

HUMAN OPINION NO GUIDE TO ULTIMATE TRUTH

by **David Lee Burris**

(12) For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

(13) But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

(14) For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: (15) Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, (16) To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. (17) But he that glorieth, let him glory in the Lord. (18) For not he that commendeth himself is approved, but whom the Lord commendeth.

2 Corinthians 10:12-18

Excerpts: "A History Of Truth" by Felipe Fernandez -Armesto

From Rock To Rubble: The Philosopher's Stones

*Three Ways Proposed For Rescuing Truth From Relativism
Without Necessarily Committing To Belief In A Truth -World:*

- Correspondence Theory - Or Treating Truth As A Common Sense & Reliable Description Of Reality.
- Coherence Theory - Or Axiomatic Construction Of Truth Propositions & Their Demonstrated Proof.
- Consensus Theory - Or Pragmatic Utilitarianism Of Received Knowledge & Traditional Interpretation.

"If they get you asking the wrong questions, they don't have to worry about the answers."
Thomas Pynchon

Christopher Burns in Deadly Decisions: *How We Decide What is True* -

The age of science has offered a third test of truth: *consensus*. A statement is true if it explains most (but not necessarily all) of the evidence. A theory's true within the context of a current paradigm, although it may not be true tomorrow when and if the paradigm shifts. An idea is true, according to William James, if it provides a successful basis for action.

This is not just a triumph of complexity over common sense; consensus is a genuinely new standard for truth.”

Expert Consensus Doesn't Equal Truth

Consensus Does Not Equal Science

By **Robert J. Marks, II, Ph.D.**

“Whenever you hear the consensus of scientists agrees on something or other, reach for your wallet, because you’re being had.”

So said the late Michael Crichton during a guest lecture at CalTech.

The word pairing “scientific consensus” is a destructive science-stifling oxymoron.

Here’s more wisdom from Crichton’s [CalTech lecture](#):

“Historically, the claim of consensus has been the first refuge of scoundrels; it is a way to avoid debate by claiming that the matter is already settled - “Let’s be clear: the work of science has nothing whatever to do with consensus. **Consensus is the business of politics. Science, on the contrary, requires only one investigator who happens to be right, which means that he or she has results that are verifiable by reference to the real world. In science, consensus is irrelevant. ...**

The greatest scientists in history are great precisely because they broke with the consensus. There is no such thing as consensus science. If it’s consensus, it isn’t science. If it’s science, it isn’t consensus. Period.”

Albert Einstein agrees. In 1931 the Nazi movement promoted the book *One Hundred Authors Against Einstein*. Einstein's theories were labeled "Jewish physics" in Hitler's Germany. Einstein's response, paraphrased, was "If I were wrong, it would only take one." Einstein's was right and the consensus of the 100 scientists was wrong. Indeed, Einstein's most famous equation being questioned, $E = mc^2$, led to invention of the atomic bomb that ended WWII.

Here's another example from Albert Einstein: At the age of 26 he challenged consensus in his development of relativity.

For one thing, the speed of light was widely viewed to be relative to the speed of the observer with respect to the light source. Einstein abandoned this consensus. He theorized the speed of light was a constant independent of the relative speeds of the light source and the observer.

Further, it was known that sound waves need air or some other media to propagate. Scientists during the time of Einstein believed electromagnetic waves like light need some similar media in space and assumed something called aether was the propagation media.

Motivated by the *Michelson-Morley experiment*, Einstein correctly hypothesized there was no aether.

Claims of scientific consensus often leads to ultimate embarrassment. Take, for example, Professor Peter Gunter who, in 1970, defended an alarming claim with [an appeal to consensus](#):

“Demographers agree almost unanimously on the following grim timetable.... By the year 2000, or conceivably sooner, South & Central America will exist under famine conditions.... By the year 2000, thirty years from now, the entire world, with the exception of Western Europe, North America, and Australia, will be in famine.”

There have been famines since Gunter's 1970 prophecy. But they sporadically [occur locally](#) due to droughts, war and politics. Gunter's appeal to global famine was wrong and he will be primarily **remembered in history for the wrongness of his consensus-based claim.**

I don't pretend to know the right answer to many of today's scientific debates. I do know that “if it's consensus, it isn't science.” Let the debate continue until the evidence is overwhelming.

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Bible World Secular & Religious False Truth Consensus



FOR **JEWS** DEMAND SIGNS
AND **GREEKS** SEEK WISDOM,

**BUT WE PREACH
CHRIST CRUCIFIED,**

A STUMBLING BLOCK TO **JEWS**
AND FOLLY TO **GENTILES**

1 CORINTHIANS 1:22-23
YearintheBible.com

Rockwell Refutes Majoritarian Rightness:

The Majority Is Always Wrong

By Alvin Lowi, Jr.

Sifting the historical record for cases affirming that the majority was on the right side of an issue fails to turn up a single "decision" where this was the result. So where is it written that the majority should rule? In the absence of affirmative evidence, a clever wag once offered the following argument:

The majority is infallible. Because no matter how very stupid the propositions decided or the ones elected, the majority was always the stupider for having done so.

Another commentator pointed out that most people obtain their sense of right and wrong by counting noses. Accordingly, the notion of an infallible source of authority becomes a statistical abstraction. Too bad statistical abstractions aren't real.

In logic, majority rule is a fallacy called **argumentum ad populum** (Latin for **appeal to the people**, however this is supposed to be done). It is a fallacious argument that concludes a proposition to be true merely because many or most people say they believe it; which alleges: "If many believe it so, it is so."

Never mind the question of how the many arrived at the truth of their belief, if any, or whether the beliefs of the many were even traceable to any entities with functional brains let alone accurately and faithfully obtained and ascertained, i.e. recorded, transmitted, collected and compiled before being stereotyped to label a uniform group of like believers. After all, data so collected cannot be backtracked to its source for confirmation. Statistics has a way of disconnecting its conclusions from its origins. A nose count is not a thought experiment.

Conventional Wisdom. The authority-of-the-majority argument goes by so many names including **appeal to the masses**, **belief appeal**, **a majority appeal**, **argument by consensus**, **consensus fallacy**, **authority of the many**, and lastly **bandwagon fallacy** & in Latin as **argumentum ad numerum** (“appeal to the number”), and **consensus gentium** (“agreement of the clans”). It’s also the basis of several social phenomena, including **communal reinforcement** and **the bandwagon effect**. Dare we say that political government is based on fallacious argumentation?

Group Think. Notice that none of the above-named sources of authority has a brain. All are the brainless collectives or groups of humans that do, incidentally as individual beings, have such an organ. No brain, no reason and no discrimination. Thus, the appeal to the majority turns out to be just another cop-out.

Dangers Of Group Think

- “Several factors in the church may make it susceptible. To the degree we are sensitive to the destructive effects of conforming to the larger society, some church people may want to isolate themselves from outside contact. Attacks on the church from outside, if there have been any, may contribute to cohesiveness within – a sense of ‘us’ against ‘them’ – and make church unity an end in itself. We reason that only a united church can defend itself against those attacks, survive and grow. We believe that only a church free of conflict can provide a strong and vital witness to the world. We view quiet dissent and disagreement as disruptive, and open conflict as destructive, as though it might shake stability and endanger the very existence of the church. Ironically, in our quest for unity within the church, we may lose the very strength and vitality we seek – the vigor that healthy and loving conflict can bring!” - - [The Human Connection](#) - pg. 98

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Dangers Of Group Think

- “Another factor which may contribute to groupthink in the church is the false idea that faith is antagonistic to exercising critical judgment on any issue. This distorted perspective implies that the rational analysis of a problem, a careful search for information and independent analytical thinking may well be proper for solving problems in government, business and education, but they are not appropriate for resolving issues within the church; in fact, such analysis is diametrically opposed to trusting God.”
- “We don’t encourage loyalty to God by a faith that refuses to exercise critical judgment. Such refusal readily leads to groupthink. Our own initial ideas or impulses become identified with God’s will and we create an illusion of invulnerability and a belief in our own inherent morality. Alternatives are either not examined or quickly dismissed. Suggestions to review or reconsider, to delay temporarily or exercise caution are rationalized as reflecting a lack of faith.” - [The Human Connection](#)

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Now let's suppose for the sake of argument that a poll is evidence that the majority has spoken. Can such a pronouncement qualify for rectitude? Can you question such a proposition in the same manner as you must to determine whether that which you "know" is right or wrong, namely look at the evidence? Likewise, can you seriously question what one of your fellow humans asserts is **right or wrong by taking a poll of non-questioners and non-observers?**

Clearly, the proposition can qualify for treatment by the scientific method to the extent its underlying assumptions can be exposed to view and observed, examined and then tested by you and your peers. By contrast, the results of the poll must be taken on faith because they cannot be traced back to their source if ever there was one. And even if they could be traced, there would be nothing but opinions to consider. Polls and statistics have a way of concealing the evidence that could settle the matter. By the same token, **polls and statistics also have a way of avoiding settlement of such issues as right and wrong.**

This habit of thought is explained by the observation made by Jonathan Swift over three-hundred years ago that "people have no better idea of determining right and wrong than by counting noses."

Of course, there can be no argument with those who are in a position to claim to be right in the perverse sense that "might makes right."

Dangers Of Group Think

- “Likewise, the more amiability and esprit de corps there is within the group, the greater the danger that critical thinking will be replaced with groupthink. Ironically, those groups that appear to be most vigorous may also be the most subject to groupthink. To the degree that important social needs are met, a clublike atmosphere may pre-empt concern for the difficult tasks that must be faced. The fact that many of us within the church work together, worship and socialize together may suppress critical thought. The result may be a failure to offer both direction and leadership in confronting the critical issues of the day!”

**FAITH
UNDER FIRE**

In actuality, the majority is usually wrong. It can be right only by accident because its predilections always are representative of the inclinations of the lowest common denominator of opinion. How else does a majority of diverse individuals come to a uniform consensus?

Who is the majority that "he" can have an opinion? Opinions like decisions are formed in the human brain. Since a majority is a mindless collective of humanity, majority decisions are figments of the human imagination. They are only the illusions of those polled – like participants in a masquerade.

The majority is usually wrong

Exodus 23:2 *Do not follow the crowd in doing wrong.* If the number one problem of mankind throughout time is not listening to God then a very close second is “following the crowd”. Throughout history the “majority” or the “perceived” majority has often been wrong. Many times those that have chosen to follow the crowd have been severely disappointed and a lot of times that perceived majority has led people and nations into unmitigated disasters.

Church of Christ of Greater Daytona

GOD'S PEOPLE MUST NOT FOLLOW THE MAJORITY
([EXODUS 23:2](#))

Introduction:

1. Recently, large groups of people have participated in destructive behavior.
2. In our lesson we are studying passages which teach that "God's people must not follow the majority," including:
 - a. several passages recorded in the Old Testament
 - b. several passages recorded in the New Testament
 - c. a story recorded in Daniel 3 that illustrates the point we are making.
3. Let us begin by examining some . . .

I. PASSAGES RECORDED IN THE OLD TESTAMENT

A. Paul showed in [Romans 15:4](#) why we must consider the Old Testament.

B. ([Exodus 23:2a](#)) Moses wrote, "*Thou shalt not follow a multitude to do evil.*"

1. In the context, God was revealing His will to the Israelites through Moses.

2. God told His people to do certain things and not to do certain things.

3. In this verse God told His people not to follow a crowd to do "evil."

4. God wanted His people to obey His will, even if the majority disobeyed.

C. Unfortunately, Israelites disobeyed this command on several occasions.

1. ([Exodus 32:1-5](#)) Aaron gave in to the majority and made the golden calf.

a. Aaron was Moses' brother, and he had seen God demonstrate His power.

b. He followed the crowd and violated the law Moses was receiving (20:4).

2. ([I Samuel 8:1-5](#)) The Israelites demanded that Samuel make them a king so they could be "*like all the nations.*"

a. According to vs.7, God took this personally.

b. Even after Samuel protested, the Israelites demanded a king (vs.19-20a).

c. The Israelites finally realized they had sinned ([I Samuel 12:19](#)).

D. The Old Testament shows us that "God's people must not follow the majority."

E. Let us turn our attention to some . . .

II. PASSAGES RECORDED IN THE NEW TESTAMENT

A. ([Matthew 7:13-14](#)) Jesus contrasted the eternal destinies of the "*few*" and the "*many*."

1. Jesus said that the majority will spend eternity in a place of "*destruction*."

2. Following the majority is not wise or safe.

B. Realizing what Christians are will help us understand why we must not follow the majority.

1. ([Titus 2:14](#)) Christians are a purified, "*peculiar people, zealous of good works*."

2. ([I Peter 2:5](#)) Christians are a "*holy priesthood*."

3. ([I Peter 2:9](#)) Christians are "*a chosen generation, a royal priesthood, a holy nation, a peculiar people*."

C. These passages teach that the Lord's people cannot be like everyone else and do what everyone else does with His approval.

1. The Lord's church is not a democracy -- it is God's kingdom.

2. Christians do not determine right and wrong by what the majority might want.

3. Christians determine right and wrong by what the King says in His Word.

D. Finally, let us consider . . .

III. STORY RECORDED IN [DANIEL 3](#) ILLUSTRATES THE POINT WE ARE MAKING

A. While the Jews were in captivity in Babylon, Nebuchadnezzar the king made a great image of gold.

B. When the image was dedicated, a decree was made (vs.4-6).

C. The response of the majority of people is revealed in vs.7.

D. The Israelites had to make a decision.

1. God said that worshipping idols was sinful ([Exodus 20:3-5](#)).

2. If the Israelites obeyed God they would be cast into the furnace.

3. If they followed the majority their lives would be spared, but they would have to answer to God for disobeying Him.

E. Shadrach, Meshach, and Abednego would not bow.

F. They were taken before the king, and he gave them another chance.

G. Their response is revealed in vs.16-18.

H. They were cast into the furnace, but the Lord delivered them (vs.26-27).

I. This made quite an impression on the king (vs.28-30).

J. Suppose these 3 young men had chosen to go along with the majority.

1. They would have lost their souls.

2. They would have missed out on a great opportunity to influence the king on behalf of God.

“COMMON SENSE IS BUT FICTION ACCEPTED WITHOUT QUESTION.”

— WALTER LIPPMANN

1. Our mind is not a “mirror of nature,” as many early theologians, philosophers, and scientists assumed (Abrams, 1953; Rorty, 1979; Polanyi, 1964). Human consciousness is not a passive receptor of experience, like a mirror simply reflecting an image of the real world. Instead, our consciousness is like a lamp shining on the real world, but coloring what we see with the light of our own unique vision. Our consciousness actively engages with experience through perceptual process in order to create knowledge, meaning & values. Our brain connects the "fragments of knowledge" we experience into a coherent narrative. We understand our experience through our meanings and values, thereby, making our knowledge useful (Kahneman, 2011). Consciousness also colors our experience with emotion, which helps us remember important events and give them meaning (Pinker, 1997). Our perception doesn't directly reflect the reality of the world we experience. Instead, we see a subjective world that is mediated by our brain and also by our culture.

2. We mimic the actions and beliefs of the individuals who shape us, such as our parents and peers, teachers. Culture entails the language we speak, the customs we practice, and the **beliefs we think are true** (Geertz, 1973). All of this makes up our "social heritage" (D'Andrade, 2002, p. 223). **Culture is a tool.**

3. Our subjectivity is our own unique identity and personal world view. But we are influenced by others in our culture, and **since we seek to be like our friends and family, our subjectivity will be very similar to those around us.** We use our subjectivity to understand our world, create knowledge, and communicate with others. Our subjectivity co-creates experience with the objective world and our minds create what's been called "subjective realism" (Flanagan, 2011) The phenomena we see and experience (Kant, 1781) is *real to us*.

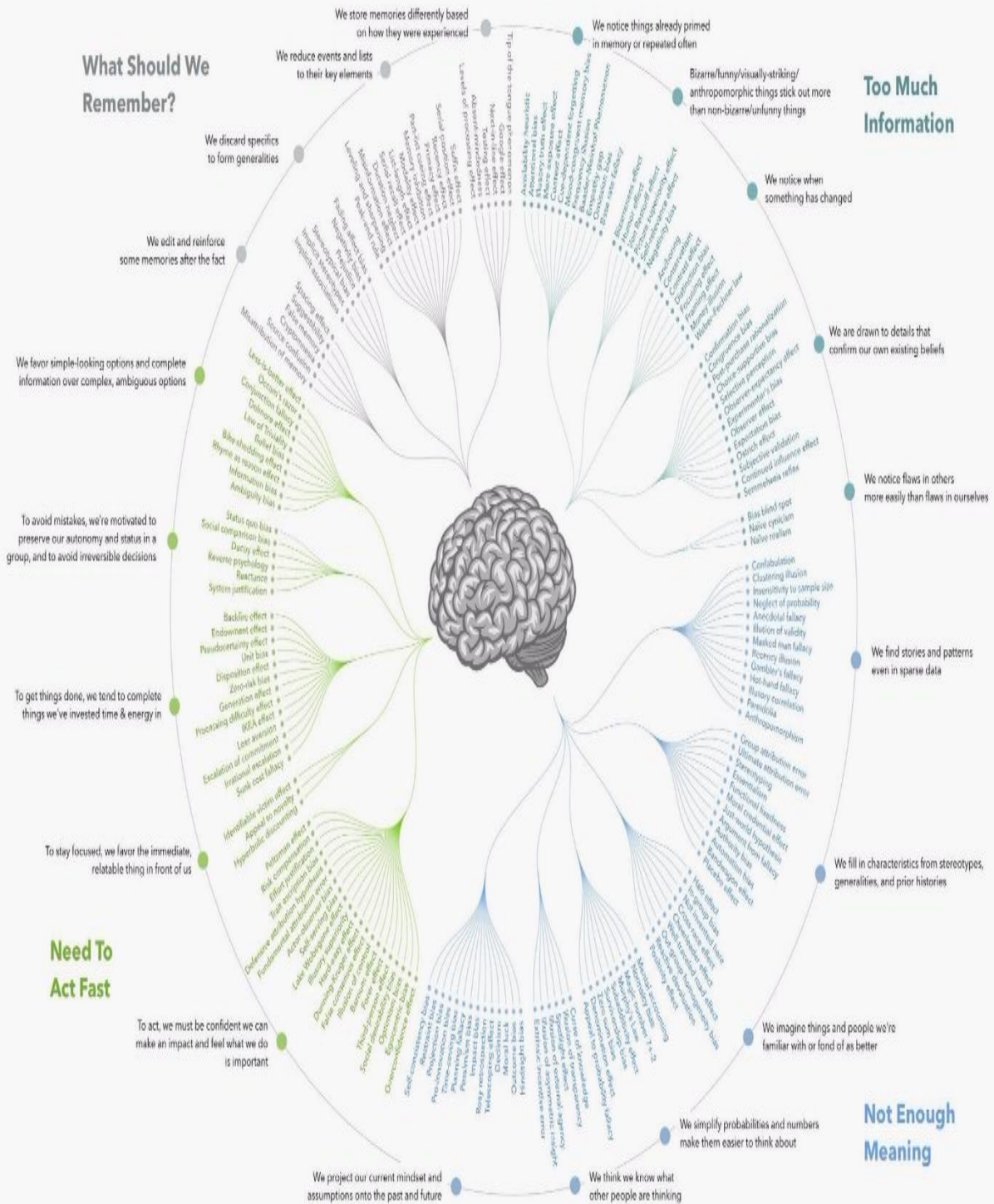
4. While subjectivity enables us to live a rich and meaningful life, it can also cause many problems. Our brain can often misperceive the objective world, and these misperceptions can lead us to make bad decisions (Kahneman, 2011). **Conclusions reached may or may not be objectively true, but every example is *subjectively true*.** The individual believed the phenomenon to be true as he or she experienced it. In each case the culture of the individual shapes perception, which leads the individual to classify experience in a particular way. **This process of *framing* is all part of a normal functioning brain.**

5. The flawed process of subjective belief gets augmented and further distorted by our culture. Particular individual beliefs become shared by a large group of people, and thereby, they become the orthodox or official beliefs of that group/culture.

Anthropologists call orthodox beliefs "ideology" (Geertz, 1973; Eagleton, 1991) or "common sense" (Geertz, 1983). **Anthropologist Clifford Geertz (1983) explained common sense as a widely shared "cultural system" (p. 76) that everyone accepts as "normal" and "natural" (p. 81). It is a collection of minds shaped by the same "presuppositions" (p. 84), which when heard over and over again become true by a default mechanism in our brain (Kahneman).**

6. Culture often acts like a "rubber stamp," which is "inked with advertising slogans, with editorials, with published scientific data, with the trivialities of the tabloids and the platitudes of history" – all **imprinting our plastic minds with common sense truths that we passively accept** (Bernays, p. 48). The early 20th century intellectual Walter Lippmann (1922) explained, **"For the most part we do not first see, and then define. We define first and then see. In the blooming, buzzing confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture"** (pp. 54-55). **Thus, common sense is "what anyone clothed and in his right mind knows" (Geertz, 1983/2000, p. 75) because he or she has heard it proclaimed and seen it as truth so many times before.**

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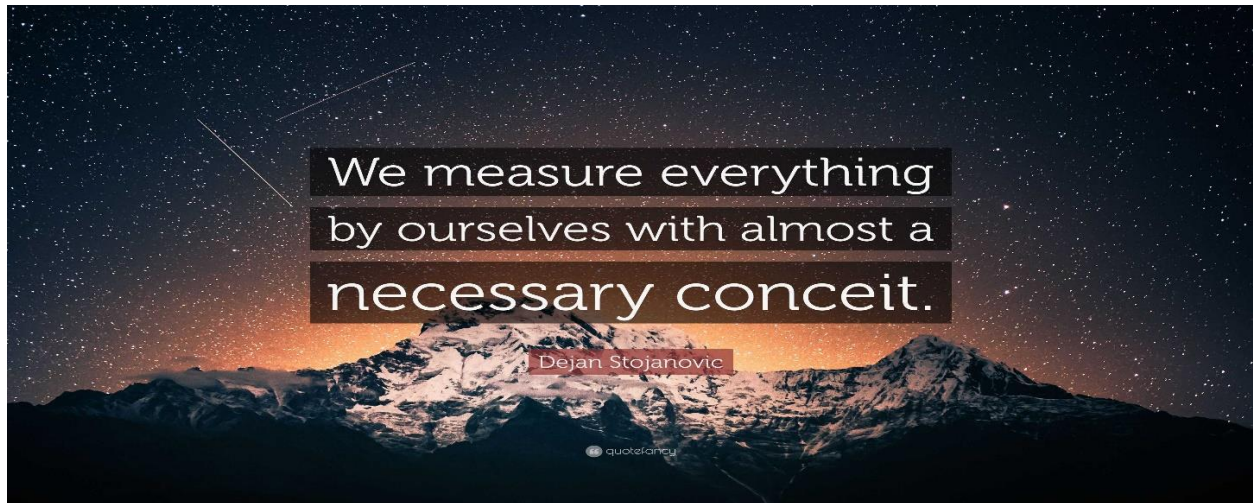


7. But common sense varies between different cultures, a fact which causes a lot of conflict when different cultures come into contact with each other. **What seems “normal” or acceptable common sense in one culture can be labeled outrageous by another culture.** [For example] Heinrich Himmler, the chief of the Gestapo secret police, explained, “In my work for the Fuhrer and the nation I do what my conscience tells me is right and what is common sense” (as cited in Kihlstrom, 2013, p. 11). Most people do not think about the values and behaviors considered common sense by their culture – they just do what everyone else is doing.

8. Many people never become fully aware of traditions, let alone question or reject them. **By definition, common sense is "fiction accepted without question" (Lippmann, 1922/1997, p. 80). Common sense is declared "self-evident truth" because everyone already knows that it is supposedly true, as Thomas Jefferson proclaimed in the Declaration of Independence.**

Common sense cultural fictions are very important to our psychological and social well-being. Common sense is the glue that makes society work. The historian Edmund S. Morgan (1988) explained, "fictions are necessary, because we cannot live without them... [they] make our world conform more closely to what we want it to be... The fiction takes command and reshapes reality" (p. 14). While the subjective magic of fiction can be denigrated by outsiders as mere myth-making, all human beings have their own ideologies and need their myths in order to survive.

9. And when our experience doesn't fit our ideology or common sense, then most people disregard or "disguise" the facts (Geertz, 1983) so as to reaffirm what they already believe. Most people are detached from the reality of the objective world. Instead, they rest serenely in their own subjective illusions - safe in the self-evident truth of common sense. As PR man Edward Bernays (1923) explained, it is the culturally programmed mind of the average person that "is the greatest barrier between him and the facts" (p. 133).



10. We can never escape our subjectivity, nor wholly eradicate the cultural influences that have shaped us since we were born. The 16th century British philosopher Francis Bacon saw human subjectivity as "a corrupt and ill-ordered predisposition of mind." Bacon believed, as have many scientists since, that we can destroy and abolish these "idols" so as to see the world with pristine and unencumbered eyes – as through "clear glass." But this belief is a lie. Complete objectivity is a "false ideal." We can never escape Plato's epistemological cave.

11. We cannot "command" our nature nor the objective world. Our minds can never be "thoroughly freed and cleansed" (Klein, 2003). American philosopher Ralph Waldo Emerson (1844) agreed: "We have learned that we do not see directly, but mediately, and that we have no means of correcting these colored and distorting lenses which we are, or of computing the amount of their errors." Our perceptual tools are naturally flawed.

12. As part of the natural world, we were still uniquely situated and endowed with an inborn capacity to know the objective world, however flawed that knowledge may be. As reflective and critical beings, we can become more aware of how our biology, subjectivity, and culture influence our perception and behavior. We can also become more aware of how our biology, subjectivity, and culture can be *influenced* and *modified*, in turn, how they can be changed, *not commanded*. **Our ability to alter ourselves produces conditions of true freedom and moral responsibility** (Dennett, 2003, pp. 1, 162).

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(13) But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

(14) For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: (15) Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, (16) To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. (17) But he that glorieth, let him glory in the Lord. (18) For not he that commendeth himself is approved, but whom the Lord commendeth.

2 Corinthians 10:12-18

Apologetics Press: Wrong Is Always Wrong!

Sinful human beings are ever attempting to blur distinction between “right” and “wrong.” This inclination reaches far back into antiquity. The book of Proverbs declares: “He that justifies the wicked, and he that condemns the righteous, both of them alike are an abomination unto Jehovah” (17:15). Later, Isaiah affirmed: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20). Amos spoke of those who “turn justice to wormwood, and cast down righteousness to the earth” (Amos 5:7).

“Right” and “wrong” do exist. They are not merely “evolved inclinations” that have been humanly contrived in order to introduce a sense of order and security into society. Nor are “right” & “wrong” subjectively determined so that, practically speaking, each person functions as his own law-maker. Rather, morality is to be measured by the laws & principles of divine revelation, as made known in the inspired writings of the Bible. Ultimately, morality is grounded in the very nature of God Himself. “[A]s he who calls you is holy, be ye yourselves also holy” (1 Peter 1:15). Although such a concept is wholly rejected by modern society, there is still ample evidence to support it.

Let us contemplate briefly some of the principles contained in Scripture that assist us in putting “right” and “wrong” things into proper focus.

1. “Wrong” is not determined by the perpetrator’s **moral sensitivity** to an act. A wrong act is still wrong whether or not the violator is **aware** of it, or whether or not he **feels comfortable** with the situation. Saul of Tarsus did not know that he was doing wrong when he persecuted Christianity (see Acts 23:1; 26:9; 1 Timothy 1:13), but he was violating the will of God nonetheless. Ignorance is no excuse (Acts 17:30).

2. “Right” is not established merely by what man is **able** to accomplish by means of his **genius** or **ability**. Pragmatism does not provide the criteria for ethics. One human being presumptively can take another’s life, but that doesn’t make the act moral. **“Might” does not make “right,”** and autocratic decisions relating to moral matters are condemned in Holy Scripture (see Habakkuk 1:11).

3. “Right” and “wrong” are not determined by what is **legal**. In the Roman world of the Caesars, infanticide was legal, but it was not moral. In some ancient cultures, a woman was not a person; she was mere property to be abused, or disposed of, at the whim of her husband. There are few who would defend the ethics of this custom. Homosexuality is legal, but it is moral perversion (Romans 1:26-27). The destruction of human life by means of abortion has the sanction of civil law, but the practice is abominable before the Creator’s eyes (Proverbs 6:17)

4. “Right” and “wrong” are not grounded in what a **majority** of the population “feels” is ethical. Jesus Christ is a King; He has not implemented a democracy to determine, by majority vote, how human beings ought to live.

In the first place, man never can be his own guide. “O Jehovah, I know that the way of man isn’t in himself; it isn’t in man that walketh to direct his steps” (Jer 10:23).

Second, fallible opinion, multiplied a thousand times, does not change wrong into right. Moses solemnly warned: “Thou shall not follow a multitude to do evil” (Exodus 23:2). It hardly is necessary to remind ourselves that **the path of the majority is the way of destruction** (Matthew 7:13-14).

5. “Wrong” is wrong, whether or not one is ever **caught**. In the isolated environment of ancient Egypt, separated from his kinsmen, Joseph might well have rationalized an illicit relationship with Potiphar’s wife on the ground that his indiscretion wouldn’t be known. His reasoning, however, was: “[H]ow then can I do this great wickedness, and sin against God?” (Genesis 39:9). There will be a time when the “skeletons come out of the closet” & “the chickens come home to roost.” Many things that have been perpetrated in darkness will be revealed in light, and secret evils will be proclaimed from the rooftops (see Luke 12:3). Secrecy does not sanctify!

6. “Wrong” does not become right by virtue of **passing time**. It is certainly the case that the public’s conscience sometimes becomes dull with the passing of years, so that what once was horrifying eventually becomes commonplace. But wrong still is wrong, though a millennium passes. Eventually, there will be accountability (2 Corinthians 5:10).

May God help us to examine our practices by the illumination of His glorious Word (Psalm 119:105), and to determine “right” and “wrong” issued upon that reliable basis. – *Wayne Jackson*

Rule Of 10 In Collective Decision-making:

Hebrew Numerology. Number 10 in Bible is a symbol of perfection, harmony and creation. This number is one of the most powerful and most widely spread, as well as 3, 7 and 12. Number 10 is a symbolic combination of number 4, which is a number that symbolizes the world around us, the material part of the universe and number 6 which is associated with human beings. Summed together these numbers symbolize a man on the Earth who need to abide by the God's law in order to have a chance for a new beginning.

It is also a number of integration, discipline, laws and wholeness. The phrase "God said" is repeated 10 times through Genesis. His word is reflected in 10 Commandments as well, that symbolize the ultimate law for any person to live by. This number implies the obedience and responsibility on the person to keep up to the laws.

Jesus was selected to take the sins of humanity on the 10th day of the month, later known as the day of Atonement, or in other words of taking the responsibility for disobedience and sins of humanity. This is a Holy Day, which celebrates the victory over the evil.

There were 10 generations of people who lived before the flood and who were sinners, and the flood wiped them away for their disobedience. Noah was of the 10th generation and the ark was created to lead to the new beginning. The pagan Egypt experienced 10 plaques from God, in order to release his people, which was also the reaction to human disobedience.

PRINCIPLES

The Tenth Man Rule – Principle Explained

So, what is the tenth man rule? Well in short it is the duty of the tenth man to disagree with the main consensus. Why?

Well, it challenges the status quo and ensures we carry out a litmus test of the very concept that is being agreed to unanimously.

In practice you do not necessarily need ten people, only the appreciation that someone will challenge the main reasoning amongst the group of individuals. Albeit, to merely play devil's advocate in deliberating over the main choice that has been agreed upon.

Not to be disloyal, but to ensure that the best reasoning has been applied.

History of the tenth man rule

In 1973, both the Israeli and US intelligence communities had assumed that the Egyptians would not attack or at least not in the short term. Parts shortages in the Egyptian army was the main reasoning.

It was also Ramadan, the Muslim fasting month, which was also considered another reason that there would be no activity to worry about. Plus, just six years prior, they (the Israelis) had thrashed their adversaries in the Six-Day War. On October 5th, 1973, they were confident.

However, on the 6th October 1973, they were proven wrong.

The Arab countries' subsequent Yom Kippur war against Israel was a humiliating setback. Following that, there was a ripple effect in Israel: reportedly, the adoption of a new **approach to decision-making within Israeli intelligence circles—especially when there appears to be easy consensus.**

Hence the birth of the 10th Man Rule being coined to address these and subsequent issues by looking at the strategy currently undertaken and litmus testing it.

The origins of the Tenth Man Rule can be traced back to devil's advocacy.

“If nine of us who get the same information arrived at the same conclusion, it's the duty of the tenth man to disagree. No matter how improbable it may seem. The tenth man has to start thinking about the assumption that the other nine are wrong.”

Being Devil's Advocate To Actually Determine Truth:

A devil's advocate, in common usage, is someone who argues against a generally held or prevailing perspective. If no one else disagrees, it's usually just for the sake of arguing. It also means that lucifer's lawyer does not need to be personally persuaded of the opposing viewpoint.

Devil's advocacy is a method of constructing and manning a hostile position in order to reveal an idea's flaws.

Having said that, it appears that the **advocateus diaboli** requires a specific personality. It's undoubtedly beneficial to have a predisposition for making uninvited counter-arguments that fly in the face of popular opinion.

It's likely that a low level of agreeableness is required.

It also appears to me that having a great curiosity in ideas, may be useful in the first place for creating alternative opinions.

As a result, becoming a devil's advocate involves not only critical thinking abilities, but also willingness and incentive to perceive and point out the most unpopular side of each issue.

Whatever stance is in favor, the **contrarian** feels compelled to reject or rebut the argument. It's a type of **inverted thinking** that creates a conflict between the individual and the group.

*The devil's advocate is the individual who dares to rise above the group and **say what nobody else has thought of or wants to say out loud.***

Why is it needed?

There is a need for this as sometimes a group has a collective voice rather than made up of individuals. For example, when it is difficult to reach a decision, the group can have a tendency to follow the first person who makes a choice. Not necessarily the best approach, but one where individuals feel the pressure to confirm rather than contest something.

Working within a culture of assuming you are right all the time can be hard to gain the perspective to challenge your way of thinking (normally based on sound principles) and entertain more ideas.

The 10th Man discipline is one where the group intentionally appoints at least one person to serve as the loyal dissenter.

How does it work?

Everybody has the same information, but at least one disagrees with the conclusion drawn looking at that same information. This allows for debate on the already decided topic, which in effect allows you to ensure that the original decision you came to is still valid.

The 10th Man Rule is a strategy for combating our human tendency to favor harmony inside our own circle. When that default tendency towards consensus is combined with a critical decision, as the Israelis have discovered, the effect can be unpleasant.

Have you ever been in a room and felt as though “the train has left the station”. Everyone seems to be on board with the choice, and you’re just going along for the ride?

The 10th Man discipline is one in which the group designates at least one individual to act as a loyal dissenter. “Loyal” because their ultimate goal is to make the best option.

And, as the dissenter, they not only have the right but also the obligation to disagree and “poke holes” in the group’s assumptions. This strategy forces you to take a step back and reconsider the decision’s wisdom, as well as whether contingency planning or other risk mitigation measures are necessary.

Christians Like Christ - Answer The Devil Advocate - Like Christ Answered The Devil - With Scripture

AND JESUS ANSWERED
AND SAID TO HIM,
"GET BEHIND ME, SATAN!
FOR IT IS WRITTEN,

**YOU SHALL
WORSHIP**

→ **THE LORD** ←

YOUR **GOD,**

**AND HIM
ONLY YOU**

→ **SHALL** ←

SERVE.

LUKE 4:8 NKJV

Excerpts: "A History Of Truth" by Felipe Fernandez -Armesto

- Truth, said Democritus around the turn of the fifth and fourth centuries BC, 'lies in the depths'. It could not be consistent with the way things seen to our senses; it is hidden by outward appearance. When a Greek artist depicted its discovery, he showed a disrobing. We shall speak of truth as 'naked' ... (Page 120)

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J-squared

Pontius Pilate

"What Is Truth?"

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We can gather related reliable information of insight beyond the administrative mindset of the Roman Governor – the human mind deeper at work in asking Pontius Pilates’s last and unanswered categorically rhetorical question of Jesus – “What Is Truth?”

One of Pilate’s friends of personal correspondence was Lucius Seneca – who was also - at that time - the boyhood tutor of future Emperor Nero. Lucius Seneca -- simply known as Seneca – was considered the most famous of the Stoics. As a Stoic tutor – his teaching on truth is noteworthy.

Pythagoras in the Sixth Century B.C. said: “Truth is so great a perfection that if God would render Himself visible to men, He would choose light for His body & truth for His soul.” Allen Plant in his scholarly paper *Stoic Distinction Between Truth & The True* states: “What the difference amounts to is that truth is to be corporeal whereas the true incorporeal.”

Bombshell to Pilate – the answer to your question – is standing before your face – Jesus Christ, the Son of Man - as claimed in John 14: 6 - the physical embodiment of absolute truth. Pilate’s answer was in Jesus silence.

What is of even more background significance to this final question is how it reveals the position taken by Pilate in his correspondence exchange with Seneca. In the philosophical debates of this period – the only ones framing their position with – “What is Truth?” – were the Epicureans. The followers of Epicurus were moral truth relativists equivalent to those today considered proponents of a Situation Ethic; Classic and modern practitioners of both theories have been accused of a de facto amorality. In other words – Pilate was not only a pragmatist – worried about maintaining position - but a moral relativist from whom the facts were extremely flexible.

To sum his situation – Governor Pilate was feeling increasingly “boxed in” and would attempt an administrative “triangulated” solution to contain the crisis – a non-violent escape. This was not to be because although he was looking for a bloodless way out – Jesus was not. In this contest of the wills – Pilate would lose. (Matthew 26: 53 - & - John 19: 11)

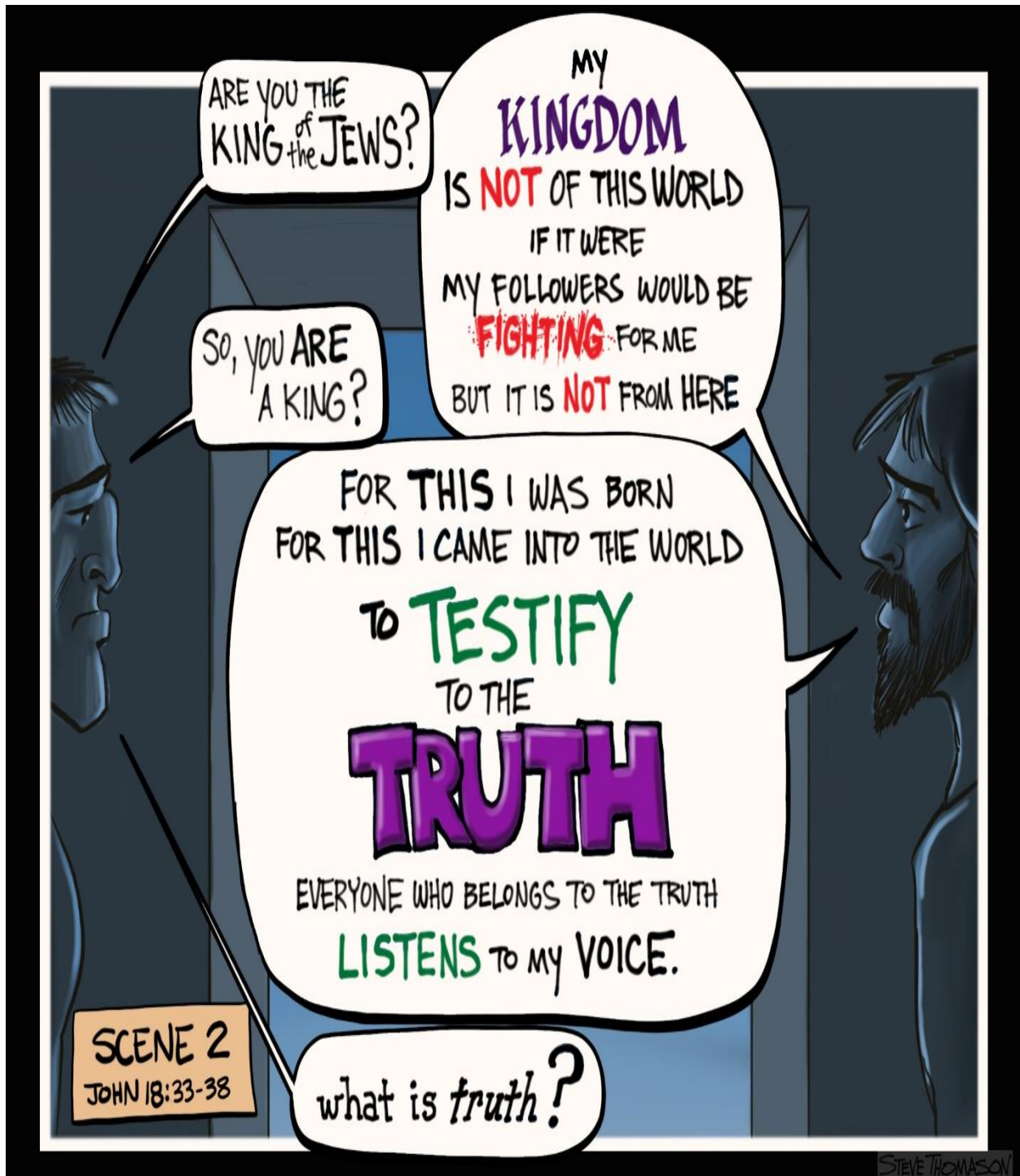
(12) For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

(13) But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

(14) For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: (15) Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, (16) To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. (17) But he that glorieth, let him glory in the Lord. (18) For not he that commendeth himself is approved, but whom the Lord commendeth.

2 Corinthians 10:12-18

WE MEASURE OURSELVES BY JESUS CHRIST & THE STANDARD HE SET



WHAT IS TRUTH? THE TRUTH ABOUT TRUTH

What is truth? Very simply, truth is “telling it like it is.” When the Roman governor Pilate asked Jesus “What is truth?” nearly 2,000 years ago, he didn’t wait for Jesus to respond. Instead, **Pilate immediately acted as if he knew at least some truth. Concerning Jesus, he declared, “I find no fault in this man” (see John 18:38). By exonerating Jesus, Pilate was “telling it like it is.”**

Truth can also be defined as “that which corresponds to its object” or “that which describes an actual state of affairs.” Pilate’s judgment was true because it matched its object; it described an accurate state of affairs. Jesus really was innocent.

Contrary to what is being taught in many public schools, **truth is not relative but absolute.** If something is true, it’s true for all people, at all times, in all places. All truth claims are absolute, narrow, and exclusive. Just think about the claim “everything is true.” That’s an absolute, narrow, and exclusive claim. It excludes its opposite (i.e., it claims that the statement “everything is *not* true” is wrong). In fact, all truths exclude their opposites. Even religious truths.

There are many other truths about truth. Here are some of them:

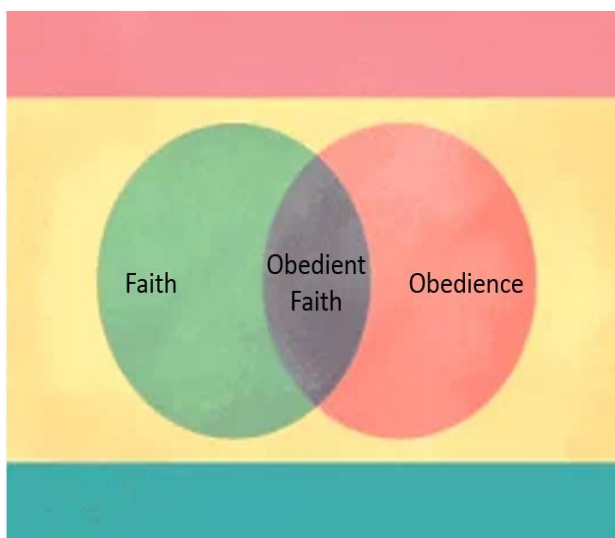
- **Truth is discovered, not invented. It exists independent of anyone’s knowledge of it. (Gravity existed prior to Newton.)**
- **Truth is transcultural; if something is true, it is true for all people, in all places, at all times ($2+2=4$ for everyone, everywhere, at every time).**
- **Truth is unchanging even though our *beliefs* about truth change. (When we began to believe the earth was round instead of flat, the *truth* about the earth didn’t change, only our *belief* about the earth changed.)**
- **Beliefs cannot change a fact, no matter how sincerely they are held. (Someone can sincerely believe the world is flat, but that only makes that person sincerely mistaken.)**
- **Truth is not affected by the attitude of the one professing it. (An arrogant person does not make the truth he professes false. A humble person does not make the error he professes true.)**

– Norman Geisler

AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

