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the bible is fundamental to western culture political philosophers from hobbes locke montesquieu and rousseau to modern political theorists such as george h sabine leo strauss and sheldon s wolin have drawn upon biblical examples american political leaders such as thomas paine abraham lincoln and william jennings bryan all drew heavily upon the bible today most contemporary politicians display less familiarity with scripture although many proudly proclaim themselves to be born again christians politics in the bible has a simple goal to help readers to think critically about how the bible illuminates understanding of justice leadership and politics for a political scientist there are great advantages to studying the bible students of the bible have short texts to analyze but they have a history of two thousand years of jewish and christian scholarly discussion in that tradition paul r abramson analyzes stories drawn from eighteen of the thirty nine books of the hebrew bible and fifteen of the twenty seven books of the new testament abramson argues that the bible is a book that should be read even by those who do not believe it has any transcendent significance one can choose to read it as the revealed word of god as a source of western morality as a compilation of interesting stories poetry and history or as a work of great literature although this book discusses selected stories that have political implications it also considers parts that have literary merit this unusual volume may stimulate new thinking about the bible as a source of insight into political ideas

monte johnson examines one of the most controversial aspects of aristotle's natural philosophy his teleology is teleology about causation or explanation does it exclude or obviate mechanism determinism or materialism is it focused on the good of individual organisms or is god or man the ultimate end of all processes and entities is teleology restricted to living things or does it apply to the cosmos as a whole does it identify objectively existent causes in the world or is it merely a heuristic for our understanding of other causal processes johnson argues that aristotle's aporetic approach drives

a middle course between these traditional oppositions and avoids the dilemma frequently urged against teleology between backwards causation and anthropomorphism although these issues have been debated with extraordinary depth by aristotle scholars and touched upon by many in the wider philosophical and scientific community as well there has been no comprehensive historical treatment of the issue aristotle is commonly considered the inventor of teleology although the precise term originated in the eighteenth century but if teleology means the use of ends and goals in natural science then aristotle was rather a critical innovator of teleological explanation teleological notions were widespread among his predecessors but aristotle rejected their conception of extrinsic causes such as mind or god as the primary causes for natural things aristotle s radical alternative was to assert nature itself as an internal principle of change and an end and his teleological explanations focus on the intrinsic ends of natural substances those ends that benefit the natural thing itself aristotle s use of ends was subsequently conflated with incompatible teleological notions including proofs for the existence of a providential or designer god vitalism and animism opposition to mechanism and non teleological causation and anthropocentrism johnson addresses these misconceptions through an elaboration of aristotle s methodological statements as well as an examination of the explanations actually offered in the scientific works

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