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Ein Beispiel

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Friends,

I've been receiving multiple "Calls for Papers" from the International Journal of Philosophy and Theology, but **I suspect it's a scam.**

First, identical messages are sent out from separate addresses under **probably fake names**. Second, and perhaps more telling, the (**quite professional-looking**) message announces that it practices double-blind refereeing. How professional, one thinks, until one reads a bit further and discovers the deadline for submissions:

"IJPT is inviting papers for Vol. 3, No. 1. The online publication date is June 30, 2015. Submission Deadline: May 20, 2015."

Yes, that's right. **Five-week turnaround for the entire editorial process**, including double-blind referees.

I think not. Beware!

WW

Following up on Michael Chase's email about a possible scam from a journal entitled International journal of philosophy and theology, I did some light web searching and here's what I found:

I think the journal Michael was referring to is published by the "**American Research Institute for Policy Development**" and has ISSN number 2333-5750. **They indeed promise to finish the entire process of peer-review and production within 5 weeks. In addition, they ask authors to pay a fee of 200 USD. Most members of the editorial board are from Nigeria and Malaysia.** This makes me think that the journal is indeed a possible predatory journal, and that it should be avoided. Their webpage is <http://ijptnet.com/>

Also, this journal should not be confused with Philotheos: International Journal for Philosophy and Theology (ISSN 1451-3455 published by the Faculty of Theology of the University of Belgrade) and International Journal of Philosophy and Theology (formerly Bijdragen, ISSN 2169-2327, published by the Taylor&Francis Group) which are legitimate journals.

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Hi:

Regarding the recent posts on predatory journals, one of the tricky things is that they sometimes employ names similar to established, reputable venues. **The allegedly predatory journal highlighted yesterday**, the "International Journal of Philosophy and Theology" **published by the apparently crooked** "American Research Institute for Policy Development", has used this tactic. So please be aware that there is a well-established and decently well-regarded journal of the same name (formally called "Bijdragen") published by Taylor & Francis.

I just don't want to see the sheep lumped in with the goats here....

Thanks,

ZZ

Ein Ratschlag



What is *time*? This question had posed and now poses to themselves many men and women, may be, since then when they had studied to reason about the abstract notions of their being. There had been existed and now there are exist the various relations to this fundamental notion. Just time is divided in science and more widely in the culture onto different categories: the physical time, the historical time, their psychological time etc. Before the discovery by A.Einstein the relativity theory, science, and on the base of science the philosophy and the culture represented time as some absolute quantity, having a number of characteristics, namely by: 1) the sequence and duration, i.e. every physical process and every completed event has a certain sequence of its stages and happens during a certain time interval; 2) infiniteness, i.e. by the absence of the beginning and the fine (the time is represented in the form of the direct line which does not have the beginning and the fine); 3) the directedness, i.e. by the motion always in the same side and, as a consequence of that, 4) by the irreversibility (it is impossible to return or change that was passed); 5) by the uniformity, i.e. time flows linearly and uniformly under the different conditions. But the modern physics seriously variated the representations on time.

Moorage giving a retrospective account on Socrates spoke of a “*mysterious voice which he called dominion.*”⁸(Ps. 94: 7-8) This interior voice which will always guide him and tells him not to do certain things Socrates regards it as conscience.

Immanuel Kant regarded conscience as an instinct to pass judgement upon us in accordance with moral. For Martin Heidegger conscience is seen as the “*inner voice*” a still small voice.

The Hindus regarded conscience as “*The invisible God*” who dwells within us.

Commenting on this **Seneca** said that conscience is: "The Holy Spirit dwelling in man as an observer and watcher of good and evil in us (cf Eph. 4)

Jaspers was not left out in his observation and has the same idea with the Hindus. In his words “*It is that voice speaking to man who is himself*”.

In the Old Testament, the name of God is not known by the Israelites but whatever they know God with was rather descriptive. For example, when Moses asked God of His name during an encounter in the land of Midian while he was being sent by God to go and deliver Israel from slavery in Egypt, He revealed that His name is “אֱלֹהֵי אֲשֶׁר אֲנִי אֹמֵר” (אֱלֹהֵי אֲשֶׁר אֲנִי אֹמֵר who I am).” This depicts the fact that ever before Moses asked of God’s name He has been who He is and He will continue to be who He has been forever. By implication, He is great and does not change. This understanding is also built into the concept of *Elohim*. The Hebrew word *Elohim* is plural of *El* and is the first name for God given in the *Tanakh*: אֵל בְּרֵאשִׁית (Gen. 1:1 WTT). Translated: in the beginning God

- i. אֱלֹהִים *Elohim*: this is the basic form and it means God; gods but the plural form Name *Elohim* occurs 2,570 times in the *Tanakh* (See Isa. 54:5; Jer. 32:27; Gen. 1:1)
- ii. אֱלֹהֵי *Elohei* (God of): a “construct form” that never appears without a qualifying
- iii. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב *Elohei Avraham elohei Yitschak velohei Ya'akov*: Abraham, Isaac and Jacob (Ex.3:6,14).
- iv. אֱלֹהֵי הָאֱלֹהִים *Elohei Ha'elohim*: The God of gods (Deut.10:17; Josh.22:22; Ps.136:2).
- v. אֱלֹהֵי מְעוּצָתִי *Elohei Ma'uzzi*: God of my Strength (2 Sam. 22:33; Ps. 31:5; 43:2).
- vi. אֱלֹהֵי מִשְׁפָּט *Elohei Mishpat*. God of Justice or judgment (Isa. 30:18).
- vii. אֱלֹהֵי קֶדֶם *Elohei Kedem*: Eternal God (Deut. 33:27).
- viii. אֱלֹהֵי צְבָאוֹת *Elohei Tseva'ot*: God of hosts or God of armies (2 Sam. 5:10).

Eine Warnung



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