSICS:

4c. ETHICS:

5c. AESTHETICS:

2b. Specific forms of philosophy:

1c. Philosophy of religion:

2c. Philosophy of history:

3c. Philosophy of science:

4c. Philosophy of psychology:

5c. Philosophy of Christian education:

A SHORT HISTORY OF PHILOSOPHY

1A. Greek Philosophy:

- 1b. The spirit of Greece: *Plato:*
- 1c. The dilemma in politics:
- 2c. The discontent with tradition:
- 3c. The discovery of nature:
  
- 2b. The philosophy of nature:
  - 1c. The Ionian School:
    - 1d. The rationale of the school: hylozoism
    - 1e. The quest:
      - 2e. The questions:
  - 2d. The representatives of the school:
    - 1e. Thales, c. 624-546 B.C.
      - 1f. His background:
        - 2f. His beliefs:
    - 2e. Anaximander, 611-547 B.C.
      - 1f. His basic substance:
        - 2f. His cosmological scheme:
    - 3e. Anaximenes, 588-524 B.C.
      - 1f. His philosophical compromise:
        - 2f. His consequent cosmology:

1A. Greek Philosophy:

2b. The philosophy of nature:

1c. The Ionian School:

3d. Summary of the period:

*Major  
Michael  
Aristotle  
in Aristotle* p. 9 b

2c. The Pythagorean School.

1d. The rationale of the school:

2d. The representative of the school: Pythagoras, c. 580-500 B.C.

1e. His stormy activities:

2e. His scientific attainments:

3e. His spiritual assumptions:

3c. The Eleatic School.

1d. The rationale of the school:

2d. The representatives of the school:

1e. Xenophanes, 570-477 B.C.

1f. His profession:

2f. His propositions:

2e. Parmenides, b. ca. 544 B.C.

1f. His paradox reasoning:

- |               |          |   |                                 |
|---------------|----------|---|---------------------------------|
| 1. Xenophanes | <u>4</u> | a | Movement impossible from A to B |
| 2. Heraclitus | <u>5</u> | b | Marriage is 2+3                 |
| 3. Parmenides | <u>3</u> | c | Metaphysician                   |
| 4. Zeno       | <u>1</u> | d | Ridiculed men's idolatry        |
| 5. Pythagoras | <u>2</u> | e | Weeping Philosopher             |
|               | <u>1</u> | f | Slugged by one of his students  |

1A. Greek Philosophy:

2b. The philosophy of nature:

3c. The Eleatic School.

2d. The representatives of the school:

2e. Parmenides:

2f. His proposed reality:

3e. Zeno of Elea, 490-430 B.C.

1f. His approach:

2f. His arguments:

1g. The moving arrow:

2g. The race of Achilles and the tortoise:

3g. The movement across space:

4e. Heraclitus, ca. 536-470 B.C.

1f. His sense of superiority:

*five  
panta rhei*

2f. His view of substances:

4c. The Mediating School:

1d. The rationale of the school:

1A. Greek Philosophy:

2b. The philosophy of nature:

4c. The Mediating School:

2d. The representatives of the school:

1e. Empedocles, 495-435 B.C.

1f. The person:

2f. His philosophy:

1g. The elements:

2g. Motion:

2e. Anaxagoras, 500-428 B.C.

1f. His person:

2f. His philosophy:

3e. Democritus of Abdera, ca. 460-360 B.C.

1f. Matter:

1g. The world stuff:

2g. The world view:

2f. Man:

3f. Morals:

3b. Problems of Knowledge and Conduct: the emphasis now shifts from cosmology to ethics, from nature to man.

1c. The shift in emphasis:

1A. Greek Philosophy:

3b. Problems of Knowledge and Conduct:

1c. The shift in emphasis:

(A) 1d. The reasons for the shift:

1e. Political changes:

2e. Religious changes:

3e. Scientific changes:

4e. Philosophical changes:

2d. The results <sup>of</sup> ~~for~~ the shift:

(B)  
*Relativism  
Scepticism  
Subjectivism*

2c. The Sophists: rejecting the apparent contradictions and vain speculations of earlier philosophers, the Sophists occupied themselves with the one reality that is of any practical importance--himself.

1d. The rationale of the school:

(1) 1e. The branches of philosophy:

(2) 2e. The belief about man:

*let everyone...*

2d. The representatives of the school:

1e. Protagoras, 485-415 B.C.

(P) 1f. His empirical skepticism:

*man is the measure...*

(C) 2f. His utilitarian egotism:

2e. Gorgias of Lentine: 485(?) - 380(?)

*following 7*

1f. The person:

2f. The propositions:

*no knowledge  
no reason  
no communication*

1A. Greek Philosophy:

3b. Problems of Knowledge and Conduct:

2c. The Sophists:

3d. The result:

1e. Positive results:

2e. Negative results:

3c. Socrates: 470-399 B.C.

1d. The person:

1e. His family:

2e. His fame:

2d. His philosophy:

1e. His relationship to the Sophists:

1f. His disagreements with them:

2f. His agreement with them:

2e. His reasoning:

1f. His presuppositions:

1g. "Virtue is knowledge."

2g. "Only one thing I know, and that is that I know nothing."

3g. "Know thyself."

2f. His method:

3f. His interest:

1A. Greek Philosophy:

3b. Problems of Knowledge and Conduct:

3c. Socrates:

2d. His philosophy:

2e. His reasoning:

4f. His failure:

3e. His religion:

1f. Providence:

2f. Prayer:

3f. Paradise:

4e. The results of his teaching:

1f. The death of Socrates:

2f. The development of his philosophy:

5e. The record of his life:

1f. Xenophon: Memorabilia

2f. Plato: Symposium, Apology, Crito, Phaedo.

4c. The Cynics:

1d. The rationale of the school:

2d. The representatives of the school:

1e. Antisthenes, 444-368 B.C.

1f. His starting point:

2f. His illiberal character:

3f. His simple life:

1A. Greek Philosophy:

3b. Problems of Knowledge and Conduct:

4c. The Cynics:

2d. The representatives of the school:

2e. Diogenes of Sinope, 412-323.

1f. His ideal:

2f. His irascibility:

4b. The period of systematizing.

1c. Plato (Aristocles), 427-347 B.C.

1d. The person:

1e. His family:

2e. His fame:

2d. His philosophy:

1e. His epistemology:

1f. The grades of knowledge:

1g. Sense perception:

2g. Opinion:

3g. Knowledge:

2f. The concept of forms:

1g. His explanation of forms:

2g. The nature of forms:

1A. Greek Philosophy:

4b. The period of systematizing.

1c. Plato:

2d. His philosophy:

2e. His metaphysics:

1f. The doctrine of ideas:

2f. The doctrine of matter:

3f. The doctrine of the soul:

1g. The soul and its functions:

2g. The soul and the body:

3e. His ethics:

1f. The ethical goal:

2f. Platonic love:

3f. The human faculties:

3 faculties of  
the soul

3 cardinal  
virtues

4f. The ideal state:

1g. The faculties of the state:

2g. The education in the state:

1A. Greek Philosophy:

4b. The period of systematizing.

1c. Plato:

2d. His philosophy:

4e. His cosmology:

1f. The demiurge:

2f. The teleological world view:

3f. The creation:

5e. His religion:

1f. The absolute God:

2f. The eternal gods:

3f. The visible gods:

4f. The mythological gods:

3d. Platonism and Christianity:

1e. The statements of the Fathers:

1f. Clement of Alexandria:

2f. Justin Martyr:

2e. The similarity with the Bible:

1f. Explanation for the similarity:

2f. Examples of the similarity:

1g. Platonism is a spiritual philosophy:

2g. Platonism is a theistic philosophy:

1A. Greek Philosophy:

4b. The period of systematizing.

1c. Plato:

3d. Platonism and Christianity:

2e. The similarity with the Bible:

2f. Examples of the similarity:

3g. Platonism is a teleological philosophy:

4g. Platonism is an ethical philosophy:

5g. Platonism is a religious philosophy:

6g. Platonism is a futuristic philosophy:

3e. The shortcomings of Platonism:

1f. The nature of sin:

1g. Its causes:

2g. Its cure:

2f. The origin of evil:

3f. The doctrine of atonement:

4f. The presence of doubt:

5f. The power of God:

6f. The concept of immortality:

4e. The significance of Platonism:

1A. Greek Philosophy:

4b. The period of systematizing.

2c. Aristotle, 384-322 B.C.

"Socrates gave philosophy to mankind, and Aristotle gave it to science."

1d. The person:

1e. His life:

2e. His travels:

3e. His friends:

4e. His works:

5e. His influence:

2d. His philosophy:

1e. His definition of philosophy:

2e. His relationship to Plato:

1f. The concept of ideas:

2f. The concept of God:

3f. The concept of matter:

3e. His system of metaphysics:

1f. His universal principle:

1g. Form:

2g. Matter:

2f. His four causes:

1A. Greek Philosophy:

4b. The period of systematizing.

2c. Aristotle, 384-322 B.C.

2d. His philosophy:

3e. His system of metaphysics:

2f. His four causes:

1g. Material cause:

2g. Formal cause:

3g. Efficient cause:

4g. Final cause:

4e. His approach to cosmology:

1f. Motion:

2f. The telos:

3f. The cosmos:

5e. His concept of God:

1f. The nature of this God:

2f. The activity of this God:

6e. His principles of empiricism:

1f. His disagreement with Plato:

2f. The derivation of knowledge:

1A. Greek Philosophy:

4b. The period of systematizing.

2c. Aristotle:

2d. His philosophy:

7e. His classification of the sciences:

1f. Breakdown of the sciences:

1g. Logic:

2g. Theoretical sciences:

3g. Practical sciences:

4g. Productive sciences:

2f. Logic:

1g. Definition:

2g. Divisions:

1h. Deduction:

2h. Induction:

8e. His system of ethics:

1f. The highest good: eudaemonia

2f. The ideal policy:

3f. The active life:

4f. The proper place:

5f. The ideal marriage:

INTRODUCTION:

1. What is the prominent question of ancient philosophers?
2. Which book deals with this question and when was it written?
3. In what way do Socrates and Aristotle differ?
4. What is the study of ethics? What is the etymology of "ethics"?
5. What reference in the Declaration of Independence relates to happiness?

CLARIFICATION OF MEANINGS:

1. How do we commonly use the word "happy"?
2. How did Aristotle use the word? How did he define happiness?
3. According to Aristotle, why is it impossible for children to be happy?
4. Can anyone alive be called happy?

THINGS WHICH MAKE FOR HAPPINESS

1. Why is happiness the highest good?
2. Why are health, wealth, friends and wisdom not sufficient for happiness?
3. How does happiness relate to all other goods of human life?

ON BECOMING HAPPY

1. What is the most important factor in achieving happiness?
2. What are right choices?
3. How do most men live?

TWO CONCLUDING OBSERVATIONS

1. How do people differ in their view of happiness?
2. By what criteria can we tell that something is a part of happiness?
3. Where do we agree and disagree with Aristotle's view of happiness?

Epicureans

↓

pleasure-hedonē

Desire

Epicurus

egotistic

hedonism

God is a myth

Skeptics

↓

~~asceticism~~

Skepticism

Doubt

Pyrrho

dogmatic  
doubter

God can't be known

Stoics

↓

asceticism

Deprivation

Zeno

denied passion

Gnostics

God is unshakable

1A. Greek Philosophy:

4b. The period of systematizing.

2c. Aristotle:

2d. His philosophy:

9e. His concept of the state:

1f. The test of a good state:

2f. The conditions of the ideal state:

3f. The education in a democratic state:

3d. His problems:

1e. In epistemology:

2e. In anthropology:

3e. In cosmology:

4e. In hamartiology:

2A. Greek-Roman Philosophy:

1b. Introduction:

1c. The death of Aristotle:

2c. The disintegration of philosophy:

3c. The development of three schools:

1d. The Epicureans:

2d. The Stoics:

3d. The Skeptics:

2b. The Epicureans:

1c. The founder of the system: Epicurus, 341-270 B.C.

1d. The person of Epicurus:

1e. His background:

2A. Greek-Roman Philosophy:

2b. The Epicureans:

1c. The founder of the system: Epicurus.

1d. The person of Epicurus:

2e. His school:

2d. The philosophy of Epicurus:

1e. The origin of his system:

2e. The definition of his system: egotistic hedonism

3e. The atheism of his system:

1f. The denial of the hereafter:

2f. The superstition of the gods:

4e. The naiveté of his system:

5e. The ethics of his system:

1f. The summum bonum:

2f. The place of reason:

3f. The means to a happy life:

1g. Education:

2g. Friendship:

3g. Civil justice:

4g. Virtue:

2A. Greek-Roman Philosophy:

2b. The Epicureans:

2c. The fallacy:

1d. He idealizes the personal:

2d. He denies the supernatural:

3d. He emphasizes the temporal:

4d. He rejects the immortal:

3b. The Stoics:

1c. Their founder: Zeno of Citium, 350-265? B.C.

1d. The person:

1e. His training:

2e. His teaching:

2d. His philosophy:

1e. Reality:

1f. World stuff:

2f. World principle:

3f. World process:

2e. Ethics:

1f. Summum bonum:

2f. Virtuous life:

3f. Impossible demands:

4f. Noble proponents:

2A. Greek-Roman Philosophy:

3b. The Stoics:

1c. Their founder: Zeno of Citium, 350-265? B.C.

2d. His philosophy:

3e. Religion:

1f. God:

2f. Superstition:

2c. The failure:

4b. The Skeptics:

1c. The founder: Pyrrho of Elis, ca. 363-275 B.C.

1d. The person:

2d. The philosophy:

1e. The nature of things:

2e. Our attitude toward things:

3e. The consequence of things: ataraxy

2c. The follower of Pyrrho: Timon, d. 235 B.C.

1d. The man:

2d. His madness:

3A. Alexandrian Philosophy:

1b. The Jewish-Alexandrian Philosophy:

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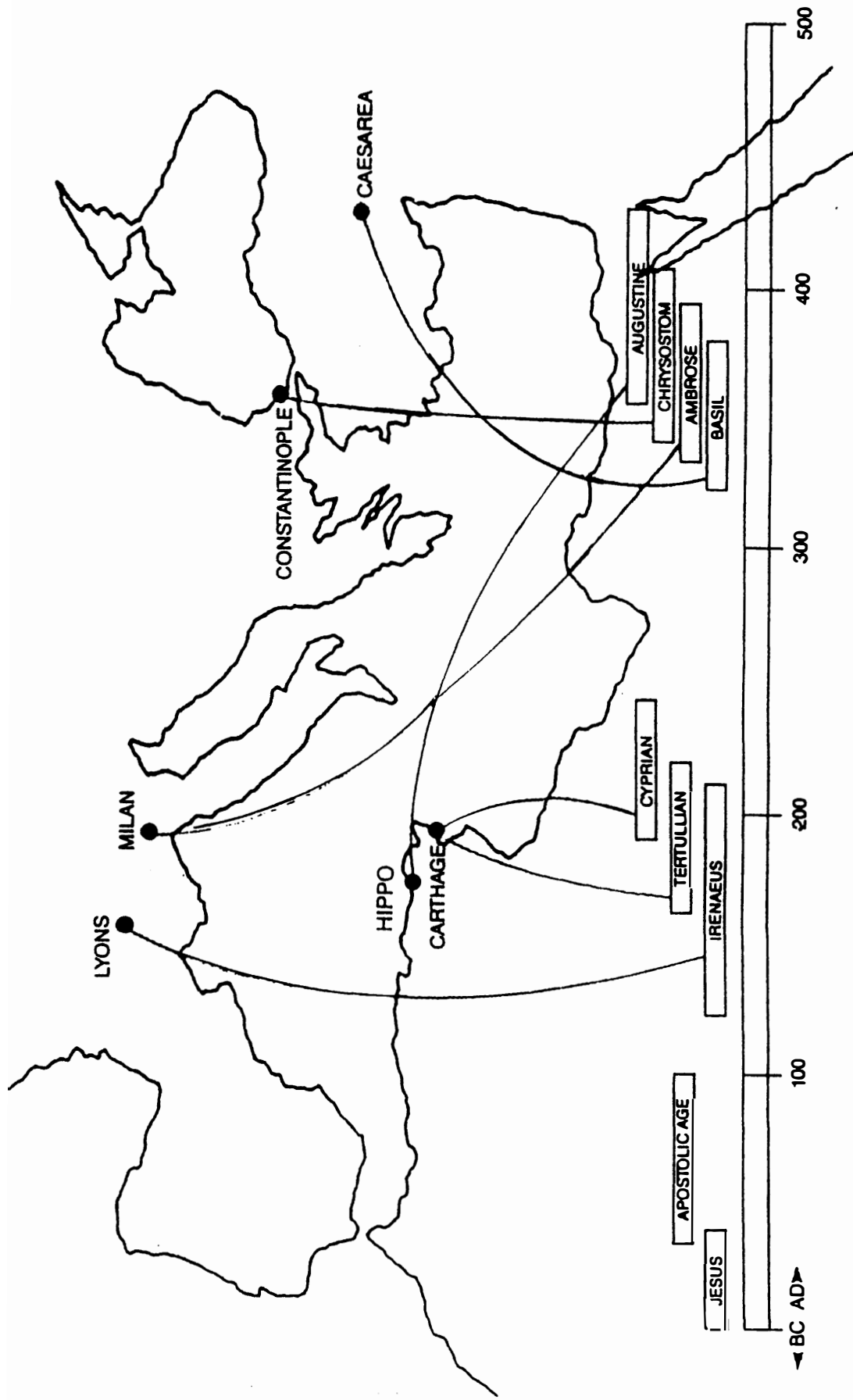
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# Gallery of Church Fathers

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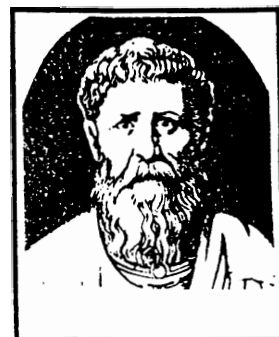
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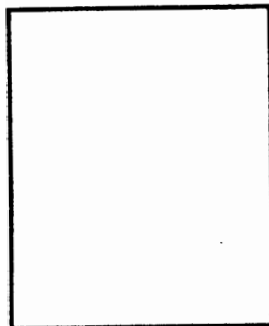
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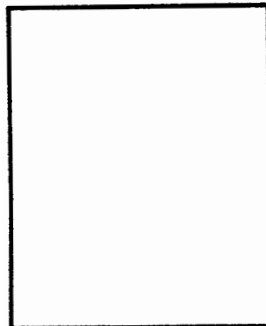
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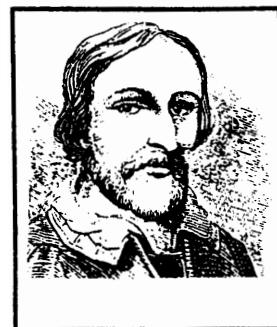
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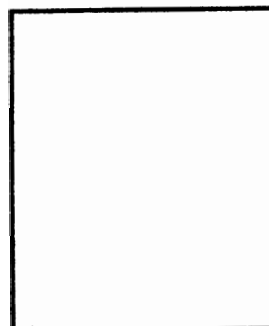
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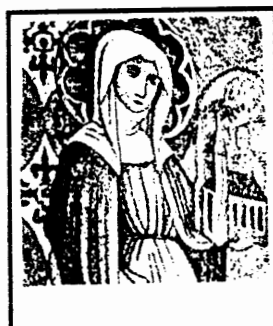
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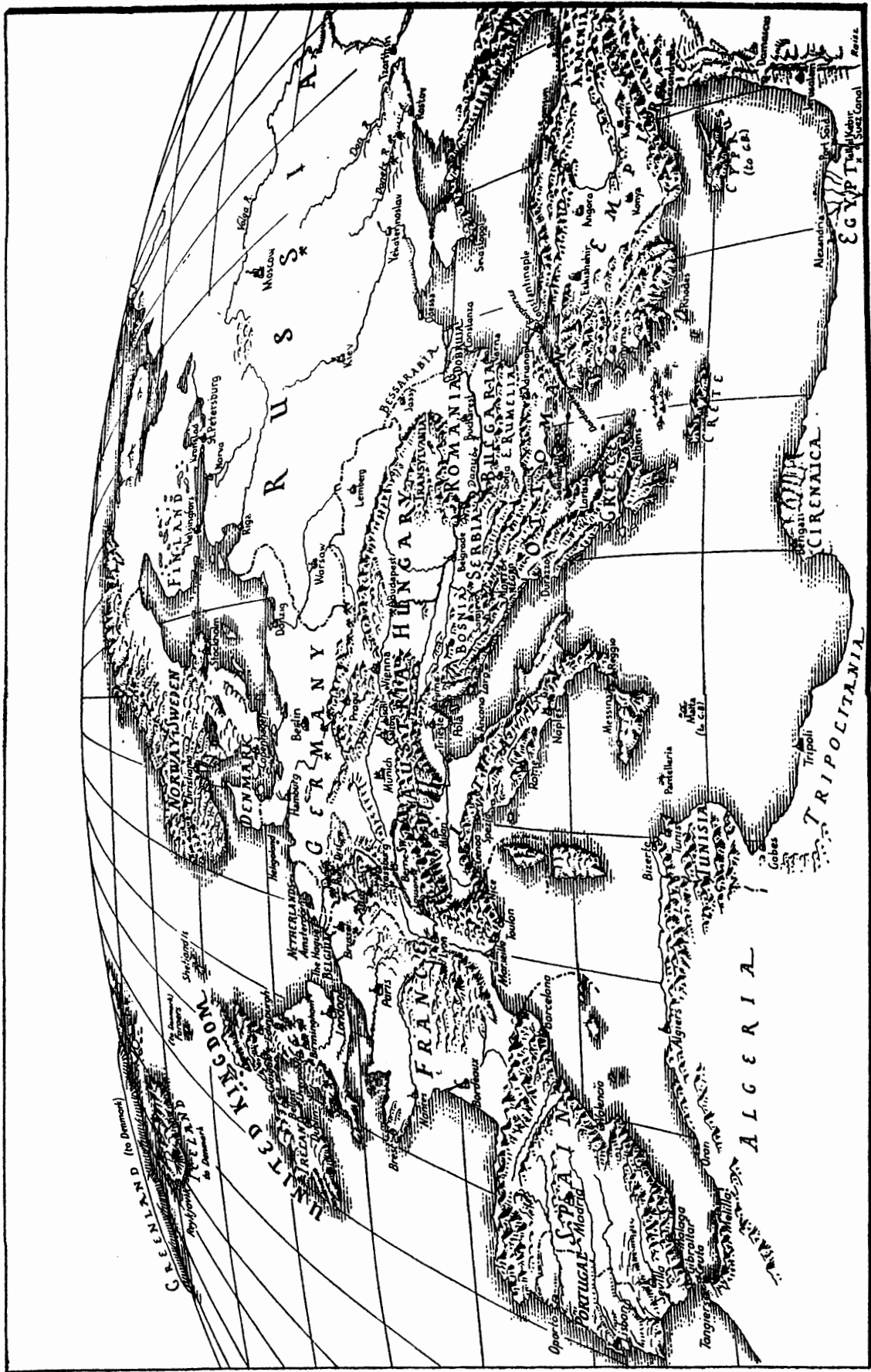
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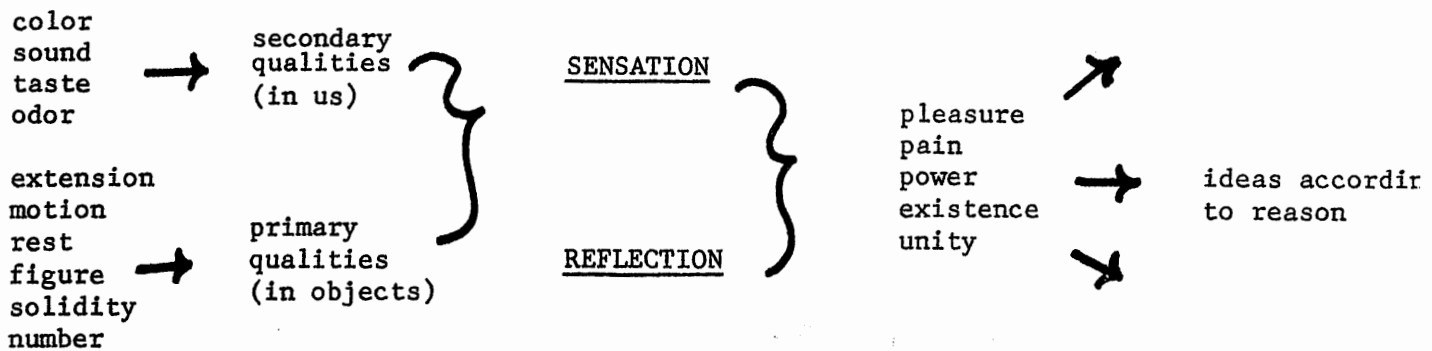
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2g. Synthetic:

3f. The operations of the mind:

1g. The two realities:

2g. The three operations:

Sensibility

time and space

perception

Understanding

quality, quantity

relation, modality

judgments

Pure Reason

the thing itself

ideas

3g. The twelve categories:

1h. Quantity:

- 1i. The universal judgment--(all men are mortal)--totality.
- 2i. The particular " --(some men are philosophers)--plurality.
- 3i. The singular " --(Peter is a mathematician)--unity.

2h. Quality:

- 1i. The affirmative judgment--(man is mortal)--reality.
- 2i. The negative judgment--(the soul is not mortal)--negation.
- 3i. The limiting judgment--(the soul is immortal)--limitation.

3h. Relation:

- 1i. The categorical judgment--(God is just)--substantiality.
- 2i. The hypothetical " --(If God is just he will punish sin)--  
causality and dependence.
- 3i. The disjunctive judgment--(Either the Greeks or the Romans are the  
leading nation of antiquity)--reciprocity.

4h. Modality:

- 1i. The problematical judgment--(The planets are, perhaps, inhabited)--  
possibility and impossibility
- 2i. The assertory judgment--(The earth is round)--being and non-being.
- 3i. The apodictic judgment--(God must be just)--necessity and contingency

4e. His moral approach to God:

1f. His rejection of the traditional proofs for the existence of God.

2f. His recognition of a higher power to whom man is morally responsible.

3f. His regard for man's moral responsibility:

1g. The categorical imperative:

2g. The hypothetical imperative:

4f. His reliance on a moral God:

5e. His rational cosmology with antinomies:

1f. Antinomy of Quantity:

2f. Antinomy of Quality:

6A. Modern Period:

4b. The Age of Ideology:

2c. Major figures:

1d. Immanuel Kant:

5e. His rational cosmology with antinomies:

3f. Antinomy of Relation:

4f. Antinomy of Modality:

5f. The comparison of the noumenal and phenomenal:

6e. His critical evaluation of Christianity:

1f. Morality:

2f. Deism:

3f. The summum bonum:

4f. The future:

2d. Friedrich Nietzsche, 1844-1900.

1e. Biographical Data:

2e. Religious Development:

1f. Opportunities for Christianity:

1g. Christianity and his environment:

6A. The Modern Period:

4b. The Age of Ideology:

2c. Major figures:

2d. Friedrich Nietzsche:

2e. Religious Development:

1f. Opportunities for Christianity:

2g. Christianity and his education:

2f. Opposition to Christianity:

1g. The stages of opposition:

2g. The reasons for opposition:

1h. Aesthetic:

2h. Historical:

3h. Practical:

4h. Ethical:

3f. Offer of a superman: Übermensch.

1g. The new race:

2g. The eternal recurrence:

3e. Philosophical determinism:

1f. The enemy of systematic philosophy:

2f. The extoller of scientific philosophy:

6A. The Modern Period:

4b. The Age of Ideology:

2c. Major figures:

2d. Friedrich Nietzsche:

3e. Philosophical determinism:

2f. The extoller of scientific philosophy:

1g. The purpose of life:

2g. The ideal of life:

3g. The decadence of life:

4e. Literary dreams:

3d. Georg Wilhelm Friedrich Hegel, 1770-1831.

1e. The person:

2e. The philosophy:

3e. The principles:

1f. History:

2f. Reality:

3f. Religion:

EPICURUS

PYRRHO

ZENO

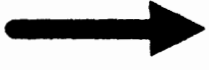
EPICUREANS

SKEPTICS

STOICS



PLEASURE



SKEPTICISM



ASCETICISM

EGOTISTIC

DOGMATIC

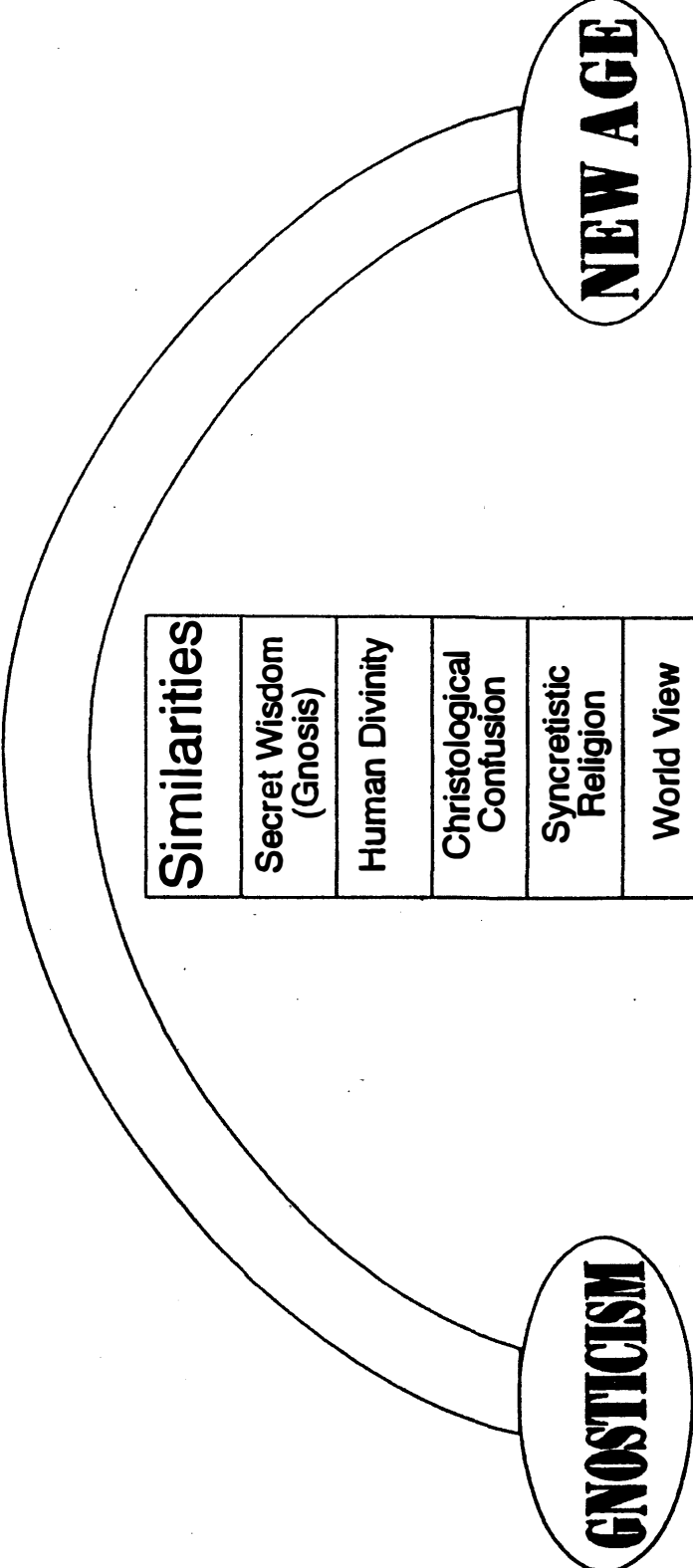
ASCETIC

HEDONISM

DOUBTERS

HEROISM

# SATAN'S SYNCRETISTIC SYSTEM



<b>Similarities</b>
Secret Wisdom (Gnosis)
Human Divinity
Christological Confusion
Syncretistic Religion
World View
Unifying Principle

*Romanism*

*Dawn of Christianity*  
*1st and 2nd Centuries*

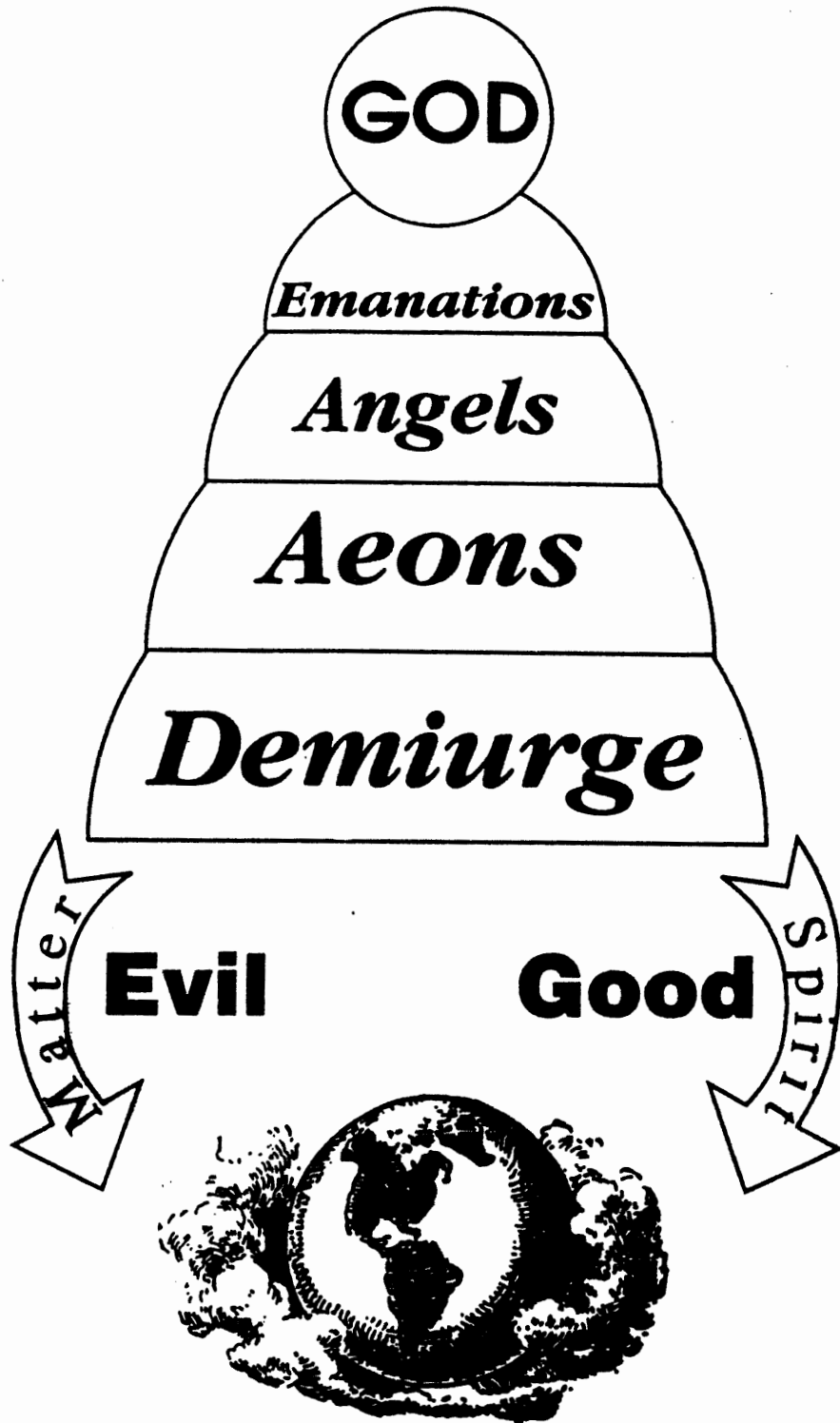
*Rationalism*

*Decline of Christianity*  
*20th Century*

**Gnosticism**

**NEW AGE**

# **GNOSTIC COSMOLOGY**



hatred of apostasy and a helpful attitude toward the apostate (v. 22-23).

- (6) A failure to fight for the faith--as is the case among our Neoevangelical friends--is not a sign of love but that of willful disobedience.
- (7) A balance must be kept between witnessing and warfare, compassion and contending, tearing down error and building up the inner man.

2e. Warfare in the ancient church:

lf. Exhortations in Scripture:

Numerous passages of Scripture relate to the believer and his approach towards erring brethren on the one hand and false teachers on the other hand. We are to--

1. Try them....I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."
2. Mark them...Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Verkuyl says, "and to keep away from them."
3. Rebuke them..Titus 1:13, "This witness is true. Wherefore, rebuke them sharply that they may be sound in the faith." Verkuyl says, "Correct them sternly."
4. Have no fellowship..Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Verkuyl says, "Expose them."
5. Withdraw thyself..II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."
6. Receive them not .II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." Verkuyl says, "Do not extend him your greeting." To our day false teachings are fostered by misplaced hospitality.
7. Have no company with him . II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Berkeley Version says, "Do not get mixed up with him, so he may grow ashamed."
8. Reject them..Titus 3:10, "A man that is an heretic after the first and second admonition, reject."
9. Be ye separate..II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."
10. Put them out..I Corinthians 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

2f. Examples in the early Church:

John, some years after Jude wrote his epistle of warning, is wrestling with the Gnostic heresy which is incipient in Jude's day (c. 70-80). He writes in his First Epistle (90) that the false teachers had gotten out from the ranks of believers (1 Jn. 2:19; 4:1-3). In 2 Jn. 7 deceivers are said to have entered the world and, in verse 10, were about to enter the Church. John's command to the believers concerning apostates is this:

"receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." (v. 10-11).

It seems that John is speaking of a class of apostates who were especially dangerous, perhaps the type of individuals mentioned by Jude in verse 23b. These apostates were irremedial in their doctrine and decorum. In 1 Jn. they had gone out into the world, in 2 Jn. they were approaching the Church from without and in 3 Jn. Diotrephes was stirring up problems within the church (v. 9-11).

It is instructive how John confronts the apostates in his own day. An account exists in the writings of the Church Father Irenaeus how the Apostle John dealt with the Gnostic Cerinthus and how John's disciple, the Church Father Polycarp, treated his childhood friend Marcion, who had apostatized from the faith. On the next page is the excerpt from Irenaeus' "Against Heresies," chapter III:



**"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected."**

**—Irenaeus  
(c.130-c.200)**

4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time, — a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles, — that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Dost thou know me?" "I do know thee, the first-born of Satan." Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth. Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.

If this is how seriously the command to separate from apostasy was regarded by the Apostles and Church Fathers, why is it that evangelicalism for the most part ignores commands such as 2 Jn. 10-11? Contending for the faith includes bringing redemption to the individual, rebuking him and in certain instances, rejecting him. The least the obedient believer can do in his day is to stand firmly for the faith, thereby letting others know his position, which hopefully coincides with that of the Word of God. When heresy and apostasy are propagated in our news media, it is certainly proper to take pen in hand and present one's position while refuting the error. An example on page 121 shows how one of my colleagues, Dr. Myron Houghton, has done this in a most irenic manner. May God grant the believers in the 20th century conviction in the truth, discernment of error, and the zeal to "contend earnestly for the faith."

OF THE LIVES  
OF THE MORE  
**EMINENT FATHERS**  
OF THE  
**Three first Centuries;**  
INTERSPERSED WITH  
COPIOUS QUOTATIONS FROM THEIR WRITINGS,  
*Familiar Observations*  
ON THEIR CHARACTERS AND OPINIONS,  
AND OCCASIONAL REFERENCES  
TO THE  
**MOST REMARKABLE EVENTS AND PERSONS**  
OF THE TIME IN WHICH THEY LIVED.  
PUBLISHED, BY PERMISSION, TO THE HON. AND RIGHT REV. THE  
BISHOP OF GLOUCESTER.

BY THE  
REV. ROBERT COX, A. M.  
PRACTICAL CURATE OF ST. LEONARD'S, BRIDGEMOOR.



POLYCARP.

The heresy of Marcion† was at that time prevalent in the city; and several persons, who had once made a profession of the true faith, were seduced by it. In the mean time Marcion, in order to give weight to his sentiments, endeavoured to insinuate into the minds of the people, that there was an agreement in doctrines between himself and Polycarp. It is not surprising that Marcion should make such an attempt, or that Polycarp should consider it as his duty to use the most decisive measures to disclose the falsehood of the heretic. Marcion meeting him one day in the street, called out to him, "Polycarp, own us." "I do," replied the zealous bishop, "own thee—to be the first-born of Satan."\*

Let not the reader be startled at the severity of the expression. To pretend to think favorably of those who would overturn the essentials of Christianity is not real charity to the individuals, and at the same time it is indifference to the truths of God; whilst faithfully to point out their awful situation is the most likely way, under the Divine blessing, to guard real Christians against their errors, and also to "recover the unhappy heretics themselves out of the snare of the devil." Remember the awful language of him, who was willing to spend and be spent in promoting the best interests of his fellow-creatures: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." And again, "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached, let him be accursed."

# ● Marcion's Concept of God

