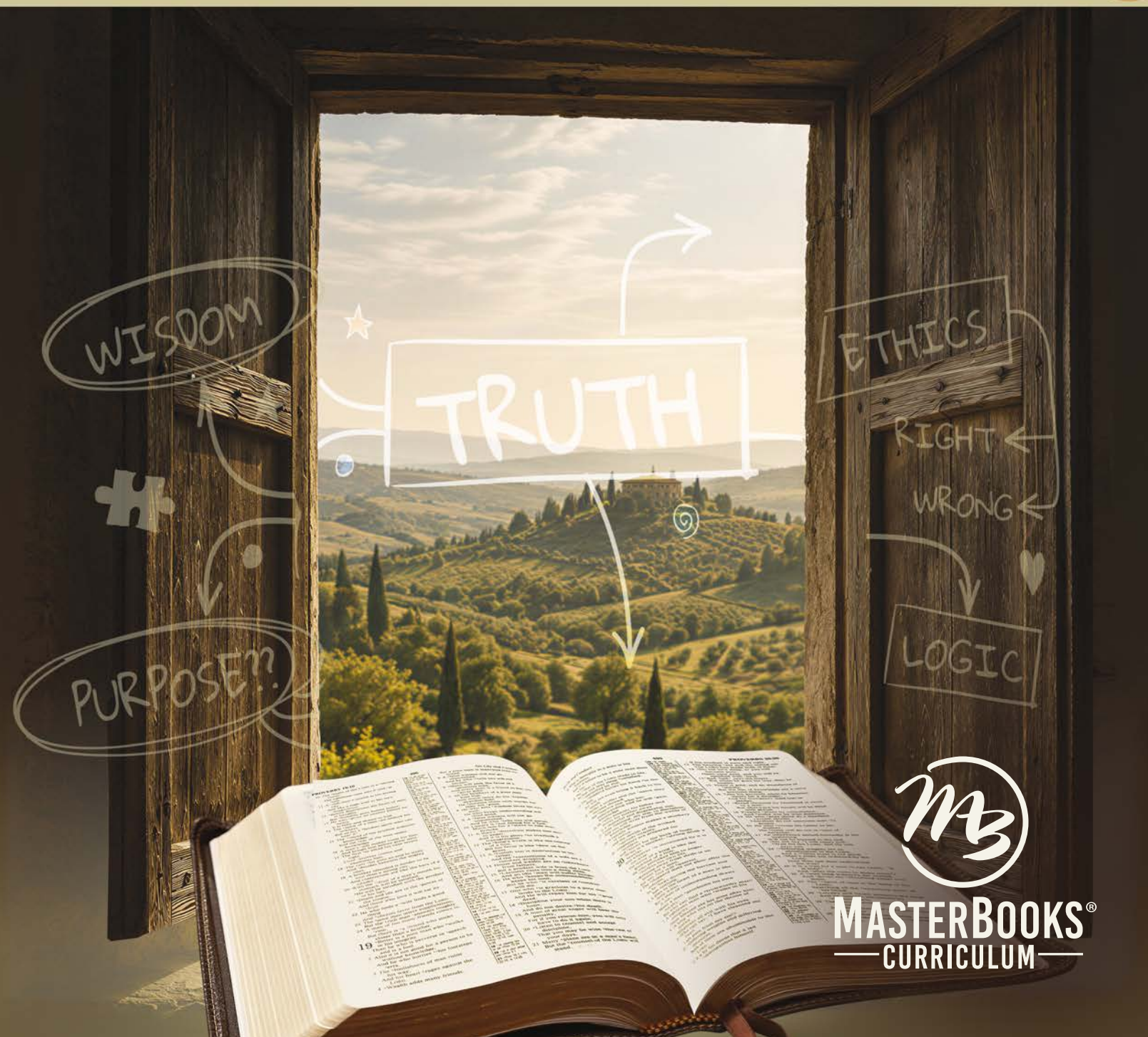
# INTRODUCTION TO PHILOSOPHY

## Through A Biblical Worldview




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Thank you to the curriculum development **team** at Master Books: Elizabeth Gilbert, Jennifer Bauer, Kristen Pratt, Laura Welch, Liz Donnell, Melanie Chandler, and Sony Elise.

This course was shaped through your careful work, thoughtful insight, and shared commitment to excellence. We are grateful for the time, skill, and care you invested, and we pray this work will serve families and students well.

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## About the Author



**Israel Wayne** is an author and conference speaker and founder of Family Renewal, LLC. He is a homeschooled graduate and homeschooling father of eleven. His book titles include *Questions God Asks*, *Questions Jesus Asks*, *Foundational Truths: A Modern Catechism*, and *Foundations in Faith*, a high school Bible doctrine curriculum.

## Quick Navigation

Course Description ..... 7
Suggested Daily Schedule ..... 11
Exercises ..... 19
Student and Teacher Resources ..... 383
Answer Key ..... 397

## Scope and Sequence


| | | |
|---|---|---|
| 7 | **Course Description** | |
| 11 | **Suggested Daily Schedule** | |
| **Unit 1: Epistemology** | | |
| 19 | **Lesson 1** | **Epistemology**<br>Explore epistemology, presuppositions, particularism, generalism, and foundationalism while establishing God's revelation and Scripture as the foundation for knowledge from a biblical worldview. |
| 29 | **Lesson 2** | **Truth and Reality**<br>Examine the law of identity, realism, objective and subjective truth, and correspondence theory while affirming truth as objective and grounded in the reality of God and His creation. |
| 39 | **Lesson 3** | **Worldview and Knowledge**<br>Define worldview and examine how presuppositions, revelation, reason, and faith shape our understanding of truth from a biblical worldview. |
| **Unit 2: Mind-Shift: The Loss of Biblical Epistemology** | | |
| 49 | **Lesson 4** | **The Development of Epistemology**<br>Trace the development of Western philosophy from the ancient world through Christianity and the Reformation while contrasting changing views of knowledge and authority with the biblical authority of Scripture. |
| 59 | **Lesson 5** | **Enlightenment and Modern Thought**<br>Examine Enlightenment thinkers and the rise of rationalism, empiricism, Deism, atheism, agnosticism, and materialism while evaluating these man-centered approaches through a biblical worldview. |
| 69 | **Lesson 6** | **Skepticism and Dialectical Thought**<br>Explore naturalism, skepticism, Hume, Kant, logical positivism, romanticism, and dialectical reasoning while considering the limits of human reason in light of God's revealed truth. |
| 79 | **Lesson 7** | **Existentialism and Modernism**<br>Examine existentialism, nihilism, Nietzsche, Darwin, Marx, Feuerbach, Dewey, and modernism while contrasting their views of truth, morality, meaning, and human nature with the biblical worldview. |
| 89 | **Lesson 8** | **Postmodernism**<br>Examine postmodernism, metanarratives, and deconstructionism while affirming Scripture as the true metanarrative and foundation for truth, meaning, and hope. |

| | | |
|---|---|---|
| **Unit 3: Metaphysics** | | |
| 99 | **Lesson 9** | **Metaphysics**<br>Explore metaphysics, ontology, being, monism, dualism, pluralism, universals, particulars, and individualism while establishing a biblical understanding of reality, being, and the nature of God's creation. |
| 109 | **Lesson 10** | **Unity, Diversity, and Human Nature**<br>Examine unity and diversity, the mind-body relationship, the soul, panpsychism, free will, and determinism while evaluating these views through a biblical understanding of human nature and God's sovereignty. |
| 119 | **Lesson 11** | **God, Freedom, and Origins**<br>Explore theological determinism, predestination, free will, cosmology, origins, and philosophical arguments for God's existence while affirming God as Creator and sovereign Lord from a biblical worldview. |
| 129 | **Lesson 12** | **God, Purpose, and Reality**<br>Examine Aquinas' arguments for God's existence, meaning and purpose, the source of being, and humanity's dependence on the Creator while grounding reality, goodness, purpose, and identity in God. |
| **Unit 4: Logic** | | |
| 139 | **Lesson 13** | **Logic and the Biblical Worldview**<br>Examine God as the source of logic, arguments, inference, reasoning, rhetoric, syllogisms, and the laws of logic while showing how sound reasoning helps us recognize and defend truth. |
| 149 | **Lesson 14** | **Logical Fallacies**<br>Identify common formal and informal fallacies and examine how flawed reasoning can obscure truth while developing the ability to evaluate arguments according to biblical standards of truth and wisdom. |
| **Unit 5: Psychology (Study of the Mind)** | | |
| 159 | **Lesson 15** | **Psychology and Its Origins**<br>Examine the development of psychology, its relationship to psychiatry, major schools of thought, and influential thinkers such as Freud and Jung while evaluating psychological theories through a biblical understanding of human nature. |
| 169 | **Lesson 16** | **Psychoanalysis and the Unconscious**<br>Explore psychoanalysis, the unconscious mind, Freud's id, ego, and superego, defense mechanisms, dreams, and psychological manipulation while contrasting these ideas with the biblical view of the mind and heart. |
| 179 | **Lesson 17** | **Personality and Behavior**<br>Examine personality theories, personality types, the Enneagram, nature versus nurture, determinism, and behaviorism while evaluating their assumptions about human nature through a biblical worldview. |
| 189 | **Lesson 18** | **Social Psychology and Human Behavior**<br>Explore conformity, obedience, social influence, psychological experimentation, and behavior modification while examining the biblical understanding of human nature, personal responsibility, and behavior. |

**Unit 6: Ethics (Axiology)**


| | | |
|---|---|---|
| 199 | Lesson 19 | **Ethics and Moral Standards**<br>Define ethics and morality and examine virtue ethics, applied ethics, and major approaches to moral absolutes while establishing God's nature and Word as the foundation for biblical morality. |
| 209 | Lesson 20 | **Consequentialism and Moral Choice**<br>Examine consequentialism, hedonism, humanism, utilitarianism, pluralism, and situation ethics while contrasting man-centered approaches to morality with God's authority and objective moral standards. |
| 219 | Lesson 21 | **Ethical Dilemmas and Moral Truth**<br>Explore ethical dilemmas, moral particularism, relativism, cognitivism, and moral realism while affirming the biblical basis for objective moral truth and human moral responsibility. |
| 229 | Lesson 22 | **Moral Theories and Ethical Reasoning**<br>Examine constructivism, divine command theory, moral anti-realism, subjectivism, ethical reasoning methods, and pragmatism while evaluating each through a biblical understanding of objective moral truth. |
| 239 | Lesson 23 | **Moral Absolutes and Duty**<br>Explore normative ethics, moral absolutism, graded absolutism, deontological ethics, Kant, and moral motivation while establishing God's Word as the foundation for objective moral standards and ethical duty. |
| 249 | Lesson 24 | **Egoism and Christian Ethics**<br>Examine psychological and ethical egoism, rational egoism, and objectivist ethics while contrasting self-centered morality with the biblical command to love God and others. |


**Unit 7: Political Philosophy**


| | | |
|---|---|---|
| 259 | Lesson 25 | **Law, Rights, and Natural Law**<br>Trace the development of legal theory, natural law, biblical law, conscience, and human rights while examining the biblical foundation of justice, law, human dignity, and inalienable rights. |
| 269 | Lesson 26 | **Government and the Rule of Law**<br>Examine the rule of law, delegated authority, sphere sovereignty, the purpose of civil government, and Christian approaches to politics while evaluating government through a biblical worldview. |
| 279 | Lesson 27 | **Government, Authority, and Civil Disobedience**<br>Explore taxation, welfare, individual self-government, legislating morality, anarchy, tyranny, and civil disobedience while examining the biblical limits of governmental authority and the Christian's responsibility to obey God. |
| 289 | Lesson 28 | **Forms of Government and Political Thought**<br>Compare major forms of government and political philosophies, including monarchy, democracy, republicanism, social contract theory, Marxism, and socialism, while considering the biblical principles that shaped constitutional government. |
| 299 | Lesson 29 | **Marxism and Totalitarian Ideologies**<br>Examine communism, fascism, Cultural Marxism, and critical theory while contrasting their views of society, power, and human nature with biblical principles of human dignity, freedom, and responsibility. |

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|---|---|---|
| 309 | Lesson 30 | **Social Justice and Identity**<br>Examine Critical Race Theory, social justice, intersectionality, identity politics, multiculturalism, DEI, and propaganda while evaluating competing views of justice and identity through a biblical worldview. |
| **Unit 8: Aesthetics** | | |
| 319 | Lesson 31 | **Aesthetics and Culture**<br>Define aesthetics, art, and culture while examining how theology and worldview shape artistic expression and evaluating art according to objective standards grounded in a biblical worldview. |
| 329 | Lesson 32 | **Evaluating Art and Creativity**<br>Explore popular and high culture and develop biblical principles for evaluating art, including skill, authenticity, content, form, stewardship, and the purpose of human creativity as an expression of worship. |
| 339 | Lesson 33 | **Art and the Christian Story**<br>Examine the development of art from the ancient world through the Middle Ages and the Renaissance while considering themes of beauty, truth, human creativity, and redemptive hope from a biblical worldview. |
| 349 | Lesson 34 | **Art from the Reformation to Modernism**<br>Trace major artistic movements from the Reformation through impressionism and modernism while evaluating how changing worldviews influenced artistic expressions of truth, beauty, and reality. |
| 359 | Lesson 35 | **Postmodern Art and a Culture of Despair**<br>Examine postmodern, surrealist, abstract, and other modern art movements while evaluating their worldview assumptions and considering the Christian role of creativity, knowledge, beauty, and spiritual discernment. |
| 369 | Lesson 36 | **Art, Architecture, and Worship**<br>Examine architecture, visual art, and music as expressions of creativity and worship while considering biblical principles for avoiding idolatry and using the arts to glorify God. |
| 379 | **Student and Teacher Resources** | |
| 397 | **Answer Key** | |

## Course Description

*Introduction to Philosophy* is not meant to be primarily a history of philosophy, but also a powerful course that engages and educates students to recognize and refute false teaching and humanistic concepts that are so prevalent today. It aims to contrast and compare human understanding against the biblical "plumb line" of Scripture. *Introduction to Philosophy* tenaciously holds to the authority of the Word of God, while students learn to be discerning, recognizing misleading principles, seeking to identify and refute non-biblical ideas.

Students are guided through careful analysis of philosophical categories including: epistemology, metaphysics, logic, psychology, ethics (moral philosophy), political philosophy, and aesthetics.

Each area of study reveals some of the major unbiblical and humanistic thought processes that have shaped the world around us and boldly points students to see the wisdom emanating from the Scriptures, providing solid answers for life's foundations.

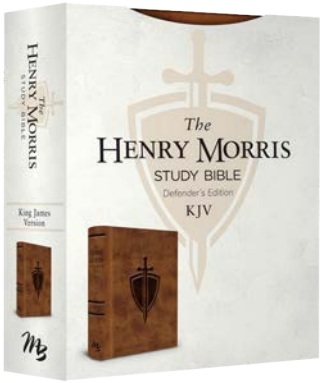
## Features

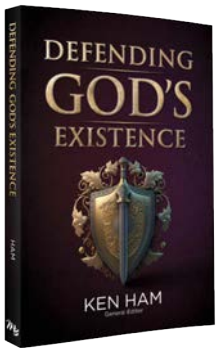
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| **Target Level** | High school, Grades 11–12, 1 Elective credit |
| **Flexible 180-Day Schedule** | Approximately 45–60 minutes per exercise, five days a week |
| **Open & Go** | All-in-One format, Convenient daily schedule |
| **Engaging Application** | Critical thinking, Developing a biblical worldview |
| **Assessments** | Discernment questions, Reviews, Answer key |

## Objectives

- Develop a foundational understanding of philosophy appropriate for high school students.
- Build biblical understanding through consistent study, reflection, and application over a 180-day course.
- Examine major questions and ideas while strengthening your biblical worldview.
- Analyze and evaluate philosophical ideas and apply biblical principles to real-world questions.
- Reviews and capstone projects allow students to demonstrate their understanding of key concepts.

## Recommended Resources




*The Henry Morris Study Bible Defender's Edition* and *Defending God's Existence*
Available at www.MasterBooks.com

## Placement

The student should have completed *Introduction to Logic* or another high school level logic class before beginning this course. *Foundations in Faith* and *Language Lessons for a Living Education* Level 10 are also recommended.

## Supply List

- ☐ Bible
- ☐ Dictionary (Webster's 1828 Dictionary preferred for older terms not in the glossary)

## The Master Books Difference. Trusted. Doable. Loved.

Master Books courses are built from the conviction that God's Word is true, and every subject belongs under His authority. Designed for real homeschool life; instructors can see what to do, know what comes next, and teach with confidence. Courses offer support and flexibility through a practical, engaging design that includes a scope and sequence, daily lesson plans, teacher instructions, student pages, and optional activities. The result is learning that is trustworthy, manageable, and engaging for both parents and students.

**Trusted.** *Introduction to Philosophy* is built on the inerrant Word of God, the Bible, providing strong direction and guidance. Written by a homeschool graduate and now homeschooling father, Israel Wayne leads the student every step of the way in a biblical worldview. Proverbs 4: 7 says, "Wisdom is the principal thing; Therefore get wisdom. And in all your getting, get understanding."

**Doable.** Designed to tackle a broad range of philosophy, the everyday lessons are broken down into a format that provides content to examine and evaluate, empowering students to succeed. Difficult terms are defined in the included glossary.

**Loved.** With understanding comes clarity. Proverbs 9:10 tells us, "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding." Parents and students will appreciate the opportunity to be introduced to important topics while the student is still home and can discuss them with parents.

The desire of the author is to prepare students who will encounter philosophy and psychology in college and in life. This course is to act as a college prep course to enable students to think about these difficult topics from within a Christian framework which will help keep them from being derailed by the anti-Christian bias that often accompanies the teaching of these subjects.

## Why Study Philosophy?

Philosophy is often viewed with skepticism because many influential philosophers have rejected biblical truth and promoted ideas that conflict with Scripture. Yet Christians cannot avoid the questions philosophy addresses. Every person develops beliefs about truth, morality, knowledge, reality, government, beauty, and the meaning of life. The question is not whether we will think philosophically but whether we think biblically and carefully.

The word *philosophy* comes from the Greek words *philos* and *sophia*, meaning "love of wisdom." Scripture calls believers to pursue wisdom while recognizing that true wisdom begins with God. Because human thinking has been affected by sin, our ideas must continually be measured against the truth of God's Word.

## A Biblical Approach to Big Questions

This course introduces students to the major areas of philosophy while carefully teaching them to evaluate competing ideas through a biblical worldview. Students will encounter historical and contemporary ways of thinking and learn to identify the assumptions behind them.

## Think Clearly. Test Ideas. Stand Firm.

Rather than simply presenting philosophical theories, this course equips students to examine ideas critically and compare them with Scripture. Students will learn to recognize where human reasoning departs from biblical truth and understand why those departures matter.

The goal is not merely to learn what philosophers have said but to develop the ability to think carefully, evaluate competing claims, recognize false ideas, and confidently respond from a biblical worldview.

> "The fear of the LORD is the beginning of wisdom."
> — Proverbs 9:10

## Content Warning

This course examines a variety of philosophical, psychological, ethical, political, and cultural worldviews, including ideas that conflict with a biblical worldview. Students will encounter the beliefs and writings of historical and contemporary non-believers. These ideas are presented for the purpose of understanding, evaluating, and contrasting them with the truth of Scripture in an environment that will strengthen the student's biblical worldview instead of trying to unravel it from the world in either higher education institutions, society, or in the workforce. Throughout the course, students are encouraged to test all ideas against God's Word and develop discernment from a biblical worldview.

## Course Components

Four days a week, students will engage in reading the lesson and answering a few short questions. Every fifth day is reserved for deeper questions for review and developing scripturally based and logical thinking. These weekly review questions provide space for students to use thinking skills, and not just retention of facts.

**Semester Cumulative Tests** replace the 5th-day review for assessment purposes.

**Weekly capstone** assignments provide the student with clear prompts as they craft a short writing piece, incorporating reasoning and logic from the week's text and also give an opportunity for personal reflection and application. Numerous Scripture references are suggested to help guide students in gaining clear biblical insight.

**Bold** words throughout the course can be found in the glossary in the back of the book.

## Capstone Journal Introduction for the Student

Throughout this course you will complete a Capstone Entry at the end of each week. These entries are designed to help you reflect on the philosophical ideas you are studying and to examine how those ideas relate to a biblical worldview.

Philosophy is not only about learning what other thinkers have said. It also involves thinking deeply about truth, knowledge, reality, and human purpose. Each week you will consider the ideas discussed in the lesson and explain how Scripture helps us understand those questions more clearly.

Your journal entries do not need to sound like a textbook or a formal academic essay. Instead, they should reflect careful thinking and clear writing. You should aim to explain ideas in your own words, show that you understand the philosophical question being discussed, and connect those ideas to the truth revealed in Scripture.

By the end of the course, your Capstone Journal will become a collection of your own writings on philosophy and a Christian worldview. When read together, these entries will show how your understanding of truth, knowledge, and reality has developed throughout the year.

Take time as you write. Your goal is not simply to complete an assignment but to grow in wisdom and understanding as you learn to examine ideas in light of God's Word.

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| ▸ First Semester-First Quarter | | | | | |
| Week 1 | Day 1 | Lesson 1 • Exercise 1 • Pages 19–22 | | | |
| | Day 2 | Lesson 1 • Exercise 2 • Pages 23–24 | | | |
| | Day 3 | Lesson 1 • Exercise 3 • Pages 25–26 | | | |
| | Day 4 | Lesson 1 • Exercise 4 • Pages 27–28 | | | |
| | Day 5 | **Review** • Pages 29–30 | | | |
| Week 2 | Day 6 | Lesson 2 • Exercise 1 • Pages 31–32 | | | |
| | Day 7 | Lesson 2 • Exercise 2 • Pages 33–34 | | | |
| | Day 8 | Lesson 2 • Exercise 3 • Pages 35–36 | | | |
| | Day 9 | Lesson 2 • Exercise 4 • Pages 37–38 | | | |
| | Day 10 | **Review** • Pages 39–40 | | | |
| Week 3 | Day 11 | Lesson 3 • Exercise 1 • Pages 41–42 | | | |
| | Day 12 | Lesson 3 • Exercise 2 • Pages 43–44 | | | |
| | Day 13 | Lesson 3 • Exercise 3 • Pages 45–46 | | | |
| | Day 14 | Lesson 3 • Exercise 4 • Pages 47–48 | | | |
| | Day 15 | **Review** • Pages 49–50 | | | |
| Week 4 | Day 16 | Lesson 4 • Exercise 1 • Pages 51–52 | | | |
| | Day 17 | Lesson 4 • Exercise 2 • Pages 53–54 | | | |
| | Day 18 | Lesson 4 • Exercise 3 • Pages 55–56 | | | |
| | Day 19 | Lesson 4 • Exercise 4 • Pages 57–58 | | | |
| | Day 20 | **Review** • Pages 59–60 | | | |
| Week 5 | Day 21 | Lesson 5 • Exercise 1 • Pages 61–62 | | | |
| | Day 22 | Lesson 5 • Exercise 2 • Pages 63–64 | | | |
| | Day 23 | Lesson 5 • Exercise 3 • Pages 65–66 | | | |
| | Day 24 | Lesson 5 • Exercise 4 • Pages 67–68 | | | |
| | Day 25 | **Review** • Pages 69–70 | | | |
| Week 6 | Day 26 | Lesson 6 • Exercise 1 • Pages 71–72 | | | |
| | Day 27 | Lesson 6 • Exercise 2 • Pages 73–74 | | | |
| | Day 28 | Lesson 6 • Exercise 3 • Pages 75–76 | | | |
| | Day 29 | Lesson 6 • Exercise 4 • Pages 77–78 | | | |
| | Day 30 | **Review** • Pages 79–80 | | | |

# Philosophy Suggested Daily Schedule

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| Week 7 | Day 31 | Lesson 7 • Exercise 1 • Pages 81–82 | | | |
| | Day 32 | Lesson 7 • Exercise 2 • Pages 83–84 | | | |
| | Day 33 | Lesson 7 • Exercise 3 • Pages 85–86 | | | |
| | Day 34 | Lesson 7 • Exercise 4 • Pages 87–88 | | | |
| | Day 35 | **Review** • Pages 89–90 | | | |
| Week 8 | Day 36 | Lesson 8 • Exercise 1 • Pages 91–92 | | | |
| | Day 37 | Lesson 8 • Exercise 2 • Pages 93–94 | | | |
| | Day 38 | Lesson 8 • Exercise 3 • Pages 95–96 | | | |
| | Day 39 | Lesson 8 • Exercise 4 • Pages 97–98 | | | |
| | Day 40 | **Review** • Pages 99–100 | | | |
| Week 9 | Day 41 | Lesson 9 • Exercise 1 • Pages 101–102 | | | |
| | Day 42 | Lesson 9 • Exercise 2 • Pages 103–104 | | | |
| | Day 43 | Lesson 9 • Exercise 3 • Pages 105–106 | | | |
| | Day 44 | Lesson 9 • Exercise 4 • Pages 107–108 | | | |
| | Day 45 | **Review** • Pages 109–110 | | | |

God says in His Word,
"If any of you lack wisdom, let him ask of God."
(James 1:5)

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| ▸ **First Semester-Second Quarter** | | | | | |
| | Day 46 | Lesson 10 • Exercise 1 • Pages 111–112 | | | |
| | Day 47 | Lesson 10 • Exercise 2 • Pages 113–114 | | | |
| Week 1 | Day 48 | Lesson 10 • Exercise 3 • Pages 115–116 | | | |
| | Day 49 | Lesson 10 • Exercise 4 • Pages 117–118 | | | |
| | Day 50 | **Review** • Pages 119–120 | | | |
| | Day 51 | Lesson 11 • Exercise 1 • Pages 121–122 | | | |
| | Day 52 | Lesson 11 • Exercise 2 • Pages 123–124 | | | |
| Week 2 | Day 53 | Lesson 11 • Exercise 3 • Pages 125–126 | | | |
| | Day 54 | Lesson 11 • Exercise 4 • Pages 127–128 | | | |
| | Day 55 | **Review** • Pages 129–130 | | | |
| | Day 56 | Lesson 12 • Exercise 1 • Pages 131–132 | | | |
| | Day 57 | Lesson 12 • Exercise 2 • Pages 133–134 | | | |
| Week 3 | Day 58 | Lesson 12 • Exercise 3 • Pages 135–136 | | | |
| | Day 59 | Lesson 12 • Exercise 4 • Pages 137–138 | | | |
| | Day 60 | **Review** • Pages 139–140 | | | |
| | Day 61 | Lesson 13 • Exercise 1 • Pages 141–142 | | | |
| | Day 62 | Lesson 13 • Exercise 2 • Pages 143–144 | | | |
| Week 4 | Day 63 | Lesson 13 • Exercise 3 • Pages 145–146 | | | |
| | Day 64 | Lesson 13 • Exercise 4 • Pages 147–148 | | | |
| | Day 65 | **Review** • Pages 149–150 | | | |
| | Day 66 | Lesson 14 • Exercise 1 • Pages 151–152 | | | |
| | Day 67 | Lesson 14 • Exercise 2 • Pages 153–154 | | | |
| Week 5 | Day 68 | Lesson 14 • Exercise 3 • Pages 155–156 | | | |
| | Day 69 | Lesson 14 • Exercise 4 • Pages 157–158 | | | |
| | Day 70 | **Review** • Pages 159–160 | | | |
| | Day 71 | Lesson 15 • Exercise 1 • Pages 161–162 | | | |
| | Day 72 | Lesson 15 • Exercise 2 • Pages 163–164 | | | |
| Week 6 | Day 73 | Lesson 15 • Exercise 3 • Pages 165–166 | | | |
| | Day 74 | Lesson 15 • Exercise 4 • Pages 167–168 | | | |
| | Day 75 | **Review** • Pages 169–170 | | | |

# Philosophy Suggested Daily Schedule

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| Week 7 | Day 76 | Lesson 16 • Exercise 1 • Pages 171–172 | | | |
| | Day 77 | Lesson 16 • Exercise 2 • Pages 173–174 | | | |
| | Day 78 | Lesson 16 • Exercise 3 • Pages 175–176 | | | |
| | Day 79 | Lesson 16 • Exercise 4 • Pages 177–178 | | | |
| | Day 80 | **Review** • Pages 179–180 | | | |
| Week 8 | Day 81 | Lesson 17 • Exercise 1 • Pages 181–182 | | | |
| | Day 82 | Lesson 17 • Exercise 2 • Pages 183–184 | | | |
| | Day 83 | Lesson 17 • Exercise 3 • Pages 185–186 | | | |
| | Day 84 | Lesson 17 • Exercise 4 • Pages 187–188 | | | |
| | Day 85 | **Review** • Pages 189–190 | | | |
| Week 9 | Day 86 | Lesson 18 • Exercise 1 • Pages 191–192 | | | |
| | Day 87 | Lesson 18 • Exercise 2 • Pages 193–194 | | | |
| | Day 88 | Lesson 18 • Exercise 3 • Pages 195–196 | | | |
| | Day 89 | Lesson 18 • Exercise 4 • Pages 197–198 | | | |
| | Day 90 | **Semester Test** • Pages 379–380 | | | |
| | | Midterm Grade | | | |

God says in His Word,
"Beware lest anyone cheat you
through philosophy and empty deceit,
according to the tradition of men,
according to the basic principles of the world,
and not according to Christ."
(Col. 2:8)

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| ▸ **Second Semester-Third Quarter** | | | | | |
| Week 1 | Day 91 | Lesson 19 • Exercise 1 • Pages 199–200 | | | |
| | Day 92 | Lesson 19 • Exercise 2 • Pages 201–202 | | | |
| | Day 93 | Lesson 19 • Exercise 3 • Pages 203–204 | | | |
| | Day 94 | Lesson 19 • Exercise 4 • Pages 205–206 | | | |
| | Day 95 | **Review** • Pages 207–208 | | | |
| Week 2 | Day 96 | Lesson 20 • Exercise 1 • Pages 209–210 | | | |
| | Day 97 | Lesson 20 • Exercise 2 • Pages 211–212 | | | |
| | Day 98 | Lesson 20 • Exercise 3 • Pages 213–214 | | | |
| | Day 99 | Lesson 20 • Exercise 4 • Pages 215–216 | | | |
| | Day 100 | **Review** • Pages 217–218 | | | |
| Week 3 | Day 101 | Lesson 21 • Exercise 1 • Pages 219–220 | | | |
| | Day 102 | Lesson 21 • Exercise 2 • Pages 221–222 | | | |
| | Day 103 | Lesson 21 • Exercise 3 • Pages 223–224 | | | |
| | Day 104 | Lesson 21 • Exercise 4 • Pages 225–226 | | | |
| | Day 105 | **Review** • Pages 227–228 | | | |
| Week 4 | Day 106 | Lesson 22 • Exercise 1 • Pages 229–230 | | | |
| | Day 107 | Lesson 22 • Exercise 2 • Pages 231–232 | | | |
| | Day 108 | Lesson 22 • Exercise 3 • Pages 233–234 | | | |
| | Day 109 | Lesson 22 • Exercise 4 • Pages 235–236 | | | |
| | Day 110 | **Review** • Pages 237–238 | | | |
| Week 5 | Day 111 | Lesson 23 • Exercise 1 • Pages 239–240 | | | |
| | Day 112 | Lesson 23 • Exercise 2 • Pages 241–242 | | | |
| | Day 113 | Lesson 23 • Exercise 3 • Pages 243–244 | | | |
| | Day 114 | Lesson 23 • Exercise 4 • Pages 245–246 | | | |
| | Day 115 | **Review** • Pages 247–248 | | | |
| Week 6 | Day 116 | Lesson 24 • Exercise 1 • Pages 249–250 | | | |
| | Day 117 | Lesson 24 • Exercise 2 • Pages 251–252 | | | |
| | Day 118 | Lesson 24 • Exercise 3 • Pages 253–254 | | | |
| | Day 119 | Lesson 24 • Exercise 4 • Pages 255–256 | | | |
| | Day 120 | **Review** • Pages 257–258 | | | |

# Philosophy Suggested Daily Schedule

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| Week 7 | Day 121 | Lesson 25 • Exercise 1 • Pages 259–260 | | | |
| | Day 122 | Lesson 25 • Exercise 2 • Pages 261–262 | | | |
| | Day 123 | Lesson 25 • Exercise 3 • Pages 263–264 | | | |
| | Day 124 | Lesson 25 • Exercise 4 • Pages 265–266 | | | |
| | Day 125 | **Review** • Pages 267–268 | | | |
| Week 8 | Day 126 | Lesson 26 • Exercise 1 • Pages 269–270 | | | |
| | Day 127 | Lesson 26 • Exercise 2 • Pages 271–272 | | | |
| | Day 128 | Lesson 26 • Exercise 3 • Pages 273–274 | | | |
| | Day 129 | Lesson 26 • Exercise 4 • Pages 275–276 | | | |
| | Day 130 | **Review** • Pages 277–278 | | | |
| Week 9 | Day 131 | Lesson 27 • Exercise 1 • Pages 279–280 | | | |
| | Day 132 | Lesson 27 • Exercise 2 • Pages 281–282 | | | |
| | Day 133 | Lesson 27 • Exercise 3 • Pages 283–284 | | | |
| | Day 134 | Lesson 27 • Exercise 4 • Pages 285–286 | | | |
| | Day 135 | **Review** • Pages 287–288 | | | |

God says in His Word,
"Casting down arguments and every high thing
that exalts itself against the knowledge of God,
bringing every thought into captivity
to the obedience of Christ."
(2 Cor. 10:5)

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| ▸ **Second Semester-Fourth Quarter** | | | | | |
| Week 1 | Day 136 | Lesson 28 • Exercise 1 • Pages 289–290 | | | |
| | Day 137 | Lesson 28 • Exercise 2 • Pages 291–292 | | | |
| | Day 138 | Lesson 28 • Exercise 3 • Pages 293–294 | | | |
| | Day 139 | Lesson 28 • Exercise 4 • Pages 295–296 | | | |
| | Day 140 | **Review** • Pages 297–298 | | | |
| Week 2 | Day 141 | Lesson 29 • Exercise 1 • Pages 299–300 | | | |
| | Day 142 | Lesson 29 • Exercise 2 • Pages 301–302 | | | |
| | Day 143 | Lesson 29 • Exercise 3 • Pages 303–304 | | | |
| | Day 144 | Lesson 29 • Exercise 4 • Pages 305–306 | | | |
| | Day 145 | **Review** • Pages 307–308 | | | |
| Week 3 | Day 146 | Lesson 30 • Exercise 1 • Pages 309–310 | | | |
| | Day 147 | Lesson 30 • Exercise 2 • Pages 311–312 | | | |
| | Day 148 | Lesson 30 • Exercise 3 • Pages 313–314 | | | |
| | Day 149 | Lesson 30 • Exercise 4 • Pages 315–316 | | | |
| | Day 150 | **Review** • Pages 317–318 | | | |
| Week 4 | Day 151 | Lesson 31 • Exercise 1 • Pages 319–320 | | | |
| | Day 152 | Lesson 31 • Exercise 2 • Pages 321–322 | | | |
| | Day 153 | Lesson 31 • Exercise 3 • Pages 323–324 | | | |
| | Day 154 | Lesson 31 • Exercise 4 • Pages 325–326 | | | |
| | Day 155 | **Review** • Pages 327–328 | | | |
| Week 5 | Day 156 | Lesson 32 • Exercise 1 • Pages 329–330 | | | |
| | Day 157 | Lesson 32 • Exercise 2 • Pages 331–332 | | | |
| | Day 158 | Lesson 32 • Exercise 3 • Pages 333–334 | | | |
| | Day 159 | Lesson 32 • Exercise 4 • Pages 335–336 | | | |
| | Day 160 | **Review** • Pages 337–338 | | | |
| Week 6 | Day 161 | Lesson 33 • Exercise 1 • Pages 339–340 | | | |
| | Day 162 | Lesson 33 • Exercise 2 • Pages 341–342 | | | |
| | Day 163 | Lesson 33 • Exercise 3 • Pages 343–344 | | | |
| | Day 164 | Lesson 33 • Exercise 4 • Pages 345–346 | | | |
| | Day 165 | **Review** • Pages 347–348 | | | |

# Philosophy Suggested Daily Schedule

| Calendar | | Assignment | Due Date | ✓ | Grade |
|---|---|---|---|---|---|
| Week 7 | Day 166 | Lesson 34 • Exercise 1 • Pages 349–350 | | | |
| | Day 167 | Lesson 34 • Exercise 2 • Pages 351–352 | | | |
| | Day 168 | Lesson 34 • Exercise 3 • Pages 353–354 | | | |
| | Day 169 | Lesson 34 • Exercise 4 • Pages 355–356 | | | |
| | Day 170 | **Review** • Pages 357–358 | | | |
| Week 8 | Day 171 | Lesson 35 • Exercise 1 • Pages 359–360 | | | |
| | Day 172 | Lesson 35 • Exercise 2 • Pages 361–362 | | | |
| | Day 173 | Lesson 35 • Exercise 3 • Pages 363–364 | | | |
| | Day 174 | Lesson 35 • Exercise 4 • Pages 365–366 | | | |
| | Day 175 | **Review** • Pages 367–368 | | | |
| Week 9 | Day 176 | Lesson 36 • Exercise 1 • Pages 369–370 | | | |
| | Day 177 | Lesson 36 • Exercise 2 • Pages 371–372 | | | |
| | Day 178 | Lesson 36 • Exercise 3 • Pages 373–374 | | | |
| | Day 179 | Lesson 36 • Exercise 4 • Pages 375–376 | | | |
| | Day 180 | **Semester Test** • Pages 381–382 | | | |
| | | Final Grade | | | |

God says in His Word,
"Whatever things are true, whatever things are noble,
whatever things are just, whatever things are pure,
whatever things are lovely,
whatever things are of good report,
if there is any virtue and if there is anything praiseworthy—
meditate on these."
(Phil. 4:8)

# INTRODUCTION TO PHILOSOPHY

Through A Biblical Worldview

## Introduction to Philosophy

Many Christians believe philosophy is a dangerous discipline that should be avoided. To support this view, many will quote Colossians 2:8:

> Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.

On the surface, I would agree that much of what you will learn in most secular universities about philosophy, or what you will read in the works of the famous philosophers does indeed fall into the category we are warned against in that verse. Many popular philosophical works, written by atheists and agnostics, are intentionally trying to undermine a biblical view of life and reality.

## Loving Wisdom

On the other hand, if we look a bit deeper, we find ample reason for not abandoning the discipline entirely. The etymology of the word itself is fascinating. Two Greek words—*philos*, which means "loving," and *sophia*, which means "wisdom"—combine to form the word *philosophy*. Loving wisdom should certainly be an active endeavor for every Christian. In fact the following two verses command us to do so.

> *Get wisdom!* Get understanding!
>
> Do not forget, nor turn away from the words of my mouth. Do not forsake her, and she will preserve you; *Love her*, and she will keep you. (Prov. 4:5–6, emphasis added).

## God's Wisdom vs. Humanistic Wisdom

In 1 Corinthians 1:18–31, Paul tells us that man's wisdom is vastly inferior to God's wisdom. People think they know things, but God is omniscient (He knows all things). Since our rebellion in the Garden of Eden, man's thinking has been corrupted.

> And if anyone thinks that he knows anything, he knows nothing yet as he ought to know (1 Cor. 8:2).

The Bible teaches us that we need to have our minds renewed.

> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God (Rom. 12:2).

The purpose of this course will be to help us understand the big ideas of life through the lenses of God's Word.

## The Big Ideas

Philosophy seeks to answer some of the biggest questions of life.

- How can I know what is true? (**Epistemology**)
- What is right and wrong? (Ethics)
- What is the nature of beauty? (**Aesthetics**)
- How can we understand the human mind? (Psychology)
- What is the best form of government? (Political Philosophy)
- How did everything come to be? (**Cosmology**)
- What is the nature of being? (**Ontology**)
- How can we know if we are thinking correctly? (**Logic**)

All of these questions and more will be explored in this course, contrasting humanistic versus biblical views.

## Philosophy Is Inevitable

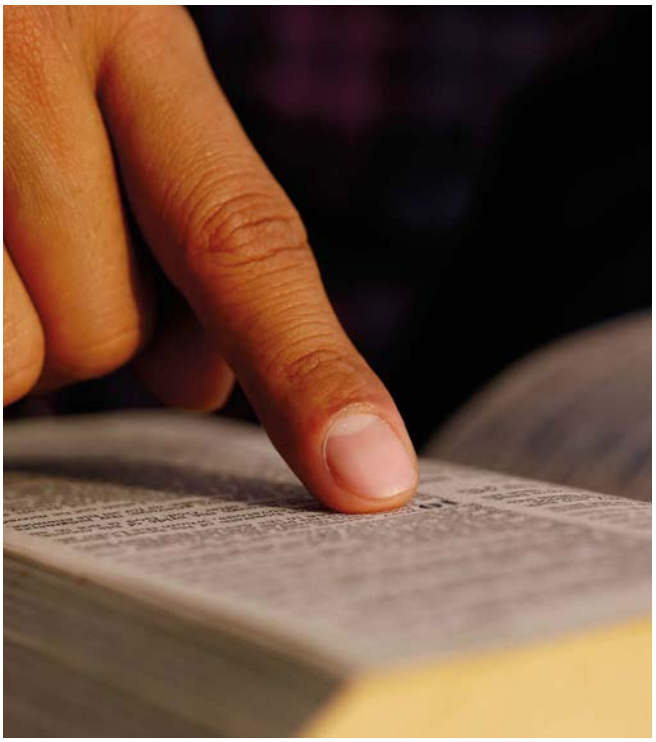
Everyone wrestles with the big questions:

- What is the meaning of life?
- Where does evil come from?
- How did we all get here?
- What happens to us when we die?

When we seek to answer these questions, we are doing philosophy. The real question is not, "Should we do philosophy or not?" (It is inevitable that we will.) The better question is, "Will we do philosophy well or poorly? Is our thinking right or wrong?"

## Goal for this Course

One of our major goals with this course is to expose you to the false ideas, and explain, from Scripture, how and why those ideas are wrong. Whether or not you plan to attend college and take formal philosophy classes, we want you to be equipped to know how to confidently engage with some of the most important issues of all time.



# Epistemology

## Epistemology

*When we study knowledge, we must remember that all knowledge comes from a source, and there is no source more dependable than the source of all information, wisdom, and knowledge—God Himself.*

> For the LORD gives wisdom; From His mouth come knowledge and understanding (Prov. 2:6).

Have you ever asked yourself how you know what you know? How can we know anything with certainty? How can we be sure that what we perceive corresponds to reality? How can we know what is true?

The starting point for all of philosophy is the question of knowledge. If there is no such thing as truth or reality, we might as well close this book and go take a nap (which is probably what many students are hoping to do right now). In this course, we are going to need to think deeply and biblically.

### Descartes



Philosophers are known for being deep thinkers. In fact, sometimes they think so deeply they confuse themselves. This happened to a philosopher by the name of René Descartes. One day, he was thinking about existence and wondered how he could prove he existed rather than being merely an illusion. Have you ever had a dream that was so real you thought for sure you were awake, only to awaken and realize your brain was playing tricks on you? Descartes considered how, at this moment, you and I may *think* we are awake, but what if it is just a dream? What if we are still asleep? How can we know the difference? Or what if we are but mere characters acting out scenes in someone else's dream? Perhaps we only exist in the dreams God dreams?

Sometimes philosophers think a little too deeply … which leads me to my favorite philosophy joke: "What is the difference between a philosopher and a pizza?" Answer: "A pizza can feed a family of four." Lame? Okay, sure, but keep that in mind if you become so enthralled with this course that you decide you want to make a career as a philosopher and still hope to pay the bills.

Descartes thought a little more deeply and considered (in essence, not a direct quote), "I am questioning my own existence, but to do so, there must be an 'I' who is doing the questioning. In order to refute my own existence, there must be an 'I' who does the refuting." So Descartes determined that his existence was necessary in order for there to be any cognition or thought. He then sat down and wrote out his famous dictum, "*Cogito ergo sum*" ("I think, therefore I am"). This became the foundation for all modern assumptions about epistemology.

### Etymology of Epistemology

The word **etymology** means the study of the history or origin of a word. It examines the roots of the word.

Epistemology comes from the Greek language (many ideas and philosophies trace their origins to Greek philosophers) and is comprised of two words: *episteme* (knowledge) and *logos* (the study or discipline of a matter). If we dig a little deeper, we find the Ionic Greek word *epistasthai* (the parent concept of *episteme*), which means to "stand over," or "overstand." It has the concept of standing on a foundation with something firm underneath you. This is where we get the idea of having an "understanding."

Name _____

To know anything with certainty, you need to have something solid under your feet. That is what this entire course is designed to do. You need a proper understanding (or foundation) on which to build your life. Many people question the knowability of truth and the certainty of knowledge. This leaves them floating around in a virtual outer space of disillusionment and confusion. We want to discover how we can know truth with certainty and be prepared to face life with confidence rather than bewilderment. Listen to Jesus' words about the importance of having a firm foundation to stand under the building of your life:

> But why do you call Me "Lord, Lord," and not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great (Luke 6:46–49).

Philosophers have proposed there are Four Pillars of Epistemology:

1. Belief
2. Truth
3. Evidence
4. Reason

From a biblical worldview, we recognize these need to be based on something more than personal, subjective opinion. As Christians, we find the source for all ultimate reality in God as He has revealed Himself in the Bible.

> Test all things; hold fast what is good (1 Thess. 5:21).

## BIBLE VERSES OF THE DAY

**"[God] desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).**

**"However, when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13a).**

## SPIRITUAL IMPLICATION

**God insists there is an objective truth, and people can come to know it through becoming saved and being guided by the Holy Spirit.**

## Study Questions

1. **Why** is it important to study philosophy from a biblical worldview?

_____

_____

_____

2. **What** was Descartes' argument for why he was certain of his existence?

_____

_____

_____

Name _____

# Particularism vs. Generalism

*These concepts correlate with the methodology we use to approach epistemology. In Romans, the Apostle Paul describes how even people without a Bible have a* ***moral conscience****. Philosophers struggle to explain how we can have a working understanding of a matter without knowing why we understand it. Paul's argument is that God has placed certain knowledge in our hearts.*

Particularism is the idea that you can know something without knowing how you know it.

Did you ever see a picture on a wall that was tilted just slightly? If you have any perfectionistic tendencies, I'm guessing you felt a compulsion to walk over and adjust it to make it straight, but how did you know it was crooked? Did you get a tape measure out and ensure that it was exactly the same distance from each corner to each comparable wall or ceiling? No. You just knew. How? Because you have an innate knowledge of what "straight" is supposed to be. How did you acquire a concept of "straight" or "normal" that helps you recognize when something is out of place? Some would argue experience (seeing things the correct way over and over until your subconscious recognized it) while others would say your rational mind just did the calculations.

**Generalism** is the view that unless you know *why* you know something, you don't truly understand it.



I can tell you that a bicycle is red, but I would have a difficult time describing the nature of redness. I probably couldn't tell you what red is or what makes something red versus another color, so I can identify a thing without truly understanding what comprises its essence. Generalism would insist that I don't really know that a bicycle is red in any kind of meaningful or scientific manner. Particularism would say I know red when I see it, even though I don't understand what makes something red.

In terms of the laws of the universe, we learn certain things from observation and experience and can extrapolate those experiences to form conclusions about what will happen in the future. For example, I may say, "Sarah is my friend." I may intuitively know she is my friend, even though I can't prove it in any scientific way.

Paul addresses particularism in Romans 2 when he explains how people know certain things to be morally right or wrong even though they do not have a relationship with God.

> [F]or when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them (Rom. 2:14–15).

Paul's argument is that God has given to each person a moral conscience, even non-Christians. In Romans 1, Paul makes a similar argument:

> [B]ecause, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened (Rom. 1:21).

Paul claims that people know what is right even though they do not give credit to God for that knowledge. As Christians, we have an internal moral conscience and the conviction of the Holy Spirit (John 16:13). We should endeavor to not only know *what* we believe but *why* our beliefs are true, and to develop the ability to explain and communicate them effectively to others.

| BIBLE VERSE OF THE DAY | SPIRITUAL IMPLICATION |
| --- | --- |
| **"I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth" (1 John 2:21).** | **John assumes that truth is objective and knowable, and God's people, in particular, have accurate knowledge of it.** |

## Study Questions

1. **Define** particularism.

2. **What** are some ways we come to know the truth about a matter?

3. **What** does Paul say about the ability of non-Christians to know moral truth?

4. **Why** do you think God has written His moral law on people's hearts, even for those who do not have a relationship with Him?

5. According to Romans 1:21, **what** precipitates a person's thinking becoming futile and their foolish heart darkened?

Name _____

# Presuppositions

> A fool does not delight in understanding, But in revealing his own mind (Prov. 18:2; NASB).

*A lot of people have their minds made up before they even hear an argument or see any evidence. Preconceived ideas can keep us from being open to learning the truth. While it is impossible to never have bias (because of our background or previous experiences), we need to have teachable attitudes so we don't stay stuck in life.*

> He who answers a matter before he hears it, It is folly and shame to him (Prov. 18:13).

*James 1:19 tells us we should be "swift to hear" and "slow to speak." We need to avoid being locked into our own opinions, but we should trust and rely on God's Word.*

**Presuppositions** are things we presume to be true before we have had experience with the given situation. In Latin, we call these ***a priori*** assumptions.

In mathematics, presuppositions are called prime axioms (first principles, or foundational, self-evident truths that do not require external proof of their existence). While assumptions are inevitable, we need to be careful because they can lead to false starting points that then lead to wrong conclusions.



For example, when we see dark clouds, we grab an umbrella. If we see someone not wearing a wedding band, we assume they are single. If we see children with two adults, we assume the adults are the children's parents. In all these situations, we could be judging wrongly.

If you see a group of young men walking toward you carrying baseball bats, you might quickly cross the street to avoid them (assuming they intend to harm you). If you see a man in a bank with a mask, you might call the police. If you see two young men wearing white shirts and black ties while riding bicycles, you might assume they are promoting a certain religion. You have made associations based on previous experience (or maybe only movies you've watched or books you've read), but these prior assumptions can mislead you. Perhaps it won't rain after all. It could be the young men are headed to a baseball game in street clothes. The man in the bank might have a skin condition that requires him to keep his face covered. The two men on bikes might be—okay, they are probably promoting a religion—but you get the point. Sometimes assumptions help us, but they have limits.

> Do not judge according to appearance, but judge with righteous judgment (John 7:24).

## Biblical Presuppositions

In the Bible, we find a foundational example of presuppositions. The Bible begins with these words: "In the beginning God …" (Gen. 1:1a).

The Bible does not set out to prove the existence of God; it simply presupposes it. There are some beliefs that are so basic we cannot seek to prove them by external sources. In the lesson on metaphysics, we will dig into some of the arguments for God's existence and explore in more detail how God cannot be proven by an external standard, or that standard would be more authoritative than God (and a higher authority than God would surely be … God).

Here are just a small handful of presuppositions or prime axioms that the Bible assumes:

1. **God exists** (Gen. 1:1, Ex. 3:14, Ps. 90:2, Heb. 11:6).
   The existence of everything depends upon God, and His existence is dependent upon nothing outside of Himself.
2. **God is the supreme authority in the universe** (Isa. 45:9, Dan. 4:35, Rom. 9:20–21, Rev. 4:11).
   God's Word is the final standard for ethics and morality.
3. **God is the Creator** (Gen. 1:1, Neh. 9:6, John 1:3, Col. 1:16–17).
   Nothing can make itself, but God is not material and doesn't need a material cause.
4. **God has spoken (through creation and Scripture)** (Heb. 1:1–2, 2 Tim. 3:16, 2 Pet. 1:21, Deut. 5:24).
   We can have knowledge because of God's revelation.
5. **Truth is knowable** (Deut. 29:29, Ps. 19:7–11, John 8:31–32, 1 John 5:13).
   This is a **prime axiom** because you have to use it to try to refute it (e.g., "You can't know truth" is a truth claim).
6. **Jesus rose from the dead** (Matt. 28:5–6, Luke 24:6–7, Acts 2:24–32, 1 Cor. 15:3–8).
   The eyewitness accounts recorded in the Bible affirm Jesus' Resurrection. The Bible doesn't suggest that we need any evidence outside of the biblical narrative.

Our starting points are vital. If we have begun with the correct premises, we can reach the right conclusions. However, if we assume false things, it can have devastating consequences the farther down the road we go in the wrong direction. Ultimately, we need to trust God's truth to guide us, not humanistic wisdom.

## BIBLE VERSE OF THE DAY

**"But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (1 Cor. 2:14).**

## SPIRITUAL IMPLICATION

**Unregenerate persons have their own presuppositions, but they don't begin with biblical ones, so they are often spiritually deceived.**

## Study Questions

1. **Why** can presuppositions be helpful when making decisions or evaluating information?

   _____

   _____

2. **Why** might two people look at the same evidence but reach different conclusions?

   _____

   _____

   _____

3. **Explain** why the Bible's opening words ("In the beginning God...") are an example of a presupposition.

   _____

   _____

   _____

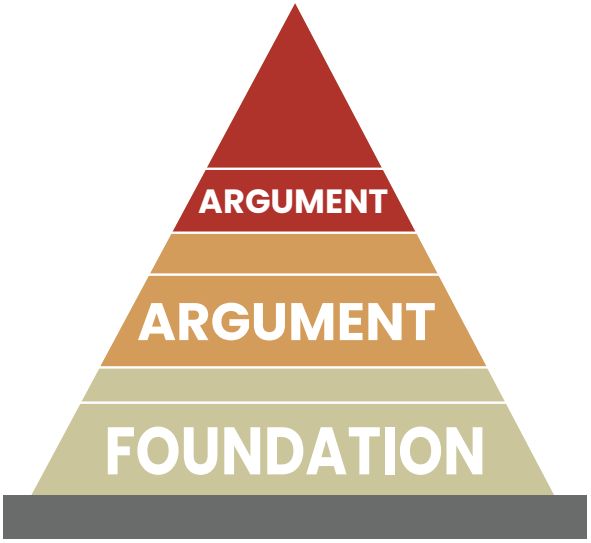
Name _____

# Foundationalism

> Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall (Matt. 7:24–27).

In order to function in life, we need to accept some foundational concepts as being so basic we don't need to prove their acceptance. For example, from a biblical **worldview**, our most basic truths are that there is only one God (God the Father, Jesus the Son, and the Holy Spirit—one holy Trinity who created all things), and His Word is the undeniable bedrock of our lives and faith.

The German philosopher Immanuel Kant referred to *a priori* concepts as ideas that we accept through logic and rationality rather than mere experience. This concept, earlier promoted by Aristotle, is known as **foundationalism**. For example, we must assume that words have meaning. To refute the concept would require us to use words to attempt to persuade our hearer of our viewpoint, so any effort to discount the meaningfulness of words would be self-refuting. A concept is self-refuting if it is contradictory within its own truth claims.




Descartes decided we must presuppose our existence before it does us any good to discuss various ideas. Can we scientifically "prove" our existence? We could attempt to do so, but it would be us doing the proving, and we would need to exist before we could attempt to do any proving. Some concepts are so basic, so foundational, that we simply must trust their existence without trying to prove it by an external source. We call these ideas self-evident truths.

There are many things we must presuppose in order to make any kind of rational argument.

1. We must believe words have objective meaning.
2. We must believe truth can be known.
3. We must believe that if something is true, the contrary position cannot also be true (at the same time in the same sense).

Every argument rests on the strength of an argument beneath it, and that in turn rests on another argument, but at some point, there needs to be a foundation we accept as truth without needing a prior argument to support it. Otherwise, there would be an **infinite regress** (which is a logical fallacy).

Here is an imaginary conversation to help us understand this concept:

Mia: "How can we know anything with certainty? Don't we believe most things because someone else told us something was true?"

Jordan: "That's why we need to have a foundation on which we build all our other beliefs—something we know is true without having to prove it."

Mia: "Like what?"

Jordan: "Like the idea that truth exists. To try to disprove it is self-refuting. If someone says truth doesn't exist, simply ask them if it is true that truth doesn't exist. They can't make the claim without assuming (and accepting) the opposite of their claim."

Mia: "Thanks! That's helpful. So, we don't need to assume everything is true, but we need to assume a few things are true in order to have a starting point for everything else, right?"

Jordan: "Exactly. That is called foundationalism. You start with self-evident truths and build your philosophical structure from there."

> Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity" (2 Tim. 2:19).

Has there ever been a time when you made sure that you were building your life on the right foundation? Have you fully surrendered to the Lordship of Jesus Christ and received Him as your Savior? If not, I would strongly encourage you to do that today.

> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name (John 1:12).

## BIBLE VERSE OF THE DAY

**"For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).**

## SPIRITUAL IMPLICATION

**We need to have Jesus as the spiritual foundation for our lives.**

## Study Questions

1. **Fill in** the blank: A concept is _____ if it is contradictory within its own truth claims.

**Answer** the questions.

2. If every worldview is built upon foundational beliefs, **why** do you think the Bible identifies Jesus Christ as the only true foundation for life?

_____

_____

_____

_____

3. **Explain** why foundationalism rejects an infinite regress of arguments.

_____

_____

_____

_____

4. **Why** do you think self-evident truths are necessary for knowledge and reasoning?

_____

_____

_____

_____

Name _____

# Review

## Key Scripture

**Read** the following verses in your Bible, then **write** them on the lines.

1. Proverbs 1:7 _____

_____

2. Colossians 2:8–9 _____

_____

## Matching Definitions

3. _____ Epistemology

4. _____ Infinite regress

a. Every argument rests on the strength of an argument beneath it, and it in turn rests on another argument

b. The study or discipline of a matter of knowledge

5. **Fill in** the chart.

| What is the proper name for the following definition? | What can lead to a false conclusion? |
|---|---|
| a. _____<br>are things we presume to be true before we have had experience with the given situation. | b. _____<br>_____<br>_____ |

## Short Answer

6. **What** did Descartes determine was necessary for him to have any cognition or thought?

_____

_____

7. **How** does Scripture distinguish between human wisdom and God's wisdom in the parable of the two builders in Luke 6:46–49?

_____

_____

8. **Why** is belief alone not the same thing as truth?

_____

_____

9. **What** is the foundational starting point for all of philosophy?

_____

_____

10. **Why** do all systems of thought (worldview) require some kind of foundation?

_____

_____

11. According to 1 John 2:21, **what** does the Apostle John assume about truth?

_____

_____

12. **What** is an example of a "self-refuting" argument?

_____

_____

13. Day 4 mentions three specific things we must presuppose in order to make any kind of rational argument. **Fill in** the blanks to complete the sentences.

    a. We must believe _____ have objective _____.

    b. We must believe _____ can be _____.

    c. We must believe that if something is true, the _____ position cannot also be _____ (at the same time in the same sense.)

## Capstone Week 1 Entry

Days 1–4 teach that how we understand knowledge and truth shapes everything else we believe. **Explain** why beginning with God's revelation (the Bible) provides a more reliable foundation for knowledge than relying on human reason or experience alone.

_____

_____

_____

_____

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# Conformity Studies
## (Part 1)

*In the early 1900s, as psychology began to expand, researchers began to discover how individuals (and groups) could be manipulated and controlled through* ***social engineering****. Social scientists, often on behalf of government agencies, conducted experiments to show how they could create peer pressure and cause people to conform to their intended desires (conformity studies). The practices go all the way back to biblical times, as demonstrated in the Book of Daniel when the young Hebrew men were coerced to conform to Babylonian customs and practices, many of which went against their religious convictions.*

## Arthur Jenness Conformity Studies

Arthur Jenness (1897–1970), a psychologist who conducted an early conformity experiment in 1932, counted out 811 white beans and placed them in a glass bottle. He asked 101 psychology students (divided into groups of three) to estimate how many beans were in the bottle. Each student was given the opportunity to guess and then to make an estimate with their team.

| | Males | Females |
|---|---|---|
| Average estimate before | 790 | 925 |
| Average estimate after | 695 | 878 |
| Average change | 256 | 382 |

As you can see, nearly all the participants changed their count when given the opportunity to answer with input from their group. This demonstrates the power of conformity to others' opinions and the belief that the majority must be correct.

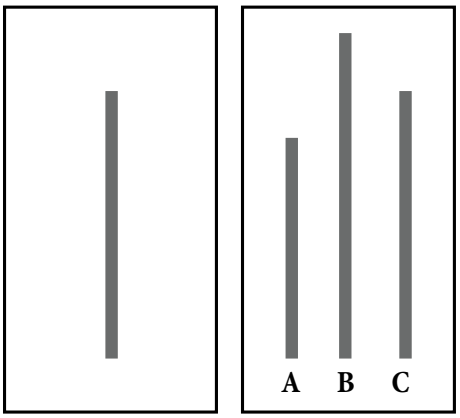
## Solomon Asch Conformity Experiment

Solomon Asch (1907–1996) was a Polish-American psychologist who specialized in social psychology.

Asch's interest in psychological manipulation began when he was a seven-year-old Jewish boy experiencing his first Passover in Poland. His grandmother poured an extra glass of wine. When Solomon asked who it was for, his grandfather told him it was for the prophet Elijah, and if he watched carefully, he would see the wine level go down during the evening. As Solomon watched intensely, he believed he did see the wine decrease. Years later, he determined it was the power of suggestion (and perhaps wanting to see it happen) that manipulated his mind into believing something that was not true.

To recreate a similar psychological dynamic, between 1951–1956, Asch created several social experiments, including one where he compared a line on a card on the left with three lines of different sizes on a card on the right. Only one of the lines on the card on the right matched the single line on the left card (see illustration below).

Which line do you think matches? If you said "C," you are correct, along with 99% of the other participants who responded individually. Once a little peer pressure was added, however, the dynamics changed dramatically.




## Confederates (Peer Pressure)

Asch would take a group of six to eight university students (called confederates), all of whom knew about the social experiment. They were all told to give the same wrong answer (A), and the "true subject" (the student who didn't know he was part of a social experiment) would answer last. When hearing the unanimous consensus of his peers, the naïve "true subject" would frequently change his previous answer to conform to the views of the majority.

Thirty-seven out of 50 participants (74%) conformed at least once during the critical trials. Only 25 percent of the participants consistently gave the correct answer. As group size increased, conformity increased—up to a point.

- With 1 confederate → 3% conformity
- With 2 confederates → 13% conformity
- With 3 confederates → 32% conformity
- After 3, adding more people did not significantly increase conformity.

Two primary reasons were stated as to why students gave the wrong answer:

1. They knew they were giving the wrong answer but didn't want to face ridicule from the class.
2. They questioned their own sanity and assumed the majority must be correct.

Studies suggest that the desire to conform is highest in the earlier teen years, but it can be a factor at every age and in every social class. In many cases, students would conform to the group even when they believed it could negatively affect their grade. It is also notable that America is an individualistic society compared to many others, yet the impact of conformity was significant.

It seems there is a small percentage of people who, because of personality, are largely immune to peer pressure. Similar experiments have shown that the more similar a person is to the true subject, the more likely he is to go along with a social group he wants to fit into.

It was also discovered that when a "true partner" emerged (another "real" participant or actor) and gave the correct answer first, only five percent of true subjects gave the wrong answer, demonstrating the power of an ally. This may explain why one of the strongest factors for students continuing to embrace the Christian faith at a secular college campus is being part of a Christian student ministry and having close Christian friends at the school.[111]

> Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up" (Dan. 3:16–18).

Daniel's friends were "true partners" in the sense that they supported each other and helped each other stand against conformity. Make sure you are a true partner to your Christian friends and that you find some who will help you to stand firm!

## BIBLE VERSE OF THE DAY

**"Do not be deceived: 'Evil company corrupts good habits' " (1 Cor. 15:33).**

## SPIRITUAL IMPLICATION

**Even people who would do the right thing when they are on their own can be convinced to make wrong decisions when there is pressure to comply to the majority.**

## Study Questions

1. In Solomon Asch's conformity study, **what** factor helped students stand up against pressure to conform?

_____

_____

2. **Why** do you think people sometimes assume that the majority must be correct?

_____

_____

_____

# Conformity Studies (Part 2)

> And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may approve what the will of God is, that which is good and pleasing and perfect (Rom. 12:2; LSB).

*In this lesson, we see how extensive studies have been conducted by social engineers to create conformity, especially among students in grades K–12 and university settings. Much of the institutional school setting was carefully crafted to foster conformity to predetermined social outcomes. Being aware of this can help you protect yourself from systemic manipulation.*

## Thorndike Theory of Learning/ Connectionism



Edward Thorndike (1874–1949), a professor of educational psychology, spent most of his career working at Columbia University's Teachers College (1899–1940) (alongside famous progressive education leader John Dewey). Thorndike was famous for his experiments with cats (similar to Pavlov's dogs). He would put a cat in a cage with an escape mechanism (a lever, a rope, or something that would open the door if operated). Outside, he would set a bowl of food. It usually took only a minute or two for the cat to find the escape. Thorndike would then put the cat back in the cage and calculate how long it took him to get out in subsequent attempts. Before long, it was mere seconds before the cat was out of the cage.

From this observation, he formed his concept of behavioristic **connectionism** (or the laws of learning), which posits that learning is the process of making mental connections between stimuli and response, through trial-and-error experimentation.

Thorndike's three laws of learning are:

1. **Law of Effect.** When we receive positive rewards from an action, we are likely to do it again.
2. **Law of Exercise.** The more we practice a method, the better we become at it.
3. **Law of Readiness.** A student will study best when he is focused and ready (emotionally, physically, and mentally) to learn.

Much of the behavioral psychology research (often done on animals) from Pavlov, Thorndike, Watson, and Skinner found its way into classrooms and was used by administrators to get students to comply in an institutional learning environment.

## Prestige Suggestion/Source Credibility Effect

Irving Daniel Lorge (1905–1961) was a prominent American psychologist and professor at Columbia University's Teachers College from 1938 until his death in 1961. At Columbia (where John Dewey formerly taught), he worked alongside his mentor, Edward L. Thorndike. He was known for intelligence tests in which he discovered that when groups make collective decisions, they usually do so because the majority is following at least one dominant (perceived) expert in the group who tends to sway everyone else to their point of view (then the herd follows).

In 1936, a study was published in which Lorge explained how people tend to perceive a quote or statement either positively or negatively based on who said it rather than on the ideas contained within it.[112] He would give students quotes from Vladimir Lenin or Thomas Jefferson (switching the names and giving the incorrect one). Students could be manipulated to affirm or reject the statement based on who they thought made the statement (more positive for Jefferson and more negative for Lenin—ironically, on today's secular university campuses, it might have reverse results, as history has been redefined). Solomon Asch conducted similar experiments with similar results.

In 2008, a group called Campus Reform conducted a similar social experiment on the campus of John Jay College. Following President Trump's first State of the Union (SOTU) address, they asked students what they thought of some of his more controversial statements. What they didn't tell the students they interviewed was that the quotes were actually from President Obama's SOTU addresses.

Most of the students interviewed were negative toward the comments when they believed they were made by President Trump and were surprised to hear they had been made by a president they admired (Obama).

## The Stanford Prison Experiment/Zimbardo Prison Experiment

In 1971, psychologist and professor Philip Zimbardo (1933–2024) conducted a two-week prison experiment where students were placed with "confederates," as either a prison inmate or a guard. A social hierarchy quickly formed, and "guards" began to mistreat "prisoners," while prisoners quickly began to resent and rebel against their authorities. It is another fascinating example of how human behavior and conformity to expected social norms can be achieved quickly through social manipulation.

"**Confirmation Bias**" is the term used when people actively look for information that supports what they want to believe. Many people are easily manipulated by propaganda because they want to believe the lies they are being told. The Bible warns us against this:

> For the time will come when they will not endure sound doctrine, but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires (2 Tim. 4:3; LSB).

### BIBLE VERSE OF THE DAY

**"Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful" (Ps. 1:1).**

### SPIRITUAL IMPLICATION

**The Bible instructs us to guard against being negatively influenced by outside forces. Psalm 1 gives us three categories of influence to guard against:**

1. **Ungodly counsel (teachers/instructors/professors)**
2. **The way of sinners (a negative peer group)**
3. **The seat of the scornful (a classroom or environment that mocks that which is sacred)**

## Study Questions

1. **What** is the name of the discovery that found that groups often follow a dominant perceived expert?

   _____

2. **Why** do you suppose prestige suggestion happens in social situations?

   _____

   _____

   _____

3. Romans 12:2 commands Christians not to be conformed to this world. **How** does this instruction relate to the conformity studies discussed in this lesson? (Possible references: Rom. 12:2; 2 Tim. 4:3.)

   _____

   _____

   _____

# Conformity Studies (Part 3)

*In this study, we will see that average people (perhaps even you) can be manipulated by social pressure to conform to societal expectations, or even to cause harm to others, just so they don't lose their job or face ridicule from classmates.*

## Milgram's Obedience to Authority Experiment

Solomon Asch was Stanley Milgram's (1933–1984) advisor when Milgram was a student at Princeton University. Milgram submitted a Ph.D. dissertation (a written essay required to receive a graduate degree) on conformity under Asch's tutelage. Like Asch, Milgram was Jewish and had close relatives who had been impacted by the Holocaust.

In 1961, Nazi war criminal Adolf Eichmann was standing trial for his part in the extermination of Jews under Adolf Hitler. Rather than appearing as a madman, Eichmann calmly claimed that he was merely following orders. After World War II, many wondered what made the Nazis commit their atrocities. Were they intrinsically more evil than other people groups?

Milgram was intrigued with what could make people commit acts of cruelty against other humans and decided to see if average Americans could be convinced to harm others (if it was done in the name of "science" or at the orders of an authority figure). His behavioral study was conducted several months later.

In 1974, he published a summary of his findings. Milgram chose 40 random men from all occupations and walks of life (although they were all white and male), ages 20–50, from his local area in New Haven, Connecticut. He said he would pay them $4 an hour (plus 50¢ carfare) for their time to "help complete a scientific study of memory and learning."

Each recruited man (called a "teacher") was placed unknowingly with a confederate (an actor called a "student"). The "teachers" were instructed (by an administrator they considered to be professional) to administer an electric shock to the student whenever an incorrect answer was given. The shock device had 30 switches between 15 volts (labeled "Slight Shock") to 450 volts (marked "Danger: Severe Shock"). The final two switches were threateningly marked with three bold x's. With each wrong answer, the teacher was to increase the shock level to the student by an additional 15 volts. Every participant in Milgram's original study administered shocks up to at least 300 volts, and 65% went all the way to the maximum 450-volt level.

When the students (actors) were in the same room, and the "teacher" could see them grimacing in pain, only 40% of them would comply with the full 450 volts, but when they were in the other room, 65% would keep going to the "end" of the experiment, so visual association was a deterrent. When they had to personally put the student's hand onto a shock plate, obedience to instructions dropped to 30%. When instructions were given by an administrator over the phone (rather than in the room with the "teacher"), compliance fell to 25.5%. When they moved the experiment from Yale University to a run-down office building in town, compliance fell to 48%, so the prestige of the school campus gave the shock treatments a feeling of validity. Also, replacing the administrator's lab coat with normal clothes dropped compliance to only 20% (uniforms feel "official" and provide trust).[113]



## Would Americans Kill Others for Scientific Experimentation?

Although no one was harmed during these experiments, the teachers *believed* the students were harmed at 300 volts, an amount 65% of participants were willing to administer. The current passing through the body could reach 100–300 milliamps (0.1–0.3 amps) or more, which may cause:

- ventricular fibrillation (disrupted heart rhythm), often fatal without immediate treatment
- respiratory paralysis (breathing stops)
- severe muscle contractions, making it impossible to let go
- burns at contact points, as 300 volts is enough to cause tissue damage

Even brief exposure can be lethal if the current passes through the heart or chest. At 450 volts, it is likely that death could occur.

These studies, seeking to understand why and how people could be led to harm another, are disturbing. In the future, you may be pressured to do things you know are wrong to fit in at your university, job, or other social group. Like Daniel in the Bible, you should determine now not to conform.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself (Dan. 1:8).

### BIBLE VERSE OF THE DAY

**"But Peter and the other apostles answered and said: 'We ought to obey God rather than men' " (Acts 5:29).**

### SPIRITUAL IMPLICATION

**While the Apostle Paul tells us to obey governing authorities in Romans 13:1–7 (as does the Apostle Peter in 1 Peter 2:13–14), Peter reminds us in Acts 5 that we have a higher obligation to obey God. We should never obey a human institution or authority figure if they are asking us to sin.**

## Study Questions

1. **How** susceptible are you to peer pressure in a social setting?

_____

2. **How** far do you think you would have gone if you were a participant in the obedience study?

_____

_____

_____

_____

3. Acts 5:29 says, "We ought to obey God rather than men." **Why** is this principle important when authority figures ask people to do something wrong? (Possible references: Acts 5:29, Dan. 1:8.)

_____

_____

_____

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Name _____

# Nouthetic Counseling

In 1968, Dr. Jay E. Adams (1929–2020) formed associations for certified Christian counselors, to provide a Christian alternative to psychoanalysis. Adams coined the term "nouthetic" counseling. He believed that the role of the counselor was not to point them to flawed humanistic "wisdom" but, instead, to direct them to the truth of God's Word. Dr. Adams' efforts helped to create a new movement of biblical counseling.

> Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another (Rom. 15:14).

The word used for *instruct* in this version is the Greek word *nouthetein* (from which the term "nouthetic counseling" is derived). Strong's Bible Concordance (#3560) says this about the word: "To admonish, warn, counsel, exhort. From the same as nouthesia (#3559); 'To put in mind, e.g. to caution or reprove gently.'" That same word appears in 1 Thessalonians 5:12:

> And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and *admonish* you.

The word *admonish* can also be translated as *counsel*.



The three primary concepts contained in the biblical counseling model are:

### Confrontation

The truth of the Bible is sufficient for exposing wrong thinking and correcting it. The counselor must be willing to gently confront wrong thinking and behavior with the Word of God.

### Concern

> I do not write these things to shame you, but as my beloved children I warn you (1 Cor. 4:14).

The purpose of warning is not to shame someone and put them down but to gently help them, as a loving parent would a beloved child.

### Change

> Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears (Acts 20:31).

Paul's purpose in working with the believers in Ephesus for three years is so they would experience genuine life change. The goal is not merely for people to endlessly talk about their problems their whole life (although sharing your feelings and experiences certainly has a place in the healing process). The ultimate goal is to experience healing and become more like Christ.

Dr. Adams' work has inspired thousands of pastors and trained certified counselors to return to a biblical approach of treating emotional and psychological issues. His organization has over 1,700 counselors working worldwide in over 30 countries and languages.

## A Christian View of Behavior

It is interesting to note the assumptions and biases that people expose by the way they talk about behavioral disorders. When someone does something morally wrong (or at least considered socially unacceptable if they do not believe in objective morality), they usually blame it on some kind of extrinsic force. They will blame heredity (genetics), social conditions (a difficult childhood, being bullied, lack of economic opportunity, etc.), physical issues (chemical imbalance, hormones), or environmental conditions (food dyes, radio waves, barometric pressure, etc.) for their bad behavior, but what does that imply about them? They were doing great (or would have been), but then something outside of themselves (or at least outside of their control) came upon them in a hostile way and caused them to act contrary to their "normal" nature, which was obviously good.

## The Nature of Man

The Bible does not agree with modern psychology in assuming that humans are innately morally good and only act out when some external force changes their good nature and creates (against their desire, will, or inclination) negative behavior.

In Romans 7, the Apostle Paul declares that "in me ... nothing good dwells" (v. 18) and describes us as "sold under sin" (v. 14). This is a harsh reality that we do not like to consider.

The Bible teaches that we have choice and agency (especially as Christians) to make right choices.

> No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it (1 Cor. 10:13).

The Bible teaches that we, as humans, are not biological machines merely responding to external stimuli. We are image bearers of God, and if we are truly born again, we are Spirit-filled children of God.

The Bible affirms and exalts the dignity of humanity and gives us solutions rather than demeaning us and leaving us hopeless. The answer to man's problems is found in the gospel of Jesus Christ. God has made a way to deliver us from ourselves.

### BIBLE VERSE OF THE DAY

**"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).**

### SPIRITUAL IMPLICATION

**There is a philosophy of this world that God does not want us to conform to. We need to think biblically and have our minds renewed by the Word of God (not by humanistic ideas created by men). If we want direction in life (to discern God's will), we need to submit to biblical counsel rather than worldly counsel.**

## Study Questions

1. **What** are the three main emphases of the biblical (nouthetic) counseling movement?

_____

_____

_____

2. **Why** do you think people often blame extrinsic factors for wrong behavior instead of taking personal responsibility for their actions?

_____

_____

_____

3. **What** are some advantages of biblical counseling over secular psychology or psychiatry?

_____

_____

_____

_____

# Assessments

## Grading Options for This Course

It is always the option of an educator to assess student grades however he or she might deem best. The following is only a suggested guideline based on the material presented through this course. To calculate the percentage of the worksheets and test the educator may use the following guide. Divide the total number of questions correct (example: 43) by the total number of questions possible (example :46) to calculate the percentage out of 100 possible.

43/46 = 93 percent correct

The suggested grading values are noted as follows:

90 to 100 percent = A

80 to  89 percent = B

70 to 79 percent = C

60 to 69 percent = D

0 to 59 percent = F

# Semester 1 Test

## Short Answer

1. Proverbs 1:7 teaches that the fear of the Lord is the beginning of knowledge. **Explain** how this challenges the idea that human understanding and reasoning can be the sole source of knowledge.

_____

_____

2. Colossians 1:15–17 teaches that Christ created all things and that all things hold together in Him. **Explain** how this passage helps answer philosophical questions about the unity and order of the universe.

_____

_____

3. In your own words, **explain** what philosophers mean by presuppositions and why they are important to the process of reasoning.

_____

_____

4. **Explain** the difference between particularism and generalism as two approaches to knowledge.

_____

_____

5. **What** problem was René Descartes trying to solve when he began doubting everything about reality, and **what** conclusion did he reach through his famous statement, "I think, therefore I am"?

_____

_____

6. **What** is a self-refuting statement? **Give** an example and briefly **explain** why it fails logically.

_____

_____

_____

7. **Why** does the idea of an infinite regress fail to provide a complete explanation for the existence of the universe? **How** does the idea of a first cause address this problem?

_____

_____

_____

8. **What** problem were philosophers attempting to solve when they debated unity and diversity in the universe? **How** does Christianity provide an explanation for both?

_____

_____

9. **What** is the mind/body problem, and **why** is it difficult to explain the relationship between the mind and the physical body through purely scientific observation?

_____

_____

10. **Why** is the statement "truth is relative" difficult to defend logically?

_____

_____

11. **Why** do Christian philosophers argue that faith and reason should work together rather than oppose each other?

_____

_____

## Capstone Semester 1 Test Entry

The first part of this course has examined how great thinkers in history have approached the knowability of truth and even their own existence and reality. As you write, consider: **Why** ideas such as relativism or subjective truth create logical problems; **What** the lessons have had to say about the necessity for truth to be objective and ultimately grounded in God, who is truth; **How** Scripture teaches that Christians are to walk in and share truth, reflected among other passages in Acts 4:18–20 and Ephesians 4:15, 25; **Why** speaking the truth may involve opposition, cost, or even personal risk.

**Utilize** these prompts, giving personal consideration to whether you personally would be willing to stand up for truth, even if it means personal cost.

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# Answer Key

## Grading

It is always the prerogative of an educator to assess student grades however he or she might deem best. The following is only a suggested guideline based on the material presented through this course. To calculate the percentage of the worksheets and tests, the educator may use the following guide. Divide total number of questions correct (example: 43) by the total number of questions possible (example: 46) to calculate the percentage out of 100 possible.

43/46 = 93 percent correct.

The suggested grade values are noted as follows:

90 to 100 percent = A

80 to 89 percent = B

70 to 79 percent = C

60 to 69 percent = D

0 to 59 percent = F

Exercise Answer Key ..... Page 399

Review Answer Key ..... Page 429

Semester Answer Key ..... Page 455

### Lesson 1, Exercise 1, Page 22

1. Answers will vary. It is important to study philosophy (and all issues of life) from a biblical worldview because we need a proper foundation on which to build our lives, discover how we can know truth with certainty, and face life with confidence rather than bewilderment.
2. To question his existence, there had to be someone doing the questioning.

### Lesson 1, Exercise 2, Page 24

1. *Particularism* is the idea that you can know something without knowing how you know it.
2. We come to know the truth about a matter through observation and experience.
3. Paul teaches that God has given all people a moral conscience. Even non-Christians show that the work of God's law is written on their hearts. However, because people reject God, their thinking can become futile and their hearts darkened.
4. Answers will vary. A sample answer may include: God has written His moral law on people's hearts so that all people have some awareness of right and wrong and are accountable to Him, even if they do not acknowledge Him as the source of that moral knowledge.
5. People neither honored God as God nor gave thanks to Him. As a result, their thinking became futile and their hearts were darkened.

### Lesson 1, Exercise 3, Page 26

1. Presuppositions provide starting points for reasoning and decision-making. They help people interpret information and draw conclusions about the world around them.
2. Two people may reach different conclusions because they begin with different presuppositions. Since presuppositions serve as the starting point for reasoning, the assumptions people bring to a situation can influence how they interpret evidence and the conclusions they draw from it.
3. The Bible begins by stating, "In the beginning, God..." without first attempting to prove God's existence. It assumes God's existence as a foundational truth upon which the rest of Scripture is built.

### Lesson 1, Exercise 4, Page 28

1. Self-evident
2. The Bible identifies Jesus Christ as the only true foundation because He provides the ultimate basis upon which Christians can build their understanding of truth, knowledge, and life. Just as a building needs a solid foundation, our beliefs and worldview need a reliable foundation, and Scripture teaches that this foundation is Jesus Christ.
3. Foundationalism rejects an infinite regress because if every belief required another belief to support it, reasoning would never reach a starting point. Some foundational truths must be accepted in order for knowledge and rational argument to be possible.
4. Answers will vary. A sample answer may include that self-evident truths provide a starting point for reasoning. Without them, every claim would require further proof, making knowledge and rational discussion impossible.

### Lesson 2, Exercise 1, Page 32

1. Similar beings share common characteristics that make them alike, but each retains a unique identity that makes it distinct from all others.
2. It is important to recognize the characteristics that define something because those qualities allow us to identify it, distinguish it from other things, and discuss it meaningfully. Without recognizing defining characteristics, rational thought and communication become difficult or impossible.

## Lesson 16, Exercise 3, Page 176

1. Denial is claiming an event or action never happened. Minimization admits it happened but downplays its importance or seriousness.
2. Projection occurs when a person attributes their own insecurities, feelings, motives, or problems to someone else instead of taking responsibility for them.
3. Displacement occurs when someone redirects frustration or anger toward a safer target rather than the person or situation that actually caused it.

## Lesson 16, Exercise 4, Page 178

1. False memories can be generated and implanted, leading people to believe events occurred when they actually did not.
2. Answers will vary. Christians should carefully evaluate expert claims because even sincere experts can be mistaken. Scripture teaches us to test ideas rather than accept them blindly and to compare all truth claims with God's Word (Ps. 40:4; Eph. 4:14; 2 Tim. 3:13).
3. Answers will vary. A person can genuinely believe something that is false. Truth is determined by reality and God's standards, not by the strength of someone's feelings or intentions.

## Lesson 17, Exercise 1, Page 182

1. An introvert is generally reserved and tends to enjoy time alone, while an extrovert is energized by social interaction and enjoys being around people.
2. Answers will vary. Personality profiles may describe certain tendencies, but they do not define who we are. God created each person uniquely, understands us completely, and calls us to grow in Christ. Our identity is found in Him rather than in a personality category (Ps. 139:1–2; Ps. 139:14; 1 Cor. 12:14–18).

## Lesson 17, Exercise 2, Page 184

1. Automatic writing is the practice of entering a trance-like state and allowing a spirit to supposedly communicate or write through a person.
2. The Enneagram teaches that people possess a divine spark or inner godhood that can be discovered through self-exploration. This conflicts with the biblical teaching that salvation and spiritual transformation come from God, not from discovering divinity within ourselves.
3. Christians should be cautious because claims of secret spiritual knowledge can lead people away from biblical truth and toward deception.

## Lesson 17, Exercise 3, Page 186

1. The Bible repeatedly calls people to make choices and holds them accountable for their actions (e.g., Deut. 30:19; Josh. 24:15).
2. Just because two things occur together does not prove that one caused the other. Similar behaviors may result from environmental influences, learned behaviors, or other factors rather than genetics alone.

## Lesson 17, Exercise 4, Page 188

1. Classical conditioning trains responses through associations with stimuli, while operant conditioning shapes behavior through rewards and punishments.
2. The lesson warns against this because children are not merely animals or machines to be programmed. They are eternal souls made in God's image and need biblical instruction, correction, and discipleship.
3. Answers will vary. Biblical parenting involves teaching truth, discipling the heart, and pointing children toward God. Rewards and punishments may have a place, but Christian training seeks spiritual growth rather than mere outward compliance.

## Lesson 18, Exercise 1, Page 192

1. Having an ally or true partner who gave the same answer they believed was correct.
2. Answers may vary. People often assume that if many others agree on something, it must be true or trustworthy.

### Lesson 18, Exercise 2, Page 194

1. Edward Thorndike
2. Answers will vary. People often place trust in perceived experts or authority figures and may accept ideas based on who presents them rather than evaluating the ideas themselves.
3. Answers will vary. The conformity studies show how strongly people can be influenced by groups, authority figures, and social pressure. Romans 12:2 reminds Christians to allow God to shape their thinking rather than simply following the crowd.

### Lesson 18, Exercise 3, Page 196

1. Answers will vary. The student should share how susceptible he or she is to peer pressure in a social setting.
2. Answers will vary. The student should share how far he or she would have gone if he or she were a participant in the obedience study.
3. Answers will vary. Christians should respect authority, but God is the highest authority. If a leader, teacher, employer, or government commands something sinful, believers must obey God rather than people. Acts 5:29 and Daniel 1:8 both demonstrate this principle.

### Lesson 18, Exercise 4, Page 198

1. Confrontation, concern, and change
2. Answers will vary. People often blame outside influences because it is easier than admitting personal responsibility. While circumstances can affect behavior, Scripture teaches that individuals are accountable for their choices.
3. Answers will vary. Biblical counseling is rooted in God's Word, addresses spiritual issues, points people toward Christ, and offers hope through the gospel rather than relying solely on human theories.

### Lesson 19, Exercise 1, Page 200

1. Ethics is a system that helps people make decisions and determine what they ought to do. Morality refers to right and wrong behavior and way of living and is measured by God's Word.
2. Metaethics asks what ethics is and where moral values come from. Normative ethics asks how people ought to behave. Applied ethics examines ethical decisions in specific areas of life. Descriptive ethics studies what people believe about morality.

### Lesson 19, Exercise 2, Page 202

1. The Stoics identified prudence, fortitude, temperance, and justice as the four primary virtues needed for living together in harmony.
2. God's nature, expressed through His Word, defines what is truly good, just, and virtuous. The better we know God, the better we understand virtue and how to make wise ethical decisions.

### Lesson 19, Exercise 3, Page 204

1. Applied ethics is used in areas such as bioethics, business ethics, environmental ethics, political ethics, sexual ethics, technology and AI ethics, and professional ethics.
2. A good guideline for making bioethics decisions: Does this practice or method protect and promote the value, creation, and sustenance of human life, without causing death and destruction to other human life?
3. The ability to do something does not automatically make it morally right. Ethical decisions must be evaluated by moral principles, not merely by technological capability.

## Semester 1 Test, Pages 379–380

1. The fear of the Lord recognizes God as the foundation of knowledge. Human reasoning alone cannot provide a complete foundation for knowledge because human understanding is limited. God's revelation provides an authoritative and stable source of truth.
2. Colossians 1:15–17 teaches that Jesus created all things and that all things consist in Him. Therefore, the unity and order of the universe are not the result of chance or an impersonal force but are sustained by Christ, who created and holds all things together.
3. Presuppositions are basic assumptions that must be accepted before reasoning or arguments can begin. They influence how a person understands knowledge, truth, and reality.
4. Particularism holds that we can know certain things to be true even if we cannot fully explain how knowledge works. Generalism argues that we must first explain how knowledge is possible before we can claim to know anything.
5. Descartes was trying to determine whether anything could be known with certainty. Through his method of doubt, he concluded that even if he doubted everything else, the fact that he was thinking demonstrated that he existed as a thinker: "I think, therefore I am."
6. A self-refuting statement is a claim that contradicts itself and therefore defeats its own argument. For example, "There is no truth" is self-refuting because the person making the statement is presenting it as a true statement.
7. An infinite regress is an endless chain of causes with no beginning, so it does not ultimately explain why anything exists. The idea of a first cause provides an explanation by identifying an original cause that began the chain of events in the universe.
8. Philosophers were attempting to understand how the universe could contain both unity and diversity at the same time. Christianity explains this through God's nature and His creation. God is one God in three Persons, and creation reflects this unity and diversity. Christ also created and sustains all things.
9. The mind/body problem concerns the relationship between the immaterial mind and the physical body. It is difficult to explain through purely scientific observation because thoughts, consciousness, and reasoning cannot be directly observed and tested in the same way as physical objects.
10. If truth is relative, then the statement "truth is relative" cannot itself be universally true. If it is true for everyone, it contradicts the claim that there is no truth that applies universally.
11. Christian philosophers argue that faith and reason should work together because reason is a gift from God and functions properly when rooted in truth. Biblical faith does not require abandoning reason. Instead, God's revelation provides the foundation within which human reasoning can properly operate.

Capstone Sample Answer

The great thinkers of history (philosophers) sought how humans could know truth and whether certainty is possible. Epistemology, a branch of philosophy, asks, "How do we know what we know?" and examines whether truth is objective or based primarily on personal perspective. Ideas such as relativism create logical problems because they deny absolute truth while still making (absolute) truth claims. Thinkers like René Descartes attempted to establish certainty through human reasoning, but human thought alone cannot fully explain the origin or reliability of truth. This shows that truth must exist beyond human opinion and be based in something unchanging.

The Christian worldview teaches that truth is real, knowable, and rooted in God's character, delivered through the words of the Bible. Scripture also shows that knowing truth requires obedience. In Acts 4:18–20, the apostles refused to stop speaking truth despite opposition. Ephesians 4:15 and 4:25 command believers to speak truth in love and reject falsehood. This shows that truth is not only to be understood but obeyed. A biblical understanding of truth leads to both confidence in what is true and the obedience to speak it faithfully, even when it is costly.