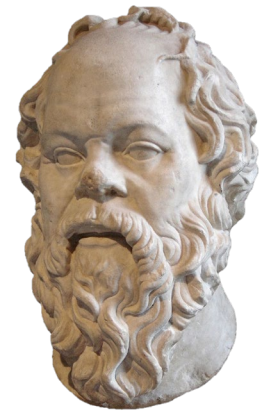


# God's View of the Dialectic

Like all wisdom from God, his thoughts and ways are opposed to man's. In the classic view of Socratic dialecticism, the thesis (solution) is viewed as the 'problem.' The *antithesis* (reaction) is man's prideful response to God's moral conscience within. Finally, the *synthesis* (problem) becomes the solution to man's tormented, haunted spirit. Stripped away from all its pretenses, the dialectic is nothing more than self-talk created within man to counter man's moral conscience placed there by his Creator. Without the reaction and the solution, the dialectic will not exist. . . That, of course is impossible. For as long as man is around, he will doggedly pursue any answer other than the one he desperately needs. The dialectic is nothing more than one of many ways men have devised to pacify a conscience that is beyond the efforts of men to reform.

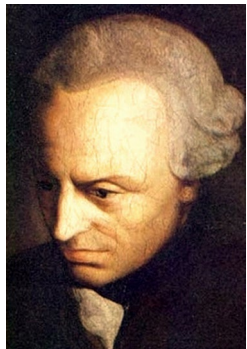


SOCRATES 399-470 B.C.

The Greek philosopher Socrates based his dialectic (contrast between 'truth' and error) on the central proposition of truth discovery. Like all mental exercises men may engage; however, truth is elusive or ever changing. Without a firm foundation in spiritual truth, that is Christ, then all roads pursuing man's discovery of 'truth' apart from Jesus Christ are dead ends.

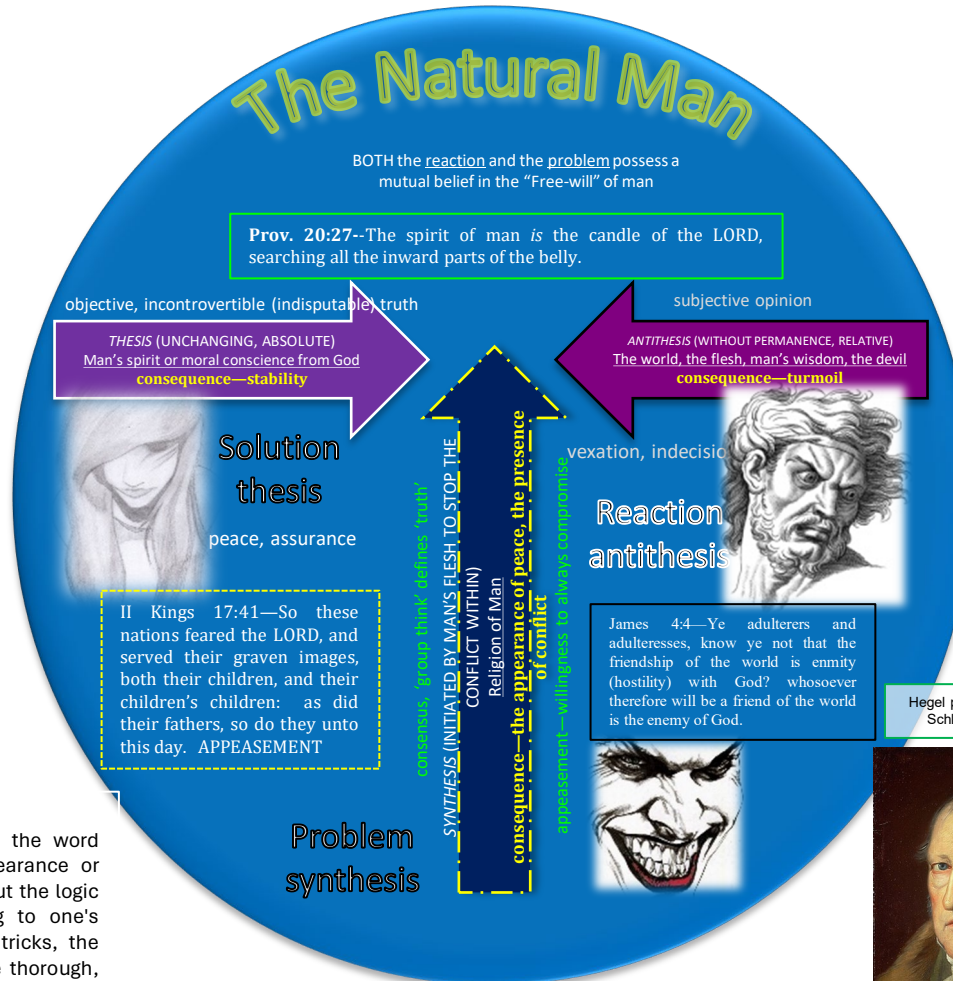
JOHANN GOTLIEB FICHTE  
1762-1814

The German born philosopher was instrumental in laying the groundwork for German Idealism. Took Georg Hegel's *abstract-negative-concrete* proposition and popularized it with the formula *thesis-antithesis-synthesis*



EMMANUEL KANT 1724-1804

According to Kant the ancient Greeks used the word "dialectic" to signify the logic of false appearance or semblance. To the Ancients, "it was nothing but the logic of illusion. It was a sophisticated art of giving to one's ignorance, indeed even to one's intentional tricks, the outward appearance of truth, by imitating the thorough, accurate method which logic always requires, and by using its topic as a cloak for every empty assertion." From Emmanuel Kant's Critique of Pure Reason



GEORG HEGEL 1770-1831

German philosopher who introduced into the discussion of dialecticism the terms *abstract-negative-concrete*, penned his most notable work "Phenomenology of Spirit." It was in this book where the philosopher says the central theme of the book was an "exposition of the coming to be of knowledge." The question here is whose knowledge? Man's or Jesus Christ's! His pursuit of man's knowledge led him down a road fraught with disappointment, delusion, and error about man, life, existence, and one's purpose.

Hegel portrait by Jakob Schlesinger 1831



# The Natural Man

BOTH the reaction and the problem possess a mutual belief in the "Free-will" of man

**Prov. 20:27**--The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

objective, incontrovertible (indisputable) truth

**THESIS (UNCHANGING, ABSOLUTE)**

Man's spirit or moral conscience from God heeded

**consequence—stability**



**Solution  
thesis**

peace,  
assurance

II Kings 17:41—So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day. **APPEASEMENT**

**Problem  
synthesis**

subjective opinion

**ANTITHESIS (WITHOUT PERMANENCE, RELATIVE)**

The world, the flesh, man's wisdom, the devil

**consequence—turmoil**



vexation, indecision

**Reaction  
antithesis**

James 4:4—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity (hostility) with God? whosoever therefore will be a friend of the world is the enemy of God.



**consensus, 'group think' defines 'truth'**

SYNTHESIS (INITIATED BY MAN'S FLESH TO STOP THE CONFLICT WITHIN)

**The Religion of Man**

**consequence—the appearance of peace, the presence of conflict**

**appeasement—compromise, complicity**

### Acts 17:18, 21-23

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Acropolis and Mars' hill, just to lower left in Athens, Greece



### II Timothy 3:7,8

7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

### SOCRATES 399-470 B.C.

The Greek philosopher Socrates based his dialectic (conflict between 'truth' and error) on the central proposition of truth discovery. Like all mental exercises men may engage, 'truth' is elusive or ever changing. Without a firm foundation anchored in the absolute truth of Jesus Christ, his natural laws and the axioms of personal relationships, all attempts at 'truth' discovery, are simply dead ends.

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. *Sapere aude!* "Have courage to use your own reason!" - that is the motto of enlightenment.

---Emmanuel Kant

The Enlightenment resulted from Rome's totalitarian rule and superstition, as well as non-Catholic's refusal to be experimented on any further. This mental, spiritual, and political oppression, aptly labeled the Dark Ages, lasted 1,000 years. It resulted from Rome's inclusion of numerous pagan practices, beliefs and occult influences rooted in the Babylonian mysteries (Rev. 17:5; 18:2). These in turn were reflected in the behavior and policies of Rome's hand selected civil magistrates (pro-Catholic) and leaders (Jesuits). For Kant and many other Enlightenment thinkers, this freedom from Catholic serfdom propelled many into the proposition, prospect, acceptance and advocacy of the individual's rights, freedoms and responsibilities, while the government's existence and responsibility was tethered to the consent of the governed.

**Revelation 3:15, 16 (double minded, indecisive, uncertain, not grounded in truth)**

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

**Revelation 6:15-17**

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every **free man**, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?



**EMMANUEL KANT 1724-1804**

A student of metaphysics (the unseen) and key Enlightenment proponent, Kant understood his world through the prism of the abstract and subjective, not the concrete with its stark reality and the objective observational evidence springing from the divine, biblical Creator, Jesus Christ. According to Kant the ancient Greeks used the word "dialectic" to signify the logic of false appearance or semblance. To the Ancients, "it was nothing but the logic of illusion. It was a sophistic art of giving to one's ignorance, indeed even to one's intentional tricks, the outward appearance of truth, by imitating the thorough, accurate method which logic always requires, and by using its topic as a cloak for every empty assertion." From Emmanuel Kant's Critique of Pure Reason

Isn't it interesting that the 'Higher Critical Movement' challenging the authority of the inerrant, sacred scriptures should come out of Germany.

Continuing in their contribution of 'truth' discovery from within, Georg Hegel, his godless predecessors, and the deceived disciples that followed, constructed a maze of illusion, deception, despair and hopelessness as the human encyclopedia of psychoheresy continued its march onward. This empty and vain system of human dialectic was given a new face lift when Darwin's "Origin of Species" was published, November 24, 1859.

**II Timothy 3:5**

Having a form of godliness, but denying the power thereof: from such turn away.



**GEORG HEGEL  
1770-1831**

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“The word ‘idealism’ has more than one meaning. The philosophical meaning of idealism here is that the properties we discover in objects depend on the way that those objects appear to us as perceiving subjects, and not something they possess ‘in themselves,’ apart from our experience of them. The very notion of a ‘thing in itself’ (Kant’s notion) should be understood as an option of a set of functions for an operating mind, such that we consider something that appears without respect to the specific manner in which it appears. Hence, ‘thing in itself’ can be read as ‘thing considered in itself without consideration of the cognitive faculties of mind.’ The question of what properties a thing might have ‘independently of the mind’ is thus incoherent for Idealism.”

Incoherent drivel indeed! Wow. Can you say, ‘what did they just try to convey?’ I’m confused. That’s their whole objective. The more confusing they sound, the greater accolades of men they receive. Ridiculous!

In the [New World Encyclopedia](#) we learn of two types of idealism. Platonic idealism is rooted in the abstract, subjective and immaterialism of man’s mind. The other, materialistic idealism, is tethered to objects and things possessing concrete properties and is the subject of scrutiny by physics.



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**II Corinthians 11:19, 20**

19 For ye suffer fools gladly, seeing ye *yourselves* are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.