

UFOs and Alien Beings – A Christian Worldview Response

Michael Gleghorn addresses issues related to reports of UFO and alien sightings. He considers the various possible causes before closing with a biblical, Christian perspective pointing out these reports are often presented like false gospels. At the end of the day, even an alien cannot take away from the importance of faith in Christ.



This article is also available in [Spanish](#).

A Tale of Two Hypotheses

It seems that almost everyone is interested in reports of UFOs and alien encounters. But how should these reports be understood? Where do these “unidentified flying objects” come from and what are they? Are intelligent beings visiting us from another planet or some other dimension? Or are UFO reports merely a collection of hoaxes, hallucinations, and misidentified phenomena? Can all UFO reports be adequately explained, or are there some that seem to defy all natural explanations? These are just a few of the questions we want to consider in this article.

First, however, it’s essential to note that most UFOs (unidentified flying objects) become IFOs (identified flying objects). John Spencer, a British UFO researcher, estimates that as many as 95 percent of received UFO reports “are turned into IFOs and explained satisfactorily.”^{1} For example, the report might be found to have been a clever prank or to have some natural explanation. Planets, comets, military aircraft, and rockets (among many others) have all been mistaken for UFOs. But even if 99 percent of UFO reports could be satisfactorily explained, there would still be thousands of cases that stubbornly resist all natural explanations. These

are called *residual* UFO reports.

If residual UFOs are not hoaxes, hallucinations, or some natural or man-made phenomena, then what are they? Most UFO researchers hold either to the extraterrestrial hypothesis or the interdimensional hypothesis. The extraterrestrial hypothesis holds that technologically advanced, interplanetary space travelers are indeed visiting our planet from somewhere else in the cosmos. Stanton Friedman, a representative of this view, states clearly, "The evidence is overwhelming that some UFOs are alien spacecraft."[{2}](#)

The interdimensional hypothesis agrees "that some UFOs are real phenomena that may exhibit physical . . . effects."[{3}](#) However, unlike the extraterrestrial hypothesis, this view does not believe that UFOs and alien beings come from somewhere else in our physical universe. So where *do* they come from? Some suggest that they come from some other universe of space and time. But others believe that they come from some other dimension entirely, perhaps a spiritual realm.[{4}](#)

How might we tell which, if either, of these two hypotheses is correct? Astronomer and Christian apologist Dr. Hugh Ross suggests that we employ the scientific approach known as the "process of elimination." He writes, "Mechanics use it to find out why the car won't start. Doctors use it to find out why the stomach hurts. Detectives use it to find out who stole the cash. This process can also be used to discover what could, or could not, possibly give rise to UFO phenomena."[{5}](#)

So what happens if we apply this process to the extraterrestrial hypothesis? Although quite popular here in America, there are some serious scientific objections to this viewpoint.

The Extraterrestrial Hypothesis

In the first place, it is highly improbable that there is

another planet in our cosmos capable of supporting physical life. Dr. Ross has calculated the probability of such a planet existing by natural processes alone as less than 1 in 10^{174} . You actually have “a much higher probability of being killed in the next second by a failure in the second law of thermodynamics (about one chance in 10^{80}).”[{6}](#) Thus, apart from the supernatural creation of another suitable place for life, our planet is almost certainly unique in its capacity to support complex biological organisms. (See the Probe article [“Are We Alone in the Universe?”](#)) This alone makes the extraterrestrial hypothesis extremely improbable. But it gets even worse!

Suppose (against all statistical probability) that there *is* a planet with intelligent life elsewhere in the universe. What is the likelihood that such creatures are visiting our planet? And what sort of difficulties would they face in doing so?

Probably the greatest challenge to interstellar space travel is simply the immense size of the universe. One group of scientists, assuming that any alien spacecraft would likely maintain communication with either the home planet or with other members of their traveling party, “scanned all 202 of the roughly solar-type stars within 155 light-years of Earth. Not one intelligible signal was detected anywhere within the vicinity of these stars.”[{7}](#) This implies that, at a minimum, E.T. would have to travel 155 light-years just to reach earth. Unfortunately, numerous galactic hazards would prevent traveling here in a straight line. Avoiding these deadly hazards would increase the minimum travel distance to approximately 230 light-years.[{8}](#)

Dr. Ross estimates that “any reasonably-sized spacecraft transporting intelligent physical beings can travel at velocities no greater than about 1 percent” of light-speed.[{9}](#) Although this is nearly 7 million miles per hour, it would still take about twenty-three thousand years to travel the 230

light-years to earth! Of course, a lot can go wrong in twenty-three thousand years. The aliens might run out of food or fuel. Their spacecraft might be damaged beyond repair by space debris. They might be destroyed by a contagious epidemic. The mind reels at the overwhelming improbability of successfully completing such a multi-generational mission.

In light of these facts, it doesn't appear that the extraterrestrial hypothesis can reasonably survive the process of elimination. Does the interdimensional hypothesis fare any better? A growing number of serious UFO researchers believe it can. Let's take a look.

The Interdimensional Hypothesis

The interdimensional hypothesis holds that residual UFOs "enter the physical dimensions of the universe from 'outside' the four familiar dimensions of length, height, width, and time."[{10}](#) Where do they come from? Some believe that they come from another physical universe of space and time. But this does not seem possible. General relativity forbids "the space-time dimensions of any other hypothetically existing universe" from overlapping with our own.[{11}](#) For this reason, many researchers believe that residual UFOs must come from some other dimension entirely, perhaps even a spiritual realm.

What evidence can be offered for such a bold hypothesis? Many point to the strange behavior of residual UFOs themselves. Hugh Ross contends that residual UFOs "must be nonphysical because they disobey firmly established physical laws."[{12}](#) Among the many examples that he offers in support of this statement, consider the following:[{13}](#)

1. Residual UFOs generate no sonic booms when they break the sound barrier, nor do they show any evidence of meeting with air resistance.
2. They make impossibly sharp turns and sudden stops.
3. They send no detectable electromagnetic signals.

For example, “relative to the number of potential observers, ten times as many sightings occur at 3:00 A.M. (a time when few people are out) as at either 6:00 A.M. or 8:00 P.M. (times when many people are outside in the dark).”^{14} If residual UFOs were simply random events, then we would expect more sightings when there are more potential observers. The fact that these events are nonrandom may suggest some sort of intelligence behind them. This is further supported by the fact that some people are more likely to see a residual UFO than others. Numerous researchers have observed a correlation between an individual’s involvement with the occult and their likelihood of having a residual UFO encounter. This may also suggest some kind of intelligence behind these phenomena.

Finally, residual UFOs not only appear to be nonphysical and intelligent, they sometimes seem malevolent as well. Many of those claiming to have had a residual UFO encounter have suffered emotional, psychological, and/or physical injury. A few people have even died after such encounters. In light of these strange characteristics, many researchers have reached similar conclusions about the possible source of these phenomena.

The Occult Connection

Many serious UFO investigators have noticed a striking similarity between some of the aliens described in UFO reports and the demonic spirits described in the Bible. Although it may not be possible to know whether some aliens are actually demons (and I certainly do not claim to know this myself), the well-documented connection between UFO phenomena and the occult cannot be denied.

In 1969 Lynn Catoe served as the senior bibliographer of a publication on UFOs researched by the Library of Congress for the U.S. Air Force Office of Scientific Research. After a two-year investigation, in which she surveyed thousands of documents, she drew explicit attention to the link between

UFOs and the occult. She wrote, "A large part of the available UFO literature . . . deals with subjects like mental telepathy, automatic writing and invisible entities . . . poltergeist manifestations and 'possession.' Many . . . UFO reports . . . recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena." [{15}](#) Veteran UFO researcher John Keel agrees. After surveying the literature on demonology he wrote, "The manifestations and occurrences described in this imposing literature are similar if not entirely identical to the UFO phenomenon itself." [{16}](#) The bizarre claim of alien abduction may lend some credibility to these remarks.

Many (though not all) of those who report an abduction experience describe the aliens as deceptive and hostile. Whitley Strieber, whose occult involvement preceded the writing of both *Communion* and *Transformation*, at times explicitly referred to his alien visitors as "demons." For example, in *Transformation* he described his emotional reaction to the aliens with these words: "I felt an absolutely indescribable sense of menace. It was hell on earth to be there, and yet I couldn't move, couldn't cry out, couldn't get away . . . Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be. And they were here and I couldn't get away." [{17}](#)

Nevertheless, in spite of the fact that abduction is often physically and emotionally painful, Mr. Strieber tends to believe that its purpose is ultimately benevolent. When integrated correctly, the abduction experience can provide a catalyst for spiritual growth and development. Still, he candidly admits that he is really not sure precisely *who* or *what* these beings actually are, and he continues to warn that many of them are indeed hostile and malevolent. [{18}](#) In light of this, one can't help wondering about the experiences related in Mr. Strieber's books. If his encounters with aliens were not merely hallucinatory, or due to some mental disorder,

isn't it at least possible that his sinister visitors really were demons? As noted above, many UFO investigators would indeed consider this (or something very much like it) a genuine possibility.

Another Gospel?

In his letter to the Galatians the Apostle Paul delivered a stirring indictment against every gospel but that of Christ. "But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed" (1:8-9). Evidently, the purity of the gospel was deeply important to Paul.

In today's pluralistic society a variety of gospels are being preached. And among the great throng of voices clamoring for our attention are many UFO cults. Since the 1950s a number of these cults have arisen, often around a charismatic leader who claims to be in regular contact with otherworldly beings. Interestingly, unlike the abduction phenomenon, most contactees do not claim to have ever seen the aliens with whom they communicate. Rather, they claim that the aliens communicate with them psychically or telepathically. The contactee is simply a channel, or medium, through whom the aliens communicate their messages to humankind. This method of contact is rather intriguing for those who favor the interdimensional hypothesis. As John Saliba observes, "Many contactees . . . write about UFOs and space beings as if these were psychic phenomena, belonging to a different time/space dimension that lies beyond the scope . . . of modern science." [\[19\]](#)

So what sort of messages do the aliens allegedly communicate to contactees? Often they want to help guide us to the next stage of our spiritual evolution or give us advice that will help us avoid some global catastrophe. Strangely, however,

many of them also want to deny or distort traditional doctrines of biblical Christianity. Oftentimes these denials and distortions concern the doctrine of Christ. For example, the Aetherius Society “views Jesus Christ as an advanced alien being . . . who communicates through a channel and travels to Earth in a flying saucer to protect Earth from evil forces.”[\[20\]](#) As a general rule, “UFO religions . . . reject orthodox Christology (Jesus’ identity as both God and man) and thus reject Jesus Christ as the . . . Creator and . . . Savior of humankind.”[\[21\]](#)

A deficient Christology, combined with an acceptance of biblically forbidden occult practices like mediumistic channeling (see Lev. 19:31; Deut. 18:10-12; etc.), make many UFO cults spiritually dangerous. By preaching a false gospel, they have (perhaps unwittingly) placed themselves under a divine curse. By embracing occult practices, they have opened the door to potential demonic attack and deception. Nevertheless, there is hope for those involved with these cults. There is even hope for those tormented by hostile beings claiming to be aliens. The Bible tells us that through His work on the cross, Jesus disarmed the demonic rulers and authorities (Col. 2:15). What’s more, for those who flee to Him for refuge, He makes available the “full armor of God,” that they might “stand firm against the schemes of the devil” (Eph. 6:11). Regardless of *who* or *what* these alien beings might be, no one need live in fear of them. If Jesus has triumphed over the realm of evil demonic spirits, then certainly no alien can stand against Him. Let those who live in fear turn to Jesus, for He offers rest to all who are weary and heavy-laden (Matt. 11:28).

Notes

1. John Spencer, ed., *The UFO Encyclopedia* (New York: Avon Books, 1991), s.v. “identified flying objects (IFOs),” cited in Hugh Ross, Kenneth Samples, and Mark Clark, *Lights in the Sky & Little Green Men* (Colorado Springs, Colorado: NavPress,

2002), 25.

2. Jerome Clark, *The UFO Encyclopedia*, 2d ed., vol. 1 (Detroit: Omnigraphics, 1998), s.v. "Friedman, Stanton Terry," cited in Ross, et al., *Lights in the Sky*, 31.

3. Ross, et al., 32.

4. Ibid., 109.

5. Ibid., 34.

6. Ibid., 39.

7. Ibid., 57.

8. Ibid.

9. Ibid., 59.

10. Ibid., 109.

11. Ibid.

12. Ibid., 69.

13. Ibid., 69-70.

14. Ibid., 116.

15. Lynn Catoe, *UFOs and Related Subjects: An Annotated Bibliography* (Washington D.C.: U.S. Government Printing Office, 1969), p. iv (prepared under Air Force Office of Scientific Research Project Order 67-0002 and 68-0003), cited in John Ankerberg and John Weldon, *The Facts on UFO's and Other Supernatural Phenomena* (Eugene, Oregon: Harvest House Publishers, 1992), 17.

16. John A. Keel, *UFOs: Operation Trojan Horse* (New York: Putnam's, 1970), p. 215; cited in Ankerberg and Weldon, *The Facts on UFO's*, 18.

17. Whitley Strieber, *Transformation: The Breakthrough* (New York: Morrow, 1988), p. 181; cited in Ankerberg and Weldon, *The Facts on UFO's*, 23.

18. For example, his recent online journal entry, "How We Can Protect Ourselves," (Aug. 28, 2003) at www.unknowncountry.com/journal/.

19. John A. Saliba, "Religious Dimensions of UFO Phenomena," in *The Gods Have Landed*, ed. James R. Lewis (New York: State University of New York Press, 1995), p. 25; cited in Ross, et al., *Lights in the Sky*, 145.

20. Ross, et al., *Lights in the Sky*, 150.

21. Ibid., 164.

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C. S. Lewis and the Oxford Socratic Club

Dr. Michael Gleghorn explains how C.S. Lewis's pivotal role in this debate club shaped his huge contribution to Christian thought.

The Origins of the Oxford Socratic Club

In our day C. S. Lewis is probably best known as the author of *The Chronicles of Narnia*, as well as several important popular-level works of Christian apologetics. Yet he was also a formidable speaker and debater. He loved the dynamic “back-and-forth” of intellectual engagement with others over interesting and substantive issues. One of the most important outlets for this aspect of Lewis’s personality was the Oxford Socratic Club. For about thirteen years, from 1942 to 1954, Lewis served as the first president of this club. The significance of Lewis’s contribution to its success can scarcely be overestimated. According to Christopher Mitchell, “no other activity that Lewis engaged in has proven more beneficial and far-reaching in its influence on Christianity than his participation in the Socratic Club.”[\[1\]](#)



So what was the Oxford Socratic Club, why was it started, and what role did Lewis play in it? According to Walter Hooper, it

was in late 1941 that a female undergraduate student at Somerville College in Oxford complained to Miss Stella Aldwinkle about the lack of any clubs for the serious discussion of “questions agnostics raised about God.”^{2} Now Miss Aldwinkle was a force to be reckoned with. Having recently joined the Oxford pastoral staff, she immediately posted a notice on the Somerville college notice-boards inviting “all atheists, agnostics, and those disillusioned about religion” to meet and discuss the issue.^{3}

The meeting was well-attended, and many good questions were asked. It was soon decided “that what was needed was an open forum for the discussion of the intellectual difficulties connected with religion in general and with Christianity in particular.”^{4} The formation of an official university club, however, would require a president. After much consideration, Miss Aldwinkle wrote to C. S. Lewis about the issue. Lewis had already published several well-received books by this time and, according to Hooper, “was on the eve of becoming the most popular lay theologian in England.”^{5} Upon receiving her letter, Lewis immediately responded by return mail saying, “This club is long overdue! Come to coffee in my rooms on Tuesday, and we can talk it over.”^{6}

After meeting with Miss Aldwinkle, Lewis accepted the position as president and the Oxford Socratic Club was officially founded “shortly before Christmas of 1941.”^{7} In January 1942, the club held its first official meeting.

Lewis’s Vision for the Oxford Socratic Club

Imagine for a moment a weekly meeting where “atheists, agnostics, and those disillusioned about religion”^{8} could come together with intelligent Christians to discuss and debate their concerns about the claims of Christianity. This, it turns out, is largely what the Oxford Socratic Club became,

under the able leadership of C. S. Lewis and Stella Aldwinkle. From its beginning in 1942, Lewis was excited about the club, and in his Preface to the first edition of the *Socratic Digest* he set forth his vision for the club's purpose and goals.

According to Lewis, "Socrates had exhorted men to 'follow the argument wherever it led them': the club came into existence to apply his principle to one particular subject-matter—the *pros* and *cons* of the Christian religion."[{9}](#) Lewis noted the uniqueness of the club, observing that, so far as he knew, no other society "had ever before been formed for such a purpose." He stressed the value of the club as a place where people could hear the very best arguments and evidence available, discussed in a civil manner by sincere advocates for the various positions.

Making use of gladiatorial imagery, Lewis went on to describe the club as an "arena" in which the contestants met to engage in intellectual battle. Indeed, he said, "It was the Christians who constructed the arena and issued the challenge."[{10}](#) He admitted that those who founded the club were not "neutral" about the great issues which they regularly met to consider. But he claimed that argument itself is impartial: "It has a life of its own," he noted. "No man can tell where it will go." And all who entered that arena met to face one another in honest (and sometimes passionate) argument.

The club's committee did their best to find intelligent atheists, agnostics, and others to come and address the club. According to Hooper, "it was the practice of the club to have two speakers at each meeting." The first speaker would read a paper and the second would offer a reply. At that point, the meeting would be "thrown open to general discussion." An effort was also made to keep everything fair, so if the first speaker was a Christian, an atheist or agnostic would be asked to respond (and *vice-versa*).[{11}](#) As one might expect, this format regularly resulted in some "bang-up" discussions about

some of the most important issues of the day that had bearing upon the Christian faith.

Lewis as Speaker at the Oxford Socratic Club

By all accounts C. S. Lewis was a very gifted speaker. He had a deep sonorous voice and an impressive ability to make even the most difficult topics readily accessible. He is said to have always had just the right word at his disposal, and his ability to illustrate his points with nearly perfectly chosen analogies and examples from everyday life and experience was remarkable.[{12}](#)

The Oxford Socratic Club was originally founded near the end of 1941 and began meeting early in 1942. Although Lewis had accepted the position as president of the club, and although he held this position for about thirteen years, Hooper notes that Lewis was the primary speaker “on only eleven occasions” during that time.[{13}](#)

But Lewis made much of those occasions, using his considerable speaking gifts as a Christian scholar to address a wide variety of issues during his tenure as president of the Socratic Club. For example, he spoke on “Christianity and Aesthetics,” which probably dealt, in some form or fashion, with a Christian perspective on the nature of beauty, art and literature. He also spoke about issues surrounding ethics and Christian doctrine, science and miracles, the nature of argument, theology and poetry, the doctrine of the resurrection, the nature of reason, the importance of religious doctrine, the existentialism of Jean-Paul Sartre, and the nature of faith and evidence.[{14}](#)

To offer just one example, on February 8, 1943, Lewis read a paper with the title, “If We Have Christ’s Ethics, Does the Rest of the Christian Faith Matter?”[{15}](#) Lewis began by

observing the great commonality in the moral values and duties endorsed by virtually all civilizations and cultures throughout history. The upshot of this is that “Christian moral principles” are substantially the same as all other “moral principles.” He then noted that in spite of such agreement about these principles, humanity is plagued by a universal inability to consistently put them into practice. He concluded by arguing that it is “the rest of the Christian faith” that tells us how we might practice, rather than simply discuss and debate, the moral duties we all recognize as objectively binding.

Clearly Lewis was a gifted speaker. But even when he was not the primary speaker for the evening, he was still an important participant at the Oxford Socratic Club.

Lewis as Participant at the Oxford Socratic Club

If you like a good debate, you would have loved the Oxford Socratic Club. C. S. Lewis served as its first president from 1942 to 1954. Wanting to make room for others, he was the primary speaker only eleven times during those years.[\[16\]](#) But even when he was not the primary speaker, Lewis often played an important role at the meetings. Indeed, as president, he was often asked to offer the first response to whoever had addressed the assembly that evening.

Lewis relished the opportunity to engage with others over the intellectual challenges to Christianity. According to Christopher Mitchell, visiting speakers “typically viewed Lewis as a fearless and formidable opponent, yet equally ‘generous’ in argument. He was admired for the intellectual rigor he brought to each topic . . . and was known both for his ‘courage’ and ‘open-mindedness.’”[\[17\]](#)

By far the most famous encounter between Lewis and a visiting

speaker occurred in 1948, when Lewis squared off against the young Catholic philosopher Elizabeth Anscombe. Anscombe read a paper criticizing Lewis's argument against Naturalism, which had been published the previous year in his book, *Miracles*. Lewis had argued that Naturalism could not possibly be true because it claimed that human reason had arisen through a purposeless and unguided series of "irrational" physical causes. But if this were so, claimed Lewis, if reason was really a product of "irrational causes," then we could have no good reason for believing its conclusions to be true—and hence, no good reason for believing its conclusions about Naturalism to be true.[{18}](#)

In response, Anscombe claimed that an important distinction must be observed between the "grounds" or "reasons" for a person's belief, and the physical "causes" leading up to that belief. She said that "if a man has reasons, and they are good reasons, and they are genuinely his reasons, for thinking something—then his thought is rational, whatever causal statements we make about him."[{19}](#) Although some took Lewis's side in the debate that evening, and others sided with Anscombe, a story arose that Lewis was subsequently discouraged by this encounter.

Whatever the truth might be, Lewis later revised the chapter in *Miracles* that Anscombe had criticized. And though she still had criticisms of the chapter, she also thought it superior to the original version and appreciated Lewis's "honesty and seriousness" in so revising it.[{20}](#)

The Importance of the Oxford Socratic Club

Would you value a club whose purpose was to carefully consider some of the most important issues of the day, and their bearing upon the Christian faith? Under the leadership of C. S. Lewis, this is what the Oxford Socratic Club purposed to

do. Although there were clubs “catering to practically every conceivable interest,” there was nothing quite like the Socratic Club.[{21}](#)

From its inception the club was intended to be a place where students could gather to hear scholars from various disciplines debate a wide range of issues bearing (in one way or another) upon the Christian faith. This was followed by an opportunity for the students to raise questions and participate in robust discussion about these issues with all who were present. Given Lewis’s formidable skills as a speaker and debater, he was (from the first) a major attraction for the students. As Christopher Mitchell observes, “At a time when many had begun to believe Christianity was dying, if not already dead, as a plausible system of belief, the Socratic Club reasserted the intellectual vitality and integrity of the Christian faith.”[{22}](#) As one can well imagine, this was a key benefit for university students who were daily exposed to new ideas about the world, the nature of humanity, and our place in the universe.

Mitchell notes that after weekly meetings, some students would gather together and “sit up, often until 2 in the morning, going through all the discussions” from the evening.[{23}](#) The students were often particularly interested in what Lewis had said. “By retracing the points of Lewis’s argument, they began to detect the fallacies of current objections” to the Christian faith.[{24}](#) This was another key benefit that students received through regular participation in the club. They learned to think carefully, honestly, and methodically about the latest objections to Christianity.

By learning to reason their way through some of the most common objections to the faith for themselves (in light of Lewis’s helpful example, of course), students were helped to see Christianity as a reasonable worldview that could offer good answers to the hard questions put to it by skeptics. “By breaking down the intellectual prejudices to Christianity,

Lewis freed many to reaffirm a faith they had lost confidence in, and for some he made faith in Christianity plausible for the first time.”[\[25\]](#) This, undoubtedly, was the most important legacy of C. S. Lewis’s leadership of the Oxford Socratic Club.

Notes

1. Christopher W. Mitchell, “University Battles: C. S. Lewis and the Oxford University Socratic Club,” in *Lightbearer in the Shadowlands: The Evangelistic Vision of C. S. Lewis*, ed. Angus J. L. Menuge (Wheaton, IL: Crossway Books, 1997), 329.
2. Walter Hooper, “Oxford’s Bonny Fighter,” in *C. S. Lewis at the Breakfast Table and Other Reminiscences*, ed. James T. Como (New York: Harcourt Brace, 1992), 137.
3. Stella Aldwinkle, “Socrates was a Realist,” in *Socratic Digest* (No. 1), June 1943; cited in Mitchell, “University Battles,” 331.
4. Mitchell, “University Battles,” 331.
5. Hooper, “Oxford’s Bonny Fighter,” 138.
6. Ibid.
7. Ibid.
8. Aldwinkle, “Socrates was a Realist,” cited in Mitchell, “University Battles,” 331.
9. C. S. Lewis, “Preface,” in *Socratic Digest* (No. 1), cited in Hooper, “Oxford’s Bonny Fighter,” 138. The entire discussion here is indebted to Lewis’s Preface.
10. Ibid., and so for all quotations in this paragraph.
11. Hooper, “Oxford’s Bonny Fighter,” 139-40.
12. Mitchell, “University Battles,” 340.
13. Hooper, “Oxford’s Bonny Fighter,” 141.
14. Ibid., 174-85.
15. See the summary of Lewis’s talk in the *Socratic Digest* (No. 1, p. 23), cited in Hooper, “Oxford’s Bonny Fighter,” 143-44. This paragraph is indebted to the discussion found there.
16. Hooper, “Oxford’s Bonny Fighter,” 141. This paragraph is indebted to the discussion found there.

17. See Mitchell, "University Battles," 340.
18. Ibid., 342.
19. I am quoting from Anscombe's essay, "Reply to Lewis" (1948), as provided in Arend Smilde, "Appendices to 'What evils really did to Miracles,'" available at www.lewisiana.nl/anscombe/appendices.pdf. Smilde is drawing from G.E.M. Anscombe, *The Collected Philosophical Papers of G. E. M. Anscombe*, Vol. II, *Metaphysics and the Philosophy of Mind* (Basil Blackwell, Oxford, 1981), 224-32.
20. Ibid. This quote is taken from Anscombe's "Introduction" to *The Collected Philosophical Papers of G. E. M. Anscombe*, Vol. II, *Metaphysics and the Philosophy of Mind* (Basil Blackwell, Oxford 1981), vii-x. The "Introduction" is also provided by Smilde, mentioned in the previous note.
21. Hooper, "Oxford's Bonny Fighter," 140.
22. Mitchell, "University Battles," 346.
23. Ibid., 347.
24. Ibid.
25. Ibid.

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Transhumanism and Artificial Intelligence

Kerby Anderson provides an overview of transhumanism and AI, considering its impact on us and our families.

Over the last few years, we have heard more pundits and futurists talk about transhumanism. What is this philosophy? How will it affect our families and us? How should a Christian think about transhumanism?

Transhumanism is an intellectual and cultural movement that seeks to transform the human condition. The leaders of this movement want to use the developing technologies to eliminate aging and enhance human potential (physical, psychological, and mental).

Nick Bostrom explains that transhumanism views human nature as a “work-in-progress, a half-baked beginning that we can learn to remold in desirable ways.” He goes on to explain the transhumanist vision: “Transhumanists hope that by responsible use of science, technology, and other rational means we shall eventually manage to become posthumans, beings with vastly greater capacities than present human beings have.”[\[1\]](#)

Two primary ways they want to do this is through genetic engineering and artificial intelligence. They want to genetically create “the new man,” and they want to use technology to merge humans with machines.

The genetic part of this equation claims that we can use gene splicing and other genetic modification techniques so that genes can be easily transferred between species. But we should be concerned about geneticists who want to create a superhuman race. Leon Kass warned that “Engineering the engineer seems to differ in kind from engineering the engine.”[\[2\]](#)

The other part of the equation concerns technology. The leaders of transhumanism believe we are on the cusp of a technological threshold in both artificial intelligence and human-machine technology.

The “humanism” in transhumanism reminds us that this is a philosophy rooted in Enlightenment humanism. But it is different. Whereas the goal of humanism was to develop the ideal human, the goal of transhumanism is to transcend what we have traditionally considered human.

The Transhumanist Declaration provides eight key points to describe what the signers believe should be the future of

humans.^{3} It begins with this claim: “Humanity stands to be profoundly affected by science and technology in the future. We envision the possibility of broadening human potential by overcoming aging, cognitive shortcomings, involuntary suffering, and our confinement to planet Earth.”

Two Principles of Transhumanism

Now I would like to look at the two foundational principles of transhumanism.

The first principle is “metaman.” Futurists predict that our current human condition will evolve into being a cyborg (short for *cybernetic organism*). Our bodies will be joined to machines as we “evolve” through technological progress.

Transhumanists believe we will have immense knowledge and information because of the rapid advances in artificial intelligence and computing power. These advances will eventually exceed human intelligence. Meanwhile, advances in genetic engineering will allow scientists to modify the human body to keep pace with these technological advances.

This is the two-fold hope of the transhumanists: artificial intelligence and genetic engineering. One represents biological change through mixing and matching genes. The other presents the merging of human intelligence with artificial intelligence.

In fact, the hope is to create a superorganism through the transference of genes between species. This may even eradicate the differences between species. One scientist even suggested that tampering with the genetic codes of all plants and animals on this planet would cause the “definition of human beings to drift.”^{4} Humans would merge with the rest of nature, thereby creating a planetary superorganism he calls “Metaman.”

In essence, transhumanists would like to erase any distinction

between human, other forms in nature, and machines. Humans would now control the future direction of evolution and merge all forms of life and non-life together in one enormous superorganism.

The second principle is “the singularity.” Transhumanists wait for the arrival of a technological threshold that will be achieved through artificial intelligence. Futurists predict that sometime in the middle of this century, we will achieve what transhumanists call “the singularity.”^{5} The current distinction between humanity and nature and machine will fade and there will no longer be any barriers between the natural world and artificial world.

This utopian view assumes that humans will be able to transcend the limitations of our biological bodies and brains. There will no longer be any distinction between humans and machines. And this, say the transhumanists, will allow humanity to no longer be resigned to death as the end. All of this, they predict, will usher in a technological millennium.

History of Artificial Intelligence

The term artificial intelligence was coined in 1956 by the American computer scientist John McCarthy. He defines it as “getting a computer to do things which, when done by people, are said to involve intelligence.” Unfortunately, there is no standard definition of what constitutes AI. Part of the problem is the lack of agreement on what constitutes intelligence and how it relates to machines.

McCarthy proposes that “Intelligence is the computational part of the ability to achieve goals in the world. Varying kinds and degrees of intelligence occur in people, many animals, and some machines.”^{6} This would include such capabilities as logic, reasoning, conceptualization, self-awareness, learning, emotional knowledge, planning, creativity, abstract thinking, and problem solving.

Researchers have for decades hoped to build machines that could do anything the human brain could do. Progress was slow for many decades but has accelerated in the last few years. A significant breakthrough occurred in 2012, when an idea called the neural network shifted the entire field. This is a mathematical system that learns skills by finding statistical patterns in enormous amounts of data.

The next big step came around 2018 with large language models. Companies such as Google, Microsoft, and OpenAI began building neural networks trained on vast amounts of text including digital books, academic papers, and Wikipedia articles. Surprisingly, these systems learned to write unique prose and computer code and to carry on sophisticated conversations. This breakthrough has been called “generative AI.”

These AI algorithms are based on intricate webs of neural networks and allow for what is considered “deep learning.” These advanced AI systems collect huge amounts of data and can correct mistakes and even anticipate future problems.

The benefits are significant. Factory automation, self-driving cars, efficient use of resources, correlating massive amounts of data, and fewer errors in medical diagnoses are just a few of the many ways in which AI will improve our lives in the 21st century.

Unfortunately, AI poses dangers to us.

Dangers of Artificial Intelligence

Although artificial intelligence offers some significant benefits, it also poses many dangers. The authors of the open letter on AI warn that human beings are not ready for a powerful AI under present conditions or even in the foreseeable future. What happens after AI becomes smarter than humans? That is a question that bothered Eliezer Yudkowsky. In his opinion piece for *Time* magazine, he argued that “We Need

to Shut It All Down.”{7}

He warned that “Many researchers steeped in these issues, including myself, expect that the most likely result of building a superhumanly smart AI, under anything remotely like the current circumstances, is that literally everyone on Earth will die.” He doesn’t think this is merely a possibility but believes it is a virtual certainty.

He uses this illustration to drive home his point: “To visualize a hostile superhuman AI, don’t imagine a lifeless book-smart thinker dwelling inside the internet and sending ill-intentioned emails. Visualize an entire alien civilization, thinking at millions of times human speeds, initially confined to computers—in a world of creatures that are, from its perspective, very stupid and very slow.”

Bill Gates understands both the benefits and dangers of AI. He explains that the “development of AI is as fundamental as the creation of the microprocessor, the personal computer, the Internet, and the mobile phone.” While these changes in how we work, learn, and communicate are good, there is also “the possibility that AIs will run out of control.”{8}

He asks, “Could a machine decide that humans are a threat, conclude that its interests are different from ours, or simply stop caring about us?” He recognizes that “superintelligent AIs are in our future” and that they “will be able to do everything that a human brain can, but without any practical limits on the size of its memory or the speed at which it operates.” However, these “strong AIs” will “probably be able to establish their own goals.” Those would likely conflict with our best interests.

Notice the number of dystopian movies where the machines have taken over. That would include movies like *2001: A Space Odyssey*, *Avengers: Age of Ultron*, *I, Robot*, the *Matrix* series, and the *Terminator* series. That is why many people fear how AI

will be used in the future.

Biblical Perspective

How should Christians respond to transhumanism? We should begin by looking at the philosophical foundation of this movement. It begins with a belief that there is no God and we are responsible for our own destiny. It also is based upon an evolutionary foundation that assumes that we are the product of millions of years of chance process.

The leaders of transhumanism see genetic engineering as a tool to be used to speed up the process of evolution. We can use genetics to enhance and improve the human race. If we believe that humans are merely the product of the undirected force of evolution, then certainly intelligent scientists can “improve on nature.”

The evolutionary argument goes like this. Humans die due to some technological glitch (e.g., heart stops beating). Therefore, “Every technical problem has a technical solution. We don’t need to wait for the Second Coming in which to overcome death. A couple of geeks in a lab can do it. If traditionally death was the specialty of priests and theologians, now the engineers are taking over.”[\[9\]](#)

The leaders of transhumanism believe we should use technology to improve the human race so that we are perfect and immortal. In many ways, this technological imperative harkens back to the Tower of Babel (Genesis 11). Instead, we should use technology wisely as we exercise dominion over the world (Genesis 1:28).

Here are a few biblical principles. First, we begin with the reality that each human being is created in God’s image (Genesis 1:26-27, Psalm 139:13-16, Isaiah 43:6-7, Jeremiah 1:5, Ephesians 4:24). We have been given dominion and stewardship over the creation (Genesis 1:28, Colossians 1:16)

and should reject any form of technology that would usurp or subvert that stewardship responsibility.

Second, humans are created as moral agents. Computer technology can aid us in making moral decisions because of its powerful ability to process data. But we can never cede our moral responsibility to those same computers. God will hold us responsible for the moral or immoral decisions we make (Roman 2:6-8, Galatians 5:19-21, 2 Peter 1:5-8). We should never give computers that authority.

We should reject the vision of transhumanism that looks forward to the day in which man and machine become one in the singularity. We must reject the idea that this is the next step in human evolution. We should reject the worship of technology and reject the idea that AI will make us more human. And we should reject the false utopian vision of a world when machines are given co-equal value to humans created in the image of God (Genesis 1:26-27).

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The Iran and Israel Conflict Crisis: 4 Insights Relating to the U.S., Israel, and the Middle East

Iran and Israel Conflict Crisis and Regional Security

Iran nuclear threat: Does it pose a threat to the U.S., Israel, and the Middle East? What can we learn about the Iran and Israel conflict?

Many Americans might wonder why the president has focused so

much attention on Iran. After all, it is a country 6,000 miles away in the Middle East. Some may also conclude that military action against Iranian leadership might not be warranted since the previous administration did not deploy troops or significant military hardware to the region.

Two years ago, however, the Biden administration considered action after more than 160 attacks on U.S. troops took place in Iraq, Syria, and Jordan. There were also about 40 clashes with the Houthis in the Red Sea. Iran funded many of these attacks, either directly or indirectly. They were part of a mounting proxy battle between the U.S. and Iran.

At the time, reporters asked what President Biden would do. Some argued that the U.S. and Iran have essentially been at war for decades. Even the Pentagon press secretary acknowledged that this was true if one considers the larger conflict. To understand why reporters were asking this question, we need to review some history.

Modern History of Iran

The conflict between Iran and the United States can be traced back to 1953, when the U.S. cooperated in overthrowing Iranian Prime Minister Mohammad Mossadegh. Afterward, the Shah of Iran (Mohammad Reza Pahlavi) was placed in power.

The U.S. viewed the Shah as a key ally and a pillar of security in the Middle East. His pro-Western government advanced Western interests and served as a Cold War counterbalance to Soviet influence. The United States supported Iran through significant arms sales and strong economic ties, despite concerns about the Shah's authoritarian rule.

The turning point came in 1979 when the Shah was overthrown by radical Islamic clerics led by Ayatollah Khomeini. The Iranian

Revolution transformed the U.S. from an ally into “The Great Satan” in the eyes of the new regime.

This hostility became clear when the Iranian Revolutionary Guard seized the U.S. Embassy and took 52 American diplomats hostage. They were not released until President Reagan was sworn in on January 20, 1981. This crisis marked the beginning of what many view as a half-century-long undeclared conflict between Iran and the United States.

The U.S. strategy had been to promote stability in the Middle East. That effort became increasingly difficult because of Iran’s growing influence. Complicating matters further, Saudi Arabia supported anti-Western Islamic movements such as the Muslim Brotherhood, while Turkey—though a NATO member—began positioning itself as a leader of a renewed Islamic political vision in the region.

Iran has engaged in a proxy war against the U.S. for decades. In April 1983, Iranian-backed Hezbollah forces bombed the U.S. Embassy in Beirut, killing 63 people. Later that year, Hezbollah bombed the U.S. Marine barracks in Beirut, killing 241 service members.

Despite these attacks, decisive retaliation never fully materialized. Iranian influence continued to expand through proxy groups across the region.

During the Iraq War following 9/11, evidence showed that Iran was supplying weapons and support that contributed to American casualties. While the U.S. was focused on Iraq as the primary enemy, Iranian operatives and Iranian-manufactured munitions were also responsible for attacks on U.S. troops.

Iran is often described as the chief sponsor of terrorism in the Middle East. It funds groups such as Hamas, Hezbollah, and the Houthis, which regularly target Israel and U.S. interests. Israeli and American responses to these groups are now reshaping the balance of power in the region.

Missiles and Nuclear Weapons

Iran possesses the largest stockpile of ballistic missiles in the Middle East. Many of these missiles have a range of up to 2,000 kilometers, allowing them to strike Israel and other countries throughout the region.

Iran has also demonstrated its long-term intentions toward Western nations. Earlier this century, it launched ballistic missiles from ships in the Caspian Sea. Although the test missile did not carry a nuclear warhead, it demonstrated how such a weapon could be deployed.

A missile detonated high in the atmosphere could create an electromagnetic pulse (EMP), potentially destroying the U.S. electrical grid and causing catastrophic damage.

If Iran were to acquire nuclear weapons, it would destabilize the Middle East and surrounding regions. However, the latest assessment from Tulsi Gabbard suggests that Iran is not currently building a nuclear weapon and that its supreme leader has not authorized such a program since it was suspended in 2003. Some officials, however, dispute this assessment.

The Donald Trump administration resumed talks with Iran after withdrawing from the nuclear accord several years earlier. Initial negotiations produced few concrete results. Meanwhile, a United Nations nuclear watchdog reported that Iran violated nuclear nonproliferation agreements.

Iran maintains that its nuclear development is intended for civilian energy. However, the discovery of secret nuclear sites has raised concerns that the program may have military ambitions.

Tensions escalated when Iran launched a massive ballistic missile attack on Israel following Israeli strikes on Iranian

targets.

In June 2025, Israel launched **Operation Rising Lion**, targeting key nuclear and military facilities, including an enrichment site. The strike lacked the bunker-busting capability needed to fully destroy the facility.

Soon afterward, the United States launched **Operation Midnight Hammer**, striking several Iranian nuclear locations. The administration announced that the sites had been “obliterated.” Yet satellite imagery later suggested Iran had begun rebuilding portions of its nuclear infrastructure.

Diplomatic talks between the United States and Iran have produced few breakthroughs. Negotiations aim to limit uranium enrichment, restrict missile development, and address human rights concerns within Iran.

Since diplomacy failed, the Trump administration began military endeavors. However, many Americans remain wary of another prolonged conflict in the Middle East. Limited strikes might damage nuclear facilities, but meaningful regime change would likely require a large-scale ground invasion.

Religious Component

Another reason [Iran's nuclear ambitions](#) raise concern is the religious worldview of its leadership.

Most Iranians are Shia Muslims, and a significant branch follows the tradition known as the “**Twelvers**.” This sect recognizes twelve divinely appointed leaders known as Imams.

According to their belief system, the twelfth Imam—often called the Mahdi or messianic figure—is currently in hiding and will return during a time of global conflict.

Just as Christianity has an eschatology, or doctrine of the

end times, Shia Islam also holds an apocalyptic worldview. However, its narrative is essentially the reverse of what Christians read in the book of Revelation.

Twelver theology teaches that global conflict may precede the arrival of the Mahdi. Some analysts fear that extremist interpretations of this belief could view large-scale conflict—including potential attacks on Israel or the United States—as a way to usher in that messianic era.

During the Cold War, the United States relied on the doctrine of **Mutually Assured Destruction (MAD)** to deter nuclear war. The Soviet Union would not launch nuclear weapons because retaliation would guarantee its destruction.

Critics argue that radical religious interpretations might weaken this deterrence model. Some Twelver believers might assume divine intervention would protect them from destruction.

Author Joel C. Rosenberg explored this scenario in his political thriller *The Twelfth Imam*.

Yet there is another side to this story. Reports indicate that Christianity is growing rapidly in Iran, with some describing the Iranian church as the fastest-growing Christian movement in the world.

Christians should continue praying for Iranian believers who often face persecution. We should also pray for U.S. leaders and their allies as they navigate these complex challenges.

The Persian people are an ancient civilization that deserves peace and freedom. Unfortunately, many Iranians suffer under economic sanctions and harsh authoritarian leadership.

They deserve both our prayers and our compassion.

[For more articles by Kerby Anderson follow here: https://probe.org/author/kerbyanderson/](https://probe.org/author/kerbyanderson/)

Christian Nationalism and the Question of Racial Purity

Tom Davis examines how some Christian Nationalists call for racial purity despite the lack of a biblical basis for the idea.

In recent years, a new political movement has started within Christian circles. This movement, Christian Nationalism^{1}, is theologically diverse. They have disagreements on issues like race, discipleship, and the relationship of church and state.

There is a group within Christian Nationalism that has become concerned about racial purity. They stop short of calling interracial marriages a sin, but they do claim that it is God's norm for people to marry within their own race. Their view of race seems to be based on skin color more than anything else. My understanding is that they would be fine with a French man marrying a Norwegian woman, but they think that an Asian man should not marry a Hispanic woman. Granted, all these particular Christian Nationalists are white, so the conversation tends to focus on white people marrying outside the white race.

Christian Nationalists will use DNA markers to show that different races exist, but their reason for claiming that the races should not intermarry is an argument from scripture. They think it is unbiblical for a white woman to marry a man of another race. In this article, I will examine their argument and evaluate its strengths and weaknesses. Next, I will assess their understanding of the relevant biblical passages. Finally, I will consider the passages they reference and explore the biblical teaching on race.^{2}

The Argument for Racial Segregation

The argument for racial segregation begins with creation (Genesis 1-2). Christian Nationalists admit that “**all humanity descends from Adam and shares a common origin**, essence, and dignity.”^{3} Christian Nationalists admit that all human races descended from Adam. Biblically, all races bear the image of God and can be traced back to Adam and Eve. They are equal in dignity. However, God’s intention for humanity was for them to spread out throughout the earth, and the races would naturally occur in different regions of the world.

Their argument then proceeds to Genesis 10, which is known as the Table of Nations. Due to the sinfulness of humanity, God destroyed everyone except Noah and his family. Then Genesis 10 lists the descendants of Noah’s sons, Shem, Ham, and Japheth.

“These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these nations spread abroad on the earth after the flood.” (Genesis 10:32).

The author’s understanding of this verse makes the separation of races and nations one of the norms that God wants people to live by.

The Genesis narrative proceeds to the rebellion at the Tower of Babel. The people will not disperse. They try to build a tower that will reach heaven, so God decides to confuse their language and to force the different nations to disperse throughout the land. Christian Nationalists claim:

“Biblically, God’s design post-Babel emphasizes diversity through separated nations and peoples (Genesis 10-11; Acts 17:26), with endogamy [Note: per Wikipedia, “Endogamy is the cultural practice of only marrying within a specific social group, religious denomination, caste, or ethnic group, rejecting any from outside of the group or belief structure as unsuitable for marriage or other close personal

relationships."] as the normative pattern in Israel's laws (for example, Deuteronomy 7:3-4 warning against intermarriage with Canaanites to preserve covenant fidelity, though not solely racial)."[4](#)

Here, the author connects Genesis 11, the Flood, and the Tower of Babel incident with Acts 17:26, which states, "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place." The Christian Nationalist understands Acts 17:26 to be reaffirming the Table of Nations in Genesis 10. This gives them an Old Testament verse and a New Testament verse that they think justifies their view that God desires the races to remain separate. The author also references Romans 9:3, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh," to support his argument that the normal practice according to the Bible ought to be marrying within one's own race.

A Critique of the Argument

This group of Christian Nationalists claims that God's intent was for people to spread across the earth and naturally develop different nations. The issue is that there is no mention of nations prior to the Flood. If the concept and development of nations were something that God intended as part of his creation of mankind, why is it not mentioned before the Flood, or before the fall of Adam and Eve? The structure of the Genesis narrative indicates that nations did not develop until after the Flood, and this was a consequence of sin.

This position also does not address whether there will be nations after the return of Christ. Are the races still to remain segregated after Christ returns? Will there be nations on the New Earth that are ruled from Jerusalem? It seems that

the Christian Nationalist answer to these questions would be yes, people will still be segregated into nations and races. If that is the case, the Christian Nationalist needs to explain why the races need to be segregated and the nations need to exist when Christ is ruling from Jerusalem. The Christian Nationalist also believes that this diversity was intended by God, that interracial marriages and multicultural nations are in violation of God's command to subdue the earth, and that they violate God's creation of diversity.

If people were not originally intended to divide into different nations and races, why are races and people divided? The consistent answer to the question for the Christian Nationalist would be to say that this segregation is God's will. This seems to imply that the races would have to remain segregated after the return of Christ as well. The Christian Nationalist believes that interracial marriage somehow violates God's creation of diversity. How can that be? When two people of different races have children, those children are not a pure race. This means that interracial marriage does not restrict racial diversity; it increases it.

The Christian Nationalist's appeal to Deuteronomy 7:3-4, Acts 17:26, and Romans 9:3 simply takes these verses out of context. In Deuteronomy, the restriction from marrying people from the tribes in the land that the Israelites were about to invade is not about racial purity. This passage is about spiritual purity. Moses is telling the people that they are not to marry people who worship other gods. We see Rahab (Joshua 6), Deborah (Judges 4), and Ruth who reject their pagan gods, turn to the One True God, and join the Israelite society. God allowed this because they rejected other gods, which shows the issue was not racial purity.

In Acts 17:27 Paul is speaking in front of the philosophers in Athens. Paul tells the philosophers that God made the nations from one man. In Romans 9:3 Paul is explaining God's sovereignty over all nations. These verses are irrelevant to

the question of segregating the nations. The burden of proof is on the Christian Nationalist to show that these verses support their view of segregating races and nations. They have not met that burden.

The Biblical View of the Nations and Races

If the Christian Nationalist is wrong, then what does the Bible teach about nations? Things do start with God creating Adam and Eve and telling them to reproduce and subdue the earth (Genesis 1:28). God's intent for humanity was for them to govern the earth as His local representatives.^{5} However, things went wrong because Adam and Eve were disobedient and ate from the tree of life (Genesis 3:1-7). Adam and Eve gave in to the temptation of Satan instead of remaining faithful to God, which led to their banishment from the garden. The human family that God created was now broken. The Fall reveals that there is a conflict between spiritual beings, and between the people of God and the spiritual beings that followed Satan.

Humanity continues in their sin, which eventually leads to the Flood (Genesis 6), which is followed by the incident at the tower of Babel. The people were supposed to spread out and subdue the earth. Instead, the people stayed close together and built a tower. This tower was something like a ziggurat, which was meant to call gods down to earth. In building this tower, the people once again rejected their relation to God.^{6} In response, God confused their languages and dispersed them throughout the earth. The dispersion of the people and the confusion of languages were the result of the rebellion of the people against God. Deuteronomy 32 is a record of the nations.

After the people were dispersed throughout the earth, the narrative of the Bible continues through the development, then the life of Israel. Jesus comes and trains His apostles.

Jesus has been crucified, resurrected, and ascended into heaven. His disciples are waiting for the coming of the Holy Spirit. In Acts 2, the event of Pentecost is recorded. At Pentecost each person hears the apostles speak in their own language. The apostles are most likely speaking in Aramaic, but the Greeks who are present hear them in Greek, the Romans hear them in Latin, etc. This is an undoing of the confusion and division of people that occurred at Babel. As a result of their rebellion at Babel the people were dispersed throughout the world. At Pentecost the undoing of Babel, as well as the original sin in the garden, begins.[\[7\]](#)

Conclusion

When we examine the Christian Nationalist case for racial purity and against interracial marriage, we can see that they have not met the burden of proof for their claim. They end up reading their view into the text of the Bible instead of allowing the text of the Bible to shape them. Will one face challenges in an interracial marriage? Yes, but those challenges come from what is ultimately a sinful attitude against one race or the other. The picture the Biblical narrative paints is one of people rebelling against God by refusing to spread out and care for the earth and trying to control God to get what they wanted. This rebellion resulted in a curse, and beginning with Pentecost, God is undoing the curse.

While the Christian Nationalist is mistakenly concerned about racial purity in marriage, Christians should be concerned about spiritual purity. Paul makes two points in his letters. First, Paul states, "Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?" (2 Corinthians 6:14). What Paul points out here is that a marriage between two people that have different worldviews will often put the Christian in situations where they will

have to choose between their spouse and faithfulness to Christ, including fellowship with other believers. I experienced this early on in my walk with Christ. I left the church when I was growing up. When I returned to Christ, I naturally started attending church. I was dating a woman who was not a Christian and was not interested in attending church. I went to church three times a week. Eventually my church attendance, along with other disagreements, led to us breaking up.

Second, if you are a Christian and are already married to someone who is not, you should not get divorced if the marriage relationship is healthy. Paul discusses this in 1 Corinthians 7:12-16. Paul teaches that if the unbeliever wants to remain married, the Christian should agree. If the couple has children, divorcing when the unbeliever does not want one can cause resentment among the children. Paul also teaches that the unbeliever can become "made holy" because of the spouse.

Christian Nationalists are correct in their view that people of all races are created in the image of God. They also admit that the lives of people of all races are valuable to God. Their error is in thinking that God is concerned with racial purity. They end up reading their view of racial purity into the Table of Nations and the Tower of Babel. God did create the races, and Scripture never commands or implies that the races should be separated.

Notes

1. Per Britannica, "Christian nationalism is an ideology that seeks to fuse a nation's identity, laws, and public life with a particular vision of Christianity, treating the nation as if it should be explicitly Christian in character and governance."
2. While I think I know who wrote the articles, they are technically anonymous, and I have not verified who the author

is. Since I have not verified the identity of the author, I will not name him. I will say that I found the link to the substack with these articles on Joel Webbon's account on X.

3. nxrstudios.substack.com/p/the-table-of-nations-and-the-biblical

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7. Heiser, 298-302.

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Loneliness and the Lockdown

Kerby Anderson looks at the isolation and longing for human contact that has become endemic even before the pandemic.

America was already facing a crisis of loneliness, and then the coronavirus pandemic hit. People sheltering at home had even less human contact. That made the crisis of loneliness even worse. The best thing people could do to protect themselves from the virus was to isolate themselves. But that is not the best thing they could do for their physical or mental health.

A study by Julianne Holt-Lunstad found that loneliness can be as bad for your health as smoking 15 cigarettes a day. Another study by the National Academies of Sciences, Engineering, and Medicine found that social isolation in older adults



increased their risk of heart disease, stroke, dementia, high cholesterol, diabetes, and poor health in general.[{1}](#)

More than a quarter century ago (1994), I wrote a book (*Signs of Warning, Signs of Hope*) making a number of predictions for the future. Chapter eight set forth the case for a coming crisis of loneliness.[{2}](#) Years earlier Philip Slater wrote about *The Pursuit of Loneliness*. The US Census Bureau documented the increasing number of adults living alone. Dan Kiley talked about living together loneliness in one of his books. Roberta Hestenes coined the term “crowded loneliness.” The trend was there for anyone to see if they began reading some of the sociological literature.

In the last few years, many authors have written about the crisis of loneliness. Robert Putnam wrote about it in his famous book, *Bowling Alone*.[{3}](#) He argues that people need to be connected in order for our society to function effectively. Putnam concludes, “Social capital makes us smarter, healthier, safer, richer, and better able to govern a just and stable democracy.” Senator Ben Sasse, in his book, *Them: Why We Hate Each Other—and How to Heal*, laments that our traditional tribes and social connectedness are in collapse.[{4}](#)

Living Alone

The reasons are simple: demographics and social isolation. More people are living alone than in previous generations, and those living with another person will still feel the nagging pangs of loneliness.

In previous centuries where extended families dominated the social landscape, a sizable proportion of adults living alone was unthinkable. And even in this century, adults living alone have usually been found near the beginning (singles) and end (widows) of adult life. But these periods of living alone are now longer due to lifestyle choices on the front end and

advances in modern medicine on the back end.

People have been postponing marriage and thus extending the number of years of being single. Moreover, their parents are (and presumably they will be) living longer, thereby increasing the number of years one adult will be living alone. Yet the increase in the number of adults living alone originates from more than just changes at the beginning and end of adult life. Increasing numbers are living most of their adult lives alone.

In the 1950s, about one in every ten households had only one person in them. These were primarily widows. But today, due to the three D's of social statistics (death, divorce, and deferred marriage), more than a third of all households is a single person household.

In the past, gender differences have been significant in determining the number of adults living alone. For example, young single households are more likely to be men, since women marry younger. On the other hand, old single households are more likely to be women, because women live longer than men. While these trends still hold true, the gender distinctions are blurring as both sexes are likely to reject traditional attitudes toward marriage.

Marriage Patterns

The post-war baby boom created a generation that did not make the trip to the altar in the same percentage as their parents. In 1946, the parents of the baby boom set an all-time record of 2,291,000 marriages. This record was not broken during the late 1960s and early 1970s, when millions of boomers entered the marriage-prone years. Finally, in 1979, the record that had lasted 33 years was finally broken when the children of the baby boom made 2,317,000 marriages.

The post-war generations are not only marrying less; they are

also marrying later. The median age for first marriage for women in 1960 was 20 and for men it was 22. Today the median age for women is 27 and for men it is 29.

Another reason for a crisis in loneliness is marital stability. Not only are these generations marrying less and marrying later; they also stay married less than their parents. When the divorce rate shot up in the sixties and seventies, the increase did not come from empty nesters finally filing for divorce after sending their children into the world. Instead, it came from young couples divorcing before they even had children. That trend has continued into the 21st century.

The crisis of loneliness will affect more than just the increasing number of people living alone. While the increase in adults living alone is staggering and unprecedented, these numbers are fractional compared with the number in relationships that leave them feeling very much alone.

Commitment is a foreign concept to many of the millions of cohabiting couples. These fluid and highly mobile situations form more often out of convenience and demonstrate little of the commitment necessary to make a relationship work. These relationships are transitory and form and dissolve with alarming frequency. Anyone looking for intimacy and commitment will not find them in these relationships.

Commitment is also a problem in marriages. Spawned in the streams of sexual freedom and multiple lifestyle options, the current generations appear less committed to making marriage work than previous generations. Marriages, which are supposed to be the source of stability and intimacy, often produce uncertainty and isolation.

Living-Together Loneliness

Psychologist Dan Kiley coined the term “living-together loneliness,” or LTL, to describe this phenomenon. He has estimated that 10 to 20 million people (primarily women) suffer from “living together loneliness.”[\[5\]](#)

LTL is an affliction of the individual, not the relationship, though that may be troubled too. Instead, Dan Kiley believes LTL has more to do with two issues: the changing roles of men and women and the crisis of expectations. In the last few decades, especially following the rise of the modern feminist movement, expectations that men have of women and that women have of men have been significantly altered. When these expectations do not match reality, disappointment (and eventually loneliness) sets in. Dan Kiley first noted this phenomenon among his female patients. He began to realize that loneliness comes in two varieties. The first is the loneliness felt by single, shy people who have no friends. The second is more elusive because it involves the person in a relationship who nevertheless feels isolated and very much alone.

To determine if a woman is a victim of LTL, Kiley employed a variation of an “uncoupled loneliness” scale devised by researchers at the University of California at Los Angeles. For example, an LTL woman would agree with the following propositions: (1) I can't turn to him when I feel bad, (2) I feel left out of his life, (3) I feel isolated from him, even when he's in the same room, (4) I am unhappy being shut off from him, (5) No one really knows me well.

Women may soon find that loneliness has become a part of their lives whether they are living alone or “in a relationship,” because loneliness is more a state of mind than it is a social situation. People who find themselves trapped in a relationship may be lonelier than a person living alone. The fundamental issue is whether they reach out and develop strong relationship bonds.

Crowded Loneliness

Loneliness, it turns out, is not just a problem of the individual. Loneliness is endemic to our modern, urban society. In rural communities, although the farmhouses are far apart, community is usually very strong. Yet in our urban and suburban communities today, people are physically very close to each other but emotionally very distant from each other. Close proximity does not translate into close community.

Dr. Roberta Hestenes at Eastern College has referred to this as "crowded loneliness." She observed that "we are seeing the breakdown of natural community network groups in neighborhoods like relatives." We don't know how to reach out and touch people, and this produces the phenomenon of crowded loneliness.

Another reason for social isolation is the American desire for privacy. Though many desire to have greater community and even long for a greater intimacy with others, they will choose privacy even if it means a nagging loneliness. Ralph Keyes, in his book *We the Lonely People*, says that above all else Americans value mobility, privacy, and convenience. These three values make developing a sense of community almost impossible. In his book *A Nation of Strangers*, Vance Packard argued that the mobility of American society contributed to social isolation and loneliness. He described five forms of uprooting that were creating greater distances between people.

First is the uprooting of people who move again and again. An old Carole King song asked the question, "Doesn't anybody stay in one place anymore?" At the time when Packard wrote the book, he estimated that the average American would move about 14 times in his lifetime. By contrast, he estimated that the average Japanese would move five times.

The second is the uprooting that occurs when communities undergo upheaval. The accelerated population growth along with

urban renewal and flight to the suburbs have been disruptive to previously stable communities.

Third, there is the uprooting from housing changes within communities. The proliferation of multiple-dwelling units in urban areas crowd people together who frequently live side by side in anonymity.

Fourth is the increasing isolation due to work schedules. When continuous-operation plants and offices dominate an area's economy, neighbors remain strangers.

Fifth, there is the accelerating fragmentation of the family. The steady rise in the number of broken families and the segmentation of the older population from the younger heightens social isolation. In a very real sense, a crisis in relationships precipitates a crisis in loneliness.

Taken together, these various aspects of loneliness paint a chilling picture of loneliness in the 21st century. But they also present a strategic opportunity for the church. Loneliness will be on the increase in this century due to technology and social isolation. Christians have an opportunity to minister to people cut off from normal, healthy relationships.

The Bible addresses this crisis of loneliness. David called out to the Lord because he was "lonely and afflicted" (Psalm 25:16). Jeremiah lamented that he "sat alone because your hand was on me and you had filled me with indignation" (Jeremiah 15:17). And Jesus experienced loneliness on the cross, when He cried out, "My God, my God, why have you forsaken me?" (Mark 15:34).

The local church should provide opportunities for outreach and fellowship in their communities. Individual Christians must reach out to lonely people and become their friends. We must help a lost, lonely world realize that their best friend of

all is Jesus Christ.

Notes

1. Joanne Silberner, "In a time of distancing due to coronavirus, the health threat of loneliness," looms, STAT, March 28, 2020.
2. Kerby Anderson, *Signs of Warning, Signs of Hope* (Chicago: Moody, 1994), chapter eight.
3. Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (NY: Touchstone, 2001).
4. Ben Sasse, *Them: Why We Hate Each Other—and How to Heal* (NY: St. Martin's Press, 2018).
5. Dan Kiley, *Living Together, Feeling Alone: Healing Your Hidden Loneliness* (NY: Prentice-Hall, 1989).

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Why Empires Fall

Kerby Anderson looks at six insightful books and videos exploring alarming parallels between the U.S. and failed empires of history.

Collapse of Empires

If you study world history, you realize that empires come and go. In this article I want to look at what has happened to some of the major empires because we can also learn about what is happening today in our country. I will be quoting from recent books that have documented the decline and fall of empires.

First, I will merely quote from a recent YouTube video^[1] that describes a pattern in history that has destroyed three global superpowers in the last 500 years: Spain, Britain, and the Soviet Union. Today, the U.S. is following a similar pattern.



In 1590, Spain was the richest empire on earth. Spain controlled half the world's gold and silver. Spain's military dominated Europe. Their currency was accepted everywhere. Yet within 80 years, the Spanish government was bankrupt.

The Spanish coin that was supposed to be pure silver became 50% copper, then 75% copper. By 1600 Spanish coin contained barely any silver. Inflation exploded. Spain went into a debt spiral and borrowed constantly. Manufacturing declined. Agriculture stagnated.

In 1914, Britain ruled the largest empire in human history. At the time, it was said that the sun never set on British empire. Britain controlled 25% of the land surface. The pound sterling was the global reserve currency. Yet within 40 years, the empire was gone. The currency collapsed.

Britain had too many military commitments around the world. They won World War I, but at a terrible cost. By 1931, Britain had to abandon the gold standard. The pound lost 25% of its value overnight.

In 1991, the Soviet Union still seemed dominant. It was another superpower. It had nuclear weapons, global influence, and satellites spanning the globe. Yet the Soviet Union ceased to exist 900 days later due to economic implosion.

The idea that nations follow a pattern as they collapse isn't new. Decades ago, I did a week of radio programs on "[The Decline of a Nation.](#)" A decade later, I did another week on "[When Nations Die](#)" because of a book that was published with that title.

What is new is how this video explains the seven stages of collapse and applies them to previous empires. But the key point of the video is the reality that America has already completed five of the seven stages. We aren't approaching the pattern but are within it.

As I often suggest, we can resolve some of these issues, but the first step is to admit that we are following this pattern of collapse. Below we will be looking at some of the reasons other empires fell and connect it to what is happening in our world today.

End of Everything

Now we will look at the book by Victor Davis Hanson, *The End of Everything: How Wars Descend into Annihilation*.[\[2\]](#)

In his book he provides four historical examples: the city-state of Thebes, ancient Carthage, Byzantine Constantinople, and the Aztec Empire. The leaders believed their illustrious pasts would be enough to prevent their destruction. Alexander the Great, Roman Scipio, Muslim Mehmet, and the Spanish conquistador Cortés proved them wrong.

He explains that the leveling of Thebes by Alexander the Great, the erasure of Carthage by Scipio, the conquest and transformation of Constantinople by Sultan Mehmet, and the obliteration of the Aztecs all marked the end of cultures and civilizations.

Alexander, for example, brought an end to classical Greece. The fall of Constantinople marked the end of the Mediterranean world as the nexus of European commerce. And the largest Christian cathedral in the West became the greatest mosque in the Islamic world.

The book is a warning to us today, but I also realize that few people will read his book. That is why I would encourage you to watch his five-minute video summary produced by Hillsdale

College. [{3}](#)

He says his book “is about the existential destruction of the losing side in a war. This is very rare in history. It doesn’t happen very often. But when it does, it should enlighten us how it does why it does, and can it happen again?”

He explains that he wrote his book “not just as a historical journey to document the rare cases of a targeted nation being completely destroyed, but as a warning that human nature doesn’t change.” We naively assumed that globalization would create a common humanity and bring an end to global conflict. Instead, he “noticed that there were more and more existential threats coming from autocratic regimes.”

He reminds us that the same mentalities and delusions that doomed the Thebans, Carthaginians, the Byzantines, and the Aztecs are still with us today. Even as they were about to be slaughtered, some may still have been thinking, “It cannot happen here.”

He wants us to be aware that what happened in the past could happen in the future. We need to learn from the past and protect ourselves in the future. This is a sobering call for contemporary readers to heed the lessons of obliteration, lest we blunder into catastrophe once again. He reminds us that the world needs a strong America so that we can prevent “the end of everything.”

Peak Human

Let’s now turn to examine the book *Peak Human*, [{4}](#) written by historian Johan Norberg.

His book explains what we can learn from the rise and fall of “golden ages.” He describes seven of humanity’s greatest civilizations from ancient Athens and the Roman Republic to Renaissance Italy, the Dutch Republic, and today’s Anglosphere.

Each had their golden age and contributed to our world today. Ancient Greece gave us democracy and the rule of law. From the Muslim world came algebra and modern medicine. The Dutch Republic gave us economic ideas and some of the greatest artistic movements.

He explained that he picked these civilizations because each of them exemplifies what can be described as a golden age. This was a period of innovations that revolutionized many fields and sectors in a short period of time. The characteristics are cultural creativity, scientific discoveries, technological achievements, and economic growth.

He laments that human history is a long list of deprivations and horrors. But it is also the source of the knowledge, institutions, and technologies that have set most of humanity free from such horrors. It requires raw material, but the citizens needed to be free to experiment and innovate, without being subject to feudal lords, centralized governments, or raving armies.

In a recent interview with John Stossel^[5], he talked about how Rome inspired our form of government, a republic with a system of checks and balances. "There is a reason why we have a Senate, and they meet in the Capitol," Norberg explained. "We borrow these ideas from the Romans."

Of course, these empires fell. "The emperors wanted to become popular by handing out free stuff to people. Originally, this started small. You just handed the very poor means of subsistence. But it was popular, so the group that lived on the public's expense grew larger all the time."

Eventually the ever-expanding system of entitlements became too much. Norberg observed, "Romans could conquer the world, but they couldn't do entitlement reform." To pay for this, the Roman emperors devalued their currency by putting less gold and silver in each coin. He concluded that, "Inflation was

much worse than barbarian invaders.”

This sounds like our world today. Modern governments, including our own, make more financial promises than they can keep. To pay for it, they print more money. We have been living in a golden age, but the question before us today is whether it will continue.

Loss of Moral Values

In this section we will look at an essay by Allen Mashburn who reminds us that “Societies That Surrender Moral Foundation Historically Self-Destruct.”[{6}](#)

This is not a new idea. Decades ago, I did a week of radio programs on [“The Decline of a Nation.”](#) A decade later, I did another week on [“When Nations Die”](#) because of a book that was published with that title. And more recently I even did [a week of programs](#) based on a book that compared America to Rome.

The reason for Mashburn’s article were several events that took place during Pride Month. He “never envisioned a day where transvestites would lecture us on human biology, or sterilizers would pose as health professionals advocating for human rights. It seems that our nation has descended into a state of utter madness, where men can now claim pregnancy and the number of genders rivals the alphabet.”

Those issues are just a few of the many legitimate concerns which point to the well-documented decline and fall of other civilizations. Greece tolerated and even celebrated immoral behavior. And “the decline of the Roman Empire can be attributed to the abandonment of strong familial bonds and moral values in favor of weakness and laxity.” He observes that the similarity between Rome and America is alarming.

Of course, the pattern we recognize in Greece and Rome can be seen in other civilizations in the past. That would include the Egyptians, the Babylonians, the Persians, and even the

nation of Israel. In Isaiah 5:20 we read that God pronounced judgment on Israel. "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter."

Of course, there is another side of this equation. Mashburn reminds us that "whenever a nation upholds high moral standards, it reaches the pinnacle of success." Yes, it is true that nations decline when they lose a moral foundation for society. But they also flourish when it upholds morality and integrity while also supporting and encouraging strong families.

He also quotes from the book, *Christians in the Wake of the Sexual Revolution*, by Randy Alcorn. He warns that unless our country experiences spiritual repentance and undergoes a profound reversal of moral values, we risk inviting the same judgment that befell Sodom and Gomorrah.

That is why Christians should devote themselves to daily prayers for our nation's spiritual and moral well-being. The only way to reverse this downward moral spiral is for a spiritual revival and spiritual repentance in this country.

America's Expiration Date

Finally, we will look at a book by Cal Thomas, *America's Expiration Date*.[{7}](#)

He asks, what is America's future? The book came out years ago but has a new preface and is more relevant today. [He was on my radio program](#) to talk about the fall of empires and the future of the United States.

He begins with an observation by Sir John Glubb, who wrote *The Fate of Empires and the Search for Survival*. He noticed an interesting historical fact. The average age of a nation or empire's greatness is only 250 years. Most nations lose their way in a relatively short amount of time.

Using that ruler, Cal Thomas gives us a history lesson of the Persian Empire, the Roman Empire, the Byzantine Empire, the Arab Empire, the Spanish Empire, the Ottoman Empire, the British Empire, and the Russian Empire. He concludes with the United States.

Each empire fell for different reasons, but they are lessons to us today. Sometimes they fell because they became too prosperous and thus too apathetic. Sometimes they fell because the empire was over extended. Most had a period of decadence and decline. The Spanish empire was so riven with conflict, they were never invaded because other countries saw nothing worth conquering.

Persia's decline was due to class struggle. The common people, who were not part of the upper class, began organizing riots and revolts. Kings became greedy and started stealing from the nation's wealth rather than sharing the wealth with the people. The social structure collapsed.

As we have discussed above, Rome's fall was gradual. The familiar saying, "Rome wasn't built in a day." Neither was it destroyed in a day. As the Roman empire grew, more money needed to be provided to the military. The empire's infrastructure suffered. And the common people suffered because the ruling class cared more about what was on the next horizon than what was at home.

He does believe that there is still time to resurrect the republic, but the answer can't be found in politicians. Our future doesn't depend on the White House, but instead is dependent on what we do in our house.

Cal Thomas ends his book with valuable suggestions. First, set standards of decency and morality for your yourself and your family. Reevaluate the education of your children. Don't send them to schools or universities that have largely become propaganda centers for secular progressives. Gather with other

believers to worship, celebrate, and to encourage one another. Daily obey the call to “go and make disciples” (Matthew 28:19), often witnessing with words and actions.

Notes

1. The 7-Stage Collapse Pattern, www.youtube.com/watch?v=wb39CeK_yWg.

2. Victor Davis Hanson, *The End of Everything: How Wars Descend into Annihilation*, NY: Basic Books, 2024.

3. Victor Davis Hanson, www.youtube.com/watch?v=H8c0EuIUTTw.

4. Johan Norberg, *Peak Human*, London: Atlantic Books, 2025.

5. John Stossel, *Golden Ages*, www.youtube.com/watch?v=opHnY8tjzug

6. Allen Mashburn, “Societies That Surrender Moral Foundation Historically Self-Destruct,” amgreatness.com/2023/07/06/societies-that-surrender-moral-foundation-historically-self-destruct/.

7. Cal Thomas, *America’s Expiration Date*, Grand Rapids, MI: Zondervan, 2020.

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The Death of Charlie Kirk and the Threat to Freedom of Speech, Universities, and National Peace

I remember where I was when I heard that Charlie Kirk had been shot. I was on my way to a chiropractic appointment. I normally listen to podcasts when I am driving, but that day I decided to see what the talk shows were discussing on the AM

channels. I turned on the radio to hear Sean Hannity saying that Charlie Kirk had been shot and was at the hospital in serious condition. When I arrived at the chiropractor's office, I was surprised when my chiropractor asked me if I heard about the shooting. I was surprised that he heard about it. I was driving home when I heard that Charlie had died.

I did not know Charlie Kirk personally. I never met him. However, the news of what happened disturbed me deeply for several reasons. My first ministry job was as an intern for the Baptist Student Ministries. I remember manning tables and talking to whoever would stop by. The local atheist club invited me to go to their meeting to give them an apologetics talk. I was in their club with three friends, and about fifteen atheist students, discussing apologetic arguments. I never thought that I was in danger. If I was not in any danger on that day, why was Charlie Kirk in danger holding his public event on a university campus freely exchanging ideas with the students?

As I stated, I did not know Charlie Kirk, but I did know about his ministry. I saw some videos of him debating students at his "Prove Me Wrong" events. I saw that Charlie Kirk could handle himself well in those discussions, and that he was respectful to the other person. He allowed the other people time to make their points and lay out their arguments, and he challenged and refuted their argument. Charlie Kirk boldly proclaimed the Gospel, argued religious and political issues such as the resurrection and abortion, and refuted opposing arguments in a public forum. This is what got Charlie killed.

Charlie Kirk's assassination should disturb you for three reasons (other than the fact that he was a person who should not have been murdered). First, his death shows that there is a threat to the First Amendment. Second, his death shows that universities may not be safe spaces for the free exchange of ideas. Third, the left and the right might be taking us towards a second civil war. None of these things are

certainties, but the threat is strong enough that we should be aware of it.

The part of the first amendment that is threatened by Charlie Kirk's assassination is the free speech clause, "Congress shall make no law...abridging the freedom of speech." One of the reasons that people came to the United States early in our country's history is because we allowed people to express their political and religious opinions. Liberals and conservatives should care about this. If society restricts public discussion or declares that certain topics are off limits, the common public is excluded from discussions concerning public policy and many other topics. One of the foundational principles that our country was founded on was free speech. The founding fathers did not want the government restricting public speech because they knew the impact from laws restricting speech critical of political leaders and royalty in England and other European nations. The people were oppressed because they had no say on certain issues that impacted their lives. Free speech at least allows for the ideas and policies of the government to be challenged publicly.

The University of Bologna is the first university in the historical record. The purpose of the university was to train future civil and religious leaders. Later training in certain subjects was required for certain professions. For scholars to discuss these issues they had to have the freedom to discuss controversial issues, and they had to be safe from harm while discussing issues. The university became a place where controversial ideas could be discussed openly. This is the activity that Charlie Kirk was engaging in when he was shot and killed. This means that Charlie Kirk's murder was intentionally, or unintentionally, an attack on the university as a place where controversial issues can be debated. This shooting puts the university system in jeopardy. Are scholars and students allowed to debate issues or not? If the answer is

no, then freedom of thought and speech is undermined. If the answer is no, certain ideas are not allowed to be discussed, and speech can be policed.

Since I started paying attention to politics, the nature of political debates has become more contentious. There will be a certain amount of contention and conflict in politics because that is the nature of politics. Political discussions have become more contentious since the 2016 elections. This contention has led to an increase in political violence over the issues of race, marriage, LGBTQ issues, and abortion. There have been riots in Portland, Washington D.C., and many other cities that lead to buildings being burnt. No matter your view of the January 6th riot over the ratification of the 2020 election, the event is a sign that tolerance of opposing views is decreasing. One of the reasons people were coming to the United States was because they were not allowed to speak out against their leaders in the country that they were leaving. Unless we can find a way to discuss our differences without killing, physically attacking, rioting, or damaging public and private property, it becomes more and more probable that this will lead to a civil war.

Political violence has increased over the last 25 years. Liberals and conservatives are becoming more likely to use violence against fellow countrymen because they will not tolerate disagreement over certain issues. As Christians, how should we respond? We should not stop speaking the truth and challenging evil. Paul wrote, "Take no part in the unfruitful works of darkness, but instead expose them" (Ephesians 5:11). By speaking out against the "unfruitful works of darkness" we are being faithful to God. Christianity has a long history of speaking out against immoral and evil things. We cannot stop because the darkness threatens us with violence.

If we do not speak out against what is evil and stand for what is good, we will be held accountable for God. The law of Leviticus states, "If anyone sins in that he hears a public

adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity” (Leviticus 5:1). God does not want his people to remain silent and allow what is evil to go unchallenged. We must respond to evil and injustice by speaking out against it.

Christians are not called to respond to violence with violence. I am not claiming that Christians should not defend themselves against assault or protect others. The issue here is that Christianity will not spread by using violence. Jesus said, “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on My account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you” (Matthew 5:11). Satan is not defeated by violence. If Christians become violent Satan wins. Instead, we should expect to be persecuted, slandered, and attacked when we speak out against evil and proclaim the Gospel. Christian brothers and sisters, the kingdom of God does not advance the way earthly nations advance. The kingdom of God spreads by the proclamation of the gospel, helping those that are in need, and remaining faithful during times of danger and persecution. At this uncertain time, we must remain faithful to God and proclaim the Gospel of Jesus.

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Woke Theology

We frequently hear the term “woke” in current discussions. Campuses, corporations, and even some churches are described as being woke. What does the term mean? How are these ideas influencing society? Is there any connection to ESG mandates

and stakeholder capitalism? And how should Christians respond to the influence of wokeness?

Definition of the Term

The term means that one is “awake” to the true nature of the world at a time when so many in society are asleep. In his book on *Christianity and Wokeness*, Owen Strachan explains that “wokeness occurs when one embraces the system of thought called critical race theory. CRT teaches that all societal life is structured along racial power dynamics.”



According to this view, race is a “social construct,” not biologically based, and merely exists in our imagination. This is one place where there might be some agreement between wokeness and the Bible. The Bible teaches that we are “one race.” Some translations, for example, for Acts 17:26 refer to all humans as “one blood.” Another verse would be Galatians 3:28 which says, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.”

I have found that woke theology often surfaces in the non-Christian world as a substitute religion. Woke theology also surfaces in some churches that are legitimately concerned about injustice. They want to be relevant to the cultural dialogue and thus adopt wokeness.

These terms are sometimes misused, which is why Strachan also devotes a section on explaining what wokeness is *not*. Here are just five statements of the fifteen he discusses:

- Wanting societal harmony across backgrounds does not make you woke.
- Seeing massive failings in American and Western history, sustained patterns of racist thought, does not make you woke.

- Doing everything you can and know to do to build bonds with people different from you in various ways does not make you woke.
- Praying for greater diversity in your church through saving of fellow sinners does not make you woke.
- Wanting greater justice in the world doesn't make you woke.

In this article we will be looking at various aspects of woke theology. What is the ideology? How does it relate to critical race theory? What about corporations that have adopted a woke ideology? And how can we as Christians respond to this current cultural trend?

Woke Ideology

Wokeness includes the ideas of critical race theory and antiracism but is broader than just these ideas about race and racial justice. It also includes other social, legal, and even environmental concerns. These ideas were first developed and promoted on university campuses but have made their way into government, corporations, and nearly every part of society.

It is most visible through the actions of people who call themselves "social justice warriors." Critics might describe them as "virtue-signaling liberals" or merely call them "the woke." Whatever name you give to these groups, they have been successful in influencing nearly every institution in America and much of the Western world.

They use inflamed rhetoric and what one commentator calls "*ex-cathedra* incantations of pseudo-values so absurd that only a few years ago it would have seemed like they must be kidding." That's a fancy way of saying that you can't believe people are completely serious when they are saying crazy things about race, gender, and science.

Much of this began on university campuses across the nation.

Professors promoted ideas about cultural transformation that influenced the young minds who became the future opinion-forming elite of today. These ideas were reinforced because of a liberal media forming a feed-back loop between a leftist academy and a liberal establishment media.

This is an important principle to understand. In the past, we used to hear parents and others argue that the nutty ideas in the heads of college students would fade away as they had to earn a living and deal with the realities of the world of business. What happened was the fact that these college graduates found previous graduates in some of these corporations who were woke soul mates. The woke ideas on campus often became the foundational ideas in business and government. The media continued to reinforce those crazy woke ideas.

In her book, *Awake: Not Woke*, Noelle Mering explains how many in this emerging generation do not believe they are defined as being in the image of God but instead are called to fight evil in society. They are merely one entity in a group identity rather than someone made in the image and likeness of God. They aren't praised or criticized by their actions and attitudes. Instead, they are elevated or condemned based on their group, their racial background, or their gender. They are not only being indoctrinated by critical theory on race but also by critical theory on sex and gender. And obedience to these ideas is achieved through thought and speech control.

Critical Race Theory

One aspect of wokeness is critical race theory. Critical theory began at the University of Frankfurt's Institute for Social Research, which came to be known as the "Frankfurt School." The Frankfurt scholars fled to Columbia University's Teachers College in New York in 1934 to escape the Nazis.

Critical theory traces all social injustice to inequities in

power that are based on class, race, gender, or sexual orientation. In classical Marxism, the focus was on class, with the assumption that the working class would rise up against the capitalist oppressors. By contrast, critical theory is a form of cultural Marxism that seeks a radical transformation of society by uprooting present social authorities. Cultural Marxism retains basic Marxist assumptions but advocated a “long march through the institutions,” to quote a leading thinker, Antonio Gramsci.

You are either in power or out of power. If you are in power, you are automatically discredited. If you are underprivileged, you are immune from criticism. The underprivileged can make demands, but they need not make arguments, since the whole system, including basic rationality, is rigged against them. This also means that the claims of critical race theory are unfalsifiable.

At its core, critical race theory is impractical. James Lindsay asks you to imagine you own a small tailor shop where you must assist each customer individually. Two people enter your store: one is white, and the other is black. If you choose to serve the black person first, it shows you are racist because you don't trust a black person in the store unsupervised. If you choose to serve the white person first, it shows you are racist because you value white people over black people.

How should we respond to these claims? First, the Bible teaches that truth exists and can be discerned (Proverbs 30:5, John 8:32, 2 Timothy 3:16). Racial bias may be a problem, but the real impediment to proper biblical interpretation is our sin (John 3:19-20). Proponents of the woke agenda reject rational arguments and censor contrary ideas about race and society.

Christians are to love God with our minds (Mark 12:30). We are to “destroy arguments and every proud obstacle raised up

against the knowledge of God” because we are to “take every thought captive to obey Christ” (2 Corinthians 10:4-5).

Second is the issue of grace. According to their view, members of an “oppressor” race will never really be forgiven because they will always be part of that race. By contrast, the Bible teaches that we are guilty because we are sinful (Romans 3:23, 6:23) not because of our racial status. We cannot earn salvation by good works because salvation is a gift of grace (Ephesians 2:8-9). We are redeemed through Jesus Christ (Romans 3:22-24).

Woke Corporations

Corporations that have gone woke have been increasingly involved in politics. Here are just a few examples from the last year.

When the Georgia legislature debated and then passed voter integrity laws, the CEOs of several corporations took to the media to express their displeasure. For example, the CEO of Coca-Cola complained the voting law was oppressive, which then brought attention to the fact that the company was doing business in China with oppressive human rights violations. The CEO of Delta Airlines complained about voter IDs as other critics were reminding them that you couldn't get on a Delta flight without showing a form of ID. But if these Georgia laws were supposedly an attempt at voter suppression, they failed since the number of voters in the latest election set records.

Many of these companies seem to be reevaluating their past actions. They can see the downward financial trajectory of past woke companies. The common phrase “get woke, go broke” seems to be true.

They also have noticed how members of Congress have responded. Senator Rick Scott wrote an open letter to “Woke Corporate America,” saying that he hoped they were having fun with their

virtue signaling and the attempts to one-up each other. But he reminded them they destroyed working people's jobs and destroyed some small businesses.

Although there are some members in Congress who want to pressure corporations to be less woke, there are other significant pressures on these companies to be more woke. This comes from the enforcing of ESG standards. The "E" stands for environmental concerns. What is the company doing to address the threat of climate change by lowering carbon emissions? The "S" stands for social and looks at the company's relationship with stakeholders (often called stakeholder capitalism). The "G" stands for governance and desires diversity on the board of directors and corporate transparency.

While many of the ESG goals are admirable, recent examples show how it has been used as a political tool against anyone who dissents. A senior HSBC banker was canceled merely because he correctly observed that some of the climate change rhetoric was shrill and unsubstantiated.

Recently Tesla was removed from the S&P 500 ESG Index, even though they are the largest producer of electric cars and a few months ago had the fourth largest weighting in the index. Could it be that this change had more to do with the words and actions of Elon Musk than anything at Tesla?

How Should We Respond?

We are living in a time when we can be canceled for something we say or even for our lack of enthusiasm for a particular policy or piece of legislation. That is why Rod Dreher warns us in his book, *Live Not by Lies*, of a coming "soft totalitarianism." The old, hard totalitarianism came from the state (Germany, Russia) and was dedicated to the eradication of Christianity. This new totalitarianism usually comes from the Left in society but is also dedicated to the eradication of Christianity.

The soft totalitarianism of today demands allegiance to a set of progressive beliefs. Compliance is forced less by the state than by elites who form public opinion, and by private corporations that control our lives through technology. Citizens won't be taken away in handcuffs by the state, but their lives will be devastated by Leftist elites that will do what they can to destroy their lives.

Dissenters from the woke party line find their businesses, careers, and reputations destroyed. They are pushed out of the public square, stigmatized, canceled, and demonized as racists, sexists, and homophobes.

His book is full of stories from Christians who endured hard totalitarianism and provide us with models for how to address this more insidious form of soft totalitarianism. Often this is coming from business and the media.

What is a biblical perspective on race and gender? Christians and churches are facing persecution because many of these woke ideas are contrary to Scripture. Nevertheless, many of these woke ideas are making their way into the pulpits and Sunday School classes of many churches.

Woke religion rejects the salvation of Christ and supplants it with a utopian view that true salvation can be found in environmental activism, racial activism, and stakeholder capitalism. We can applaud young people looking to make the world a better place, but they have put their allegiance into a worldview contrary to biblical principles.

Woke faith at its core is atheistic and denies God and Christ. Much of it is rooted in a Marxist view of the world. Second, it also replaces the biblical idea of sin (Romans 3:23) with salvation through environmental activism and racial struggle. Third, it is a utopian vision that assumes we can create "heaven on Earth" without Christ.

If we want to address real social problems in our society, we

need to come back to biblical principles. Many of the successful social movements in the last two centuries (abolition, suffrage, civil rights) rested on a biblical foundation. We don't need woke theology to bring salt and light to our fallen world.

Additional Reading

Kerby Anderson, *A Biblical View on Wokeness*, Point of View booklet, 2022.

Kerby Anderson, *A Biblical View on Critical Race Theory*, Point of View booklet, 2021.

Rod Dreher, *Live Not by Lies: A Manual for Christian Dissidents*, New York: Sentinel, 2020.

Noelle Mering, *Awake: Not Woke, A Christian Response to the Cult of Progressive Ideology*, Gastonia, NC: Tan Books, 2021.

Vivek Ramaswamy, *Woke, Inc.*, New York: Center Street, 2021.

Owen Strachan, *Christianity and Wokeness: How the Social Justice Movement is Hijacking the Gospel and the Way to Stop It*, Washington, DC: Salem Books, 2021.

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The Liberal Mind

Kerby Anderson tries to understand the liberal mind from a biblical perspective. What are the assumptions the liberals make? How do those assumptions square with the Bible?

As we begin this discussion, I want to make a clear distinction between the terms "liberal" and "leftist." We often use the terms interchangeably but there is an important difference.



Dennis Prager wrote about this and even described those differences in a PragerU video.[\[1\]](#) His argument is that traditional liberalism has far more in common with conservatism than it does with leftism. Here are some examples he uses to make his point.

Liberals and leftists have a different view of race. The traditional liberal position on race is that the color of one's skin is insignificant. By contrast, leftists argue that the notion that race is insignificant is itself racist. Liberals were committed to racial integration and would have rejected the idea of separate black dormitories and separate black graduations on university campuses.

Nationalism is another difference. Dennis Prager says that liberals always deeply believed in the nation-state. Leftists, on the other hand, oppose nationalism and promote class solidarity.

Superman comics illustrate the point. When the writers of Superman were liberal, Superman was not only an American but also one who fought for "Truth, justice, and the American way." The left-wing writers of Superman comics had Superman announce a few years ago that he was going to speak before the United Nations and inform them that he was renouncing his American citizenship.

Perhaps the best example is free speech. American liberals agree with the statement: "I disapprove of what you say, but I will defend your right to say it." Leftists today are leading a nationwide suppression of free speech everywhere from the college campuses to the Big Tech companies.

Capitalism and the free enterprise system would be yet another example. Dennis Prager says, "Liberals have always been pro capitalism," though they often wanted government "to play a bigger role" in the economy. Leftists oppose capitalism and are eagerly promoting socialism.

Liberals have had a love of Western civilization and taught it at most universities. They were promoters of the liberal arts and fine arts. In fact, one of the most revered liberals in American history was President Franklin Roosevelt who talked about the need to protect Western Civilization and even Christian civilization.

Today Western Civilization classes are rarely if ever taught in the university. That's because leftists don't believe Western Civilization is superior to any other civilization. Leftists label people who attempt to defend western values as racist and accuse them of promoting white supremacy. And attempts to promote religious liberty are dismissed as thinly disguised attacks on the LGBT community.

In conclusion, liberals and leftists are very different.

Ethics and a Belief in Right and Wrong

The philosophical foundation for most liberal perspectives is secularism. If you don't believe in God and the Bible, then you certainly don't believe in biblical absolutes or even moral absolutes. Dostoyevsky put it this way: "If God is dead, then everything is permitted."

Even atheists admit that a view of God affects human behavior. Richard Dawkins recently expressed his fear that the removal of religion would be a bad idea for society because it would give people "license to do really bad things."

He likens the idea of God to surveillance, or as he puts it, the "divine spy camera in the sky."[\[2\]](#) People generally tend

to do the right thing when someone is watching them. They tend to do bad things when no one is watching. He goes on to add that the "Great Spy Camera theory" isn't a good reason for him to believe in God.

It is also worth mentioning that more and more young people aren't making decisions about right and wrong based on logic but instead based on feelings. I began to notice this decades ago. College students making a statement or challenging a conclusion used to say "I think" as they started a sentence." Then I started to see more and more of them say "I feel" at the start of a sentence. They wouldn't use reason to discuss an issue. Instead, they would use emotion and talk about how they felt about a particular issue.

The liberal mind also has a very different foundation for discussing right and wrong. Dennis Prager recently admitted that he had been wrong. All of his life, he has said that the left's moral compass is broken. But he has concluded that "in order to have a broken moral compass, you need to have a moral compass to begin with. But the left doesn't have one." [\[3\]](#)

He doesn't mean that conclusion as an attack. It is merely an observation that the left doesn't really think in terms of good and evil. We assume that other people think that way because we think that way. But that is not how most of the people on the left perceive the world.

Karl Marx is a good example. He divided the world by economic class (the worker and the owner). One group was exploiting the other group. Good and evil aren't really relevant when you are thinking in terms of class struggle. Friedrich Nietzsche, for example, operated "beyond good and evil."

To the Marxists, "there is no such thing as a universal good or universal evil." Those of us who perceive the world from a Judeo-Christian worldview see ethics as relevant to the moral standard, not the person or their social status.

A biblical view of ethics and morality begins with the reality that God exists and that He has revealed to us moral principles we are to apply to our lives and society. Those absolute moral principles are tied to God's character and thus unchanging.

A Naïve View of Human Nature

In this article we are talking about the liberal mind, while often making a distinction between liberals and the left. When it comes to the proper view of human nature, both groups have a naïve and inaccurate view.

You can discover this for yourself by asking a simple question: Do you believe people are basically good? You will get an affirmative answer from most people in America because we live in a civilized society. We don't have to deal with the level of corruption or terror that is a daily life in so many other countries in the world.

But if you press the question, you will begin to see how liberals have difficulty explaining the holocaust and Muslim terrorism. Because the liberal mind starts with the assumption that people are basically good. After all, that is what so many secular philosophers and psychologists have been saying for centuries. Two world wars and other wars during the 20th century should have caused most people to reject the idea that people are basically good.

The Bible teaches just the opposite. Romans 3:23 reminds us that "all have sinned and fall short of the glory of God." Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately sick; who can understand it?" This statement about the deceitfulness of our heart may seem extreme until we realize that Jesus also taught that "out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander" (Matthew 15:19).

This naïve view of human nature should concern all of us. Young people, two generations after Auschwitz, believe people are basically good. One reason is biblical illiteracy. Another reason is historical illiteracy. A recent survey found two thirds of young people did not know six million died in the Holocaust and nearly half could not name one of the Nazi death camps.[{4}](#)

This naïve view of human nature may also explain another phenomenon we have discussed before. One of the untruths described in the book, *The Coddling of the American Mind*, is the belief that the battle for truth is “us versus them.”[{5}](#) If you think that people are basically good and you have to confront someone who disagrees with you, then they must be a bad person. They aren’t just wrong. They are evil.

Tribalism has been with us for centuries. That is nothing new about people joining and defending a tribe. But that has become more intense because of the rhetoric on university campuses and the comments spreading through social media. We don’t have to live this way, but the forces in society are making the divisions in society worse by the day.

A biblical perspective starts with the teaching that all are created in God’s image (Genesis 1:27) and thus have value and dignity. But all of us have a sin nature (Romans 5:12). We should interact with others who disagree with us with humility (Ephesians 4:2) and grace (Colossians 4:6).

Big Government

We will now look at why liberals and the left promote big government. The simple answer relates to our discussion above about human nature. If you believe that people are basically good, then it is easy to assume that political leaders and bureaucrats will want to do the best for the citizens.

Christians agree that government is necessary and that it is

one of the institutions ordained by God (Romans 13:1-7). There is a role for government to set the rules of governing and to resolve internal disputes through a legal system. Government is not God. But for people who don't believe in God, then the state often becomes God.

Friedrich Hayek wrote about this drive toward big government and the bureaucratic state in his classic book, [*The Road to Serfdom*](#). He argued in his book that "the most important change which extensive government control produces is a psychological change, an alteration in the character of the people."[\[6\]](#)

The character of citizens is changed because they yield their will and decision-making to a more powerful government. They may have done so willingly in order to have a welfare state. Or they may have done so unwillingly because a dictator has taken control of the reins of power. Either way, Hayek argues, their character has been altered because the control over every detail of economic life is ultimately control of life itself.

Friedrich Hayek wrote *The Road to Serfdom* to warn us that sometimes the road can be paved with good intentions. Most government officials and bureaucrats write laws, rules, and regulations with every good intention. They desire to make the world a better place by preventing catastrophe and by encouraging positive actions from their citizens. But in their desire to control and direct every aspect of life, they take us down the road to serfdom.

He argued that people who enter into government and run powerful bureaucracies are often people who enjoy running not only the bureaucracy but also the lives of its citizens. In making uniform rules from a distance, they deprive the local communities of the freedom to apply their own knowledge and wisdom to their unique situations. A government seeking to be a benevolent god, usually morphs into a malevolent tyrant.

The liberal mind is all too willing to allow political leaders and bureaucrats to make decisions for the public. But that willingness is based on two flawed assumptions. First, human beings are not God and thus government leaders will certainly make flawed decisions that negatively affect the affairs of its citizens. Second, liberals do not believe we have a sin nature (Romans 3:23), and that includes government leaders. Even the best of them will not always be wise, compassionate, and altruistic. This is why the founders of this country established checks and balances in government to limit the impact of sinful behavior.

Tolerance?

If there is one attitude that you would think would be synonymous with the liberal mind, it would be [tolerance](#). That may have been true in the past. Liberalism championed the idea of free thought and free speech. That is no longer the case.

Liberals have been developing a zero-tolerance culture. In some ways, that has been a positive change. We no longer tolerate racism. We no longer tolerate sexism. Certain statements, certain jokes, and certain attitudes have been deemed off-limits.

The problem is that the politically correct culture of the left moved the lines quickly to begin to attack just about any view or value contrary to the liberal mind. Stray at all from the accepted limits of leftist thinking and you will earn labels like racist, sexist, homophobic, xenophobic.

Quickly the zero-tolerance culture became the cancel culture. It is not enough to merely label an opponent with a smear, the left demands that an "enemy" lose their social standing and even their job and livelihood for deviating from what is acceptable thought. A mendacious social media mob will make sure that you pay a heavy penalty for contradicting the

fundamental truths of the liberal mind.

One phenomenon that promotes this intolerance is the use of smears and negative labels. For example, patriotism and pride in your country is called xenophobia. Acknowledging the innate differences between males and females is labelled sexist. Promoting the idea that we are all of one race (the human race) and that all lives matter is called racist. Questioning whether we should redefine traditional marriage is deemed homophobic. Arguing that very young children should not undergo sex assignment surgery is called transphobia. Pointing out that most terrorist attacks come from Muslim terrorists is labelled Islamophobic.

Should Christians be [tolerant](#)? The answer is yes, we should be tolerant, but that word has been redefined in society to argue that we should accept every person's behavior. The Bible does not permit that. That is why I like to use the word [civility](#). Essentially, that is the Golden Rule: "Do to others whatever you would have them do to you" (Matthew 7:12).

Civility requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. That means we should listen to others and consider the possibility that they might be right, and we could be wrong. Philippians 2:3 says, "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself." We can disagree with other without being disagreeable. Proverbs 15:1 reminds us that "A gentle answer turns away wrath."

This is an important principle as we try to understand the liberal mind and work to build bridges to others in our society.

Notes

1. Dennis Prager, Left or Liberal?, <https://www.prageru.com/video/left-or-liberal/>.

2. David Sanderson, "Ending religion is a bad idea, says Richard Dawkins," *The Times*, October 5, 2019, www.thetimes.co.uk/article/ending-religion-is-a-bad-idea-says-richard-dawkins-sqqdbmcpq
3. Dennis Prager, "The Left's Moral Compass Isn't Broken," September 15, 2020, townhall.com/columnists/dennisprager/2020/09/15/the-lefts-moral-compass-isnt-broken-n2576225.
4. Ryan Miller, "Almost two-thirds of millennials, Gen Z don't know that 6 million Jews were killed in the Holocaust, survey finds," *USA Today*, September 16, 2020, www.usatoday.com/story/news/nation/2020/09/16/holocaust-history-millennials-gen-z-cant-name-concentration-camps/5792448002/.
5. Jonathan Haidt and Greg Lukianoff, et al., *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure*. New York City: Penguin Press, 2018, probe.org/coddling-of-the-american-mind/.
6. F.A. Hayek, *The Road to Serfdom: Text and Documents, the Definitive Edition*, ed. Bruce Caldwell (Chicago: University of Chicago Press, 2007), 48.