

Chapter 1 : Synopsis and Analysis of the Thought and Writings of Jacques Ellul

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And it creates an artificial system which "eliminates or subordinates the natural world. As people begin to question the value of learning ancient languages and history, they question those things which, on the surface, do little to advance their financial and technical state. According to Ellul, this misplaced emphasis is one of the problems with modern education, as it produces a situation in which immense stress is placed on information in our schools. The focus in those schools is to prepare young people to enter the world of information, to be able to work with computers but knowing only their reasoning, their language, their combinations, and the connections between them. This movement is invading the whole intellectual domain and also that of conscience. I cannot think that choices of this kind are unimportant. The Reformation desacralized the church in the name of the Bible, and the Bible became the sacred book. Saint Steve Jobs [36]. Since he defines technique as "the totality of methods rationally arrived at, and having absolute efficiency for a given stage of development in every field of human activity", [26] it is clear that his sociological analysis focuses not on the society of machines as such, but on the society of "efficient techniques": There can be no room for moral considerations in their use: At best, they would cease to be good technicians. In the end, technique has only one principle, efficient ordering. Ellul explained his view in this way: Jesus was not only a socialist but an anarchist "and I want to stress here that I regard anarchism as the fullest and most serious form of socialism. That is, being a Christian means pledging absolute allegiance to Christ, which makes other laws redundant at best or counter to the revelation of God at worst. Despite the initial attraction of some evangelicals to his thinking because of his high view of Biblical texts. Later, he would attract a following among adherents of more ethically-compatible traditions such as the Anabaptists and the house church movement. Ellul identified the State and political power as the Beast in the Book of Revelation. He states that his intention is not to establish an anarchist society or the total destruction of the state. However, Ellul does not entertain the idea that all Christians in all places and all times will refrain from violence. Rather, he insisted that violence could not be reconciled with the God of Love, and thus, true freedom. A Christian that chooses the path of violence must admit that he or she is abandoning the path of freedom and committing to the way of necessity. He tried to get some for them through an old school friend of his and claimed that this was probably the one time in his life when he was sufficiently motivated to commit an act of violence. He did not go with the anarchists primarily because he had only recently met the woman that would become his wife and did not wish to leave her. It always contests political power. Those young men are heroes and fools both. They are repelled by the violence they see "the massive, enormous violence that cries to heaven. And they are right. But seeing this highly visible violence, they forthwith make lambs, saints, and martyrs of its victims. For they close their eyes to what the enemy is really like, to his cruelty, his violence, his lies. They overlook his real intentions; they overlook the fact that he would use terrible violence if he won power. Poor young men, totally unknowing, uncomprehending, blind, perceiving only what is happening now! Their admiration of the Nazis cost those people dearly. This is the kind of idealism that must be combated and radically condemned. Christian idealism which is always concerned with the moral goodness of the human world. This leads to concepts of progressiveness and unreserved participation with good conscience in political or scientific action. But it is only gross, highly visible, undeniable violence that evokes this scandalized reaction. They deny the existence of masked, secret, covert violence "insofar as this can be concealed He rejected any attempt to reconcile them. He believed that a Christian could choose to join a movement for justice, but in doing so, must admit that this fight for justice is necessarily, and at the same time, a fight against all forms of freedom. Ellul believed that when a Christian decides to act it must be in a way that is specifically Christian. Rather, they must bring to social movements what they alone can provide. Only so can they signalize the kingdom. So far as they act like the others "even to forward social justice, equality, etc. In fact the political

and revolutionary attitude proper to the Christian is radically different than the attitude of others; it is specifically Christian or else it is nothing. He acknowledges that some have used this as an excuse to do nothing, but also points out how some death-of-God advocates use this to claim that "we ourselves must undertake to establish social justice". Jesus Christ has not come to establish social justice any more than he has come to establish the power of the state or the reign of money or art. Jesus Christ has come to save men, and all that matters is that men may come to know him. We are adept at finding reasons-good theological, political, or practical reasons, for camouflaging this. But the real reason is that we let ourselves be impressed and dominated by the forces of the world, by the press, by public opinion, by the political game, by appeals to justice, liberty, peace, the poverty of the third world, and the Christian civilization of the west, all of which play on our inclinations and weaknesses. Modern protestants are in the main prepared to be all things to all men, like St. Paul, but unfortunately this is not in order that they may save some but in order that they may be like all men. This may be useful socially but it is not at all Christian in spite of the disconcerting efforts of theologies of revolution. Revelation demands this renunciation-the renunciation of illusions, of historic hopes, of references to our own abilities or numbers or sense of justice. We are to tell people and thus to increase their awareness the offense of the ruling classes is that of trying to blind and deaden the awareness of those whom they dominate. Renounce everything in order to be everything. Trust in no human means, for God will provide we cannot say where, when, or how. Have confidence in his Word and not in a rational program. Enter on a way on which you will gradually find answers but with no guaranteed substance. All this is difficult, much more so than recruiting guerillas, instigating terrorism, or stirring up the masses. And this is why the gospel is so intolerable, intolerable to myself as I speak, as I say all this to myself and others, intolerable for readers, who can only shrug their shoulders. They would have formulated material goals in the economic, social, and political spheres. This would have stirred people up; this would have been the easy way. To declare, however, that the kingdom is not of this world, that freedom is not achieved by revolt, that rebellion serves no purpose, that there neither is nor will be any paradise on earth, that there is no social justice, that the only justice resides in God and comes from him, that we are not to look for responsibility and culpability in others but first in ourselves, all this is to ask for defeat, for it is to say intolerable things. He viewed the power of the media as another example of technology exerting control over human destiny. He cannot remember them all, or coordinate them, or understand them; if he does not want to risk losing his mind, he will merely draw a general picture from them. And the more facts supplied, the more simplistic the image". They cannot even form a choice or a judgment in other areas or on other subjects. Thus the mechanisms of modern information induce a sort of hypnosis in the individual, who cannot get out of the field that has been laid out for him by the information". And because rational propaganda thus creates an irrational situation, it remains, above all, propaganda"that is, an inner control over the individual by a social force, which means that it deprives him of himself". He wants to act for the sake of justice, peace, progress, but does not know how. On the second visit he attended a Nazi meeting out of curiosity which influenced his later work on propaganda and its ability to unify a group. As a dialectical contrast to "La Technique," for instance, Ellul writes *Sans feu ni lieu* published in , although written much earlier. On humanism In explaining the significance of freedom and the purpose for resisting the enslavement of humans via acculturation or sociological bondage , Ellul rejects the notion that this is due to some supposed supreme importance linked to humanity. He states that modern enslavement expresses how authority, signification, and value are attached to humanity and the beliefs and institutions it creates. This leads to an exaltation of the nation or state, money, technology, art, morality, the party, etc. The work of humanity is glorified and worshiped, while simultaneously enslaving humankind. The more a society magnifies human greatness, the more one will see men alienated, enslaved, imprisoned, and tortured, in it. Humanism prepares the ground for the anti-human. We do not say that this is an intellectual paradox. All one need do is read history. Men have never been so oppressed as in societies which set man at the pinnacle of values and exalt his greatness or make him the measure of all things. For in such societies freedom is detached from its purpose, which is, we affirm, the glory of God. If I am to continue to be a living human being, someone must come to free me. In other words, God is not trying to humiliate me. What is mortally affronted in this situation is not my humanity or my dignity. It is my pride, the vainglorious

declaration that I can do it all myself. This we cannot accept. In our own eyes we have to declare ourselves to be righteous and free. We do not want grace. Fundamentally what we want is self-justification. There thus commences the patient work of reinterpreting revelation so as to make of it a Christianity that will glorify humanity and in which humanity will be able to take credit for its own righteousness. The Theological Foundation of Law. Presses Bibliques Universitaires, The Presence of the Kingdom. Helmers and Howard, Le livre de Jonas. Cahiers Bibliques de Foi et Vie, The Judgment of Jonah.

*Word of God in the Ethics of Jacques Ellul (Atla Monograph Series) (ATLA Bibliography Series) [David W. Gill] on calendrierdelascience.com *FREE* shipping on qualifying offers. No description is available.*

I purchased the book, and though I found it difficult reading, it sufficiently piqued my interest to read other books which Ellul had written, until eventually I had acquired all thirty-two 32 books of his writings which have currently been translated into English, as well as the seven 7 books which comment on his thought and writing. A bibliography of these primary and secondary sources is included at the conclusion of this article. In the s one ship was sunk, one was captured, and one was pirated. Without adequate insurance, he went bankrupt. Aristocratic honor being very important to him, he committed suicide, and his wife subsequently secluded herself in her home and never came out again. Jacques Ellul was basically a "foreigner" in a country where heritage is prized and nationalism runs deep. Though both the paternal and maternal sides of his family had known great wealth, they had come upon hard times. He spent his boyhood on the docks and wharves of Bordeaux, a seaport city, and aspired to be a sea-captain. Though a conscientious student under the strict supervision of his parents, he had to earn his own living from the time he was fifteen years of age due to the meager family means. As a child Jacques recalled that he had only a "remote knowledge of Christianity. In the summer prior to commencing university studies Jacques reluctantly relates that he had a pre-conversion experience. He had completed his secondary school finals, and was engaged in translating Faust, when "all of a sudden I knew myself to be in the presence of something so astounding, so overwhelming, that had entered me to the very core of my being. I jumped on a bicycle and fled. I thought to myself: I realized that God had spoken, but I did not want him to have me. I did not want to be controlled by another. This was , after the financial collapse of Three years later, at age 22, Jacques Ellul relates that he experienced what he called the "second stage of my conversion. I have been praying for that every night since you were born. Jacques Ellul began to read theology, both Catholic and Protestant. It fit my strict personality. Even though he was an active member of the Reformed Church of France. From the hardships of his upbringing Ellul seems to have had an underlying reactive, rebellious and revolutionary attitude toward "the powers that be. It was in the midst of such activities that he met Yvette Lensvelt, a Dutch girl who held British citizenship, who later became his wife in She had been schooled in a Catholic school, but had rejected Christianity when the priests refused to answer her prying questions. She became very anti-Christian. Having already trained as a nurse, she was studying law when Jacques met her. In the same year that he was married , Jacques Ellul was appointed Director of Studies at the University of Strasbourg. He held this position for three years, until , when the Vichy government, under the Nazi influence, determined that he was the son of a "foreigner", and had made statements hostile about German intents. His father, Joseph, was arrested by the Germans for being a "foreigner", and Jacques saw him one more time through the prison bars, thanks to the kindness of a German guard. His father died in at the hands of the Nazis. Learning that his wife, Yvette, born in Holland and carrying a British passport, was to be arrested as a "foreigner" also, Jacques took his bride, departed Bordeaux, and vanished into the countryside into the "free zone" just beyond the area controlled by the Nazis. They eked out an existence from to by growing potatoes and corn, and raising sheep, chickens and rabbits. All the while they were participating in the French Resistance Movement, assisting Jewish people and others to escape the German forces. In he completed the requirements for a doctoral degree in Roman law and history. His doctoral thesis was written on the Roman mancipium, the right of a Roman father to sell off his children. This assignment was expanded in to include the Institute of Political Studies. From to he served as Deputy Mayor in Bordeaux, but soon recognized the powerlessness of politics. These political and ecclesiastical experiences led him to become disillusioned with political and ecclesiastical reform. The "prophet of Bordeaux", as he was described by some, died May 19, in Pessac, a few kilometers from the Bordeaux campus. It is reported that Ellul wrote a two volume autobiography which was to be published only after his death. His second book, *The Presence of the Kingdom*, was published in French in , and was the first of his books to be translated and published in English in That book, *The Presence of the Kingdom*, provides an over-all schematic of the

themes that were to be developed in all of his subsequent writings. Ellul admits that "the sum of my books constitutes a whole consciously conceived as such. In a chapter entitled "The Christian in the World", Ellul writes, "The Bible tells us that the Christian is in the world, and that there he must remain. The Christian has not been created in order to separate himself from, or live aloof from the world. This means that his thought, his life, and his heart are not controlled by the world, and do not depend upon the world, for they belong to another Master. We find in those initial sentences I am a dialectician above all; I believe nothing can be understood without dialectical analysis. It can mean dialogue, dichotomy, and dualism. For some it is equivalent to paradox, antinomy, or on the other hand, logical analysis or synthesis. For Ellul it implies a method of thought that views coexistent contradictory factors which are not to be synthesized or reconciled in a linear logic of cause and effect. Dialectic presupposes the dynamism of history whereby the tension of the two contradictory factors is lived out in the historical development of a new historical situation. Some would refer to this as an objective form of existentialism. There is no doubt that Ellul fits into the tradition of "dialectic theology" which finds its roots in Soren Kierkegaard, and includes Karl Barth, Emil Brunner, and Rudolph Bultmann. Although he expressed his debt to Karl Barth, Ellul insisted that he was not an "unconditional Barthian. He did credit Barth with putting mankind back into the theological equation, after the Calvinists had eliminated the human element by over-emphasis on divine sovereignty. The two primary ideas that he claimed to have taken from Barth were those of human freedom and universal salvation. Ellul was convinced that "Jewish thought, and subsequently Christian thought, are, and can only be, dialectical. It is there, and not with the Greeks, that the dialectic is enrooted," he asserted. The Jewish Elohim is plural. The Christian trinity is plural. This should guarantee a pluralism of thought and an acceptance of contradiction. The fallen world-order or society is the order of necessity. Necessity is not the same as fate or some mechanistic determinism. Necessity, as viewed by Ellul, is the enslavement of men by the "powers" of this world, the enslavement of men in sin. Before the Fall of man into sin, creation was characterized by a total absence of necessity. God was free to be God within His creation, and man was free to be man as God intended. Necessity had its origin in the Fall, in a transition from the order of freedom to the order of necessity, as man lost his free, spontaneous communion with God and was no longer able not to sin, but necessarily and rigorously determined spiritually by his sinful condition. There is a solidarity of all men in sin, and this solidarity is not only spiritual and spatial, but social and historical. All men are "shut up in sin" cf. The diabolic powers of the *exousai*, *archai*, *kratoi*, *stoicheion*, *kuriotetes*, and *dunamis* permeate the God-ordained institutions of human society, separating man from God and driving man toward death. Satan leads men in a suicidal "will to die", intellectually, morally, and socially; driven to self-destruction by the destroyer. In his writings prior to and the publication of his book, *Money and Power*, Ellul seems to have accepted a personified spirit of Satan, but after that time denies a personal devil and refers to the "new demons" as but abstract forces at work in the world. Recognizing these "powers, rulers, and forces" as legitimate cosmological realities, rather than merely the out-moded, superstitious remnant of a bygone culture, Ellul does align himself with other theological thinkers such as Hendrik Berkhof, Martin Hengel, Oscar Cullman, Karl Barth and G. He only sees the surface issues of social, political and economic problems, and he attempts to work and find solutions with the methods of technique, and in accord with moral standards. The world of modern society is not capable of preserving itself or of finding remedies for its spiritual situation. The more so-called "progress" man makes, the more he is aware of the inadequacy of human solutions, which all fail, one after another, and only increase the difficulties in which he lives. The social catastrophes of our age are not due to accident or "bad luck", but they are the inevitable products of the essential necessity of our fallen world and the misguided blunders man makes in attempting to cope with the world. The world situation is hopeless. It is useless to keep trying to discover remedies for our present distress. The ever-increasing activities of man to apply false-remedies only complicates the situation until the collapse of what he calls his "civilization. Ellul uses the illustration of a speeding train, the speed of which can only be known by reference to a fixed and stable point outside of the train, viewable from within the train. Coincidentally, this is the same illustration that Einstein used to illustrate his theory of relativity. This certainly elevates Ellul into some "heady" company, but his ability to view the social situation from "outside the box," from beyond the

parameters of confined thinking, seems to merit such a parallel. The Christian, then, who is "in Christ," must not define the problems of society in the same terms as those who have no faith. Understanding spiritual realities with the "mind of Christ" I Cor. As "watchmen on the wall" of the world, Christians can "stand in the gap" by placing themselves at the point where the suicidal death-wish of society is most prevalent, manifesting the presence of life in the midst of death, the joy of freedom in the context of necessity, and that by the grace of God. This is understandable among English speaking readers and critics due to the mistranslation of his books. His most influential sociological book with the English title, *The Technological Society*, was originally entitled in French, *Technique, the Stake of the Century*, for example. Technique is not the same as technology; not in French, nor in English. Technology, then, is but an expression and by-product of the underlying reliance on technique, on the proceduralization whereby everything is organized and managed to function most efficiently, and directed toward the most expedient end of the highest productivity. But the place of technique began to change dramatically in the eighteenth 18th century with the quest for efficient procedures to find the "one best means" in every human endeavor. By the nineteenth 19th century the bourgeoisie recognized technique as the key to their material and commercial interests. The industrialized technical employment of technique became a monster in the urbanized and technological society of the twentieth 20th century, "the stake of the century" as Ellul termed it. Technique became the defining force, the ultimate value, of a new social order in which efficiency was no longer an option but a necessity imposed on all human activity. Technique became universally totalitarian in modern society as rationalistic proceduralism imposed an artificial value system of measuring and organizing everything quantitatively rather than qualitatively. Like cancer in a living organism, the systematization of technique pervades every cell of our modern technical and technological society. The subtle illusion of this invasive methodology of technique is that people view technology as the liberator of mankind, the operational instrument that sets them free from natural function.

Chapter 3 : David W. Gill, The Word of God in the Ethics of Jacques Ellul - PhilPapers

The Word of God in the Ethics of Jacques Ellul. Creator. Gill, David W. Bibliographic Citation.

March 13, By Jonathan Wright On the very first page of his book *The Humiliation of the Word*, the French theologian and cultural critic Jacques Ellul makes his first reference to cinema: For Ellul, cinema is aligned with technological manipulation and ultimately the spread of propaganda. Although the quoted passage may be serviceable for purely personal organizational purposes, however, it is not satisfying as a dismissal of the cinematic medium. The other voice is that of Andre Bazin, the influential French film critic and theorist who is known as the forefather of the Nouvelle Vague in French cinema. Ellul essentially writes that cinema is not verifiable as a language because it does not adhere to the same structural rules as spoken or written language. One wrote 58 books on theology, politics, technology, and social theory, and the other never published a book in his entire lifetime. While Bazin was devoted to the exploration of captured and projected sight and sound, Ellul was, for the most part, condemnatory of the use of images in culture, including film and television. And while Bazin spent his time in the major metropolis of France with anyone and everyone interested in cinema including delinquents like Jean-Luc Godard and Francois Truffaut, Ellul lived quietly though with no less activity in a small town outside Bordeaux. Upon closer inspection though, significant similarities between Ellul and Bazin reveal themselves. Born six years and less than miles apart, the two French writers were both deeply affected by the second World War and wrote for the magazine *Esprit* in collaboration with its founder, Emmanuel Mounier, involving themselves in his philosophy of personalism. In addition, both were Christians: Ellul from the Protestant tradition and Bazin from the Catholic tradition. Despite these connections as well as numerous interweaving ideas in their writings, as we shall see, there has been no scholarship placing these two important figures side by side. Although these sources represent only a fraction of the material left by these two thinkers, they distill some of the core concepts that followed Ellul and Bazin throughout their lives. This paper interacts with these two thinkers in an explicitly Christian context, drawing out their ideas and applying them in a larger Christian system of belief. No personal written theology exists at least in English from Bazin, and so any study of his thought in relation to Christianity must work by way of implication and deduction using his many articles and reviews of films and about film in general, instead of employing direct evidence. The views presented by Ellul and Bazin are imperfect, and a comparison may isolate not only their strengths, but also their weaknesses in the hopes of opening a dialogue that may continue. He goes on to clarify and back up his distinction for the next 47 pages. Ellul relies heavily on biblical and historical examples to provide a radical view of the word, the image, and the relation between the two. His claims fall strongly against the contemporary world of industry and culture, in which the image has predominance and guides the thoughts and lives of people who were created for speech and listening as the means of communicating with their Creator. A significant portion of the book is dedicated to reconciling this binary with the accounts of God and humans found in the Bible. Careful attention is given to seemingly visual forms of communication from God to people, from prophets to people, and between people, and the consequences these interactions produce. For example, Ellul discusses the creation of the world, emphasizing the action and matter produced directly through speech. In a spiritual sense, sight must be subordinated to sound, and not just any sound, but specifically the spoken word. Such a position is in stark contrast with the trajectory of linguistic study in the 20th century, which increasingly focused on the instability and unbounded nature of language. Ellul sees language as essentially comprehensible, although humanly imperfect. Ellul goes on to demonstrate how contemporary culture and even the Christian church is built from the power of the image. Using examples of photography, film, television, education, politics, and iconography, he makes plain the extent to which the image rules the world. One of these is worth quoting at length: Let us be clear that we must not make a reality of this analysis of the myth. I am not saying that the word is good and that sight is evil! Nor that the word is pure and sight impure! To say that amounts to reentering the universe of realism—the universe of this reality where sight is autonomous! I simply insist that the word belongs to the order of truth and sight to the order of reality. When the two were separated and their unity had disappeared,

humanity, submitted to reality alone, entered into separation from truth. This rupture with God is called sin. Bazin Bazin has faith, not merely in reality, but through reality and its representation. Bazin differs significantly from Ellul in his affirming view of the present world and humans in the world. The two Frenchmen agree that the photograph is fundamentally different from other tools of representation. They are perceived as factâ€™as unimpeachable witnesses. However, as the theorist quickly points out, photographs lie frequently, especially about the presence of a human behind the mechanism. What about when non-material elements are introduced, such as absence and death? Ellul and Bazin begin to diverge in the use of photographs for remembrance, eventually coming to utterly separate conclusions about the practice. Their absence is neither filled up nor ensured by looking at the picture. Bazin views the practice in more powerful, even supernatural terms: While Bazin would agree that eternal life and deliverance from death can only be found in Jesus Christ, the natural drive to live is also an innate and meaningful aspect of the Christian life. This leads to a deeper difference between the two, a difference in the view and value of reality itself. Ellul and Bazin both think that the cinema is intimately connected to reality. Bazin, meanwhile, sees within reality the spark of something larger, beyond the physical. Could not Sinnerbrink be referring to the trace of the Creator, the mark of the spiritual that is encapsulated through the transformation of reality? The leap from belief in the visible projection to the unseen spiritual realm may be smaller than it seems. More, however, can be said. While Zahedi may overstate his case, a more apt statement can be found in the Psalms: Ellul believes this is no longer extant: The question Bazin might put to Ellul is: It is photography that released artists from this burden by satisfying the desire for ultimate resemblance. Here it is technique that got painting into trouble and technique that got it out: Now the mechanism merely points us back to whatever is real over and over, no longer interested in efficiency or progress of course the technology continues to evolve, but not fundamentally. Realism reconnects the human with their environment, breaking the blinding force of technological conformism, if only temporarily. The context of the statement is a brief history of religious cinema, but the words reveal a double meaning: If the skies proclaim the work of his hands, how else might matter point toward a maker? The barrier to recognition of these signs and glories may be the inability, or more precisely the practiced unwillingness, of human sight. This is why Bazin values in photography what Ellul includes in his seven characteristics of technique: Bazin would see this as well and say the opposite: Animals, while without eternal souls, undoubtedly represent different perspectives on the world from our own. Neither technique nor humanity have conquered the world, since the mysteries of life remain. And when it seems to, it is merely concealing matter and mystery. The physical is imbued with some measure of the spiritual. By piercing one we may reach the other. However, Bazin would argue that this stems from a dulled sight, a one-dimensional perspective of the surrounding world. According to Bazin, it is possible to renew the vision. Ellul, on the other hand, sees the movie-theater as a dangerous place where emotional and moral guards are let down. The danger is not the possibility that images control our lives, but that this transfer of control has already occurred. Bazin presents another route of thought. Bazin, though, may not be talking about faith in the unseen, but faith in reality. This veracity has the potential to carry beyond reality and into spiritual terms. Fundamentally, Bazin and Ellul have different conceptions of reality. Drawing from Bazin, we can claim that reality is what we must praise God within, for our beings are perhaps temporarily locked within it. Love is the result, and this result transcends the image and the mechanism, reaching beyond to the One unseen. The myth of total cinema. University of California Press. The ontology of the photographic image. William wyler, or the jansenist of directing. The humiliation of the word. Meaning and the city. Journal of visual culture, 7 1 , Confronting the technological society. The new atlantis, 43 3 , Producers , Linklater, R. Waking life [Motion Picture]. Angelaki, 17 4 ,

Chapter 4 : The Humiliation of the Word - Jacques Ellul - Google Books

Apocalypticism, Prophecy, And Magic In Early Christianity PDF Download Free. Apophatic Bodies PDF Online. At The Origins Of Christian PDF Download Free.

I describe a world with no exit, convinced that God accompanies man throughout his history. The biblical teaching is clear. It always contests political power. There are different forms of anarchy and different currents in it. I must, first say very simply what anarchy I have in view. By anarchy I mean first an absolute rejection of violence. What seems to be one of the disasters of our time is that we all appear to agree that the nation-state is the norm. Faith lived in the incognito is one which is located outside the criticism coming from society, from politics, from history, for the very reason that it has itself the vocation to be a source of criticism. It is faith lived in the incognito which triggers the issues for the others, which causes everything seemingly established to be placed in doubt, which drives a wedge into the world of false assurances. Edward Hopkin I describe a world with no exit, convinced that God accompanies man throughout his history. Interview in *Le Monde*, as quoted in "A short biography of Jacques Ellul" by Patrick Chastenot, as translated by Lesley Graham This is why there is such an incredible stress on information in our schools. The important thing is to prepare young people to enter the world of information, able to handle computers, but knowing only the reasoning, the language, the combinations, and the connections between computers. This movement is invading the whole intellectual domain and also that of conscience. I cannot think that choices of this kind are unimportant. Bromiley, p. What seems to be one of the disasters of our time is that we all appear to agree that the nation-state is the norm. The dominant ideology is that of sovereignty. Bromiley, pp. *Si tu es le Fils de Dieu*, p. He wore the title of Big Liar bestowed by Anglo-Saxon propaganda and yet he never stopped battling for propaganda to be as accurate as possible. He preferred being cynical and brutal to being caught in a lie. He used to say: All this is so true that pinning the title of Big Liar on Goebbels must be considered quite a propaganda success. *New and Classic Essays* edited by Garth S. We must not accept this suicide, and we must so act that it cannot take place. These, among others "far more than the ownership of the means of production or any totalitarian doctrine" are the constitutive elements of the modern world. So long as these elements continue to be taken for granted, the world is standing still. Thus from the moment that technique, the State, or production, are facts, we must worship them as facts, and we must try to adapt ourselves to them. This is the very heart of modern religion, the religion of the established fact, the religion on which depend the lesser religions of the dollar, race, or the proletariat, which are only expressions of the great modern divinity, the Moloch of fact. He will satisfy his desire for eternity by producing children, and he will satisfy his desire for security by creating a place belonging to him, a city. And this narrative of the origin of the city is essential, for we see there in its purest state, and expressed simply, the feelings of the builders. Such feelings are no longer evident in our modern day when the prodigious complexity of the world hides the simple plans of the never-changing human heart. So there is a righteous race! Abel dies leaving no children, a fact full of meaning. He is unable to transmit his righteousness. The city was, from the day of its creation, incapable, because of the motives behind its construction, of any other destiny than that of killing the country, where God put man to enable him to live his life as best he could. It brings its power to bear in him and changes his life. Individual virtues are engulfed by the sin of the city. It is absolutely independent of them and eliminates them from its domain. No technique is possible when men are free. Technique never observes the distinction between moral and immoral use. It tends on the contrary, to create a completely independent technical morality. Here, then, is one of the elements of weakness of this point of view. Not even the moral conversion of the technicians could make a difference. At best, they would cease to be good technicians. This attitude supposes further that technique evolves with some end in view, and that this end is human good. Technique is totally irrelevant to this notion and pursues no end, professed or unprofessed. The whole structure of society of society implies it, of necessity. The more we mobilize the forces of nature, the more must we mobilize men and the more do we require order. It is necessary, then, that technique prevail over the human being. Technique takes possession of it and enslaves it. Technical expansion requires the widest possible domain. In

the near future not even the whole earth may be sufficient. These men are close to the seat of modern governmental power. The average man is altogether unable to penetrate technical secrets or governmental organization and consequently can exert no influence at all on the state. Democracy in such a society can only be a mere appearance. Even now, we see in propaganda the premises of such a state of affairs. When it comes to state propaganda, there is no longer any question of democracy. The enormous contrast between the athletes of Greece and those of Rome is well known. For the Greeks, physical exercise was an ethic for developing freely and harmoniously the form and strength of the human body. The Roman conception prevails today. In sport the citizen of the technical society finds the same spirit, criteria, morality, actions and objectives—in short, all the technical laws and customs—which he encounters in office or factory. In the midst of increasing mechanization and technological organization, propaganda is simply the means used to prevent these things from being felt as too oppressive and to persuade man to submit with good grace. Propagandes; trans. Vintage Books, New York. The most favorable moment to seize a man and influence him is when he is alone in the mass. Hate, hunger, and pride make better levers of propaganda than do love or impartiality. Propaganda tries to surround man by all possible routes in the realm of feelings as well as ideas, by playing on his will or on his needs, through his conscious and his unconscious, assailing him in both his private and his public life. It furnishes him with a complete system for explaining the world, and provides immediate incentives to action. We are here in the presence of an organized myth that tries to take hold of the entire person. Through the myth it creates, propaganda imposes a complete range of intuitive knowledge, susceptible of only one interpretation, unique and one-sided, and precluding any divergence. This myth becomes so powerful that it invades every arena of consciousness, leaving no faculty or motivation intact. It stimulates in the individual a feeling of exclusiveness, and produces a biased attitude. Again I want to emphasize that the study of propaganda must be conducted within the context of a technological society. Propaganda is called upon to solve problems created by technology, to play on maladjustments, and to integrate the individual into a technological world. From the Vintage paperback, p. When man will be fully adapted to this technological society, when he will end by obeying with enthusiasm, convinced of the excellence of what he is forced to do, the constraint of the organization will no longer be felt by him; the truth is, it will no longer be a constraint, and the police will have nothing to do. The civic and technological good will and the enthusiasm for the right social myths—both created by propaganda—will finally have solved the problem of man. Step by step, the propagandist builds his techniques on the basis of his knowledge of man, his tendencies, his desires, his needs, his psychic mechanisms, his conditioning—and as much on social psychology as on depth psychology. He shapes his procedures on the basis of our knowledge of groups and their laws of formation and dissolution, of mass influences, and of environmental limitations. Without the scientific research of modern psychology and sociology there would be no propaganda, or rather we still would be in the primitive stages of propaganda that existed in the time of Pericles or Augustus. It is at this point that propaganda can be most effective. The propagandist must utilize all of the technical means at his disposal—the press, radio, TV, movies, posters, meetings, door-to-door canvassing. Modern propaganda must utilize all of these media. There is no propaganda as long as one makes use, in sporadic fashion and at random, of a newspaper article here, a poster or a radio program there, organizes a few meetings and lectures, writes a few slogans on walls: Propaganda is a set of methods employed by an organized group that wants to bring about the active or passive participation in its actions of a mass of individuals, psychologically unified through psychological manipulations and incorporated in an organization. I am not fighting for the triumph of this doctrine. On the other hand, it seems to me that an anarchist attitude is the only one that is sufficiently radical in the face of a general statist system. Bromiley The point is not to enforce a particular view of society but to establish a counterbalance, a protest, a sign of cleavage. In face of an absolute power only a total confrontation has any meaning. It seems to me that the free man, i. He obviously ought to oppose all dictatorship and oppression and all the fatalities which crush man. Jesus Christ has not come to establish social justice any more than he has come to establish the power of the state or the reign of money or art. Jesus Christ has come to save men, and all that matters is that men may come to know him. We are adept at finding reasons—good theological, political, or practical reasons, for camouflaging this. But the real reason is that we let ourselves be impressed and dominated by the forces of the

world, by the press, by public opinion, by the political game, by appeals to justice, liberty, peace, the poverty of the third world, and the Christian civilization of the west, all of which play on our inclinations and weaknesses. Modern protestants are in the main prepared to be all things to all men, like St. Paul , but unfortunately this is not in order that they may save some but in order that they may be like all men. The more a society magnifies human greatness, the more one will see men alienated, enslaved, imprisoned, and tortured, in it.

Chapter 5 : Project MUSE - Dialectical Theology and Jacques Ellul

The Word of God in the Ethics of Jacques Ellul. About us. Editorial team.

And it creates an artificial system which "eliminates or subordinates the natural world. As people begin to question the value of learning ancient languages and history, they question those things which, on the surface, do little to advance their financial and technical state. According to Ellul, this misplaced emphasis is one of the problems with modern education, as it produces a situation in which immense stress is placed on information in our schools. The focus in those schools is to prepare young people to enter the world of information, to be able to work with computers but knowing only their reasoning, their language, their combinations, and the connections between them. This movement is invading the whole intellectual domain and also that of conscience. I cannot think that choices of this kind are unimportant. The Reformation desacralized the church in the name of the Bible, and the Bible became the sacred book. Saint Steve Jobs [36]. Since he defines technique as "the totality of methods rationally arrived at, and having absolute efficiency for a given stage of development in every field of human activity", [26] it is clear that his sociological analysis focuses not on the society of machines as such, but on the society of "efficient techniques": There can be no room for moral considerations in their use: At best, they would cease to be good technicians. In the end, technique has only one principle, efficient ordering. Ellul explained his view in this way: Jesus was not only a socialist but an anarchist "and I want to stress here that I regard anarchism as the fullest and most serious form of socialism. That is, being a Christian means pledging absolute allegiance to Christ, which makes other laws redundant at best or counter to the revelation of God at worst. Despite the initial attraction of some evangelicals to his thinking because of his high view of Biblical texts. Later, he would attract a following among adherents of more ethically-compatible traditions such as the Anabaptists and the house church movement. Ellul identified the State and political power as the Beast in the Book of Revelation. He states that his intention is not to establish an anarchist society or the total destruction of the state. However, Ellul does not entertain the idea that all Christians in all places and all times will refrain from violence. Rather, he insisted that violence could not be reconciled with the God of Love, and thus, true freedom. A Christian that chooses the path of violence must admit that he or she is abandoning the path of freedom and committing to the way of necessity. He tried to get some for them through an old school friend of his and claimed that this was probably the one time in his life when he was sufficiently motivated to commit an act of violence. He did not go with the anarchists primarily because he had only recently met the woman that would become his wife and did not wish to leave her. It always contests political power. Those young men are heroes and fools both. They are repelled by the violence they see "the massive, enormous violence that cries to heaven. And they are right. But seeing this highly visible violence, they forthwith make lambs, saints, and martyrs of its victims. For they close their eyes to what the enemy is really like, to his cruelty, his violence, his lies. They overlook his real intentions; they overlook the fact that he would use terrible violence if he won power. Poor young men, totally unknowing, uncomprehending, blind, perceiving only what is happening now! Their admiration of the Nazis cost those people dearly. This is the kind of idealism that must be combated and radically condemned. Christian idealism which is always concerned with the moral goodness of the human world. This leads to concepts of progressiveness and unreserved participation with good conscience in political or scientific action. But it is only gross, highly visible, undeniable violence that evokes this scandalized reaction. They deny the existence of masked, secret, covert violence "insofar as this can be concealed He rejected any attempt to reconcile them. He believed that a Christian could choose to join a movement for justice, but in doing so, must admit that this fight for justice is necessarily, and at the same time, a fight against all forms of freedom. Ellul believed that when a Christian decides to act it must be in a way that is specifically Christian. Rather, they must bring to social movements what they alone can provide. Only so can they signalize the kingdom. So far as they act like the others "even to forward social justice, equality, etc. In fact the political and revolutionary attitude proper to the Christian is radically different than the attitude of others; it is specifically Christian or else it is nothing. He acknowledges that some have used this as an excuse to do

nothing, but also points out how some death-of-God advocates use this to claim that "we ourselves must undertake to establish social justice". Jesus Christ has not come to establish social justice any more than he has come to establish the power of the state or the reign of money or art. Jesus Christ has come to save men, and all that matters is that men may come to know him. We are adept at finding reasons-good theological, political, or practical reasons, for camouflaging this. But the real reason is that we let ourselves be impressed and dominated by the forces of the world, by the press, by public opinion, by the political game, by appeals to justice, liberty, peace, the poverty of the third world, and the Christian civilization of the west, all of which play on our inclinations and weaknesses. Modern protestants are in the main prepared to be all things to all men, like St. Paul, but unfortunately this is not in order that they may save some but in order that they may be like all men. This may be useful socially but it is not at all Christian in spite of the disconcerting efforts of theologies of revolution. Revelation demands this renunciation-the renunciation of illusions, of historic hopes, of references to our own abilities or numbers or sense of justice. We are to tell people and thus to increase their awareness the offense of the ruling classes is that of trying to blind and deaden the awareness of those whom they dominate. Renounce everything in order to be everything. Trust in no human means, for God will provide we cannot say where, when, or how. Have confidence in his Word and not in a rational program. Enter on a way on which you will gradually find answers but with no guaranteed substance. All this is difficult, much more so than recruiting guerillas, instigating terrorism, or stirring up the masses. And this is why the gospel is so intolerable, intolerable to myself as I speak, as I say all this to myself and others, intolerable for readers, who can only shrug their shoulders. They would have formulated material goals in the economic, social, and political spheres. This would have stirred people up; this would have been the easy way. To declare, however, that the kingdom is not of this world, that freedom is not achieved by revolt, that rebellion serves no purpose, that there neither is nor will be any paradise on earth, that there is no social justice, that the only justice resides in God and comes from him, that we are not to look for responsibility and culpability in others but first in ourselves, all this is to ask for defeat, for it is to say intolerable things. He viewed the power of the media as another example of technology exerting control over human destiny. He cannot remember them all, or coordinate them, or understand them; if he does not want to risk losing his mind, he will merely draw a general picture from them. And the more facts supplied, the more simplistic the image". They cannot even form a choice or a judgment in other areas or on other subjects. Thus the mechanisms of modern information induce a sort of hypnosis in the individual, who cannot get out of the field that has been laid out for him by the information". And because rational propaganda thus creates an irrational situation, it remains, above all, propagandaâ€”that is, an inner control over the individual by a social force, which means that it deprives him of himself". He wants to act for the sake of justice, peace, progress, but does not know how. On the second visit he attended a Nazi meeting out of curiosity which influenced his later work on propaganda and its ability to unify a group. As a dialectical contrast to "La Technique," for instance, Ellul writes *Sans feu ni lieu* published in , although written much earlier. He states that modern enslavement expresses how authority, signification, and value are attached to humanity and the beliefs and institutions it creates. This leads to an exaltation of the nation or state, money, technology, art, morality, the party, etc. The work of humanity is glorified and worshiped, while simultaneously enslaving humankind. The more a society magnifies human greatness, the more one will see men alienated, enslaved, imprisoned, and tortured, in it. Humanism prepares the ground for the anti-human. We do not say that this is an intellectual paradox. All one need do is read history. Men have never been so oppressed as in societies which set man at the pinnacle of values and exalt his greatness or make him the measure of all things. For in such societies freedom is detached from its purpose, which is, we affirm, the glory of God.

Chapter 6 : The Word of God in the Ethics of Jacques Ellul

Jacques Ellul's If You Are the Son of God (Si tu es le fils de Dieu) is a little book, but it addresses several themes of central importance to Christian doctrine, namely, the nature of Christ and the meaning of divine and human suffering.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Here, we not only find echoes of his past studies and experiences, but the many ways his methodology permeates his unique scholarship. Not only is he overly verbose and repetitive in many of his writings, he also occasionally contradicts himself. Ellul recognized these tendencies, but did not work to repair or clarify them. The foremost Ellul scholar, David W. If there is one characteristic which permeates every thought and every analysis rendered by Jacques Ellul, it is that his work is thoroughly 1. Like Kierkegaard, Ellul often employs paradoxical language and seemingly contradictory concepts. Christians and Jay M. University of Illinois Press, , " Contradiction, opposition, and paradox are ever-present in anything Ellul has in view. Axiomatic-deductive, linear logic is rejected. Understanding, whether of Christianity or society, results from a true perception of the various antithetical factors and forces at work. There have been many competing definitions of dialectic. From Socrates and Plato to Kant, Hegel and Marx, various intellectuals have arrived at different conclusions concerning dialectic. While Ellul shares many similarities with these thinkers, he extends and develops the concept of dialectic in a new and comprehensive manner. Reality exists as both separate and not-separate for humans; it is knowable and comprehensible, yet 2. Scarecrow, , David Roochnik, Retrieving the Ancients Oxford: Blackell, , 7. A helpful overview of the various definitions of dialectic we find in the aforementioned thinkers can be found in Errol E. Harris, Formal, Transcendental, and Dialectical Thinking: Logic and Reality Albany: State University of New York, These fundamental aspects of reality are always inextricably linked. Thus, the basic structure of reality is dialectical. For example, if one looks at the world through the eyes of a twentieth-century scientist, then one will understand the rational side of reality; it is seen as causal, linear, and orderly. Conversely, if one looks at the world through the eyes of an existentialist, one will understand the irrational or absurd side of reality, which is seen as noncausal, nonlinear, and disorderly. The important point is this: Can we be sure, then, that positive and negative factors in thought cancel one another, that one cannot maintain a No at the same time as a Yes? But these two questions show at once that there are two aspects of dialectic—a dialectic of ideas, but perhaps also a dialectic of facts, of reality. It necessarily follows that a comprehensive philosophical or theological system must take into account both constituents of reality: You are not currently authenticated. View freely available titles:

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of God in the Ethics of Jacques Ellul," subsequently published as the first of his seven books on theological or business ethics. He spent several summers and a full sabbatical year (; later also a.

Chapter 9 : Jacques Ellul - Infogalactic: the planetary knowledge core

- The Word of God in the Ethics of Jacques Ellul. By David W. Gill. ATLA Monograph Series, Metuchen, NJ: The American Theological Library Association and Scarecrow, xvi + pages. \$