Predictions for the 21st Century

From our 2015 vantage point, let's look back at predictions made in 1999 about trends which would shape this century. Although far from the end of this century, we can make a preliminary assessment of these predictions. Were they on the right track or are they already veering from current reality?

For this exercise, we drew on predictions made by seventeen scholars in 1999, published in First Things: A Monthly Journal of Religion and Public Life.{1} They discussed what they were expecting in this next century.



Past vs. Future

Some of the scholars took the approach of looking at prior centuries to see what they could learn to help them predict future trends.

Writer Charlotte Allen{2} began by stating, "Palm-reading the lifestyles of the future usually sets you up to be proved wrong," and looked at the last two millennia to prove her point. First, someone predicting the future in the year 1 BC would probably talk about the Roman Empire and how it was entrenched and likely to remain the dominant power. But, of course the big event of the millennium was the beginning and growth of Christianity, still impacting our world today, while the Roman Empire is only a memory. Then she notes that the future of European civilization looked grim in the year 1000, but "it turned out to be the century of European expansion and great advances in science and economics."

Looking ahead, she had a fairly negative outlook for the West: “The combination of the new people and a fading sense of common values seems to spell disaster . . .” But on a worldwide scale, she saw us trending toward a great religious revival, the same trend that changed the outcomes of the previous two millennia.

Assessing her forecast today, we continue to see a fading sense of common values in our society and can only hope that a great religious revival will occur.

Another forecaster, political scientist Andrew Bacevich,{3} sees Americans becoming very self-centered in their view of the world. At the beginning of the last century, Woodrow Wilson brought in the idea of American global preeminence. At the end, Bill Clinton modified this sentiment to, “the allure of globalization lies in . . . the promise of gain without pain.” Bacevich believes this attitude of taking advantage of our position in the world order will continue to grow throughout this century.

However, now President Obama has brought a new idea—denying that America should be globally preeminent but rather, just one of many nations, an idea offering the promise of pain without gain. We suffer the pain of conflict with no real expectation of gaining greater respect for democracy.

The Role of Religion

One area of interest in 1999 predictions is how the role of Christianity may change. Three of our forecasters touched on this subject.

Physicist Stephen Barr{4} believed little progress will be made in answering top questions of science. Questions such as “What is consciousness, and how does it fit into . . . the physical world?” However, he believed we will make strides reconciling science and religion. He stated, “For many, the

scientific spirit came to be defined in opposition to faith. This hostility . . . really involves an inner contradiction that is coming to the surface." It would become clear to most scientists that there is more to this existence than physical science. "By proclaiming the truth about man, religion will be found to be not an enemy of reason, . . . but perhaps its last defender."

Theologian Peter Leithart{5} believed this century will see the West becoming the primary mission field for Christians from places like South Korea. He wrote, "The same nations swearing fealty to Christ a millennium ago are now among the most secular on the earth." Success in the West may only come after the current situation is reduced to rubble through removing the constraints once held in place by common Christian values. In which case, "the West will have to relearn the habits of Christian civilization from those once considered barbarians."

Psychiatrist and author Jeffrey Satinover{6} believed the teachings of the Third Reich are prevailing over the teachings of Christ. "Mercy killing, abortion, infanticide, [all] once seen as repulsive has been transformed into . . . beauty." He sees our best universities focused on teaching a perverted view of fairness. "The American mind isn't just being closed, it's being evacuated," i.e., filled with inconsistent thinking. The system which should be promoting truth and protecting us from such politically correct drivel is religion. As he pointed out, "God Himself is doing just fine, but His earthly defenders are on the ropes . . . [after all] genuine religion claims for itself the ability to know what's true," and yet we are not proclaiming or defending truth. Without the broader truth of Christianity, we may lose our identities completely.

Three very different pictures were forecast. One, optimistically, believes religion will be the last defender of reason, while another believes our hope lies in becoming a

mission field, and a third worries that Christianity may be discarded. Fifteen years into this millennium, it appears the latter two are closer to the trajectory of society, but the optimistic view is still a possibility when fueled by the prayers of believers.

Key Drivers in this Century

Some predictions made in 1999 about this century deal with the underlying forces shaping this century.

Philosopher and theologian William Dembski{7} predicted that "information is the primary stuff of the coming age." In the last century, the computer helped introduce an age where the amount of information we were able to use increased dramatically. But information may be far more fundamental in this universe. Should information be regarded as "a basic property of the universe, alongside matter and energy"? In other words, rather than information being something created by man, it may be a primary contributor to the creation and being of the universe.

Information as a driving factor of the material universe helps us to understand how our conscious thoughts are a part of it as well. As Dembski quotes physicist Paul Davies, "If matter turns out to be a form of organized information, then consciousness may not be so mysterious after all."

Why is this concept important to religion and faith? If information is not primary, the world is seriously hampered in what it can reveal. We've seen this with the rise of modern science revealing nothing about God except that God is a lawgiver. But if information is the primary stuff, then there are no limits whatsoever on what the world can in principle reveal.

However, another prognosticator, journalist Hilton Kramer,{8} warned that dealing with the deluge of information will be a

critical factor in maintaining a healthy life and society in this century. He stated, “All the portents point to an acceleration of the merry, mindless, technology-driven surrender to the complacent nihilism that has already overtaken so many of the institutions of cultural life. . . our democratic society has lost the power to protect . . . from the evil effect of this cultural imperative.” The sea of information has the effect of removing the idea of a standard of truth for righteous living. With so many competing standards vying for their attention, many have given up on pursuing any concept of truth. This thinking has a devastating effect on life based upon Jesus, the one who said, “For this reason I was born . . . to testify to the TRUTH.” (John 18:37) For the church, “everything will depend on its ability to marshal a principled resistance to the influence of popular culture” and the sea of inconsistent information.

One sixth of the way through this century, we see both the importance of information as a fundamental force and the difficulty we have dealing with the vast amount of information constantly vying for our attention. Both of these forecasts are continuing along a path to fruition in this century.

Relating to Religion

Let’s consider next the perversion of tolerance and the future of ecumenism.

Author Glenn Tinder{9} posited that the meaning of tolerance had shifted from “a willingness to put up with the characteristics of others” to a distinctly different stand “that all beliefs should be considered equally true, except for any belief that states your beliefs are correct and another’s are wrong.” He wrote, “Tolerance easily becomes acquiescence in the submergence of truth into a shifting variety of opinions. . . [this view] cannot be acceptable to . . . Christians . . . challenged . . . to develop an attitude toward the religious and cultural confusions surrounding them

that is tolerant" in a way that is distinct from today's new tolerance.

Tinder suggested using the term "forbearance," reflecting a view imbued with brotherly love, a recognition of a diversity of views, and an understanding that one should speak out for the truth as one knows it. "In an era that says to us every day, 'there is no Truth,' the art of forbearance might at least help us resist the temptations of relativism."

In 2015, the post-modern definition of tolerance continues to hold sway. But a discernible trend to use another term to describe the loving attitude Christians have toward others has not appeared. The fight against promoting any set of ideas as equally valuable is continuing but with no discernible progress.

Princeton University law professor Robert George{10} looked back to the Second Vatican Council in 1965 when many mainline Protestants and Catholics were wondering if it were a precursor to ultimate reunification of the Christian Church. Surprisingly, by 1999 it was not the left talking of ecumenicalism, but rather the religious right. The consistency of moral positions in the Catholic Church and in evangelical circles had blossomed into a genuine spiritual engagement.

"How can there be genuine spiritual fellowship between people who sincerely consider each other to be in error on profoundly important religious questions?" George suggested it was genuine because it took religious faith and religious differences seriously.

Their common goal of combatting the increasing rise of non-Christian thought would cause them to work together. He stated, "I am even hopeful of its capacity to survive victories—though that of course is the far greater challenge."

Today, in 2015, cooperation continues between conservative

Catholics and evangelicals on moral issues in our world. Some Catholic and evangelical leaders released the Manhattan Declaration calling for the sanctity of human life, the dignity of marriage, and freedom of religion. And, in 2011, the organization, Evangelicals and Catholics Together, released a statement supporting religious liberty.

What Rules Our World

We have been looking at predictions made for this century in 1999 about factors that would rule our world situation today and in the future.

Theologian Paul Griffiths{11} noted that at the end of the first millennium, the primary institutional form was the church. During the second millennium, it was joined by the nation-state and corporations. Entering the third millennium, "the forces . . . are now primarily economic and secondarily political" with the churches existing at the margin of society.

He predicted the significance of corporations will advance as nation-states decline, making us a world not defined by what we believe, but by what we consume. Hopefully "as the bankruptcy . . . of the corporate promise begins . . . to become evident, people turn . . . to the churches with renewed passion." To become anything other than a religious preference box on a census form, churches must look to provide a message that offers a hope of resistance.

Today, we are more driven by consumption. Time will tell if Griffiths is right and this trend will ultimately lead us back to the church with renewed passion.

Legal scholar Robert Bork{12} predicted the "rule of law" will no longer have independent moral force of its own. Bureaucracies will lay down most of what governs with little accountability to the people. Elections and legislative

deliberation will be disconnected from the real governance, making politics simply entertainment. “Democracy will consist of the chaotic struggle to influence decision makers who are not responsive to elections.”

Today, we are seeing the President and bureaucracy taking away the legislative authority of the Congress. If anything, this process seems to be picking up steam in the first half of 2015. If this trend remains unchecked, Bork’s prediction will come to fruition.

Francis Cardinal George{13} foresaw a major shift in the forces of global conflict. Where most conflicts were between states, in this new century we will see the clash between modern Western states, Asian civilizations and Islamic civilization. Uncertainty about the intentions of other civilizations will produce fear between them. For example, the post-modernity of the West directly attacks the pre-modern, faith-based culture of the Islamic societies.

George felt Christians should be open to Muslim cooperation in “addressing the moral failures of modernity.” The church could take the lead in creating a “globalization of solidarity.”

So far in this century, the clash between the West and Islamic civilizations is at the forefront of world relationships with no significant signs of a breakthrough in understanding or compromise.

Looking back over the last fifteen years, many of these predictions from 1999 are roughly on track. These pundits did not paint an encouraging view of the future. It is incumbent on evangelicals to pray fervently and work diligently to change western society for Christ over the next 85 years.

Notes

1. First Things: A Monthly Journal of Religion and Public Life.

2. Charlotte Allen, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-110. Accessed July 26, 2015.

3. Andrew Bacevich, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-47. Accessed July 26, 2015.

4. Stephen Barr, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-23. Accessed July 26, 2015.

5. Peter Leithart, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-26. Accessed July 26, 2015.

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8. Hilton Kramer, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-113. Accessed July 26, 2015.

9. Glenn Tinder, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-28. Accessed July 26, 2015.

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11. Paul Griffiths, “What Can We Reasonably Hope For,” www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-1. Accessed July 26, 2015.

12. Robert Bork, "What Can We Reasonably Hope For," www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-14. Accessed July 26, 2015.

13. Francis Cardinal George, "What Can We Reasonably Hope For," www.firstthings.com/article/2000/01/what-can-we-reasonably-hope-for-3. Accessed July 26, 2015.

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Why Have So Many Christians and Churches Become Pro-Gay?

A recent email from a friend: "Sue, I'm seeing more and more 'evangelical' churches come out in support of gay marriage. Also, Christian friends are changing their views on the validity of the LGBT lifestyle being acceptable for a Christ-follower. I start worrying that I'm missing something, and even start questioning my beliefs."

No, my dear friend, you are not missing something, but it *is* a good time to question (not doubt) your beliefs so you can be more convinced than ever that the Creator God has not changed and neither has His word.

I think there are two big reasons so many confessing believers in Christ have allowed themselves to be more shaped by the culture than by the truth of God's word, drifting into spiritual compromise and even into apostasy (abandoning the truth of one's faith). This is not a new problem; the apostle Paul urged his readers in Rome, "Don't let the world around you squeeze you into its own mold, but let God re-mold your

minds from within. . .” (Romans 12:2, Phillips).

Reason One: Rejecting the Authority of God’s Word

The bitter fruit of several decades of shallow preaching, teaching and discipleship is that many believers have been especially vulnerable to Satan’s deceptive question to Eve in the Garden of Eden: “Did God really say . . .?” When Christians ignore or flat-out reject the unmistakably clear biblical statements condemning homosexual relationships, they are playing into the enemy’s temptation to justify disobedience by making feelings and perceptions more important than God’s design and standards.

There are now two streams of thought on same-sex relationships and behavior, the Traditional View and the Revisionist View. The Revisionist View basically says, “It doesn’t matter what the Bible actually says, it doesn’t mean what 2000 years of church history has said it means, it means what we want it to say.”

People are redefining the Bible, gender and marriage according to what will let them do what they want, when they should (in my opinion) be asking the insightful question posed by Paul Mooris in *Shadow of Sodom*, “[A]m I trying to interpret Scripture in the light of my proclivity, or should I interpret my proclivity in the light of Scripture?”

The Bible	
Traditional View	*Revisionist View*

The Bible is inspired by a Holy God and is inherently true and trustworthy. The Bible is written by men, but divinely inspired by the Holy Spirit and is sealed by a God of truth and authority.	The scriptures which traditional Christianity understands to condemn homosexuality [such as Leviticus 18:22 and 20:13; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:9-10] have either been mistranslated, yanked out of context or were only appropriate to the culture of that time. Therefore, we no longer have to follow passages we don't like.
Sexuality	
Traditional View	*Revisionist View*
Sexuality and sex are God's good gifts to men and women. While sexuality is an essential attribute of human nature, our Creator did not intend it to be the defining characteristic of humanity.	Sexuality—the feelings and attractions one feels for other people—is God ordained, diverse, deeply personal and morally permissible. One's sexual orientation, whatever it is, should be celebrated as one of God's good gifts.
Gender	
Traditional View	*Revisionist View*

God created both male and female in His image, and each gender reflects different aspects of the *imago Dei*. God's sovereign choice of gender for every person reflects His intention for that person's identity; it is one of the ways in which he or she glorifies Him as Creator.	We are free to make a distinction between sex and gender. Sex is biological maleness or femaleness at birth, and gender is how one feels about their "true" maleness or femaleness internally. Based on Galatians 3:28, "there is no male and female, for you are all one in Christ Jesus."
Marriage	
Traditional View	*Revisionist View*
Marriage is God-ordained between one man and one woman in a lifelong, monogamous, covenantal relationship. The Bible begins with the marriage of Adam and Eve, and ends with the marriage of the Lamb (Jesus) and the Bride (the church). The complementarity of husband and wife express God's intention of both genders in marriage.	Homosexual behavior is appropriate within the confines of a committed, loving, monogamous, lifelong, Christ-centered relationship.

Both individual Christians and churches have drifted into endorsing same-sex relationships because it always feels better to follow one's flesh than to follow Jesus' call to "deny yourself, take up your cross and follow Me" (Matt. 16:24).

Reason Two: Snagged by the Gay Agenda

In addition to those several decades of shallow preaching, teaching and discipleship I mentioned earlier, many believers have not been submitting themselves to the truth of the Word

of God. By default, then, they were easily shaped and swayed by the six points of a brilliantly designed "Gay Manifesto" spelled out in a book called *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90s*. Originally published as an essay called "The Overhauling of Straight America" that was published in a gay magazine, the authors laid out this plan which has been executed perfectly in the United States. (The quotes below are from the essay, found here)

1. *Desensitization and normalization of homosexuals in mainstream America.* Talk about gays and gayness as loudly and often as possible.

"The principle behind this advice is simple: almost any behavior begins to look normal if you are exposed to enough of it at close quarters and among your acquaintances.

"In the early stages of any campaign to reach straight America, the masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay rights should be reduced to an abstract social question as much as possible. First let the camel get his nose inside the tent—only later his unsightly derriere!"

2. *Portray members of the LGBTQ community as victims.* Indoctrinate mainstream America that members of the LGBTQ community were "born this way."

"In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector."

"Now, there are two different messages about the Gay Victim that are worth communicating. First, the mainstream should be told that gays are victims of fate, in the sense that most never had a choice to accept or reject their sexual preference. The message must read: 'As far as gays can tell,

they were born gay, just as you were born heterosexual or white or black or bright or athletic. Nobody ever tricked or seduced them; they never made a choice, and are not morally blameworthy. What they do isn't willfully contrary – it's only natural for them. This twist of fate could as easily have happened to you!'"

3. *Give protectors a just cause: anti-discrimination*

"Our campaign should not demand direct support for homosexual practices, should instead take anti-discrimination as its theme."

4. *The use of TV, music, film and social media to desensitize mainstream Americans to their plight as gay people*

Over the past 25 years, gay characters, on TV especially, have captured the hearts of American viewers because they were attractive, funny, smart—the kind of characters viewers would like to be. No one was shown the dark underside of gay bars and bathhouses, or same-sex domestic violence, or having to get one's HIV+ status checked.

5. *Portray gays and lesbians as pillars in society.* Make gays look good.

"From Socrates to Shakespeare, from Alexander the Great to Alexander Hamilton, from Michelangelo to Walt Whitman, from Sappho to Gertrude Stein, the list is old hat to us but shocking news to heterosexual America. In no time, a skillful and clever media campaign could have the gay community looking like the veritable fairy godmother to Western Civilization."

Use celebrities and celebrity endorsement. And who doesn't love Ellen DeGeneres?

6. *Once homosexuals have begun to gain acceptance, anti-gay opponents must be vilified, causing them to be viewed as repulsive outcasts of society.*

“Our goal is here is twofold. First, we seek to replace the mainstream’s self-righteous pride about its homophobia with shame and guilt. Second, we intend to make the antigays look so nasty that average Americans will want to dissociate themselves from such types.

“The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demanding that gays be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing punks, thugs, and convicts speaking coolly about the ‘fags’ they have killed or would like to kill; a tour of Nazi concentration camps where homosexuals were tortured and gassed.”

This is how I see how we got to this place where so many people have been deceived. They didn’t anchor themselves to the Truth of the Word of God, and they opened themselves to the cultural brine of Kirk and Madsen’s plan to overhaul straight America.

And it worked.

I will close with three personal observations about this situation:

- Christians have bought into the culture’s worship of feelings over God’s unchanging revelation
- People love how being a protector of the underdog makes them feel
- Not enough of us Christ-followers are living lives that demonstrate the beauty and satisfaction of abiding in Christ

To my sweet friend who asked the question, let me say: God’s good gift of sex and the intimacy of the marriage relationship is still intended ONLY for one man and one woman for life. In the beginning, one (Adam) became two (when God formed Eve from

Adam), and then the two became one again. That is a deep mystery that makes all variations and deviations on God's intention *wrong*.

I am indebted to Hope Harris for her insight and analysis of this question.

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on June 30, 2015.

The Church and the Social Media Revolution

Dr. Lawrence Terlizzese examines social media's massive communication shift, with insights for the church.

What is Social Media?

Any media that uses two-way communication as opposed to one-way communication is *social media* rather than *mass media*, such as TV, radio, and print which deliver a message to a mass audience. Mass media is not personal like the telephone, or letter writing; it is directed to the crowd or to a particular niche in the crowd that does not allow for the audience to talk back, with some exceptions. Mass media is not social because it does not permit a conversation with its audience. Social media, such as social websites like Facebook, Twitter, and the new Youtoo Social TV website, allows for dialogue and two-way communication between speaker and audience. It is dialogue rather than monologue. Social media use is not limited to just the popular websites. Any form of electronic

communication involving computers and cell phones is part of the social media revolution because these technologies offer the individual the ability to respond.



It is estimated that one-third of the world is now connected to the internet. If you have an email address you are involved in social media. This sizeable amount constitutes a revolution in communication because it changes the *way* we communicate and it changes *what* we communicate. In calling social media a revolution we simply mean this is a new way of communicating. It does not mean mass media will be abolished. Media, along with most technological progress, operates in a layering system where a new layer or technology builds on the old one rather than abolishing it. Mass media begins with the printing press. The telephone, radio, and TV come later. Television remains the most prominent mass medium; while the printed word has not disappeared, it is certainly not as central as it was in the nineteenth century. The computer adds another layer to our media and brings them all together. It will overshadow them all, but not abolish them.

With about a third of the actual world online or engaged in social media, it is necessary that the church, which is in the business of communication, makes sure its message is accurately represented there. But the task is not as easy as starting a new profile page since there are certain problems that must be addressed as we communicate.

The Medium Is the Message

Close to 2,247,000,000 people use social media worldwide. This is a remarkable change in just a few years and easily qualifies as a new way of communicating, unprecedented in the

history of the world. It is a revolution because it changes the way we communicate from face-to-face individual contact to an electronic mediation with certain advantages and disadvantages.

We have all heard the saying, "the medium is the message."{1} This means the way we say something is as important as what we say, or that the medium affects the content of what is said. Preaching is not unaffected by this principle. Simply because someone preaches the word of God does not mean immunity to the potential negative aspects of his chosen medium just as with radio, TV, and the internet. For example, radio and TV are effective in reaching a mass audience, but this usually must come at the expense of the quality of the message; it must be toned down to fit these media. Any subject with many ideas and complex logic may work in a book format but not on TV. Telephones put you in touch with a disembodied voice, superior to not talking or letter writing, but still not as good as actually talking to someone in person. Anyone involved with persuasion in business deals where you absolutely must communicate a convincing point knows the importance of body language, tone of voice, eye contact, appearance, and attitude—all conveyed by personal presence but lost over the phone. The phone itself shapes what you say by how it is said. It reduces communication from all five senses to one: hearing. The results are predictable: the phone reduces communication compared to actually being there.

A basic law of media says the wider the audience the less substantive a message simply because it must appeal to the common denominator in the general audience. The more people you want to reach, the less of a message you will have, which means keep it simple when it comes to a general audience so the majority of people can understand it. This is the drawback of instant and mass communication. We sacrifice quality of thought and depth of analysis for instant access to a mass audience and for immediate applicability of a general

principle. In other words, we are telling people what to do without reflection, which is time consuming, slow, and simply awkward. Analysis is meant for the personal level, and mass communication is not personal. The reductionist trend in media can be circumvented to some extent through niche audiences which many social media sites actually represent. This is a fair reflection of actual communities. What is society but the collection of smaller groups put into a whole?

Disembodiment

Social media represents a disembodied form of community. This of course is the nature of long distance relationships and communication. The reduction of knowledge to its simplest forms brings with it the sense that knowledge or community is simply information. The gospel can be communicated as information but it is more than that. The same is true with traditional forms of preaching, books, or even TV. We know after all has been said there still remains a side of the gospel that must be experienced or encountered in real people. The gospel must be embodied and not simply read about or talked about. This was the gist of Paul's exhortation to the Corinthians: "you are a letter of Christ . . . written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts" (2 Cor. 3:3-4). We might as well say written not electronically on the transient screen with flickering pixels, but in flesh and blood and in one-to-one encounters with friends, family, and neighbors. Media, as good as it is, cannot substitute for personal experience of God and fellowship with others. This brings the idea of an online community, church or school into question. There is no doubt that people communicate effectively this way, even on Facebook, and they can learn through this medium just like any traditional means, but there is a doubt as to how qualitative one's learning or one's community will be if there is no personal encounter. Can long

lasting bonds and relationships form strictly through electronic means?

Social media is excellent at giving you a wide audience just like TV and radio and even meeting new people, but it is not a replacement for face-to-face contact. Media technology may best be seen as an excellent supplement to relationships and community, but not a replacement. It can be used to stay in touch and keep people connected, but in cannot ultimately replace our community and social network of actual people. I think the goal of an online church should be to get people out from behind a computer and into contact and fellowship with others. Social media can facilitate friendship, but it cannot replace it. We are warm-blooded creatures and need other warm-blooded people to have community, something a computer screen cannot provide. Social media serves as a supplement to community, not a substitute!

Social Media and Privacy

What happens in Vegas stays on Youtube, Facebook, and Twitter. Privacy is dead. The computer killed it, and no one cares. Every step forward in technological progress has a price to pay. We have moved forward in creating social media which enables us to communicate with a wider audience, but society has paid a terrible price with the loss of privacy. The computer remembers everything. This reality should cause some pause and reflection on what we say simply because it can be potentially recalled and even used against us. Employers routinely check Facebook pages of potential employees. Creditors use Facebook to collect debts. The police use Facebook to find people and build cases against them. We think of social media as fun and games, much like a video game, when in fact it is much more serious. All social media communication such as email or texting exists in a nether world between an illusion of privacy and the potential public access by everyone. The user falsely assumes his message is

private without realizing it may be available to anyone. Future generations will archive and access all that we say today.

Even more seriously, the NSA is currently building a supercomputer called the Utah Data Center scheduled to go online in 2013 that will monitor all your digital actions including email, cell phone calls, even Google searches.{2} It will be able to track all your purchases electronically. Whatever you do digitally will be available for scrutiny by the government. I know you wanted to hear how great social media is for communicating, evangelism, and so forth, and it is great, but there are pitfalls and dangers that we must also confront. Let's not get so swept up with our enthusiasm for social media that we stick our head in the sand when it comes to the dangers. This is the greatest problem I see Christians make when they analyze technology. They see only the advantages and positive sides of their technological involvement and refuse to consider what may go wrong. It will not create a damper to analyze the potential problems of our technology use, rather it will make us sober-minded as we are commanded to be (1 Peter 1:13, 4:7 and 5:8).

Dialogue vs. Monologue

Social media does offer a great advantage over the traditional means of mass communication that the church has used in print, TV, and radio. Social media represents a democratization of media including TV. Mass media is traditionally one-sided communication or monologue where one powerful voice does all the speaking, especially on TV. Social media allows for multiple voices to be heard at once and in contrast with each other, allowing for a dialogue and conversation as opposed to the pedagogy of monologue. This is significant because, as we are told by media experts like Marshall McLuhan and Jacques Ellul, propaganda is usually the result of only one voice being permitted in a discussion or the absence of dialogue,

much like in a commercial where only one view point is promoted. McLuhan notes the importance of dialogue with media: "The environment as a processor of information is propaganda. Propaganda ends where dialogue begins. You must talk to the media, not to the programmer. To talk to the programmer is like complaining to a hot dog vendor at a ballpark about how badly your favorite team is playing."{3}

Really, for the first time in history does the general public have a chance to talk back to knowledge brokers and those creating information and to those creating faith. A few tell the many what to think through mass media; through social media an individual tells the mass what he thinks. Social media offers a multitude of voices on all topics. It may appear chaotic and directionless at times, and at other times there appears incisive wisdom. Social media reflects the turmoil and sanity of its users. Social media is many things, but unlike its big brother mass media, social media is not propaganda. The church needs to soberly join this conversation.

Notes

1. Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: McGraw Hill, 1964).

2. James Bamford, "The NSA is Building the Country's Biggest Spy Center (watch what you say)" in *Wired* March 17, 2012.

3. Marshall McLuhan and Quentin Fiore, *The Medium is the Message: An Inventory of Effects* (New York: Bantam, 1967, 142); Jaques Ellul, *Propaganda: The Formation of Men's Attitudes* (New York: Vintage, 1965).

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Are the Biblical Documents Reliable?

We can trust that the Bible we hold in our hands today is the same as when the various documents were written. Probe founder Jimmy Williams provides evidence for the trustworthiness of the biblical documents.

How do we know that the Bible we have today is even close to the original? Haven't copiers down through the centuries inserted and deleted and embellished the documents so that the original message of the Bible has been obscured? These questions are frequently asked to discredit the sources of information from which the Christian faith has come to us.

Three Errors To Avoid

1. Do not assume inspiration or infallibility of the documents, with the intent of attempting to prove the inspiration or infallibility of the documents. Do not say the bible is inspired or infallible simply because it claims to be. This is circular reasoning.

2. When considering the original documents, forget about the present form of your Bible and regard them as the collection of ancient source documents that they are.

3. Do not start with modern "authorities" and then move to the documents to see if the authorities were right. Begin with the documents themselves.

Procedure for Testing a Document's Validity

In his book, *Introduction in Research in English Literary History*, C. Sanders sets forth three tests of reliability employed in general historiography and literary criticism.{1} These tests are:

- Bibliographical (i.e., the textual tradition from the original document to the copies and manuscripts of that document we possess today)
- Internal evidence (what the document claims for itself)
- External evidence (how the document squares or aligns itself with facts, dates, persons from its own contemporary world).

It might be noteworthy to mention that Sanders is a professor of military history, not a theologian. He uses these three tests of reliability in his own study of historical military events.

We will look now at the bibliographical, or textual evidence for the Bible's reliability.

The Old Testament

For both Old and New Testaments, the crucial question is: "Not having any original copies or scraps of the Bible, can we reconstruct them well enough from the oldest manuscript evidence we *do* have so they give us a true, undistorted view of actual people, places and events?"

The Scribe

The scribe was considered a professional person in antiquity. No printing presses existed, so people were trained to copy documents. The task was usually undertaken by a devout Jew. The Scribes believed they were dealing with the very Word of God and were therefore extremely careful in copying. They did not just hastily write things down. The earliest complete copy of the Hebrew Old Testament dates from c. 900 A.D.

The Masoretic Text

During the early part of the tenth century (916 A.D.), there was a group of Jews called the Masoretes. These Jews were meticulous in their copying. The texts they had were all in

capital letters, and there was no punctuation or paragraphs. The Masoretes would copy Isaiah, for example, and when they were through, they would total up the number of letters. Then they would find the middle letter of the book. If it was not the same, they made a new copy. All of the present copies of the Hebrew text which come from this period are in remarkable agreement. Comparisons of the Massretic text with earlier Latin and Greek versions have also revealed careful copying and little deviation during the thousand years from 100 B.C. to 900 A.D. But until this century, there was scant material written in Hebrew from antiquity which could be compared to the Masoretic texts of the tenth century A.D.

The Dead Sea Scrolls

In 1947, a young Bedouin goat herdsman found some strange clay jars in caves near the valley of the Dead Sea. Inside the jars were some leather scrolls. The discovery of these “Dead Sea Scrolls” at Qumran has been hailed as the outstanding archeological discovery of the twentieth century. The scrolls have revealed that a commune of monastic farmers flourished in the valley from 150 B.C. to 70 A.D. It is believed that when they saw the Romans invade the land they put their cherished leather scrolls in the jars and hid them in the caves on the cliffs northwest of the Dead Sea.

The Dead Sea Scrolls include a complete copy of the Book of Isaiah, a fragmented copy of Isaiah, containing much of Isaiah 38-6, and fragments of almost every book in the Old Testament. The majority of the fragments are from Isaiah and the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The books of Samuel, in a tattered copy, were also found and also two complete chapters of the book of Habakkuk. In addition, there were a number of nonbiblical scrolls related to the commune found.

These materials are dated around 100 B.C. The significance of the find, and particularly the copy of Isaiah, was recognized

by Merrill F. Unger when he said, “This complete document of Isaiah quite understandably created a sensation since it was the first major Biblical manuscript of great antiquity ever to be recovered. Interest in it was especially keen since it antedates by more than a thousand years the oldest Hebrew texts preserved in the Masoretic tradition.”{2}

The supreme value of these Qumran documents lies in the ability of biblical scholars to compare them with the Masoretic Hebrew texts of the tenth century A.D. If, upon examination, there were little or no textual changes in those Masoretic texts where comparisons were possible, an assumption could then be made that the Masoretic Scribes had probably been just as faithful in their copying of the other biblical texts which could not be compared with the Qumran material.

What was learned? A comparison of the Qumran manuscript of Isaiah with the Masoretic text revealed them to be extremely close in accuracy to each other: “A comparison of Isaiah 53 shows that only 17 letters differ from the Masoretic text. Ten of these are mere differences in spelling (like our “honor” and the British “honour”) and produce no change in the meaning at all. Four more are very minor differences, such as the presence of a conjunction (and) which are stylistic rather than substantive. The other three letters are the Hebrew word for “light.” This word was added to the text by someone after “they shall see” in verse 11. Out of 166 words in this chapter, only this one word is really in question, and it does not at all change the meaning of the passage. We are told by biblical scholars that this is typical of the whole manuscript of Isaiah.”{3}

The Septuagint

The Greek translation of the Old Testament, called the Septuagint, also confirms the accuracy of the copyists who ultimately gave us the Masoretic text. The Septuagint is often referred to as the LXX because it was reputedly done by

seventy (for which LXX is the Roman numeral) Jewish scholars in Alexandria around 200 B.C. The LXX appears to be a rather literal translation from the Hebrew, and the manuscripts we have are pretty good copies of the original translation.

Conclusion

In his book, *Can I Trust My Bible*, R. Laird Harris concluded, "We can now be sure that copyists worked with great care and accuracy on the Old Testament, even back to 225 B.C. . . . indeed, it would be rash skepticism that would now deny that we have our Old Testament in a form very close to that used by Ezra when he taught the word of the Lord to those who had returned from the Babylonian captivity."{4}

The New Testament

The Greek Manuscript Evidence

There are more than 4,000 different ancient Greek manuscripts containing all or portions of the New Testament that have survived to our time. These are written on different materials.

Papyrus and Parchment

During the early Christian era, the writing material most commonly used was *papyrus*. This highly durable reed from the Nile Valley was glued together much like plywood and then allowed to dry in the sun. In the twentieth century many remains of documents (both biblical and non-biblical) on papyrus have been discovered, especially in the dry, arid lands of North Africa and the Middle East.

Another material used was *parchment*. This was made from the skin of sheep or goats, and was in wide use until the late Middle Ages when paper began to replace it. It was scarce and more expensive; hence, it was used almost exclusively for important documents.

Examples

1. Codex Vaticanus and Codex Siniaticus

These are two excellent parchment copies of the entire New Testament which date from the 4th century (325-450 A.D.).{5}

2. Older Papyrii

Earlier still, fragments and papyrus copies of portions of the New Testament date from 100 to 200 years (180-225 A.D.) before Vaticanus and Sinaticus. The outstanding ones are the Chester Beatty Papyrus (P45, P46, P47) and the Bodmer Papyrus II, XIV, XV (P46, P75).

From these five manuscripts alone, we can construct all of Luke, John, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews, and portions of Matthew, Mark, Acts, and Revelation. Only the Pastoral Epistles (Titus, 1 and 2 Timothy) and the General Epistles (James, 1 and 2 Peter, and 1, 2, and 3 John) and Philemon are excluded.{6}

3. Oldest Fragment

Perhaps the earliest piece of Scripture surviving is a fragment of a papyrus codex containing John 18:31-33 and 37. It is called the Rylands Papyrus (P52) and dates from 130 A.D., having been found in Egypt. The Rylands Papyrus has forced the critics to place the fourth gospel back into the first century, abandoning their earlier assertion that it could not have been written then by the Apostle John.{7}

4. This manuscript evidence creates a bridge of extant papyrus and parchment fragments and copies of the New Testament stretching back to almost the end of the first century.

Versions (Translations)

In addition to the actual Greek manuscripts, there are more

than 1,000 copies and fragments of the New Testament in Syria, Coptic, Armenian, Gothic, and Ethiopic, as well as 8,000 copies of the Latin Vulgate, some of which date back almost to Jerome's original translation in 384 400 A.D.

Church Fathers

A further witness to the New Testament text is sourced in the thousands of quotations found throughout the writings of the Church Fathers (the early Christian clergy [100-450 A.D.] who followed the Apostles and gave leadership to the fledgling church, beginning with Clement of Rome (96 A.D.).

It has been observed that if all of the New Testament manuscripts and Versions mentioned above were to disappear overnight, it would still be possible to reconstruct the entire New Testament with quotes from the Church Fathers, with the exception of fifteen to twenty verses!

A Comparison

The evidence for the early existence of the New Testament writings is clear. The wealth of materials for the New Testament becomes even more significant when we compare it with other ancient documents which have been accepted without question.

Author and Work	**Author's Lifespan**	**Date of Events**	**Date of Writing***	**Earliest Extant MS****	**Lapse: Event to Writing**	**Lapse: Event to MS**
Matthew, *Gospel*	ca. 0-70?	4 BC – AD 30	50 – 65/75	ca. 200	<50 years	<200 years
Mark, *Gospel*	ca. 15-90?	27 – 30	65/70	ca. 225	<50 years	<200 years
Luke, *Gospel*	ca. 10-80?	5 BC – AD 30	60/75	ca. 200	<50 years	<200 years

John, *Gospel*	ca. 10-100	27-30	90-110	ca. 130	<80 years	<100 years
Paul, *Letters*	ca. 0-65	30	50-65	ca. 200	20-30 years	<200 years
Josephus, *War*	ca. 37-100	200 BC – AD 70	ca. 80	ca. 950	10-300 years	900-1200 years
Josephus, *Antiquities*	ca. 37-100	200 BC – AD 65	ca. 95	ca. 1050	30-300 years	1000-1300 years
Tacitus, *Annals*	ca. 56-120	AD 14-68	100-120	ca. 850	30-100 years	800-850 years
Seutonius, *Lives*	ca. 69-130	50 BC – AD 95	ca. 120	ca. 850	25-170 years	750-900 years
Pliny, *Letters*	ca. 60-115	97-112	110-112	ca. 850	0-3 years	725-750 years
Plutarch, *Lives*	ca. 50-120	500 BC – AD 70	ca. 100	ca. 950	30-600 years	850-1500 years
Herodotus, *History*	ca. 485-425 BC	546-478 BC	430-425 BC	ca. 900	50-125 years	1400-1450 years
Thucydides, *History*	ca. 460-400 BC	431-411 BC	410-400 BC	ca. 900	0-30 years	1300-1350 years
Xenophon, *Anabasis*	ca. 430-355 BC	401-399 BC	385-375 BC	ca. 1350	15-25 years	1750 years
Polybius, *History*	ca. 200-120 BC	220-168 BC	ca. 150 BC	ca. 950	20-70 years	1100-1150 years

*Where a slash occurs, the first date is conservative, and the second is liberal.
**New Testament manuscripts are fragmentary. Earliest complete

manuscript is from ca. 350; lapse of event to complete manuscript is about 325 years.

Conclusion

In his book, *The Bible and Archaeology*, Sir Frederic G. Kenyon, former director and principal librarian of the British Museum, stated about the New Testament, "The interval, then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established."{8}

To be skeptical of the twenty-seven documents in the New Testament, and to say they are unreliable is to allow all of classical antiquity to slip into obscurity, for no documents of the ancient period are as well attested bibliographically as these in the New Testament.

B. F. Westcott and F.J.A. Hort, the creators of *The New Testament in Original Greek*, also commented: "If comparative trivialities such as changes of order, the insertion or omission of the article with proper names, and the like are set aside, the works in our opinion still subject to doubt can hardly mount to more than a thousandth part of the whole New Testament."{9} In other words, the small changes and variations in manuscripts change no major doctrine: they do not affect Christianity in the least. The message is the same with or without the variations. We have the Word of God.

The Anvil? God's Word.

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime:
Then looking in, I saw upon the floor

Old hammers, worn with beating years of time.

“How many anvils have you had,” said I,
“To wear and batter all these hammers so?”
“Just one,” said he, and then, with twinkling eye,
“The anvil wears the hammers out, you know.”

And so, thought I, the anvil of God’s word,
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed . . . the hammer’s gone.

Author unknown

Notes

1. C.Sanders, *Introduction in Research in English Literacy* (New York: MacMillan, 1952), 143.

2. Merrill F. Unger, *Famous Archaeological Discoveries* (Grand Rapids: Zondervan, 1957), 72.

3. R. Laird Harris, *Can I Trust My Bible?* (Chicago: Moody Press, 1963), 124.

4. Ibid., 129-30.

5. Merrill F. Unger, *Unger’s Bible Handbook* (Chicago: Moody Press, 1967), 892.

6. Ibid.

7. Ibid.

8. Sir Fredric Kenyon, *The Bible and Archaeology* (New York: Harper & Brothers, 1940), 288ff.

9. B.F. Westcott, and F.J.A. Hort, eds., *New Testament in Original Greek*, 1881, vol. II, 2.

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Church and Poverty

The church in general, and evangelical Christians in particular, has been helping people in poverty. But you wouldn't know that if you attended a roundtable discussion of poverty at Georgetown University. President Obama made lots of critical comments, but I wanted to focus on just one of his statements.

The president was critical of churches focusing so much time on social issues and so little time on poverty. He wanted "faith-based organizations to speak out on" the issue of poverty and stop being obsessed with what he called "reproductive issues" or same-sex marriage.

Evangelical Christians do have concerns about abortion and same-sex marriage, but that hasn't kept them from also doing a great deal to help the poor. In fact, Christians are the most generous with their time, treasure, and talents. Also, conservative people are more generous than liberal people. In previous commentaries, I have quoted from the extensive research done by Arthur Brooks in his book, *Who Really Cares: The Surprising Truth about Compassionate Conservatism.*

What about the institutional church? In term of disaster relief, the Southern Baptist Convention spent more than $6 million. It was the third largest provider behind the Red Cross and Salvation Army. And that is just one Protestant denomination.

An op-ed in the *Washington Post* by Rob Schwarzwalder and Pat

Fagan concluded that: “the evangelical relief group World Vision spent roughly $2.8 billion annually to care for the poor.” They added: “That would rank World Vision about 12th within the G-20 nations in terms of overseas development assistance.” And I might mention that World Vision is just one evangelical ministry. “Groups such as Samaritan’s Purse, Food for the Hungry, World Relief and many others provide hundreds of millions of dollars in anti-poverty programs at home and abroad.”

The church has been one of the most effective social outreach programs in history, even if the president doesn’t think so.

This blog post originally appeared at pointofview.net/viewpoints/church-and-poverty/ on May 26, 2015.

Biblical Interpretation

Earlier this month at the meeting of the International Society of Christian Apologetics there was a robust discussion of inerrancy and hermeneutics. Those are scholarly words for the belief that the Bible is without error and needs to be interpreted according to sound practices of biblical interpretation.

There is a practical aspect of this debate that affects you and the way you read and interpret the Bible. If you have been a Christian for any length of time, you have probably had someone ask: Do you take the Bible literally? Before you answer, I would recommend you ask that person what they mean by literally.

Here is a helpful sentence: “When the literal sense makes good

sense, seek no other sense lest it result in nonsense." Obviously the context helps in understanding how to interpret a passage.

After all, the Bible uses various figures of speech. Jesus told parables. Jesus used metaphors and proclaimed that He is the vine, the door, and the light of the world. There are types and symbols and allegories. If you are reading a section in the Bible that describes historical events, you expect the historical record to be accurate. If you are reading poetic literature like the Psalms, you should not be surprised that God is described as a shepherd, a sun and a shield.

Here is another helpful sentence: "When the literal sense does not make good sense, we should seek some other sense lest it lead to nonsense." We should reject a literal sense when it contradicts the moral law, physical law, or supernatural law.

When Jesus says in Matthew 5:30 to cut off your hand, that is not to be taken literally because if violates moral law. When Jesus talks about those who swallow a camel in Matthew 23:24, that violates a physical law. When we read in Jonah 3:10 that God repented or changed His mind, we know that violates a supernatural law, because God does not change His mind (Numbers 23:19).

But in most cases, we are to read the Bible in the literal sense because seeking some other sense will result in nonsense. That's just common sense.

April 23, 2015

Myths About the Bible

Newsweek began 2015 with a cover story on the Bible. In the lead article, we get a heavy dose of liberal theory and secular skepticism about the Bible. But the author is correct in arguing that very few Americans are biblically literate. Many Christian ministries have documented this through various surveys as well as lots of anecdotal stories.

Two writers with *The Federalist* decided to follow the lead of *Newsweek* and write about "The Eight Biggest Myths About the Bible." Here are just a few of the cultural myths so many have accepted.

Many people believe the Bible teaches: "money is the root of all evil." That is not what Paul taught (in 1 Timothy 6:10) which says: "For the love of money is a root all kinds of evil." The Bible does not condemn money or wealth, but does admonish us to be generous and not to make money an idol.

Another myth is the pervasive belief that Christians are never to make moral judgments. One of the most quoted verses these days is Matthew 7:1. Jesus says, "Judge not, that you be not judged." He is not telling us not to make moral judgments. In the following verses, he explains that we are not to be hypocritical. We may only see the speck in another person's eye and not notice the log in our own eye.

One of the current myths being spread by many atheists is that the Bible condones slavery. This is hard to accept if you just look at history. Most abolitionists in this country or Great Britain were Bible-believing Christians. Paul Copan has chapters in many of his books addressing the misunderstanding of the concept of debt-servanthood or indentured servitude that is nothing like slavery. He also addresses another one of the myths listed: that the God of the Old Testament is an Angry Tribal Deity.

Newsweek is correct that much of America is biblically illiterate. And the writers in *The Federalist* are right that many have accepted these cultural myths about the Bible. That is why we need to study God's Word and take the time to read some good books that destroy these myths.

January 23, 2015

Crimping Consciences: Texas City Railroads Pro-Gay Ordinance

Byron Barlowe blogs about the his city's Anti-Discrimination ordinance intended to give full recognition to the LGBT community at the expense of those who disagree.

New Anti-Discrimination Policy Approved

According to the *Dallas Morning News Plano Blog*, "In a split vote Monday, the Plano City Council passed the controversial Equal Rights Policy [ERP] over the objections of many residents in the standing-room-only crowd.

The amendment to the city's 1989 anti-discrimination policy extends protections from housing, employment and public accommodation discrimination to include sexual orientation, gender identity and other categories" like veterans. While no one objected to the inclusion of veterans, an overwhelming number of surprised and very lately aware (as in, the day of) citizens voiced strong opposition. These objections, while noted, seemed to make little to no difference to the city council and certainly to Mayor Harry LaRosiliere, who was so

eager to vote for the statute that he went out of order during proceedings.

As a Plano resident who publicly urged the council to vote "No" on the measure, I offer some reflections on the issue—both local and larger—from a biblically informed worldview.

Good Intentions: Trying to Legislate Values *Directly*

Rather than seeking to legislate merely out of a set of values—an unavoidable reality—the Plano City Council clearly tried to impose a set of values directly onto the public by adopting this more expansive anti-discrimination ordinance. Such legislative overreach has become part and parcel of an increasingly politically correct polity known as the United States of America. Plano is now more PC. While this kind of ordinance is not only inadvisable because it cannot hope to work well, it also steps beyond the scope of a proper role of government.

IT CANNOT WORK BECAUSE . . .
We often hear the phrase "You can't legislate morality." Well, yes and no. While the very nature of human law at its root is a delineation of and codification of right vis a vis wrong—that is, strictures or incentives administered by the state as a morally informed code of conduct—it is also true that government cannot successfully impose morality, per se, onto the consciences of their citizens.

Yet, that is precisely what such ordinances as Plano's ERP seeks to do. Plano's "out" regarding the problem of conscientious objection? City Attorney Paige Mims assures us that if anyone outside of the many exempted statuses has a moral or religious objection, they can go through a waiver process. This is, on its face, an undue imposition on businesspeople who don't fall under exempted categories like

education, non-profit or religious. Recent legal precedent (see Hobby Lobby case) makes clear that religious businesses do not somehow lay down their rights of conscience when they go into business.

ROLE OF GOVERNMENT. . .
When government entities try to arbitrate motives, for example hate crimes laws that purport to regulate actions based on the attitudinal intent of the actor, it steps into a sphere where it does not, indeed it cannot, belong. In other words, it takes on a godlike sovereignty to righteously discern between this and that intention. Can't be done. Not righteously. Not fairly.

People—including city legal departments and judges—are fallible humans who lack the innate ability to administer justice based primarily or solely on someone's internal motivation. "The purposes of a person's heart are deep waters, but one who has insight draws them out" (Proverbs 20:5). Drawing out the "purposes" of a man's or woman's heart is certainly not a governmental role. But this is what it takes to know motives, a role only God claims full access to, and a role traditionally reserved for clergy, other spiritual advisers and psychologists.

Here is a pithy bunch of biblical worldview teaching on the role of government.

Biblically, the proper role of government is founded in limits primarily written in Romans 13. As I understand it, a biblical worldview on government's role is limited to: fighting wars, passing and enforcing laws concerning public human interactions and that's about it. Anything else falls under the jurisdiction of religious and social institutions. Government: stay out!

I'm not arguing for such a state of affairs as an absolute in the real world, but as a plumb line to measure when government

has stepped over its proper boundaries. In the case of Plano's ERP government has overstepped.

Progressivism on Parade

The subtext of public deliberations on Plano's ERP was plainly a progressive agenda. Why else would a city seek to get "ahead of the curve" on a social issue such as gender bias or sexual identity discrimination or whatever the euphemism is today? (Refer above to the value of limited role of government, which was expressed repeatedly to the council by citizens of Plano.) The council, challenged that there are no known cases of such discrimination, seemed to shrug dismissively and invoke the need to "get ahead of" the issue.

"The issue of equality is a basic human rights issue and the choice for some to focus on a person's sexuality is conflating the issue," said the Mayor. Conflating what with what? Either the mayor misunderstands the term "conflating" (making things the same) or he's basically accusing objectors of the very thing that has been foisted upon them—namely, making one's sexual choices (not their true sexuality) the determiner of human rights. This is like watching someone start a fight over a piece of land and then accusing the one attacked of starting that same fight over that very piece of land!

Questioning the need for the statute was otherwise met with a not-so-veiled sense of accusation, an implication of inherent bias on the part of the objectors, despite an overall congenial atmosphere. So, if I question the veracity of the claim to need such a policy or ask for reasonable cause, I am automatically anti-gay? That's patently false and unfair. Yet that was the sense of things in a politically correct undercurrent that is the zeitgeist of our day.

Worldview War

This is the serious game begun back in the 1970s by Marshall

Kirk and Hunter Madsen who spelled out the propaganda project of the gay lobby in a book titled *After the Ball: How America Will Conquer Its Fear & Hatred of Gays in the 90s*. Now that their jamming (name-calling, guilt by association and other tactics) have worked so well, only an implicit inference need be made at such meetings as Monday night's. It has a chilling—no—a virtual shutdown effect.

Yet, many citizens displayed aplomb when speaking on the Constitution and related matters. Businesspeople appealed to the unfairness of having to seek redress through a voucher system. One person well said in response: "The Constitution is my waiver." First Amendment (or any other) rights do not require special permission. It's government's role merely to ensure them, which Plano may think it's doing by elevating ever more special interests to protected status. That is an upside-down approach that's illegitimate no matter how much case law exists or how many other cities and companies enact similar policies.

The "We're Just Following" Fallacy

An admittedly very arguable point I'd like to add: Mayor LaRosiliere and City Attorney Mims claimed that other major cities in Texas have such statutes on the books. Hence we are not, as implicated, "out front" taking legal risks, but rather are following others' lead. This seems disingenuous.

Are we "out in front" of the issue or are we, as strongly emphasized by the Mayor, simply one in a fairly long line of municipalities trying to codify fair treatment to people of all lifestyles and segments? One could make the case that Plano is in the vanguard overall but not first in implementation. However, that is unsatisfactory to many. You can't ultimately have it both ways: either you're progressive on social issues (which does not truly reflect Plano well) or you're just falling in line with current legal trends.

The "Gay Gene" at the Bottom of the Debate

One thing is sure: *increased expansion of rights and privileges to previously unaddressed parties is the trend in our culture—and lots of it has to do with sexuality in a newly politicized way*. But we thought government was supposed to get out of our bedrooms?

Any claim to that distinction has been lost with the adoption of the near-universal belief in what amounts to a "gay gene"—that a person inherently possesses a sexual identity that may indeed be homosexual or of other varieties. This, over and against a mere proclivity or attraction to the same sex, which leaves room for choice, which is an ethical issue. Remove choice regarding homosexuality, you remove any basis of objection. Remove objection, you can run roughshod over any cultural restraints on the free and damaging expression of sexuality outside the bounds of its Inventor, God. Remove those restrictions, celebrate the lifestyle, then codify and impugn those who disagree, and the After the Ball agenda is a complete success.

Monday night's meeting was an incremental victory toward this end, whether or not players on the city council or either side of the issue realized it. Regarding objectors' motives, it's one thing to care for individuals whose sexual identity is in question or those who act out a gay lifestyle and it's another kind of thing entirely to exercise one's rights to oppose codification of these choices and lifestyles. I and many of my friends there that night were doing one while we practice the other in private situations, too.

There is no cognitive dissonance or hypocrisy here—one can do both public square advocacy of conservative values and also outreach to individuals who struggle in a certain area of sin—namely other-than-heterosexual-wed sex. True Christlike

love does not affirm that which the Bible condemns, but shows grace nonetheless.

There is a Precedent for Unintended Consequences and Abuse

Plano's ERP sets up the same oppression of religious objectors that has been seen already across the U.S. with cake bakers, wedding venue owners and others who—for reasons of conscience—refuse to do business with certain parties in select situations like gays getting married. Yes, exemptions were written into Plano's ordinance, but does anyone seriously believe these will stand up under judicial scrutiny in this day and age? The erosion of rights continues—and saying so, again, is not to be confused with intolerance.

This brand of identity politics is rooted in the cultural adoption of the doctrine of a gay gene ("God or nature made me this way!"), which is at a worldview level, where most objectors to the statute were coming from. We object to the underlying presupposition that homosexuality is not utterly tied up with choice, which is so fundamental to opposition to the gay rights issue. (I almost come off as a throwback rube for even bringing it up in today's enlightened culture—which furthers my point!)

The Condescension that Falsely Pits Feelings vs. Facts

Monday night's proceedings—at least from the point of view of the city council—were saturated with what has been called the Sacred / Secular Split. On this view, there are basically two levels of discourse: an area of public life informed largely by science but also by enlightened social values (invariably liberal / progressive / non-traditional ones) balanced unevenly by a lesser valued, private world of emotional / psychological / religious sentiments.

The former—where real knowledge resides—should supposedly be the domain of public policy. The latter—again, a private set of often closely held feelings and values that should have no sway in the public arena yet the existence of which are somewhat guarded by government and other institutions—are to be tolerated as inevitable but will hopefully catch up with social contracts like those being forged by the gay lobby and societal institutions across the waterfront. The notion is: "You have a right to your private opinion. Just don't bring it into the public square."

This attitude, this taken-for-granted starting place was most evident in closing remarks made by several city council members—all of whom happened to vote for the policy. One council member waxed eloquent on his world travels, noting that the most advanced societies he'd run across made it a point never to discriminate. (I don't know where he's been, but perhaps his hotel's staff might beg to differ—just guessing.)

More poignantly, he and another council member who said that her Christian faith informed her "yes" vote, was only one more who joined a chorus of comments like:

"There were lots of strong feelings on the topic of discussion tonight" and

"This is a very emotional issue for many. . . ."

The plain inference was that objections were raised out of the private, sacred area of life, laden with "emotion" and "feelings" while effective debate occurred on the level of law, fact and agreed-upon societal norms (at least the evolving kind that our "City of Excellence" wants to be known for).

Pronouncements by a clergy woman (Disciples of Christ) who serves as an officer of a Plano Gay-Lesbian-Bisexual-Transgender association, the mayor and at least one more gay

advocate that the passage of the ERP was just “the right thing to do” obviously paints the vast majority of citizens as those who want to do the wrong thing. According to Mayor LaRosiliere, “Providing equal rights to everyone is the right thing to do.” Rights to what? Rights in displacement of whose rights? The task in a pluralistic society is to find that fairest middle ground—and that failed Monday night.

Apparently bigotry, at least ignorance, was the only thing standing in the way of Plano’s ERP. Thank you for the condescension. Which leads to my final point: the race card was deftly played by none other than Mayor LaRosiliere where it has no place. And the Mayor did precisely what he accused others of of doing, that is . . .

. . .Conflating Race & Sexual Lifestyle

Plano’s Mayor ended deliberations (or nearly did) with a speech on the equivalency of historical human rights movements to the current push for special privileges for sexual identities and lifestyles. His well-written story arc was centered on the question, “Why are we doing this now?” In a series of juxtaposed historical references, he posed the question he deemed was being needlessly asked about Plano’s Equal Rights Protection ordinance: **Why pass this now if there is no case on record of any discrimination?** In the case of the infamous Dredd-Scott Supreme Court decision that ruled blacks were 3/5 of a person one might ask, he said, “Why are we doing this now?”

“If we spoke in 1919,” LaRosiliere continued, “to allow women to vote, the question would be, ‘Why are you oppressing me and making me subject to this now.’” He went on to paint discrimination against the Irish in early 19th Century New York and segregation in the South in the 20th Century as morally equivalent instances comparable to the current situation—ostensibly oppression of gay, lesbian and transgender citizens.

Very cleverly devised rhetorical device, that. But it **presupposes a moral equivalency that a black man sitting beside me rejected outright.** This gentlemen from Nigeria was so confused by the proceedings and the Mayor's speech capping them off that he was convinced the entire issue at hand was racism! When I asked him this question, he unequivocally answered "No!": "Do you think that homosexual identity is the same kind of thing as you being black or being from Nigeria?"

"No!"

And rightly, **my new African friend—who is a Christian—was bothered by the conflation of the two and the use of such rhetoric to elevate a class of people based on their sinful behavior and identity to it as the basis to extend so-called human rights. *We all have the right to fair treatment as humans made in God's image. We do not have a right to socially engineer law to force the compromise of conscience that is being carried out by Plano's new ordinance.***

As I pleaded with the council not to allow, we will surely read about this case going to court, being found unconstitutional and otherwise unlawful and costing this taxpayer and all others unnecessarily.

Ideas, worldviews, do indeed have consequences.

The Development of Modern Culture – Critical Role of Christianity Downplayed

Steve Cable explodes 5 myths about history, showing

Christianity's true critical role in the progress and development of culture.



Is our history really what you have been taught in school? For at least the last five decades in schools across this nation, most of us have digested a similar litany of facts about the development of the Western world. Among these commonly accepted facts are these five:

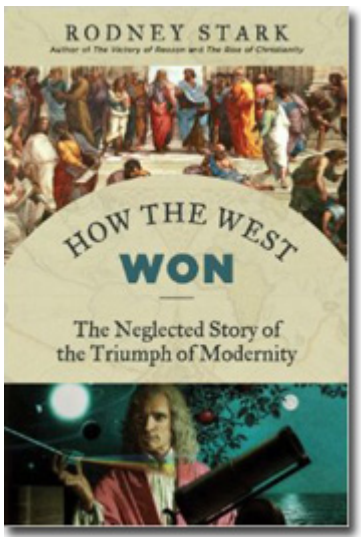
1. The Roman Empire introduced and maintained a period of relative peace in which innovation and free thought could flourish.

2. The Dark Ages, coming after the fall of the Roman Empire, was a period of over 500 years during which the European world languished in feudalism and ignorance.

3. The Protestant Reformation, fueled by the invention of the printing press, introduced a new era of religious freedom.

4. The Scientific Revolution was the result of Europe casting aside religious "superstitions" during the so-called Enlightenment.

5. Protestant missionaries were a negative, colonizing influence on the non-Western world.



In his recent book, entitled *How the West Won: The Neglected Story of the Triumph of Modernity*, Rodney Stark, Distinguished Professor of the Social Sciences at Baylor University, questions these "historical facts" from our childhood along with many others. His premise, based on the current state of historical data and analysis, is that the conventional wisdom about the history of the western world was tainted by

the prejudices and lack of knowledge of the early historical writers. His view is backed up by the research and writings of many contemporary scholars. He clearly points out that what is taught in our schools lags far behind the common knowledge held by top researchers in the field. It is interesting to note that this phenomenon is very similar to the difference between high school textbooks on the evolution of man and the current state of research into the origins of life.

Stark concludes that contrary to the conventional wisdom of high school textbooks, the worldview that developed as a result of following after the God revealed in Christian scripture was critical to the advent of our modern age. Only a society steeped in the message of an all-powerful, loving, creator of this universe was postured to take on the scientific and societal endeavors which are crucial to our society today. According to Stark, our modern world is not the result of key people freeing themselves from the chains of religious intolerance to pursue knowledge and truth, but rather the result of people seeking to better understand this universe created out of nothing into an orderly something by our Lord and God.

In the remainder of this article, we will look at these five key concepts of our history still taught to our students today and see how contemporary research has significantly modified or completely discredited them.

The Impact of Greece, Judaism, and Rome

Apart from periods of Jewish history, most of the world before 600 B.C. was controlled by systems of government that awarded the elite few at the expense of the rest of society. In China, India and Egypt societies had this common theme: “Wealth is subject to devastating taxes and the constant threat of usurpation; the challenge is to keep one’s wealth, not to make it productive.”{1} Their rulers strived to make it so. Stark

pointed this out: “As Ricardo Caminos put it about the ancient Egyptians, ‘Peasant families always wavered between abject poverty and utter destitution.’ If the elite seizes all production above the minimum needed for survival, people have no motivation to produce more.”{2}

Beginning around 600 B.C., the Greek city-states prior to the reigns of Phillip of Macedonia and his son, Alexander the Great, were the first to offer a different economic model on a large scale. “The major benefit of Greek democracy was sufficient freedom so that individuals could benefit from innovations making them more productive, with the collective result of economic progress.”{3} This unprecedented freedom was partly the result of Greece having an unfavorable geography with an abundance of mountains, no abundance of natural resources, and no large navigable river. This geography helped to promote the large number of small, independent city states. “Thus, having an unfavorable geography contributed to the greatness of Greece, for disunity and competition were fundamental to everything else.”{4} Once Greece was under the rule of the Macedonians and later the Romans, the scale of innovation in the areas of democracy, economic progress, the arts, and technology slowed dramatically.

Unlike other peoples near the cities of Greece, the Jews were greatly impacted by the Greek philosophers. Why? The God the Jews worshipped was “conscious, concerned and rational”{5} and as such the Jewish theologians were committed to reasoning about God from the things God revealed through Scripture. At this time the vast majority of Jews lived in the Diaspora outside of Palestine. And so, like the Apostle Paul, these Jews were exposed to Greek thought filtered through their understanding of Scripture.

Of course, the early Christians accepted this view of God but also added the idea that our knowledge of God and of his creation is progressive.{6} Understand that our early

Christian fathers did not wholeheartedly embrace Greek ideas, choosing to show how Christian doctrines were much more rational. But they did embrace the ideas of reason and logic which were behind Greek philosophy. This train of thought by our Christian fathers set the stage for the development and advances of science. As Stark notes, "The truth is that science arose only because the doctrine of the rational creator of a rational universe made scientific inquiry plausible."{7}

The rule of the Roman Empire provided centuries of relative peace and free travel throughout the Mediterranean area. This *pax Romana* facilitated the spread of Christianity across the Mediterranean world and thus played an important role in the growth of Christianity. However, Stark suggests that "the Roman Empire as at best a pause in the rise of the West, and more plausibly a setback."{8}

Most of us probably view the Roman Empire as an expanded version of the great age of Greece where advancements were common in philosophy, commerce and technology. Stark points out that as a large, centrally controlled empire, Rome had plenty of labor and a large distance between the privileged few and the laboring masses. Consequently, the art and literature of the Roman period was fundamentally Greek. There were very few technological innovations developed during this period. In fact, "the Romans made little of no use of some known technologies, e.g. water power."{9} They preferred to use manual labor rather than employ labor saving devices.

Stark suggests that two events during the period of Roman control were important to the development of our modern culture: the Christianization of the empire and the fall of Rome. "It was Rome that fell, not civilization. . . the millions of residents of the former empire did not suddenly forget everything they knew. To the contrary, with the stultifying effects of Roman repression now ended, the glorious journey toward modernity resumed."{10}

The Not-So-Dark Ages

My understanding of the Dark Ages as a student from the 1970's is probably similar to yours. It was pictured as a time in which European culture took a step backward from the advances of the Roman Empire and made little or no progress in advancing culture, economics, philosophy, or technology. It was a time characterized by wars and the stultifying oppression of the Catholic Church. Many historians of the past wrote that the fall of Rome cast Europe into this dismal age, aided by Christianity which celebrated poverty and urged contentment.

Stark, along with most modern historians, take a far different view of this period of Western history. Stark puts it this way: "The fall of Rome was, in fact, the most beneficial event in the rise of Western civilization, precisely because it unleashed creative competition among the hundreds of independent political units, which, in turn resulted in rapid and profound progress."{11}

In this culture of independent political units, trade developed and expanded rapidly, the average person ate better and grew larger than in the past because the people could now put to personal use the wealth Rome had previously squeezed from them. "Perhaps the most remarkable aspect of the Dark Ages myth is that it was imposed on what was actually 'one of the great innovative eras of mankind.'"{12} During this period technology was developed and put into use "on a scale no civilization had previously known."{13}

One of the strongest influences during this period came from the Scandinavians, the Vikings. "The Viking merchants traveled a complex network of trade routes extending as far as Persia. . . . (The) Vikings had excellent arms, remarkable ships, and superb navigational skills . . . Their boats were far superior to anything found elsewhere on earth at that time."{14} Our history lessons, however, placed an emphasis on great empires

rather than movements impacting our way of life. “Not only have they continued to regret the fall of Rome, but they remember Charlemagne as the man who almost ‘saved’ Europe. In fact, the Scandinavians were as civilized as the Franks, while William the Conqueror was certainly as able as Charlemagne, and considerably more tolerant.”{15}

One of the major events during this period was the rise of capitalism as an economic driver. Capitalism can only exist in societies with free markets, secure property rights and the right of individuals to work where they wish. The Christian West, out from under the yoke of the Roman Empire, was the only society where this move was possible. As Stark explains, “Of the major world faiths, only Judaism and Christianity have devoted serious and sustained attention to human rights, as opposed to human duties. Put another way, the other great faiths minimize individualism and stress collective obligations. They are . . . cultures of shame rather than cultures of guilt. There is not even a word for freedom in the languages in which their scriptures are written.”{16} Counter to the position of earlier historians who put the advent of capitalism much later in history, capitalism not only thrived during this period but had been fully debated by theologians who on the whole gave it general approval.

You may remember being taught that during these Dark Ages that Islamic scholarship and technological innovation kept society moving forward in the areas of science and technology. In fact, Stark points out, “The ‘Golden Era’ of Islamic science and learning is a myth. Some Muslim-occupied societies gave the appearance of sophistication only because of the culture sustained by their subject peoples – Jews and various brands of Christianity.”{17} In fact when they later cleansed their society of these other people, they soon fell back into a state where any technology was bought from the West and in many cases had to be operated by Westerners. One area where this was revealed on multiple occasions was in the area of

military strategy and technology. In numerous battles between A.D. 1200 and 1600, Western forces on land and on the oceans typically inflicted casualties upon their Muslim foes at a rate ranging from 10 to 1,000 Muslim casualties for every casualty among the Western forces.

“Despite the record of Muslim failure against Western military forces, far too many recent Western historians promulgate politically correct illusions about Islamic might, as well as spurious claims that once upon a time Islamic science and technology were far superior to that of a backward and intolerant Europe.”{18}

“In 1148 all Christians and Jews were ordered to convert to Islam or leave Moorish Spain immediately, on pain of death. . . . And as (they) disappeared, they took the “advanced” Muslim culture with them. What they left behind was a culture so backward that it couldn’t even copy Western technology but had to buy it and often even had to hire Westerners to use it.”{19}

What we had been taught were Dark Ages of no progress were actually a period of great progress in the development of individual freedom and the concept of capitalism.

The Reformation and Religious Freedom

Martin Luther, the catalytic figure of the Reformation, asserted that salvation is God’s gift, freely given, and gained entirely by faith in Jesus as the redeemer. Each person must establish his or her own personal relationship with God. This new emphasis on individual freedom and responsibility was certainly consistent with the key aspects of Western modernity. But the way these ideas played out in society were a different matter.

The popular view promulgated by English and German historians was that the Protestant Reformation, which roughly occurred

between A.D. 1515 and 1685, was facilitated by the printing press and the spread of literacy, resulting in a "remarkable revival of popular piety and the spread of religious liberty." You were probably taught that this new view of piety, placing the responsibility of a relationship with God squarely on the shoulders of the individual rather than on the intervening work of the Church, created a new environment of religious tolerance and personal piety. This environment was invigorating to the concepts of scientific and economic progress. However, the real situation was far different from this idealistic view promulgated by English and German historians. Far from introducing religious liberty to the masses, the Protestant Reformation was more about switching one monopoly religion for another.

Stark points out three ways in which earlier historians and sociologists have misrepresented what went on in the spread of the Protestant Reformation. These historians and probably your high school history textbook, taught the following about the Reformation:

1. The Reformation introduced an era of religious freedom in Europe

2. The Reformation was able to spread rapidly because of the newly invented printing press

3. The Reformation's spread was partially a result of its attractiveness to the common man.

On the first point, rather than introducing an era of religious freedom, the Reformation produced competing monopoly religions. Depending upon the area in which one lived, the pressure to conform to the religion adopted by that region was immense. So what determined whether your region would be Catholic or Protestant? If the area's current Catholic hierarchy was not operating under the rule of local rulers or councils, the rulers were very likely to convert to a

Protestant view, thereby removing the influence of the Catholic Church in their domain. Importantly, it allowed them to loot church property in the name of religion. As Stark point out, "It is all well and good to note the widespread appeal of the doctrine that we are saved by faith alone, but it also must be recognized that Protestantism prevailed only where the local rulers or councils had not already imposed their rule over the Church. Pocketbook issues prevailed."{20}

Was it the printing press that allowed the Reformation to spread rapidly? If so, one would expect that cities with printing presses producing Luther's pamphlets and his Bible, would be most likely to align with Protestantism. Yet what we find is a negative correlation between towns with printers who had published Luther's Bible and those towns which had converted to Protestantism. The printing press was certainly a factor in spreading Luther's theology, but if it was the dominant factor we should see a strongly positive correlation, not a negative one. "Indeed, assessments of the impact of printed materials on the success of the Lutheran Reformation too often overlook a critical factor: no more than five percent of Germans in this era could read."{21}

Finally, a widely held belief is that the Lutheran Reformation touched the hearts of the masses, resulting in a huge revival in personal faith and piety. However, most people were not personally impacted by the theological arguments between Catholicism and Protestantism. The common man in Germany at that time was, at best, semi-Christian. As Stark points out, "Eventually even Martin Luther admitted that neither the tidal wave of publications nor all the Lutheran preachers in Germany had made the slightest dent in the ignorance, irreverence, and alienation of the masses. Luther complained in 1529, "Dear God, help us! . . . The common man, especially in the villages, knows absolutely nothing about Christian doctrine; and indeed many pastors are in effect unfit and incompetent to teach. Yet they all are called Christians, are baptized, and

enjoy the holy sacraments – even though they cannot recite either the Lord's Prayer, the Creed or the Commandments. They live just like animals."

The Scientific Revolution and Christianity

The term "Scientific Revolution" was coined, referring to the period in the sixteenth and seventeenth century beginning with Copernicus and ending with Newton, when the rate of scientific advancement was thought to have increased dramatically. However, modern historians say that no such revolution occurred, although the role of science definitely matured during that period of time. Many of us remember being taught three aspects of this so-called revolution that we want to consider:

1. Most key scientific contributors had freed themselves from the rigid dogmas of faith.

2. The Protestant Reformation had freed society from "the dead hand of the Catholic Church," thereby making real scientific thinking possible.

3. Real science could not occur in universities controlled by the churches.

However, Rodney Stark points out that current evidence indicates that all of these claims are false, stating, "Indeed, Christianity was essential to the rise of science, which is why science was a purely Western phenomenon."{22}

Of the 52 most prominent contributors to scientific advancement during this period, we find that 60% of them were devout believers in Christianity. Only one of them was a skeptic toward the message of Christianity. And the rest were classified as conventionally religious. So, the idea promoted by contemporary philosophers that scientific advancement was

the result of freeing themselves from belief in the dogmas of the faith could not be further from the truth.

Of these 52 leaders of the scientific community, 26 were Protestant and 26 were Catholic. This equal distribution belies the common wisdom that the Protestant revolution allowed real scientific thinking to begin to take root. It appears that prior advances in scientific thought had prepared the minds of these individuals to advance the frontiers even further, regardless of whether they were Protestant or Catholic. Both faiths believed in God as the Intelligent Designer of a rational universe, and a rational universe was one that could be understood through the application of the scientific method.

As noted earlier, most modern historians sided with the statement, "Not only were the universities of Europe not the foci of scientific activity . . . but the universities were the principal centers of opposition for the new conceptions of nature which modern science constructed."{23} Actually, 92% of these leaders in scientific research spent an extended period of time of ten years or more in the universities. Nearly half of them served as university professors during their careers. In fact, the distinguished historian of science Edward Grant stated, "The medieval university laid far greater emphasis on science than does its modern counterpart."{24}

Stark wrote, "Science only arose in Christian Europe because only medieval Europeans believed that science was possible and desirable. And the basis of their belief was their image of God and his creation."{25} As the distinguished mathematician and scientist, Johannes Kepler stated, "The chief aim of all investigations of the external world should be to discover the rational order and harmony imposed on it by God and which he revealed to us in the language of mathematics."{26} Thus, the so-called scientific revolution occurred not in spite of Christianity but rather directly because a Christian worldview beckoned them to study the nature of our world more closely.

Protestant Missionaries and the Rise of Western Democracies

Protestant missionaries are often portrayed as the villains of imperialistic expansion. They have often been portrayed as having a greater interest in converting their charges to Western culture than introducing them to eternal life through Jesus Christ. However, their personal and public publications do not support this negative view. On the contrary, "Missionaries undertook many aggressive actions to defend local peoples against undue exploitation by colonial officials."{27}

Beyond correcting this distorted view of missionary purpose, modern historians have discovered an interesting impact. A recent study has shown that the rise and spread of stable democracies in the non-Western world can be attributed primarily to the impact of Protestant missionaries. According to a study by sociologist Robert Woodberry,{28} the impact of these missionaries far exceeds that of fifty other control variables such as gross domestic product and whether or not a nation was a British colony. One would think that having a healthy amount of production per individual would be one of the biggest factors leading to a stable democratic government. But the data shows that it has been much more important to have the teaching and leadership development provided by Protestant missionaries.

In addition, the greater number of Protestant missionaries per capita in a nation in 1923, the lower that nation's infant-mortality rate in 2000. In this case, the effect of having Protestant missionaries was more than nine times as large as the effect of current GDP per capita. In other words, having a history of Protestant missionaries is much more important than having a large amount of money in determining a low infant-mortality rate.

Conclusion

Many of us have been given the impression by educators that the scientific, governmental, and societal advances we enjoy are the result of enlightened people taking off their religious blinders and thinking more clearly about these topics. Sociologist Rodney Stark presents compelling data, arguing that in fact it was the unique worldview of Christianity that created societies in which new ideas could foment and flourish. This Christian worldview was fundamental to the advances in economics, science and government common in our current world. Understanding the worldview that fueled the advances making up our modern world is important if we are to continue to move ahead responsibly.

Notes

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3. Stark, 19.
4. Stark, 15.
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13. Stark, 76.
14. Stark, 95.
15. Stark, 118.
16. Stark, 125.
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On Black Holes and Archangels

Dr.Terlizzese too often hears from Christian leaders and laymen that film, philosophy, literature, music, mythology, etc. (arts and humanities), are polluted wells that Christians do better to avoid rather than risk contamination. Yet no such warning is ever given about science and technology, always readily accepted under the rubric of natural revelation, except for some strange birds like Jacques Ellul or Neal Postman. “On Black Holes and Archangels” attempts to bridge this hypocritical divide in knowledge through raising art to the status of science as a legitimate source of knowledge

concerning God and the human condition. As professor Lewis Sperry Chafer once wrote, theology uses "any and every source."

Reversal of Theological Priorities



When theology students talk about general revelation they mean science. God shows himself through the natural world; the movement of the stars, the rhythms of biology, the complexity of chemical synthesis, the beauty of the Grand Canyon and the like. Invariably, they almost always neglect human nature as a prominent theological source in acute reversal of theological priorities.

Comparatively, the bible says very little about the nature of the cosmos and the animal kingdom; instead it focuses on Adam's Race (humanity), Adam's prominence as divine vice-regent, his fall from innocence, the pain and suffering ensuing from a ruptured relationship with the Maker; the creation of the Hebrew people and the sacrificial offering of his Son (the Second Adam [Romans 5:12-19; 1 Corinthians 15:45]) in the plan of redemption.

The Bible is mostly about Israel's reluctance to serve God. Their obstinate disobedience, their refusal to recognize absolute righteousness of the One God, the pleading of the prophets to return to the Truth; their judgment and horrifying dissolution, but final salvation thanks only to the divine mercy of their heavenly Father, "all Israel will be saved" (Romans 11:26). Israel serves as paradigm for all people, as the new creation of humanity in the Second Adam that brings the renewal of God's creation, the natural world; "A shoot will spring from the stem of Jesse . . . the lion shall lay down with the lamb . . . they will not hurt or destroy in all My holy mountain, for the earth will be filled with the knowledge of the LORD" (Isaiah 11:1-9; 27:6).

The theological reversal of priorities places science and reason over religion and faith, which interprets human nature in light of the cosmos rather than the cosmos in light of human nature and salvific transformation; as Adam goes so goes nature; “Cursed is the ground because of you [Adam];” “the creation will be set free from the slavery of corruption into the freedom of the glory of the children of God” (Genesis 3:17;
Romans 8:19-22).

This reversal is reminiscent of C. P. Snow’s critical paradigm called the *Two Cultures*.{1} Snow elucidated the theory that modern epistemology splits between science and the humanities, or said simply, between religion and science, between subjective and objective knowledge, creating an imbalance that favors one way of knowing over the other. Any juxtaposition in knowledge will result in the denigration of religion or science that fails to recognize their inherent compatibility.

Evangelicals are quick to latch onto the split in knowledge, recognizing science’s superiority as source of knowledge and engine for technological acceleration in a theological reversal of priorities that recognizes all things scientific and technological as gifts from God, even offering metaphysical justification for technological acceleration under the theological rubric of general revelation, yet disparaging the humanities as a polluted well. However, science is not general revelation, it is only the philosophical lens used to interpret it—which is not incorrect, just incomplete. A consistent application of general revelation must include the humanities as a valid source of knowledge on human nature as equal to science: philosophy, religion, literature, art, film, etc., all present a valid interpretation of human nature that serves as sources for theology. L. Sperry Chafer’s argued decades ago that theology uses “any and every source.”{2}

What is General Revelation?

Most evangelical theology divides revelation or God's self-disclosure into two categories called general revelation and special revelation, a division of knowledge going back at least to Saint Thomas Aquinas, receiving its greatest expression in the early modern period with the theory of the *Two Books* by Francis Bacon. The first book of the knowledge of God comes from the natural world, discerned and interpreted by reason, open to all—hence general knowledge; modern science and philosophy grounded in rationalism develops from this theological base. The second book of knowledge of God was considered Holy Scripture, discerned and interpreted through faith supported by reason—hence it is not open to all, only the faithful.

General revelation refers to the knowledge of God outside of the Bible in nature, history, and personal experience; it is open to all people and anyone can understand it. Special revelation refers to the knowledge of God revealed in the Bible alone, such as the dual nature of Christ as the God/Man, the Trinity, the story of redemption and the knowledge of salvation. It is special because only those who accept the word of God by faith know these truths discerned by the Spirit of God (1 Corinthians 2). The two forms of revelation always complement each other. However, special revelation has greater authority than general revelation as the exclusive source for knowledge of salvation. We are saved through special revelation and never through general revelation which largely teaches humanity's need for God, but offers no solution because that will only be found in special revelation.

God's presence is revealed in nature but in a very limited way. Humanity actually knows very little about God from general revelation. People talk about "the love of God" but that is not a concept drawn from the natural world. The poet Tennyson said "nature is red in tooth and claw," meaning

nature is cruel and unforgiving. The reality of nature as hostile and uncaring does not reflect the character of God. We know God is love, only because the Bible, not nature, tells us He is love (John 3:16; 1 John). Seeing a grizzly bear mother eating her young on a nature documentary convinced me of the truth of Tennyson's statement.

General revelation means God reveals himself through the humanities as well as the sciences. The opening of the evangelical mind begins with a view of revelation that takes the arts and humanities as seriously as the sciences as a valid source of knowledge.

On Black Holes and Archangels

As the astronomer sees and reflects the divine glory of the cosmos, so the philosopher, musician, novelist and film artist reflects the inner light of soul—as complicated, profound and stunning as the swirl of galaxies, as explosive as a supernova and as deep and forbidding as a black hole! Artists explore remote and inhospitable depths of inner space. They transport the human spirit to destinies Magellan, Columbus and Verrazano never dreamt of; where Voyager will never encounter, where the telescope sees blindly . . . where angels fear to tread!

Art explores inner recesses of human nature and delivers subjective knowledge on topics such as anxiety, alienation, despair, boredom, hate, faith, love, fear, courage, lust, oppression and liberation, not quantifiable or objective, but just as real and valuable to Christian theology as the scientist's observations. Theologian of Culture Paul Tillich insightfully argued that art was the spiritual barometer of culture: "Art is religion."{3} In order to understand culture and the ultimate questions it asks in relating the Gospel message, the theologian must turn to philosophy, literature, paintings, music, etc.

Science and art are not in competition. Just as reason and

faith complement each other as sources of knowledge, so subjective and objective knowledge act as two halves of the same coin—the union of the left and right sides of the brain. "Historian of Evil" Jeffrey Burton Russell writes,

> *This question of how we know seems unfamiliar because we have been brought up to imagine that something is either "real" or "not real," as if there were only one valid world view, only one way to look at things, only one approach to truth. Given the overwhelming prestige of natural science during the past century, we usually go on to assume that the only approach to truth is through natural science . . . it seems to be "common sense" . . . there are multiple truth systems, multiple approaches to reality. Science is one such approach. But . . . science is . . . a construct of the human mind . . . based on undemonstrable assumptions of faith. There is no scientific proof of the bases of science. [There is] no real difference between the subject and objective approach to things . . . science has its limits, and beyond those limits there are, like other galaxies, other truth systems. These other systems are not without resemblances to science, but their modes of thought are quite different: among them are history, myth, poetry, theology, art, and analytical psychology. Other truth systems have existed in the past; still more may exist in future; we can only guess what thought structures exist among other intelligent beings.*[{4}]

Only novelists, film makers, poets and theologians can communicate the possible thought structures of angels, demons or ETI's. How does the thought process of an archangel differ from that of seraphim and cherubim? The *Star Trek* franchise may be our best introduction to alien civilizations in the absence of any hard evidence.

Elysium: The Acceleration of the Status

Quo into Outer Space

The recent (2013) science fiction movie *Elysium* depicts the human condition as it has existed throughout human history and extends it to the space station Elysium. In the year 2154, the class difference between the haves and the have not's appears in bold relief. Elysium is a haven for the wealthy and technologically powerful elite who rule the sub-proletariat peoples of earth living in squalor, misery and deprivation. Los Angeles is reminiscent of the shanty towns of Rio de Janeiro or São Paulo today. The few control the many through the accumulation and withholding of wealth and technological power, especially medical machines "Med-Bays" that reverse cell damage and heals all sickness and disease, granting virtual immortality. A self-appointed champion of the people Max Da Costa (Matt Damon) with nothing left to lose—since his exposure to a fatal radiation dose has left him with five days to live—mounts an assault on Elysium and accomplishes the impossible, a revolution that gains control of the space station's computer system and the robot guardians, turning them against the establishment and bringing relief to the people of Earth.

Elysium serves as a great cinematic example of liberation theology and window into the human condition that never changes despite technological acceleration that empowers the few to control the many. In any late stage of civilization, from Egypt and Rome to modernity, the same conditions prevail: the elite rule the many and technology makes no difference in alleviating social inequalities. Technological advance, as the movie portrays, only accelerates the status quo so that the struggle for freedom and equality of all people simply takes place off the earth on a space station.

The Enlightenment idea of progress envisions a global advance of humanity across all social lines. Any concentration of power and wealth in an elite group to the neglect of the rest

of the planet, regardless of how technologically advanced or socially integrated, is not progress but regress. *Elysium* reflects contemporary global conditions—the status quo, the way things actually are, projecting them one generation or forty years into the future.

When technological acceleration grants the world equal social conditions, such as the elimination of poverty, hunger and disease in Africa and Latin America as in the Western world, or the ready accessibility of health care in the United States as in the Netherlands or Canada, then we do justice to the noble word "*Progress*." In the absence of social equality, technological growth renders the same absolute social imbalances and universal disillusionment in the modern world as existed in the late Roman Empire, the concentration of power in an elite, ruling ruthlessly over the masses without hope of change, except on a global scale that moves rapidly towards dissolution, where robot guardians replace the Praetorian Guard.{5}

"Nein! Nein! Nein!"

There is no saving knowledge of God in history, science, economics, philosophy, math or whatever. NO! NO! NO! I am in complete agreement with Karl Barth on this point: "Nein! Nein! Nein!" No! Absolutely not! Never! The saving knowledge of Christ comes only through the word of God and centers on the work of Jesus Christ for all mankind. The knowledge of God in general revelation is not saving knowledge of the Gospel. If one could know God through the means of general revelation then it would make special revelation and the coming of Christ superfluous and useless. General revelation only condemns and functions for Gentiles like the Law of Moses for Jews (Romans 1:18-32; Galatians 3).

General revelation prepares humanity for special revelation. Knowledge of God and the human condition in general revelation creates the need for special revelation. General revelation

shows humanity its sinfulness and need for a savior; “How majestic is Your name in all the earth. Who have displayed Your splendor above the heavens . . . What is man that Thou art mindful of him?” (Psalm 8:1-4). Job gave the only possible answer as a finite being when reminded of wonders of God’s creation: “I know You can do all things . . . I declared that which I did not understand . . . I retract and I repent in dust and ashes” (Job 42:1-6). “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness” (Romans 1:18). General revelation demonstrates God’s absence from humanity; it reveals the “UNKNOWN GOD” (Acts 17:23).

Special revelation meets that need for reconciliation with God in the Gospel of Jesus Christ. Salvation cannot come from any other avenue than special revelation, a major theological premise the great theologian Karl Barth staunchly defended. According to Barth, all revelation is special revelation and all revelation imparts the saving knowledge of Christ.

General revelation brings the knowledge of God’s absence, consciousness of alienation from the divine, much as the Mosaic Law brings the awareness of sin (Romans 1-3); but only to set us up for the knowledge of the Savior that comes from hearing the gospel of Christ preached (Romans 4-10). “Faith comes by hearing and hearing by the word of Christ” (Romans 10:17).{6}

Notes

1. C. P. Snow, *The Two Cultures* (London, UK: Cambridge University Press, 1959).

2. Lewis Sperry Chafer, *Systematic Theology, Vol. One* (Dallas, TX: Dallas Seminary Press, 1947), 5. Chafer defined systematic theology as “A science which follows a humanly devised scheme or order of doctrinal development and which purports to incorporate into its system all truth about God and His

universe from any and every source."

3. Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1964), 7.

4. Jeffrey Burton Russell, *Mephistopheles: The Devil in the Modern World* (Ithaca, New York: Cornell University Press), 18, 19.

5. Carroll Quigley, *The Evolution of Civilizations: An Introduction to Historical Analysis* (Indianapolis, IN: Liberty Fund, 1979); Roderick Seidenberg, *Posthistoric Man: An Inquiry* (Chapel Hill, NC: The University of North Carolina Press, 1950); Albert Schweitzer, *The Philosophy of Civilization* (Buffalo, NY: Prometheus, 1987, 1949); Lawrence J. Terlizzese, *Hope in the Thought of Jacques Ellul* (Eugene, OR; Cascade, 2005).

6. Emil Brunner, *Natural Theology: Comprising Nature and Grace* by Professor Dr. Emil Brunner and the reply *No!* by Dr. Karl Barth (Eugene, OR: Wipf & Stock, 2002, Reprint).

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