

“Should Christians be Studying Literature and History from Secular Textbooks?”

After homeschooling my children for 5 years we were led to put them into our church's Christian school. My question for you has to do with our school's adoption of a few textbooks that are not from the Christian worldview and how we are supposed to train our children with these books.

My 5th grade daughter's textbook is politically correct, multicultural and full of pictures, graphs and charts. The content that is there is slim and boring; in other words, “dumbed down.” The school adopted it for reasons that it is popular and they want the kids to do well on the SAT's.

The 6th to 8th grade literature textbooks changed from Bob Jones (traditional Christian) to McDougal Littell (secular). The stories in the new textbooks are awful. Most of the authors I have never heard of and from their biographies in the textbook, they do not embrace a Christian worldview. Their stories are negative, immoral, and depressing. Again I believe that our school adopted these books because they are popular, may cause the kids to do better on the standardized tests and they offer a diverse view of the world.

On that last point is where I am having the most problem. The school says that they will combat the negative and immoral stories with Biblical principles to help the children defend their faith. There is no written teacher or student materials, however. Further, when I ask my daughter about the teacher's rebuttal from a Christian worldview she could not explain to me what the teacher had said in class. I can't say I blame her

in that she is only 11 years old.

One story in her 6th grade textbook is called "Scout's Honor" by Avi. This so-called comedy is about three arrogant Boy Scouts that earn a badge by lying, cheating and stealing. This story not only depicts the Boy Scouts in a bad light – have you heard about their pro-traditional family stand which they took recently – but it promotes the path of the ends justifying the means.

Should Christians be studying literature and history from secular textbooks? Are the school's arguments valid in that the immoral readings can be used as a apologetics-type course? What is the best way to train our children to respond to immoral behavior? Do we start apologetics in the 6th grade, 7th grade, or 8th grade in this manner? Is there another way? Are we sheltering the kids too much by not letting them read the works of the world and then tempering them in Biblical truth?

You have touched on one of the most important questions for Christian educators. Part of an answer to your question includes the importance of age appropriateness. I believe that the younger children are, the more vital it is that we give them an uncompromised Christian perspective. As they grow older and can understand more complex or abstract issues it becomes important to introduce them to other worldviews. This is dangerous for children who have yet to understand that there is a spiritual and intellectual battle going on in our society and in the world. However, if we never introduce them to other perspectives while still under Christian instruction they are open to discouragement and confusion when exposed to opposing ideas in college or later in life. The point is that when students are mature enough they should encounter difficult ideas under the direction of capable Christian instructors. This often acts as an inoculation against discouragement later.

The use of secular textbooks also depends on the subject matter at hand. A good math text from any source can be integrated into a Christian classroom by an alert instructor without much concern. History and literature texts provide a much more difficult challenge. I would want to know that considerable time had been spent on worldview instruction beforehand. Students must be able to comprehend the different faith presuppositions being made by the different worldviews in order to evaluate works of literature sufficiently. I am not against a multicultural component in history and literature as long as it is genuinely attempting to inform students about other cultures belief systems and traditions. Attempts to make all belief systems or worldviews morally equivalent has to be rejected and shown to be invalid to the students, as does religious pluralism. Offering a multicultural curriculum simply to comply with state or testing standards is not a sufficient cause. The material should be as inclusive as truth demands and must be interpreted through a Christian worldview.

I do not doubt that some middle school students are capable of understanding the worldview issues at hand and that they can benefit from reading and discussing works that challenge the Christian perspective. However, the instructor should be very careful to introduce this material only after properly preparing the students and to maintain a healthy balance between works that reinforce the students faith and those that present a challenge to it. Those schools who offer a classical approach (the trivium) to Christian schooling usually note that the middle school years are ideal for introducing the instruction of logic and debating skills (dialectic phase). Materials that help accomplish this instruction often must include opposing viewpoints.

Merely offering students a diverse view of the world does not appear to me to be a legitimate goal of Christian education. Introducing students to various perspectives in order to

evaluate them in light of revealed truth and to become a more effective ambassador for Gods Kingdom might be more appropriate.

Make sure that when you voice your concerns to your childs teacher that you are ready to listen carefully to his or her response. If you have to take up the matter with the schools administration, do so in a manner that will benefit the school in the long run.

I hope this is of some help.

For Him,

Don Closson
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Politically Correct Education

Don Closson considers the impact that affirmative action, multiculturalism, and speech codes have had on education. He also argues that the heart of the issue is the rejection of both the Judeo-Christian worldview and Western Civilization.

The Power of Political Correctness

The media has recently taken notice of a trend in education that has actually been around for some time. This trend has been obvious to anyone well-acquainted with the goings-on in our citadels of higher learning or even on selected high school campuses. The term *Political Correctness*, or *politically correct speech*, covers most of the issues involved. Multiculturalism is often given as the driving ethic that prompts one to be politically correct.

At the foundation of this movement is the belief that all education is political. Nowhere in the curriculum can one find a hiding place from race, class, or gender issues. Added to this assumption is the law of moral and ethical relativism: All systems of thought, all cultures, are equal in value. To assume otherwise is politically incorrect by definition.

Just how important this type of thinking is to those who influence our nation's students is reflected by some of their comments. According to Glenn Maloney, assistant dean of students at the University of Texas at Austin, "Multiculturalism will be the key word for education. I believe that will be the mission of the university in the 90's."(1) Donna Shalala, chancellor of the University of Wisconsin at Madison, adds that this movement amounts to "a basic transformation of American higher education in the name of multiculturalism and diversity."(2)

A recent study of the New York school system found that "African Americans, Asian Americans, Puerto Rican/Latinos, and Native Americans have all been the victims of an intellectual and educational oppression that has characterized the culture and institutions of the United States and the European American worlds for centuries."(3)

The report goes on to state, "Unfortunately, stereotyping and misinformation have become part of the dominant culture enveloping everyone. . . . Because of the depth of the problem and the tenacity of its hold on the mind, only the most stringent measures can have significant impact."(4)

And stringent measures are what have occurred. Curricula, admissions policies, the hiring and promotion of faculty, and the freedom to debate issues have all been modified by those who currently define political correctness. There is a growing body of evidence that quota systems are now in place in many admissions offices across the country. Textbooks are being written and courses changed to promote multiculturalism at the

expense of teaching about Western Civilization. Professors are unable to teach their courses or participate in the academic enterprise because their views fail to conform to the new guardians of culture.

What is most appalling is the attempt to remove the freedom of speech from students who fail to conform to the correct position on a broad spectrum of topics. What is ironic is that many of those now attempting to limit the freedom of speech of students in the name of multiculturalism are the very same individuals that began the free speech movement in the sixties, arguing for academic freedom and student input into the curriculum. It seems that the issue was more a matter of gaining power to control the curriculum and inject it with their views rather than truly to promote freedom of academic endeavors.

Ethnic Studies

Let's look at a few places where political correctness has had a major impact. In 1988 the Stanford faculty voted to change the Western Culture course, one of the most popular on campus, to "Cultures, Ideas and Values." The fifteen-book requirement was dropped and replaced with the admonition to give substantial attention to issues of race(5) and gender. The reading list now had to include a quota of works by women and minorities. Out goes Shakespeare, in comes Burgos-Debray.

Shakespeare is deemed to be racist, sexist, and classist, a product of the ultimate evil—Western Civilization. French writer Elisabeth Burgos-Debray is, on the other hand, politically correct. One of her works, now part of the Stanford curriculum, describes a Guatemalan woman's struggle against capitalist oppression. She rejects marriage and motherhood and becomes a feminist, a socialist, and finally a Marxist, arguing politics with fellow revolutionaries in Paris. According to the author, this simple Guatemalan woman speaks for all the Indians of the American continent.(6)

Berkeley, Mount Holyoke, and the University of Wisconsin are just a few of the schools where students must take a course in ethnic studies but are not required to take a single course in Western Civilization. At Berkeley, the ethnic studies course is the only required course on campus, and Wisconsin students can graduate without taking any American history. Ohio State has gone even further, revamping its entire curriculum to reflect issues of gender, race, and ethnicity. The chairman of the English department at Pennsylvania State University has remarked, "I would bet that Alice Walker's *The Color Purple* is taught in more English departments today than all of Shakespeare's plays combined."(7)

An ironic twist to this revolution is that when writings of third-world authors are included in the curriculum, they rarely are the classics from that culture. Instead, they tend to be recent, Marxist, and politically correct works.

Unfortunately, curriculum revisions are not confined to the college campus. The state of New York recently commissioned a committee to review its statewide secondary-school curriculum. The results were a bit startling, to say the least.

According to the report, no topic is culture-free. The Eurocentric, white, American culture currently dominating the curriculum must give way to one which represents all cultures equally. Even math and science were cited as culturally biased because they failed to give credit to contributions from other cultures.(8)

In the social sciences, even more radical demands have been made. One Black Studies professor charges that the current curriculum in New York's high schools reflects "deep-seated pathologies of racial hatred." He argues that time spent studying the U.S. Constitution, which is seriously flawed in his opinion, is grounds for miseducation. He adds that studying the Constitution is egocentric and blatant White Nationalism.(9)

Instruments of Exclusion

In chapter 2 of his book *Illiberal Education*, Dinesh D'Souza takes up the case of high school senior Yat-pang Au. To make a fairly long story short, Yat-pang received a rejection letter from the University of California at Berkeley in 1987 although he had graduated first in his high school class, scored 1340 on the SAT, earned letters in track and cross-country, served on the student council, and won seven scholarships from groups such as the National Society of Professional Engineers. What went wrong?

It wasn't his credentials. In fact, Yat-pang was considerably above the Berkeley average in his qualifications. His only real problem was his race, and what chancellor Ira Michael Hayman called "a little social engineering." Under Hayman the university began to devalue the importance of merit and achievement in admissions in order to achieve a racially balanced student body, one that reflects the population at large.

As a result, this family of immigrants from Hong Kong found that their son could not go to Berkeley although ten other students from his high school had been accepted with lower qualifications. The policy of racial balance which seemed so fair to Hayman was anything but fair to the Au family.

If Yat-pang had been Hispanic or Black he would have had no problem attending Berkeley. Asians, many of them immigrants, are now being excluded from Berkeley because they happen to be a too-successful minority that values the family and education.

Unfortunately, Berkeley is not the only place one can find this type of discrimination. Harvard, UCLA, Stanford, Brown, and others have been charged with discrimination towards Asians. As D'Souza writes, "Quotas which were intended as instruments of inclusion now seemed to function as instruments

of exclusion.”(10)

Even if we set aside Yat-pang’s individual rights, does this policy make sense for the minorities it is trying to help? Often it does not. D’Souza notes that Blacks and Hispanics admitted under reduced academic requirements do not fare well at Berkeley. In one study, only 18 percent of the Black and 22 percent of the Hispanic affirmative-action students graduated within five years. Almost 30 percent of Black and Hispanic students drop out at the end of their freshman year.(11) Because we have set aside academic preparation as the criterion for admission to our top schools, many students who cannot compete are being admitted. They simply drop out, more frustrated and angry than before.

Another issue that goes hand-in-hand with admissions is the issue of testing itself. Many argue that since some groups do better than others on the SAT, the test is biased. A New York federal judge has ruled that, since women do not do as well as men on the SAT, using the test as a criterion for awarding its Regents and Empire State scholarships violates state law.(12)

What is remarkable about this trend is that testing was installed in the 1920s to fight arbitrary bias in admissions. When one removes testing, which even the critics must agree is still the best way to predict academic success, all other criteria except race and gender are subjective.

In light of this fact, College Board president Donald Stewart, who is black, has argued that the test covers words and ideas necessary for success in college, regardless of cultural background.(13)

Freedom of Speech

Those who consider themselves politically correct have inflicted grave damage on the concept of free speech. It is interesting to note that Christians have endured free-speech

restrictions for years, but only recently have others who hold to politically incorrect positions experienced this form of discrimination.

Restrictions on speech come in three different forms on campus. The most widespread form is the conduct code. Another is the refusal to allow conservative speakers to address groups on campus. And last is the censure of faculty members who step outside the sphere of politically correct thought.

The University of Michigan has been a leader in restricting First Amendment rights. Responding to a student radio disc jockey who invited other students to call in their favorite racial jokes, the university began a long crusade to stamp out racism, sexism, and a multitude of other "isms." Instead of just punishing the offender, all students were now under suspicion, and all speech would be monitored carefully.

A new policy on discrimination and discriminatory harassment was approved. It defined as punishable "any behavior, verbal or physical, that stigmatizes or victimizes an individual on the basis of race, ethnicity, religion, sex, sexual orientation, creed, national origin, ancestry, age, marital status, handicap, or Vietnam-era veteran status."(14)

Debate on these topics was to be restricted in fear that someone might be stigmatized by the discussion. The so-called marketplace of ideas that colleges are supposed to represent had been shrunk down to convenience-store size.

Since one cannot be certain that even the most balanced discussion of a topic such as gay rights or religious cults might not stigmatize a fellow student, one must refrain from entering into that territory. The result of this type of policy is to guarantee a monopoly to the radical Marxist and feminist ideas now being promoted by the faculty and administration on many of our campuses.

Fortunately, this policy was successfully challenged by an

unnamed psychology professor who realized that most of the subject matter he dealt with in class might stigmatize someone. In a strange twist, the ACLU was on the right side of this issue and represented the professor. Eventually a U.S. District Court struck down even a modified version of the code. But there are still codes in effect at Emory, Middlebury, Brown, Penn State, Tufts, and the Universities of California, Connecticut, North Carolina at Chapel Hill, and others. Many more schools are considering implementing codes.(15)

Some groups on campus have used more blatant tactics to keep conservatives from speaking. Supreme Court Justice Sandra Day O'Connor, U.N. ambassador Jeanne Kirkpatrick, and Secretary of Health and Human Services Louis Sullivan have all been victims of censorship in the form of gay and pro-abortion groups shouting them down. In one case, black students with clubs disrupted a meeting for the National Association of Scholars, a conservative group of professors, charging that they were actually supported by the Ku Klux Klan.(16)

Another form of censorship is the silencing of faculty. Alan Gribben, a professor at the University of Texas, made the mistake of voting against the politicization of a writing course in the English Department. As a result he was ostracized by the department and decided to leave after seventeen years on the faculty.(17)

The "Ism" Proliferation

The goal of the political correctness revolutionaries on campus is the removal of any remnant of racism, sexism, class elitism, and even lookism, the practice of treating people differently because of their looks. There are also specific positions on ecology, foreign and domestic policy, homosexuality, and animal rights that are politically correct.

The hope behind all of this is the creation of a society where

each culture and social group is appreciated for its contributions. But the fallout has been to encourage people to find some reason to declare oppression, for it seems that only those who are oppressed are in a position to determine what is politically correct. White, middle-class males are the great Satan incarnate—even the most repentant among them must be watched closely.

Politically correct people argue that they are calling for a philosophy of inclusion. They are not thought police, they say; they are only concerned with correcting centuries of unfairness. In reality the effect of this movement has been to silence or remove from campus those who differ from the politically correct position. If a professor opposes racially based admissions policies, he is racist. If a student holds to religious convictions concerning homosexuality, she is homophobic. The issue really goes beyond mere tolerance; the goal of this movement is to remove opposition to the plans of the radical left.

Since those who are politically correct agree that Western Civilization is the cause of all evil in the world, one might ask what should replace it. Not surprisingly, the writers and heroes of this movement tend to be Marxist, feminist, and gay. It is interesting that Marx, a white male European, is still considered politically correct, although he held quite incorrect views on racial issues (in fact, he spoke positively concerning slavery in America).(18)

If true multiculturalism were the issue, these folks would be calling for the study and implementation of traditional cultures from around the world, which, by the way, are just as racist and far more male-dominated than our own. Whether one looks at Islam or the teachings of oriental traditions, one finds that a dim view is taken of both modern feminist thought and homosexuality.

The tradition of Western thought has been to deal with ideas

that transcend race, and it has been anything but homogeneous in its conclusions. The irony of the accusations leveled at Western thought by the politically correct is that the ideas they favor have been most fully developed in America and Europe. Even with all of its faults, Western Civilization has been the most open and tolerant of all societies. It has been eager to find and incorporate ideas that are beneficial from other cultures.

All the important issues considered on our campuses have religious elements. Whether one is considering the uses of technology or the relationships between the sexes, everyone is informed by his or her religious presuppositions. Placing a prior restraint on someone's freedom to speak because he is coming from a different position not only violates our historic view of freedom of speech but also can be used to further remove Christian thought from our schools.

What those in authority on our campuses really hope to accomplish is the unquestioned implementation of a worldview that releases man from his moral obligation to a creator God, a God who sees all men and women, regardless of their color, as in need of redemption. As Christian parents and alumni, we need to make certain that colleges remain places where students can seek and find the truth.

Notes

1. "Multiculturalism Seen As Education Key," *Dallas Morning News*, 9 December 1990, sec. A, p. 56.
2. Dinesh D'Souza, *Illiberal Education* (New York: The Free Press, 1991), 13.
3. Helle Bering-Jensen, "Teaching All Things to All People," *Insight*, 2 April 1990, 49.
4. Ibid.
5. Allan C. Brownfeld, "'Cultural Imperialism' Is Destroying American Education," *Human Events*, 29 June 1991, 523.
6. D'Souza, *Illiberal Education*, 71.

7. Brownfeld, "Cultural Imperialism," 523.
8. Bering-Jensen, "Teaching All Things," 50.
9. Ibid.
10. D'Souza, ILLIBERAL EDUCATION, 29.
11. Ibid., 39.
12. Ibid., 44.
13. Ibid., 45.
14. Ibid., 142.
15. Ibid., 146.
16. "Race Riot: Minority Students Disrupt NAS Lecture," *Campus Report from Accuracy in Academia*, May 1991, 1.
17. "P.C. or Not P.C., That Is the Question," *The Dallas Morning News*, 21 April 1991, sec. J, p. 1.
18. Brownfeld, "Cultural Imperialism," 11.

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The Problem With Evangelicals

Do you consider yourself an Evangelical? Do you know what the term means? For some, Evangelical has come to represent all that is wrong with religion, especially its intersection with politics and power. For others, the word depicts the centuries-old tradition that holds in high esteem the best attributes of the Christian faith across a wide spectrum of denominations and movements. As a result, one never quite knows what response to expect when a conversation about evangelicals is started.

Darrell Bock, a professor at Dallas Theological Seminary, recently wrote an editorial for the *Dallas Morning News* to try and help outsiders better understand what evangelicals believe and hope to accomplish. Drawing from the recently published document [*An Evangelical Manifesto*](#), Bock emphasized the

centrality of faith in Jesus Christ, the desire for a civil public square that recognizes and protects religious freedom and tolerance, and a call for evangelicals to engage in serious self-examination and repentance. Evangelicals are united by their theology and the central role that the Bible plays in forming it. That doesn't mean that we agree on every aspect of doctrine, but we share the good news of salvation in Christ that the Bible teaches. In fact, the label *evangelical* comes from a Greek word for the good news or *gospel* that is found in the New Testament.

The newspaper quickly printed a few responses to Dr. Bock's piece that show just how difficult it can be to change people's perceptions. One reader wrote that evangelicals are defined by total opposition to abortion and rejection of homosexuals and their agenda. And although Dr. Bock specifically mentioned that evangelicals do not want to create a government ruled by God or by religious leaders, she added that evangelicals would be happy with a theocracy. It seems odd when a person says, "Here is what I believe," and someone else replies, "No you don't; you really believe *this*."

Another reader wrote that when evangelicals accept another's faith as equally valid as their own, progress will have been made.^{1} This criticism reflects America's difficulty with the highly valued virtue of tolerance. The assumption is that if one resides in a pluralistic society, then all views must carry equal weight in the culture and that none can claim to have a privileged perspective on truth. It is assumed that in a tolerant society everyone would agree on all ethical issues and would accept all religions as equally valid. The first comment seems to be saying that if you are like Christ, you will condemn nothing. The second portrays the idea that tolerance requires the acceptance of all religious ideas, even if they contradict one another.

How does a Christian who values the virtue of tolerance respond to these accusations? As *An Evangelical Manifesto*

describes, we are not arguing for a *sacred public square*, a society in which only one set of religious ideas or solutions are considered. But neither do we believe that a *secular public square* is in our nation's best interests. Our hope is to have a ***civil public square***, one in which true tolerance is practiced. When understood correctly, tolerance allows for a civil dialogue between competing and even contradictory positions on important topics in order that the best solution eventually finds favor.

Traditionally, tolerance has meant that one puts up with an act or idea that he or she disagrees with for the sake of a greater good. In fact, it quickly becomes obvious that unless there is a disagreement, tolerance cannot even occur. We can only tolerate, or bear with something, when we first disagree with it. In a tolerant society people will bear with those they disagree with hoping to make a case for their view that will influence future policies and actions. Abortion and homosexuality are issues that divide our nation deeply. However, a tolerant response to the conflict is not to force everyone to agree with one viewpoint but rather to put up, or bear with, the opposition while making a case for your view. The greater good is a civil public square and the opportunity to change hearts and minds concerning what is healthiest for America's future, and what we consider to be a morally superior view based on God's Word.

Christians need to practice tolerance towards one another as well for the greater good of unity and showing the world an example of Christian love. *An Evangelical Manifesto* has been criticized by some within the church because it has been favorably commented on by people of other faiths. The assumption is that if a Hindu finds something good about this document, those who wrote it must not be Christian enough. This guilt by association fails to deal with the ideas in the document fairly. It also ignores the times in scripture that we are told to bear with one another (Romans 15:1, Colossians

3:13).

An Evangelical Manifesto may not be a perfect document, but it is a helpful step in explaining to the watching world what we Christians are about. It brings the focus back to the Gospel of Christ and an emphasis on living a Christlike life. It reminds us that we have a message of grace and forgiveness to share, not one of law and legalism.

Notes

1. Dallas Morning News, May 13, 2008

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Educational Opportunity

What Produces Effective Education?

Parents want a good education for their children. Some may have greater resources or a more precise picture of how to accomplish their goal, but most parents in our society are aware that a good education is fundamental to financial, professional, and personal success. If we can assume that this is true, why is it that so many of our students are doing so poorly? Many feel that poverty, crime, and the breakdown of the family are an important part of the answer. In fact, research consistently reveals that parental income and educational success are the best indicators for predicting the educational achievement of a child. Unfortunately, this is not

something that schools can impact easily.

Recent research has discovered that after the socio-economic well-being of the parents, the next most important variable predicting student success is the way in which a school is organized. Research has also discovered that effective schools have similar traits. Such schools have strong educational leaders who possess a clear vision of what it means to be an educated person and who have the authority to assemble a staff of like-minded teachers. These schools set high academic standards and encourage the belief that, with few exceptions, children are capable of achieving at high levels. They encourage collegial and professional staff relationships, and establish a disciplined, and drug-free, educational environment.

An example of an effective school, in one of the most difficult of circumstances, is the Westside Preparatory School in Chicago. Marva Collins has proven that when these criteria are met students from low income, single-parent families can achieve. In describing her inner city program she states that, "The expectations are as high here as in the most nurtured suburban area."⁽¹⁾ Her motto for the children is that, "we are known by our deeds, not our needs."

If we know what makes a school effective, how do we go about converting the vast number of ineffective schools, many of which are in our nations cities? The expensive reforms of the last few decades have yielded marginal results. Between 1960 and 1990 a great deal of money and effort went into school reforms. Total expenditures went from 63 billion to 207 billion in constant dollars.

During the period of steepest decline in student performance, the decade of the 70s, per-pupil expenditures increased by 44% in real terms. Much of the money went towards two areas often

noted as fundamental to better schools: teachers salaries, which increased faster than any other occupation in the last two decades, and towards reducing class size. Most indicators, including SAT scores, reflect little increase in student achievement as a result of these types of reforms. These efforts failed to produce effective schools.

In their recent book *Politics, Markets, and America's Schools*, John Chubb and Terry Moe argue that the greatest hindrance to having effective schools is bureaucracy. Conversely, the most important ingredient for creating effective schools is autonomy. Few public schools have autonomy, many private schools do. The key then to educational reform is to find a mechanism for creating school autonomy while maintaining some form of accountability.

The One Best System?

Since most Americans understand the need for a good education and more money than ever is being devoted to that end, why are we not more successful in educating our children, especially in urban areas?

Chubb and Moe argue further that government financed schools are by nature bureaucratic and ineffective. The current democratic system of governing our schools exposes them to special interest groups at the local, state, and federal levels. Everything from AIDS education to bi-lingual programs have their lobbyists advocating program expansion and higher spending. Local school boards, state legislators, and the federal government respond by enacting regulations that local schools are required to observe. Instead of being an educational leader, the local principal often becomes a middle manager, much more concerned about following regulations than enacting a personal vision of educational excellence.

One recommended reform aimed at increasing autonomy and accountability in schools is a voucher plan. According to Chubb and Moe, a voucher plan promises much better results because it inverts the way schools are controlled. Decision-making authority would be decentralized, returning local principals to the role of educational leader. The influence of outside interest groups like unions and state legislatures would be diminished. Schools would be held accountable by the market system; if they fail to attract students they will go out of business.

The concept of a voucher plan is relatively simple. The government would determine how much money it is willing to spend per student in the state or district. Parents would then receive a voucher for that amount for each of their children. Once a school is selected by the parents the school redeems the voucher for state funds.

A key attribute of vouchers is that they give parents in our worst school districts a choice of where to send their children. If local public schools are dangerous and fail to educate, a choice or voucher plan gives parents the ability to go elsewhere. Milwaukee, Wisconsin, is an example of an urban center which has adopted a choice mechanism for school reform. Thousands of economically disadvantaged students are receiving vouchers of up to \$1000 per year of public money to attend private schools. Over 1000 students are on a waiting list for future spots, mainly because the program has exempted religious schools from participating, an issue that is now in court.

Although attempts to enact statewide voucher plans in Colorado and California have failed by more than a two to one margin, many are optimistic that some form of choice will be implemented by a state soon. The next attempt will probably be

a more limited program aimed at disadvantaged students. The goal of reformers is not to replace public schools, but to make them better. Competition will cause schools to become more responsive to the parents they are serving rather than to outside interest groups.

Myths About Choice

Schools become more effective when they are autonomous from bureaucratic regulations. Educational choice via vouchers has been suggested by reformers on both sides of the political fence as the best way to produce autonomous schools and thus more effective schools.

What then is blocking the school choice reform movement? The greatest opposition to vouchers has come from the teacher's unions: the National Education Association and the American Federation of Teachers. Keith Geiger, NEA president has said, "Free market economics works well for breakfast cereals, but not for schools in a democratic society. Market-driven school choice would create an inequitable, elitist educational system." (2) The NEA has worked hard and spent large sums of money to defeat choice legislation in Colorado and California. Let's consider some of the specific reasons given by those opposing vouchers.

One argument often heard is that vouchers will undermine the unity of America which was created and has been maintained by tax-supported common schools. The original ideal espoused by Horace Mann and others was that students of all socio-economic classes would be schooled together and that this would create mutual respect. Unfortunately, sociologist James Coleman and others have pointed out that this has not become a reality. Public schools are extremely segregated, by race and economics. The wealthy are able to purchase homes in elite suburban school districts, others are trapped in schools that are ineffective and often dangerous. Choice would actually help to re-create the common school notion. Parents could

decide where to place their children in school regardless of geography and, as a result, the schools would become more accountable to local control.

Another criticism against choice might be called the Incompetent Parent Argument. Critics feel that parents of minority or lower-income students will not know the difference between good schools and poor ones, thus they will get stuck in second-rate schools. They argue that the best students will be siphoned off and the difficult students will remain creating a two-tiered education system. Others are afraid that poor parents are not used to making important decisions or will make a schooling choice based on athletics rather than academics.

In response, it must be noted that today's public schools are about as unequal as they can get. Jonathan Kozal's book *Savage Inequalities* has documented this fact dramatically. Experience indicates that choice reduces this inequality. Magnet schools have been touted for their ability to attract diverse students bodies and have been achieving better results in over 100 cities nationwide. Choice carries this concept one step further.

Actually, political scientist Lawrence Mead has found that the poor respond well and choose wisely when given the power to make important decisions concerning their children's education. Those who don't participate will be assigned a school, as they are today.

More Myths About Choice

Senator Edward Kennedy has stated that educational choice will be "a death sentence for public schools struggling to serve disadvantaged students, draining all good students out of poor schools." (3) This Selectivity Argument is one of the most used

criticisms against private schools and choice.

It is true that many private schools have high standards for admissions. But many also have been serving the disadvantaged for years. Catholic schools have been open to the needs of urban city children for decades, and recently, private schools have opened for students who have failed, or been failed by the public schools—in other words, the hard cases. The Varnett School in Houston is an example, as is the work of Marva Collins in Chicago. Sociologist James Coleman argues that Catholic schools have succeeded in raising the academic achievement of students that do poorly in public schools, including Blacks, Hispanics, and a variety of children from poor socio-economic backgrounds.

Another concern many have about vouchers might be called the Radical Schools Scare. Past California school superintendent Bill

Honig writes that choice, “opens the door to cult schools.”(4) He also argues that by placing the desires of parents over the needs

of children we encourage societal tribalism and schools that will teach astrology or creationism instead of science.

Will there be a market for schools that are somehow bizarre or extremist? Private colleges in America are schools of choice, receive government funds, and are considered world class. Having to compete for existence quickly weeds out schools that fail to

educate. Of course, any choice plan would allow the government to protect parents against educational fraud and against schools that

fail to do what they advertise they will do. Although one wonders why this standard doesn't apply to many of our public schools today.

In many minds, the idea that tax money might end up in the

hands of a Christian school is enough to cancel any choice plan. To them, this represents a clear violation of church-state separation. In fact, the church-state argument is not a very strong one. According to Michael McConnell, a law professor at the University of Chicago, the federal government does not maintain a very high wall of separation when it comes to education. "The federal government already provides Pell grants to students at private, religious affiliated colleges" and "the GI Bill even covers tuition at seminaries." (5) Lawrence Tribe, a liberal constitutional law professor at Harvard's Law School, states that a "reasonably well-designed" choice plan would not necessarily violate the separation of church and state.

Many Christians feel that government intervention will follow public vouchers. But even if Christian schools refuse to participate, many other children will benefit from new, more effective schools, which will be competing for their tuition vouchers—schools that Christians may begin as a ministry to those suffering in our troubled cities.

Other Mechanisms For Creating Effective Schools

The threat of vouchers has resulted in the passing of charter school legislation in a number of states. In 1993, Colorado passed the Charter Schools Act which allows the creation of publicly funded schools operated by parents, teachers, and/or community members under a charter or contract with a local school district. A charter school is defined by the legislature as a "semi-autonomous public school of choice within a school district." Legislators have recognized that for schools to be effective they must be autonomous. As a result, charter schools can request waivers from district and state regulations that interfere with their vision.

California and Minnesota have also passed charter legislation. Minnesota's program is a good example of why charter laws are more a political response to the voucher threat than a real attempt to free schools from excessive bureaucracy. Their charter schools must be started by licensed teachers who must comprise a majority of the board. They must also meet state education standards called outcomes. Charter schools may establish their own budget and establish curricula, but the goals of individual schools will be dictated by the state. The state-wide teacher union would be a powerful force within these teacher-controlled schools.

Another plan for creating more effective schools is centered around private vouchers. In 1991 J. Patrick Rooney, Chairman of the Board of the Golden Rule Insurance Company convinced his organization to pledge \$1.2 million for the next three years to fund half the private school tuition for approximately 500 Indianapolis students. To qualify, the students must be eligible for free or reduced-priced lunches according to federal guidelines. By 1993 the program had placed over 1000 students in eighty schools.

Inspired by Mr. Rooney's concept, Dr. James R. Leininger of San Antonio created the Children's Educational Opportunity Foundation which has gathered \$1.5 million in pledges from various Texas businesses. Off-shoot groups are starting in Austin, Albany, Denver, Phoenix, and Dallas. The Center for the study of Education Reform at the University of North Texas has conducted a analysis on the effects of these private voucher initiatives and found that parents are extremely satisfied with the program even though they only fund one half the cost of their children's private education.

Although charter schools and private choice programs both attempt to create more effective schools by encouraging

autonomy, both ideas have limitations. Charter school's survival depends on the very bureaucracy that creates ineffective schools, and private vouchers are limited to the good will of corporations willing to invest in them. This leaves publicly funded choice through vouchers as the best hope for real change in schooling for most children.

Our interest in this debate over educational reform should not be driven by our own family's educational needs alone. God told His

people, while captive in Babylon, to "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare" (Jer. 29:7). Thus, the welfare of all children in our nation should be our concern.

Notes

1. Cohen, Deborah I. "Streets of Despair," *Education Week*, 1 December 1993, p. 28.
2. Jeanne Allen, *Nine Lies About School Choice: Answering the Critics*, The Center for Educational Reform, Washington, D.C.
3. Ibid.
4. Ibid.
5. Ibid.

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"Why Isn't Jesus Called Joshua?"

I was born of Jewish parents, but never confirmed in the Jewish faith. I was baptized at a Billy Graham rally in 1952.

I have questioned why writings about Jesus in the first century have not used his correct name ("Joshua" in English). He would have been known as "Joshua ben Joseph." He was a teacher (Rabbi) who taught a reformed Judaism, later to be called Christianity. He is believed to be the Messiah (Christ in Greek).

I believe that the omission of these facts in most writings about him have influenced many minds in the wrong direction, such as anti Jewish sentiments.

What say you?

As you probably know, first century accounts of Jesus were written in Greek using the term Ἰησοῦς [*Iesous*] which in fact does translate back to the Hebrew name Joshua meaning Yahweh is salvation. We get the English name Jesus from the Latin translation of the Greek manuscripts by Jerome in the early 5th century. The typical Jewish naming convention Jesus (Joshua) son of Joseph is used in Luke 4:22 and in John, but the Greek-speaking gentiles preferred titles with theological implications and moved quickly towards Jesus Christ or Christ Jesus. Since Jesus and Joseph were common names in the first century, early Christians sought to differentiate their Jesus by using Jesus of Nazareth, Jesus, son of David, and of course Jesus, Son of God.

As to whether or not this contributed to anti-Jewish sentiments is difficult to say. Anti-Semitism, like most social phenomena, is probably the result of a combination of causes. However I admit that if more people understood and appreciated the Jewishness of Jesus it might serve to ameliorate hostility towards Jews.

Sincerely,

Don Closson

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Bart Ehrman's Complaint and the Reliability of the Bible

The academician and former evangelical Dr. Bart Ehrman now claims we cannot trust the biblical documents. Don Closson responds with reasons why we can.

Introduction

While traditional Christian beliefs never seem to suffer from a shortage of critics, the diversity and intensity of the current group of antagonists is impressive. We have the so called "New Atheists," mostly consisting of individuals from the scientific community, modern day Gnostics both in academia and of *Da Vinci Code* fame, as well as Scientologists, Jehovah's Witnesses and other groups too many to mention. However, one critic stands out, primarily because of his academic pedigree and the impact that his books are having in the popular culture and among Christians.

Bart Ehrman is a product of evangelicalism's center. Educated at Moody Bible Institute and Wheaton College, he knows how conservative Christians think because he used to be one. His recent book *Misquoting Jesus* has been called "one of the unlikeliest bestsellers" of the year, and with it he has managed to bring to the public's attention the obscure world of New Testament textual criticism.

Having professed faith in Christ while in high school, Ehrman went off to college with a simple trust in the New Testament text, a trust that included verbal, plenary inspiration. In other words, he believed that God had inspired and preserved every word of the Bible. By the time Ehrman began doing graduate work at Princeton, he was having serious reservations

about the text and its source. He now considers himself an agnostic and writes books that question most of what his fellow classmates at Moody and Wheaton believe.

How did a bright, well-educated evangelical become so disillusioned? Even Dr. Ehrman's detractors acknowledge his credentials and intelligence. One book that attempts to refute his views says that he is "known for his indefatigable scholarship and provocative opinions."^[1] The provocative opinions will be the focus of this article.

Just what is Ehrman's complaint regarding the New Testament text? His first point is that we do not have the original manuscripts of the New Testament, and the Greek copies that we do have were made too long after the originals. He also says that these Greek manuscripts contain more variants, or places where the manuscripts are different, than there are words in the entire New Testament itself. Finally, he complains that the Gospels were not written by Matthew, Mark, Luke, or John, and that, whoever the real authors of these texts were, they were not eyewitnesses to the life and ministry of Jesus. As Ehrman sees it, these facts create an insurmountable problem for Christians.

Our focus will be on Dr. Ehrman's assertion that the variants in the New Testament text have corrupted it to the point that it cannot be trusted to communicate God's truth to us today.

Textual Variants and the Autographa

Ehrman begins his critique with the fact that we do not have the original documents, called autographa, of the New Testament Gospels, letters, and other documents. Nothing new here; this is acknowledged by virtually everyone. But he goes on to add that the copies we do have, even the earliest copies, aren't accurate representations of the originals, and, as a result, what the NT authors wrote has been lost. Ehrman

and others note that the approximately 5,700 Greek NT manuscripts we possess differ from one another in as many as 400,000 places even though there are only around 138,000 words in the NT. Ehrman writes, “How does it help us to say that the Bible is the inerrant word of God if we don’t have the words that God inerrantly inspired, but only the words copied by the scribes—sometimes correctly but sometimes (many times!) incorrectly?” [\[2\]](#)

The important question is, Do the manuscripts available today accurately convey the truth that God wanted to communicate to those in the first century? I believe that they do, and so do many others.

Conservative Bible scholars argue that although there are many scribal errors and additions in the texts, even in the oldest texts, the vast majority of them do not change its meaning. In his book *Reinventing Jesus*, Daniel Wallace points out that the overwhelming majority of the differences or variants in the texts are insignificant, and he offers four categories of textual errors to help determine if a variant is both meaningful and viable.

The first category of variants, and by far the largest, is the least significant. They are mostly spelling differences, like the difference between the way we spell “color” and the way the British spell “colour.” This category also includes nonsense errors, scribal mistakes that result in words that either don’t exist, or the misspelling of a word that is similar to another. For example, in one early manuscript the Greek word *kai* was written instead of *kurios* (*kai* is the conjunction *and*; *kurios* means *Lord*). The first word makes no sense while the second is supported by many other manuscripts. None of the variants described here change the meaning of the NT text.

The use of articles provides another source of variants. Some

NT manuscripts use the definite article with a proper name and sometimes they don't. For instance, for Luke 2:16 some manuscripts have "the Mary" but in others we find just "Mary." Although Greek may use the definite article with proper names, English does not, so in either case they will be translated just "Mary."

Another type of variant is called transposition, where two manuscripts have different word orders for the same passage but the meaning isn't changed. Greek uses different endings on verbs and nouns rather than word order to convey meaning. In English, "Paul loves God" has a different meaning than "God loves Paul." But in Greek, even if the word order is different, the meaning isn't if the correct suffixes are used. Differences in word order can be used to change the emphasis of a passage but not the meaning. So two manuscripts might have different word orders but translate into English the same way.

Some variants involve synonyms. In this case, the translation might actually be changed by exchanging one word for another but the meaning of the passage is not. These alterations often occurred because the Scriptures were being read in public. Some long passages didn't identify the subject; for example the Gospel of Mark goes on for eighty-nine verses using only pronouns for Jesus. Church books called lectionaries would occasionally change a "he" to "Jesus" or "the Lord" or "teacher," making a public reading easier. Eventually these changes found their way back into the NT manuscripts. Again, the meaning of the New Testament was not changed.

Another category of manuscript differences are those that might actually change the meaning of a passage, but it's fairly easy to show that the variant does not go back to the original wording of the text. For example, a late medieval manuscript has for 1 Thessalonians 2:9 "the gospel of Christ" instead of "the gospel of God" that is found in almost all other manuscripts. This is a meaningful difference, but it is

not viable. As Daniel Wallace argues, “There is little chance that one late manuscript could contain the original wording when the textual tradition is uniformly on the side of another reading.”[\[3\]](#)

Textual Variants that Are Meaningful and Viable

The last group of variants or differences in the New Testament Greek texts are those that are both meaningful—in other words, they actually change the meaning of the text—and viable—in the sense that they cannot easily be explained away by looking at other manuscript evidence or external factors. This is by far the smallest group of variants or differences in the manuscripts, making up less than one percent of the total. Let’s look at a couple of examples.

Some manuscripts have Romans 5:1 using a Greek letter called an *omicron* to create the word *echomen*; others use an *omega* resulting in the word *echōmen*. Thus the passage could be saying either “We have peace” or “Let us have peace” with God, depending on this single disputed letter. But how different are the two results? The bottom line is that neither usage contradicts the overall message of the New Testament.

Another example is found in 1 John 1:4. Again, a single contested letter means the difference between the passage saying “Thus we are writing these things so that *our* joy may be complete,” or “Thus we are writing these things so that *your* joy may be complete.” The meaning is certainly affected by the change, but neither translation violates Christian doctrine. In fact, as Wallace argues “Whether the author is speaking of his joy or the readers’ joy, the obvious point of this verse is that the writing of this letter brings joy.”[\[4\]](#)

The largest textual variant in the New Testament is found in the last chapter of Mark’s Gospel. What many consider to be

the best and earliest manuscripts end at verse eight. However, the vast majority of manuscripts add twelve more verses to the text. While scholars continue to debate where the actual ending is to the book of Mark, the point is that no doctrinal teaching or truth is affected by the dispute.

Although Dr. Ehrman can point to places in the NT text where scribes either purposely changed the text or allowed errors to creep in, Christian doctrine is not in peril. In his book *Misquoting Truth*, Timothy Jones writes, "In every case in which two or more options remain possible, every possible option simply reinforces truths that are already clearly present in the writings of that particular author and in the New Testament as a whole; there is no point at which any of the possible options would require readers to rethink an essential belief about Jesus or to doubt the historical integrity of the New Testament."[\[5\]](#)

From One Fundamentalism to Another

What might be driving the current criticism of the New Testament?

There is an old saying that one should not "throw out the baby with the bathwater." I feel that this is exactly what Bart Ehrman has done in his book *Misquoting Jesus*. He first assumes that for the New Testament to be reliable it must be perfectly transmitted across the centuries; ninety-nine percent just won't do. He then highlights textual variants that have been known by New Testament scholars for decades and declares that whatever truth was in the Scriptures has been lost forever.

Ehrman seems to have gone from one form of fundamentalism to another. In his earlier state he held to an idealistic view of the New Testament that was unrealistic and unnecessary. Later, when his ideal view was shattered by his study of the Greek text, he went over to an opposite, equally unnecessary view

that the text was of little or no value. As Wallace explains, “It seems that Bart’s black and white mentality as a fundamentalist has hardly been affected as he slogged through the years and trials of life and learning, even when he came out on the other side of the theological spectrum. He still sees things without sufficient nuancing, he overstates his case, and he is entrenched in the security that his own views are right.”[{6}](#) He adds that “Bart Ehrman is one of the most brilliant and creative textual critics I’ve ever known, and yet his biases are so strong that, at times, he cannot even acknowledge them.”[{7}](#)

It seems that Dr. Ehrman and others have fallen for what has been called the “Myth of Absolute Certainty.”[{8}](#) This myth argues that as time goes by we are getting further and further from the words recorded in the original New Testament documents. Some use this myth to argue for the supremacy of the King James Version of the Bible. Others, like Ehrman, use it to argue for a position of complete despair, claiming that we can no longer pretend to have anything like an inerrant text.

It’s important to realize that we not only have virtually all the documents that were used for the translation of the King James Bible, but we now have one hundred times the number of Greek manuscripts that were available when the King James Bible was written, and over four hundred of these manuscripts predate the earliest ones available to its King James authors.[{9}](#)

If, in its most basic sense, inerrancy means to tell the truth, we have a New Testament text that is more than capable of accurately conveying the truth that God intended for the church in the first century and today.

Notes

1. J. Ed Komoszewski, M. James Sawyer, and Daniel B. Wallace,

- Reinventing Jesus*, (Kregel Publications, 2006), 110.
2. Bart Ehrman, *Misquoting Jesus*, (HarperCollins, 2005), 7.
 3. Ibid., 59.
 4. Ibid., 62.
 5. Timothy Paul Jones, *Misquoting Truth* (IVP, 2007), 55.
 6. Daniel Wallace, "The Gospel according to Bart," found at bible.org/article/gospel-according-bart on September 24, 2019.
 7. Ibid.
 8. *Reinventing Jesus*, 66.
 9. Ibid., 67.

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“Why is Satan Mentioned Little in the Old Testament?”

One of my religion professors brought this up when we were discussing Judaism.

She said that in the Old Testament there was no belief in Satan or the devil. I asked her about the book of Job. She then said that the Hebrew word used in Job that was translated as Satan is actually a word simply meaning adversary. So I looked up the original meaning of the word and sure enough, there it was. The word appears in many other places of the Old Testament but was never translated as Satan into the current English Bible. The word is even used to describe the Angel blocking Balaam's path in Numbers 22.

Mostly this just causes me to wonder why there seems to be so little mentioned of Satan (at least obviously and directly) in the Old Testament when compared to the New. Surely Satan was just as much a problem then as he is now.

Your professor is correct in that the “adversary” of the OT is just that.

Theologians often talk about “progressive revelation” regarding the unfolding of truth in scripture. Those living during OT times didn’t know exactly how God was going to provide salvation for his people through the sacrifice of His Son, but they did understand the concept of blood sacrifice and the need for atonement. Those living under the law had small glimpses of Satan’s work, but it took the added information of revelation in the NT to give a more complete picture. It might also be noted that many of the concepts about Satan revealed by Jesus through the NT writers can be found in literature outside the Bible during the first century. As time goes forward revelation gives us a clearer concept of a fallen angel who leads a rebellion against God’s reign and works to disrupt the work of the church.

Bible.org has quite a few files on the person and work of Satan that might be of interest to you. You can find this material at: www.bible.org/topic.php?topic_id=12. Here is a good article on Satan in the OT from that site: [Satan’s Part in God’s Perfect Plan](#). I hope that you find this helpful.

Don Closson

Editor’s Note: See also the section “Angels in the Old Testament” in our [Angel Quiz: Origin and Background of the Angels and Demons](#).

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The Gospel of Thomas – A Christian Evaluation

Don Closson looks at the Gospel of Thomas, considering its relationship to the four gospels included in the New Testament. His Christian evaluation of this text demonstrates that it is a later work written in the fourth century after Christ and inconsistent with the original first century writings. Some of the ideas presented in this document were rejected by the early church of the first century.

What Is It, and Why Is It Important?

Anyone who has visited the Wikipedia web site, the online encyclopedia with almost two million entries, knows that while the information is usually presented in a scholarly style, it can be a bit slanted at times. So when I recently read its entry for the “Gospel of Thomas,” I was not surprised to find it leaning towards the view that this letter is probably an early document, earlier than the other four Gospels of the New Testament, and an authentic product of the apostle known as Didymus or Thomas. The two Wikipedia sources most mentioned in support of this position are Elaine Pagels, professor of religion at Princeton, and the group of scholars known as the [Jesus Seminar](#). Both are known for their distaste for evangelical theology and traditional views on the [canon](#) in general.



What I found more interesting, though, is the background discussion on the article. Wikipedia includes a running dialogue of the debates that determine what actually gets posted into the article, as well as what gets removed,

and here the discussion can be a bit more emotional. One contributor argues that no Christian should be allowed to contribute because of their bias and commitment to the canon of the New Testament. He adds that only atheists and Jews should be allowed to participate (no bias here). The discussion also reflects the idea that as early as the beginning of the second century, the Catholic Church was conducting a massive conspiracy to keep certain texts and ideas out of the public's hands and minds.

For those who have never heard of the Gospel of Thomas, let me provide some background. A copy of the Gospel of Thomas was found among thirteen leather-bound books in Egypt in 1945 near a town called Nag Hammadi. The books themselves are dated to be about A.D. 350 to 380 and are written in the Coptic language. The Gospel of Thomas contains one hundred fourteen sayings that are mostly attributed to Jesus. Parts of Thomas had been uncovered in the 1890s in the form of three Greek papyrus fragments. The book opens with a prologue that reads, "These are the secret words that the living Jesus spoke and Judas, even Thomas, wrote," which is followed by the words "the Gospel according to Thomas."[\[1\]](#)

Why should Christians take the time to think about this book called by some "the fifth gospel"? Mainly, because the Gospel of Thomas is one of the oldest texts found at Nag Hammadi, and because it is being offered by some scholars as an authentic form of early Christianity that competed with the traditional Gospels but was unfairly suppressed.

Dating and Canonicity

Elaine Pagels of Princeton University argues that there was an early competition between the Gospel of John and the Gospel of Thomas, and that it was mishandled by the early Church Fathers. As a result, Christianity may have adopted an incorrect view of who Jesus was and what his message actually

taught.

A key component in this debate is the question of when the Gospel of Thomas was written. Pagels defends a date earlier than the Gospel of John, which would put it before A.D. 90. She and others support this idea by arguing that Thomas is different in both form and content than the other gospels and that it has material in common with an early source referred to as Q. Many New Testament scholars argue that there existed an early written text they call Q and that Matthew and Luke both drew from it. Since Q predated Matthew and Luke, it follows that it is earlier than John's Gospel as well.

However, most scholars believe that Thomas is a second century work and that it was written in Syria.^{2} Thomas may contain sayings going back to Jesus that are independent of the Gospels, but most of the material is rearranged and restated ideas from Matthew, Mark, Luke, and John.

An argument against an early Thomas is called the *criterion of multiple attestations*.^{3} It goes something like this. The many early testimonies that we have regarding the teachings of Jesus contain material on the end times and a final judgment. These early testimonies include Mark, what is common to Matthew and Luke (i.e., what is in Q), what is unique to Matthew, and what is unique to Luke. All include end times teaching by Jesus. Thomas does not. Instead, Thomas seems to teach that the kingdom has already arrived in full and that no future event need occur. The Gospel of Thomas shows the development of later ideas that rejected Jewish beliefs and show the inclusion of pagan Greek thought.

Craig Evans argues that the Gospel of Thomas was not written prior to A.D. 175 or 180.^{4} He believes that Thomas shows knowledge of the New Testament writings and that it contains Gospel material that is seen as late. Evans adds that the structure of Thomas shows a striking similarity to Tatian's Diatessaron which was a harmonization of the four New

Testament Gospels and was written after A.D. 170. This late date would exclude Thomas from consideration for the canon because it would be too late to have a direct connection to one of the apostles.

Gospel Competition

Was there a marketplace of widespread and equally viable religious ideas in the early church, or was there a clear tradition handed down by the apostles and defended by the Church Fathers that accurately and exclusively communicated the teachings of Jesus Christ?

A group of Scholars sometimes known as the "New School" believe that the Gospel of Thomas is an alternative source for understanding who the real Jesus is and what he taught. As noted earlier, Elaine Pagels and the Jesus Seminar are two of the better known sources that defend the authenticity and early date of the Thomas letter. They believe that orthodoxy was up for grabs within the early Christian community, and that John's Gospel, written around A.D. 90, was unfairly used by Irenaeus in the late second century to exclude and suppress the Thomas material.

Pagels writes that Irenaeus, in his attempt to "stabilize" Christianity, imposed a "canon, creed, and hierarchy" on the church in response to "devastating persecution" from the pagan and Jewish population, and in the process he suppressed other legitimate forms of spirituality.[{5}](#) Pagels admits that by A.D. 200 "Christianity had become an institution headed by a three-rank hierarchy of bishops, priests, and deacons, who understood themselves to be the guardians of the one 'true faith'."[{6}](#) But it is not entirely clear to Pagels that the right people and ideas won the day; we could be missing an important aspect of what Jesus taught.

Because of this she believes that we need to rethink what

orthodoxy and heterodoxy mean. Just because Irenaeus labeled a set of ideas as heretical or placed a group of writings outside of the inspired canon of the New Testament doesn't necessarily mean that he was right. Pagels adds that Christianity would be a richer faith if it allowed the traditions and ideas that Irenaeus fought against back into church.

Evangelicals have no problem with the idea that there were competing beliefs in the early church environment. The biblical account mentions several: Simon the magician in Acts, Hymenaeus and Philetus in 1 Timothy, and the docetists, who believed that Jesus only "appeared to be in the flesh," are referred to in John's epistles. However, they do not agree with Pagels' conclusions.

The various religious ideas competing with the traditional view were rejected by the earliest and most attested to sources handed down to us from the early church. They were systematically rejected even before Irenaeus or the emergence of the canon in the third and fourth centuries.

Contents

Attempts to classify the contents of the Gospel of Thomas have been almost as controversial as dating it. Those who support it being an early and authentic witness to the life and ministry of Jesus argue that it offers a form of Christianity more compelling than the traditional view. For instance, in her book *Beyond Belief*, Elaine Pagels explains how she discovered an unexpected spiritual power in the Gospel of Thomas. She writes, 'It doesn't tell you what to believe but challenges us to discover what lies hidden within ourselves; and, with a shock of recognition, I realized that this perspective seemed to me self-evidently true.'^[7] This statement comes after a time in her life when she had consciously rejected the teachings of evangelical

Christianity. It also coincides with the height of the self-actualization movement of psychologists Carl Rogers and Abraham Maslow which would have made the Jesus of the Gospel of Thomas seem very modern. Pagels argues that just because Thomas sounds different to us, it is not necessarily wrong, heretical, or Gnostic.

So what does Thomas teach? On a spectrum between the traditional gospel on one end and full blown Gnosticism of the late second century on the other, Thomas is closer to the four traditional Gospels of Matthew Mark, Luke, and John. It includes comments about the kingdom of God, prophetic sayings, and beatitudes, and doesn't contain Gnostic elements regarding the creation of the world and multiple layers of deity. However, its one hundred fourteen sayings portray Jesus as more Buddhist than Jewish.

According to Darrell Bock, professor of New Testament at Dallas Theological Seminary, "the bulk of the gospel seems to reflect recastings of the synoptic material, that is, a reworking of material from Matthew, Mark, and Luke." In doing so, Jesus comes across more as a wise sage turning his followers inward for salvation rather than towards himself as a unique atonement for sin. For instance, Saying Three includes the words, 'When you come to know yourselves, then you will become known, and you will realize that you are sons of the living father. But if you do not know yourselves, you dwell in poverty and it is you who are that poverty.'" Bock concludes that 'In Thomas, the key to God's kingdom is self-knowledge and self-understanding. Spiritual awakening produces life."[\[8\]](#)

Even if the Gospel of Thomas is a first century document, it is offering a different gospel. Early church leaders compared the teachings of Thomas with the oral tradition handed down from the apostles and with the traditional gospels and rejected Thomas.

Summary

Although the focus here has been the Gospel of Thomas, our discussion is part of a larger debate. This larger question asks which ideas and texts present in the first and second century should be considered Christian and included in what we call the canon of Scripture. In other words, are there ideas and texts that were unfairly suppressed by individuals or the organized church in the early days of Christianity?

In his book *The Missing Gospels*, Darrell Bock lists three major problems with the view held by those who think that we should include the Gospel of Thomas and other so called “missing gospels” into the sphere of orthodox Christianity.

First, this group undervalues the evidence that the traditional sources are still “our best connection to the Christian faith’s earliest years.”^{9} Elaine Pagels and others work hard to show that all religious ideas during this time period are human products and have equal merit. They also claim that we know little about who wrote the four Gospels of the NT, often implying that they too could be forgeries.

While there is a healthy debate surrounding the evidence supporting the traditional works, Bock asserts that, “the case that the Gospels are rooted in apostolic connections either directly by authorship or by apostolic association is far greater for the four Gospels than for any of the other alternative gospels,” including Thomas.^{10} He adds that “the Gospels we have in the fourfold collection have a line of connection to the earliest days and figures of the Christian faith that the alternatives texts do not possess. For example, the Church Father Clement, writing in A.D. 95 states, ‘The apostles received the gospel for us from the Lord Jesus Christ; Jesus the Christ was sent forth from God. So Christ is from God, and the apostles are from Christ. . . . Having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and full of faith in the

Word of God, they went forth.”[\[11\]](#)

Secondly, supporters of these alternative texts fail to admit that the ideas taught by the “missing gospels” about the nature of God, the work and person of Christ, and the nature of salvation were immediately rejected from the mid-first century on.[\[12\]](#)

Finally, those who support Thomas are wrong when they claim that “there simply was variety in the first two centuries, with neither side possessing an implicit right to claim authority.”[\[13\]](#) Instead, there was a core belief system built upon the foundation of the Old Testament Scriptures and the life of Jesus Christ.

As Bock argues, Irenaeus and others who rejected the ideas found in the Gospel of Thomas were not the creators of orthodoxy, they were created by it.

Notes

1. Craig A. Evans, *Fabricating Jesus*, (Downers Grove, Ill.: InterVarsity Press, 2006), 62.
2. Darrell L. Bock, *The Missing Gospels*, (Nashville: Thomas Nelson, 2006), 61.
3. Ibid., 62.
4. Evans, *Fabricating Jesus*, 67.
5. Elaine Pagels, *Beyond Belief*, (New York: Random House, 2003), inside front cover.
6. Elaine Pagels, *The Gnostic Gospels*, (New York: Vintage Books, 1979), xxiii.
7. Pagels, *Beyond Belief*, 32.
8. Bock, *The Missing Gospels*, 166.
9. Ibid., 202.
10. Ibid.
11. Ibid., 204.
12. Ibid., 207.
13. Ibid., 211.

See Also:

[The Jesus Seminar](#) by Jimmy Williams

[A Brief Overview of The Gospel of Judas](#) by Patrick Zukeran

[Gospel Truth or Fictitious Gossip](#) by Michael Gleghorn

[Probe Articles Answering The Da Vinci Code](#)

“What is Sociological Fundamentalism?”

Can you briefly discuss the phenomenon known as “sociological fundamentalism”? What effect has this had on the community and on the non-Christian?

I have run across a couple of possible definitions of “sociological fundamentalism” in my reading. One refers to the belief that Christians should be culturally or sociologically separate from the rest of society. The argument for this belief often comes from 2 Corinthians 6:17 which reads, “Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.”

The other use of the phrase is as a description of those who conform to the social norms of the group often labeled “Christian fundamentalists” but do not believe in what is considered orthodox Christian theology.

Both situations can be problematic for the church. Those

seeking to be sociologically separate from a culture often have difficulty being ambassadors for Christ. Being an ambassador implies that you know something about the people to whom you are sent as well as the message given you by your sovereign. It can become difficult communicating with people who you have little in common with or know little about. Christ was sent by the Father, but he also identified with the culture of his day and with its people.

On the other hand, being “Christian” only in outward appearance is a great tragedy. Possessing a form of religion without actually being a member of Gods family would be a horrible mistake.

When the church focuses too much on the behavior (abortion, homosexuality, etc.) of unbelievers rather than on the message of reconciliation offered by the gospel of Christ we can convey the message that the outward appearance of righteousness is all that matters.

You might be interested in [an essay that I wrote](#) a number of years ago about the current culture war in America. Perhaps it might add context to my response.

I hope that this brief response is helpful.

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“How Do the Health-and-Wealth Believers Rationalize Their

Beliefs?"

I read your [Stairway to Heaven article](#) on materialism and still can't understand why people (and especially these new mega churches) are still so into it. People have actually told me that God wants us to have wealth, and I keep receiving "religious" email chain letters about being "blessed" monetarily. I would prefer blessings of a more loving type . . . !!

My question is always, what kind of "wealth" does that necessarily mean? It is all so contradictory to Jesus' teachings as well as to His overthrowing of the merchants' tables in the Temple. How do they rationalize this way of thinking?

Thank you for your thoughtful response to my essay on materialism.

I also have difficulty understanding the "health and wealth" gospel that some profess in the name of Christ. I find no justification for it in Scripture. In fact, I find just the opposite in passages like 1 Peter 4:12-16:

"Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.

But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.

If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.

However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name."

Paul, in Romans 5, points out that suffering is an integral

part of developing the character we need to serve Christ effectively. As to where this “health and wealth” gospel comes from, I suppose it begins with the very popular view that “God wants me to be happy” rather than the biblical admonition to be holy as God is holy. Fortunately, many churches (both large and small) work hard to overcome this form of hedonism.

For Him,

Don Closson

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